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EDITED BY

JOHN EADIE, D.D., LL.D.,

PROFESSOR OF BIBLICAL LITERATURE TO THE UNITED PRESBYTERIAN
CHURCH—SCOTLAND.

"The public now demand of those professionally devoted to the sciences that they shall not confine the knowledge they have such favoured opportunities of acquiring to the lecture-room, but shall render it available to the well-informed of all professions, and to the more intelligent, at least, of the other sex."—*Edinburgh Review*.

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STATIONERS' HALL COURT.

1862.

“If what is here said shall administer any light to these parts of Church antiquity, I shall be very glad; if not, I am content it should follow the fate of many much better books, to be thrown aside. It was never designed to instruct the learned, but only to form a short scheme of the true state of things, for the benefit of those who have not been much conversant in the antiquities of the Church; at least, to give some aid and direction to the younger sort, who first apply themselves to the study of those ancient times. And if it may but attain this end, I shall think my time and pains have been well bestowed.”—*Cave*.

P R E F A C E.

THIS volume, the fourth I have edited for popular use, completes the series.* The earlier volumes were meant to give help for the understanding of Scripture, either by enabling the reader to compare it with itself in single verses or in groups of passages, or by imparting information on Biblical words, Eastern customs, Geography and Antiquities. These unpretending volumes have been well received, and the Editor hopes that to some extent his design has been realized.

The sphere of this volume is different from that of its three predecessors. It refers not primarily to Biblical, but to Ecclesiastical matters—to Theology as found in the various sections of the Church—to the peculiar customs and canons of primitive times—to Fathers and councils—to schisms and heresies—to mediæval ceremonies and institutions—and to the origin and growth of more modern religious parties, and the characteristic elements of their history and progress. A great body of curious and useful information will be found in it, gathered from an immense variety of sources and authorities. Special attention has been given to what are termed Church Antiquities; and many articles on points of present and more ancient Scottish ecclesiastical usage have been inserted for the benefit of English and foreign readers. Impartial statements have been given of the doctrine and government of what are usually called Evangelical bodies. The theology of Arminianism and Calvinism has been treated historically, and not polemically. Episcopalian, Presbyterian, Independent, Baptist, and Pædo-Baptist, has each stated his own case, and spoken in his own defence, without hinderance or objection,—a statement of the argument being generally taken from the works of well-known or representative men in these various communions. Thus, if Bishop Hinds and Dr. Barrow speak on behalf of prelates, Coleman and Killen may say a word in defence of ruling elders, and Davidson may plead for Congregational order; if Cox maintains the immersion of believers, Wardlaw and Halley may vindicate the sprinkling of infants.

A considerable number of the articles have appeared already in the *Encyclopædia Metropolitana*, which had, some years ago, become the property of the present publishers. It is now impossible to assign all those articles to their respective authors. I must, however, particularize the principal editor of that work and the Rev. Dr. Hartwell Horne,—such articles as BELL, CHRISOME, CONCLAVE, EXCOMMUNICATION, IMPROPRIATIONS, INQUISITION, INVESTITURE, MASS, ORDINA-

* The three previous volumes are:—

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TION, &c., being by the former; and by the latter, such articles as BIBLE, BULL, CATECHISM, CONCORDANCE, CREED, LITURGY, PENANCE, PSALMODY, SACRAMENT, &c., which have also been revised by their venerable author expressly for this publication. Distinctive terms relating to the Church of England, such as ARCHDEACON, CANON, DEAN, PREBEND, RECTOR, TITHES, VICAR, &c., are also from the same great repository. Not a few of the smaller articles from the *Metropolitana* have been carefully revised or re-written by the Rev. Edward Cockey, M.A., late Fellow of Wadham College, Oxford, Vicar of Hockley, Essex. But all the articles and a few others thus acknowledged form less than a third of the more than 1,500 articles, short and long, of which this volume is composed.

No Cyclopædia comes into direct competition with this one. Broughton's *Historical Dictionary of All Religions*, in two folios (London, 1745), extends to Moham-medanism and classic mythology, but in many places gives an excellent digest of the more elaborate investigations of Bingham; Buck's *Theological Dictionary* is very miscellaneous, having many articles on ethics and spiritual experience, with numerous biographies; Hook's *Church Dictionary* refers of course particularly to the Church of England; Marsden's *Dictionary of Christian Churches and Sects* fully and faithfully verifies its title; the *College Lectures* of Bates (London, 1845) are an excellent compend on *Christian Antiquities and the Ritual of the English Church*; Eden's *Churchman's Theological Dictionary* (London, 1859) is, as the name implies, "intended, though not exclusively, yet more specially, for the use of members of the Church of England;" Landon's *New General Ecclesiastical Dictionary* is far from being completed (London, 1849-53); Gardner's *Faiths of the World* occupies ground far beyond the ecclesiastical territory, but is full of information on the Eastern or Greek Church; while Herzog's voluminous *Real-Encyclopædie* takes in all branches of theological science. Our CYCLOPEDIA, confining itself to its proper province, is meant for no party or sect; but gives information on each of them, so full as to present an intelligible and trustworthy record of the more important of them, and at the same time so brief and compact as to keep the volume within reasonable limits and price. A list is affixed of the more important works which may be consulted or used as authorities. In speaking of authorities, it would be unpardonable not to mention the immense storehouse of Bingham, whose industry was equalled by his learning and his usual impartiality. We might refer also to Augusti's *Denkwürdigkeiten*, or to the abridgment of it in his *Handbuch der Christlichen Archäologie*, arranged in sections; and to Siegel's *Handbuch der Christlich-kirklichen Alterthümer*, arranged alphabetically,—two excellent Manuals. Riddle's *Christian Antiquities* is based upon Augusti, with occasional translations from Siegel; and so is the American work of Coleman. These works, with the *Archäologie* of Rheinwald and the *Lehrbuch* of Guericke, with the *Histories* of Mosheim, Neander, Kurtz, Schaff, and Gieseler, have furnished, in their respective departments, continuous assistance or verification. Where corroborative extracts are given, they are given from the best authorities; and documents of importance are usually quoted at length.

In a word, the aim has been to combine popularity with exactness, so that readers of every grade may profitably consult the volume. While it will be seen how corruption crept innocently into the Church, how error was stealthily introduced, and ambition and infirmity created schisms and shibboleths, it will

also be thankfully noted, that many essential and saving truths were still preserved; and that while the cross was often overshadowed, it was not entirely concealed. Not to speak of anti-scriptural dogmas and ceremonies, which the spread of sound and free opinion tends ever to counteract, and will ultimately destroy, may it not be hoped that the various parties of Protestant Christendom, looking at the truth no longer each from its own isolated point of view, but in the light of the Divine Word, and looking on one another in the spirit of the "new commandment," may learn to revere one another's integrity of motive, and love one another, in recognition of the Lord's own prayer—"that they also may be one in us"—so that there may "unto Him be glory in the Church by Christ Jesus throughout all ages, world without end?"

JOHN EADIE.

13 LANSDOWNE CRESCENT, GLASGOW,
November, 1861.

A BRIEF LIST OF WORKS BEARING ON THE SUBJECTS TREATED IN THIS VOLUME.

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ANTIQUITIES AND WORSHIP.

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MISCELLANEOUS.

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ECCLESIASTICAL CYCLOPÆDIA.

A

A and Ω (*Alpha and Omega*), the first and the last letters of the Greek alphabet. In Revelation i. 8, xxi. 6, xxii. 13, this title is three times applied by Christ to himself, and is explained as meaning "the beginning and the ending," "the first and the last." The idea, under a different form of expression, is found in the Old Testament. There is no doubt that, in the Apocalypse, the title asserts the Lord's supreme divinity, His eternity and immutability, His creative and all-embracing presence and energy. Various ingenious comments—some of them very trifling—have been made upon the letters; and, inwoven with the figure of the cross—alpha being placed on the one side, and omega on the other—they formed a frequent symbol in the early Church.

Abata (*ἄβατα*), that portion of the interior of ancient churches within which the people were not permitted to worship, hence its name *ἄβατα*, or *ἄβατον*, or *ἄδυτον* scilicet, βῆμα "inadmissible." It was separated from the body of the edifice by wooden rails, called *cancelli*, whence our word chancel; and as it was exclusively devoted to the priesthood, the altar, oblation table, bishop's throne, and seats for the presbyters were placed inside its precincts. The jealousy of the clergy in the time of St. Ambrose to preserve their prerogative to the exclusive occupation of the abata, was so intense, that when the Emperor Theodosius came to present his offering, he was barely suffered to enter that he might lay it upon the oblation table; the privilege of communicating within the rails being resolutely denied even to his imperial majesty. This stern discipline, however, relaxed a little in subsequent times; for we find that permission to communicate at the altar was granted to the faithful in the sixth century; and the second council of Tours ordained that the "holy of holies" should be open both for men and women to pray and communicate in at the time of the oblation. With this exception, however, the original discipline was maintained during the performance of other religious services.—Coleman, p. 83; Bingham, vol. ii., p. 433.—See CHANCEL.

ABB

Abba, Abbat, Abbot, אב (Father), titles of honour and authority, first derived from the literal signification of the word. Abba occurs three times in the New Testament, having in each place the explanation *πατήρ* attached to it. The Jews are said to have forbidden their slaves to use this title to their masters, while it was commonly adopted among themselves as expressive both of honour and affection. In the Eastern Churches it was given at a very early date to their bishops, and is still retained in the Coptic, Syriac, and Ethiopic Churches. The title is pre-eminently borne by the Bishop of Alexandria. *Baba, Papa, Pope*, had their origin from the same root. Abbat, or Abbot, in the fourth and fifth centuries, was gradually, and at last distinctively, applied to the heads of those religious orders who then began to exclude themselves from the world. The power they exercised within their own circle was all but absolute, and rarely, if ever, was it disputed by those who had given themselves up to their spiritual guidance. They inflicted corporeal as well as spiritual punishments upon offenders—whipping constituting the former, while the latter comprised suspension from the privileges of office, exclusion from the Eucharist, severer devotional exercises, expulsion from the abbey, and excommunication. They were endowed with such opulence, and were so famed for their sanctity, that bishops were frequently chosen from their number; for, in the first instance, they assumed to themselves no active share in the government of the Church, and were considered as the humblest of laymen. At length the abbot, or archimandrite (chief of the sheepfold), became the priest of the house; and, from the decrees of the councils held in the fifth century, abbots were evidently at that time adopted among the clergy, and subject to the bishops and councils alone. They cultivated learning with considerable success, and gradually engrossed within their different establishments its most important documents. In the seventh century they were made independent of episcopal jurisdiction, assumed the mitre, and bore the pastoral staff. Through the whole of the dark ages riches and

immunities were heaped upon them. Kings, and dukes, and counts, abandoned their thrones and honours to submit to their sway; or themselves assumed the title of abbot, as among the highest civil distinctions. Hugh Capet, the founder of the third French dynasty, was styled Hugh l'Abbé, or Hugh the Abbot. Many offices in the state were now aspired after by the abbots: we find them performing the functions of ambassadors and ministers, and occasionally adorning with their talents the highest stations. To their watchfulness over the manuscripts and other monuments of antiquity, now almost wholly in their hands, it is but just to record that the whole Christian world became indebted. Their ambition, however, and their vices knew no bounds. Gregory VII., who was eagerly bent upon humbling the bishops, and transferring their privileges to the Roman see, granted them exemptions both from the temporal authority of their sovereigns and all other spiritual jurisdiction, besides that of Rome, before unknown. They assumed the titles of universal abbots, abbots-sovereign, abbots-general, &c., and twenty-six lords-abbots sat in the English Parliament.

Abbe, a kind of secular clergymen, once popular in France, and amongst whom arose several men of great literary merit. They enjoyed certain privileges in the Church, but no fixed station, being considered as professed scholars and academics, and principally occupied in public and private tuition. Some of them have risen to eminence in the state.

Abness, the superior of an abbey or convent of nuns, over whom she exercises nearly the same rights and authority as the abbots-regular over their monks. Their powers were formerly very extensive; they are said to have assisted at ecclesiastical councils, and even to have been sometimes called to the English Wittenagemote, before the conquest. Some abbesses have had the right of commissioning a priest to act for them in those spiritual functions which their sex would not permit them to exercise; they have occasionally confessed their own nuns; and are allowed, by St. Basil, always to be present when the priest shall confess them. In the Russian Church, the abbess is called Hegumina. A secular priest performs divine service in the chapel of the house, but the nuns read the lessons and sing the hymns. "The nunneries in Russia, at present," says Mr. Pinkerton, "are properly nothing but asylums for aged and unfortunate females, who thus spend the remainder of their days in retirement, most of them usefully employed; and it were altogether inconsistent with truth and justice to consider them as belonging to those retreats of licentiousness and vice, of which we have so many shocking accounts in ecclesiastical history."—*Present State of the Greek Church*.—See **MONACHISM**.

Abbey, sometimes written **Abbathey** or

Abbacy, a religious house, governed by a superior, under the title of abbot or abness. The jurisdiction of abbeys was first confined to the immediate lands and buildings in possession of the house. As these establishments increased in importance, and were brought into the neighbourhood of cities and populous towns, they exercised extensive powers over their respective neighbourhoods, and in some cases issued coins, and became courts of criminal justice. In other instances they gave birth to towns and cities. Abbeys, priories, and monasteries, differ principally in the extent of their particular powers and jurisdiction. All these establishments, in the Greek Church, follow the rule of St. Basil. The Russian abbeys and nunneries have been an object of peculiar attention in the policy of that government since the time of Peter the Great, who brought the whole discipline of them under such peculiar restrictions as have effectually remedied their grosser inconveniences. The rage for entering into these retreats no longer exists; and as all the higher ranks of the Russian clergy are taken from amongst them, it is a matter of just anxiety with the government that such men only should be suffered to enter the order as may afterwards prove worthy of their important designation. Both the male and female establishments are divided into three classes: *Stauropugia*, *Cænobia*, and *Laura*. The first two are directly under the government of the holy synod, and the last under that of the archbishops and bishops of their respective dioceses. The abbeys in England, before the time of the Reformation, were numerous and wealthy, and enjoyed many important privileges. Their lands were valued, at the time of their confiscation by Henry VIII., at the immense sum of £2,850,000, an enormous sum, by our present currency.—See **MONASTERY**.

Abbot is also a title given to bishops whose sees were formerly abbeys; and sometimes to the superiors or generals of some congregations of regular canons, as that of St. Genevieve at Paris, and of Montreal in Sicily. It was likewise usual, about the time of Charlemagne, for several lords to assume the title of count-abbots, *abbacommites*, as superintendents of certain abbeys. In the Evangelical Church of Germany the title is still sometimes given to such clergy as possess the revenues of former abbeys.

Abbots in Commendam, seculars who have received tonsure, but are obliged by their bulls to take orders when of proper age.

Abbots-Regular, those who take the vow, and wear the habit of their order.

Abbreviators, secretaries connected with the court of Rome, first appointed about the early part of the fourteenth century, to record bulls and other papal ordinances. The office has been held by some eminent men.

Abcedary, Abecedarian, or Abbecedarian, A, B, C, D, E, &c., a term applied to those compositions whose parts are disposed in alpha-

tical order, as some chapters of the book of Lamentations, and some Psalms, as xxv, xxxiv., cxix., &c. This is the most obvious indication of verse in the Hebrew poetical books, and was no doubt intended for the assistance of the memory. St. Augustine, it is said, composed a psalm against the Donatists, for the special use of the laity, which he divided into as many parts as there are letters in the alphabet, in imitation of the 119th Psalm. The same term is also applied to a teacher of the rudiments of learning.

Abelians, Abolites, or Abelonians, heretics who appeared about the reign of Arcadius, in the diocese of Hippo, in Africa, and disappeared in the reign of Theodosius. This sect pretended that Abel was married, but died without having known his wife. Their peculiarity was derived from this doctrine, which they carried into practice, by enjoining men and women, upon entering into the matrimonial state, to entire continence. They, moreover, adopted a boy and a girl, who were to inherit their possessions, and to marry upon the same obligation and profession.

Abycance, a term denoting that which is in expectancy—thus, if an incumbent die, the fee of houses and lands belonging to the rectory is in abyecance till a successor be formally inducted.

Abjuration, a form by which in ancient times, in England, a criminal who had taken refuge in a church might save his life by abjuring the realm, or taking an oath to leave or renounce his country for ever. Also a form by which Popery is renounced, and formal admission to the Protestant Church obtained. Oath of abjuration, in a civil sense, signifies the oath by which a person obliges himself to acknowledge no right in the Pretender to the throne.—See OATH.

Ablution, a religious ceremony of ancient and modern times, which consisted in certain purifications of men or things, accompanied with washing them either wholly or partially. The Egyptians appear to have practised it from the earliest antiquity; the Greeks adopted it under various forms; and the Romans are said to have been scrupulous in their use of it before they performed a sacrifice. It was more or less partial according to the occasion; but at the entrance of the Roman temples convenient vessels were placed for this sacred washing. Several ceremonies of the Mosaic law may be called *ablutions*; and the early Christians appear to have practised it before partaking of the communion; in imitation of whom Roman Catholics still occasionally practise it before and after mass. The Syrians, Copts, &c., have their annual solemn washings; the Turks, their greater and lesser ablutions. All the Oriental religions abound with this ceremony, which Mahomet very naturally adopted into his code of observances.

Ablution, in the Romish Church, is also used for a sup of wine and water, anciently taken after the host, to wash it down. Sometimes it signi-

fies the water used to wash the hands of the priest who consecrated it.

Abacadabra and **Abraxas**, words found inscribed on some of the amulets supposed to have been used by the Basilidians.—See BASILIDIANS.

Abrahamites, or Abrahamians.—See PAULICIANS.—A sect who derived their appellation from Abraham, a native of Antioch, or, as the Arabs called him, *Ibrahim*. The Emperor Theophilus, who united in his own character the apparent zeal of a Christian with the fury of a persecutor, exterminated the Abrahamites, on a vague charge of idolatry, in the ninth century.—A more modern sect of this name sprang up in Bohemia under the Act of Toleration, published by the Emperor Joseph II., in 1782. They rejected all distinctive Christian doctrine, acknowledging one God, and receiving nothing of Scripture but the Decalogue and the Lord's Prayer. They derived their name from their professing to hold the faith of Abraham before he was circumcised. Severe means were employed against them; they were draughted into the army, and sent to the borders of the empire. Few of them, however, recanted; but the sect soon died out.

Absolution, in canon law, a juridical act, by which the priest, or minister, remits the sins of such as are penitent.—This is supposed to be done by the Roman Catholic priests more directly and immediately, by virtue of their holy office; and by the clergy of the Established Church of England, by “a power and authority given to Christ's ministers to *declare* and *pronounce* forgiveness” to the truly penitent. In the Greek Church absolution is deprecatory, as she lays no claim to the infallible powers of the Roman hierarchy. Baptism was known among the ancients as the sacrament of absolution, or indulgence, a general pardon of sins being conveyed to every true disciple at his entrance with the “mystical body of Christ by the laver of regeneration.” In like manner the Eucharist was esteemed an absolving ordinance: “When we drink the blood of the Lord,” says St. Cyprian, “our sorrowful and heavy heart, which before was pressed with the anguish of our sins, is now absolved or set at liberty by the joyfulness of the Divine indulgence or pardon.” But the most distinguishing feature of the indulgence granted through a participation of the Eucharist was this—that “it resolved the bonds of excommunication, without any other formality or ceremony.” It was usually granted during Passion week (*hebdomas indulgentie*). Absolution was also pronounced during the ministration of the Word; it was administered in a precatory manner, accompanied by the imposition of hands; and, finally, it was judicially exercised when penitents, after their performance of the canonical penance imposed upon them for their sins, were publicly and solemnly received at the altar, where, pardon being pronounced, they were de-

clared free to the full communion of the church. The first and second of these absolving processes were called "Sacramental Absolution;" the third, "Declaratory Absolution;" the fourth, "Precatory Absolution;" and the fifth, "Judicial Absolution."—See INDULGENCE.

The form that Tetzl used in vinding the indulgences which first awoke the indignation and resistance of Luther has been often quoted, but is said by Catholics to be unauthentic. They have thus stated their opinions upon this subject: "Every Catholic is obliged to believe that when a sinner repenteth him of his sins from the bottom of his heart, and acknowledgeth his transgression to God and his ministers—the dispensers of the mysteries of Christ—resolving to turn from his evil ways, and bring forth fruits worthy of penance, there is then, and not otherwise, an authority left by Christ to absolve such a penitent sinner from his sins; which authority Christ gave to his apostles and their successors, the bishops and priests of the Catholic Church, in these words, 'Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven unto them, and whose sins ye retain, they are retained.'" Penitents in the Church of Rome coming for public absolution, are enjoined to appear at the church door on the day and at the hour appointed, kneeling, each bearing an unlighted taper in his hand. Notice being given to the congregation by the officiating clergyman that he is about to receive the penitents to the consolations of the church, he falls prostrate before the altar, and utters some prayers for the occasion, to which the people respond, according to the prescribed form. The priest having risen, advances from the altar to the church door, where he exhorts the penitents, and then taking them by the hand, leads them into the midst of the congregation. Absolution is then pronounced. In the admission of one who had been excommunicated the following ceremonies are observed:—The priest sits down before him at the church door and repeats the *Miserere*—the penitent being at the time prostrate, the congregation kneeling, and the clergy standing. At the commencement of each verse of the *Miserere*, the priest strikes the penitent, who is stripped to his shirt as far as his waist, with a short stick or whip made of cords. At the conclusion of the *Miserere* the penitent is absolved in the usual way. Penitent women must be veiled during the ceremony which restores them to the bosom of the church. After absolution is pronounced, the following prayer is read:—"The passion of our Lord Jesus Christ, the merits of the blessed Virgin and all the saints, and all the good that thou hast done, and the evil that thou hast suffered, be to thee for the remission of sins, the increase of grace, and the reward of eternal life."

The form of absolution in the *Book of Common Prayer* has given rise to great controversy respecting "the power and authority" claimed

therein for the ministers of the Anglican Church. By not a few of the clergy and laity the meaning of the term is confined to an official declaration of God's forgiveness of sin. There are many, however, who plead for a stronger sense. Wheatly, in his observations on the reasonable use of the form of absolution in the Morning and Evening Prayer, takes the higher ground, by contending "that since the priest has the ministry of reconciliation committed to him by God, and hath power and commandment to declare and pronounce to his people, being penitent, the absolution and remission of their sins, therefore, when he does declare and pronounce such absolution, those in the congregation that truly repent and unfeignedly believe, have their pardon conveyed and sealed to them at that very instant *through his ministrations*." In reply to Dr. Bennett, who maintained that the form was only declaratory, and that a mere deacon had as much authority to pronounce the form of absolution as to preach a sermon, Wheatly adds: "This form is expressly called by the Rubric, *the Absolution or Remission of Sins*. It is not called a *Declaration of Absolution*, as one would think it should have been, if it had been designed for no more." With reference to the form of indicative absolution in the Service for the Sick—"I absolve thee"—it is held by many that remission of church censures and forgiveness of offences against the clergy and members of the church are all that is intended, for proof of which the collect immediately following is quoted, in which the penitent is represented as earnestly desiring God's pardon and forgiveness, an idea utterly inconsistent with the notion that his offences against God had just been remitted. On this view nearly all the standard writers on the Liturgy and Articles of the English Church are agreed, the differences that exist being generally of a verbal character—apparent rather than real. We conclude in the words of Bishop Burnet:—"Upon a repentance sincerely begun and honestly pursued, we do in general, as the heralds of God's mercy and the ministers of his Gospel, pronounce to his people daily the *offers* that are made us of mercy and pardon in Christ Jesus. We do, also, as we are a body that may be offended with the sins of others, forgive the scandals committed against the church; and that such as we think die in a state of repentance, may die in the full peace of the church, we join both absolutions in one: in the last office, likewise praying to our Saviour that he would forgive them; and then we, as the officers of the church, authorized for that end, do forgive all the offences and scandals committed by them against the whole body. This is our doctrine."

Abstinence, a term nearly synonymous with *fasting*, in the sense in which fasting is most commonly used. The Church of England makes no distinction between them, but the Church of Rome distinguishes between days

of fasting and days of abstinence.—See **FASTING**. If we take this term to express the abstaining from particular *kinds* of food or refreshment, we may observe that the law of Moses contains several precepts on the subject; and, moreover, that some of the primitive Christians denied themselves the use of particular meats, though others regarded this abstinence with contempt. Asceticism began early in the Church, and was severely reprobated by the apostle of the Gentiles, as in Coloss. ii. (see Rom. xiv.) The council at Jerusalem, which was held by the apostles, enjoined the Christian converts from among the Gentiles to abstain from meats strangled, and from blood (see Acts xv.) Some contend for the perpetual obligation of this injunction; whereas the majority of Christians maintain that it was only of temporary duration. The common argument against its perpetuity runs thus:—Though blood and things strangled could have no moral evil in them, they were forbidden to the Gentile converts, because their brethren converted from the Jewish faith still felt so strong a repugnance to their use that they could not converse with any who used them. This reason having now ceased, the obligation to abstinence ceases with it. It must, however, be observed, that the Christian churches generally, for several centuries, abstained from blood as an article of food; but in the time of St. Augustine much laxity prevailed, especially in the African Church, on this subject, the opinion then becoming popular that the injunction, being one of expediency, was only of a temporary nature.

Abstincts or **Abstinentes**, a sect of heretics, of the third century, which originated in France and Spain. They opposed marriage, and hence have been called *Continentes*, and condemned the use of flesh and wine. In what doctrinal error their heresy consisted it is difficult to ascertain.

Abuna, the title given by the Christian Arabs to the archbishop or metropolitan of Abyssinia, who is rarely, if ever, a native of that country. The title denotes *our Father*, and is variously written. The abuna, who resides at Cairo, is selected by the Patriarch of Alexandria, whose appreciation of the person best fitted for the office is generally influenced by the *douceur* he may be enabled to give. After his election he is held responsible by the Patriarch of Alexandria for the due administration of the duties pertaining to his office. He is chosen usually from the Coptic priests, between whom and the Abyssinians a friendly intercourse is maintained at Cairo.

Abusive, in ecclesiastical law, is applied to a permutation of benefices without the consent of the bishop, which is consequently null.

Abyssinian Church, that section of the Christian Church established in Abyssinia, the country denominated by the ancients Ethiopia. The conversion of the Abyssinians to the Christian faith is ascribed to Frumentius, who

visited that country about the year 333. They are described as a branch of the Copts or Jacobites, with whom they agree in admitting but one nature in Jesus Christ, and rejecting the council of Chalcedon; on which account they are also called Eutyrians and Monophysites. The term Copt properly applies only to those Christians who live in Egypt, Nubia, and the countries adjacent. The Abyssinian Church is governed by a bishop or metropolitan, styled abuna, who is appointed by the Coptic Patriarch of Alexandria, residing at Cairo. The abuna being a foreigner, and generally ignorant of the language and manners of the country, is not permitted to meddle with the affairs of the government: his principal employment is the ordination of priests, deacons, and monks. Next in dignity is the komos, or hegumenos, a kind of arch-priest, who has the inferior priests and deacons, with the secular affairs of the parish, under his inspection. The deacons occupy the lowest rank of priesthood. They have canons also, and monks; the former of whom marry; the latter, at their admission, vow celibacy, but with a reservation, making a promise aloud before their superior to keep chastity, but adding, in a low voice or whisper, "as you keep it." The *debarahs*, a set of chanters who assist in the musical parts of the service, are in general estimation even more so than the komos, though the latter be superior in rank. The emperor alone takes cognizance of all ecclesiastical causes, except a few smaller ones reserved to the judges; and confers all benefices, except that of abuna.

The monks are divided into two classes—those of Debra Libanos, and those of St. Eustathius. They have not, properly speaking, any convents, but inhabit separate houses erected round their church. Their ignorance is extreme. The superior of the monks of Mahebar Selassé, in the north-west part of Abyssinia, is the itchegué, who is of greater consequence in turbulent times than the abuna. He is ordained by two chief priests holding a white cloth or veil over his head, and a third repeating a prayer; after which they all lay their hands on his head, and join together in singing psalms. The churches are very numerous, owing to the prevalence of an opinion among the great, that whoever leaves a fund to build a church, or has erected one during his life, makes a sufficient atonement for all his sins. They are usually erected on eminences in the vicinity of running water, for the purpose of affording facilities to the purifications and ablutions which they practise according to the Levitical law. The churches are surrounded with rows of Virginia cedar, and being circular, with conical summits and thatched roofs, and encompassed on the outside with pillars of cedar, to which the roof, projecting eight feet beyond the wall, is fixed, furnish an agreeable walk in the hot or rainy season, and diversify the scenery. The internal partition and arrangement of the

church is that prescribed by the Mosaic law; and many of the ceremonies and observances in their mode of worship are obviously derived from the ceremonial rites of the Jewish religion.

The religion of Abyssinia is, in reality, a strange compound of Judaism, Christianity, and superstition. Judaism appears to predominate. They practise circumcision, and extend it to both sexes. They observe both Saturday and Sunday as Sabbaths; they eat no meats prohibited by the law of Moses; women are obliged to the legal purifications; and brothers marry their brothers' wives. Their festivals and saints are numberless. As they celebrate the epiphany with peculiar festivity, in commemoration of Christ's baptism, and sport in ponds and rivers, some have supposed they undergo baptism every year. One of their saints' days is consecrated to Balaam's ass; another to Pilate and his wife, because Pilate washed his hands before he pronounced sentence on Christ, and his wife desired him to have nothing to do with the blood of that just person. They have four seasons of Lent: the great Lent commences ten days earlier than in England, and is observed with so much severity that many abstain even from fish, because St. Paul says there is one kind of flesh of men, and another of fishes. They at least equal the Church of Rome in miracles and legends of saints, which occasioned no inconsiderable embarrassment to the Jesuits, whom they presented with such accounts of miracles wrought by their saints, in proof of their religion, and those so well circumstantiated and attested that the missionaries thought themselves obliged to deny miracles to be any evidence of the truth of a religion. Prayers for the dead are common, and invocations of saints and angels; and such is their veneration for the Virgin that they charged the Jesuits with deficiency in this respect. While images in painting decorate their churches, and excite their reverential regard, they at the same time abhor all images in relieve, except the cross. They maintain that the soul of man is not created, because, say they, God finished all his works on the sixth day. They admit the apocryphal books, and the canons of the apostles, as well as the apostolical constitutions, to be genuine; but Solomon's Song they consider merely as a love poem in honour of Pharaoh's daughter. It is uncertain whether they believe in the doctrine of transubstantiation. Ludolph and Bruce differ on this question; but the latter affirms that they are now, with regard to doctrine, as great heretics, and, with respect to morals, as corrupt as the Jesuits have represented them. Attempts have been recently made to found evangelical missions in Abyssinia.

Acacians, the followers of Acacius, Bishop of Casarea, who flourished in the fourth century, and was at one time an associate of Aëtius, but afterwards deserted him, and subscribed the Nicean doctrine.—See **AETIANS**.

Academy.—The name was originally that of a garden or grove where Plato taught at Athens. The word usually signifies now a society of learned men, associated for the advancement of science and art, and these are numerous in the various countries of Europe. The term is also applied to the literary and theological seminaries of the English dissenters, such as those for the Baptists at Bristol and Bradford, and those for Independents at Rotherham and Chesbunt, and formerly at Homerton and Highbury. Some of the more recent academies, as at St. John's Wood, London; Springhill, Birmingham; Regent Park, London; and the one at Manchester, take the more ambitious name of colleges. The plan of educating students for the ministry, in the majority of these seminaries, is vastly more expensive than in Scotland.

Acatholici (*not Catholic*), a term employed in Roman Catholic countries to denote Protestant and other professing Christians who are not members of the so-called Catholic Church.

Acceptants.—The term arose from the famous Jansenist controversy and the Bull Unigenitus of Clement XI., 1713, many in France opposing it, and therefore named appellants, while others receiving it were naturally called acceptants. This division of parties subsisted till the middle of last century.

Acclamation.—It was a common custom in the fourth century to testify esteem for the preacher, admiration of his eloquence, or approbation of his doctrine by public applause and acclamations in the church. We are told that they sometimes applauded Chrysostom's sermons by tossing their thin garments, waving their plumes or their handkerchiefs, and crying out—"Thou art the thirteenth apostle;" "thou art worthy of the priesthood," &c. Jerome alludes in one of his letters to a sermon of his on the resurrection, which caused Vigilantius to start up, clapping his hands and stamping with his feet, and shouting, "Orthodox." Such a custom, derived originally from the theatres, was soon found productive of evil effects in the preachers as well as their hearers; and Chrysostom frequently expressed his dislike to it.

Accommodation, the analogical application of one thing to another. In theology, the term is used to signify the application of Scripture to something resembling or analogous to its original purport. A prophecy is said to be fulfilled properly when what is foretold comes to pass; or by way of accommodation, when anything occurs to a place or people similar to what at some previous period took place with regard to another.

There is considerable difficulty in the proper application of this mode of interpreting Scripture; because it is obvious that if a passage relating indubitably to one event may be arbitrarily applied to another, merely because of some supposed or traceable resemblance, ingenious persons who have no general comprehension of truth, nor

any regard to its interests, may employ as many modes of interpretation as they have particular and subordinate purposes to serve. But an apostle may use a passage of the Old Testament for the mere sake of illustration, and without adding the formula, "that it might be fulfilled." Thus, in Rom. x. 18, Paul quotes Ps. xix. 4, as illustrating the diffusion of the Gospel, but without saying that it was a fulfilled prediction. This is very different from the kind of accommodation introduced by Semler and the earlier German rationalists, and applied not only to the interpretation of prophecy, but to the teachings of Christ and his apostles with regard to angels or devils, or the atonement itself. On their theory, the statements avowing those doctrines are only convenient falsehoods, suited to the character and prejudices of the age. On such a hypothesis, where shall we find truth in Scripture, and what shall we say to the veracity of those who wrote it? For example, Jesus speaks of evil spirits dwelling in some; nay, speaks to the demon, and charges him to "come out." What, then, shall we say to his honesty, if he did not believe in the reality of demoniacal possession, but only spoke to humour the errors and ignorance of his contemporaries?

Accomplishment, in theology, is a term used in speaking of events predicted by the Jewish prophets in the Old Testament, and fulfilled under the New. These prophecies in which the Jews find an accomplishment about the period when they were first uttered, are often called Jewish; those which Christians apply to Christ or his dispensation, derive a distinctive epithet from this circumstance. Unaccomplished prophecy is ever a difficult subject of study.

Accursed.—See ANATHEMA.

Acephali, or **Acephalite** (from ἀκεφαλος, headless), the title of the stricter Monophysites in the fifth century, who had been deprived of their chief, Mongus, by his submission to the council of Chalcedon. It seems that the name had been before applied to the persons who refused to follow either John of Antioch or St. Cyril, in a dispute that happened in the council of Ephesus in 431. This epithet was also given to those bishops who were exempt from the jurisdiction and discipline of their patriarch.

In the reign of King Henry I. the levellers received this distinctive appellation because they were not believed to possess even a tennement to entitle them to have the right of acknowledging a superior lord. In our ancient law books it is used for persons who held nothing in fee.

Achaix Presbyteri, or the Presbyters of Achaia, were those who were present at the martyrdom of St. Andrew the apostle, A.D. 59, and are said to have written an epistle in relation to it. Bellarmin and several other eminent writers in the Church of Rome allow it to be genuine; while Du Pin, with many others, with good reason reject it.

Achiropetos, the ancient name of certain miraculous pictures of Christ and the Virgin, supposed to have been made without hands. The most celebrated of these is the picture of Christ, in the church of St. John de Lateran at Rome, said to have been begun by St. Luke, but finished by angels. The name is a Greek compound.

Acœmetæ (ἀ κοιμῶν, watchers), the name of an order of monks in the fifth century, who performed a sort of chanting service night and day, dividing themselves into three classes, so that one might succeed another at a stated hour, and thus their devotions might be sustained without any intromission. In vindication of their practice, they appealed to the apostolic precept, which requires us to "pray without ceasing." There is a kind of acœmetæ now subsisting in the Romish Church.

Acoluthi, an order of ecclesiastics in the early Latin Church, whose office was in some respect subordinate to that of the subdeacon. The archdeacon, at their ordination, put into their hands a candlestick with a taper—hence called accensores—to intimate that they were appointed to light the candles of the church, and an empty pitcher, to denote that they were to furnish wine for the sacramental festival. Imposition of hands was not deemed necessary in the public appointment of the acoluthi.

Act, in the universities, a thesis publicly maintained by a candidate for a degree, or to show a student's proficiency. At Oxford, the time when masters or doctors complete their degrees is also called the "act," which is held with great solemnity. At Cambridge, they call it the "commencement."

"ACT" is also a collegiate appellation for the person who proposes questions that are the subjects of disputation in the exercises of the university schools.

Act, a common name for certain statutes in connection with the religious history of this country. Among the most famous are:—

Act of Uniformity, passed in the reign of Queen Elizabeth, establishing Protestantism as the national religion of England, and binding all her subjects to the order and form prescribed in the Book of Common Prayer. Also, a statute of the reign of Charles II., 1662, enjoining all ministers in England to declare their unfeigned assent and consent to the entire Book of Common Prayer. The royal assent was given to this act on the 19th May, and on Bartholomew's Day, August 24, the same year, more than two thousand ministers were ejected from their livings, because they conscientiously refused to subscribe.

Act, Conventicle, passed in 1664. It enacted that only five persons above sixteen years of age, besides the family, were to meet for worship.

Act, Corporation, a statute of 13 Charles II., chap. i., in which it is enacted, "That no person shall be chosen into any office of magistracy, or other employment relating to corporations, who

shall not, within one year next before such elections, have taken the sacrament of the Lord's Supper, according to the rites of the Church of England." This act, which so often degraded the most solemn service of Christianity into a stepping-stone for civil office, has been repealed.

Act, Five-Mile, an act passed in 1665, which imposed an oath on all nonconformists, binding them to attempt no alteration in either Church or State; and provided that all ministers who did not take it should neither live in, nor come within, five miles of any borough, city, &c.

Act, Rescissory.—See RESCESSORY ACT.

Act, Test, a statute, 25 Charles II. cap. ii., which was enacted that every person who should be admitted into office or trust under his Majesty, should receive the sacrament of the Lord's Supper, according to the usage of the Church of England, within three months after his admittance into such office, under very severe penalties.

Act of Toleration, William and Mary, sect. i., chap. 18, "Passed for exempting their Majesties' Protestant subjects dissenting from the Church of England from the penalties of certain laws." The Toleration Act, Lord Macaulay says, "approaches very near to the idea of a great English law. To a jurist, versed in the theory of legislation, but not intimately acquainted with the temper of the sects and parties into which the nation was divided at the time of the Revolution, that act would seem to be a mere chaos of absurdities and contradictions. It will not bear to be tried by sound general principles. Nay, it will not bear to be tried by any principle, sound or unsound. The sound principle undoubtedly is, that mere theological error ought not to be punished by the civil magistrate. This principle the Toleration Act not only does not recognize, but positively disclaims. Not a single one of the cruel laws enacted against nonconformists by the Tudors or the Stuarts is repealed. Persecution continues to be the general rule—toleration is the exception. Nor is this all. The freedom which is given to conscience is given in the most capricious manner. A Quaker, by making a declaration of faith in general terms, obtains the full benefit of the act, without signing one of the Thirty-nine Articles; an Independent minister, who is perfectly willing to make the declaration required from the Quaker, but who has doubts about six or seven of the articles, remains still subject to the general laws. Howe is liable to punishment if he preaches before he has solemnly declared his assent to the Anglican doctrine touching the Eucharist: Penn, who altogether rejects the Eucharist, is at perfect liberty to preach, without making any declaration whatever on the subject."

Act of Faith (*Auto da Fé*), a phrase applied to a transaction which took place (usually at some great festival, and on a Sunday) when a number of prisoners in the inquisition, having

been convicted of the alleged crime of heresy, were brought forth from their dungeons to undergo a public execution; and when also such as had been found innocent were absolved.

The details which writers on the inquisition have given us of this tragical service are most painful, but they describe a custom which has been now for some years only known by description, and which we trust may never be revived.

The unhappy victims of the *auto da fé*, they tell us, are treated in the following manner:—On the day appointed for their execution, they are brought into the great hall of the inquisition, and being clothed in certain habits peculiar to the occasion, they are conducted in procession by Dominican friars. They have black coats without sleeves, and walk barefooted, holding a wax candle: the penitents who follow wear black cloaks, painted all over with representations of flames with their points downwards, the indication of their escaping the terrible punishment which awaits the relapsed, who come next in succession, whose painted flames point upwards. The direct and avowed opponents of the Catholic faith, besides this latter sign of their doom, are covered with figures of dogs, serpents, and devils, painted with their picture upon their breast. A Jesuit is placed on either side of the individuals destined to be burnt, who are urging them, by reiterated appeals, to recant and abjure their heresies. A troop of familiars follow on horseback, then the inquisitors on mules, with other officers; the inquisitor-general sitting on a white horse, led by two attendants in black hats and green armbands, closing the procession.

Having arrived at the scaffold, a sermon is delivered, replete with invectives against the victims of inquisitorial malignity, and abundantly encomiastic with regard to the institution, when a priest recapitulates from a desk the sentences of those who are condemned to suffer death, and delivers them over to the magistrate, with the farcical request that their blood may not be touched, nor their lives endangered. They are immediately put in chains, and hurried to the gaol, whence they are soon taken before the civil judge, who inquires, "in what religion they mean to die?" Such as return for answer that they die in the communion of the Romish Church, are first strangled, and afterwards burnt to ashes. All others are burnt alive; and each class of delinquents is instantly conducted to the place of execution. When those who persist in their heresy are fastened to the stake, the Jesuits load them with officious admonitions, and at length, in parting, declare that they leave them to the devil, who is at their elbow, to receive their souls and carry them into the flames of hell. A shout is instantly uttered by the infatuated populace, who exclaim, "Let the dogs' beards be made," which consists in putting flaming furze to the faces of the victims, who are, from the position in which they sit, slowly roasted

to death. This spectacle is beheld by both sexes and all ages, with the most barbarous demonstrations of delight.—See **INQUISITION**.

Action Sermon, the Scottish designation, time out of mind, for the sermon preached before the celebration of the Lord's Supper, and so named, in all probability, from the action or ceremonial for which it is the accustomed preparation.

Acts of the Apostles (see *Biblical Cyclopædia*), one of the canonical books of the New Testament. It was the general usage in the ancient churches to read in this book at all the public services from Easter to Pentecost. The reason, as stated by Chrysostom, was that the miracles recorded therein being evidences of the fact of Christ's resurrection, the church appointed them to be publicly read immediately after the commemoration of that glorious event, in order to give men the proofs of the holy mystery which was the completion of their redemption. This rule was observed in the African, Egyptian, Gallican, Spanish, and other churches.

Acts of the Apostles—Spurious. Such as the Acts of Peter and Paul; Acts of Paul and Thecla; Acts of Paul and Seneca, or a correspondence between the apostle and the Roman philosopher; Acts of Philip, of Andrew, Thomas, Barnabas, &c. A handsome edition in octavo has been published by Tischendorf, Leipzig, 1851.

Acts of the Martyrs or Saints—"Acta Martyrum aut Sanctorum"—Records of the Lives of Saints and Martyrs.—These began to be collected very early, and were read on special occasions, such as commemorative festivals. Many martyrologies seem to have been in early circulation—sometimes mere catalogues of names and dates (*kalendaria*), and, by and by, also full biographical sketches. Separate congregations told to one another in detail the heroism and suffering of their members. Amongst the various attempts made to collect such fragments, or confirm other accounts, that known by the name of Bolland, is the most famous. Bolland, aided by the Jesuits of Antwerp, collected immense materials from all quarters. In 1773 the order was suppressed, when the work, in forty-nine large folio volumes, had been brought down to the 7th October. The French Revolution created further interruption; but the work was again resumed, and the seventh volume for October, making the fifty-fifth of the entire work, was published at Brussels in 1845. The huge enterprise is still in progress, and the ninth volume for the same month was published during the currency of the present year. These volumes are an immense repertory, often full of legends and absurdity, yet often honest and able in sifting documentary evidence. So many writers having been employed in succession for so long a period, the Bollandist tomes are by no means of equal merit. The work will stretch to seventy folio volumes.

Actual Sin is opposed in meaning to Original

Sin; the latter being considered as derived from Adam by direct inheritance, the other as perpetrated by one arrived at sufficient age.—See **ORIGINAL SIN**.

Adamites, or **Adamians**, heretics of the second century, who imitated Adam's nudity, and returned, as they imagined, to his state of pristine innocence. On entering their places of public worship, which were chiefly caves, they threw off their clothes. They professed to live in continence, and condemned marriage, which they affirmed was the consequence of the introduction of sin into the world. Whoever broke the laws of the society was expelled from Paradise, as they termed it—that is, from their assemblies—as one who had eaten of the forbidden fruit, and was henceforth called *Adam*. Dr. Lardner questions their existence; and the hesitating account of Epiphanius, from whom it is received, is certainly suspicious.—The same title was given to a body of enthusiasts who, in the fifteenth century, were massacred by the Bohemians under Zisca; and other sects have, at various times, been charged with the absurdities implied in the name, in most instances, perhaps, without sufficient cause.

Adelphians, a sect of heretics censured by Maximus, Anastasius, and others, for keeping the Sabbath as a fast.

Adescenarians.—The name is from the Latin word "*adesse*"—to be present; and they, as a section of the sacramentarians got this name, because they held to the special presence of Christ's body in the Eucharist, though in a different manner from the view held by the Roman Catholic Church.

Adiaphorists (*ἀδιάφοροι*, indifferent),—a name given to those who sided with Melancthon in the unhappy controversy which arose upon the promulgation of the Interim, in 1548. Maurice, the new elector of Saxony, assembled some divines at Leipzig to consider the propriety of accepting that edict. In this synod the too gentle temper of Melancthon betrayed him into unwary and unbecoming concessions. He placed among things *indifferent*—and in which, therefore, compliance was due—the number of the sacraments, the jurisdiction of the pope and bishops, extreme unction, and many other rites of the Romish Church. The evangelical doctrine, also, was not fully stated. On these points he was vehemently opposed by Flacius and other Lutherans; and the controversy which thus arose, and which for many years distracted the Reformers, is known in ecclesiastical history under the name of the *adiaphoristic controversy*. The history of the promulgation of the Interim is detailed by Sleidanus, xx.; Fra Paolo, *Ilist. Conc. Trid.*, iii., *ad ann.* 1548; Burnet, *Ilist. Ref.*, part ii., book i., *ad ann.* 1548; Mosheim, *Cent. xvi.*, sec. i., ch. 3, 4, and sec. iii., part ii., ch. i. 28; Robertson, *Ilistory of Charles V.*, book ix., *ad ann.* 1548; by D'Aubigné also, and other recent historians of the Reformation.

A more modern controversy raged in Germany under the same name. Spener, and other pietists, protested against many worldly customs to which members of the church conformed, such as dancing, theatrical exhibitions, games, and certain forms and styles of dress. Their views were opposed by many, and cards, operas, and jests, placed among "things indifferent." The latter party was often lax and facile, while the former party, with the best intentions, condemned as wrong in itself what was rendered wrong by circumstances or extreme indulgence.

Adjuration, the act of binding with the solemnity of an oath. We read that Saul "adjured" the people not to eat anything, while in pursuit of the Philistines, till the sun should go down, (2 Sam. xiv.) It is worthy of remark that in the Bible of 1539, the original word rendered "adjured" in verse 28, is in verse 24 translated "charged"—"he charged the people with an oath." In King James's version, verse 24 has "adjured," while in the latter verse (28) the passage reads—"charged the people with an oath." Verse 28, in the Geneva Bible (1561), reads—"he made the people to swear."

Adjutants-General, those fathers, among the Jesuits, who dwelt with the general of the order; and whose business it was to watch over the principal occurrences of distant countries, and from time to time communicate information to the general.

Administrators of Baptism, in the early churches, were the bishops, presbyters, sometimes the deacons, and occasionally laymen, in cases of extreme urgency and danger. Women, though at first strictly forbidden to administer this rite, are, by the Church of Rome, allowed to perform it in circumstances similar to those which would justify laymen in the irregular discharge of this clerical duty. A question has risen in the Anglican Church, whether such baptism (that by laymen and midwives) is to be regarded as null or valid. Some have replied that, as the Reformed Church rejects the popish doctrine respecting the danger of children who die unbaptized, there is no necessity for an irregular performance of it; that as the benefit of the ordinance is clearly connected with its administration by a lawfully ordained minister, the children so irregularly baptized derive no advantage whatever; and that, in the event, therefore, of their growing to maturity, they are bound to apply to a "lawful minister or bishop for that holy sacrament, of which they only received a profanation before." A contrary opinion has, however, been held by other clergymen, who contend that the essence of a sacrament is not invalidated by an irregular administration of it; and on the same principle, that clergymen coming from the Church of Rome to that of England are not required to be reordained, so children baptized irregularly in the Catholic communion should not be rejected as unbaptized, when in maturer age they are

brought within the pale of the Church of England.—See BAPTISM.

Admission, an act of the bishop, upon examination, whereby he admits a clerk into office. It is done by the formula *admitto te habilem*. All persons must have episcopal ordination before they are admitted to a benefice; and any one presuming to enter upon one not having such ordination, shall, by stat. 14, Car. II., forfeit £100.

Admission or Ordination Service, a religious service observed in the Church of Scotland, and other sections of the Presbyterian body, at the inauguration of a minister to a new congregation. The sermon preached on the occasion is called the admission or ordination sermon.

Admittendo Clerico, a writ granted to any one who has established his right of presentation against the bishop in the Court of Common Pleas.

Admonition, an essential part of the ancient discipline of the Church. In cases of private offence it was performed, according to the rule prescribed in Matt. xviii., privately. In public cases, openly before the church; and no delinquent was excommunicated unless this step were ineffectual.

Admonitionists, a party of puritans in the reign of Queen Elizabeth, who published two "Admonitions to the Parliament," in which they condemned, as contrary to the Word of God, some distinctive peculiarities in the ceremonial and discipline of the Church of England, such as the imposition of vestments, &c. The first petition was burnt at St. Paul's Cross; Field and Wilcox, who presented it, were flung into prison; and Cartwright, who had a hand in it, was degraded from his chair of divinity, and expelled from the university of Cambridge.

Adonists, a party, among theological critics, who maintained that the vowel points usually annexed to the consonants of the Hebrew word Jehovah, neither originally belonged to it, nor express the true pronunciation, but are the points belonging to the words Adonai and Elohim, applied to the consonants of the ineffable name JEHOVAH, to warn the readers that instead of this word, which the Jews were forbidden to pronounce, they are always to read Adonai.

Adoptians, the followers of Felix, Bishop of Urgel, who, towards the end of the eighth century, in answer to a question proposed to him by Elipand, Archbishop of Toledo, put forth the doctrine that Christ, considered in his divine nature, was truly and essentially the Son of God; but that, considered as a man, he was so only nominally and by adoption. Those who taught or embraced this doctrine were charged with reviving the Nestorian heresy, and great discord was the consequence in Spain, France, and Germany.—See PERSON OF CHRIST.

Adoption (see *Biblical Cyclopædia*), in a theological sense, signifies an act of divine

goodness, by which we are received into the number, and have a right to all the privileges, of the sons of God. Transgressors are said to be adopted into the family of heaven by the propitiation of our Saviour and the impartation of his merit, so that, for his sake, they are regarded as spiritual children. It also includes God's acknowledgment of his people at the last day; as when the Apostle speaks of "the manifestation of the sons of God" at that period (Rom. viii. 19). For the Romans first adopted the child in private and by purchase; but when that child arrived at the age of puberty, he was carried to the Forum, and the adoption became a public and recognized act, sanctioned by all the legal and binding forms of the age. Thus God's children are now adopted *really*; but in the day of general judgment they shall be openly recognized or *manifested*—the adoption shall be complete in all its advantages, as well as in all its forms. There is, however, a difference between civil and *spiritual* adoption, as the latter has been designated. The former provided for the relief of those who had no children of their own; but this reason does not exist in spiritual adoption, to which the Almighty was under no conceivable obligation, since he had created innumerable beings, and all the intelligent ranks of creation may be considered as his children. The occasion of one person adopting another, amongst men, is their possession, or supposed possession, of certain qualities or excellences which attract the adopter's regard; but the introduction of mankind into the family of heaven must be considered as resulting from no such existing merit. In the case of civil adoption, though there is an alteration of the name and external distinctions of the person chosen, it implies no necessary change of disposition, principle, or character; but the reverse is true of spiritual adoption, in which the adopted person is assimilated to the being whose name he is permitted to assume.

Adoration, in a theological sense, is, strictly speaking, an act of worship due to God only, but offered also to idols and to mortal men by the servility of their fellow-creatures. The derivation of the term plainly indicates the action in which it primarily consisted, namely, in applying the hand to the mouth to kiss it, in token of extraordinary respect to any person or object. In the ancient Book of Job it is said, "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth hath kissed my hand, this also were iniquity" (chap. xxxi. 26, 27). Minutius Felix states, "that as Cæcilius passed before the statue of Serapis he *kissed his hand*, as is the custom of superstitious people"—(In Oct.) And Jerome mentions that those who adore used to kiss their hands and to bow down their heads—(Cont. Rufin. 16, 1). The word "kissing" is the usual idiom of the Hebrew language to signify adoration. This is one of the principal tokens of respect in the East, and

was, as appears from Herodotus, probably of Persian origin.

Although it cannot be imagined that one attitude or mode of indicating reverence is, in itself considered, more acceptable to the Supreme Being than another, inasmuch as his omniscient inspection primarily regards the affections of the worshipper, yet there is an evident decorum and respect implied in one posture more than in others, varying in different countries and at different periods according to the general opinion and established usages of society, but with which sentiments of devotion are inseparably connected. Upon the principle of one mode of address to a superior being deemed respectful and another the reverse, the attitudes and motions of the body are believed to be expressive of certain corresponding emotions in the mind. As religion cannot be totally separated from its forms, the genuine worshipper of God will be solicitous about his external appearance in his presence; nor have the votaries of superstition and idolatry been indifferent to this view of the subject. These sentiments and forms of address have, by a very natural association, been transferred to the intercourse of ordinary life, and have been made to denote either a proper or an extravagant and impious degree of veneration.

Kissing the feet is also a mode of worship or adoration, adopted particularly in modern times among the Papists, who express in this manner their reverence of the Pope of Rome. It seems to have been derived from the imperial court; but at what precise period it was introduced, cannot now be determined. The eighth century is the generally assigned period; but some have found examples of it, as they believe, in the third. Dioclesian is said to have had gems fastened to his shoes, that divine honours might be more willingly paid him, by kissing his feet. Hence the popes fastened crucifixes to their slippers, that the adoration intended for the pope's person might be supposed to be transferred to Christ. Princes have sometimes practised this singular homage; and Gregory XIII. claimed it as a duty. It was rendered in the ancient Church to bishops, the people kissing their feet and exclaiming "*προσκυνῶ σε*"—I adore thee. At the adoration of the cross on Good Friday the Roman Catholics walk *barefooted*. In the East it is a sign of the greatest respect to take off the shoes and approach to render homage barefooted. The Mahometans always observe this practice when they enter their mosques.

Kissing the ground was an ancient mode of adoration which usually accompanied the act of *prostration*.

Standing was sometimes an attitude of adoration, the body being inclined forward and the eyes cast down to the earth. The hands also probably rested on the knees. In the first Book of Kings, and in the eighth chapter, it is recorded that Solomon "stood before the altar of the Lord,

in the presence of all the congregation of Israel, and spread forth his hands toward heaven." The priests also were accustomed to stand in the service of the temple, and the people also during prayer and praise in the early Christian Church.

Sitting, with the under part of the thighs resting on the heels, was an ancient eastern practice, which servants still do when in attendance upon their masters. Most, if not all, the Egyptian figures of worshippers in their sacred edifices are represented in this attitude, and it is often alluded to in the Scriptures. Thus David "sat before" God on one of the most important occasions of worship (1 Chron. xvii. 16).

Kneeling was extremely common, and seems very naturally to import a person's endeavouring to lessen his own self-importance in the presence of a superior.

The worshippers in eastern nations generally turn their faces towards the sun or to the east.

Adoration of the Cross, respect paid to the cross, by bending the knee before it, as practised in all Catholic countries, and by the members of the Greek Church. On Good Friday the ceremony of "adoring the cross" is performed at Rome, and in all the cathedrals and principal churches of the Catholic communion throughout the world. After the performance of the usual introductory service, the officiating priest, and all his assistants, advance to the altar, where a bow more reverential than usual is made to the cross by each of them. They then repeat in a low voice certain prayers, on the conclusion of which they rise up and descend from the altar—a signal having been made by the "master of the ceremonies." The cushions on which they knelt are then removed, and the choir, as well as the congregation, repeat certain prayers, all kneeling. Again the officiating priest approaches the altar, kisses it, goes through the lessons for the day in a mumbling voice, receives the cross from the deacon, whose duty it is to hand it to him, removes from the head of it the veil which covers the entire crucifix, and then elevates it with both hands, singing, "*Ecce lignum Crucis*"—Behold the wood of the cross. Instantly the whole congregation start to their feet, and all the ministers at the altar begin to sing, "*In quo Salus mundi pependit*"—On which the Saviour of the world was extended. The singers answer, "*Venite et adoremus*"—Let us come and adore. No sooner is the last syllable chanted than all present, the officiating priest excepted, fall upon their knees, and offer silent adoration to the cross. In a few minutes they all rise up again, and the priest uncovers the right arm of the cross, and again elevates it, saying as before, but in a louder voice, "*Ecce lignum*," &c. Next he approaches the middle of the altar, and turning towards the congregation, elevates the cross again, which now he exposes, by the removal of the veil from every part of it, and repeats the same words in a still louder and more emphatic voice. A purple

cushion is then laid upon the steps of the altar, upon which the priest lays the cross; he then retires for the purpose of taking off his shoes; his attendants do the same; returning barefoot, they reverently approach the piece of wood upon the cushion, and kneeling down, they meekly kiss it. Then all present, in the order of their rank—the clergy always first—perform the same ceremony of kissing the crucifix, which at last is taken up by a deacon and placed in an upright position on the altar. In Moscow, St. Petersburg, and other cities of Russia, many ceremonies are performed during Passion Week, which are brought to a close about four o'clock on the morning of Easter Sunday by the ceremony of "adoring the cross." The members of the Greek Church not only kiss this symbol of the Christian religion, but when the bishop or archbishop holds it forth for the reverence of the worshippers, they rush forward, to the imminent risk of many of them, and embrace the crucifix with vehement devotion and affection.—See **Cross**.

Adoration of the Host, honours paid to the consecrated wafer of the mass,—first by the officiating priest, and afterwards by the whole congregation, who regard its elevation with the profoundest devotion and awe, as an emblem of the crucifixion of Jesus Christ. Protestant ecclesiastical writers maintain that this practice was unknown to the Christian Church before the twelfth century, about which period many serious innovations in the celebration of the Eucharist crept into the Latin Church. The foundation for this practice is the doctrine of transubstantiation. Previous to the introduction of this dogma, communicants received the elements of the Lord's Supper into their own hands, as emblems of Christ's broken body and shed blood; but as soon as it began to be promulgated this practice was severely prohibited as a dishonour to the very body, blood, soul, and divinity of Jesus Christ. From this time, too, the elevation of the host takes its rise; also the calling of attention to it by the ringing of bells, the carrying it about in pomp, and exposing it in public to receive adoration of all classes, enjoining those just baptized to fall down and worship it, and other practices of a like nature.

Adrianists, a name given to an obscure sect of heretics of the first century, mentioned by Theodoret, who gives us, however, no account of their founder, or the reason of this appellation.—The same term is also applied to the followers of Adrian Hamstedius in the sixteenth century. They were Anabaptists, and maintained several errors concerning the person of Christ.

Adultery.—The following are some particulars of the discipline of the ancient Church with regard to this sin, and others of the same class. The apostolical canons forbade the reception into holy orders of any persons guilty of fornication; and, according to the council of Eliberis, virgins who had fallen into this sin were suspended from the communion of the

church for twelve months, at the end of which period four years' solemn repentance was added, if they did not marry those by whom they had been defiled. The same council also appointed seven years' penance for a single act of adultery; ten years, in the event of a repetition; and a stern refusal of the rites of the church at the last hour, if the criminal persevered in his immoral course to the end of his life. The canons of St. Basil enjoined a penance of seven years for fornication, and fifteen for adultery; but the council of Ancyra only appointed the term of seven years for adultery, omitting fornication altogether. As to the clergy, utter excision from the dignities of office and the communion of the church was the punishment of those convicted of adultery; and in the event of a priest's wife being found guilty, she must be immediately put away, or her husband be degraded. Intermarriage with a Jew was esteemed a crime of equal magnitude with adultery, and was punished accordingly; and the sixty-seventh canon of St. Basil decreed that he who successively married two sisters should be esteemed an adulterer, and be subjected to the penalty of fifteen years' penance. The woman, also, who had been married to two brothers, was cut off from all participation in the communion of the church to the day of her death.—See also CONUCUBINAGE, INCEST, MARRIAGE.

The term *Adultery* is also used to denote the act of one who has intruded himself into a bishopric during the lawful bishop's life. It is so called because a bishop is supposed to contract a kind of spiritual marriage with his church.

Advent, in the calendar, the time preceding the feast of the nativity, commencing with the fourth Sunday before Christmas day. It was appointed to employ the thoughts on the *Adventus*, or first coming of Christ in the flesh, and his second coming to judge the world. This is one of the seasons, from the beginning of which to the end of the octave of the Epiphany, marriages could not be celebrated in England without express license. This restriction cannot be proved of earlier date than the council of Salegunstade, in 1022. At this time the Church renews her service, thus constituting it the beginning of the ecclesiastical year; "the reason for which," says Wheatly, is, that "the Church does not number her days nor measure her seasons so much by the motion of the sun as by the course of our Saviour, who, being the true Sun of Righteousness, began now to rise upon the world."—See CHRISTMAS.

Advocate is particularly used to denote a person appointed to defend the rights and revenues of a church. The word *advocatus*, or *advowee*, is still employed for *patron*.—See ADVOWEE.

Advocate, Devil's.—See CANONIZATION.

Advowce, the advowce of a church or religious house, as a cathedral, abbey, monastery, &c.—*defensor* or *bailiff* in Germany. Sometimes it signifies a person who has a right

to present to a church living. Charlemagne had the title of advowee of St. Peter's, which the people conferred upon him for having protected Italy against the Lombards. Pope Nicholas constituted King Edward the Confessor, and his successors, advowees of the monastery of Westminster, and of all the churches in England. Advowees were the guardians and administrators of temporal concerns; and under their authority all contracts passed which related to the churches. The collection of the tithes and all other church revenues were under their control; as a reward for which, many of the richest benefices were placed by the heads or principals of convents at their disposal. The command of the forces furnished by their monasteries for war was entrusted to them. Sometimes there were sub-advowees, who introduced great disorder, and very much contributed to the ruin of the monasteries. Their avarice so increased that the clergy soon felt them to be an intolerable burden; hence the churches began to get rid of them as best they could, until at length, in the reign of Frederick II. of Germany, the office was finally abolished—grants of large sums of money and other gifts having been previously given them, as compensation for the loss of their profession. The origin of this office is sometimes assigned to the time of Stilico, in the fourth century; but the Benedictines represent it as commencing so late as the eighth century. Persons of the first rank were gradually introduced into it, as it was found necessary either to defend with arms, or to protect with power and authority. In the course of time every person who took upon him the defence of another was denominated advowee or advocate; hence cities had their advowees, as Angsburg, Arras, &c. There was also advowees of provinces and countries, as of Alsace, Swabia, Thuringia, &c. Two kinds of ecclesiastical advowees are mentioned by Spelman—the one, of causes or processes, *advocati causarum*; who were nominated by the king, and undertook to plead the causes of the monasteries; the other, of territory or lands, *advocati soli*—sometimes called by their primitive name, advowees, though more usually patrons—were hereditary, as being the founders and endowers of churches, &c.

Advowson or **Advowzen**, a right to present to a vacant living in the Church of England, synonymous with the term *patronage* in Scotland. The word is derived from *advocatio*, because the right of presenting had been originally gained by such as were founders or benefactors of the church. The nomination of proper persons to all vacant benefices was at first vested in the bishops; but they readily allowed the founders of churches the nomination of the persons to officiate, only reserving to themselves a right to judge of the qualifications of such persons for the office. Advowsons are *presentive*, where the patron presents a person to the bishop to be

instituted into the living; *collative*, where the bishop presents as original patron, or from a right he has acquired by negligence and lapse; *donative*, where the patron puts the person into possession by a simple donation in writing. Formerly, advowsons were appended to manors—advowsons appendant; and the patrons were parochial barons, the lordship of the manor and the patronage of the church being usually in the same hands, until advowsons were given to religious houses. The lordship of the manor and advowson of the church were afterwards divided—advowsons in gross. In ancient times, the patron had frequently the sole nomination of the prelate, abbot, or prior, either by investiture or direct presentation to the diocesan. A free election was left to the house, but a *congé d'élire*, or license of election, was first to be obtained of the patron, who confirmed the person elected.

Advowson of the moiety of the church is, where there are two patrons and two incumbents in the same church, each of a moiety respectively. A moiety of the advowson is where two must join the presentation, and there is but one incumbent (7 Anne, c. 18). Grants of advowsons by Papists are void (9 Geo. II., c. 36, § 5; 11 Geo. II., c. 17, § 5)—See PATRONAGE.

Advowsons are temporal inheritances and lay fees, and may be granted by deed or will, and are assets in the hands of executors. The legal distinctions to be observed in the sale of these are:—The clergyman preferred cannot *buy* a living for himself. The patron may sell the *next presentation* to a benefice—that is, he may *dispose of his right*, as patron, to present a new incumbent when *next* the benefice becomes vacant; and the right of presentation returns to the patron whenever the church is again void. The patron, if he desires to sell the next presentation, must conclude the bargain during a period in which the incumbency is occupied: he cannot dispose of it “whilst the church is void, so as to be entitled thereby to such void turn.” Patrons may not only make a grant of the next presentation, but also they can dispose of the advowson.

Æon.—See Gnostic.

Æra, any large portion of time distinctly marked by the occurrence of remarkable events. The Christian æra dates from the birth of Christ, which is erroneously placed, according to the common account, in the year of the world 4003.

Aerians, the followers of Aerius, said to be a semi-Arian, who, in the latter part of the fourth century, excited divisions throughout Armenia, Pontus, and Cappadocia by his opposition to some of the commonly received opinions of the day. He denied that there was a difference of order between bishops and presbyters. He condemned prayers and alms for the dead, stated fasts, the celebration of Easter, and other ceremonial observances. Some attribute his views of the episcopal office to jealousy at the promotion to that office of his former friend Eustathius. But there

must have been many good Christians to whom the tyranny and arrogance of the bishops of that century had rendered such views highly acceptable; while, on other questions, the teaching of Aerius was an effort to restore Christianity to somewhat of its primitive simplicity, and free it from Jewish adulterations (Neander, vol. iii., p. 104). There were some of his followers remaining in the days of Augustine.

Actians, the followers of Aëtius, a native of Antioch, in Cœle Syria, who may be regarded as the founder of the Anomœan form of the Arian heresy—from *ἀνομοος*, unlike). Eunomius was his pupil and amanuensis; and the title of Eunomian, derived from him, may be regarded as nearly equivalent to Aëtian. Their distinguishing doctrine was that the Son was of unlike substance to the Father. Those who were called Eusebians, or Acacians, had been followers of Aëtius up to a certain point, holding with him that the Son was a creature; and they are not unreasonably charged by him with inconsistency when they would not follow up their heretical views to what he deemed their necessary consequences. Of the Holy Spirit, the Aëtians held that he also was created by the Father through the immediate power and operation of the Son. And after the creation of the Son and the Spirit, they taught that the Father created all other things in heaven and earth by the power and operation of the Son. The Greek historian, Socrates (book iv., cap. 35), describes Aëtius as an Aristotelian—as a man of superficial attainments, but “fond of cavilling—a thing which any clown may do”—and having little acquaintance with the sacred Scriptures (Neander, vol. iv., p. 77; Gieseler, vol. i., p. 339.)—See ARIANISM.

Affinity expresses that kind of legal kin which is contracted by means of a marriage; hence it is distinguished from consanguinity. As it is a creature of the law, so has the law pronounced it in some cases to cease when its cause (the marriage) has been defeated. A widow may be admitted in evidence for her former husband's brother, but cannot be so whilst she is a wife. The law of Moses forbade marriage in certain cases of affinity (Lev. xviii. &c.), and from those laws our own civilians and others in Europe pretty generally derived their prohibitions. The Jews are permitted to marry their nieces, as well as their first cousins; but a woman cannot be married to her nephew, because the law of natural order would thereby be violated. A man who had married his niece would still be her head and guide, whereas confusion of relative duties would ensue if a woman were to be married to her nephew; for the husband would, in that case, become her head—thus reversing the natural law of social dependences and obligations. In the earlier ages of the Christian Church much attention was given to this question, in order to make the line of de-

marcation between the conduct of the heathen and the disciples of Christianity as broad as possible. This anxiety, however, was carried beyond its proper limits, inasmuch as several prohibitions not sanctioned by divine authority were introduced at different times, and in various sections of the Christian Church. The following degrees of affinity were, in general, included in the prohibitory laws:—Marriage with a step-mother, step-sister, daughter-in-law, step-daughter, brother's widow, uncle's widow, brother's daughter, uncle's daughter, and the sister of a deceased wife. The marriage of cousins-german was not forbidden before the time of the Emperor Theodosius, who was instigated by St. Ambrose to introduce it among the forbidden degrees. Arcadius subsequently rescinded the prohibition, but it was restored in the time of Justinian. The prohibitions of the law of England may be seen in the table drawn up by Archbishop Parker in 1563, annexed to the *Book of Common Prayer*, and usually found in the authorized translation. The Westminster Confession identifies affinity and consanguinity; but the principle has not been consistently carried out. If A and B are brothers, and C and D are sisters, then if A marry C, D becomes his sister, and how could A marry his brother's sister? Yet such marriages are not prohibited. Step-brothers and step-sisters may marry also, irrespective of the affinity created between their parents. A may have a son, C, by a previous marriage, and B in the same way may have a daughter, D, but C and D may marry. Affinity is not in such a case treated as consanguinity. On the question of marrying a deceased wife's sister a large body of literature has been called into existence during the last few years, contributed by divines, lawyers, senators, scholars, and gentlemen of private station. Spiritual affinity is a dogma of the Romish Church, which supposes the existence of a relationship between a godfather and his god-daughter sufficient to forbid their marriage without a dispensation.—See MARRIAGE.

Affusion, a mode of baptism, by *pouring* water on the subject.—See BAPTISM.

African Church, that division of the Christian Church locally situated within the six Roman provinces of Africa, viz., Tripolis, Byzacena, Africa Proconsularis, Numidia, and the two Mauritanias. The entire district was about 2,350 miles in length, and its average width 350 miles. This church was remarkable for the number of its bishops, their independency of one another, their catholicity of sentiment, and generous forbearance with each other's prejudices and differences of opinion, and church discipline. Another striking peculiarity of this ancient church consisted in this—that, except in Africa Proconsularis, where the Bishop of Carthage was primate, the primacy was not attached to any particular see, but devolved upon the senior bishop in each province. For this reason the

primates were called Senes; and great care was taken to keep a record of the particulars of every bishop's ordination, so that no dispute as to seniority might arise when the time came for appointing a primate. The title to the office might sometimes be forfeited by misconduct; but in that case the next in order of seniority succeeded to the vacant post. For the ordination of a primate it was not necessary that he should go out of his own diocese to obtain it at the hands of a superior bishop; nor was it required that a primate from another district should attend at the ceremony of consecration to render it legitimate; for the inferior bishops of each province managed their own affairs, choosing and consecrating their own metropolitans, perfectly independent of the control, though not of the friendly advice and counsel of neighbouring bishops and primates.

Agapæ (*ἀγάπη*, love), certain feasts of the early Christians, to which allusion is supposed to have been made by Jude, verse 12, and Peter, 2 Epist. ii. 13. Some are of opinion that these feasts are also intended in the complaints of the apostle Paul, 1 Cor. xi. 21, respecting certain irregularities at Corinth. The Jews were not without a custom of this kind, for which they found a Scriptural sanction in Deut. xii. 5, 7, 12; xiv. 23, 27, 29; and the learned Lightfoot has observed, in a note on 1 Cor. x. 16, that on the evening of the Sabbath the Jews had their *κοινωνία*, or communion, when the inhabitants of the same city met together in a common place to eat; and that near the synagogues were their *ξενοδοχία*, or places where strangers were entertained at the public charge, and had the privilege of a dormitory.

In Pliny's letters to Trajan, he speaks of a "promiscuous harmless meal," which has been understood to refer to this custom, at which Christians of all descriptions met, and which they discontinued on the publication of his edict against such assemblies. While this proves the early, and almost apostolic origin of the agapæ, it has been thought also to demonstrate that the primitive Christians did not regard them as of divine authority; for this is the only part of their public conduct which even "torture" and death could compel them to alter (Pliny's Epist. x. 97, 98). Tertullian describes them thus:—"The meaning of our repast is indicated by its name, for it is called by a word which in Greek signifies love. The hungry eat as much as they desire, and every one drinks as much as to sober men can be useful; we so feast as men who have their minds impressed with the idea of spending the night in the worship of God; we so converse as men who are conscious that the Lord heareth them." It has been much controverted whether the agapæ were partaken *before* the Eucharist, immediately after, as a kind of appendage or concomitant, or at a totally distinct time; the latter, according to

some writers, being celebrated in the morning, and the former in the evening. Regarded, however, as a simple testimony of Christian kindness and unity, connected with the exigencies of the time, and even extended, according to the testimony of Julian, to the relief of the heathen poor occasionally, it will appear nothing remarkable that the period of observing this feast should have been regulated by its design, and by the opportunities afforded in seasons of persecution and distress. The kiss of charity was given at the conclusion of the agapæ. At the council of Carthage, held in the fourth century, we find these feasts forbidden to be held in churches, except under particular circumstances; other regulations obtained in succeeding councils respecting them, to the middle of the thirteenth century, after which we have no authentic traces of their existence.

Some modern sects have revived this primitive custom: the Sandemanians, or Glassites, partake of a frugal repast together every Sabbath, either in an apartment adjoining to their place of worship, or at some contiguous private dwelling belonging to their members, every one of whom is expected to attend; and they conclude with the kiss of charity. The Methodists hold their love-feasts once every quarter of a year. The members of the society are admitted by tickets, which are occasionally, but not frequently, granted to strangers. They commence the feast in a similar manner to their public worship; afterwards some small pieces of bread are handed round; conversation upon their Christian experience then freely takes place; and the meeting is terminated by singing and prayer.

Agapetæ (*beloved ones*), certain young women and widows who devoted themselves to attend upon the ministers of the primitive churches. Sometimes they were the deaconesses of the societies, and took up their abode with ecclesiastics. It was a custom which soon fell into abuse and disrepute.

Agenda (from *agere*, to do), is generally applied, by church writers, to signify things necessary to be performed in the church service, such as morning and evening prayer. Sometimes it is opposed to *credenda*, things to be believed. Agenda is also applied to certain books of the church, and is synonymous to the ritual, liturgy, missal, formulary, &c.

Agistment, Tithe of, the tithe due from the profit of feeding cattle on a common pasture.

Agnoetæ (*ἀγνοῦσθαι*, not to know), a name sometimes given to a sect of the fourth century, which disputed the omniscience of God, and stated that he knew past occurrences only by a superior memory, and things future by a limited prescience. In the sixth century the followers of Themistius, a deacon of the Alexandrian Church, received the same name, from their alleging that Christ was ignorant of certain future events, as, particularly, the period of the day of

judgment—an hypothesis which they founded on Mark xiii. 32. Socinus and his associates maintained similar opinions: that God possesses not an infinite knowledge, and cannot have a determinate and certain acquaintance with the future actions of intellectual beings: that he changes his mind, alters his purposes, and adapts his measures to rising circumstances (Socini *Opera*, tom. i. 543-9; Crellius *De Deo et ej. Attr.*, cap. xxxii).

Agnus Dei (*The Lamb of God*), a term applied, in the Church of Rome, to certain representations, made in wax, of a lamb, bearing the triumphal banner of the cross, and similar to those sculptured ornaments so common in most of our old churches and cathedrals. These figures, which bear the year and name of the pope, are consecrated by the pope himself on the Monday following Easter, in the first and seventh year of his reign, and distributed, at certain periods, among the people, to be carried in religious processions. The pope first delivers them to the master of the wardrobe, by whom they are given to the cardinals and attending prelates, who receive them in their respective caps and mitres, with great form and reverence. From these superior officers and ecclesiastical persons they are conveyed to inferior priests; and from them they are received by the people at large, who preserve them, generally, in a piece of stuff, or cloth, cut into the shape of a heart. The most intelligent persons of the Catholic persuasion venerate these consecrated memorials simply as they do any other *memorabilia* of the Christian faith; but by the vulgar and superstitious, great mystical virtues are ascribed to them; and they at one time had become articles of sale in most Catholic countries. Accordingly, by statute Eliz., c. ii., it was enacted that those who should “bring into England any *Agnus Deis*, grains, crucifixes, or other things consecrated by the Bishop of Rome, should undergo the penalty of præmunire.” Indeed, the *Agnus Dei* was never very common in this country, being principally confined to Spain and the more immediate territories of the Papal states, where the Catholic religion was maintained in its greatest pomp and splendour. The figure has always been deemed an appropriate emblem of the triumph of the cross over the errors and abominations of paganism; and on that account has been used as ornaments in most ecclesiastical edifices, both at home and abroad, and by the Reformed as well as by the Roman Catholic Church.

This name is also given to that part of the sacrifice of the mass, where the officiating priest, striking his breast thrice, rehearses the prayer “*Agnus Dei*”—Lamb of God, &c., and then divides the sacrament into three parts, a practice, it is said, first introduced by Sergius I.; but of this there is considerable doubt. The divisions of the *accidents* was certainly long

prior to his pontificate; and as to the song *Agnus Dei*, for anything that appears, it might have been introduced into the service by Sergius II., or even by Sergius III., the predecessor of Formosus. For an interesting account of the ceremonies connected with the consecration and distribution of the *Agnuses* at Rome, we refer the curious reader to Burder's *Religious Ceremonies*, p. 222.

Agonistici (*ἀγών*, combat), a name given by Donatus to certain members of his sect who were sent to preach at the fairs and markets, to subjugate the people, as it were, by the strength of their arguments.

Agonyclitæ or **Agonyclites** (from *α*, *γόνυ*, knee, and *κλίω*, to bend), a sect in the seventh century, who held it improper to bend the knee, and whose practice it was to perform their devotions in a standing posture.

Agrippinians, the disciples of Agrippinus, a bishop of Carthage, in the third century, who are said to have first introduced the practice of rebaptization.

Agnyiani (from *α*, priv., and *γυνή*, woman), a sect of the seventh century who proscribed marriage and the use of animal food.

Aisles.—See CHURCH, NAVE.

Alascani, a sect of Anti-Lutherans who derived their name from their leader, John Alasco, a noble Pole. Banished from his own country, and from Germany, he took refuge with his friends in England, under Edward VI., who granted them the use of the church of the Augustine friars, in London. In the reign of Mary they were again driven abroad, and sunk into obscurity on the death of their founder. They held that baptism was no longer necessary in the Church, and that the words "This is my body," in the institution of the Eucharist, embraced the entire celebration of the sacred Supper.

Alb or **Albe**, a white garment, worn by deacons in the ancient churches, and still in use among the clergy of the Roman Catholic communion. It is in some respects similar to the surplice worn by the clergy of the English Church. Anciently, the newly baptized wore an alb from Easter-eve to the Sunday after Easter, which was hence called *dominica in albis*—the whole week being *septima in albis*. The ancient alb was made to fit the body tightly, and was bound round the middle with a girdle sash; the sleeves were either plain, like those of a cassock, or else full, and gathered close on the wrists, like the sleeve of a shirt. The alb was in special use at the commemoration of the Lord's Supper.

Albanses, a dualistic sect in Italy, in the twelfth and thirteenth centuries, so named from Alba in Piedmont, their chief locality. They were a branch of the CATHARI, which see.

Albati (*Fratres Albati*, *Bianchi*, or *White Penitent*), so called from the dress which they wore, were an enthusiastic sect in Italy towards

the end of the fourteenth century. They are said to have come down from the Alps, and to have gone in a kind of procession through several provinces, praying and singing hymns, and gathering a prodigious number of followers, so as seriously to alarm the reigning pontiff, Boniface IX. Their leader accordingly was seized, carried to Rome, and committed to the flames in 1399.

Albigenses, a sect of the twelfth century, who were eminently distinguished by their opposition to the Church of Rome, and who, from the importance of many of the sentiments for which they contended, as well as from the zeal with which they maintained them under severe persecutions, have been enrolled in the honourable catalogue of reformers. The remoteness of the age in which they lived, and the difficulties attending the detection of facts, amidst imperfect and often contradictory documents, render it almost impossible to give any very accurate detail either of their origin or progress. They have been frequently considered as essentially the same with the Waldenses; but no evidence of this identity can be deduced from (what writers on this subject have often pleaded) their being confounded with them, and condemned under their name, by the decrees of their enemies, since nothing is more common than to class different, and even opposing parties in religion, under the same obnoxious and indiscriminating term, for the sake of condemning them all with the least expense of thought. They first made their appearance in the vicinity of Toulouse and the Albigeois in Languedoc, and may, with probability, be considered as a sect of the Paulicians, who, having withdrawn from Bulgaria Thrace, either to escape persecution, or from motives of zeal to extend their doctrines, settled in various parts of Europe. They acquired different names in different countries, as in Italy, whither they originally migrated, they were called Paterini and Cathari, and in France Albigenses, from the circumstance, as Mosheim affirms, of their opinions being condemned in a council held at Alby (Lat. *Albigia*) in the year 1176. Others, however, maintain that this appellation was derived from the district itself, which was their chief residence, Albigensium being formerly the general name of Narbonne-Gaul. Besides these epithets they were called, in different times and places, and by various authors, Bulgarians, Publicans, Boni Homines, or Good Men, Petro-Brussians, Henricians, Albelardists, Arnoldists, and Passagers. In fact, the term was frequently employed to denote any description of heretic or dissentient from the Romish Church. Hence it becomes extremely difficult to ascertain their peculiar opinions with precision. Upon the authority of several writers, they are charged with holding Manichæism. The book of the sentences of the Inquisition at Toulouse charges them with believing that there are two Gods and Lords, good

and evil; and all things visible and corporeal were created by the devil, or the evil god; that the sacraments of the Romish Church are vain and unprofitable; and that, in short, its whole constitution is to be condemn'd. They are stated to have maintained the unlawfulness of marriage; to have denied the incarnation of Christ, and the resurrection of bodies; and to have believed that the souls of men were spirits banished from heaven on account of their transgressions. These representations must of course be taken with abatement, since they proceed from adversaries; and it is, in truth, most probable that their chief sin consisted in rejecting the superstitions of the Romish Church, the advocates of which, in consequence, endeavoured to render them odious, by imputing to them doctrines which they never believed, and concealing from view excellences both of faith and practice for which they were really distinguished. Admitting that they did blend many errors with their system, or that they might in some things carry liberty into licentiousness, it is sufficiently obvious that they possessed much truth, and were willing to suffer for its sake. A crusade was formed against them at the commencement of the thirteenth century, and Innocent III. admonished all princes to oppress and expel them from their dominions. Their chief protector was Raymond, Earl of Toulouse, whose friendship drew upon his head the thunders of excommunication. The legate who bore the papal decree was accompanied by twelve Cistercian monks, who promised a plenary remission of sins to all who engaged in the holy league against the Albigenses. Dominick, the originator of the inquisition, joined in the service, and during the campaign set up for the first time the holy office at Narbonne. Raymond, after much resistance, at length yielded to terror, solicitation, and self-interest. In the year 1209 the dreadful war began; and Simon, the celebrated Earl of Montfort, became generalissimo of the army. Notwithstanding the intrepidity displayed by the objects of this military persecution, town after town was captured, and the poor people, who were stigmatized with the name of heretics, but who are characterized by Hume (*Hist.*, vol. ii.), as "the most innocent and the most inoffensive of mankind," were hanged, slaughtered, and burnt, without mercy. The Earl of Toulouse was assisted by the kings of England and Arragon; but he lost his dominions, and in vain appealed to the council of Lateran. Raising some forces in Spain, while his son Raymond, exerted himself in Provence, he regained the city of Toulouse, and part of his possessions. The earl died in 1221, and his son succeeded to the dominions he had recovered; but Pope Honorius III. stimulated Louis of France to engage in the contest; and though he encountered numerous difficulties, Raymond was necessitated at length to obtain peace upon very degrading conditions, and finally relinquished his Protestantism. But

in hundreds of villages every person had been slain, and more than three-fourths of the landed proprietors were plundered of their estates. The Albigenses were dispersed, and excited no further attention till they united with the Vaudois, and amalgamated with the Genevan Reformed Church.—See WALDENSES.

Ales, as festivals, were, according to Warton (*Hist. of English Poetry*, vol. iii.), variously discriminated, as the bridal-ale, whitsun-ale, lamb-ale, leet-ale, &c. But the church-ales, and clerk-ales, called sometimes the lesser church-ales, were amongst those authorized sports which, at the period of the Reformation, produced great contention between Archbishop Laud and the puritans. The people, on the conclusion of afternoon prayers on Sundays, according to Bishop Pierce, in reply to Laud's inquiries, were in the habit of going "to their lawful sports and pastimes," in the churchyard, or neighbourhood, or in some public-house, to drink and make merry. By the benevolence of the people at their pastimes, it is added, many poor parishes have cast them bells, beautified their churches, and raised stock for the poor. Sometimes these were held in honour of the tutelar saint of the church, or for the express purpose of raising contributions to its repair. Clerk-ales were festivals for the assistance of the parish-clerk, with money or with good cheer, as an encouragement in his office; "and since these have been put down," says the prelate above quoted, "many ministers have complained to me that they are afraid they shall have no parish-clerks."

Alexandrine Copy (*Codex Alexandrinus*), a celebrated MS. of the Bible in Greek, including the Old and New Testament, Apocrypha, the Epistles of Clement of Rome, &c., now deposited in the British Museum, and originally sent to England, in 1628, as a present from the Patriarch of Constantinople to Charles I. This ecclesiastic, Cyrillus Lucaris, a native of Crete, is said to have brought it himself from Alexandria, and states, in an inscription annexed to it, that it was said "by tradition to have been written by Thecla, a noble Egyptian lady, about thirteen hundred years ago, shortly after the council of Nice." Its claims to the attention of the Biblical student have been amply discussed by Wetstein, Woide, Davidson, and Fregelles. In 1786 the New Testament appeared, as complete in print as a MS. could well be rendered, edited by the learned Dr. Woide. Types were purposely formed to imitate the original; it was printed without spaces between the words, and line for line after the copy, with an ample preface containing an account of the MS., and an exact list of all its various readings. The Old Testament has since been published in a similar style by Mr. Baber, and a cheap edition of the New Testament is advertised for immediate publication.

Allegation, in ecclesiastical law, articles

drawn out in a formal manner to establish the complainant's cause against the person injuring him. The defendant answers the allegation upon oath, and this is called a *defensive allegation*. When issue is thus joined, both parties proceed to their respective proofs.

Allegorical Interpretation, a mode of interpreting Scripture which originated among the Jews of Alexandria. It was freely employed upon the Old Testament by Philo, and was carried to great lengths by the author of the Epistle of Barnabas, who was probably an Alexandrian convert to Christianity. It was reduced to something of method by Clement and his school, and still farther advanced by Origen, who may be regarded as the great master of this dangerous art. Scripture, it was said, has three senses—the *literal* or historical, the *moral*, and the *mystical*; and, according to Origen, the mystical is of two kinds—the *allegorical* and the *analogical*; the former, where the Old Testament prefigures the history of Christ and his Church; the latter, where the things of a higher world are typified (from *ἀνάγω*, I lead up). For, as St. Paul speaks of "Jerusalem which is above," Origen held the existence of a spiritual world, in which everything of this earth has its antitype. It is evident that, however controlled, in the case of Origen, by a faithful, devout, and dutiful spirit, such principles of interpretation tended to the subversion of all belief in the historical truth of Scripture.

All-Saints Day, otherwise All-Hallows Day, a feast of the church, celebrated on the first day of November, in honour of the saints generally, and those in particular to whose memory there is no distinct day assigned. It appears that in the pontificate of Boniface IV., and about the year 612, the Pantheon at Rome—a temple dedicated to all the gods—was taken from the heathen by Phocas, the emperor, and dedicated to the honour of all the saints and martyrs of the church. This was done at the instigation of Boniface, who also appointed the first of May for the celebration of the festival; but, in the year 834, it was altered to the first of November, by order of Pope Gregory IV. At the time of the Reformation this festival was retained in the ecclesiastical calendar of the Anglican Church.

All-Souls Day, a feast celebrated in the Church of Rome, on the second of November, in commemoration of all the faithful deceased. It was instituted by Odilon, abbot of Cluny, in the eleventh century. The following narrative explains its origin:—A Cluniac monk, passing through Sicily on a pilgrimage to Jerusalem, felt a strong inclination to visit Mount Ætna, then supposed by many to be the mouth of hell; accordingly he ascended to the crater, and while gratifying his curiosity, he heard complaints from the evil spirits within, that by the effectual prayers of the Cluniac monks, very many souls which had been long under their dominion would

be taken away. On his return from Jerusalem, the monk related this circumstance to his superior, Abbot Odilon, who immediately appointed the second of November to be annually kept in his monastery, when prayers for "all the souls of the faithful departed" should be offered up. In a short time the day was ordained to be kept as a general holiday by the pope himself. Of course, it is not to be found in the calendar of any of the Reformed churches.

Almanac.—The almanac annexed to the *Book of Common Prayer* is part of the law of England, of which the courts must take notice in the returns of writs, &c. This may be considered as a sort of perpetual almanac; but it begins now to stand in need of some revision, being founded upon the Gregorian calendar, according to which, the length of the year is accounted 365 days 5 h. 49' 12", whereas its actual length is 365 days 5 h. 48' 49".7; it will, therefore, necessarily become erroneous after a great number of years has elapsed.

Almaria or **Armaria**, a name used in ancient English records for the muniments or archives of a church or library.

Almaricians or **Anauricians**, a sect which arose in France at the beginning of the thirteenth century, the followers of Almaric of Bena, and his disciple, David of Dinanto. Their mystical pantheistic opinions were ably attacked by Albertus Magnus and Thomas Aquinas, while they drew forth from the Parisian divines the condemnation of the works of Aristotle, from which they were supposed to be derived. This sect carried out to a mischievous extent the views which had been propounded in the preceding century by Joachim of Calabria, on the three dispensations of the three persons in the Trinity, teaching that the power of the Father was confined to the Mosaic dispensation while that of the Son reached to the beginning of the thirteenth century, and the reign of the Holy Ghost then commencing, the sacraments, or all the ceremonies of external worship, were henceforth to be discontinued.

Almoner or **Almner** (*elemosynarius*), an officer of great distinction belonging to the king's household, whose duty it is to distribute his majesty's alms daily, to admonish the king to bestow alms on saints' days, &c., and who anciently disposed of the king's meat, immediately after it came from table, to twenty-four poor persons of the parish in which the palace stood, whom he selected at the court gate. Deodands, and the goods of a *felo de se*, fell to the lord almoner, for the purpose of relieving such as he judged proper objects of charity. In France, the grand almoner was formerly the highest church dignity of the kingdom. He bestowed the sacraments on the king, and said mass before his majesty on state occasions. All hospitals and houses of charity were under his superintendence.

Almony, the place in or near the church where alms were distributed to the poor.

Alms, such things as are given for the relief of the poor. In the apostolic times (see 1 Cor. xvi. 1, 2) a collection was made every Lord's day, either at the time of communion, or at the *agape*, or feast of love, for the relief of necessitous brethren. This excellent practice is still observed in many Christian churches—in some before, and in some after, the celebration of the Lord's Supper. In the days of Chrysostom a custom prevailed of giving alms to the poor before going into church; the objects of their bounty and sympathy being arranged around the entrance, "that the sight of them might provoke the most backward and inhuman soul to compassion." The duty of relieving the poor is thus enforced by the above named father, in his exposition of these words, *Thou shalt not appear before the Lord thy God empty*. "These words," said he, "were spoken to the Jews; but how much more so to us. Therefore the poor stand before the door of the church, that no one should go in empty, but enter securely with charity for his companion. You go into the church to obtain mercy, first show mercy. Stretch forth your hands not only to heaven but to the hands of the poor. If you stretch out your hand to the poor you touch the very height of heaven; for He that sits there receives your alms; but if you lift up barren hands, it profits nothing." The custom of giving alms to the poor at the gates of churches has come down to our time, as may be seen in all Catholic countries. Alms were also, in ancient times, the principal, and, in some instances, the only subsistence of the clergy. Those of the primitive Christians were divided into four parts; one of which was reserved for the poor and for the repairing of churches, the other three were distributed amongst the bishops, priests, and deacons. Hence we find that in the *Book of Common Prayer* the Scripture sentences selected for reading at the time of offering include some injunctions to the congregation to contribute to the support of the ministers who labour among them. "The offerings for the clergy, or their share in the collection," says Wheatly, "must certainly be meant by the above-mentioned sentences, which have a direct and immediate regard to them; for it is well known that in the primitive times the clergy had a liberal maintenance out of what the people offered on these occasions." The same writer goes on to say, that "Now, where the stated income of a parish is not sufficient to maintain the clergy belonging to the church, they have still a right to claim their share in these offerings."

In process of time that which was originally a fruit of benevolence became enforced by ecclesiastical laws, and all the powerful stimulants which an artful priesthood could educe from eternal hopes and fears. The convenient doctrine of the apocryphal book of Tobit, that "It is better to give alms than to lay up gold; for

alms doth deliver from death, and *shall purge away all sins*," was universally inculcated, until the riches of the world were poured into the lap of the Church.

The clause in 1 Peter iv. 8, "Charity shall cover the multitude of sins," seems to have been sometimes adduced as a proof of the saving merit of almsgiving. But the meaning of the apostle is, that love is blind to faults, and that if men "have fervent charity among themselves," they will not be prone to detect and exaggerate one another's failings.

"Oh, excellent alms-giving!" says Edgar; "Oh, worthy reward of the soul! Oh, salutary remedy of our sins!" "It was usual," observes Mr. Fosbrooke, in his *Monasticon*, "to recommend this as a means of liberation from guilt. The sick were taught to expect cures by the same mode. It was a general opinion that persons who had no issue should give alms and found charitable institutions. They (the rich), as well as their inferiors, used to put a written schedule of their sins under the cloth which covered the altar of a favourite saint, accompanied by a donation, and a day or two after re-examined the schedule, which the virtues of the saint converted to a blank!" It is not, however, to be forgotten that many of the monastic establishments which became surreptitiously enriched were afterwards the sources of the most effectual charity to the poor, and are found to this day, in various parts of Catholic Europe, distinguished for the useful exercise of this Christian virtue. In the Romish Church the term is still used as including all gifts to the church and the poor.

The Mahometan theology represents alms as needful to make the prayers of the faithful to be heard above; and a saying of one of their caliphs has been often quoted amongst them with approbation, "Prayer carries us half-way to God, fasting to the door of his palace, but alms introduces us to his presence chamber." The general disposition of liberality to the distressed is certainly amongst the best features of the Mahometan Church, which has produced many shining examples of this species of charity. In most of the countries of Europe the relief of the poor is now placed under civil control and assessment. In Scotland, prior to the recent poor-law, the heritors and kirk-session of each parish could impose an assessment, and they were the legal trustees of the money so acquired. But an assessment, except in the large towns, was rarely resorted to, the Sabbath collection at the church door being deemed sufficient.—See **POOR**.

Alms-Box or Chest (called by the Greeks *Κιβώτιον*), a box in which the alms of the church were collected, both in public and private assemblies. By 27 Henry VIII. and the injunction of the canons, a small chest, or coffer, is to be placed in a convenient situation in every parish church of England and Wales, and the produce of it distri-

buted to the poor. It is generally secured by three keys, which are kept by the minister and churchwardens. Canon 84 of the English Church says:—"The churchwardens shall provide and have, within three months after the publishing of these constitutions, a strong chest, with a hole in the upper part thereof, to be provided at the charge of the parish (if there be none such already provided), having three keys: of which one shall remain in the custody of the parson, vicar, or curate, and the other two in the custody of the churchwardens for the time being: which chest they shall set and fasten in the most convenient place, to the intent the parishioners may put into it their alms for their poor neighbours. And the parson, vicar, or curate, shall diligently, from time to time, and especially when men make their testaments, call upon, exhort, and move their neighbours to confer and give, as they may well spare, to the said chest; declaring unto them that, whereas, heretofore, they have been diligent to bestow much substance otherwise than God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that, to relieve the poor, is a sacrifice which pleaseth God; and that, also, whatsoever is given for their comfort is given to Christ himself, and is so accepted of him that he will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys shall yearly, quarterly, or oftener (as need requireth), take out of the chest, and distribute the same in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours."

Almucia or **Almucium**, a cap worn chiefly by the clergy, made of goats' or lambs' skins: the part covering the head was square, and behind it covered the neck and shoulders. It is probable this square form of the cap was the origin of the one now worn in our universities.

Alogians or **Alogi** (*a priv.*, and *λόγος*, word), an obscure sect at the beginning of the second century, who appear to have arisen in opposition to the Montanists. They are said to have denied that Jesus Christ was the Logos, or Eternal Word of the Father, and to have rejected the Gospel and Revelation of St. John as spurious. Lardner denies the existence of any such sect, as they are first mentioned by Epiphanius and Philaster, and there is no contemporary writer who notices them.

Altar (see *Biblical Cyclopædia*), is a term used among many Christians, to signify a square table placed on the eastern side of the church, and sometimes the whole of the platform on which it stands, a little elevated above the floor, and set apart for the celebration of the holy communion, marriage, and other important uses. In the ancient churches, the altar, or holy table, was not placed close to the wall, but in the middle of the sanctuary; thus allowing

space to walk round it. Behind it, and close to the wall, seats for the bishops and presbyters were placed. At the time of the Reformation a warm controversy sprang up as to whether the altars in use in Popish times ought to be retained; Bishop Hooper, it is said, being the first to propose their removal, and the substitution of tables instead, in a sermon before Henry VIII. This resulted in a general order to all the bishops to pull down the old altars, and to provide tables which should stand in the *body* of the church, or in the chancel. The term altar is still used both by Protestants and Roman Catholics—by the former occasionally, and in a metaphorical manner, but by the latter uniformly and with greater consistency, inasmuch as they regard the celebration of the Eucharist as a proper sacrifice. It was the ancient practice, both of the Greek and Latin Churches, to pray with their faces towards the east, and, as we have seen, to place their altars on tables towards that quarter; hence, also, possibly arose the practice of the members of the Church of England turning and bowing towards the east on the recital of the Apostles' creed, &c. Moresin expressly tells us, that the altars of papal Rome were placed towards the east, in imitation of the practice of antiquity.

At first, each church contained but one altar, and we read of cities containing several churches, in none of which, but one in each town, was the privilege of having an altar permitted; but in process of time they were so multiplied that we read of no less than twelve or thirteen altars in some churches. In St. Paul's Cathedral, when the chantries were granted to Henry VIII., there were fourteen; and in the cathedral of Magdeburg there were forty-nine. The altars of the Roman Catholic Church bear a strong resemblance to tombs; and as the primitive Christians were in the habit of holding their meetings and celebrating the mysteries of their religion over the graves of their martyrs, it was formerly a rule in the Romish Church never to erect an altar without enclosing in it the relics of some saint. Until the time of Constantine they were usually built of wood, but from that period altars of stone became general, and at length the council of Epone, in the year 509, decreed that no altar, except it was built of stone, should be consecrated.

The term altar, though in general use in the early ages of the Church, was not understood to convey a sacrificial idea; for this was one of the many charges preferred against Christianity by heathenism that it has no altars. Origen, Lactantius, and other Christian apologists, replied to this allegation by confessing that they had none, in the heathen or Jewish sense of the term, but that they had an unbloody altar for their own mystical and unbloody sacrifice. It is true that Chrysostom invests the altar with much awe by the terms he employs to designate it: he writes of it as the "mystical," "tremendous," "spiritual," "Divine," "royal," "immortal," and

"heavenly table:" whereas St. Augustine simply denominates it "*Mensa Domini*"—the Lord's Table (see 1 Cor.) Some of the altars had a canopy, called the *Ciborium*, supported by four ornamented pillars, the top of which was surmounted by a ball adorned with flowers, and bearing the emblem of Christianity, a cross. As innovations upon the original simplicity of Christian worship crept in, we find them ornamenting the altars with large crosses made of silver, and suspending under the canopy of it, as well as over the baptistry, silver figures of a dove, as representations of the Holy Ghost. In the year 506 a new ceremony of consecration, distinct from that of the dedication of the church, was introduced, where also we find the first mention of the application of holy chrism in the ceremony; and soon after, the practice of bowing to the altar, kissing the rails and doors of the chancel, and anything belonging to the "holy of holies," began to appear. The bishops generally preached from the steps of the altar, and the superior clergy were permitted to kneel around it at the time of ordination. The rubric of the English Church has:—"The table, at the communion time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where morning and evening prayers are appointed to be said. And the priest, standing at the north side of the table, shall say the Lord's Prayer, with the collect following, the people kneeling." Wheatly thus explains:—"Wherever it be placed, the priest is obliged to stand at the north side (or end thereof, as the Scotch Liturgy expresses it; which also orders that it shall stand at the uppermost part of the chancel or church), the design of which is, that the priest may be the better seen and heard; which, as our altars are now placed, he cannot be but at the north or south side. And, therefore, the north side being the right hand or upper side of the altar, is certainly the most proper for the officiating priest, that so the assisting minister—if there be one—may not be obliged to stand above him. And Bishop Beveridge has shown that wherever, in the ancient liturgies, the minister is directed to stand before the altar, the north side of it is always meant. The covering of the altar with a fair white linen cloth, at the time of the celebration of the Lord's Supper, was a primitive practice, enjoined at first, and retained ever since for its decency. In the sacramentary of St. Gregory this covering is called "*palla altaris*"—the pall of the altar; to distinguish it, I suppose, from the "*corporis palla*," or the cloth that was thrown over the consecrated elements. And the Scotch Liturgy orders that the holy table at the communion time should have a carpet, and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated; and by our own canons, at all other times when divine service is performed, it is to be covered with a carpet of silk, or other decent stuff, thought meet by the

ordinary of the place, if any question be made of it; which was originally designed for the clean keeping of the said (white linen) cloth, though the chief use of it now is for ornament and decency." The Christian altars, as well as those belonging to the heathen, enjoyed the privilege, even before the time of Constantine, of screening from justice those who fled to them for succour; which privilege was subsequently extended to the rails of the chancel, and to other portions of the sacred edifice. The term altar has also been used for the oblations or incidental incomes of the Church. In former times a distinction was made between the church and the altar: the tithes were called "*ecclesia*," the church, and the other contingent revenues the altar. (Siegel; Hospinian, *De origine Altarium*.)—See CHURCH.

Altarage, in English ecclesiastical law, includes the offerings made upon the altar, and the tithes derived to the priests by reason of his administering at the altar, *obventio altaris*. There has been much dispute, since the Reformation, with regard to the extent of vicar's claim upon tithes, as altarage; by Mich. 21 Eliz. it was determined that the words *altaragium cum manso competentis* should entitle him to the small tithes of the parish; but in the case of Franklyn, T. 1721, it was decreed, and it is now generally understood, that the extent of the altarage depends entirely upon the usage and manner of endowment.

Altare-Portatile, a moveable altar, to be used in places which have no altar regularly fixed and consecrated.

Altar of Prothesis is a name given by the modern Greeks to a small preparatory kind of altar, upon which they bless the bread before it is carried to the larger one.—See CREDESCENCE.

Altar-Thane or **Church Thane**, in ancient law books, the parson of the parish is so called.

Ama or **Amula**, a vessel in which a communicant used to bring to the church his oblation of wine for the Lord's Supper.

Ambo or **Ambon** (from *ἀναβάσιον*, go up), an elevated place or platform in ancient churches, having an ascent on either side, and situated in the body of the edifice for the convenience of the hearers. Here the singers stood; here, also, at its top, the Gospel was read, and the Epistles from a step lower; here new converts of religion confessed their faith; and the acts of martyrs, and epistles of distant churches, were published to the people. It was occasionally used as a pulpit; for we are told by Chrysostom, that "he was the first that preached in the ambo, or reading desk of the church, by reason of the multitude of people that crowded up to hear him." Some of these ambos are still left standing, both in England and on the Continent, although the modern reading desks and pulpits are more generally substituted in their stead.

Ambrosian Chant, the chant which was

introduced into his church by St. Ambrose, and was generally practised during the fifth and sixth centuries. It was the sacred music of the Greek Church, brought by the bishop into the Western Church, and was regulated by the four Grecian scales. Twelve authentic hymns of Ambrose are still preserved, among which are the *Te Deum Laudamus*, probably a translation from the Greek, and the *Veni Redemptor Gentium*. The Ambrosian Chant is said to be still preserved in the Duomo at Milan; but Dr. Burney, who attended there during its performance, was not able to discover the difference between it and the chant of the other cathedrals of Italy, and of those in France, which is commonly said to be the Gregorian Chant.

Ambrosian Prayer of Consecration.—

This composition, though nearly the same as the *mass*, has one important variation from the words of consecration employed in the latter service. The mass service prays that the eucharistic sacrifice “may become to us the body and blood of Christ,” while the former is content with acknowledging it as “the *figure* of the body and blood of Christ.”

Amediem or Amedians (*lovers of God*), a religious congregation in the Church of Rome, that had twenty-eight convents, wore gray clothes girt with a cord, but without breeches, and had wooden shoes. Pius IV. united them with the Cisterrians and the Socolanti.

Amen (Greek *ἀμήν*), used in Scripture, and still preserved in our different Christian churches at the conclusion of prayer: it signifies assent and desire, as, *verily; so be it; so it ought to be*. In this sense it exists, with little alteration as to sound, in the languages of most countries where Christianity has been known. It is recorded that the primitive Christians not only pronounced the amen audibly, but also accompanied it with a physical effort to signify the ardency of their devotion. Jerome says—“They echo out the amen like a thunder-clap;” and Clemens Alexandrinus adds—“At the last acclamation of their prayers, they raised themselves upon their tiptoes, as if they desired that the word should carry up their bodies as well as their souls to heaven.” Great importance was anciently attached to the use of this word by communicants on receiving the bread and wine. It was also the custom for the congregation to answer amen at the close of the prayer of consecration—a custom which is noticed by Justin Martyr (*Apol.* i., 65, 67), and to which Bingham thinks there is a plain allusion even in 1 Cor. xiv. 16, but which seems to have fallen into general disuse in the Western churches about the sixth century.—In the English *Book of Common Prayer*, the amen is, in some instances, printed in Roman characters, and in others in Italic; the reason of which, according to Wheatly, is that the amen in Italic is to be said by the congregation, and not by the minister; but that the minister, as well as congregation, must unite in uttering the amen printed in Roman. 23

American Churches.—See EPISCOPACY, INDEPENDENCY, PILGRIM FATHERS, PURITANS, PRESBYTERY.

Amice, a vestment of the ancient Church, formed of an oblong square of linen, and covering the neck and shoulders.

Ammonians, a name sometimes given, from their great founder, Ammonius Saccas, to the Eclectics, or New Platonists, a philosophical sect which arose at Alexandria towards the close of the second century. They professed to form their system by selecting and reconciling what was reasonable in the tenets of all other philosophers, and rejecting what was contrary to reason; and what they professed with regard to philosophy they easily extended to religion, which, in fact, was with them entirely founded on philosophical principles. Their efforts were for the most part directed against Christianity; and the contest was carried on with great ardour through the third century. But as Origen and his scholars, on the one hand, adopted, with the services of religion, some of the peculiar principles of the eclectic philosophers, their adversaries; so, on the other hand, certain disciples of Plotinus assumed the name and professed the faith of Christians, on condition that they should be allowed to retain some favourite opinion of their master. Ammonius Saccas had been educated in Christianity, and he seems never to have abandoned the name of the faith while he was disparaging its doctrines and its essence. His disciple, the illustrious Plotinus, made no pretensions to the name. And Porphyry, who came next in age and reputation, thought it necessary, for the credit of Ammonius, to maintain that he had deserted Christianity.

Amorceans, an order of Gemaric doctors, who commented upon the Jerusalem Talmud; they succeeded the Mischnic doctors, and after continuing 250 years, were followed by the Seburceans.

Amphiballus, a large surplice worn by the monks in the middle ages, that entirely covered the body.

Amphidryon, another name for the following—

Amphithyra (*ἀμφίθυρα*, folding doors), called also “*βῆλα*”—*i. e.*, *vela*, veils, which were curtains or veils in ancient churches, placed before the door of the chancel, to hide the full view of this sacred place from the catechumens and unbelievers. Chrysostom, it is supposed, refers to them in these words—“When the sacrifice is brought forth, when Christ, the Lamb of God, is offered; when you have this signal given, let us all join in common prayer; when you see the veils withdrawn (*τὰ ἀμφίθυρα ἀνεκκόμενα*) then think you see heaven opened, and the angels descending from above.”

Ampulla, a vessel, bellying out like a jug, that contained unctions for the bath. Amongst the ornaments and sacred utensils of churches,

we find the ampulla answering various purposes, such as holding the oil for chrism, consecration, &c.; and a vessel of this kind is still used in the coronations of the kings of England and France.

Amsdorfians, those who, in the Majoristic controversy (*q. v.*), took part with "the impetuous Amsdorf," who, in his earnest opposition to the opinions of Major, went so far as to assert that good works were an impediment to salvation.

Amulet, anything hung round the neck from a superstitious motive, as a preservative against bodily sickness and injury, or spiritual assault and danger. In the early ages of the Church this superstitious practice greatly prevailed, having been introduced by the heathen converts, and also by many of the Jews who had embraced Christianity. They were sometimes called *Periannata*, the Greek word for anything suspended round the neck, and sometimes *Phylacteries*, the Greek word for *preservatives*. Constantine, in one of his laws, condemns magic, and dooms to capital punishment those who should be convicted of practising it; but he made an exception in favour of public augurs, charms for the removal of bodily distempers, and the prevention of storms and other evils. This tolerance of the general custom of wearing amulets was looked upon by the partially instructed disciples of Christianity as a tacit acknowledgment of their virtue, and of the propriety of wearing them. Hence amulets came into very extensive use. The 36th canon of the council of Laodicea condemns all clergymen who made such "fetters of the soul," and sentences those who wore them to be cast out of the Church. Chrysostom inveighed against them, as did also St. Basil, Epiphanius, and other fathers of the Church. By the superstitious members of the Church of Rome the practice of wearing amulets is still preserved, virtue of the most extraordinary nature being ascribed to many of them. The curious reader may satisfy himself on this subject by authorizing some friend in Rome, Paris, or Dublin, to purchase an assortment for him at those shops where the trade in relics, scapulars, crosses, beads, rosaries, &c., is carried on.

Amyraldism, the system of the celebrated Moses Amreat, Amyraut, or Amyreldas, a French Protestant, which, in the middle of the seventeenth century, originated several warm controversies in France and Holland. His followers were also sometimes called Universalists, and hypothetical Universalists, because of the condition of *faith* attached to their creed, of which the following is a summary:—That God, desiring the happiness of all men, excludes none from the benefits of Christ's death, by any decree or purpose of his. No one, however, can be made a partaker of those benefits without faith in Christ: and though God refuses to none the power of believing, he does not grant to all that assistance which is neces-

sary for the improving it to their final salvation.

—The theory of Amyrald, while it seemed to tone down the so-called rigour of Calvinism, removed none of its difficulties. His universalism was only ideal, and therefore without any effect; it was grace—*quâ actu nemo salvatur*. Against such doctrines, propagated from Saumur, Rivet and Moulin of Sedan, strenuously opposed themselves. Against the same theory was drawn up in Switzerland a *formula consensus* in 1675.

Anabaptists (*Re-baptizers*), a name that has sometimes been given to all Christians who consider baptism by any other mode than that of immersion, or administered to any other parties than those who can give a credible profession of their faith, null and void. They consequently administer this rite in their own manner to all persons who have not previously submitted to it in any different form.—See BAPTIST. It would appear that some of the earliest sectaries denied the validity of the baptism of the Catholic Church, and would suffer no one to join their respective communities but those who should first receive baptism at their own hands. Such was the practice of the Novatians and Donatists. The Catholic Church, at a later date, denied the baptism of heretics to be valid; and amongst the Eastern and African Churches, many instances occurred in the third century of their being re-baptized. Some German Baptists in modern times are said to have administered baptism more than once to the same individuals, who, having been separated from their communion for misconduct, have been again received; and to converts of other Baptists on joining their sect.

The term, however, derives its importance in history from an extravagant body of professed religionists who disturbed the peace of Germany and the Netherlands early in the sixteenth century, and retarded in no small degree the progress of the Reformation. In no way are they to be identified with modern Baptists. Melancthon gives this account of their first appearance at Wittemberg, in a letter to the Elector of Saxony. "Your Highness is aware of the many dangerous dissensions that have disturbed your city of Zwickau (in Misnia), on the subject of religion. Some persons have been cast into prison there for their religious innovations. Three of the ringleaders have come hither; two of them ignorant mechanics, the third is a man of letters. I have given them a hearing, and it is astonishing what they tell of themselves; namely, that they are positively sent by God to teach; that they can foretell future events; and, to be brief, that they are on a footing with prophets and apostles. I cannot describe how I am moved by these lofty pretensions." These persons were Nicholas Storck, Mark Stubner, and Martinus Cellarius, who had been previously associated with Thomas Munzer, at Zwickau, in freaks of the wildest enthusiasm. Storck was a baker of

that place, who had chosen twelve of his own trade as his particular associates, and called them his apostles, and seventy-two disciples, Stubner had some learning, which he exercised in the perversion of Scripture, to support the pretensions of his companions. This visit to Wittemberg, in which they first appear, was in the spring of 1522. Luther, on his return from banishment, had an interview with these fanatics, whom he dismissed, declaring to them, "The God whom I serve and adore will confound your vanities." They appear, from the same testimony, to have rejected the baptism of infants as invalid, appealing to their own revelations as authority upon the point. We next find Munzer at Alsted, on the borders of Thuringia, in the electorate of Saxony, where he inveighed against the Pope and the Reformation. Here he gradually flattered the populace into the belief of his being divinely commissioned to originate a new political community, principally by the interpretation of their dreams. Numbers of them took a solemn oath to put to death all wicked persons, to appoint new and righteous magistrates, and to unite with him in what they called the establishment of a pure and holy church. Happily, this design was discovered and frustrated before it could be carried into execution at this place. He now retired to Nuremberg, and, being expelled from thence, to Mulhausen, where he managed his attempt with more success. In 1525 a vast body of the peasants of Thuringia, Suabia, and Franconia, had entered into his schemes; and it was not until several of the princes had united their forces, and had drawn these fanatics, after the slaughter of many thousands of them in skirmishes, into a pitched battle in the neighbourhood of Mulhausen, that the insurrection was quelled, and their leader slain. It is admitted on all hands that the peasantry were in a very oppressed state at this period: in their early manifestoes they declared that they sought for nothing but a relaxation of the severity of their chiefs, and some share of civil liberty; but the artifices and persuasions of Munzer, and above all, his confident predictions of success, urged them to desperate measures. This war alone is supposed to have cost the provinces in which it raged more than 50,000 men. But though the early chiefs of this faction were thus cut off, the principles they had disseminated were eagerly cherished by many. Of these the leading one was, that Christ was now about to assume the reins of all civil government, and that over the subjects of his kingdom and church the exercise of any earthly magistracy was not only needless, but an infringement of their rights. The more moderate of the Anabaptists digested their opinions into the following points of doctrine:—That the Church of Christ ought to be exempt from all sin; that all things should be in common among the faithful; that all usury, tithes, and tribute, ought to be entirely abolished; that

the baptism of infants was an invention of the devil; that every Christian was invested with a power of preaching the Gospel, and, consequently, that the Church stood in no need of ministers or pastors; that in the kingdom of Christ civil magistrates were absolutely useless; and that God still continued to reveal his will to chosen persons by dreams and visions. Such sentiments were well adapted to the religious and political circumstances of the empire; appearing, on the one hand, to accord with and complete the views of Luther and his associates, and, on the other, to provide a complete emancipation from the discontented and oppressed. It is evident how easily the fanatical leaders of a multitude could derive a sanction from them for the most desperate enterprises. Having given birth, by their conduct, to various penal laws against them, in the electorate of Saxony and in Switzerland (where they were at first treated with great mildness), as well as in other parts of Germany, from the year 1525 to 1534, we find the Anabaptists at the latter date attracting considerable attention in Westphalia, under two intrepid and able leaders, John Matthias of Haerlem, and John Bockholdt of Leyden. The former was originally a baker, and the latter a journeyman tailor; but both possessed considerable powers of oratory, a plausible and confident address, and many pretensions to external sanctity. Having gained over to their cause a Protestant preacher of the name of Rothman, who had first introduced the doctrines of the Reformation into Munster, and one Knipperdoling, a principal citizen, they determined to make that city, one of the first rank in the empire, and under the sovereignty of its own bishop, the centre of their future efforts. They were not tardy in the application of their principles and resolves. Having called in a strong body of their converts from the environs, in a night of the month of February, 1534, they seized the arsenal and senate-house of the city, with little or no opposition, and ran, with shouts of "Repent, and be baptized," and "Depart, ye ungodly," through the streets, brandishing drawn swords. The consuls and senate, who governed in name of the bishop, with the nobility, church dignitaries, and all the sober part of the citizens, were sufficiently alarmed to obey this latter injunction with all speed, leaving everything they possessed to the votaries of the former. Matthias now assumed the supreme direction of affairs; issued commands which it was declared to be death to disobey; and, though at first the old forms of government were preserved in the election of a senate and consuls, the most arbitrary and unbounded authority was quickly conceded to him. So far sincere to his principles as to be apparently without a wish for personal aggrandizement, he ordered all the convertible property of the city to be collected together and invested in one fund, to be managed by deacons nominated for the common benefit. All the inha-

bitants were declared equal, and were equally provided for at the common tables which were established in every part of the town; and Matthias is said even to have prescribed the dishes, of which he partook in common with his followers. He now developed talents of no ordinary kind as a military commander, and shared with the lowest of the people the various labours he enjoined. Every one capable of bearing arms was trained to military duty, and every hand that could assist obliged to work upon the fortification of the city, or in replenishing the magazines. Messengers were despatched, as long as it was safe, into the country, to invite their brethren to come to their aid, and share their triumphs, the city of Munster being now dignified with the title of Mount Zion; and the most confident assurances held out to the various branches of the sect in Germany and the Low Countries, that from this favoured spot their leaders would shortly go forth to the conquest of all nations. Count Waldeck was at this time the bishop and sovereign of Munster, and possessed both energy and experience as a general. He surrounded the city in about three months with a considerable army. Scarcely, however, had they encamped, before Matthias sallied out with a chosen band, and putting a large party of the besiegers to the sword, returned into the city with great exultation, and a valuable booty. The next day he was determined to venture his whole success on his spiritual pretensions, and declared that, after the example of the chosen servant of heaven of old, Gideon, he would go forth with only thirty of his men, and overthrow the host of his enemies. The daring part of his pledge he fulfilled; his associates, who felt themselves honoured by the election, as willingly followed him, and they were all cut to pieces. This utter failure of their leader made a considerable momentary sensation in the city; but his wary and ambitious coadjutor, Bockholdt, quickly raised the drooping cause. His measures at first were entirely defensive; but he was by far too cautious and cunning to suffer any feeling of torpidity, or even common calmness to take possession of the minds of his followers. Visions and various predictions had announced some great event to be approaching, when Bockholdt stripped himself naked, and ran through the city, proclaiming, "that the kingdom of Zion was at hand; the highest things on earth must be brought low, and the lowest exalted." One of the first interpretations of this injunction was the levelling of the churches to the ground; another, the degrading the most respectable of his associates, Knipperdoling, to the office of common hangman; a third was to be still more formally announced. In the month of June it was declared by a fellow-prophet to be revealed to him from heaven that John Bockholdt was called to the throne of David, and must be forthwith proclaimed king in Zion. Bockholdt solemnly, and on his knees, declared the

same important circumstance to have been communicated to himself, and that he humbly accepted the divine intimation. In the presence of the assembled citizens, he was now hailed as their monarch, and appeared in all the pomp of his new dignity. He clothed himself in purple, and wore a superb crown; a Bible was publicly carried before him in one hand, and a drawn sword in the other. He coined money, bearing his own likeness; appointed body guards, officers of state and of his household, and nominated twelve judges of the people, in imitation of the judges of Israel. This fanatic was permitted to add one more unhappy proof of the extravagance to which the human mind is capable, while professing to act under the most sacred sanctions. Doubts were hinted by the public teachers of the obligations of matrimony, and of the expediency of being restrained from taking more wives than one. At length it was declared to be an invasion of spiritual liberty, and the new monarch himself confirmed the wavering and awed the fearful by marrying at once three wives. Only one of them, however (the widow of his predecessor), was dignified with the title of queen. Freedom of divorce and the most unbridled licentiousness followed this vile example among the people; every good man in Germany secretly trusted that such a scene could not long be suffered to disgrace the Christian name, and the German princes hastened to afford the bishop new succours. In May, 1535, the siege was converted into a close blockade; but the vigilance of Bockholdt had left no point unguarded. Famine, however, gradually threatened the besieged; their supplies were uniformly interrupted; the greatest horrors were suffered; and the courage of some of the sect began to fail. While new visions and revelations still sustained the faith of the multitude, Bockholdt found it necessary to make severe examples occasionally of the unbelieving; and, in the presence of all his family, cut off the head of one of his wives with his own hands, for daring to express some doubts of his divine authority. But a deserter from the besiegers, who had been taken into the service of the Anabaptists, had discovered a part of the fortifications rather weaker than the rest, and carried the intelligence to the bishop's camp. Intrusted with the direction of a small detachment (June 24), he ascended the wall and seized one of the gates; an advantage which, being observed from their intrenchments, was instantly followed up by the main body of the besieging army, and though the Anabaptists defended themselves with all the frantic courage of enthusiasm and despair, the greater part of them were put to the sword, and the whole town subdued to its rightful sovereign in the course of the day. Bockholdt and Knipperdoling were among the few prisoners that were taken. The former was instantly loaded with fetters, and after having been paraded in mock majesty through all the chief towns of the neighbourhood, was brought back to Munster, and exposed to the

most excruciating tortures. These he bore with great firmness; and though but twenty-six years of age at his death, retained to the very last an undiminished superiority over his sufferings, and an unshaken profession of the principles of his party. Thus, after a precarious and disgraceful dominion of fifteen months, ended the kingdom of the Anabaptists at Munster. During the whole period of its continuance, the reformers of Wittenberg earnestly testified against its spirit, and stimulated the princes of Germany to put them down (see Ranké's *History of Reformation*, vol. ii., p. 202). Mosheim has taken pains to prove the Mennonite Baptists of Holland to be the "descendants of these Anabaptists." They themselves reject the appellation as an *odiosum nomen*. Menno condemned with much indignation the licentious tenets and extraordinary pretensions of the Anabaptist prophets.—See MENNONITES.

Anacampteria, in ecclesiastical history, small inns or hospitals, built adjoining to the ancient churches, as receptacles for the poor.

Anagnoses or **Anagnosmata** (*ἀναγνώσματα*, I read), a book of the lessons of the Greek Church during the year.

Anagnostes (*ἀναγνώστης*, lector, a reader), an officer in the Church, of whom we have the earliest mention in Tertullian, *de Præser. Hæc.*, c. 41, where the lector is expressly distinguished from the episcopus, presbyter, and diaconus, and it is implied that the Church observed a fixed rule respecting the office and duties of these several ministers. Cyprian speaks of their ordination, and observes that their office was an introduction to the higher offices of the Church. In the Western Church the subdeacons early assumed the privileges of the readers, and the latter office became almost extinct. There were readers in the Jewish synagogue, and in the early Christian Church any one able to read might read. Boys often read in the church, and Julian, afterwards the apostate, was a reader, in his boyhood, of the church of Nicomedia (see Riddle's *Christian Antiquities*, p. 303).

Anagogy (*ἀναγωγή*, leading up), is sometimes used by ecclesiastical writers for an elevation of the mind to things spiritual and eternal, and opposed to "ιστορία"—history. It is applied more particularly to Jewish and other expositions of the types of the law of Moses.

Analogy of Faith is a certain consistency of revelation with itself, in all its various parts, which, without involving any such sophism as has been objected to it, constitutes an impartial rule of interpreting Scripture, and of reconciling apparent contradictions.

Anaphora (*ἀναφορά*, offering), a name sometimes given by ancient writers to the elements in the Eucharist.

Anathema (*ἀνάθεμα*), a Greek term, signifying a thing separated from God, or devoted to some infernal deity. The phrase, *ἀνάθεμα ἔστω*,

which is used by St. Paul in Gal. i. 8, and translated by *let him be accursed*, occurs very frequently in the canons of ancient councils. The council of Gangra, about the middle of the fourth century, closes every one of its canons in this way; and we find in other instances the same solemn form employed to cut off from the communion of the church, and, as it was supposed, from the hope of heaven, not only those who might differ from their brethren on mysterious points of doctrine, but even those who might object to some form or ceremony on which Scripture is altogether silent. The council of Trent anathematized all those who should hesitate to accept the large body of canons and decrees in which its decisions were embodied. As a matter of church discipline, in its highest or *judiciary* form, the anathema could only be pronounced by a pope, council, or some of the superior clergy. Another form of anathema, called *abjuratory*, was principally applied to the confession of heretics, who were made to anathematize the errors they abjured. Robbers, and other disturbers of the public peace, were, in the dark ages, delivered over by anathemas to the vengeance of heaven; a form of this kind is quoted by Robertson in his *History of Charles V.*, from Boquet, which, he observes, "was composed with peculiar eloquence."

Anathemata (*ἀνάθεματα*), the term used by Luke (xxi. 5) for the gifts and ornaments of the temple, and afterwards applied by ecclesiastical writers to all sorts of ornaments in churches, whether in the structure itself, or in the vessels and utensils belonging to it. It sometimes denotes, in a more restricted sense, those peculiar gifts which were hung on pillars, and set in public view as memorials of some great mercy which men had received from God. These last were called by Latin writers, *donaria*.

Anchorets or **Anchorites** (*ἀναχωρεῖα*, I retire), were a celebrated order of religious persons, whose habitations were, in most instances, entirely secluded from all other abodes of men; sometimes in the depths of wildernesses, in pits, or in caverns; though at other times we find several of them fixing their habitations in the neighbourhood of each other, when their cells were called by the collective name of *laura*. Yet they always lived personally separate; and thus the *laura* was distinguished from the *cenobium*, or convent, where the monks formed themselves into a society, and subsisted on a common stock. A convent would sometimes be surrounded by a *laura*, to which the more devout, or the more idle of the monks would ultimately retire. To Paul, the hermit, the distinction is assigned of having first devoted himself to this kind of solitude. These cells, according to some rules, were to be only twelve feet square, of stone, and with three windows. The door was locked upon the anchoret, and often walled up. One of the windows, when they were attached to the building of an abbey or monastery, generally formed

the choir, and through it the sacrament was received; another was devoted to the reception of food; and the third was used for lights, being clothed with horn or glass. Thus affixed, they were called anchor-hotels, anchor-houses, and *destina*, as that which is said to have been occupied by St. Dunstan, at Glastonbury, and which, according to Osbern, in his life of that monk, was not more than five feet long, two feet and a-half broad, and barely the height of a man. The order of anchorites in Egypt and in Syria comprehended, in the first instance, all those hermits of the desert who abandoned the ordinary abodes of mankind, and wandered amongst the rocks and haunts of wild beasts, nourishing themselves with roots and herbs that grew spontaneously, and reposing wherever they were overtaken by night. Amongst those early anchorites, Simeon Stylites, who lived at the close of the fourth century, will ever occupy a wretched immortality. Having passed a long and severe novitiate in a monastery, which he entered at the age of thirteen, this devotee contrived, within the space of a *mandarin*, or circle of stones, to which he was confined by a heavy chain, to ascend a column, gradually raised from nine to sixty feet in height, on the top of which, without descending from it, he passed thirty years of his life, and at length died of an ulcer in his thigh. Crowds of pilgrims from Gaul to India are said to have thronged around his pillar, and to have been proud to supply his necessities. In succeeding ages the order of anchorites assumed a more entire distinction from that of hermits, and other religious recluses, and was regulated by its own rules. Early in the seventh century the councils began to notice and to modify this kind of life. "Those who affect to be anchorites," say the Trullan canons, "shall first for three years be confined to a cell in a monastery; and if, after this, they profess that they persist, let them be examined by the bishop, or abbot; let them live one year at large; and if they still approve of their first choice, let them be confined to their cell, and not be permitted to go out of it, but by consent and benediction of the bishop, in case of great necessity."—See MONACHISM.

Andrew's Day, St., a festival observed by the Church on the 30th of November, in honour of the apostle, St. Andrew, the tutelary saint of Scotland. "As he was the first that found the Messiah," says Wheatly, "and the first that brought others to him, so the Church for his greater honour commemorates him first in her anniversary course of holy days, and places his festival at the beginning of Advent, as the most proper to bring the news of our Saviour's coming." Tradition records that after labouring in Scythia for several years, and afterwards in Epirus, and in various districts of Asia Minor, he came at length to Patræ, in Achaia; here he incurred the displeasure of the governor by endeavouring to

withstand his efforts to bring the disciples again into idolatry. The governor having enraged the proconsul against him, he was seized, scourged, and afterwards crucified. In order that his death should be more lingering, he was not nailed, but tied to the cross, which was made in the form of the letter X. When he died, an honourable Christian lady, named Maxamilla, had his body taken down, embalmed, and decently and reverently interred. His remains were afterwards taken up and carried to Constantinople, and there buried in the great church which Constantine had built to the honour of the apostles.

Angel, literally a messenger, a name not of nature, but of office (see *Biblical Cyclopædia*). The ancient Persians were so learned in the ministry of angels in this lower world that they assigned them distinct charges and provinces, giving their names to the months and days of the months. The Jews, after their return from the captivity in Babylon, infected by the boasted wisdom of the Chaldean sages, who peopled the air with agencies of this description, began to find numerous names and distinct orders of angels, of which four principal ones are reckoned—that of Michael, the first in order; Gabriel, the second; Uriel, the third; and Raphael, the fourth. In the apocryphal book of Tobit, the last is made to say, "I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One." Maimonides and other writers speak of ten degrees or orders of angels being anciently acknowledged by the Jews. The Christian fathers, full of the prejudices of their early life, and fond of imitating the learned trifling of their adversaries, retained or adopted many strange and groundless notions of the heathen world on this subject. Several of them believed angels to have bodies; and others that they were pure spirits who could assume bodies at pleasure. Of the first opinion were Clemens Alexandrinus, Origen, Cæsarius, and Tertullian; while St. Athanasius, Basil, Gregory Nicene, Cyril, and Chrysostom, advocated various shades of the latter. As the heathen writers tell us of a race of heroes who "were all of them born from the love either of gods for women, or of mortal man for a goddess," Josephus and Philo speak of the angels of God mixing with women, and begetting a most wicked offspring; a sentiment which the Jewish historian, and the fathers after him, with not a few modern interpreters, assign to Gen. vi. 2, which in some copies of the Septuagint is said to have read "angels of God." At this period, indeed, it seems to have been the prevailing opinion, not only that angels once had an intercourse of this description with the world, but that it was continued at intervals, and the pages of some of these writers are defiled by attributing to them

the grossest vices of mankind. St. Gregory Nazianzen, and after him, some of the Socinian writers, held that angels were created long before our world. In the Middle Ages, angels were divided into nine orders, or three hierarchies: the first of which consisted of cherubim, seraphim, and thrones; the second, of dominions, virtues, and powers; and the third, of principalities, angels, and archangels.

Angelic Hymn, a very ancient hymn of the Christian Church, so called from its commencing with the song of the heavenly host, recorded in Luke ii. 14. The following is its form, as given in the Apostolical Constitutions, vii. 47. "We praise thee, we magnify thee, we give thanks unto thee, we celebrate thy glory, we worship thee through the great High Priest, thee, the true God, the one unbegotten, immortal, for thy great glory. O Lord, heavenly King, God the Father Almighty, O Lord, the God and Father of Christ, the spotless Lamb, that taketh away the sins of the world. O thou that sittest upon the cherubim, receive our prayer. For thou only art holy, thou only art the Lord, O Jesus, the Christ of God for all created nature, our King; through whom be unto thee honour, praise, and adoration." It is entitled in the Constitutions "A morning prayer," and is supposed by Bingham to have been intended for private devotion, because it is placed among many other private prayers. But it was early used in the communion service, though not exactly in the same form. Chrysostom speaks of it as used daily at morning prayer; and other authorities referred to by Bingham show plainly that its use in public worship was not confined to the communion service. It is now employed in the Greek Church, as an ordinary hymn, in their morning service; and, on the whole, it would appear that Bunsen is not far from the truth, when he entitles it "The Morning Hymn of the early Church." This last writer considers that in its primitive form it was nearly as follows:—

"Glory to God on high:

And on earth peace, good-will among men; or,

And on earth peace among the men of good-will.

We praise thee, we bless thee, we worship thee,

We give thanks to thee for thy great glory.

O Lord, Heavenly King, God the Father Almighty:

Lord God!

O Lord, the only begotten Son:

Jesus Christ!

That taketh away the sins of the world:

Have mercy upon us.

Thou that taketh away the sins of the world:

Have mercy upon us, receive our prayer.

Thou that sittest at the right hand of God the Father:

Have mercy upon us.

For thou only art holy:

Thou only art the Lord Jesus Christ:

To the glory of God the Father. Amen."

The form is translated in Bingham (book xiii., cap. 10, § 9),—"Glory be to God on high, in earth peace, good-will towards men. We praise thee, we laud thee, we bless thee, we glorify thee, we worship thee by the Great High Priest, thee the

true God, the only unbegotten, whom no one can approach for thy great glory, O Lord, heavenly King, God the Father Almighty: Lord God the Father of Christ, the immaculate Lamb, who taketh away the sin of the world, receive our prayer, thou that sittest upon the cherubims. For thou only art holy, thou only Lord Jesus, the Christ of God, the God of every created being, and our King. By whom unto thee be glory, honour, and adoration."

Angelites, otherwise called Severites, Theodosiani, Damianisti, &c., a Christian sect so denominated from Angelium, in Alexandria, the place where their earliest assemblies were usually held. They first appeared during the reign of Anastasius, and Pope Symmachus, in the year of Christ 494. They are said to have affirmed that the Trinity consisted of a Deity in common, and not of persons self-existent, each being divine by a participation of this common nature.

Angel of Peace.—It was an opinion of the ancients that every man had an evil and a good angel in attendance upon him from the day of his birth to the day of his death; hence arose the practice of praying for the protection of the "Angel of Peace." Chrysostom, in his homily upon the Colossians, says—"Every man has angels attending him, and also the devil very busy about him. Therefore we pray, and make our supplications for the angel of peace." In another of his homilies, he gives a form of exhortation to be used by deacons when praying with catechumens, viz., "Pray ye catechumens for the angel of peace, that all your purposes may be peaceably directed." "The design of all this," says Bingham, "was not to teach their catechumens to pray to their guardian angels; but it was to teach them to pray to the God of angels, that he who makes his angels encamp about his servants would, by their ministry, defend them from the incursions of wicked spirits."

Ann, Annat, or Annates, an ecclesiastical tax of the value of every spiritual benefice for one year, which the pope formerly levied throughout Christendom, on issuing bulls to the new incumbent. The term in Germany denotes what is called in the canon law *servitia communia*, and not the annat proper. Its origin is very obscure; some writers have traced it to Anthonine, Bishop of Ephesus, in the fifth century, who imposed a tax of this kind on all the prelates he consecrated. According to Hume, it was first levied in England, by Clement V., in the reign of Edward I.; but Blackstone ascribes the introduction of this impost to the usurpation of Pandulph, the pope's legate, in the reigns of King John and Henry III. In the exchequer is still preserved a valuation of them, by commission, from Nicholas III., A.D. 1292. At this period, however, they would appear to have been but partially levied, principally in the See of Norwich. Blackstone agrees with Mr. Hume

that it was only in the time of Clement V. that they were first attempted to be made universal in England. Though, strictly, the annat was only to amount to a year's income of the new incumbent, it frequently was increased, by the efforts of the papal agents and their accessibility to the intrigues of the clergy, to much more than the actual value; while, in other cases, it was comprised by much less. In the reign of Henry VIII. it was transferred by statute to the king, and regularly received by the crown, under the name of first fruits, until the time of Queen Anne, when the entire amount of this tax was appropriated to the augmentation of poor livings, under the name of Queen Anne's Bounty.—See **FIRST-FRUITS**. In Scotland, the ann, or annat, is a half-year's income of the benefice enjoyed by the widow, children, or representatives of a deceased clergyman. If he die without children the widow receives one-half of the annat, and the nearest relatives of the deceased the other; if there are children, she receives one-third, and they two-thirds; if children only are left, they obtain the entire amount. The old act of 1672 is as follows :—"The King's Majesty, judging it necessary for the good of the church, that such a stated and equal course be taken for clearing and securing the ann due to the executors of deceased bishops, beneficed persons, and stipendiary ministers, as may be suitable to the interest of the executors, and no discouragement or hinderance to the planting of the vacant benefices, doth therefore, with advice and consent of his estates of Parliament, statute and ordain, that in all such cases hereafter, the ann shall be an half year's rent of the benefice or stipend, over and above what is due to the defunct for his incumbency, which is now settled to be thus—viz., if the incumbent survive Whitsunday, there shall belong to them for their incumbency the half of that year's stipend or benefice, and for the ann the other half; and if the incumbent survive Michaelmas, he shall have right to that whole year's rent for his incumbency, and for his ann shall have the half year's rent of the following year: and that the executors shall have right hereto, without necessity or expenses of confirmation."

Annale, in some authors of the Middle Ages, has the same meaning with anniversarium; that is, a day held yearly in commemoration of the dead. But it is more peculiarly applicable to the masses for the dead celebrated for a year.

Annals Ecclesiastical, an important work of Baronius, published at Rome in twelve volumes folio, at the close of the sixteenth and beginning of the seventeenth century. These volumes comprise a vast fund of valuable matter, selected from the papal archives, for the purpose of confuting the Centuriators of Magdeburg. The documents contained therein commence with the birth of Christ, and continue to the year 1671—those selected by Baronius extending

down to the year 1198, and the continuation by Raynaldi and Laderchi. The edition of Pagi (Lucca, 1738-56) with notes, and the first continuation of Raynaldi is in thirty-eight folios.

Annihilation, in a theological sense, is as difficult to human comprehension as creation itself, its opposite. Hence, among the profoundest philosophers of the heathen world, neither idea seems to have been brought into discussion; for a real first cause was no part of their system. The Brahminical faith teaches that a succession of annihilations has already taken place in the material system of the universe, and will continue, at intervals, eternally. The Siamese consider personal annihilation the greatest possible reward of virtue. Among Christian writers the subject of annihilation has been a fruitful source of controversy. Some writers have argued for its being abstractedly impossible even to Deity; while others have contended that it must be the easiest of all operations, or rather that it needs no exertion whatever on the part of God, all things having a tendency to destruction, and infinite power being required to uphold them. Some have contended for the annihilation of the wicked as their final punishment; and so understand all the passages of Scripture which speak of their being destroyed. This controversy has of late years made some noise in England; but it is really baseless and unscriptural.

Anna Pensione, an ancient writ for providing the king's unpreferred chaplains with a pension. Where an annual pension was due to the king from an abbot or prior, by this writ he could nominate any of his chaplains, who were not provided with livings, to receive the same.

Annulus.—See RING.

Annunciada, a society founded at Rome in 1460, for the marrying of poor girls. Four hundred maids appear before the pope on Lady Day, get each sixty crowns, with various portions of apparel, if they wish to marry; while those who prefer the cloister receive a double portion, and are, after they have announced their choice, further distinguished by being decked with garlands of white flowers. Misson informs us that out of 350 young women presented, when he witnessed the ceremony, only thirty-two chose to surrender themselves to "the Church."

Annunciade, an order of French nuns, founded in 1500 by Jane of Valois, the divorced wife of Louis XII., that they might practise what are called the ten principal virtues or delights of Mary. This order had forty-five monasteries, which were dispersed at the Revolution. There is also another Italian Annunciade, called the celestial, founded at Genoa in 1604.

Annunciation Day, a feast of the Church, celebrated annually on the 25th of March, in honour of the salutation of the Blessed Virgin,

or, as some authors hold, of our Saviour himself. This festival is of ancient date, as we find it noticed in one of the canons of the council of Trullo, though not in those of the previous council of Laodicea: the latter forbade the observance of any festival during Lent except the Sabbath; but the former makes a further exception in favour of the annunciation. Hence it would appear that during the interval between these two councils this festival was added to the calendar. And, indeed, Bingham assigns its institution to the seventh century, about which time the council of Toledo ordered it to be celebrated eight days before Christmas. Several Romish writers bring forward a sermon of St. Athanasius, and another of Gregory Thaumaturgus, to prove its still greater antiquity; but both sermons have been proved spurious. The Eastern and Western Churches vary considerably in their seasons of observing this feast. The Syrian calendar notes it down for the first day of December, and distinguishes it by the appellation of "Bascarach" inquiry—or investigation. The Greeks, who are by no means scrupulous in its solemnization, celebrate it even in Lent; while the Armenian churches, in order to prevent it from occurring at that period, hold it on the fifth of January. This day has also received the following names:—1. *The day of salvation*, from the history recorded in Luke i. 29. 2. *The day of the Gospel*. 3. *Annunciatio Angeli ad B. Mariam*; *the annunciation of the Angel to Saint Mary*. 4. *Annunciatio Domini*; *the annunciation of the Lord*. 5. *Annunciatio Mariæ*; *the annunciation of Mary*. 6. *The festival of the incarnation*. Hence it was that in Rome, France, and England, the ecclesiastical year began with this day. 7. *Festum conceptionis Christi*; *the festival of the conception of Christ*. The faith of the Roman Catholic Church, and that of other churches, respecting the incarnation of the Saviour, so prominently brought before the mind in the services of this festival, seems to include these points:—"That the Son, who is the Word of the Father, begotten from everlasting of the Father, the very and Eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect natures, the Godhead and manhood, were joined together in one person, never to be divided. And because the Son of God, who had an eternal generation, entered the womb of the Virgin, and submitted to a second generation: therefore, she that brought forth the man was really the mother of God. And owing to the peculiar excellency and privileges of that mother—the regard the Holy Ghost had towards her—the and the goodness of Joseph to whom she was espoused—the Church of God, in all ages, has been persuaded that she continued in the same virginity, and therefore is to be acknowledged as "the ever-Virgin Mary." The Athanasian Creed has the following:—"The right faith is that we believe and confess, that

our Lord Jesus Christ, the son of God, is God and man. God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world. Perfect God and perfect man; of a reasonable soul and human flesh, subsisting. . . . Yet he is not two, but one Christ: one, not by conversion of the Godhead into flesh, but by taking of the manhood into God—one altogether, not by confusion of the substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ."—The term annunciation is also applied to designate that part of the ceremony of the Jewish passover, in which the reason and origin of its celebration are explained, called by the Jews Haggada, or the annunciation.

Anointing, the application of holy oil, as a symbol of peculiar fitness and special designation to some important office. Under the Mosaic dispensation, the priests and all the vessels of the sanctuary were anointed with oil, to denote that they were set apart for the service of God. We find also that kings were anointed, though there is no mention of any command to this effect in the writings of Moses. The necessary use of agreeable unguents in the East—medically, officinally, and for personal beauty—explains the reason why oils are so frequently spoken of in the Scriptures, and accounts for the many figurative allusions to their respective properties (see, among others, Ex. xxx. 26, &c.; 1 Sam. ix. 16; Ps. xlv. 7; cxxxiii. 2; Eccles. ix. 8; Is. i. 6; x. 27; lxi. 3; Zech. iv. 14; Mark vi. 13; Luke vii. 37; John xii. 3; 1 John ii. 20, 27). The religious use of oil is of early mention in the primitive Church, as both Theophilus and Tertullian, in the end of the third century, mention it; and though we have no reason to conclude that they ascribed any miraculous virtue to its use, but limited its importance to that of natural significance, yet superstition soon invested it with healing, sanctifying, and even saving powers—it being used as a representative of the grace and unction of the Holy Ghost. The consecration of the oil was supposed to effect a mystical change in its nature, which, when applied to the baptized, made them partakers of a royal priesthood, strengthened the sincere candidates for confirmation in the truths of Christianity, and imparted to all who were ordained the graces and gifts necessary for their holy vocation. Anointing is much used in the ceremonial observances of the Greek and Romish Churches, especially in baptism, confirmation, marriage, ordination, and also as a preparation for death.—See **CHRISM**; also, *Burder's Religious Customs*.

Anomœans (from *α* priv., and *ἰνομῖος*, like), a name applied to the pure Arians of the fourth century, who denied any resemblance between the essence of the Father and the Son.

Antelnean Services (*before dawn*).—During the time that pagan persecution raged against the

professors of Christianity, they were accustomed to assemble for purposes of devotion and religious instruction at night; hence the above title was given to the services on these occasions. Tertullian, exhorting Christian women not to marry heathen husbands, asks them, "What husband will be willing to suffer his wife to rise from his side and go to the night assemblies?" And Pliny, in his celebrated letter, states that "the Christians were used to meet together on a certain day before it was light, and sing a hymn to Christ as to their God." When the fires of persecution ceased to consume the victims of heathen rage, and Christians were permitted to worship after their own fashion, these nocturnal services were continued, partly for the accommodation of those whose secular occupations prevented them from attending Divine worship during the day, partly to stimulate ascetics to a more devotional life, and partly to withdraw the orthodox from the nocturnal meetings of the Arians, who made their services as attractive as they possibly could by chants and psalm singing, in order to induce others to join them. These services commenced at midnight, and ceased before the dawn. They consisted—1st, In a mental confession of sins, made by the congregation individually, called by the council of Laodicea "the silent prayer;" 2d, In psalm singing alternately; 3d, In the singing of psalms by one individual at a time; 4th, In public prayers; and 5th, In the repetition, by the whole congregation, of the fifty-first psalm, called by them the "Psalm of Confession," which psalm was subsequently appointed in the Western Church as the closing exercise of the matin (or morning) service.

Anthem, a sacred song, sung or chanted in parts, or by turns.—See ANTIPHONY. In ancient times all singing from side to side alternately, after the manner of the chants in the cathedral service, was called *antheis*; and according to Socrates, the ecclesiastical historian, St. Ignatius, a disciple of the apostles, was the inventor of these *antiphonal hymns*, ἀντίφωνον ὕμνον. But in the service of the Church of England the name is appropriated to certain portions of the Psalms, or other parts of Scripture, set in florid counterpoint, and adapted to one or more voices. They are distinguished by the names of solo, bass, or full anthems. The former, in her service, have frequently symphonies for particular stops on the organ. In bass anthems there are solo parts for voices of different compass, and from different sides of the choir. A full anthem is in constant chorus, except at the leading off a fugue, or new point of imitation. In the Romish Church solo anthems are called *motets*. Anthems were first introduced into the reformed service of the English Church in the reign of Queen Elizabeth.—See MOTET.

Anthologion, a sort of breviary or mass book belonging to the Greek Church, and containing offices addressed to our Saviour, the

Virgin, and the principal saints. It is in two volumes, each of which contains services for six months, beginning with September.

Anthropology (from ἀνθρωπος, man; and λόγος, a discourse), signifies any treatise upon human nature. In theology, the term is used to denote a way of speaking of God after the manner of men, by attributing to him human passions and affections.

Anthropomorphites (ἀνθρωπος, man; and μορφή, form), were a sect of ancient heretics, who imagined God to be formed in the shape of a man. Locke seems to think that this prejudice is almost inherent in the mind: it was entertained by the whole sect of the Stoics, and examples of its influence may easily be traced, not only in the writings of many of the fathers, but also among modern divines. Yet it is plain that we can only know the meaning of love or wisdom, as ascribed to God, by feeling what these qualities are as inherent in ourselves.

Anthropopathy, a word of the same import as anthropology, except that its sense is more restricted (from ἀνθρωπος, man; and πάθος, passion).

Antibaptists, a term applied to those who deny the perpetuity of the ordinance or sacrament of baptism. They hold that it was adopted in compliance with the usages of society, existing at the time of its appointment; and that it was only intended as a proselytizing ceremonial. Hence the descendants of those baptized, whether children or adults, are under no obligation to be baptized.

Antiburghers.—See UNITED PRESBYTERIAN CHURCH.

Antidicomarianites (from ἀντίδικος, an adversary; and Μαρία, a sect mentioned by Epiphanius, who believed that the Virgin Mary, after the birth of our Saviour, was the mother of several children.—See VIRGIN MARY.

Antidoron, the name of the Greek Church for the consecrated bread, a portion in the middle, marked by a cross, being retained by the priest, and the rest distributed after mass to the poor.

Antilegomena, a word in Scripture criticism, which is found in Eusebius, denoting those books of the New Testament the genuineness of which has been disputed, but which were ultimately admitted into the sacred canon.

Antilogy, signifies *contrary sayings*. Tirinus has published a large index of such seeming contradictions in the Bible, which he reconciles and explains in his comments.

Antimensium, a consecrated cloth used in celebrating the Eucharist where there was no altar. It is an article of comparatively modern invention.

Antinomians, in religion, are those who deny the obligation of the moral law, and hold that men are saved by the merits of Christ alone; and that the wicked actions of those who are in a state of grace, are not really sinful, and

will not deprive them of the Divine favour. The origin of this sect is stated in the life of Luther. He was on one occasion preaching to the people upon the necessity of believing and trusting in the merits of Christ for salvation, and inveighing against the papists who represented eternal happiness as the fruit of mere legal obedience, abstracted from faith; when, as he was proceeding, he was interrupted by John Agricola (a divine of some eminence in that day), who took an opportunity of carrying the great reformer's doctrine to an opposite extreme, by declaiming against the moral law altogether, as a covenant which had been totally abolished by the sacrifice of Christ. The dispute which afterwards arose between him and Luther on this subject, scattered the first seeds of the sect which appeared in England not very long afterwards, and which was known by the name of Antinomianism. The plain teaching of Scripture is, that while Jesus Christ bore the penalty of the law, he did not relax its claims—nay, has given it a higher obligation on all who believe, and are "zealous of good works." For further particulars concerning its history, see Neale's *History of Puritans*, vol. iv., sec. 7; Mosheim's *Church History*, vol. v., p. 411 (see Fuller's *Works*, *passim*).

Antiosianrians, a sect of Lutherans who denied the doctrine of Osiander relating to justification. They affirmed that man is not made just by justification as God is just, but only that he is treated by God as if he were. And so he is—as being absolved from the penalty, and accepted as righteous by God.

Anti-Pascha, one of the names for the first Sunday after Easter.—See EASTER.

Antiphony (*ἀντίφωνια*—*ἀντί*, against; *φωνή*, voice), is that species of psalmody in which the congregation, being divided into two parts, repeats the psalm, verse for verse, alternately; and is in this sense distinguished from *symphony*, in which the congregation sing altogether. Suidas, under the word *χορός*, tells us that in the time of Constantius (A.D. 337-371) the choirs of the churches of Antioch were divided into two parts, who sang alternately the Psalms of David; and he adds that the practice extended from thence over all the Christian world. The time of its introduction into the Western churches, is supposed to be A.D. 374, where it was first used at Milan, by St. Ambrose. The antiphony is a service book of the Romish Church, containing all the several antiphonaria, or, as they are otherwise called, *responsaria*, used in that service. The author of the Roman antiphony was Pope Gregory the Great. For further particulars upon this subject, the reader may consult Burney's *History of Music*, vol. ii., p. 10; and Suicer's *Thesaurus*, voce *ἀντίφωνον*.

Antitacta or **Antiathe** was a sect of the Gnostics, mentioned by Theodoret; but the only inference that can be drawn from his words is, that they rested more in religion upon the

existence of an evil principle than was customary with other Gnostics.

Antitype (from *ἀντί* and *τύπος*).—The word type is used, in theological nomenclature, to express the peculiar character of the Old Testament, which contains, as it were, the imperfect hints and rough draught of the New, or the antitype. In the writings of the fathers, the word antitype is frequently used; but never except in the simple sense of type. Thus the bread and wine in the sacraments are called "*ἀντίτυπα*"—antitypes of "the body and blood of Christ." This is a usual form of expression among the fathers. But an unfounded distinction has been made by some Romish doctors, as if it were only before consecration that the word was applied to the sacred elements, but that after consecration the bread and wine were no longer called antitypes, but the true body and blood of Christ.

Antoianians, a fanatical Antinomian sect found principally about Berne, in Switzerland, and named after Antony Unternärer, their founder, who was born about 1761, and died in 1824, after being some time confined as a lunatic. He was somewhat of a Pantheist; complacently thought himself the Son of God a second time incarnate; held that all present institutions in Church and State were wrong; and that sensual love was the true sacrament. The abominable practices of his followers have subjected them several times to trial and punishment.

Apelleans, the followers of Apelles, who was a disciple of Marcion, but departed in some points from the teaching of his master. He held that the contents of the Old Testament came partly from the good principle, partly from the bad; and that Christ in his descent from heaven, assumed an aerial body which he gave back to the air as he ascended. He of course denied the resurrection of the body; but he taught "that those who believe in Him who was crucified will be saved, if they evince a true faith by good works."

Aphorismos (*ἀφορισμός*, suspension), the name given to the lesser excommunication by which offenders were excluded from the Eucharist, being compelled to retire from the church with the catechumens, at the conclusion of the public service.

Aphorismos Pantelcs (*ἀφορισμός παντελής*, utter separation), was the title of the greater excommunication, the effect of which will appear by the words of Synecius, when cutting off Andronicus from all participation in the privileges and services of the Church: "Now that the man is no longer to be admonished, but cut off as an incurable member, the Church of Ptolemais makes this declaration or injunction to all her sister churches throughout the world. Let no church of God be open to Andronicus and his accomplices, to Thoas and his accomplices; but let every temple and sanctuary be shut against

them. . . . And whoever does so, whether he be saint, presbyter, or bishop, shall be ranked in the same class with Andronicus: we will neither give them the right hand of fellowship, nor eat at the same table with them; and much less will we communicate in the sacred mysteries with them who choose to have part with Andronicus and Thoas." (Bingham, Book xvi., chap. 2, § 8).

Apocalypse signifies, in general, a revelation; but is particularly referred to the Revelation of St. John, the last canonical book of the New Testament (see *Biblical Cyclopaedia*.) Various apocryphal revelations are mentioned by ecclesiastical writers of the second and two following centuries, as the Apocalypse of Paul—of Peter—of Cerinthus—of St. Thomas—of St. John (different from the genuine book)—of Elias—of Moses—of Abraham—and even of Adam! (see an account of them in Moses Stuart's *Prolegomena to his Commentary on the Apocalypse*).

Apocrisarii or **Responsales** were "residents at the imperial city, in name of foreign churches and bishops, whose office was to negotiate as proctors, at the emperor's court, in all ecclesiastical causes in which their principals might be concerned." The office seems to have been instituted in the time of Constantine, or soon after. In imitation of these officers of the Church, monasteries also had their apocrisarii, to act for the society, or the individual members, when they had to give any appearance at law before their bishop. The Greek word is sometimes translated by ambasiator; and it is to be noted that apocrisarius became, in process of time, the common title for ambassadors of the emperors, and for legates of all kinds.

Apocrypha.—The epithet "apocrypha," or "apocryphal," is given to those books which are not admitted into the sacred canon of the Old Testament, being either spurious or at least not acknowledged as divine. According to some writers, these books are thus denominated because they were not deposited in, but removed (*ἀπὸ τῆς κρυπταίας*) from the crypt, ark, chest, or other receptacle in which the sacred books were kept; or more probably from the Greek verb above given, because they were concealed from the generality of readers, their authority not being recognized by the Christian Church; and also because they are books destitute of proper testimonials, their original being obscure, their origin unknown, and their character either heretical or suspected. The Protestant Churches not only account those books to be apocryphal, and merely human compositions, which are esteemed such by the Church of Rome, as the Prayer of Manasseh, the third and fourth Books of Esdras, the addition at the end of the Book of Job, and the hundred and fifty-first Psalm; but also the Books of Tobit, Judith, the additions to the Book of Esther, Wisdom, Ecclesiasticus, Baruch the prophet, with the Epistle of Jeremiah, the Song

of the Three Children, the Stories of Susanna, and of Bel and the Dragon, and the first and second Books of Maccabees. These books are rejected from the divinely inspired Scriptures, 1st, Because they possess no internal evidence or authority to procure their admission into the sacred canon; for not only do they contain many things which are fabulous, contradictory, and directly at variance with the canonical Scriptures, as well as with authentic profane history, but they are also totally destitute of prophecy, or other authentic mark of inspiration. Not one of them is extant in pure ancient Biblical Hebrew; all of them are in the Greek language, except the fourth book of Esdras, which is extant only in Latin. They were written, for the most part, by Alexandrian Jews, and subsequently to the cessation of the prophetic spirit, though before the promulgation of the Gospel. 2d, The apocryphal books possess no external evidence to procure their admission into the sacred canon; for they were not received into that canon by the Jewish Church, and therefore received no sanction from Jesus Christ. No part of the Apocrypha is quoted, or even alluded to by him, or by any of his apostles. Philo and Josephus, two eminent Jewish writers who flourished in the first century of the Christian era, are totally silent concerning them; and no subsequent Jewish writers have recognized the apocryphal books as forming part of their canon of the Old Testament. Further, these books were not admitted into the canon of Scripture in any catalogue of the sacred books recognized by any great council of the ancient Christian Church: neither are they to be found in any catalogues of the canonical books of Scripture published by the fathers, or ecclesiastical writers of the first four centuries. Moreover, we have the concurring testimony of numerous writers in regular succession, from the fifth to the fifteenth century, all of whom witness against the canonicity of the apocryphal books, besides the involuntary admissions or confessions of learned advocates of the modern Church of Rome, who lived before and after the council of Trent. 3d, The apocryphal books are rejected by the Oriental or Greek Church from the canon of the divinely-inspired Scripture. Nor were these books received into the canon of Scripture until the fourth session of the popish council of Trent, held April 8, 1546, when five cardinals, eight archbishops, and forty-one bishops of the Roman obedience (who were almost wholly Italians), admitted the whole of the apocryphal books into the sacred canon, with the exception of the Prayer of Manasseh and the third and fourth Books of Esdras; and they further denounced an anathema against every one who should not receive them, and every part of them, as sacred and canonical. No reason, therefore, exists for applying the books of the Apocrypha to "establish any point

of doctrine." They are highly valuable as ancient writings, which throw considerable light on the phraseology of Scripture, and on the history and manners of the East; and the Church of England "doth read them for example of life and instruction of manners," (Art. vi.) All the books of the Apocrypha, however, are not thus read. The Anglican Church reads no part of either Book of Esdras, or of the Maccabees, or of the additions to the Book of Esther; nor does it read the Song of the Three Children, or the Prayer of Manasseh

Besides the preceding writings, which are commonly termed the apocryphal books of the Old Testament, there are numerous spurious and apocryphal books, composed in the early days of Christianity, which were published under the names of Jesus Christ and his apostles, their companions, &c., and which are mentioned under the names of Gospels, Acts, Epistles, Revelations, &c. The very great number of heresies and schisms that arose among Christians soon after the publishing of the Gospel, may be assigned as the principal cause of this multitude of books, of which a small number only has come down to the present day. Like the apocryphal books of the Old Testament, these writings are utterly destitute of evidence to procure their reception into the sacred canon. They were not acknowledged as authentic; nor were they much used by the primitive Christians, except in refuting the errors of some heretics, who professed to receive them as genuine and inspired productions, and with whom they were willing to dispute upon principles out of their own books. Few, if any, of these pieces (which it is pretended were written in the apostolic age) were composed before the second century of the Christian era, several of them were forged so late as the third century, and were rejected as spurious at the time when they were attempted to be imposed upon the Christian world. Further, these pretended apostolical books are filled with absurd, unimportant, or frivolous details; they ascribe to the Virgin Mary, or to Jesus Christ himself, miracles which are both useless and improbable; they mention things which are later than the time when the author lived whose name the book bears; their style is totally different from that of the genuine books of the New Testament; they contain direct contradictions to authentic history, both sacred and profane; they are studied imitations of various passages in the genuine Scriptures, both to conceal the fraud and to allure readers; and they contain gross falsehoods, utterly repugnant to the character, principles, and conduct of the inspired writers. On all these accounts the apocryphal books of the New Testament have deservedly been rejected from the canon of Scripture as spurious productions. Some modern opposers of Divine Revelations, indeed, have attempted to invalidate it, by representing them as of equal authority with the genuine books of Scripture; but so far are these

productions from affecting the genuineness, credibility, and inspiration of the several books of the New Testament, which were generally received by the Christian Church as written by the apostles and evangelists, that, on the contrary, they confirm the general accounts given in the canonical Scriptures, and thus indirectly establish the truth and Divine authority of the Gospel. On the subject of apocryphal books, see, further, Horne's *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. i., Appendix, No. I. (ninth edition); Fabricii *Codex Pseudepigraphus Veteris Testamenti* (Hamburg, 1722-41, 2 vols. 8vo); Fabricii *Codex Apocryphus Novi Testamenti* (Hamburg, 1719-43, 3 parts in 2 vols. 8vo); and Jones's *New and Full Method of Settling the Canonical Authority of the New Testament* (Oxford, at the Clarendon Press, in 3 vols. 8vo). A Bibliographical account of the principal collections of the apocryphal books of the Old and New Testament will be found in Horne's *Introduction*, vol. v., Part I, chapter iii. (ninth edition). A good and cheap edition of the New Testament Apocrypha has been published by Tischendorf.—See BIBLE.

Apollinarius.—It is erroneous to consider this sect as a ramification of Arianism, although the Arian heresy gave rise to it. Its author was Apollinarius the Younger, Bishop of Laodicea, a man of distinguished merit, and whose early life had been signalized by his services to the Christian religion (Socrat., lib. xi., c. 46; Epiphanius, *Heres.*, 76). He had combated the infidelity of Porphyry, and attacked the heresy of Arius; but by indulging too freely in philosophical distinctions and subtleties, he was led to deny, in some measure, the humanity of Christ. He maintained that the body with which Christ was endowed, or which Christ assumed, had a sensitive, but not a rational soul, and that the divine nature performed the functions of reason, supplying the place of the intellectual principle. From this hypothesis it followed that the divine nature in Christ was blended with the human, and suffered with it the pains of crucifixion and death. Other errors have been charged on Apollinarius, but from the accusation of Sabellianism he has been vindicated. His doctrines were received in many of the eastern provinces, but as they were capable of different explanations, his followers were subdivided into various ramifications. The Apollinarian heresy, at least in name, did not maintain its ground long, but sank under the united force of authority and argument. The doctrine was condemned in several councils, at Alexandria, in 362, at Rome, in 375, and again in 378, when Apollinarius was deposed from his bishopric.

Apology, in classical authors, signifies, not, as in popular use, an *excuse*, but a *vindication*. There are several works under this name by ancient writers, and some celebrated defences of Christianity: of Quadratus, written about the year 126; of Aristides, written at the same time;

of Justin Martyr; of Tertullian and Minucius Felix; besides some others, such as Melito of Sardis, Miltiades, and Claudius Apollinaris. Bishop Watson employed the same term for his vindications of the Bible.

Apostle properly signifies a messenger or person sent by another on some business; and hence, by way of eminence, it denotes the twelve whom Jesus separated from the rest by the name apostles, to accompany him constantly through the whole course of his ministry, that they might be faithful witnesses of the sanctity of his life, and the grandeur of his miracles, to the remotest nations; and, also, that they might transmit to the latest posterity a genuine account of his sublime doctrines, and of the nature and design of the Gospel dispensation (see *Biblical Cyclopaedia*). After the apostles had exercised their ministry in Palestine, they resolved, according to an ancient ecclesiastical tradition, to disperse themselves into different parts of the world; but what were the particular provinces assigned to each does not appear from any authentic History. Eusebius (*Hist. Ecc.*, lib. i., c. 1) and Socrates (*Hist. Ecc.*, lib. i., c. 19), on the authority of tradition, concur that Thomas took Parthia for his lot; the latter historian assigns Ethiopia to Matthew, and India to Bartholomew. Eusebius says that Andrew had Scythia; John, Asia Minor; Peter preached to the Jews who were dispersed in Pontus, Galatia, Bithynia, Cappadocia, and Asia Minor; and Paul preached the Gospel from Jerusalem (where we know, from the Acts of the Apostles, that James the less continued,) to Illyricum. Of the travels and labours of the apostles subsequently to the particulars recorded in the New Testament, as well as of their deaths, we have very short and imperfect accounts; but we know from the concurrent testimony of Christian and of heathen writers, that Christianity was very early planted in very many parts of the then known world. The several apostles are usually represented with their respective attributes: as James the less with a fuller's club; Paul, with a sword; Peter, with the keys; Andrew, with a cross or saltier; John, with a cup and a winged serpent flying from it; Bartholomew, with a knife; Philip, with a long staff, the upper end of which is formed into a cross; Matthew, with a hatchet; Matthias, with a battle-axe; Thomas, with a lance; James the greater, with a pilgrim's staff, and a gourd-bottle; Simon, with a saw; and Jude, with a club.—Apostle is also an appellation given to the ordinary travelling ministers of the Church (see Rom. xvi. 7), and likewise to those who were sent by the churches to carry their alms to the poor of other churches. This usage was borrowed from the synagogues of the Jews, who called those sent on this message by the same name. Thus, St. Paul, writing to the Philippians, tells them that Epaphroditus, their *apostle*,

had ministered to his wants (Phil. ii. 25, Gr.) In like manner, this appellation is given to those persons who are said to have first planted the Christian faith in any place. Thus, Dionysius of Corinth is called the *apostle of France*; Boniface (an Englishman), the *apostle of Germany*; Xavier, the *apostle of the Indies*; and in the East India the Jesuit missionaries are styled apostles.

Apostle, among the Jews, denoted an officer who was anciently sent by the high priests into the several provinces in their jurisdiction, as their legates, to see that the Mosaic laws were duly observed, and to collect money for the reparation of the temple, as well as the tribute payable to the Romans. After the destruction of Jerusalem, the legates of the Jewish patriarchs were called apostles (Mosheim's *Commentaries on the Affairs of Christianity*, by Vidal, vol. i., pp. 120–123).

Apostle (ἀποστόλος), in the liturgy of the Greek Church, is an appellation given to lectionaries, containing lessons from the epistles of St. Paul, in the order in which they are appointed to be read throughout the year, as well as the epistles themselves. Where such book contains lessons from the gospels and epistles, it is termed ἀποστολοευαγγέλιον; and when it comprises the Acts of the Apostles, together with the epistles, it is called πρᾶξις ἀποστόλων (Du Cange, *Gloss. Græc.* in voce; Bishop Marsh's *Michaelis*, vol. ii., pp. 111, 639).

Apostles' Creed.—See CREED.

Apostolate (*apostolatus*), the office of an apostle of Christ. By various ancient writers of the fourth century, it is used for the office of a bishop; and in the ninth and following centuries, it became appropriated to the papal dignity.

Apostolical (from *apostle*), relating to the apostles, or delivered by them, or in the manner of the apostles. The appellation of apostolical was, in the primitive Church, given to all such churches as were founded by the apostles, and even to the bishops of those churches, as being the reputed successors of the apostles. These were, at first, confined to four—viz., Jerusalem, Antioch, Rome, and Alexandria; but, in succeeding ages, other churches assumed the same title, principally on account of the conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves to be successors of the apostles, or acted in their respective dioceses with apostolical authority. In progress of time, however, the Bishop of Rome having acquired greater power than all the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem, having fallen into the hands of the Saracens, the title *apostolical* was restricted to the pope and to his church alone.

Apostolic Canons are eighty-five laws for the government of the Christian Church, and erroneously supposed by some writers to have

been drawn up by the apostles themselves; but Bishop Beveridge, to whom we are indebted for the best edition of them, is of opinion that though they were not actually written by the apostles, yet they are of great antiquity, and that they are a collection of the canons of several churches, enacted before those made by the council of Nice. They exhibit the principles of discipline received in the Greek and Oriental Churches in the second and third centuries (Mosheim's *Eccl. Hist.*, book i., cent. i., part ii., chap. ii., § 19). For the literary history of the pseudo-apostolical canons, the reader is referred to Gibbing's *Roman Forgeries and Falsifications*, pp. 64-116 (Dublin, 1842, 8vo).

Apostolic Chamber (*Camera Apostolica*), the treasury of the pope, as Bishop of Rome, whence he used to draw the necessary sums for his personal expenses. It was also considered as a fund for the support of Christian hospitality, and for relieving the distresses of the poor.

Apostolical Constitutions are certain regulations for the constitution, organization, discipline, and worship of the Christian Church. They fill eight books, and profess to be the work of the apostles of Jesus Christ; but they are utterly destitute of any evidence to support that claim. They are supposed to have been compiled in the Eastern or Greek Church, in the latter part of the third or in the beginning of the fourth century. They bear marks of an Arian hand, and contain not a few superstitions, profane comparisons, mystical expositions, and ascetic regulations. As describing the form, discipline, and ceremonies of the churches in the East about the year 300, they are of some value. The best editions in Greek are those of Bishop Beveridge, in his *Pandectæ Canonum*, and of Cotelierus, in his edition of the *Patres Apostolici*. The completest English edition is Dr. Chase's (New York, 1848, 8vo). A handsome and cheap edition in Greek has been recently published by Ulizen (one vol., 8vo, Rostock, 1853).

Apostolical Fathers, an appellation usually given to the writers of the first century, who employed their pen in the cause of Christianity, and who had converse with the apostles or their immediate disciples. They are five in number, viz., Clement, Ignatius, Polycarp, Barnabas, and Hermas. These fathers were not remarkable either for their learning or their eloquence; on the contrary, they express the most pious and admirable sentiments in the plainest and most illiterate style. But this is rather a matter of honour than of reproach to the Christian cause; since we see, from the conversion of a great part of mankind to the Gospel, by the ministry of weak and illiterate men, that the progress of Christianity is not to be attributed to human means, but to a divine power. The mental weakness of the apostolic fathers separates them by a wide and striking chasm from the apostles themselves. The writings

of the apostolic fathers are valuable repositories of the faith and practice of the Christian Church during its first and purest age. Their testimony to the genuineness and authenticity of the books of the New Testament is peculiarly important; and, as the contemporary friends of any body of men must know the sentiments of such men more accurately and perfectly than the most sagacious inquirers who flourished many ages after them, the writings of the apostolic fathers are peculiarly valuable as confirming those views of the doctrine and government of the Church which we read in the New Testament. A good edition of the works of these fathers is that published by Le Clerc, after Cotelierus, at Amsterdam, in 1724, in two folio volumes, accompanied both with their own annotations and with the remarks of other learned men. There are also recent and cheap editions by Hefele and Dressel. The genuine epistles of the apostolic fathers were translated into English by Archbishop Wake, and have often been reprinted. The best edition of what are now believed to be the genuine epistles of Ignatius is Mr. Cureton's *Corpus Ignatianum*, containing the epistles to Polycarp, to the Romans, and to the Ephesians, in an ancient Syriac version, with a corresponding Greek text, and an English translation (London, 1849, royal 8vo).

Apostolics or **Apostles**, a name assumed by three different sects, which professed to imitate the manners and the practice of the apostles. The first who called themselves apostles flourished in the close of the second century. Little is known of their peculiar tenets, except that they renounced every kind of property, and had all things in common (Du Cange, *Gloss. Lat.*, voce *Apostolici*).—The second sect of the apostolics lived in the twelfth century, and were men of the lowest birth, who gained their subsistence by bodily labour. As soon as they formed themselves into a sect, they drew after them a multitude of adherents, of all ranks and orders. Their religious doctrine (as Bernard, who wrote against them, acknowledges) was free from error, and their lives and manners were irreproachable and exemplary. Yet they were reprehensible on account of the following peculiarities:—They held it to be unlawful to take an oath; they permitted their hair and beards to grow to an enormous length; they preferred celibacy to wedlock, and called themselves the chaste brethren and sisters; notwithstanding which each man had a spiritual sister with him, with whom he lived in a domestic relation.—The third sect of the apostolics arose in the thirteenth century. Its members made little or no alteration in the doctrinal part of the public religion, their efforts being chiefly directed to the introduction of the simplicity of the primitive times, and more especially the manner of life observed by the apostles. Gerhard Sagarelli, the founder of this sect, obliged his followers to itinerate from place

to place, clothed in white, with long beards, dishevelled hair, and bare heads, accompanied by women whom they termed spiritual sisters. They also renounced all kinds of property and possessions, and inveighed against the increasing corruptions of the Church of Rome, the overthrow of which they pretended to foretell, together with the establishment of a purer Church on its ruins. Sagarelli was burnt at Parma in the year 1300, and was succeeded by a bold and enterprising man named Dulcinus, a native of Novara, who published his predictions with more courage, and maintained them with greater zeal than his predecessor. He appeared at the head of the *apostles*; and, acting as a general as well as a prophet, assembled an army to maintain his cause. He was opposed by Rainerius, Bishop of Vercelli, who defended the interest of the Roman pontiff, and waged a fierce war against this chief of the apostles. At length, after fighting several battles with obstinate courage, Dulcinus was taken prisoner, and put to death in the most barbarous manner, in the year 1307. His sect continued to subsist in France, Germany, and other countries, until the beginning of the fifteenth century, when it was totally extirpated under the pontificate of Boniface IX.

Apostolical Succession.—It is maintained by the Romish Church, and by those who call themselves Anglo-Catholics in the Church of England, that the title to the episcopal office depends on the circumstance that the power and privileges of that office have been handed down in succession by bishop to bishop, even from the apostles themselves. To be governed by bishops whose right and title is thus derived, they consider essential to a true church; while those bodies of Christians who are destitute of the apostolical succession are supposed to be debarred from the enjoyment of the most important of those means of grace which the Saviour designed for his people.

How writers in the Episcopal Church have differed on this point may be seen in the following paragraphs:—

I. On the office of the apostles, and whether they had any successors.—Until Christ's death the apostles were presbyters, and Christ alone was bishop. 1. This is affirmed by Stillingfleet, *Irenicum*, part ii., p. 218; Spanheim, *Op. Theol.*, part i., p. 436; in Ayton's *Constit. of the Ch.*, p. 18; Hammond's *Works*, vol. iv., p. 781, who makes them deacons; Brett, *Divine Right Episcop.*, lect. viii., p. 17. 2. This is contradicted, and the apostles made bishops during the same time, by Jer. Taylor, *Episcop. Asserted*; Dr. Scott, in *Christian Life*, vol. iii., p. 338; Dr. Monro's *Inq. into the New Opinions*, p. 96; Mr. Rhind, *Apol.*, p. 50, &c.; Willet, *Synopsis Papismi*, p. 236; Archbishop of Spalato, in Ayton's *Constit. of the Ch.*, append. p. 7; Jeremy Taylor, *Works*, vol. vii., p. 7, &c., who contra-

dicts himself in *Works*, vol. xiii., p. 19, et seq. Archbishop Laud is very positive in affirming that Christ chose the twelve, and made them bishops over the presbyters (Laud on the *Lit. and Episcop.* p. 195), and Bishop Beveridge is as confident that Christ chose these same twelve as presbyters and not bishops (*Works*, vol. ii., p. 112). Again, Laud asserts very positively, that Christ ordained them, since the word used by St. Mark is "ἐποίησεν"—He made them (*Ibid.*, p. 196). Beveridge, on the contrary, declares that Christ did not ordain any of them during his life, and adduces in proof, the use of this very term *ἐποίησεν δώδεκα* (*Ibid.*, vol. ii., p. 112). 3. Others again affirm that the apostles were not commissioned till after Christ's resurrection. Mr. Sage, quoted in Ayton's *Constit. of Ch.*, app. p. 5, 6; Saravia's "Priesthood," Spanheim, *Op. Theol.*, par. i., 436; Stillingfleet, *Irenic.*, p. 117, 118, and par. ii., 218; Whitby, *Annot. Luke x.* 1; Dr. Hammond in *Ibid.*; Bellarmine, *De Pontiff.*, lib. iv., cap. 25; Bishop Heber in *Life of Jeremy Taylor, Works*, vol. i., p. 185.

II. The apostles were extraordinary officers, and could have no successors. 1. This is affirmed by Pearson *On the Creed*, p. 16, "who are continued to us only in their writings;" Whitby in *Comment. Pref. to Titus*; Bishop Hoadley, see *Works*, fol. vol. ii., p. 827; Dr. Barrow in *Works*, fol. vol. i., p. 598; Dr. Willet in *Synopsis Papismi*, fol., p. 164, 165; Bishop Fell on *Ephes.*, 5, 9; Hooker, *Ecl. Pol.*, b. vii., § iv., vol. iii., p. 187, Keble's edition; Chillingworth; Hinds' *History of Rise and Progress of Christ.*, vol. ii., p. 70-87; Hinds on *Inspiration*, p. 117; Lightfoot's *Works*, vol. xiii., pp. 26, 27, 30, 70, 98, &c., and in other works; Palmer *On the Ch.*, vol. i., p. 169, 170; Bowers' *Hist. of the Popes*, vol. i., 5, 6; Potter on *Ch. Govt.*, pp. 121, 117, Am. ed.; Steele's *Phil. of the Evid. of Christ*, pp. 102, 105, 106, 107; Dodwell, *Parenes*, ad. ext. p. 68, comp. 11, 54, 55, 62, apud Ayton; Bishop Davenant on *Col.*, vol. i., ch. i; Brett, *Div. Right of Episcop.*, lect. xii., p. 26, apud Ayton; Stillingfleet *Irenic.*, par. ii., pp. 299-301; Spanheim, *Fil. Dissert.*, 3 numb. 25, 37, 34; Archbishop Tillotson, see quoted in *Presbyterianism Defd.*, pp. 117, 118. 2. This is most resolutely impugned by Laud, see his *Three Speeches on the Liturgy Episcop.*, &c., in Oxf. edit. 1840, passim; Dr. William Nichols in his *Defence of the Ch. of England*; "Bishops are successors to the apostles, both in name and thing," says Leslie in "Letter on Episcopacy," in *The Scholar Armed*, vol. i., 64, et alibi; Beveridge in *Works*, vol. ii., pp. 88, 93, 120, 147, 149, 167, 278; Law in his *Second Letter to the Bishop of Bangor See*, in Oxf. Tr., vol. iii., p. 156; Stillingfleet (the bishop, not the dean), in *Works*, vol. i., p. 371, in art. "Bishop," Rees' *Cyclopæd.*; Bishop Hicks, Mr. Rhind, Dr. Scott, Dr. Munroe, see Ayton's *Orig. Constit. of the Ch.*, app. p. 8, lect. ii.; Bishop Honiman, *Survey of Naphthal.*, par. ii., 191, &c., in Ayton;

Bishop Hall; *Episc. by Div. Rights*, par. ii. Opinions differ as widely in the Church of England at the present day (see Smyth's *Prelatic Doctrine of Apostolical succession examined*, Boston, 1841).

Apotactite or **Apotactici** (from ἀποτάττω, I renounce), an ancient sect who renounced all property, and professed poverty, in imitation of the apostles. Augustine says that they allowed no hope of salvation to such as used either of those things which they renounced.

Apparel of Ministers.—The seventy-fourth canon of the Church of England is so explicit on this subject that it is only necessary to quote it entire. It ought to be observed, however, that, though nearly 250 years old, it is still unrepealed; but, from the very nature of its subject, it is properly classed among the obsolete canons, respect being had to the spirit of its injunctions rather than to its literal interpretation. The canon is as follows:—"The true, ancient, and flourishing churches of Christ, being ever desirous that their prelacy and clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God: we therefore, following their grave judgment, and the ancient custom of the Church of England, and hoping that in time newfangledness of apparel in some factious persons will die of itself, do constitute and appoint, that the archbishops and bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches (being priests or deacons), doctors in divinity, law, and physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars and sleeves straight at the hands, or wide sleeves as is used in the universities, with hoods and tippets of silk or sarcenet, and square caps. And that all other ministers admitted or to be admitted into that function, shall also usually wear the like apparel as is aforesaid, except tippets only. We do further in like manner ordain, that all the said ecclesiastical persons above mentioned shall usually wear in their journeys cloaks with sleeves, commonly called priests' cloaks, without guards, welts, long buttons, or cuts. And no ecclesiastical person shall wear any coif or wrought night-cap, but only plain night-caps of black silk, satin, or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said persons ecclesiastical may use any comely and

scholar-like apparel, provided that it be not cut or pink; and that in public they go not in their doublet and hose, without coats or cassocks; and that they wear not any light-coloured stockings. Likewise poor benefited men and curates (not being able to provide themselves long gowns) may go in short gowns of the fashion aforesaid."—See PURITANS, VESTMENTS.

Apparitor, the messenger who serves the process of the spiritual court among the Romans. Apparitors were the same with tipstaffs among us, who were called *apparitores comitatus*.

Appeals (*a term of law*), in ecclesiastical suits, lie from the Archdeacon's Court to that of the bishop; from the Consistory Court of every diocesan bishop to that of the archbishop of each province, or to his official in the Court of Arches; and from this court there lies an appeal to the sovereign as supreme head of the church in England. In Presbyterian churches there are formal modes of appeal from a lower to a higher court, or from a kirk-session to a presbytery, from it to a synod, and from it to the general assembly.

Appellants.—See ACCEPTANTS.

Appropriation, in law, denotes the annexing of an ecclesiastical benefice to the perpetual use of some religious house or chapter, in the same way as impropriation is the annexing of a benefice to a lay person or corporation. At the dissolution of monasteries, the appropriations of the several parsonages which belonged to religious foundations of one sort or another, amounted to more than one-third of all the parishes of England, which, by a special act of parliament, were all given to the king; and from these particular benefices have sprung all the lay impropriations now in England (see Blackstone, vol. i., p. 384). It is computed that there are in England 3,845 lay impropriations.

Apsis denotes anything arched or vaulted, like the canopy of heaven, to which Jerome (on Ephes. iv.) applies the word. And hence it is sometimes used, as *arcus* is, for a *church porch*; sometimes for the *ambo* or *reading-desk*; sometimes for the case in which the relics of saints were kept; but most frequently for the upper end of the chancel, which was built in semicircular form, with a vaulted roof, and called for that same reason *concha*, or *conchula bematis*.

Aquarii.—Under this name Augustine condemns those heretics who used water instead of wine in the celebration of the Lord's Supper.—See ENCRATITES.

Arabic, a sect that sprung up about the year 207, whose leading tenet was that the soul died with the body and rose again with it. Eusebius, lib. vi., c. 37, relates that a council was called to stop the progress of this rising sect, at which Origen attended, and by his eloquence and learning induced its leaders to abjure their error.

Arcani Disciplina (*system of secret instruction*), a phrase used to denote the esoteric practice of the early Church in concealing certain

parts of worship and ceremonial from the unconverted, and from catechumens. Some have supposed that it originated in imitation of the mysteries of heathenism, and as a means of disguising the original simplicity of the worship; and others deduce it from the necessity of caution and secrecy created by persecution. It may be added that the idea of mysteries early and gradually rose in the Church as the spirit of apostolic order left it. The Lord's Supper had an awful solemnity thrown around it, and so had baptism; the catechumens were placed under long probation; and the power and prerogative of the clergy were proportionally increased. When the Eucharist, the *missa fidelium*, was to be dispensed, the uninitiated were commanded to leave the church, the doors of which were shut and guarded with superstitious reverence. The germs of the practice may be traced to the end of the second century, and it gradually disappeared, and died out at length in the seventh century.

Archbishop is the chief bishop of the province, and the name seems formerly to have been only a title of honour. It appears to have been introduced into the Church about the time of Athanasius (A.D. 320); but was not at that time conceived to imply any specific jurisdiction or precedence. In Italy several bishops are distinguished with this title, who, nevertheless, have no power or authority over other bishops. The ecclesiastical state of England and Wales is divided into two provinces. The Archbishop of Canterbury has within his province the dioceses of Rochester, London, Winchester, Norwich, Ely, Lincoln, Chichester, Salisbury, Exeter, Bath and Wells, Worcester, Coventry and Lichfield, Hereford, Llandaff, St. David's, Bangor, and St. Asaph, together with four that were founded by Henry VIII., and erected out of the dissolved monasteries, viz., Gloucester, Bristol, Peterborough, and Oxford. The Archbishop of York has under him the following bishoprics, viz., that of Chester (which was erected by Henry VIII.), Durham, Carlisle, Manchester, Ripon, and Sodor and Man. As the seat of a diocesan, Canterbury comprehends only a part of Kent, together with some other parishes in various dioceses, where the archbishop happens to have the manors or advowsons, and which, by an ancient privilege of the see, are, on that account, considered as peculiars of the diocese of Canterbury. The Archbishop of Canterbury is styled Primate of all England, partly because in former time he had from the pope a legatine authority over both provinces, and partly because his power of granting dispensations and faculties extends over both. Until the year 1152, his primacy extended to Ireland also, as before that period the Irish bishops received their consecration from him. In like manner the province of York anciently claimed and possessed a metropolitan jurisdiction over all the bishops of Scot-

land, whence they had their consecration, and to which they swore canonical obedience, until about the year 1466, when the Scotch bishops withdrew their obedience. Four years afterwards Pope Sixtus IV. constituted the Bishop of St. Andrews archbishop and metropolitan of all Scotland. The Archbishop of Canterbury has precedence over all the nobility (not being of blood royal), and great officers of state; the Archbishop of York has like precedence, except with respect to the Lord Chancellor. In Scotland there were two archbishops, one of Glasgow and one of St. Andrews.—See BISHOP.

Arch-Chaplain (*Apocriarius*), the name of the highest ecclesiastical dignitary in the old kingdom of the Franks. He was the primate, — formally chief adviser in spiritual things, and virtually in civil things, too, so that he was arch-chancellor of the realm, the *summus cancellanus* being originally subordinate to him.

Archdeacon (*Ἀρχιδιάκονος*, chief of the deacons), an ecclesiastical officer, next in rank to the bishop, and having intrusted to him the discharge of certain branches of the episcopal functions. In the early ages of the Church, the bishops in their administration of ecclesiastical affairs, were usually accompanied by deacons, whose more especial province it was to inspect and relieve the indigent in their diocese, and to assist the bishops and presbyters in preaching and celebrating the Eucharist. Of these one was either elected by the rest, or appointed by the bishop (for it is not quite clear which was the case), to be more immediately about the bishop's person, and to act as his minister or deputy in some of the inferior departments of the episcopal office. And this person seems generally to have been the oldest of the deacons. He also had his deputy, or colleague, called "the second deacon." In the Greek Church the archidiaconate was simply an office of dignity and honour, not of government. But in the Roman Church the archdeacon was the vicar of the bishop, and had authority even over the arch-presbyter—a singular anomaly in ecclesiastical polity. At one time, indeed, about the third century, the archdeacon at Rome usually succeeded, by a kind of prescription, to the bishopric, which on one occasion gave rise to a singular proceeding. Novatus being archdeacon of the Roman Church, expected to succeed to the episcopal chair, upon the demise of Cornelius, at that time bishop. But Cornelius, in order to put an end at once to his hopes, ordained him priest. From this story it appears that no priest could be an archdeacon; which, indeed, must have been the case, as long as the oldest of the deacons succeeded by right of seniority to the archidiaconate—a custom which prevailed in the Greek Church at least. After the office of chorepiscopus (bishop or inspector of the villages) was discontinued, the archdeacon, as being constantly attendant upon the bishop,

came by degrees to be employed by him in visiting the clergy of his diocese, and in the despatch of other matters, so that, by the beginning of the seventh century, he seems to have been the regular inspector of the diocese, in subordination to the bishop. But he was only the inspector, not the corrector; having no jurisdiction, but only a delegated authority to visit, and to report. By degrees, however, either from grants made to them by the bishops, or from gradual usurpations of power, acquiring at length the force of prescription, the archdeacon acquired a jurisdiction which the law terms an ordinary jurisdiction, being exercised by him, as a matter of course, by virtue of his office, and independently of any delegation from the bishop of a part of his own power. It appears from this account that originally each bishop had one archdeacon. In the Church of England the divisions of dioceses into several archdeaconries seems to have been introduced soon after the conquest, at which period the bishops, in virtue of their baronies, were obliged to attend frequently upon the king in council. By the canon law, the archdeacon, who is styled *oculus episcopi*, has power to hold visitations, to examine (by the bishop's direction) candidates for holy orders, to institute and induct into benefices, to inflict ecclesiastical censures and penalties, to reform irregularities amongst the clergy, and to take care of the buildings and property of the church. The archdeacon has a court, the judge of which, in the absence of the archdeacon, is the official. The business of the archdeacon in the Church of England, at the present day, consists principally in visiting the respective parishes within his jurisdiction at certain intervals, for the purpose of inspecting the churches and glebe houses, with a view to their being kept in good repair. He is also to have an equal care of all the goods and ornaments of the church. He has authority to order such repairs as he may think necessary, and, in case of disobedience, to subject the offending parties to ecclesiastical censures and a pecuniary mulct. He is also annually to hold a synod of the clergy in each of the rural deaneries which compose his archdeaconry (these are called rural deaneries to distinguish them from the cathedral and collegiate deaneries), and to confer with them upon matters touching the welfare and good order of the church. At these visitations the archdeacon holds a court, at which he receives the presentment of the churchwardens of the preceding year, and administers the oath of office to their successors.

Arches, Court of.—See under COURTS.

Archimandrite.—“*Μάνδρας*,” means a sheepfold, and is a name sometimes given to a monastery; whence an abbot is sometimes called archimandrite, or chief of the sheepfold.—See ABBOT.

Archontics (*ἀρχων*, ruler), a sect which ap-

peared about the year 170, holding, among other absurd speculations, that the creation was to be ascribed to a variety of authors—*archontes*, or archangels—and denying, it is also said, the resurrection of the body. They seem to be allied to the Valentinians.

Archpresbyter or Archpriest, chief among the presbyters. The persons holding this office possessed great influence from the fifth to the seventh centuries. They shared in some functions of the episcopal office, and did its duties when the see was vacant. They were thus brought into rivalry with the bishops, who checked them by means of archdeacons, and the latter were declared their superiors by Innocent III. The dean corresponds in many respects with the archpresbyter. In 1598 Clement VII. sent an archpriest to England instead of a bishop.

Arcus (*arch*), a name sometimes given, from the manner in which they were constructed, to the porches and gates which led into the interior narthex of an ancient church. If the church had no atrium or porticus, these arcus were the places for the first class of penitents.

Argentens Codex, in Biblical history, a manuscript of the four Gospels, so called from the silver letters in which it is written. This codex is preserved in the University of Upsal, and is a copy from the Gothic version of Ulphilas, which was made in the fourth century. It is of a quarto size, is written on vellum, the leaves of which are stained with a violet colour; and on this ground the letters, which are all uncial, or capitals, are painted in silver, except the initial letters, which are in gold. This MS. was first discovered in 1597, in the library of the Benedictine abbey of Werlen, in Westphalia, where it was sent as a present to Christina, Queen of Sweden.

Arianism, in ecclesiastical history, is the name by which the opinions of Arius is known. Whether we consider the number, learning, and influence of its adherents, or the speciousness and subtlety of its tenets, the Arian heresy claims a more distinguished rank than any other in the history of heterodoxy. It began to disturb and divide the Church soon after the conversion of Constantine. Its author, Arius, was first a deacon and afterwards a presbyter in the Church of Alexandria; and Libya was the province of his birth, as it was of Sabellius. He was first known as a partisan of Meletius, an Egyptian bishop, who had created a schism in the Church, but without any corruption of doctrine. His adherence to the Meletian party was of short continuance; for he was reconciled to Peter, the Bishop of Alexandria, and was by that prelate ordained a deacon. But his pertinacity in allowing the validity of Meletian baptism drew on him the censure of Peter, and he was again expelled from the communion of the Catholic Church. Peter, soon after the expulsion of Arius, suffered

martyrdom in the Dioclesian persecution, and was succeeded in the See of Alexandria by Achillas. To the new bishop Arius offered such a satisfactory explanation of his conduct that he was advanced to the rank of a presbyter. The episcopate of Achillas was of short duration, and soon after the conversion of Constantine, Alexander was promoted to the important station, contrary, it is alleged, to the expectation of Arius, who aspired to the dignity. The erudition, the eloquence, and the morals of Arius have commanded the reluctant acknowledgment of his powerful and implacable adversaries. But historians have differed as to his motives, whether his heresy originated in a sincere conviction of the truth of his opinions, or in personal resentment against his bishop. It is equally undecided whether the beginning of the controversy should be attributed to Arius or to Alexander. Yet all accounts agree that the temper of Alexander was cool and cautious; and therefore it may be presumed that unless Arius had given some provocation by the boldness and activity with which he disseminated his peculiar tenets, the Bishop of Alexandria would not have formally and authoritatively condemned them; neither would he have dogmatically promulgated his own opinions on a subject so abstruse as that of the blessed Trinity. In an assembly of the presbyters, Alexander maintained, among other things, that the Son was not only of the same eminence and dignity, but of the same essence with the Father. This assertion was censured by Arius as being an approximation to Sabellianism. He eagerly espoused the opposite extreme, and said, "If the Father begat the Son, the begotten had a beginning of existence; hence it is evident that there was a time when He was not." Many of the assembled clergy sided with the presbyter in opposition to the bishop; and no sooner were the opinions of Arius divulged than they found, in Egypt and the neighbouring provinces, a multitude of converts. But Alexander, seated in the chair of authority, instituted a solemn and public investigation of the controversy; and having already exhibited himself as a disputant, he now assumed the office of a judge. He convened a synod at Alexandria, in which the doctrines of Arius were condemned, and the heretic himself, with nine of his adherents, were expelled from the communion of the Church. The sentence of the Alexandrian Synod was received by Arius with an undaunted mind. He retired into Palestine, and from this retreat wrote letters to the most eminent men of his times in defence of his conduct. So great was his success that he could reckon among his immediate followers two bishops of Egypt, seven presbyters, and twelve deacons. A majority of Asiatic bishops soon declared in his favour, and among these Eusebius of Nicomedia, a man distinguished for his influence. On the other hand,

Alexander, in repeated epistles and public appeals, maintained the justice of the proceedings against his refractory and contumacious presbyter. The Emperor Constantine at first regarded this controversy as a matter of no political or religious importance, and contented himself with an attempt to suppress it, by recommending to both parties mutual concession. He wrote to both Alexander and Arius, and after censuring each, advised a reconciliation. He also employed the mediation of Hosios, Bishop of Corduba, who ineffectually laboured to promote peace between the disputants. When the emperor saw that his admonitions and remonstrances were unavailing, and that the commotion was spreading throughout the empire, he adopted other methods; and the famous council of Nice met in obedience to his command. The bishops assembled from all parts of the Christian world at Nice, in Bithynia, and their number, according to the testimony of Athanasius, who was present, amounted to 318. After several keen debates, the orthodox party expressed its collective opinion on the controversy in the following manner:—The different passages of Scripture which attest the divinity of the Son of God having been selected, a conclusion was drawn that these passages, taken together, amounted to a proof that the Son was of THE SAME SUBSTANCE with the Father; and the epithet ὁμοούσιος, derived from the Platonic School, was adopted into the Nicene Confession. Eusebius of Nicomedia, the great patron of the Arians, wrote a letter to the council, in which he censured the notion that the Son was uncreated; and the Arians drew up a written confession of their faith. Both these documents were pronounced by the council to be heretical. Hosius of Corduba was appointed to draw up a creed, which, in substance, is the same as that which, at this day, is called *the Nicene Creed*.—See **CREED**. It soon received the sanction of the council, and of Constantine himself, who declared that such as refused to comply with its decrees must prepare themselves for immediate exile. The hostility of the Arians to the Catholic doctrine would have been more dangerous to the Church if the members of their sect had not formed divisions among themselves.

Not less than eighteen modifications of the Arian creed are in existence; but the divisions of Arianism itself are reducible to three classes—1. The genuine or primitive Arians. 2. The semi-Arians. 3. The Acacians, who are known under other appellations.—1. The tenets of pure Arianism, according to the representations of Athanasius, Hilary, Basil, and Epiphanius, together with the historians Socrates, Sozomen, and Theodoret, are these: Christ is God, but inferior to the Father in regard to His divinity, substance, properties, and dignity. Christ is a creature, whose existence had a beginning; but he was created out of nothing be-

fore the foundation of the world. Christ, of consequence, is God by the will of the Father, not by nature, but by adoption; yet made after the express likeness of the Creator. Christ is, therefore, of a different essence from the Father: he is not coeternal with the Father, because he is begotten; he is not coequal nor consubstantial with the Father. The Holy Ghost is not God, but a creature of the Son, inferior to the Son as well as the Father, but co-operating with both in the work of creation. 2. The semi-Arians, it is said, maintained the Son to be *ὁμοιούσιος, i. e.*, similar to the Father in essence, not by nature, but by a peculiar privilege. 3. There were some who took a middle course, and contented themselves with asserting simply that the Son is like to the Father, without any specification of properties or substance. The head of this sect was Acacius, the successor of Eusebius in the see of Cæsarea; but Acacius is said to have retracted this opinion, and to have subscribed the Catholic doctrine at the synod of Antioch. The Eunomians and Exocontians may be comprehended under the first class. Eunomius was a disciple of Aetius, a deacon of the Church of Antioch, expelled on account of his heresy, and whose followers were called Aetians. Exocontian is a synonyme of Arian, because the Arians maintained that Christ was created *ἔξ οὐκ ἔνταυ, i. e.*, before the beginning of things. Eusebius, also, Bishop of Nicomedia, has given his name to a branch of the Arian sect. The semi-Arians were also called Dulian, because they affirmed that the Son was "*δούλος*"—the servant of the Father; and Theodoret has noticed them under the denomination of Psathyrians.—It is needless to enumerate more of these obscure modifications of the Arian and semi-Arian heresy.—The fundamental article of the opposite Nicene doctrine is the consubstantiality of the Father and the Son. The Son not only proceeds from the Father, he is not only in the similitude of the Father, but also of the same essence. He is not a creature, for he existed before the foundation of the world. The Holy Ghost is not of the Son only, but of the Father and of the Son together. Athanasius has both asserted the Nicene doctrine, and ably defended it against objections. He has also carefully discriminated it, not only from Arianism, but from Tritheism and Sabellianism. Arianism was, however, far from being extinguished in the empire; for Constantius favoured it, while Theodosius made every effort to suppress it. Many of the German nations adopted it. Ostrogoth and Vandal held it, and proselytized for it, and it became rampant for a season in Spain and Africa. In England, Whiston preached it in 1771, and lost his chair at Cambridge. Samuel Clarke followed, but was not so explicit; and Hoadley and Sir Isaac Newton seem inclined to the same heresy. It found its way into the Presbyterian churches, and was, in many of them, the precursor of Socinianism. It

appears to be extinct as a formal faith, save in the north of Ireland.

Armenian Church.—In the most ancient times the Armenians seem to have worshipped the same idols as the Persians; but our knowledge of their spiritual as well as temporal condition in those ages is very defective. In the third century of our era, S. Savorich, or Gregory, is said to have converted Tiridates, King of Armenia, by his preaching and miracles. In the following century, Miesrob—whose contemporary and disciple, Moses of Khoren, has left a valuable history of his native country—caused the Scriptures to be translated from the Greek. It is much to be lamented that the ignorance and superstition of the Armenian clergy led them subsequently to allow it to be interpolated from the Syriac and Vulgate versions. As literature has lately been more cultivated than formerly by the Armenians themselves, and their language has been successfully studied by some able men in France and Italy, it may be hoped that the original unadulterated text may yet be recovered. The Armenians are generally considered as Monophysites, or those who confound the two natures in Christ. They baptize by immersion, delight in pictures of saints and martyrs, and administer the cup to the laity. They believe in an intermediate state, but not in purgatory; and they pay the same superstitious regard to the pictures of the saints as the other Christians of the East. They keep many and rigid fasts, and some festivals. Christmas they celebrate on the 6th of January. Their church government is episcopal, and their clergy are subject to the patriarch, who resides at the great monastery of Echmiyadzin, about ten miles distant from Erivan. That place is also called Uch Kilisèh, and may be considered as the headquarters of the religion and literature of Armenia.

Armenian Monks.—The smaller number are lay brethren, who follow the severe rule of St. Anthony, the hermit, in all its rigour. They live as hermits even in their monasteries, and are found principally on the confines of Persia. The greater number follow the rule of St. Basil, but not rigidly. Their monasteries are generally in towns or places of pilgrimage. The most celebrated is that of Echmiyadzin, or Etchmeazin, *i. e.*, the descent of the Son of God, not far from Erivan, the seat of the Catholicos or Patriarch of the Armenian Church, where there is also an ecclesiastical seminary and a printing establishment. There are three churches near each other at this place, whence it receives its name of Uch Kilisèh; and most of the *vertabets*, or doctors in divinity, graduate here. The monastery has cells for eighty monks; but has seldom more than fifty occupants. The whole number of convents in Persian and Turkish Armenia is about forty, and the number of monks about 200. Their revenues are very small, and their

discipline extremely rigid. There are also fifteen nunneries in Persian Armenia. There is a convent of Armenian monks of the Order of St. Basil at Jerusalem, which has been richly endowed by the liberality of the pilgrims. Most, if not all the monks of the United or Conforming Armenian Church (*i. e.*, that part of it which acknowledges the supremacy of Rome), are branches of the Order of St. Dominic. A congregation of Armenian monks has long existed at Venice, and are located on the small island of San Lazaro.

Arminianism, the creed named after its founder, James Arminius, who, in 1603, was made Professor of Divinity at Leyden. He had some time before become an object of suspicion in the Dutch Church, from his calling in question the truth of the Calvinistic theory of predestination, and expressing lax opinions on other points of theology. His colleague, Francis Gomar, lost no time in complaining of his novel views. Arminius defended himself with ingenuity and caution; but it was evident that he rejected the opinions which had hitherto been generally received by the Reformed; and he was loudly denounced by his opponents as maintaining a system which revived the errors of the ancient Pelagians. Arminius died in 1609, before any steps could be taken for the settlement of these disputes. But his party was already numerous and active. Uyttenbogart and Episcopius were not inferior, as divines, to their master. In 1610 they addressed to the States of Holland a Remonstrance in reply to the charges made against them by their enemies, in which they declared their belief:—"1. That God, from all eternity, determined to bestow salvation on those who, as he foresaw, would preserve unto the end their faith in Christ Jesus, and to inflict everlasting punishment on those who should continue in their unbelief, and resist, to the end of life, his divine succours. 2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of mankind in general, and of every individual in particular: that, however, none but those who believe in him can be partakers of that divine benefit. 3. The *true faith* cannot proceed from the exercise of our natural faculties and powers, or from the force and operation of free-will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation that he be *regenerated* and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ. 4. That this *divine grace*, or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection everything that can be *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace: that, nevertheless, this grace does not *force* the man to act against his

inclination, but may be *resisted* and rendered *ineffectual* by the perverse will of the impenitent sinner. 5. That they who are united to Christ by faith are thereby furnished with abundant strength, and with succours sufficient to enable them to triumph over the seductions of Satan, and the allurements of sin and temptation; but that the question, *Whether such may fall from their faith, and forfeit finally this state of grace?* has not been yet resolved with sufficient perspicuity, and must therefore be yet more carefully examined by an attentive study of what the Holy Scriptures have declared in relation to this important point." It is to be observed, that this last article was afterwards changed by the Arminians, who, in process of time, declared their sentiments with less caution, and positively affirmed, that *the saints might fall from a state of grace*. This celebrated piece procured them the name of Remonstrants, while the Gomarists, who replied to it, were called anti-Remonstrants. Oldenbarneveldt and Grotius, the leaders of the Republican party, undertook the defence of the Arminian divines; but the steps which they took in their favour only accelerated the ruin of their clients and of themselves. These eminent statesmen were obnoxious to the Stadtholder, Prince Maurice, to whose ambitious views they were warmly opposed. Their connection with the Arminians exposed the latter to the hostility of that powerful nobleman, who was thus led to regard them as dangerous persons, and to extend his countenance to the leaders of the opposite party, whom he found more inclined to support his measures. The Synod of Dort was accordingly assembled in 1618, by the authority of the general government, under circumstances sufficiently indicative of what was to follow. That celebrated assembly, which was attended by delegates from Great Britain, Geneva, Switzerland, Hesse, Bremen, and the Palatinate, declared the Calvinistic doctrine to be the faith of the Reformed, and severe measures were immediately taken against the opposing party. The Remonstrants were banished from the united provinces; but, upon the death of Maurice, in 1625, they were allowed to return. The tolerant policy henceforth adopted by the states-general, allowed them the opportunity to develop their theology, and it soon realized the worst suspicions of their enemies. Episcopius taught a most dangerous latitudinarianism, and in another generation they scarcely differed from the Socinians.—See CALVINISM.

Arnoldists, one of the many sects that arose in the twelfth century, deriving its name from Arnold of Brescia, a disciple of the famous Abelard. He saw and deplored the evils which arose from the opulence and arrogance of pontiffs and bishops, and was carried by excess of zeal into violent measures for reforming such abuses. He was crucified and burnt to ashes in 1155; but his spirit long continued to

animate his disciples, who were ready to come forward with ardour and intrepidity as often as they fancied the time was come for carrying out the designs of their leader.

Arrhabon (*a pledge*), a name sometimes given to the elements in the Lord's Supper, whence—

Arrhabonarii became the title of those who held that the bread and wine were not really the body and blood of Christ, but only the pledge and earnest thereof.—See **REAL PRESENCE**.

Artemonites, heretics who are said to have been the first to maintain that Christ was a mere man. Theodotus, a tanner of Byzantium, is styled by Eusebius the father of this apostasy, and from him the sect obtained the name of Theodotians. But they are more commonly called after Artemon, another of their leaders, who seems to have lived at or near Rome at the beginning of the third century. It was at Rome that Theodotus also first spread his false doctrines, and he was excommunicated for them by Victor, the bishop of that city, about the year 196.

Articles (*Statute of the Six, or the Bloody Statute*), was an Act for abolishing diversity of doctrine in certain articles of opinion concerning the Christian religion, 31 Henry VIII., c. 14. By this law the doctrines of the real presence—the communion in one kind—the perpetual obligation of vows of chastity—the utility of private masses—the celibacy of the clergy—and the necessity of auricular confession, were confirmed, and the denial of them made punishable with death.

Articles, Five, those articles to which King James, after much difficulty, succeeded in obtaining the sanction of the General Assembly of Scotland and the Scottish Parliament, in the year 1621, his object being to assimilate the Church of Scotland to that of England. The articles were—kneeling at the Lord's Supper, private communion, private baptism, confirmation, and the observance of holy days.

Articles of Faith are certain points of doctrine which we are obliged to believe, as having been revealed by God, and so declared to have been by the church of which we are members.

Articles of Lambeth were nine articles on the subject of predestination, and the limitation of saving grace, which were drawn up by Archbishop Whitgift, and recommended to the attention of the students of Cambridge, in consequence of some disputes which were raised in the university, at that time, on the above-mentioned points. They were, however, merely declaratory of the doctrines of the Church of England, and were not imposed as of public authority.

Articles of the Clergy (*articuli cleri*), are certain statutes which were passed in the reign of Edward II., 1316, for terminating the disputes between the temporal and spiritual courts

respecting the limits of their several jurisdictions.

Articles, Thirty-Nine, of the Church of England were first printed in the year 1563; and were at first published in Latin as well as in English. The compilation of articles by the Reformed Churches was suggested by the celebrated Augsburg Confession, their object being to satisfy the reasonable inquiries of sober men, who wished to be informed on the grounds of their secession from the Church of Rome, to reply to the calumnies of enemies, and to edify the members of their respective communions. "Another reason," says Bishop Burnet, "the Reformers had, was this: They had smarted long under the tyranny of popery, and so they had reason to secure themselves from it, and from all those who were leavened with it. They here in England had seen how many had complied with every alteration, both in King Henry and King Edward's reign, who not only declared themselves to have been all the while papists, but became bloody persecutors in Queen Mary's reign; therefore, it was necessary to keep all such out of their body, that they might not secretly undermine and betray it." In the reign of Henry VIII., the foundation of the articles were laid in the changes that took place in the form of worship; and it is generally supposed that Bishops Ridley and Crammer, assisted by other prelates, were the first to draw up an outline of articles to be believed in the Church of England. They were published by the king's authority. In the reign of Edward VI., a body of articles was compiled and published, which passed the Convocation of 1562, and was published the year ensuing. They were again ratified at the provincial synod held at London in the year 1571—being the thirteenth year of the reign of Elizabeth—by the signatures of eleven bishops. At this convocation a few alterations were made, which subsequently were erased, so that the articles of 1563 are substantially the same as those now published in the *Book of Common Prayer*. Enactments, compelling Dissenting teachers to subscribe to the larger number of the Thirty-nine Articles, and schoolmasters to subscribe to all, were passed in the reign of William III.; but these have been repealed by the statute 19 George III., cap. 44. Clergymen, at their ordination, induction into benefices, or appointment to lectureships, &c., subscribe; also, the heads of colleges, and all who hold any clerical or literary appointments at the universities of Oxford, Cambridge, and Dublin.

Artotyrites (*ἄροτος* bread, and *τυρός* cheese), a Christian sect in ancient times who, according to Epiphanius and St. Augustine, partook of cheese as well as bread at the Eucharist—their apology being that the first oblations that were offered by men in the infancy of the world were of the fruits of the earth and of sheep.

Ascension Day—commonly called Holy Thursday—a festival of the Church, of very ancient origin, observed in commemoration of the day on which our Saviour ascended into heaven. It is the fortieth day after Easter Sunday, and the Sunday but one before Whitsunday. It was always included among the great festivals of the Christian Church, because of the important results to mankind arising from the completion of our Saviour's ministry upon earth, and his reception into heaven as the mediator between God and man. We learn from Hospinian (quoted by Bingham) that when superstition marred the simplicity and purity of ancient customs, much ridiculous pageantry was adopted in several churches on this day: such as drawing up an image to the roof of the church, to represent the ascension of Christ, and then casting down another image to represent Satan falling as lightning from heaven, with many other ridiculous ceremonies of the same kind. Special services for this day are appointed in the Church of England, the psalms and lessons being also suitable to the occasion.

Ascetrium, a name sometimes given in old writings to a monastery. The college of the funerarii, or undertakers, founded by the Emperor Anastasius, was so called. This consisted of eight monks and three acolythists, whose occupation was one of most active employment, namely, that of continually burying the dead.

Ascetic, a term applied by the Greek fathers to those who separate themselves from all intercourse with the world, and who *exercise* themselves in divine things. The term was originally applied to a sect that appeared about the second century, and made profession of uncommon sanctity and virtue, which they supposed to consist in self-denial and mortification. They considered it an act of great merit to deny themselves the use of those things which were esteemed lawful for all other Christians to enjoy, and held it as an indispensable duty to undergo continual abstinence, and to subject themselves to the most severe discipline. Their object was, by raising the soul above all external objects and all sensual pleasures, to enjoy a nearer communion with God on earth, and, after the dissolution of their mortal bodies, to ascend to the supreme centre of happiness and perfection, unretarded by the impurities and imperfections which debase mankind in general. The appellation was also given to those who were more than ordinarily intent on the exercises of prayer and devotion, and hence St. Cyril of Jerusalem, calls the prophetess Anna, "who departed not from the temple, but served God night and day," ἀσκητρία ἐμβασιτάτην—a most religious ascetic. In the present day, by ascetics we understand those who retire from the conversation and pleasures of the world, and pass their time in religious mortification, although in the primitive ages such as pretended to this title were men of

active life, living in society, and differing from the rest of mankind only in their exact adherence to the rules of virtue and forbearance inculcated in the Gospel.

Ascodrogites, a Greek compound term, applied to a sect which arose about the year 181, and brought, as their name implies, wine-skins into the churches, to represent the bottles filled with new wine mentioned by the Saviour. It is said that scenes of bacchanalian revelry were the result.

Ascodrites, a sect of the second century, which rejected all symbols and sacraments (Bingham).

Ash-Wednesday.—See LENT.

Aspergillum, a brush used in popish churches for the purpose of sprinkling the holy water.

Aspersio (*sprinkling*).—See BAPTIST, PÆDOBAPTIST.

Assembly.—The *General Assembly* is the name of the supreme ecclesiastical court in Scotland, which holds its meeting annually, and consists of a certain number of ministers and ruling elders delegated from the various presbyteries according to the number of parishes contained in each. The royal burghs depute one ruling elder each, that of Edinburgh two, and every university sends a commissioner. The assembly now consists of 363 members. The queen presides in the person of her own commissioner, who is always a nobleman, but has no voice in the deliberations, his official duty being confined to the calling and dissolution of the meeting, which he does in the name of her majesty, whilst the moderator does the same in the name of the Lord Jesus Christ. It can sit only ten free days. The Free Church also has its General Assembly, but composed solely of ecclesiastical delegates, sent by ecclesiastical bodies.

Assembly of Divines, **The**, was an assembly appointed by parliament in June, 1643, for the reformation of religion in doctrine, worship, discipline, and government. It consisted of 121 divines and 30 laymen, 10 of them being peers. Six members were sent from Scotland. These men sat in the Jerusalem chamber at Westminster, July 1, 1643, and continued five years, six months, and twenty-two days, the daily attendance ranging between sixty and eighty. Strict rules of debate were laid down, but not always adhered to. A quaint and graphic account of the appearance has been given by Baillie, a member and eye-witness:—"The like of that assembly I did never see; and as we hear say, the like was never in England, nor any where is shortly like to be. They did sit in Henry the VII.'s Chapel, in the place of the convocation; but since the weather grew cold, they did go to the Jerusalem Chamber, a fair room in the Abbey of Westminster, about the size of the college front-hall, but wider. At the one end, nearest the door, and along both sides, are stages of seats, as in the new Assembly

House at Edinburgh, but not so high; for there will be room but for five or six score. At the uppermost end there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it, on the ground, stand two chairs for the two Mr. Assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table at which sit the two scribes, Mr. Byfield and Mr. Ro-borough. The house is all well hung (with tapestry), and has a good fire, which is some dainties at London. Opposite the table, upon the prolocutor's right hand, there are three or four ranks of benches. On the lowest we five do sit. Upon the other, at our backs, the members of parliament deputed to the assembly. On the benches opposite us, on the prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house and back of the table, till it come about to our seats, are four or five stages of benches, upon which their divines sit as they please; albeit commonly they keep the same place. From the chimney to the door there are no seats, but a void space for passage. The lords of the parliament used to sit on chairs, in that void about the fire. We meet every day of the week but Saturday. We sit commonly from nine till one or two afternoon. The prolocutor, at the beginning and end, has a short prayer. . . . When, upon every proposition by itself, and on every text of Scripture that is brought to confirm it, every man who will has said his whole mind, and the replies, duplies, and triplies are heard, then the most part call, 'To the question.' Byfield, the scribe, rises from the table, and comes to the prolocutor's chair, who, from the scribe's book, reads the proposition, and says, 'As many as are of opinion that the question is well stated in the proposition, let them say, Ay;' when Ay is heard, he says, 'As many as think otherwise, say, No.' If the difference of 'Ayes' and 'Noes' be clear, as usually it is, then the question is ordered by the scribes, and they go on to debate the first scripture alleged for proof of the proposition. If the sound of Ay and No be near equal, then says the prolocutor, 'As many as say Ay, stand up;' while they stand, the scribe and others number them in their minds; when they sit down, the Noes are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time." Men of very opposite views sat in the assembly—Selden and Lightfoot, Philip Nye and Gillespie—episcopalians, presbyterians, independents, erastians. They agreed generally in doctrine, and the confession and catechisms drawn up by them are still the standard of the Presbyterian churches in this country and in America. But the assembly could not agree on church government, and it broke up without accomplishing one chief end for which it was convened. Milton and Clarendon looked on this assembly from opposite points of

view, but both cordially hated it; while Richard Baxter, objecting to many things in it, stoutly declares, "even in the face of malice and envy," that "the Christian world, since the days of the apostles, had never a Synod of more excellent divines than this, and the Synod of Dort" (*Lightfoot's Works*, vol. xiii.; *Baillie's Letters*, vol. ii.; *Hetherington's History of the Westminster Assembly*, 1856).—See **DIRECTORY**.

Asses, Feast of, a festival formerly celebrated at Beauvais, by a stupid ceremony. The handsomest young woman in the town was selected, an infant was placed in her arms, and she was then made to ride on an ass, followed by a procession, composed of the bishop and clergy. When they arrived at the church of St. Stephen, mass was said, the qualities of the animal were expatiated upon, and the dumb brute was exhorted to make devout genuflexions! Other ridiculous and disgusting ceremonies followed, and the day was closed with amusements of various kinds.—See **BOY BISHOP**.

Assideans or Chasideans (from Hebrew terms signifying just, merciful, pious), a sect of the Jews who resorted to Mattathias, to fight for the laws of God and the liberties of their country. They were distinguished for their valour and zeal, devoting themselves to a more strict observance of the law than other men. After the return of the Jews from the Babylonish captivity there were two sorts of Assideans—the one holding precisely to the Holy Scriptures; the other affecting a more eminent degree of sanctity than was commanded by the law. For the latter—the Chasidim, or pious—the people had a peculiar veneration, and the rather as they taught that works of supererogation were not indifferent, but necessary to salvation. From these sprang the Pharisees, who held that their traditions were more perfect than Scripture. From the others, the Tsadikim, are said to have come the Sadducees, with a more dangerous doctrine—that we were not to look for recompense or punishment; for they denied the resurrection, and were, in short, sceptical materialists.

Assumption, Feast of, a festival observed by the Greek and Romish Churches on the 15th of August, in commemoration of the bodily ascent of Mary, the mother of our Lord, into heaven. The legend upon which this festival is founded runs thus:—The Virgin having died, nearly all the apostles assembled from the various quarters whither they had gone preaching the Gospel, to be present at her funeral. Thomas, however, arrived three days too late; but, feeling anxious to see Mary's face once more, the grave stone was removed, when lo! the grave clothes were only to be seen. The conclusion was, therefore, inevitable, that our Saviour had rescued the body of his mother from corruption, and transferred it to the regions of the blessed. The Greeks have another legend equally ridiculous. They say that three days

after the death (*sleeping*, as they call it) of the Virgin, the apostles were assembled, when suddenly they were surrounded with a flood of light, and the Virgin herself stood before them, attended by a host of angels. Paying her respects to them, she said, "God be with you; I will never leave you, nor forsake you." The apostles, transported with the vision, exclaimed, "O, ever blessed Virgin, mother of God, grant us thy aid." Mary vanished; whereupon the apostles cried out that the Queen of Saints had ascended into heaven, and was seated on the right hand of her son.

Asylum, in sacred history, a city of refuge. Six cities were appointed by the Mosaic law (Exodus, xxi. 13; Numbers, xxxv. 11), three on each side of Jordan, to which any one who had undesignedly killed another might flee in security. Those on this side of Jordan were Kedesh of Naphtali, Hebron, and Shechem; those beyond it were Bezar, Golan, and Ramoth-Gilead. Besides these cities, the altar of burnt offerings enjoyed the privilege of an asylum (see "Cities of Refuge," *Biblical Cyclopaedia*). For the *asyla* under the Christian Church, see CHURCH, SANCTUARY.

Athanasian Creed.—See CREED.

Atonement (see *Biblical Cyclopaedia*).

Atrium (*court*).—See CHURCH.

Attributes of God, the qualities and perfections which we conceive as belonging to Him—as power, justice, wisdom, &c. Sometimes they have been divided into incommunicable and communicable, and sometimes into natural and moral—the first referring to His essence, and the second to His character (see *Charnock*; *Dick's Theology*, vol. i.; *Wood's Theology*).

Attrition.—The Church of Rome regards contrition as a perfect repentance, and attrition as a lower and an imperfect form of it—a sorrow merely produced by shame and by fear of punishment. This is reckoned sufficient by popish converts to secure, in certain circumstances, acceptance with God.

Audians, the followers of Audius or Udo, a Syrian layman, who, in the early part of the fourth century, was excommunicated for the freedom with which he censured the vices of the clergy. He soon gathered round him a party, which comprised even some bishops and other ecclesiastics, and he himself became a bishop, as well as leader of the sect. He is said to have adopted anthropomorphite opinions, and to have kept Easter according to the Quartodeciman rule. When quite advanced in years, he was banished to Scythia, and there gained many converts from the Goths, among whom he introduced the monastic system.

Audience, Court of.—See COURTS.

Audiences (*hearers*).—See CATECHUMENS.

Auditor, a person originally appointed by the king or religious houses to examine and pass the public accounts. At the present day, in all

cathedral and collegiate bodies, the accounts of receipts and expenditure are overlooked and arranged at stated periods called *audits*, when certain members of the society meet as *auditors*, to inspect and regulate the general accounts.

Augean Codex (*Codex Augiensis*), a Greek and Latin MS. of the epistles of St. Paul, supposed to have been written in the latter half of the ninth century, and so called from *Augia major*, the name of a monastery at Rheinau, to which it belonged. After passing through several hands, it was, in 1718, purchased by Dr. Bentley for 250 Dutch florins, and it is now in the library of Trinity College, Cambridge. This noted MS., F., is written in uncial letters, and without accents, not *continua serie*, as is common with more ancient copies, but with intervals between the words, and a dot at the end of each. The Greek text is written in capitals, the Latin in Anglo-Saxon letters; whence it is tolerably clear that it must have been written in the west of Europe, where that formation of the Latin letters, usually called Anglo-Saxon, was in general use between the seventh and twelfth centuries. The MS. is defective from the beginning to Romans iii. 8; and the epistle to the Hebrews is only found in the Latin version. It has been recently collated both by Tischendorf and Tregelles.

Augmentation, Process of, the technical name of that process in law by which a minister of the Established Church of Scotland calls upon the heritors of his parish to add a certain sum, reckoned by chalders of grain, to his annual income. The action is raised before that portion of the Court of Session which forms the Court of Tiends.—See TIEND.

Augsburg Confession.—See CREED.

Augustine Monks, a religious order in the Catholic Church, planned by Pope Innocent IV., and effected by his successor, Alexander IV., by the incorporation of several orders, then in existence, into one. The order embraces the hermits of St. Paul, the monks of St. Bridget, the Hieronymitans, and the bare-footed Augustinians. They have all things in common; never eat but in the monastery; when they walk out they must be in twos; they receive no letters nor presents in secret; their clothing is black; and they have to listen to the reading of the rules of St. Augustine, so called, by their superior once every week. They are privileged to drink wine on Sundays, and Saturday is allowed them to provide necessaries for the ensuing week. There are also nuns of the same order.

Aumbry, a small closet or locker in the north wall of the chancel.

Aureola (*aurous*, of the colour of gold), the crown of glory given by painters to the holy family, the apostles, saints, martyrs, and confessors.

Auricular Confession, or the private confession of sins *in the ear* of a bishop or priest,

who is duly authorized to receive such confession, is part of the sacrament of penance in the Church of Rome. These confessions are not to be revealed under pain of the highest punishment. The council of Trent requires "secret confession to the priest alone, of all and every mortal sin, of which, upon the most diligent search and examination of our consciences, we can remember ourselves to be guilty since our baptism, together with all the circumstances of these sins, which may change the nature of them; because, without the perfect knowledge of these, the priest cannot make a judgment of the nature and quality of men's sins, nor impose fitting penance upon them." This is the confession of sins which the same council confidently affirms to have been instituted by our Lord, and by the law of God, to be "necessary to salvation, and to have been always practised in the Catholic Church." It is, however, manifest that such confession is both unnecessary and unscriptural; for, in the first place, no proof exists that the power of remitting and retaining sins, on which confession is founded, was imparted to any besides the apostles, or, at most, to those to whom a discernment of spirits was communicated. Secondly, if Jesus Christ had intended this to be a duty, he would have delivered an express command upon the subject. And, thirdly, this authority of pardoning sins, immediately in relation to God, and without any reference to church censures, was not claimed for many ages after the time of Christ. Although the council of Trent pronounces an anathema against all who hold the practice of confession not to be according to the command of Christ, but a human invention, there is not the least ground for this practice in the Church. We read of no such thing in the Scriptures, though we find confession of sin often enjoined, and as often practised in the Sacred Writings; but such confession is not commanded to be made to priests, nor are they empowered to dispense absolution upon their own judgment. The passages cited by the Romanists from the Old Testament (viz., Numb. v. 6, 7; 1 Kings viii. 33, 35; Neh. i. 6; Prov. xxviii. 13), where persons who had offended are commanded or encouraged to confess their sins, are inapplicable to the purpose for which they are adduced; for they either speak of confession of sin to God, or of public confession before men; but they do not contain the least hint that such confession is to be made either in private or to a priest. With regard to the proofs alleged by the Romanists from the New Testament, particularly Matt. iii. 6, where it is said that those who were baptized by John "confessed their sins," and Acts xix. 18, where it is recorded that some converts "came and confessed, and showed their deeds;" it is evident that the former passage speaks only of a confession before baptism, and the latter of a confession at their first conversion only; and both of them speak of an *open* and *public* acknowledgment of their former evil lives.

But what affinity has this with the command of the council of Trent, that every person, once in the year at least, shall confess their sins in secret to their own parish priest? The apostle James, indeed, says, "Confess your faults one to another" (Ep. v. 16); but no mention is here made of priests; and the word "faults" seems to confine the precept to a mutual confession among Christians, of those offences by which they may have injured each other; but certainly the necessity of auricular confession, and the power of priestly absolution, cannot be inferred from this passage. Further, the practice of sacramental confession is not only repugnant to the Scriptures, but it is also contrary to the practice of the ancient Christian Church. Although many of the early ecclesiastical writers earnestly recommend confession to the clergy; yet they never represent it as essential to the pardon of sin, nor as having any connection with a sacrament. They only urge it as entitling a person to the prayers of the congregation, and as being useful for supporting the authority of wholesome discipline, and for maintaining the purity of the Christian Church. But Chrysostom expressly condemns all secret confession to men (*Hom. xxxi. on Heb.*) as being obviously liable to great abuses; and Basil (on Psalm xxxvii. 8), Hilary (on Psalm li.), and Augustine (*Confess. lib. x., c. 3*), all advise confession of sin to God only. We learn from Tertullian (*De Pudicitia*), and Eusebius (*Hist. Eccl., lib. v., c. ult.*) and other ancient writers, that the penitents confessed their sins when the people were present; and, when they were absolved and reconciled, such absolution and reconciliation took place in the presence of the whole church. In short, no instance of established private confession occurs earlier than the fourth Lateran Council, held under the pontificate of Innocent II., in the year 1215, which proves that auricular confession is a novel invention, which has no antiquity to recommend it. And as this practice of the Church of Rome has neither Scripture nor antiquity to support it, so it is repugnant to reason. For no man is obliged, by the law of nature, to reveal all his secret sins and offences, with all their particular circumstances and aggravations, to any one person whomsoever; and particularly, there is no rational principle which dictates to us, that we must confess our sins privately to a priest. This is neither necessary to repentance nor to forgiveness. Not to the former, for we may be thoroughly sorrowful and penitent, without rehearsing all our delinquencies to a priest; and not to the latter, for, upon our sincere confession of our sins to Almighty God, and unfeigned repentance of them, we shall find mercy and pardon through the merits of Christ Jesus, without a complete enumeration of all our sins to any man once a year. But although there is not any authority whatever for requiring auricular confession to priests; yet confession of sins to God is

an indispensable duty; and confession to clergymen may sometimes be useful, by leading to effectual repentance; and, therefore, the Anglican Church encourages her members to use confidential confession to their minister, "or to some other discreet and learned minister of God's Word, and open their grief" (*Second Exhortation in the Communion Service*). But this is very different from its being an essential part of a sacrament, instituted by Christ or his apostles. A contrite sinner may feel relief in unburdening his mind to his spiritual pastor, and may receive advice and consolation, which may soften the pangs of a wounded conscience; his scruples may be removed, and his good resolutions may be confirmed. The only absolution which the Church of England authorizes her clergy to pronounce upon the performance of the conditions which he has been pleased to require in the Gospel. It always supposes faith and sincere repentance, of which God alone is judge. Nor was any absolution, except declaratory and precatory, known among the early Christians, as is evident from the ancient liturgies and rituals yet extant, and also from the authors who have written upon these subjects, particularly from the treatise of Morinus, *De Penitentia*, in which he has proved that the indicative form of absolution, as it is called, "*Ego te absolvo*"—I absolve thee—was introduced into the Church as late as the twelfth century. Previously to that period, only some such prayer as this was used—" *Absolutionem et remissionem tribuat tibi omnipotens Deus*"—May Almighty God grant thee absolution and remission. The right of requiring confession, and of absolving sins, as exercised in the Church of Rome, must necessarily be the source of an undue and dangerous influence to the clergy; and must, at the same time, operate as a great encouragement to vice and immorality among the people. Evangelical churches exact confession from notorious offenders, as preliminary to restoration; but they by no means consider nor represent divine forgiveness as a certain consequence of that outward and voluntary act. In the Oriental, or Greek Church, the *mystery* of confession, as it is termed, is always necessary. That church, indeed, prescribes it to all her members four times in the year, and her injunctions are obeyed in monasteries; but the laity, for the most part, confess only once in the year. In Russia they are obliged to do this by the laws of the land; and it is usually done in the great fast before Easter. It is said that the members of the Greek Church do not consider confession as a divine precept, but allow it to be only a positive injunction of the church. Among the Lutherans, private confession was formerly practised universally, though they never

held, with the Romanists, that forgiveness of sin in this world was necessary for forgiveness in a future world; and it was connected with the disgraceful custom of making, on that occasion, a small pecuniary present to the clergyman confessor, of whose salary, in many places, it constituted an important part. But this confession-money, as well as the private confession itself, has been abolished in most of the Lutheran countries and congregations, and another source of revenue established in its place. Some tractarian clergy in London have recently indulged the popish practice of auricular confession. In the Church of Rome, confession is sometimes used for the crypt under the high altar, in which the remains of martyrs are deposited by others—it is called *Martyrium*, and also *κατάβασις*, because steps went down to it. An ornament of the altar and an oratory have also received this name.

Auto-cephali (*αὐτοὶ*; and *ἐπίφαλη*, one's own head), in the sense of acknowledging no superior. All metropolitans, anciently were so, prior to the institution of patriarchs. The ancient British were so also, prior to the coming of the monk of Augustine. Bishops who are under no metropolitan were sometimes called by the name.

Auto da fe.—See ACT OF FAITH.

Ave-Mary or **Ave-Maria** (*hail Mary!*), the angel Gabriel's salutation of the Virgin Mary, when he brought her the tidings of the incarnation. It is become a prayer, or form of devotion, in the Romish Church; and their chaplets and rosaries are divided into so many *ave-maries* and so many *pater-nosters*. Bingham observes, that among all the short prayers used by the ancients before their sermons, there is not the least mention of an *ave-mary*; and that its original can be carried no higher than the beginning of the fifteenth century, when Vicentius Ferrerius, who was a celebrated preacher in that age, first used it before his discourses. From his example it obtained such authority as not only to be prefixed to all the sermons of the Romish preachers, but to be joined with the Lord's Prayer in their breviary. Erasmus says, wittily, that the Romish preachers were used to invoke the Virgin mother in the beginning of their discourses as the heathen poets were used to do their muses.—See MARY.

Avoidance takes place where there is no lawful incumbent in a benefice. This may happen in many ways, by death, resignation, or deprivation, which may be inflicted for a variety of reasons.

Azymites (*ἄζυμα*, unleavened bread), was applied by the Greeks to the Latins as a term of reproach, because they consecrated in *Azymis*, *i. e.*, in unleavened bread.—See EUCHARIST.

BAM

Bampton Lecture, a course of eight sermons preached annually before the university of Oxford, and established by the Rev. John Bampton, canon of Salisbury. The founder's will is as follows:—"I give and bequeath my lands and estates to the chancellor, masters, and scholars of the university of Oxford for ever, to have and to hold all and singular the said lands or estates upon trust, and to the intents and purposes hereinafter mentioned; that is to say, I will and appoint that the vice-chancellor of the university of Oxford for the time being shall take and receive all the rents, issues, and profits thereof, and (after all taxes, reparations, and necessary deductions made) that he pay all the remainder to the endowment of eight divinity lecture sermons, to be established for ever in the said university, and to be performed in the manner following: I direct and appoint that, upon the first Tuesday in Easter Term, a lecturer be yearly chosen by the heads of colleges only, and by no others, in the room adjoining to the printing-house, between the hours of ten in the morning and two in the afternoon, to preach eight divinity lecture sermons, the year following, at St. Mary's, in Oxford, between the commencement of the last month in Lent Term, and the end of the third week in Act Term. Also, I direct and appoint, that the eight divinity lecture sermons shall be preached upon either of the following subjects:—To confirm and establish the Christian faith, and to confute all heretics and schismatics—upon the divine authority of the Holy Scriptures—upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive Church—upon the Divinity of our Lord and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds. Also, I direct that thirty copies of the eight divinity lecture sermons shall be always printed, within two months after they are preached, and one copy shall be given to the chancellor of the university, and one copy to the head of every college, and one copy to the mayor of the city of Oxford, and one copy to be put into the Bodleian Library; and the expense of printing them shall be paid out of the revenue of the land or estates given for establishing the divinity lecture sermons; and the preacher shall not be paid, nor be entitled to the revenue, before they are printed. Also, I direct and appoint that no person shall be qualified to preach the divinity lecture sermons, unless he hath taken the degree of Master of Arts at least, in one of the two universities of Oxford or Cambridge; and that the same person shall never preach the divinity lecture sermons twice." Many excellent treatises

BAN

have been given to the world in connection with the Bampton Lecture.

Band, a well-known portion of clerical dress, said to be a relic of the ancient amice. It belongs, also, to the full dress of the bar and university in England, as well as to that of some of the ancient schools. In Scotland it distinguishes ordained ministers from licentiates or probationers, and is said to be a remnant of the old cravat worn universally by the clergy a hundred years ago.

Band Societies were instituted by John Wesley, for the purpose of promoting the improvement of the members of his "connection" in personal religion. These societies are more select than those called class-meetings, in which persons of different ages and different conditions of life, both male and female, are united under a "leader;" and they are, moreover, based upon the principles of "equality and fraternity." Each "band" consists of four, five, or six members—*i. e.*, of those in class-meeting—of the same sex, and as near as can be of the same age and worldly circumstances. They meet once a-week, for the purpose of disclosing to each other their religious experience, which they do much more freely than would be agreeable at a class-meeting. At each meeting the members propose to one another four questions.—1. "What known sins have you committed since our last meeting?" 2. "What temptations have you met with?" 3. "How were you delivered?" 4. "What have you thought, said, or done, of which you doubt whether it be sin or not?" The bands are further divided into twos—hence the desirableness of even numbers—and each companion is bound to watch over his fellow, with a view to promote his spiritual welfare. The rules of these bands are—1st. That whatever is spoken in them shall not be repeated elsewhere, or again. 2d. That every member agrees to submit to his minister in things indifferent; and 3d. That each shall bring what money he can spare, weekly, to deposit in the common stock.—See **METHODISTS**.

Bangorian Controversy, a famous dispute of last century, in the Church of England, which ultimately led to the suspension of Convocation. It was occasioned by a sermon preached by Hoadley, Bishop of Bangor, before King George I, and published at the royal request. The sermon was "On the nature of the kingdom of Christ," in which the bishop dwelt on the spirituality of the Church, in its character, functions, and discipline, urging that political defences and penalties were not needed for it, but were productive of pernicious results. A fierce controversy at once ensued, and Snape and Sherlock were so vehement in their opposition that they were erased from the list of royal chaplains. Convocation

took up the matter, and a committee had censured the sermon, when, in 1717, the government arrested their proceedings; nor to the present has Convocation any real liberty of action. The orthodox clergy, as a body, it may be added, were opposed to Hoadley, whose views on the sacrament, and other points, were suspected of Socinianism.

Banns, or *public proclamation* made before the congregation, announcing the intention of certain parties to come up for marriage. According to the statute 26 of George II., it is enjoined that "All banns of matrimony shall be published upon three Sundays preceding the solemnization of marriage, immediately after the second lesson." Before the passing of that act, the rubric allowed the publishing of banns on holy days as well as on Sundays, immediately before the sentences for the offertory. The design of "publishing the banns of marriage" in this manner is self-evident: to ascertain whether there is any reasonable ground of objection to the proposed marriage. Wheatly observes—"The cnrate is not to stop his proceeding because any peevish or pragmatical person, without just reason or authority, pretends to forbid him, as is the case sometimes when the churchwardens, or other officers of the parish, presume to forbid the publication of the banns, because the parties are *poor*, and so like to create a charge to the parish. But *poverty* is no more an impediment of marriage than *wealth*; and the kingdom can as little subsist without the poor as it can without the rich." In Scotland proclamation is to be made in the parish church three several Sabbaths; but the law is often evaded, and one Sabbath only is taken. The *Directory* says:—"Before the solemnizing of marriage between any persons, their purpose of marriage shall be published by the minister three several Sabbath days, in the congregation, at the place or places of their most usual and constant abode, respectively. And of this publication the minister who is to join them in marriage shall have sufficient testimony before he proceed to solemnize the marriage. Before that publication of such their purpose (if the parties be under age), the consent of the parents, or others under whose power they are (in case the parents be dead), is to be made known to the church officers of that congregation, to be recorded."

Baptism, the first of the two sacraments of the New Testament. It is thus spoken of in the twenty-seventh article of the Church of England:—"Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed,

and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." The *Westminster Confession* says:—"1. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world. 2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto. 3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person. 4. Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized. 5. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. 6. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time. 7. The sacrament of baptism is but once to be administered to any person."

The use of water as an instrument of religious initiation was not unknown to the Greeks before the time of Christ. We have the authority of Clemens Alexandrinus and Tertullian for stating that purification by water was the first ceremony performed at initiation into the Eleusinian mysteries; and Hesychius renders the word "*ἰδρανός*"—or the waterer, by "*ὁ ἀγγιστής τῶν Ἐλευσινίων*"—the priest, whose office at the Eleusinian mysteries was that of purifying. Whether this rite was derived from some ancient patriarchal tradition prevalent in Egypt, from which country the mysteries were introduced into Greece, or rather owed its origin to mere human invention, it is impossible satisfactorily to conjecture. Thus much may be observed, that purification by water seems an emblem so naturally fitted to express that mental purity with which we ought to approach the Deity, that it scarcely requires the supposition of a divine tradition to account for its being adopted as a religious ceremony amongst people unen-

lightened by revelation. Baptism is said by some to have been used by the Jews, together with circumcision, in the admission of proselytes. Considering that themselves had been admitted into the Mosaic covenant by circumcision, by baptism, when they washed their clothes, and sanctified themselves, previous to receiving the law at Mount Sinai, and by sacrifice, they required the same rites to be observed by proselytes. A woman proselyte they admitted by baptism and sacrifice. In cases where the proselyte had children, they not only circumcised, but also baptized them, and they called the baptism of a proselyte his new birth or regeneration. Wall, in his work on *Infant Baptism*, thus draws a parallel between Jewish and Christian baptism:—

1. The Jews required of proselytes a renunciation of idolatry, and to believe in Jehovah.

2. The Jews interrogated the proselyte, while standing in the water.

3. The Jews baptized the infant children of proselytes.

4. The Jews required for an infant proselyte, that either his father, or the church of the place, or three grave persons, should answer for the child.

5. A Jewish proselyte was said to be born again, when baptized.

6. The Jews told the proselyte that he was now clean and holy.

7. The Jews declared the baptized to be under the wings of the Divine Majesty or Shechinah.

8. At the paschal season, the Jews baptized proselytes that they might eat the passover.

9. The Jews had their proselytes of the Gate.

The authority for this parallel is that of the Babylonian Talmud and the writings of Maimonides. The Talmudists and the Rabbins may be wretched expositors of the law committed to the keeping of the people of God; but this circumstance will not invalidate an historical testimony which asserts the existence of a particular custom at the time when their writings were composed. The Talmud was completed at the termination of the fifth century, and the laws there recorded, relating to proselyte baptism, must be taken as an evidence of facts then existing. Such is the vague statement on the one side, and argued by

Danz, Ziegler, Selden, Lightfoot, and others; while Carpzov, Wiener, De Wette, and Schneckenburger maintain, with more probability, that the proof is defective—that while the Gemara only gives a tradition that the rite existed in the first century, it was probably introduced with special formality after the destruction of Jerusalem. Philo and Josephus make no allusion to the custom, neither is there any reference in the best Targums, in the apocryphal books, nor in the fathers of the first three centuries. In fact, according to Josephus (*Antiq.* xiii. 9, xx. 2), passages in which he speaks of the admission of proselytes, baptism is not mentioned. Water when used was used in the form of the ordinary bathing—the lustration was not administered to proselytes; they simply washed them in water. This ceremony grew into importance after sacrifices had ceased, and about the end of the third century was lifted into peculiar prominence. The frequency of lustrations as enjoined by the Mosaic law and practised by the people—the numerous images taken from them in the prophets—the obvious fitness of water as a symbol of purification, and the expectations of renovation—of the gift of “clean hearts” under the reign of Messiah,—all show why the use of water was, in divine wisdom resorted to by John, and why the people were in no way startled by the introduction of baptism.

Baptism was instituted by our Lord himself, as the means of admission into his Church, when he gave this direction to his disciples after his resurrection (Mark xvi. 15, 16), “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.” By Pædobaptists it is thought it corresponds, as the sacrament of initiation, to the rite of circumcision in the Jewish Church, being the badge and mark whereby Christians are discerned from those who are not christened. The analogy between baptism and circumcision appeared so forcibly to the church, under the government of St. Cyprian, that it was doubted by some in his time, and his opinion was requested, whether baptism ought not to be delayed till the eighth day after the birth of a child, in order that the resemblance between the Jewish and Christian sacrament might be strictly preserved. The Christian Church admits equally to this sacrament persons of either sex, adults or infants. The service found in the *Common Prayer* for the baptism of such as are of riper years, was added at the review on the restoration of Charles II., as described in the preface to the *Common Prayer*, in consequence of the growth of Anabaptists, whose principles having gained strength during the preceding century, it was necessary to have a form fitted for the administration of baptism to adults. There was an administration of baptism, in use in the first centuries after Christ, called

clinical baptism. By clinical baptism is meant baptism administered to a person on his death-bed. Mention is made of this custom by Cyprian and Eusebius; by Epiphanius (in *Heres. Cerinth.*), and by other writers of the fourth and fifth centuries. The necessity of so baptizing occurred when a heathen in his last sickness was converted to Christianity; but it more frequently happened in consequence of the prevalence of a superstitious notion, that baptism itself washed away all the sins of their past life; and therefore many persons, convinced of the truth of Christianity, delayed to receive it till their last sickness, hoping thereby to die released from the guilt of sin, and to secure their admission into heaven. Against this error we find the fathers of the Church, such as Gregory and Chrysostom—inveighing in powerful language. Two of the most remarkable instances of this superstition are found in the Emperor Constantine and his son Constantius, who were both baptized on their death-bed. The sincerity of a submission to the self-denying principles of our religion, thus wrung from the convert under fear of death, must have been doubtful. It was therefore decreed by the council of Neocesarea, A.D. 350, and of Laodicea, 363, that no clinic should ever be admitted to the order of a presbyter.

The Church has always committed to the clergy the right of baptizing, but though in the Anglican Church the deacons are supposed, after Philip's example, to have divine authority for performing this office, the exercise of it by that order appears to have been limited by the discipline of the church, out of respect to the higher orders of the clergy, to cases of urgent necessity, in which a priest is not present. This submission of the deacon to his superior is intimated in the service of ordering deacons, used in the Church of England, where the deacon is empowered to baptize in the absence of the priest. Tertullian admits the validity of lay-baptism, when administered by laymen in cases of urgent necessity; so does the council of Eliberis, A.D. 305; and also Jerome. The antiquity of the opinion is confessed by Calvin (*Inst.*, l. iv., c. xv., § 20). Basil, however, seems to have held the contrary notion; and the apostolic *Const.*, cap. x., l. iv., forbid laymen to baptize. Those who are inclined to take up the consideration of the argument should keep this in mind, that it is one thing to dispute the ecclesiastical right of a layman to baptize, and another to deny the spiritual validity of a sacrament so administered. Baptism by a layman is at this time unknown in the Church of England or in any of the Presbyterian bodies in Scotland or America; yet, it may be interesting to our readers to notice some of the ancient canons made, during the thirteenth century, in England, by the pope's legates, connected with this point. In the constitution of Edmund, Archbishop of Canterbury, A.D. 1236, 26. H. 3. there is this direc-

tion:—"Item interroget sacerdos laicum diligenter, cum in necessitate baptizaverit puerum; quid dixerit, etiam quid fecerit. Et si diligenti precedente inquisitione facta sibi fide plena, invenerit laicum distincte et in formâ ecclesie baptizasse, sive in Latino, sive in Gallico, sive in Anglico, approbet factum. Si verò baptizatus fuerit puer a laico, precedentia et subsequenter mersionem expleantur vel suppleantur a sacerdote"—"When a layman has, upon urgent necessity, baptized a child, the priest shall inquire diligently with what words and acts it was performed; and if upon diligent inquiry he find, and is well persuaded, that the layman did distinctly, and according to the forms of the church, whether in Latin, French, or English, baptize the child, he shall confirm the proceeding: but in this case the rites preceding and following the immersion shall be supplied by a priest." By another constitution of the same archbishop, order was given, that, in cases of childbirth, the attendants should have water ready at hand to baptize the child, if necessity required. The legate constitutions of Otho, in the following year, gave farther order, that laymen should be instructed how to baptize, which was again enforced in 1260, by the constitution of another legate, Othobon. It would be difficult to say whether this earnest desire to prevent any child dying unbaptized was owing more to superstition than to a profound policy on the part of the clergy, who made a belief in the extreme necessity of baptism one means of preserving the people in the profession of Christianity. It would seem that lay-baptism became very prevalent in consequence of these constitutions; for we find, in 1279, a constitution of Archbishop Peccham, in a provincial synod held at Reading, enjoining that baptism by laymen shall not be repeated; and in cases where it appears doubtful whether the child has been baptized or not, that the form should be used which is still preserved in our *Liturgy*—"If thou art not already baptized, I baptize thee, &c." These references to the ancient constitutions of the Church of England, subsequent to the Church of Rome, will elucidate the history of the form of private baptism now existing in the *Common Prayer Book*. In the *Liturgy* of Edward VI. there is internal evidence that the form of private baptism was intended for the use of the laity as well as of the clergy, in cases of necessity, where the life of the child was in danger. In the articles drawn up by the Convocation, A. D. 1575, the twelfth article contained a solution of a doubt described as having arisen, whether the form of private baptism might be used by laymen or no. The Convocation decided in the negative; but this article, though existing in the MS., was never printed, and the doubt remained till the conference at Hampton Court, in the first year of James I., at which time the form was altered so as expressly to exclude lay-baptism. As the

form now stands, instead of being called private baptism, it might be more correctly termed, "the office for receiving publicly into the church persons baptized at home by the minister." From this it may be concluded that lay-baptism is now excluded from the church, there existing no necessity for it; but the church does not say that lay-baptism is no baptism.

The sacrament of baptism can be received only once: such has been the universal consent of the Church: her belief in the single administration of baptism is expressed in the article of the *Nicene Creed*—"I believe in one baptism for the remission of sins." The cases which appear to the contrary are derived from the re-baptizing of persons who had been baptized by heretics; but those who administered baptism in these circumstances denied altogether the validity of heretical baptism—that it was no baptism, and that they who had received it were in fact not baptized. In the early Church certain classes of persons were excluded from baptism—the openly immoral—those who lived by the manufacture of images and other instruments of superstition, with astrologers, conjurers, and fortune-tellers, stage-players, gladiators, wrestlers, strolling minstrels, and dancing-masters, with all addicted to theatrical exhibitions.

In baptism, water has been used in two different ways. Immersion was a common form in the primitive Church, and infants are yet dipped in the Greek Church. The adult persons to be dipped were completely undressed in very early times; but a sense of decency gradually prevailed. Sprinkling has also been employed to a large extent, especially in the Western Church. The question is, whether the water should be applied to the subject, or the subject brought into contact with the water.—See BAPTIST, PÆDOBAPTISTS.

In the rites of baptism according to the Church of England, we find two institutions of purely human origin, namely, that of sponsors, and signing with the cross. *Sponsors* or *god-fathers*, are called in the ancient writings of the church *patrini* and *ἀνάδοχοι*, or *susceptores*. The earliest mention of sponsors is made by Tertullian. Perhaps it is doubtful whether, during the three or four first centuries, the office of answering for the children to be baptized pertained to the *patrini* or *susceptores*, whom we now term godfathers. The term sponsor, used by Tertullian, would certainly imply this duty. Cyril of Alexandria, A. D. 412, mentions the susceptor saying *amen* for the child baptized. From an early period of the second century there were attendants upon the children baptized, whose distinct office it was to receive them from the hand of the priest; and since renunciation of sin and profession of faith were made from the earliest periods by adults, it is highly probable that these acts were, in the case of infants, performed by the sponsors or *patrini*. The defenders

of the custom say that it seems but a becoming act of reverence to the Almighty Giver of all good, that for infants who cannot promise for themselves, nor thank him for the great blessings contained in this sacrament, some public acknowledgment should be made, in their name, of the faith and obedience which God demands.—To give the name at baptism probably arose from the Jewish custom of naming the child at circumcision. According to the fourteenth article of the eleventh chapter of the *French Church Discipline*, ministers are to reject ancient pagan names, such as Diana, and names belonging to God, such as Immanuel.—There is evidence for the sign of the cross as early as the third century. Much resistance was made, at the time subsequent to the Reformation, by the Puritans, against the preservation of this rite. We only quote what the thirtieth canon says:—"We are sorry that his majesty's most princely care and pains taken in the conference at Hampton Court, amongst many other points, touching this one of the cross in baptism, hath taken no better effect with many, but that still the use of it in baptism is so greatly stuck at and impugned. For the further declaration, therefore, of the true use of this ceremony, and for the removing all such scruple as might anyways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy king, because he therein followeth the rules of the Scriptures, and the practice of the primitive Church, we do commend to all the true members of the Church of England these our directions and observations ensuing:—*First*. It is to be observed, that although the Jews and Ethnicks derided both the apostles and the rest of the Christians, for preaching and believing in Him who was crucified upon the cross; yet all, both apostles and Christians, were so far from being discouraged from their profession by the ignominy of the cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost, by the mouths of the apostles, did honour the name of the cross (being hateful among the Jews), so far, that under it he comprehended not only Christ crucified, but the force, effects, and merits of his death and passion, with all the comforts, fruits, and promises which we receive or expect thereby. *Secondly*. The honour and dignity of the name of the cross begat a reverend estimation even in the apostles' times (for aught that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions: thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour who died for them upon the cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate

them by that badge to his service, whose benefits bestowed upon them in baptism the name of the cross did represent. And this use of the sign of the cross in baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient fathers. *Thirdly*, It must be confessed, that in process of time, the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like churches, in all things which they held and practised, that, as the *Apology of the Church of England* confesseth, it doth with reverence retain those ceremonies which doth neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the apostolical churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the sign of the cross in baptism hath been retained in this church, both by the judgment and practice of those reverend fathers and great divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others, being exiled in the time of Queen Mary, did, after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same. This resolution and practice of our church hath been allowed and approved by the censure upon the *Communion Book* in King Edward the Sixth his days, and by the harmony of Confessions of later years: because, indeed, the use of the sign in baptism was ever accompanied here with such sufficient cautions and exceptions against all popish superstition and error, as in the like cases are either fit or convenient.—*First*, The Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the sign of the cross used in baptism is no part of the substance of that sacrament; for when the minister, dipping the infant in water, or laying water upon the face of it (as the manner also is), hath pronounced these words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*, the infant is fully and perfectly baptized. So as the sign of the cross being afterwards used, doth neither add anything to the virtue and perfection of baptism, nor, being

omitted, doth detract anything from the effect and substance of it.—*Secondly*, It is apparent in the *Communion Book* that the infant baptized is, by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the cross. So that, for the very remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the sign of it in baptism; following therein the primitive and apostolical churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of Him that died upon the cross, as by the words used in the *Book of Common Prayer* it may appear. *Lastly*, The use of the sign of the cross in baptism, being thus purged from all popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the Word of God, and the judgment of all the ancient fathers, we hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority: considering that things of themselves indifferent do in some sort alter their natures when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used, when they are prohibited.”

In Scotland, the ordinance of baptism is administered with great simplicity. The parent presents his child—is solemnly reminded of his duties toward it—prayer is offered—then water is sprinkled on the babe's face, and with the repetition of the common formula. Baptism is held to be the child's initiation into the church, and a declaration on the part of the parent that his child is God's gift, himself coming under a pledge to train it for God's service. The *Directory* says—“Baptism, as it is not unnecessarily to be delayed, so it is not to be administered in any case by any private person, but by a minister of Christ, called to be the steward of the mysteries of God. Nor is it to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation, where the people may most conveniently see and hear; and not in the places where fonts, in the time of Popery, were unfitly and superstitiously placed. The child to be baptized, after notice given to the minister the day before, is to be presented by the father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the child may be baptized. Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends of this sacrament, showing ‘That it is instituted by our Lord

Jesus Christ: That it is a seal of the covenant of grace, of our ingrafting into Christ, and of our union with him, of remission of sins, regeneration, adoption, and life eternal: That the water, in baptism, representeth and signifieth both the blood of Christ, which taketh away all guilt of sin, original and actual, and the sanctifying virtue of the Spirit of Christ against the dominion of sin, and the corruption of our sinful nature: That baptizing, or sprinkling and washing with water, signifieth the cleansing from sin by the blood and for the merit of Christ, together with the mortification of sin, and rising from sin to newness of life, by virtue of the death and resurrection of Christ: That the promise is made to believers and their seed; and that the seed and posterity of the faithful, born within the church, have, by their birth, interest in the covenant, and right to the seal of it, and to the outward privileges of the church, under the Gospel, no less than the children of Abraham in the time of the Old Testament—the covenant of grace, for substance, being the same; and the grace of God, and the consolation of believers, more plentiful than before: That the Son of God admitted little children into his presence, embracing and blessing them, saying, “*For of such is the kingdom of God.*” That children, by baptism, are solemnly received into the bosom of the visible church, distinguished from the world, and them that are without, and united with believers; and that all who are baptized in the name of Christ do renounce, and by their baptism are bound to fight against the devil, the world, and the flesh: That they are Christians, and federally holy before baptism, and therefore are they baptized: That the inward grace and virtue of baptism is not tied to that very moment of time wherein it is administered; and that the fruit and power thereof reacheth to the whole course of our life; and that outward baptism is not so necessary, that, through the want thereof, the infant is in danger of damnation, or the parents guilty, if they do not contemn or neglect the ordinance of Christ, when and where it may be had.”

When the parents are dead, or abroad, a sponsor may be taken; and by an old act, fallen into disuse, parents either ignorant or vicious may provide a fit person to present their children. In the case of foundlings the session itself becomes sponsors. Private baptism, though often practised, has always been discouraged; or, if circumstances make it necessary, intimation is previously made in the pulpit of the time and place.

Other customs are now in disuse, or preserved only in the Roman Catholic Church, viz.:—1. *Trine immersion*, or dipping three times. In the *Prayer Book* of Edward VI. this form was prescribed, but was afterwards omitted. It was used as early as the third or fourth century. 2. *Chrism*, or unction, with plain oil before baptism, and with unguent after baptism, is mentioned by Tertullian, Cyprian, Cyril, and

Chrysostom. The form in King Edward VI.'s *Liturgy* was:—“Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; may he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.” 3. *Milk and honey* is mentioned by Tertullian as given to persons after baptism; some learned men have derived this ceremony from Jewish customs at proselyte baptism. It seems to have been discontinued after a few centuries. 4. *Exorcism* was used in the fourth century, and was at that time nothing more than, as the word implies, putting the baptized upon his oath, and declaring to him his obligation to renounce sin. This ceremony abounds with corruption in the Church of Rome. The form in King Edward VI.'s *Liturgy* is as follows:—“Then let the priest, looking upon the children, say, I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with his precious blood, and by this his holy baptism calleth to be of his flock.” 5. *Candles* were lighted after baptism, and placed in the hand of the person baptized, as early as the fourth century, as an emblem of the illumination of the spirit. 6. *The chrism*, so called in the English Church, was a white garment or surplice, put on immediately after baptism. In King Edward VI.'s *Liturgy*, the form was:—“The godfathers and godmothers were to lay their hands upon it, and the minister was to put upon him his white vesture, commonly called the chrism, and to say, take this white vesture as a token of the innocency which, by God's grace, in this holy sacrament of baptism, is given unto thee, and for a sign whereby thou art admonished so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting. Amen.” 7. *Salt* was not given to the baptized earlier than the eighth century—nor 8. Were the ears touched with *spittle* till the ninth. 9. The *kiss of peace* was frequently given, as late as the fifth century, and washing of the feet was sometimes practised. 10. *Easter* and *Pentecost* were considered solemn times for the administration of baptism, from a period as early as the second and third centuries.

Heresies respecting Baptism which sprung up during the first five centuries after Christ.—2d Century. Marcion allowed baptism to be repeated

thrice. He affirmed that none but virgins, widows, or celibates were fit subjects for baptism, and permitted women to baptize. The Montanists baptized the dead. The Valentinians, instead of baptizing in the name of the Father, &c., used a mystical form in the name of the Unknown Father of all things, in the Truth, the Mother of all things, in him that came down on Jesus, in the union and redemption and communion of powers. They used not water but poured a mixture of oil and water on the head, and then anointed the persons so baptized.—3d Century. The Manichees affirmed that baptism by water was not necessary to salvation, and accordingly they did not baptize their converts.—4th Century. Arius baptized in the name of the Son only.—5th Century. Pelagius affirmed that infants were baptized for other reasons, and not because of original sin (see also Augusti, Siegel, Coleman).

Baptismal Regeneration.—See TRACTARIANISM.

Baptism for the Dead, a species of vicarious baptism practised by the Marcionites, and based on a misapprehension of what the apostle says (1 Cor. xv. 29). Tertullian reprobates it, and Chrysostom describes it as a fantastic act. The living man was hid under the bed of the dead one, and the dead man being solemnly asked if he would be baptized, the living man replied for him, and was baptized in his room. The apostle's words in the passage referred to, admit of a totally different explanation.

Baptism of the Dead, a strange custom prevalent in the north of Assyria, alluded to by Gregory Nazianzen, and condemned by the third council of Carthage. The idea seems to have been that men unbaptized during life might still, though late, receive some benefit, if they were baptized after death.

Baptist, the name of a large religious denomination, whose leading principle is, that baptism ought not to be administered to infants, but to persons capable of believing and understanding the religion into which they are baptized. They farther hold that immersion in water is the only form of baptism. The Baptists are sometimes termed Antipædobaptists, to express the ground of their variance from those Christians who maintain infant baptism, and who are classed in this controversy under the term Pædobaptist. Since all Christians agree that the true religion is that which prevailed in the times of Christ and his apostles, it naturally follows that each sect endeavours to prove the existence of its doctrines, and the reception of them by the Church during the times of what is termed primitive Christianity. Instead of giving a statement of our own, we prefer giving the words of Dr. Cox a late leading Baptist. As to the mode, he says, the Baptists "maintain that the Greek word, of which baptism is but the English form, properly and exclusively signifies *immersion*, and that, conse-

quently, the command to baptize can only be fulfilled in this manner. Hence the idea entertained by many that the application of water in any way, by sprinkling, pouring, or plunging, as equally legitimate, according to the design of the institution, they entirely repudiate. In the critical discussion of the subject some of their body also zealously argue that immersion is not at all a *mode* of baptism, but is baptism itself; on the same ground that to represent immersion as a mode of immersion would be a palpable absurdity; and this would seem obvious enough if it be admitted that the Greek term can only be represented by the word immersion. In proof of this, the Baptists allege—1. That the term is used in the sense of immersion throughout the whole extent of Greek literature, as the dipping of a pitcher in water, dipping an arrow in poisonous matter, dipping a pen in ink; that persons the most profoundly skilled in the original language of Scripture, and in the history of the Christian Church, have admitted this to be the primary signification and the primitive practice; and that the use of the term in the modern Greek corroborates this translation. 2. That the circumstances attending the administration of the ordinance of baptism at the introduction of Christianity, as recorded in the New Testament, are equally significant and conclusive. They remark that persons were 'baptized in Jordan' (Matt. iii. 6; Mark i. 9); 'in the river Jordan' (Mark i. 5); that baptize cannot, therefore, mean to *pour*, because to pour applies to the *element*, not to the *person*; and in that case the water would be said to be poured upon the person, not the person poured in or into the water; nor can it mean to sprinkle, for it is evidently needless to place a person *in a river* to sprinkle a little water upon him; nor is it ever done by those who maintain that sprinkling is baptism. The Baptists also remark that Jesus, after having been baptized, 'went up straightway out of the water' (Matt. iii. 16); that 'both Philip and the eunuch went down into the water;' that the latter was baptized while there, and that they both came 'up out of the water' (Acts viii. 38-39); circumstances which plainly show that to baptize is to dip under water; they also refer to the expression, 'buried with Christ by baptism,' as implying that in baptism persons were 'buried' in the water; and that when the gift of the Spirit on the day of Pentecost (Acts i. 5), is called a baptism, and our Lord says of his last agony, 'I have a baptism to be baptized with' (Luke xii. 20), there is an evident allusion to the *fulness* of that gift, and the depth of those sufferings, both of which find an emblem in immersion, but none in the use of a little water, as in pouring or sprinkling. But as it regards the *mode* of baptism, this body of Christians contend that they are not distinguished from the vast mass of the Christian world. They appeal

to the testimonies of eminent divines, not of their own body, and to the practices of the Catholic, the old English Episcopal Church, and to the Greek and Armenian Churches of the present day." As to the other distinctive tenets of the Antipædobaptists. He writes:—"The Baptists plead the various instances recorded in the New Testament as confirmatory of their views of what they distinctively denominate 'believers' baptism,' as exclusively theirs. Those baptized by John *confessed their sins* (Matt. iii. 6). The Lord Jesus Christ gave the command to *teach and baptize* (Matt. xxviii. 19; Mark xvi. 15-16). At the day of Pentecost they who *gladly received the word* were baptized, and they afterwards continued steadfastly in the apostles' doctrine and fellowship (Acts ii. 41, 42, 47). At Samaria those who *believed* were baptized, both men and women (Acts viii. 12). The eunuch openly avowed his faith (in reply to Philip's statement—If thou believest with all thine heart thou mayest), and went down into the water and was baptized (Acts viii. 35, 39). Saul of Tarsus, after his sight was restored, and he had received the Holy Ghost, arose and was baptized (Acts ix. 17, 18). Cornelius and his friends heard Peter, received the Holy Ghost, and were baptized (Acts x. 44-48). Lydia heard Paul and Silas; the Lord opened her heart, and she was baptized, and her household. Paul afterwards went to her house and comforted the brethren (Acts xvi. 14, 15, 40). The jailor, and all his house, heard the word, and were baptized, believing and rejoicing in God (Acts xvi. 32, 34). Crispus, and all his house, and many Corinthians, heard, believed, and were baptized (Acts xviii. 8). The disciples of Ephesus heard and were baptized (Acts xix. 5). The household of Stephanus, baptized by Paul, were the first fruits of Achaia, and addicted themselves to the ministry of the saints (1 Cor. i. 16; xvi. 15)."

Nor have the Baptists been wanting in their endeavours to support their opinions by the evidence of antiquity. They assert that infant baptism was unknown before the third century; that it got footing during the fourth and fifth, and prevailed generally till the Reformation. They farther maintain, that during the dark ages, and prior to the Reformation, traces are to be met with of what they consider pure baptism: that the ancient British Church before the arrival of Augustine did not baptize infants: that Bruno and Berengarius in the eleventh century, the Waldenses, the Lollards, and the Wickliffites were opposed to infant baptism; and in compliance with these opinions, they take to themselves the honour of inscribing amongst the patrons of the Baptist sect, Sir William Sawtre, the first Lollard martyr in England, who was burnt (1401) in the reign of Henry the Fourth. It is certain that, at an early period of the Reformation, and before the horrible attempts of the Anabaptists at Mun-

ster, disputations were held at Zurich, Bâle and Berne upon infant baptism. Anabaptism is said to have taken its rise at that period at Zurich. But we must beware of confounding the Baptist with the Anabaptist sect. The term Anabaptist is one of reproach, and the wild and visionary doctrines held by them, on the subject of civil government, are distinctly disclaimed by the Baptists, who even on the subject of baptism differ from the German Anabaptists, who repeated adult baptism, and used sprinkling instead of immersion. The Anabaptist notions were so contrary to the mild spirit of Christianity, that we cannot wonder that the Baptists were desirous to separate themselves from all connection with that odious sect. It has appeared to some a difficult task to separate the Baptists from the Anabaptists for some years after the Reformation in England. That many of those who were persecuted for Anabaptism, during the reign of Elizabeth were pure Baptists, is highly probable; but it must be acknowledged that among the opposers of infant baptism were sometimes found those who held opinions which the temporal authorities justly considered as incentives to anarchy. Towards the latter part of the reign of Elizabeth the powers of the Star Chamber and the High Commission had almost destroyed dissent: the Baptists fled the country, and settled principally in Holland: and the existence of this sect then became more evident. At Amsterdam a Baptist church of English refugees was founded by Mr. Smyth, who had been a beneficed clergyman of the Church of England, and having become attached to the Brownists, had seceded from the church. Mr. Smyth seems to have held sentiments on the subject of predestination and election which would be termed Arminian. Whether Smyth baptized himself and proceeded to administer baptism to his congregation, or whether he joined with others in restoring, according to a certain form, the pure baptism as he considered it, after it was lost, is a point disputed, although perhaps of no great moment. In the formation of this congregation by Smyth, we have the earliest evidence of the existence of regular Baptist churches, even though the previous prevalence of pure Baptist principles be acknowledged. Smyth died soon after these proceedings, somewhere about the year 1610, and was succeeded in his charge by Thomas Helwisse, who shortly after returned to England with his congregation, and settled in London. Their motive for leaving Holland is said to have been this—that they did not believe themselves justified in living abroad for the purpose of avoiding persecution. The severities exercised by King James the First, at this time, against the Puritans and Baptists, who were still considered Anabaptists, brought forth some writings in defence and explanation of the principles of the Baptists. From the return of the congregation formed at Amsterdam by Smyth

and Helwisse, and their subsequent disclaimer of the false notions of the Anabaptists in a petition to the parliament in 1620, we may date the public acknowledgment of the Baptists as distinct from the Anabaptists, though for years after, even to the time when Bishop Taylor wrote his *Liberty of Prophecy*, the deniers of infant baptism were still considered to maintain Anabaptist errors; a belief not altogether unjust, when we consider that the fifth monarchy men of Cromwell's time were chiefly Baptists. In the year 1623 the Baptists are described as carrying an external appearance of holiness, and as denying the doctrines of predestination, reprobation, final perseverance, &c. It is therefore probable that the Baptists of this time were what is now termed General Baptists. The year 1633 provides us with the earliest records remaining of the formation of a Particular Baptist church in London under Mr. Spilsbury. The persons who formed this congregation had separated themselves from one of the Independent persuasion. Upon their separation, being desirous to procure baptism, they sent over to Holland one of their members to receive baptism, and return with authority to administer the ordinance to them. Such care, according to the present notions of the Baptists, is unnecessary; and to an objection made—Why did not these persons receive their baptism from some members of Helwisse's congregation?—it is answered, that Spilsbury's followers being Particular or Calvinistic Baptists, would not have any connection with those of the Arminian persuasion. Between these two denominations of Baptists there never was much intercourse, nor is there at the present day. During the prevalence of the Presbyterian power, prior to the murder of Charles the First, the Baptists as well as the Independents suffered much from the Presbyterians. This drew from the Particular or Calvinistic Baptists a publication of a Confession of Faith, wherein they wiped away the reproach of Anabaptism, professing that their sentiments were in no-wise hostile to regular government. This confession consisted of fifty-two articles. In the doctrinal part it is strictly Calvinistic, and is according to the independent discipline. By this confession they asserted their claim to toleration, as men disposed to live peaceably under a lawful government. At this time we find that the twofold division of the sect into Anabaptists who were opposed to worldly government, and Anabaptists who professed obedience to the civil magistrate, began to be acknowledged. In the Short Parliament, called by Cromwell in 1653, and which was termed in derision, Praise God Barebone's Parliament, from Mr. Barebone, a Baptist minister, who was conspicuous in that assembly, the Baptists appear to have had some influence; but the assembly being found, as Cromwell probably intended it should be, unequal to the management of public affairs, resigned its

power in less than six months after it was convoked. We cannot wonder that, during this period, the nation in general regarded with suspicion every person to whom the title of Anabaptist might with any justice be applied; for amongst the Baptists were not only found those who most opposed themselves to the Protector's government, and who were decided promoters of republican principles, but others also who professed to believe the near approach of the reign of Christ with his saints upon earth, and who considered that they should be justified in promoting, by the sword, the establishment of what was called in reproach the fifth monarchy. In the year 1650 a conspiracy was formed by these fifth monarchy men, with Harrison, the regicide, at their head; but the vigilance of Cromwell defeated the plans formed for his destruction; the ringleader was seized and imprisoned, and continued in confinement till his death, (see Carlyle's *Speeches and Letters of Cromwell*, vol. iii.) Upon the restoration, the Baptists presented an address to the king, disclaiming Anabaptist principles, and accompanied with a confession of faith. It is probable that these persons were principally General Baptists. A second conspiracy of the fifth monarchy men, in 1661, against the king, brought forth from the Baptists another disavowal of Anabaptist principles, in an address presented to the king, and signed chiefly by Particular Baptists. In the period between the restoration and the revolution in 1688, the Baptists suffered, in common with their dissenting brethren, from the endeavours made to reduce the people to conformity with the church; but since that period they appear to have suffered little or no molestation. The Particular Baptists held a general assembly in London in 1689. At this time they seem publicly to have professed their distinguishing character of belief in the Calvinistic doctrines of personal election and final perseverance. They have since held similar meetings; but the chief place of their concourse is at Bristol. The Particular Baptists have had many disputes upon a point which is also still agitated amongst the General Baptists, that of mixed communion. The question is this, whether persons baptized in infancy, but not baptized when come to full age, may be admitted to partake the sacrament of the Lord in their congregation. The teachers of both denominations are much divided in opinion, and frequent pamphlets have been written on both sides. Amongst the General Baptists, for some few years after the revolution, much difference existed, owing to the prevalence of Arian principles, which were first professed by Matthew Caffin, whose followers were termed Caffinites. Some, however, of the Particular Baptist churches have become Socinian, and so have the greater part of those societies of General Baptists which existed at the end of the seventeenth century; a consequence which some of the members attribute to the neglect of inculcating strongly the

pure Calvinistic principles. The Baptist churches are congregational in their form of government. The meetings of the members of the different congregations are held for the purpose of mutual advice, and not for the general government of the whole body. The General Baptists are so called from their professing the Arminian doctrine of universal redemption. The Particular Baptists, on the other hand, follow the Calvinistic doctrine of personal or particular election.

In 1812 was formed the Baptist Union of England, consisting of more than a thousand churches. During the prevalence of Antinomian and Hypercalvinistic feelings—which Andrew Fuller did so much to put down—classical and theological learning was to some extent neglected; but it is now duly appreciated. Gale, Gill, Carey, Foster, and Hall, have been ornaments of the denomination. The Baptist Missionary Society originated in 1792, and has many flourishing missions in India, Jamaica, and the west coast of Africa, presided over by 200 missionaries, (see the Works of *Carson, Baptist Noel, &c.*)

In consequence of the spread of Socinianism amongst the General Baptists, in 1770, the more evangelical portion, under the guidance of Mr. Daniel Taylor and others, separated themselves, and formed what is known as the New Connexion, the rest being distinguished by the appellation of the Old Connexion. Neither of these form numerous communities now. In Wales the Baptists still retain the firm and extended footing which they got at an early period in that country. In Scotland originated the *Scotch* Baptists; they are Calvinistic in theology, but differ from the Particular Baptists in their government being more thoroughly congregational in form, and exceed them in the peculiar strictness of their church discipline. They regard the command given to the Christians at Antioch (Acts xv. 29) as still binding. They trace their rise to the Antiburgher minister of Cupar Angus, Mr. Carmichael, who, having changed his opinions as to baptism, went up to London, and was baptized by Dr. Gill, in 1765. Their numbers have never been large.—*American Baptists.* Many of the puritan fathers who settled in America probably held Baptist sentiments; but it was Roger Williams, at one time a Church of England minister, who first openly avowed them. Expelled from Massachusetts, he fled to Rhode Island, and in 1638 founded the city of Providence; and in the year following, the first American Baptist church. The Baptists now form, including all their sects, one of the largest and most influential religious parties in the country. According to Baird (*Religion in America*), they comprise about 4,000,000 of the community. They possess numerous theological seminaries, some of which have risen to eminence, and very numerous home and foreign missionary societies, the origin of which they all trace to the appeal to the American Baptists sent from India by Dr. A. Judson

and the Rev. L. Rice, in 1814.—The Free-will Baptists were originated by Benjamin Randall, 1780, in New Hampshire. Their name expresses their characteristic tenet. They hold also a general atonement, and reject election. In 1827 they formed a general conference, which meets triennially. Their steady adherence to the anti-slavery cause has prevented their progress in the southern states. In 1841 the Free Communion Baptists, who date their first church as far back as 1750, united with them, and adopted their name. They hold the opinions of the Free Communionists of England.—The Old School Baptists are those who have returned to that high or more truly pseudo Calvinism which it was the merit of Andrew Fuller to have so successfully combated in England.—The Six-Principle Baptists are so named from adopting as their creed the six things enumerated in Heb. vi. 1-3. They are Arminian in theology, and generally opposed to anti-slavery, temperance, and other liberal movements.—Seventh-day Baptists are so called on account of their observance of the Jewish Sabbath. They arose in England about 1650, and in twenty years numbered about 9 or 10 churches. Their first American church was founded by Stephen Mumford, in Rhode Island, 1681.—The Tunkers or Dnkers, *i. e.*, Dippers, originally a German sect, first arose amongst German emigrants in America, in 1718. They agree with Seventh-day Baptists as to the observance of that Sabbath; with Quakers in simplicity of dress, and in their scruples as to oaths; they agree with Romanists as to merit and works, and hold also the doctrine of universalism (Baird's *Religion in America*; Griffin's *Cyclopædia of Religious Denominations*, article "Baptists," by Dr. Cox.)

Baptistry, a building, wherein the sacrament of baptism is administered, distinct from the church. These edifices are either octagonal or circular, surmounted with a dome; and as the font is generally placed near the entrance of the church, to typify the initiation of the new Christian, so is the baptistry situated in the approach to the western or principal gate, for a similar reason. They are of very high antiquity; for one was prepared for the ceremonial of the baptism of Clovis; and as, in the earlier periods of church history, this rite was celebrated only at the great festivals of Easter and Whitsuntide, it became necessary that considerable space should be afforded to accommodate the numbers that partook of the ceremonial. However numerous the churches might be in the more considerable cities of Italy, still there was only one general baptistry to which all resorted, and which was always dedicated to the Baptist. The church to which the baptistry was attached naturally assumed a pre-eminence, considering the other churches as dependent upon it. In the eastern empire they were termed *φωτιστήρια*, or places of illumination, the ceremony of initiation into the Christian church being considered

as giving a new light to the catechumens. The church of Santa Sophia, at Constantinople had a most spacious baptistery attached to it, in which one of the councils of the church assembled. The most ancient of the baptisteries of Rome is that of the Lateran, in which some antiquaries have been willing to discover the remains of thermæ baths, originally within the precincts of the imperial palace. The baptistery of Pisa, both externally and in the interior, has deservedly excited the admiration of travellers, and is particularly alluded to by Addison in his *Travels*. That of Florence must ever prove an object of peculiar attraction, on account of the beauty of its gates, with the bas reliefs of which Michael Angelo was so enraptured, that he exclaimed they were deserving to be the portals of Paradise.

Bardesanists, the followers of Bardesanes of Edessa, a man of acute genius and profound erudition. He wrote in defence of Christianity; but afterwards was misled by the Oriental philosophy, and adopted the belief in two eternal principles, with several other gnostic opinions. He wrote (about A.D. 175) a learned treatise against the Marcionites.

Barlaamites, followers of Barlaam, originally of Calabria, but afterwards a monk of the order of St. Basil, at Constantinople. At first, in many theological controversies, he took the side of the Latins against the Greeks; but ultimately, reversing his position, he became the chief champion of the Greeks against the Latins. In 1339 Barlaam represented the emperor at Avignon, for the purpose of negotiating with the pope a union of the Greek and Latin Churches. He changed sides again on coming to reside in Italy, and being made Bishop of Geraci, in Naples. His principal work was *Ethice secundum Stoicos*—a very questionable code of morals.

Barnabas' Day, St., the festival of St. Barnabas, observed on the 11th of June. The history of this illustrious disciple will be found in the Acts of the Apostles, to which we must refer the reader. His death, it is supposed, took place at Salamis, in Cyprus, to which island he departed, in company with Mark, as recorded in Acts xv. While engaged in disputing in the synagogue, certain Jews who had come from Syria excited the congregation against him, who shut him up till night, when they returned, and brought him out, and after torturing him, to gratify their hateful malignity, they stoned him to death. He was buried by his cousin, Mark, in a cave not far from the city.

Barnabas, Gospel of, a spurious romance. *Epistle of*—usually printed among the apostolical fathers—a weak farrago of allegories, fables, and inconsistent ethics.

Barnabite, a religious order, now only existing in Spain, though formerly its members were to be found in Italy, France, and Austria. They devoted themselves to public teaching, and the instruction of youth, and were, in short, a

sort of missionary college to the Holy See. The origin of this order is thus given:—"Sometime in the sixteenth century three Italian gentlemen were advised by a celebrated preacher to read the epistles of St. Paul with careful attention, which advice they faithfully observed. From this circumstance they were called *clerks of St. Paul*. As their first service was performed in the church of St. Barnabas, at Milan, they received the title by which they were afterwards known, Barnabites.

Barrier Act, the ninth act of the General Assembly, 1697. "The General Assembly, taking into their consideration the overture and act, made in the last assembly, concerning innovations; and having heard the report of the several commissioners from presbyteries, to whom the consideration of the same was recommended, in order to its being more ripely advised and determined in this assembly: and considering the frequent practice of former assemblies of this church, and that it will mightily conduce to the exact obedience of the acts of assemblies, that general assemblies be very deliberate in making of the same, and that the whole church have a previous knowledge thereof, and their opinion be had therein, and for preventing any sudden alteration or innovation, or other prejudice of the church, in either doctrine, or worship, or discipline, or government thereof, now happily established: Do therefore appoint, enact, and declare, That before any general assembly of this church shall pass any acts which are to be binding rules and constitutions to the church, the same acts be first proposed as overtures to the assembly, and being by them passed as such, be remitted to the consideration of the several presbyteries of this church, and their opinions and consent reported by their commissioners to the next general assembly following, who may then pass the same in acts, if the more general opinion of the church thus had agree thereto." This law still exists in all Presbyterian churches, and is a perfect safeguard against hasty change or any sudden innovation—hazards to which bodies popularly constituted are more or less exposed.

Bartholomew's Day, St., a festival of the church, in commemoration of the apostle of that name, supposed also to be the same as Nathanael. Tradition states that he travelled into India, where for some time he preached Christianity, made many converts, and established churches. From thence he returned into Asia, preaching at Hierapolis and in Lycaonia: he then proceeded to Albanople, in Armenia, and boldly denounced the idolatry of the place, which drew down upon him the wrath of the governor, who had him apprehended, tortured, and then crucified. This day is memorable in the annals of Protestant martyrdom, for the commencement in Paris, in the year 1572, of that horrid massacre of Huguenots, which extended for thirty days throughout all France, resulting

in the loss of more than 30,000 lives. Medals were struck at Rome in festive commemoration of the tragedy, and solemn mass was chanted in presence of Pope Gregory XIII. and his cardinals, who thus thanked God for the horrible butchery.

Bartholomites, an order of friars originally fugitive monks of St. Basil, founded in 1307 at Genoa, but on account of its irregularities suppressed in 1650. In the church which belonged to this monastery at Genoa is preserved the portrait which, according to absurd tradition, Jesus is alleged to have sent to King Augustus. —Also, a community of secular priests in Wurtemberg, founded in 1640 by Bartholomew Holzhauser, which flourished for many years, but has now fallen into decay.

Basilian Monks, an order called after St. Basil, who, having retired into a desert, established a monastery, and drew up a code of discipline for his followers. Numbers flocked to him, and many communities bearing his name, and regulated by his rules, sprung up everywhere throughout the Eastern and Western Churches. The annalists of this order say that it has furnished to Rome 14 popes; to the churches, 1,805 bishops; to the monasteries, 3,010 abbots; and to the gratitude, encouragement, and example of Christians in all places and ages, 11,035 martyrs. The various orders of monks of the Greek Church follow St. Basil's rule.

Basilica, originally a hall of justice, in which also merchants used to assemble, as in the Exchange of modern times (Cic. *ad Att.* xi. 29.; *In Verrem* vi.; *Pro Murenâ*). The name is derived from βασιλικά (*sc. στοά*), because magistrates with the power of kings heard causes in them. They were, moreover, places of public resort for the citizens generally, where the current news of the day was freely discussed, young orators declaimed, and all matters, civil and social, thoroughly canvassed. The first of which we read was built under the direction of Cato the Censor, and thence called *Porcia*, *υ. c.* 568 (Lib. xxxix. 44). Victor enumerates no less than nineteen in Rome. The name was transferred to Christian churches in the age of Constantine, who, with the zeal of a recent convert, gave his own palace on the Cœlian mount for the site of a temple to the faith that he had embraced. Hence Ausonius, addressing the Emperor Gratian, says, "The *Basilice*, which heretofore were wont to be filled with men of business, were now thronged with votaries praying for the protection of God." The name properly means "the royal palace," and was probably retained when the use of the Basilica was altered, because churches were held to be the temple or palace of Jehovah. From this time the name became generally employed to designate places of Christian worship. The palace of Constantine, on the Cœlian mount, is considered as the most ancient

of the Christian Basilicæ, although the Vatican itself can date from the same founder, who demolished the circus of Nero and two temples, to make room for the new edifice. This most ancient church was destined to survive all the incursions of northern barbarism, and all the ravages of civil discord, and was only removed by Pope Julian II., to make room for that edifice which is the proudest monument ever reared by man to the honour of the Deity. The third Basilica of Constantine, that of St. Paul, yet exists, and may be regarded as affording a complete specimen of the ancient church, which differed but little from the Basilica of paganism, being a quadrilateral hall, with a flat ceiling, divided by columns into three or five aisles. It was Justinian who projected a different form when rebuilding the church of Santa Sophia, at Constantinople; and in his adoption of the shape of the great emblem of Christianity, he has been followed by almost every ecclesiastical architect, even to modern times. It was at Venice, in the church of St. Mark, that the earliest Italian copy of Santa Sophia is to be traced; the shape as well as the dome is there faithfully imitated. Santa Maria del Fiore, at Florence, was constructed after the same model; and Bramante, when called upon for the design of St. Peter's, did not feel himself authorized to deviate from a form which had obtained the approbation of so many centuries. The seven Basilicæ of modern Rome are—St. Sebastian, St. Lorenzo, Sta. Maria Maggiore, St. Giovanni Laterano, Sta. Croce, Sta. Paolo, St. Pietro (Vaticano). From the front of these churches, the pope, on certain solemn festivals, is accustomed to give his benediction to the people, which has rendered it necessary for the architects to introduce galleries, detracting from the dignity of the façade. For example, fine as the west front of St. Peter's undoubtedly is, how much would its magnificence have been enhanced, if either Bramante or Michael Angelo had been permitted to copy the portico of the Pantheon, with its single row of columns, instead of introducing the windows, &c., necessary to afford an opportunity for the papal benediction! Even in St. Paul's, in which no such ceremony occurs, other considerations obliged Sir Christopher Wren to break that part of the church into two storeys, in conformity to the general plan; so that the portico of the Pantheon at Paris must, in modern architecture, be regarded as superior to both.—See CHURCH.

Basilidians, the followers of Basilides, who, about the year 125, became distinguished at Alexandria as the author of one of the most popular of the gnostic systems. He taught that from the great original (*θεὸς ἄβυσσος*) there proceeded seven emanations, which formed a first heaven, or kingdom of spirits; from these came seven more; and so on, to 365 kingdoms of spirits, each being an imperfect impression of the

one above it. The abstract idea of these spiritual kingdoms, *i. e.*, *God so far as he has revealed himself*, in contradistinction to *God in himself*, he called *Abraxas*, or *Abrazas*; a name which is supposed to be of Coptic origin, but the letters of which, when written in Greek characters, represent the number 365. The seven spirits of the lowest heaven, and especially the chief of them, Archon, who is the God of the Jews, are the creators of the world. They formed man with a soul which is the seat of sense and passion; but the supreme God added a more exalted rational soul. To effect the return of human spirits into the world of light, *νοῦς*, who was chief of the first seven æons or emanations, united itself with the man Jesus at his baptism, leaving him, however, before his crucifixion, that the man might suffer alone. The latter Basilidians introduced into this part of the system some strange doctetic ideas, some of them teaching that Simon the Cyrenian was crucified in the stead of Jesus, while Jesus stood by in the form of Simon. They also corrupted their master's doctrine in regard to the Archon. For whereas Basilides had taught that he was not evil, but only circumscribed, and therefore ready to subject himself to the higher arrangement of the world as soon as it was made known to him, they, on the contrary, conceived him to be the open adversary of the world of light. And this view opened the way to all kinds of immorality; for the more enlightened they supposed themselves to be, the more contemptuously they could trample on the restraints of a law which came from an inferior and even adverse authority. They were also much addicted to magic. A great number of gems have been discovered in Egypt, inscribed with the mystical word *abrazas*, which there is good reason to suppose were used by the Basilidians as charms. The party was still in existence about the year 400.

Basil, Liturgy of, the form of divine service originated, or rather revised, by Basil, Bishop of Cæsarea. After the lapse of fifteen hundred years, this liturgy, without any material difference, prevails all over the East, and also in Russia and Abyssinia.—See LITURGY.

Bath-kol.—See BIBLIOMANCY.

Baxterianism, a middle path between Calvinism and Arminianism, proposed by the famous Richard Baxter. Like so many attempts, or compromises of a similar kind, it has not succeeded; for it is contradictory, and wants self-consistence. He held by Calvinism in its leading elements, but added other tenets to it, as if to dilute and modify it. He maintained personal election with regard to some, and advocated a species of contingent election with regard to the rest—that is, they have "common grace" offered them, and if they improve it they may be saved. Christ never intended, his theory argues, that all men should be saved; but yet all men have a conditional offer of certain gifts through his death.

Still he says, "Christ died for all, but not for all alike or equally—that is, he intended good to all, but not an equal good with an equal intention." Though he advocates common grace for all, he proceeds to say that "it is only by *sufficient* grace that a man's will can perform a commanded act.—See AMYRALDISM. All this seems but an awkward way of saying that, while the death of Christ secures the salvation of his people, it has opened the door of mercy to all mankind, or that there is universal applicability, but a limited application of blessings.

Beadle.—See DOORKEEPERS.

Beads.—See ROSARY.

Beatification.—See CANONIZATION.

Beghards, Beguines.—Between 1150 and 1200 societies of women were formed in Holland, living by industry, and having no special monastic rule. They were called *Beghinae*, or *Beguttae*. Various origins have been assigned to the name—some deriving it from a supposed patroness, St. Begghi, daughter of Pepin, and others giving a more homely source, and connecting it with the verb *to beg*. The second name is compounded thus, *bei-gott*—by God. Such unions were soon to be found in many parts of Germany, and they joined at length the third order of St. Francis. Many of them became really mendicant, and not a few of them suffered as heretics. After 1374, the male *Beghards* were called *Lollards*, and the original term was scoffingly applied in France to any fanatical devotee. *Beguinae* are yet found in connection with many Belgian cities.

Bell.—Bingham (*Orig. Eccl.*, viii. 7) gives sufficient reasons for supposing that bells were of late introduction as invitatory to Christian worship; inasmuch as, during the times of persecution, any public signal would have betrayed the hour and place of religious meeting. The Egyptian Church appears to have used the Jewish summons by the trumpet; for in the rule of Pachomius, every monk is enjoined to leave his cell, *cum audierit vocem Tubæ ad collectam vocantis* (*Bib. Pat.*, xv. 629), and the same custom is mentioned by Climacus, Abbot of Mount Sinai, in the sixth century (*Id.*, v. 244). In other monasteries the call was given by a wooden mallet, which each recluse in turn struck on the cell of his brethren. Palladius, by whom the custom is recorded (*Hist. Laus.*, 104), calls this instrument *ἱεροσυνιστήριον σφυρίον*; and Brand, in his *Popular Antiquities*, ii. 214, remarks, that "a vestige of the custom still remains in some of our colleges, in which the Bible clerk knocks at every student's door with a key, before he rings the chapel bell." The summons in the monastery at Jerusalem founded by the Roman Lady Paula, was given by one chanting *hallelujah* (*Hieron.*, *Ep.* 27). In the Greek Church, an instrument of wood or iron, *σήμαντρον* and *ἀγιοσιδήτρον*, was used for this purpose; and it was

pretended that Noah by the first called all living creatures to the ark. The custom is still retained by the Greeks; for although bells were given as early as the year 863 by Ursus Patricianus, Duke of Venice, to Michael the Emperor, who built a tower for their reception in Santa Sophia (*Baronius*, x. 319), their usage has never prevailed in the East. Bells were probably introduced into England very soon after their invention. They are first mentioned by Bede, about the close of the seventh century. Ingulphus (*Hist.*, fol., 889), records that Turketulus, Abbot of Croyland, who died about 870, gave a great bell to that abbey, which he named Guthlac, and afterwards six others. The ritual for the ceremony may be found in the Roman *Pontifical*; and it is derived from a statute of the council of Cologne, in which bells are termed *Tube Ecclesie militantis*. Subsequently all bells on their first suspension were exorcised and blessed, receiving, as was imagined, power to chase away devils, to calm tempests, and to extinguish fires. Each, for the most part, had its baptismal name engraven round its verge, and from the many inscriptions which the diligence of our antiquaries have preserved, we select the following. The two following mottoes are as frequently met with in bell-fries as the "Affliction sore" on tombstones:—

Funera plango. Fulgura frango. Sabbata pango.
 Exiit lentos. Dissipo ventos. Paco cruentos.
 Laudo Deum verum. Plebem voco. Congrego clerum.
 Defunctos ploro. Pestem fugo. Festa decoro.

I toll the funerals. I break the lightnings. I announce the Sabbath.
 I rouse the slow. I disperse the winds. I pacify the bloody.
 I praise the true God. I summon the congregation. I assemble the clergy.
 I bewail the dead. I chase away the plague. I grace the festivals.

The bell of the High Church of Glasgow has on it the following inscription: "In the year of grace, MDCXIV., Marcus Knox, a merchant of Glasgow, zealous for the interest of the Reformed Religion, caused me to be fabricated in Holland, for the use of his fellow-citizens of Glasgow, and placed me with solemnity in the tower of this cathedral. My function was announced by the impress on my bosom, and I was taught to proclaim the hours of unheeded time. CXCv. years I had sounded these awful warnings, when I was broken by the hands of inconsiderate and unskillful men. In the year MDCCXC. I was cast into the furnace, re-founded at London, and returned to my sacred vocation. Reader, thou also shalt know a resurrection, may it be unto eternal life." The ceremony of baptizing bells had not ceased to excite great attention in the court of France even a short time previous to the Revolution.

"Our church," observes Wheatly, in his *Exposition of the Liturgy of the Church of England*, "in imitation of the saints in former ages, calls on the minister and others

who are at hand, to assist their brother in his last extremity. In order to this, she directs that when any one is *passing* out of this life a bell should be tolled." The custom is sufficiently innocent, and may rest itself upon those "charitable inducements," which, in the eloquent language of Sir Thomas Brown, so pressingly urge us that we "can scarce contain our prayers for a friend at the ringing of a bell." The Church of Rome, indeed, pushed this, as it did all similar usages, within the verge of superstition; and Durand, in his *Rationale*, has given instructions and reasons for various performances on the passing bell, all of which we do not fully understand, but at most of which we may be forgiven for smiling. For a dying woman two strokes are to be tolled, for a man it is to be tolled thrice, because the Trinity was first revealed in him; for Adam was formed from the earth, Eve from Adam, and the future generations of mankind from both conjointly; so that herein is an emblem of the Trinity. For an ecclesiastic it is to be tolled as many times as he has orders. In several parts of England vestiges of this popish custom are said still to remain, though with different proportions in the numbers. Nine knells are tolled for a man, six for a woman, and three for a child. In other places, also, especially in our universities, a bell is rung at six every morning, probably to call the artisans to labour, and at eight or nine in the evening. The last may be derived from the Norman curfew.

Bell, Book, and Candle, the name of the great anathema, and derived from the strange ceremony accompanying it. The following account is taken out of the articles of the General Great Curse, found at Canterbury, A. D. 1562, as it is set down by Thomas Becon, in the *Reliques of Rome*. This was solemnly thundered out once in every quarter—that is, as the old book saith:—"The fyrst Sunday of Advent, at comyng of our Lord Jhesu Cryst: The fyrst Sunday of Lenten: The Sunday in the Feste of the Trynyte: and Sunday within the Utas (Octaves) of the Blessed Vyrgin our Lady St. Mary.' At which Action the Prelate stands in the Pulpit in his *Aulbe*, the Cross being lifted up before him, and the Candles lighted on both sides of it, and begins thus, 'By Authority God, Fader, Son, and Holy-Ghest, and the glorious Moder and Mayden, our Lady St. Mary, and the Blessed Apostles Peter, and Paul, and all Apostles, Martyrs, Confessors, Vyrgyne, and the hallows of God; All thos byn accused that purchases Writts, or Letters of any Leud Court, or to let the Proccesse of the Law of Holy Church of Causes that longen skiffully to Christen Court, the which should not be demed by none other Law: And all that maliciously bereaven Holy Church of her right, or maken Holy Chirch lay fee, that is hallowed and Blessed. And also all thos that for malyce or wraethe of Parson, Vicare, or Priest, or of any

other, or for wrongfull covetyse of himself witholden rightful Tyths, and Offerings, Rents, or Mortuaries from her own Parish Church, and by way of covetyse fals lyche taking to God the worse, and to herself the better, or else torn him into another use, then hem oweth. For all Chrysten Man and Women been hard bound on pain of deadly Sin, not onlyche by ordinance of Man, but both in the ould Law, and also in the new Law, for to pay trullyche to God and holy Chirch the Tyth part of all manner of encrease that they winnen trullyche by the Grace of God, both with her travell, and alsoe with her craftes whatsoe they be truly gotten.' And then concludes all with the Curse it self, thus: 'And now by Authoritie aforesaid we Denounce all thos accursyd that are so founden gyuite, and all thos that maintaine hem in her Sins; or gyven hem hereto either help or counsell, soe they be departed froe God, and all holi Chirch: and that they have noe part of the Passyon of our Lord Jhesu Cryst, ne of noe Sacraments, ne no part of the Prayers among Christen Folk: But that they be accursed of God, and of the Chirch, froe the sole of her Foot to the crown of her hede, sleeping and waking, sitting and standing, and in all her Words, and in all her Werks; but if they have noe Grace of God to amend hem here in this Lyfe, for to dwell in the pain of Hell for ever withouten End: Fiat. Fiat. Doe to the Boke: Quench the Candles: Ring the Bell: Amen, Amen.' And then the Book is clapped together, the Candles blown out, and the Bells rung, with a most dreadful noise made by the Congregation present, bewailing the accursed persons concerned in that Black Doom pronounced against them."

Bema (*βῆμα*, tribunal), the name given to the bishop's throne which stood in the chancel of all ancient churches; the seats of the presbyters were known also by the same name; it was also applied to the ambo, or reading desk, and lastly to the entire sanctuary, including the bema proper, the altar, and all the other furniture of that sacred place. "Bema and ambo," says Bingham "have both the same original, from *ἀναβαίσιμα*, because they were places exalted above all the rest, and like the tribunals of judges, had an ascent by steps into them." Again he says, "though the bema be called the high and lofty throne by those who speak in a rhetorical strain, yet that is only meant comparatively in respect of the lower seats of presbyters; for otherwise it was a fault in any bishop to build himself a pompous and splendid throne, in imitation of the state and grandeur of the secular magistrates. This was one of the crimes which the council of Antioch in their synodical epistle against Paulus Samosatensis, laid to his charge, that he built himself a high and stately tribunal, not as a disciple of Christ, but as one of the rulers of the world. It was then the great care of the Christian Church, to observe a decorum in the

honours which she bestowed upon her bishops, that they might be such as would set them above contempt, but keep them below envy; make them venerable, but not minister to vanity or the outward pomp and ostentation of secular greatness."—See AMBO, CHURCH, CATHEDRAL.

Benedicite, or "the song of the three Hebrew children," is a canticle appointed by the rubric of the Church of England to be said or sung at the morning service, instead of the hymn *Te Deum*, whenever the minister may think fit. This hymn though not now to be found in any of the canonical books, was, nevertheless, quoted by Cyprian as part of the inspired Scriptures. It is a paraphrase of the forty-eighth psalm. In the *Book of Common Prayer* published under the sanction of Edward VI., it was ordered that the *Te Deum* should be said daily throughout the year, except in Lent, when the *Benedicite* was to be used. The minister had no choice according; to this appointment; but in the subsequent revision of the *Prayer Book*, the choice was left to the option of the minister to read the *Te Deum* or the *Benedicite*.

Benedictines, an order of monks called after St. Benedict, who, about the year 530, in the reign of Justinian, made a settlement at Subiaco in Italy, where in a short time he established no fewer than twelve monasteries or cenobies. From thence he removed to Monte Cassino, near Naples, and there founded another monastery, whence he propagated his order with unwearied devotion into surrounding countries. It appears from the rule of St. Benedict himself, that he did not contemplate creating a new order, nor that his followers should assume his name as their distinguishing appellation. He merely wrote seventy-three chapters of regulations for the Cenobites and Anchorets, which in his day were the only orders the Italian churches allowed. It is, nevertheless, remarkable, that for six hundred years after the publication of his rule, the greatest part of the European monks followed it, including the Carthusians, Cistercians, Cluniacks, Grandimontenses, Præmonstratenses, and several others. In short, Hospinian enumerates twenty-three orders that sprang from this illustrious Saint. In the twelfth century no fewer than 12,000 monasteries, which in the Middle Ages became the repositories of literature and science, were under this rule. The monks of St. Benedict inform us that he was so much given to self-mortification, he would often roll himself in a heap of briars to check any carnal desires that he found to arise within; and the following wonderful miracle wrought upon his account, is recorded by St. Gregory in his *Dial.*, lib. iii. When the Goths invaded Italy they came to his cell, and set fire to it. The fire blazed furiously all round him, but, like the three Hebrew children, he received no injury whatever. This so enraged his savage persecutors that they threw him into a burning hot oven, and

shut it close; but St. Benedict was found the next morning safe and unhurt, his flesh not being scorched nor his clothes singed. He died on the 21st March, 542. The Benedictines of the congregation of St. Maur have won to themselves immortal fame by their handsome editions of many of the fathers.

Benediction, the act, also the form, of praise or blessing. The benedictions, whether thanksgivings for mercies, or blessings invoked upon special occasions and on special subjects, in the ancient churches were numerous, and formed a very prominent and important part of public worship. Two or three examples may not be uninteresting: After the Lord's Prayer in the celebration of the Eucharist, the bishop pronounced this benediction upon the people,—“The peace of God be with you,” in order that with calmness and pious composure of soul they might commemorate the great act of man's redemption. At the conclusion of morning prayer, the deacon called on the congregation to bow their heads to receive the imposition of hands, or the bishop's benediction; the bishop then lifting his hands solemnly repeated the following prayer, or one of the same import: “O God, faithful and true, that showest mercy to thousands of them that love thee; who art the friend of the humble and defender of the poor; whose aid all things stand in need of, because all things serve thee: look down upon this thy people, *who bow their heads unto thee*, and bless them with thy spiritual benediction; keep them as the apple of thine eye; preserve them in piety and righteousness, and vouchsafe to bring them to eternal life, in Christ Jesus, thy beloved Son, with whom unto thee be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen.” The deacon then dismissed the people with these words, “Depart in peace.” Sometimes, too, their sermons were prefaced by short ejaculatory benedictions, as, “Blessed be the name of the Lord,” “Blessed be God,” “Blessed be God, who hath comforted your sorrowful souls, and established your wavering minds.” Though it is true that no one ritual obtained throughout all the churches, but every bishop adopted for himself such a form as he thought most convenient and edifying for his own congregation, yet in all both the prayers and benedictions were the same in substance down to the rise of Arrianism. At the ordination of presbyters a solemn benediction, or consecration prayer, was pronounced, which need not be quoted here at length; it concluded thus—“Fill thy servant with healing power and instructive discourse, that with meekness he may teach thy people, and serve thee sincerely with a pure mind and willing soul, and unblamably perform the sacred services for thy people, through Christ Jesus our Lord.” In the morning service of the Church of England the first benediction (see *Book of Common Prayer*) comes after the litany; it is in these words:

“The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.” “I must not forget to observe,” says Wheatly, “that this form is rather a prayer than a blessing, since there is no alteration either of person or posture prescribed to the minister, but he is directed to pronounce it kneeling, and to include himself as well as the people.” The second or final benediction at the conclusion of the service is taken chiefly from the words of Scripture; the first part of it from Phil. iv. 7, and the latter part being a paraphrase upon Num. vi. 24, 25., viz.: “The peace of God, which passeth all understanding, keep your heart and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.” In Presbyterian churches the words of the apostolic benediction, 2 Cor. xiii. 14, are usually employed at the close of public worship.

Benedictus (*blessed*), a hymn taken from Luke i. 63, appointed to be said or sung after the second lesson in the morning service of the Church of England, and so named from the first word of the hymn in the Latin Vulgate.

Benefice, in law, generally signifies any ecclesiastical preferment except a bishopric; and by stat. 13 Rich. II. benefices are divided into *elective* and *donative*, and so also the canon law considers them. According to more strict and proper acceptation, the term benefice is confined to rectories and vicarages. A benefice must be given for life, and not for a term of years. The word, as is stated above, is borrowed from the feudal system, having formerly been applied to the portions of land given by lords to their followers for service and maintenance, *ex mero beneficio*. Hence, as in the early Church the revenues of the clergy arose from the common stock distributed by the bishop to the ministers in his jurisdiction, the similarity of his superintendence to that of the fendal lord induced a corresponding similarity of language regarding it. Sometimes, indeed, benefices were conferred upon ecclesiastics by the lay lord, on the same tenure as he would have given them to his lay vassals; namely, that they should provide men, as occasion required, to serve in the wars. Respecting benefices in Scotland it was decreed by the parliament at Edinburgh, 1592, being the second act of the twelfth parliament of James VI:—“Our Sovereine Lord, considering the great abuses quhilkis ar laillie croppen in the Kirk, throw the misbehaviour of sik persones as ar provided to ecclesiastical functions, sik as parsonages and vicarages, within onie parochin, and thereafter neglecting their charge, ather leave their cure, or els committis sik crimes, fautes or enormities, that they are found worthe of the sentence of deprivation, ather before their awin Presbyterie, orelse before the Synodall or General

Assemblies; quihlk sentence is the lesse regarded be them, because albeit they be deprived of their function and cure within the kirk, zit they think they may bruik lawfullie the profites and rentes of their saidis benefices induring their liferentes, notwithstanding the said sentence of deprivation: Therefore our Sovereine Lord, with advise of the Estaites of this present Parliament, declairis, that all and quahatsunever sentences of deprivation, ather pronounced alreadie, or that happens to be pronounced hereafter, be onie Presbyterie, Synodall or General Assemblies, against onie parson or vicar within their jurisdiction, provided sen his Hienesse coronation; all parsones provided to parsonages and vicarages, quaha hes voit in Parliament, Secreitt Councell and Session, or provided thereto of auld, before the Kingis coronation, (and Maister George Young, Archdeane of Saint Andrew's being speciallie excepted), is and sall be repute in all judgments ane just cause to seclude the parson before provided, and then deprived, from all profites, commodities, rentes, and dewties of the said parsonage and vicarage, or benefice of cure, and that ather bee way of action, exception, or reply: And that the said sentence of deprivation sall bee ane sufficient cause to make the said benefice to vaik thereby. And the said sentence being extracted, presented to the patrone, the said patrone sall be bound to present ane qualified person of new to the kirk within the space of sex months thereafter: And gif he failzie to do the same, the said patrone sall tme the richt of presentation for that time allanerlie; and the richt of presentation to be devolved in the hands of the Presbyterie within the quihlk the benefice lies, to the effect that they may dispone the same, and give collation thereof to sik ane qualified person as they sall think expedient. Providing always, in case the Presbyterie refusis to admitt onie qualified minister presented to them be the patrone, it sall be lauchful to the patrone to reiteine the hail frutes of the said benefice in his awin hands. And further, his Hienesse and Estaites foresaidis declairis, that the deprivation already pronounced, or to be pronounced, by onie Presbyterie, Synodall, or General Assemblies, against onie of the parsones or vicars foresaidis, sall na wayes hurt or be prejudicial to onie tackes lawfully set be that person deprived before his deprivation, to quahatsunever persones."

Benefices are either simple or sacerdotal: *simple*, those which involve no higher obligation than the reading of prayers, chanting of anthems, &c.—such are canonries and chaplainries; *sacerdotal*, those which include the care of souls, such as rectories and vicarages. A benefice may become void *de jure* when its possessor is proved guilty of heresy or simony—crimes which disqualify a clergyman for retaining a benefice. But should the incumbent resign or die, the benefice becomes void *de facto*. It may also become void when, *by the sentence of the*

judge, a holder of a benefice is declared guilty of immorality, or some offence against the state.—See **ADVOWSON**, **PATRONAGE**.

Beneficiary, one who has the disposal of benefices in the Established Church. He is not the proprietor of the revenues accruing from those benefices, but the administrator of them.

Benefit of Clergy.—See **CLERGY**.

Bereans, a small and diminishing party of religionists in Scotland, followers of a Mr. Barclay, who, in 1773, left the Church of Scotland because he had not been presented to the parish of Fettercairn, though the people were unanimously in his favour. His views, and those of his followers, are extreme on many points, and they took the name of Bereans, from Acts, xvii. 11., naming themselves after the intelligent and conscientious Jews of an eastern city. They deny natural theology, in spite of the apostle's assertion (Rom. i. 19, 20), and they hold assurance to be of the essence of faith, which is simple credence of the truth, though to make salvation depend on assurance is to say, that it depends not on my belief in Christ, but on my belief that I do believe in Christ. The entire book of Psalms they regard and interpret as solely referring to Christ, and reckon it a perversion to apply any psalm to individual spiritual experience. In other matters they do not differ to any great extent from other evangelical communities.

Berengarians, followers in the eleventh century of Berengarius (Berengar, Archdeacon of Angers), who opposed the doctrine of transubstantiation, and thereby brought upon himself a variety of troubles. He recanted, in appearance, his views more than once, for fear of the penalty of heresy. He revived the doctrine of Scotus that the bread and wine still remain in themselves symbols after consecration, though they are something more to the believer.

Bernardins, an order of monks, not founded, but reformed by St. Bernard. Their origin dates from the twelfth century, and they do not differ much from the Cistercians.—See **CISTERCIANS**.

Bethlehemites, a company of English monks that arose in the thirteenth century, of whom little is known. They wore a red star with five rays, in memory of the star of Bethlehem, and had a settlement at Cambridge. Another order of the same name was founded in the island of Teneriffe, which has forty houses, principally in the Canary Isles, and they are also to be found in the Spanish West Indies.

Bible, *Βίβλος*, is an Egyptian plant, of which a material for writing upon was made. *Bible* is now specially applied to the Holy Scriptures, but Chaucer furnishes usages of the word as applied to any book.

Bible is applied by Christians, by pre-eminence, to the collection of sacred writings, or the Holy Scriptures of the Old and New Testa-

ment, as being the "Book," the "Book of Books," from its superiority to all other books. By the Jews the Bible (that is the Old Testament, which, only, they acknowledge to be divinely inspired) is called *mikrah*, that is, the *lesson* or *lecture*. The list of books contained in the Bible is called the canon of Scripture. Those books which are contained in the list or catalogue to which the name of canon has been appropriated, are termed *canonical*, by way of distinction from others, which are called deuterocanonical, or apocryphal; and which are either not acknowledged as divine books, or are rejected as spurious, for the reasons already stated in the article ΑΡΟΚΡΥΦΑ. This sacred volume is that on which the Jewish and the Christian religions are founded, and the present article will contain a sketch of the literary history of the Bible, or an account of its canon and divisions—manuscripts and printed editions—versions, ancient and modern—and of polyglot Bibles, or editions of the Bible accompanied by several versions.

I. *History of the Canon of the Hebrew Bible: Its Divisions.*—The Hebrew Bible, or Old Testament, comprises those books which were written previously to the birth of Jesus Christ. With the exception of a few Chaldee words (occasionally inserted in the historical and prophetic writings after the Israelites became acquainted with the Babylonians), and also of a few passages in Chaldee, occurring in Jer. x. 11, Dan. ii. 4, to the end of ch. vii., and Ezra iv. 8, to vi. 19, and vii. 12–17, these books are written in the Hebrew language. The first canon or collection of them was made by the Jews; but by whom it is now impossible to ascertain. It is, however, certain that the five books of Moses, called the Pentateuch, were collected into one body within a short time after the death of the Hebrew legislator; because the book of Deuteronomy, which, in effect, is an abridgment and recapitulation of the other four books, was deposited in the tabernacle, near the ark, agreeably to the command he gave to the Levites (Dent. xxxi. 24, 26). Here it was kept, not only while the Israelites remained in the wilderness, but afterwards, when they were settled in the land of Canaan. To the same sanctuary were consigned, as they were successively produced, the other sacred books which were written before the building of the temple at Jerusalem; and, after the completion of that edifice, Solomon directed that these books should be removed into it; and also that the future compositions of inspired men should be secured in the same holy place. We may therefore conclude that the respective works of Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Isaiah, Jeremiah, Habakkuk, and Obadiah (all of whom flourished before the Babylonish captivity), were regularly deposited in the temple. On the capture of Jerusalem by Nebuchadnezzar, and the consequent destruction of the temple, the auto-

graphs of the sacred books are supposed to have perished; although some learned men have conjectured that they were preserved, because it does not appear that the conqueror evinced any particular enmity against the Jewish religion; and in the account of the sacred things carried to Babylon (2 Kings xxv., 2 Chron. xxxvi., Jer. lii.) no mention is made of the sacred books. If, however, they were destroyed with the temple, it is certain that there were at that time numerous copies of them; and we cannot doubt but that some of these copies were carried by the Jews to Babylon. For—not to insist upon the known reverence of that people for the Hebrew Scriptures, which moreover were too much dispersed to render it credible that all the copies were lost—we find the prophet Daniel, when in captivity, referring to the law as then existing (Dan. ix. 11, 13), and also (ix. 2) expressly mentioning the predictions of Jeremiah, which he could not have done if he had never seen them. On the rebuilding, or rather on the finishing of the temple, in the sixth year of the reign of Darius, the Jewish worship and sacrifices were fully re-established by Ezra, according "as it is written in the law of Moses" (Ezra vi. 18), which would have been impracticable if Ezra had not been in actual possession, either of the original manuscript of the law, or of a copy so well authenticated as to leave no doubt of its accuracy in the minds of the people. But that which still more clearly proves that the Jews must have had transcripts of the sacred writings during, as well as subsequent to, the Babylonish captivity, is the fact, that when the people requested Ezra to produce the law of Moses (Neh. viii. 1), they did not entreat him to get it dictated *anew* to them, but to "bring" forth "the book of the law of Moses, which the Lord had commanded to Israel." About fifty years after the rebuilding of the temple and the re-establishment of the Jewish religion, it is generally admitted that the canon of the Old Testament was settled; but by whom this great work was accomplished, is a question on which there is a considerable difference of opinion. On the one hand, it is contended that it could not have been done by Ezra himself; because, though he has related his zealous efforts in restoring the law and worship enjoined to the Jews, yet respecting the settlement of the canon he is totally silent; and the silence of Nehemiah, who has recorded the pious labours of Ezra, as well as of Josephus, who is diffuse in his encomiums on him, has further been urged as a presumptive argument that he could not have collected the Jewish writings. But to these hypothetical reasonings we may oppose the constant tradition of the Jewish Church—uncontradicted both by their enemies and by Christians—that Ezra, with the assistance of the members of the great synagoga (among whom were the prophets Haggai, Zecha-

riah, and Malachi), collected as many copies of the sacred writings as he could find, and from them set forth a correct edition of the canon of the Old Testament, with the exception of his own writings, the prophecy of Malachi, and the book of Nehemiah, which were subsequently annexed to the canon by Simon the Just, the last of the great synagogue. In this Esdrine text, the errors of former copyists were corrected; and Ezra added in several places, throughout the books of this edition, whatever appeared necessary to illustrate, correct, or complete them. Whether Ezra's own copy of the Hebrew Scriptures perished in the pillage of the temple by Antiochus Epiphanes is a question that cannot now be ascertained: nor is it material, since we know that Judas Maccabæus repaired the temple, and replaced everything requisite for the performance of divine worship (1 Macc. iv. 36-59), which included a correct copy of the Scriptures, if not that of Ezra himself. This copy remained in the temple until the destruction of Jerusalem and the subversion of the Jewish polity by the Romans under Titus, when it was carried in triumph to Rome, among the other spoils which had been taken at Jerusalem (Prideaux's *Connection*, part i., book v., sub anno 446; Josephus, *de Bell. Jud.*, lib. vii., ch. v., sec. 5; Horne's *Introduction to the Critical Study of the Scriptures*, vol. ii., part i., ch. ii., sect. 1). Thus, while the Jewish polity continued, and for nearly five hundred years after the time of Ezra, a complete and faultless copy of the Hebrew canon was kept in the temple at Jerusalem, with which all others might be compared. And it is worthy of remark, that although Jesus Christ frequently reprovèd the rulers and teachers of the Jews for their erroneous and false doctrines, yet he never accused them of any corruption in their written law or other sacred books. And St. Paul reckons it among the privileges of the Jews, that "unto them were committed the oracles of God" (Rom. iii. 2), without intimating or insinuating that they had been unfaithful to their trust. After the final destruction of Jerusalem by the Romans, there was no established standard of the Hebrew Scriptures; but, from that time, the dispersion of the Jews into all countries, and the numerous converts to Christianity, became a double security for the preservation of a volume held equally sacred by Jews and Christians, and to which both constantly referred as to the written Word of God. Though they differed in the interpretation of these books, they never disputed the validity of the text in any material point.

The various books of the Hebrew Scriptures were divided by Ezra into three parts or classes, viz., the *Law*, the *Prophets*, and the *Cetubim* (or *Hagiographa*), that is, the Holy Writings. This division obtained in the time of Jesus Christ (Luke xxiv. 44), and is also noticed by Josephus (*contr. Apion.*, lib. i., sec.

8) in the following terms, though he does not enumerate the several books:—"We have," he says, "only twenty-two books, which comprehend the history of all former ages, and are justly regarded as divine. Five of them proceed from Moses; they include as well the laws, as an account of the creation of man, extending to the time of his (Moses) death. This period comprises nearly three thousand years. From the death of Moses to that of Artaxerxes, who was King of Persia after Xerxes, the prophets who succeeded Moses committed to writing, in thirteen books, what was done in their days. The remaining four books contain hymns to God (the Psalms), and instructions of life for man."—I. The *Law* contained the five books of Moses, viz.—1. Genesis, 2. Exodus, 3. Leviticus, 4. Numbers, and 5. Deuteronomy. It is not known when the writings of the Jewish legislator were divided into five books; but, as the titles of them are evidently of Greek origin, it is not improbable that they were prefixed to the several books by the authors of the Greek version, now generally known by the appellation of the Septuagint.—II. The writings of the *Prophets* comprised—1. Joshua, 2. Judges and Ruth, 3. 1 and 2 Samuel, 4. 1 and 2 Kings, 5. 1 and 2 Chronicles, 6. Isaiah, 7. Jeremiah and Lamentations, 8. Ezekiel, 9. Daniel, 10. The twelve Minor Prophets, 11. Ezra, 12. Nehemiah, and 13. Esther.—III. The *Cetubim*, or Holy Writings, contained—1. The Psalms, 2. The Proverbs, 3. Ecclesiastes, and 4. The Song of Solomon. The sacred books were thus divided, that they might be reduced to the number of letters in the Hebrew alphabet, which amounts to twenty-two: at present the Jews reckon twenty-four books in their canon of Scripture. In this last division, the *Law* stands as before; and the *Prophets* are divided into the *former* and *latter* prophets, with regard to the time when they respectively flourished. The former prophets contain the books of Joshua, Judges, and 1 and 2 Samuel, and 1 and 2 Kings; the two last being each considered as one book. The latter prophets comprise the writings of Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets, whose books are reckoned as one. The reason why Moses is not included among the prophets is, because in eminence and dignity, he so far surpassed all those who came after him that they were not accounted worthy to be placed on a level with him; and the books of Joshua and Judges are reckoned among the prophetic books, because they are generally supposed to have been written by the prophet Samuel. The *Cetubim*, or *Hagiographa*, consist of the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah (reckoned as one), and 1 and 2 Chronicles, which also are reckoned as one. In the modern copies of the Hebrew Scriptures, the Song of Solomon, Ruth, Lament-

ations, Ecclesiastes, and Esther, are placed immediately after the Pentateuch, under the name of the five *Megilloth*, or volumes. This order, however, is not always observed; but the variations from it are unimportant (Leusden, *Philologus Hebræus*, diss. ii.; Bp. Cosins' *Scholastical History of the Canon*, ch. ii.) The order of the books of the Old Testament, as they are arranged in the editions of the Latin Vulgate version, according to the decree of the council of Trent (*Sess. iv.*), is as follows:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth; four books of Kings—that is, 1 Samuel or 1 Kings, 2 Samuel or 2 Kings, 1 Kings, otherwise called 3 Kings, 2 Kings, otherwise called 4 Kings; 1 Esdras (as this book is termed in the Septuagint and Vulgate versions) or Ezra; 2 Esdras, or as we denominate it, Nehemiah; *Tobit, *Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, *The Book of Wisdom, *Ecclesiasticus, Isaiah, Jeremiah and *Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Nahum (which book in our editions is placed immediately after Micah, and before Habakkuk), Jonah (which we place immediately after Obadiah), Micah, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, *1 Maccabees, and *2 Maccabees. Those books to which asterisks are prefixed are deservedly rejected by Protestants as apocryphal.

The Pentateuch was anciently divided, by the Jews, into fifty or fifty-four *Paraschioth*, or larger sections, according as their year is simple or intercalary, one of which is still read in the synagogue every Sabbath day. Many of the Jews suppose this division to have been appointed by Moses; but it is by others attributed, and with greater probability, to Ezra. These paraschioth were further subdivided into smaller sections, termed *Siderim*, or orders. Until the persecution of Antiochus Epiphanes the Jews read only the law; but the reading of it being then prohibited, they substituted for it fifty-four *Haphtaroth*, or sections from the prophets. Subsequently, however, when the reading of the law was restored by the Maccabees, the section which had been read from the law was used for the first, and that from the prophets, for the second lesson. These sections were also divided into *Pesukim*, or verses, which have likewise been ascribed to Ezra; but, if not contrived by him, it appears that this subdivision was introduced not long after his death: it was probably intended for the use of the Targumists or Chaldee interpreters. After the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be spoken, and the Chaldee became the vernacular tongue, it was usual to read the law, first in the original Hebrew, and afterwards to interpret it to the people in the Chaldee dialect. For the purpose of exposition, therefore, these shorter periods were very convenient. It is worthy of remark, that the same practice

exists, at the present time, among the Karaite Jews, at Simpheropol, in Crim-Tartary, where the Tartar translation is read after the Hebrew text.

The divisions of the Old Testament which now generally obtain among biblical critics are four in number, viz., 1. The *Pentateuch*, or five books of Moses; 2. The *Historical Books*, comprising Joshua to Esther inclusive; 3. The *Doctrinal or Poetical Books* of Job, Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon; and 4. The *Prophetical Books* of Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, and the twelve Minor Prophets. These are severally divided into chapters and verses, to facilitate reference, and not primarily with a view to any natural division of the multifarious subjects which they embrace; but by whom these divisions were originally made, is a question concerning which there exists a considerable difference of opinion. That they are comparatively a modern invention, is evident from their being utterly unknown to the ancient Christians, whose Greek Bibles had *Τίτλοι* (*titles*) and *Κεφάλαια* (*heads*); but the intent of these was rather to point out the sum or contents of the text, than to divide the various books. They also differed greatly from the present chapters; many of them containing only a few verses, and some of them not more than one. The invention of chapters has, by some, been ascribed to Lanfranc, who was Archbishop of Canterbury in the reigns of William the Conqueror and William II.; while others attribute it to Stephen Langton, who was Archbishop of the same see in the reigns of John and Henry III. But the real author of this division was Cardinal Hugo de Sancto Caro, or Hugues de Saint Cher, who flourished about the middle of the thirteenth century, and wrote a celebrated commentary on the Scriptures. Having projected a concordance to the Latin Vulgate version, by which any passage may be found, he divided the entire Bible into chapters, which are the same we now have: these chapters he subdivided into smaller portions, which he distinguished by the letters A. B. C. D. E. F. and G., which are placed in the margin at equal distances from each other, according to the length of the chapters. The facility of reference thus afforded by Hugo's divisions having become known to Rabbi Mordecai Nathan (or Isaac Nathan, as he is sometimes called), a celebrated Jewish teacher in the fifteenth century, he undertook a similar concordance for the Hebrew Scriptures; but, instead of the marginal letters of Hugo, he marked every fifth verse with a Hebrew numeral, thus א 1. 7 5. &c., retaining, however, the cardinal's divisions into chapters. This concordance of Rabbi Nathan was commenced A. D. 1438, and finished in 1445. The introduction of figures into the printed copies of the Hebrew Bible commenced in the edition of the Pentateuch, Megilloth, and Haphtaroth,

printed at Sabioneta, in Italy, in 1557; in which every fifth verse is marked with a Hebrew numeral. Each verse of the Hebrew text is marked with an Arabic numeral in the Antwerp Polyglot, printed in 1569. Athias, a Jew of Amsterdam, in his celebrated edition of the Hebrew Bible, printed in 1661, and again in 1667, also marked every verse with the figures in common use, except those which had been previously marked in the Sabioneta edition with Hebrew letters, in the manner in which they at present appear in Hebrew Bibles. By rejecting these Hebrew numerals, and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked (Horne's *Introductio to the Critical Study of the Scriptures*, vol. ii., part i., ch. ii., sect. 2).

II. *Manuscripts and Printed Editions of the Hebrew Bible.*—Hebrew Bibles are either manuscript or printed. The manuscripts have been divided into two classes, viz., autographs, or those written by the sacred authors themselves, which have long since perished; and apographs, or copies made from the originals, and multiplied by repeated transcription, which vary in value according to their antiquity. The manuscripts still extant are either in the form of rolls, which are used in the synagogues, or square, which are used by private individuals. The law of Moses being held in the profoundest veneration by the Jews, various regulations have been made, from time to time, for the guidance of the transcribers, who were obliged to conform to them in copying the rolls destined for the use of the synagogue. The date of these regulations is not known; but they are long posterior to the Talmud; and though many of them are the most ridiculous and useless that can well be conceived, yet the religious observance of them, which has continued for many centuries, has certainly contributed in a great degree to preserve the purity of the Pentateuch. The following are a few of the principal of these regulations:—The copies of the law must be transcribed from ancient manuscripts of approved character only, with pure ink, on parchment prepared from the hide of a clean animal, for this express purpose, by a Jew, and fastened together by the strings of clean animals. Every skin must contain a certain number of columns of prescribed length and breadth, each column comprising a given number of lines and words. No word must be written by heart or with points, or without being first orally pronounced by the copyist; the name of God is not to be written but with the utmost devotion and attention, and previously to writing it, the pen must be washed. The want, or the redundancy, of a single letter, the writing of prose as verse, or verse as prose, respectively, vitiates a manuscript; and when a copy has been completed, it must be examined and corrected within thirty days after the writing has been finished, in

order to determine whether it is to be approved or rejected. These rules, it is said, are observed to the present day by the persons who transcribe the sacred writings for the use of the synagogue. The square manuscripts, which are in private use, are written either on vellum or on paper, of various sizes. Those which are copied on paper are considered as being the most modern; and, if written in the rabbinical Hebrew character, are invariably of recent date. The best manuscripts are those copied by the Jews of Spain, which are written in beautiful characters, like those in the Hebrew Bibles printed by Bomberg, Stephens, and Plantin. The manuscripts transcribed by the Jews of Germany are less exact and beautiful; the characters in which they are written resemble those of the editions of Munster and Gryphius. The manuscripts of the Italian Jews hold a middle place between these two classes. The pages, in all of them, are usually divided into three columns of various lengths; and the initial letters are frequently illuminated and ornamented with gold. In many manuscripts the Masora is added; what is called the *larger Masora* being placed above and below the columns of the text, and the *smaller Masora* being inserted in the blank spaces between the columns.

The Masora is a system of critical notation, designed to mark how tradition taught the true reading of the Hebrew Scriptures. The text of the sacred books, it may be proper to remark, was originally written without any breaks or divisions into chapters and verses, or even into words; so that a whole book, as written in the ancient manner, was in fact but one continued word. The Hebrew books having undergone an infinite number of alterations by successive transcriptions, during the lapse of ages (whence various readings had arisen), the Jews had recourse to a canon, which they judged to be infallible, in order to fix and ascertain the reading of the Hebrew text; and this rule they called *Masora*, or tradition, as if this critique were nothing but a tradition which they had received from their ancestors. Some, indeed, have ascribed this system of notation to Moses; others, to Ezra and the members of the great synagogue, and their successors, after the restoration of the temple-worship on the death of Antiochus Epiphanes. Other dates and persons have been assigned; but the most probable opinion is that of Bishop Marsh, who observes that the Masora cannot be dated higher than the fourth or fifth century. The Masoretic notes and criticisms are the most stupendous monument of minute and persevering labour, in the whole history of literature; they relate to the books, verses, words, letters, vowels, points, and accents. The *Masorites* or *Masorets* (as the Jewish literati who invented this system were called), with a reverential—not to say super-

stitious—attention, of which history does not furnish an instance that can be compared with it, counted all the verses, words, and letters of all the twenty-four books of the Old Testament, and of each of those twenty-four books, and of every section of each book, and of all its subdivisions. The Masorites were the first who distinguished the books and sections of books into verses. They marked the number of the verses, and of the words and letters in each verse, and placed the amount at the end of each, in numeral letters, or in some symbolical word formed out of them; and they also marked the middle verse of each book. Further, they noted the verses where something was supposed to be forgotten; the words which they believed to be changed; the letters which they deemed to be superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; how often the same word is found at the beginning, middle, or end of a verse, the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced, and what are inverted, together with such as hang perpendicular; and they took the number of each; for the Jews cherish their sacred books with such reverence that they make scruple of changing the situation of a letter which is evidently misplaced, supposing that some mystery has occasioned the alteration. They have likewise reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures, (Walton, *Prolegomena*, c. viii.) Such is the celebrated Masora of the Jews. At first it did not accompany the text; afterwards the greatest part of it was written in the margin. In order to comprise it within the margin, it became necessary to abridge the work itself: this abridgment was called the *little Masora*, *Masora parva*; but, being found too short, a more copious abridgment was inserted, which was distinguished by the appellation of the *great Masora*, *Masora magna*. The omitted parts were added at the end of the text, and called the *final Masora*, *Masora finalis*. There is another invention ascribed to the Masorites, which it is proper to notice in this place. In Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the *Ketib*, that is, written, and the latter, *Keri*, that is, read or reading, as if to intimate, write in this manner, but read in that manner. For instance, when they meet with certain words, they substitute others; thus, instead of the name Jehovah (which, expressing the being, the essence, and the eternity of the Deity, the Jews consider a word too sacred for human utterance), they sub-

stitute Adonai, which is expressive not of God but of Lord. And, in lieu of terms not strictly consistent with decency, they pronounce others less indelicate, or more agreeable to their ideas of propriety. (Walton, *ut supra*; Whittaker's *Inquiry into the Interpretation of the Hebrew Scriptures*, p. 114-178).

Concerning the value of the Masoretic system of notation, biblical critics are greatly divided in opinion. While some have commended the undertaking, and have considered it as an admirable invention for preserving the purity of the sacred text, and for putting a stop to the arbitrary and unbounded licentiousness and rashness of transcribers and critics, others have altogether censured the design, suspecting that the Masorites corrupted the purity of the text, by substituting for the ancient and true reading of their forefathers another reading more favourable to their prejudices, and more opposite to Christianity, whose testimonies and proofs they were desirous of weakening as much as possible. Without adopting either of these extremes, Bishop Marsh observes that the text itself, as regulated by the learned Jews of Tiberias, was probably the result of a collation of manuscripts. But as those Hebrew critics were cautious of introducing too many corrections into the text, they noted in the margins of their manuscripts, or in their critical collations, such various readings derived from other manuscripts, either by themselves or by their predecessors, as appeared to be worthy of attention. This, he is of opinion, is the real origin of those marginal or Masoretic readings which we find in many editions of the Hebrew Bible. But the propensity of the later Jews to seek mystical meanings in the plainest facts, gradually induced the belief, that both textual and marginal readings proceeded from the sacred writers themselves; and that the latter were transmitted to posterity by oral tradition, as conveying some mysterious application of the written words; they were regarded, therefore, as materials not of criticism but of interpretation. The same eminent critic further remarks, that, notwithstanding all the care of the Masorites to preserve the sacred text without variations, "if their success has not been complete, either in establishing or preserving the Hebrew text, they have been guilty of the only fault which is common to every human effort" (Bp. Marsh's *Lectures on Divinity*, part ii., lect. x., p. 84, 98).

Though any *designed* corruption of the Hebrew Scriptures was utterly impracticable, and was, indeed, never suspected, yet the carelessness and inadvertence of transcribers, during the long series of many hundred years, would unavoidably cause very many mistakes. It was not, however, until the seventeenth century that any extensive collation of Hebrew manuscripts was made. This was owing to the notion (founded

on the bold assertions of the rabbins, which were implicitly credited by the Christians,) which had been formed of the absolute integrity of the sacred text, in consequence of its supposed preservation from error by the Masora. The first critic that impugned this notion was Johannes Morinus, a priest of the Oratory at Paris, who, in the first volume of his *Exercitationes Biblicæ de Hebræi Græcique Textus sinceritate*, published in 1633, laboured to show that the Hebrew Bible has descended to posterity in a very imperfect state; not that the Jews had wilfully corrupted the sacred writings, but that they had transcribed them so negligently as to have lost in very numerous instances the original and genuine text. Morinus was soon after followed by Louis Cappel, Hebrew Professor at the French Protestant University of Saumur, whose *Critica Sacra* was first published at Paris in 1650. In this work he was led to question the general integrity of the text, from the difference which he observed between the Hebrew text and the version of the Septuagint, and between the Hebrew and the Samaritan Pentateuch; from the manifest and palpable corruptions which he thought he saw in the text itself; and from the many reasons which led him to suppose that the vowel points and the Masora were both a modern and an useless invention. The principles of Cappel were adopted by Bishop Walton, in his *Prolegomena* to the London Polyglot, in which that learned prelate acknowledged the necessity of forming a critical apparatus, for the purpose of obtaining a more correct text of the Hebrew Bible, and materially contributed to it by his own exertions. At length, the necessity of a collation of Hebrew manuscripts began to be generally acknowledged; and some attempts to that purpose were made by subsequent editors of the Hebrew Bible, viz., by Rabbi Joseph Athias, in his celebrated edition of the Hebrew Scriptures, printed at Amsterdam in 1661, and again in 1667; by Jablonski, in his edition printed at Berlin in 1699; by Van der Hooght, at Amsterdam, in 1705; by Opitz, at Kiel, in 1709; by J. H. Michaelis, at Halle, in 1720; and by Houbigant, at Paris, in 1753. Of these editions some notice will be found in the course of this article. The manuscripts thus collated were examined with the same attention, the various readings of them were discussed with the same freedom, and their respective merits ascertained by the same rules of criticism as had been previously applied in respect to manuscripts of profane authors. But all preceding collations of manuscripts were surpassed by that of Dr. Kennicott, who, in 1753, published at Oxford his *First Dissertation on the state of the printed Hebrew text*, in which he endeavoured to show the necessity of the same extensive collation of Hebrew manuscripts as had already been undertaken of the Greek manuscripts of the New Testament; and, in support of his opinion, he exhibited a specimen of various

readings from seventy Hebrew manuscripts preserved in the Bodleian library. In 1759 he published his *Second Dissertation on the state of the printed Hebrew text*, in which he also replied to the objections which had been made to his *First Dissertation*. The utility of the proposed collation being then very generally admitted, a very liberal subscription was made (amounting nearly to £10,000), in order to defray the expense of collation. Various persons were employed both at home and abroad; but of the foreign literati the principal was Professor Bruns, of the university of Helmstadt, who not only collated Hebrew manuscripts in Germany, but travelled for that purpose into Italy and Switzerland. The business of collation occupied from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually an account of the progress made. The arranging and digesting of the materials thus acquired necessarily occupied several succeeding years. The variations, contained in nearly seven hundred bundles of papers, being at length digested, and the whole, when put together, being corrected by the original collations, and then fairly transcribed into thirty folio volumes, the work was put to press in 1773. In 1776 the first volume of Dr. Kennicott's edition of the Hebrew Bible was delivered to the public, and in 1780 the second volume. Extensive as Dr. Kennicott's collections were, a copious gleaning remained for the researches of John Bernard de Rossi, Professor of Divinity and Oriental Languages in the Royal Academy of Parma; the result of whose collations was given to the public between the years 1784-1788, 1799. The total number of *codices* collated by or for Dr. Kennicott, for his edition of the Hebrew Bible, is six hundred and ninety-four. Of these, "six hundred and thirty-four are manuscripts; forty-three are printed editions; and the remaining seventeen are copies of the Talmud, Rabbinical works, collections of various readings. Of the manuscripts collated by Dr. Kennicott and his coadjutor, M. Bruns, some were collated throughout, others only in select passages. The synagogue-rolls being generally written in conformity with the same standard, it was seldom deemed necessary to do more than collate them in a few passages." The total number of manuscripts and editions collated by De Rossi amounts to twelve hundred. Of these, six hundred and ninety-one are manuscripts; and three hundred and thirty-three printed editions were in his own library, and one hundred and thirty-four manuscripts, and forty-two printed editions were in foreign libraries. Of the immense mass of various readings which the collations of these eminent critics exhibit, multitudes are insignificant, consisting frequently of the omission or addition of a single letter in a word, &c. But they are not on that account useless; for they all contribute powerfully to ascertain and establish—instead of invalidating—the authenticity and integrity of

the sacred text, in matters of the greatest importance; as all the manuscripts, notwithstanding the diversity of their dates, and of the places where they were transcribed, agree in that which constitutes the proper essence and substance of divine revelation, viz., its doctrines, moral precepts, and historical relations, (Kennicott, *Dissertatio Generalis*; De Rossi, *Prolegomena ad Var. Lect.*)

The printed editions of the Hebrew Bible are very numerous. The following are those most worthy of attention, either from their rarity or their intrinsic value:—The first printed Hebrew book is an edition of the Psalter, supposed to be printed about the year 1477. It is of extreme rarity, and is printed with a square Hebrew type, approaching to that of the German Jews. The text is without points, except in the first four psalms, which are clumsily pointed. The commentary of Rabbi Kimchi is subjoined to each verse of the text, in the rabbinical Hebrew character, and is much more complete than in subsequent editions, as it contains all those passages which were afterwards omitted as being hostile to Christianity. At Soncino, in the duchy of Milan, the Pentateuch was printed in 1482. It was followed by the Greater Prophets in 1484, and the Lesser Prophets in 1486. The Hagiographa was printed at Naples in 1487: a copy of it on vellum, in two folio volumes, is in the library of Eton College. The first edition of the *entire* Hebrew Bible appeared at Soncino in 1488: it is at present so scarce that only nine copies of it are known to be in existence, one of which is in the library of Exeter College, and another in the Bodleian library, Oxford. This edition, and that of the Psalter above noticed, are considered as equal in value to manuscripts. The next edition of the whole Hebrew Bible was published in 1494 at Brescia, and is remarkable for being the edition from which Luther made his German translation of the Old Testament. The Brescian edition was the basis of the Complutensian (forming part of the celebrated *Complutensian Polyglot*), printed in 1517, and described in the sequel of this article. In 1518 Daniel Bomberg published at Venice two editions of the Hebrew Bible, the one in quarto, the other in large folio: the latter was edited by Felix Pratensis, and, as it contains the Hebrew text, accompanied with the Masora, it is called Bomberg's *first* rabbinical Bible. The second edition of it, which is more correct, was printed also at Venice, in 1525, 1526, under the direction of Rabbi Jacob Ben Chajim, who pointed the text according to the Masoretic system. The Brescian edition of 1494 was likewise the basis of Daniel Bomberg's Hebrew Bible, printed at Venice in 1521, and of Sebastian Munster's edition in Hebrew and Latin, printed at Basil in 1534-5, and of his second edition in Hebrew only, but accompanied with parts of the Masora and various critical annotations, and which was

finished in the following year. The Complutensian is the basis of the Hebrew text in the Antwerp (1572) and Paris (1641) Polyglot Bibles; and Bomberg's *second* rabbinical Bible is the basis of all the modern pointed copies. In the years 1539-1544 Robert Stephens printed his edition of the Hebrew Bible, in four quarto volumes; and in 1544-1546, his very beautifully printed edition, in seven volumes sixteenmo. In 1587 was printed at Hamburgh the edition of Elias Hutter, in large characters. In 1611 the celebrated Hebraist, John Buxtorf, printed at Basil his octavo edition; and in 1618, 1619, he published his great rabbinical Bible, which, on account of the additional matter comprised in it, is held in great esteem by Hebrew scholars. It contains the commentaries of the celebrated Jewish rabbins, Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadiah Haggao: an appendix is subjoined, containing, besides the Jerusalem Targum, which is pointed by Buxtorf (who also corrected and amended the great Masora), together with the various lections of the Rabbis Ben Asher and Ben Naphtali. The Tiberias, which Buxtorf published in 1620, was intended to illustrate the Masora and other additions to his great Bible. In 1635 Manassch Ben Israel printed a quarto Hebrew Bible at Amsterdam, in two volumes. It is said to be very correct. In 1657 was published, under the superintendence of the eminently learned Bishop Walton, the London Polyglot Bible (described in the sequel of this article), in which the Hebrew text is printed masoretically, almost in absolute agreement with the many preceding editions, and with the latest manuscripts. The celebrated edition, executed by Joseph Athias, a Jewish printer at Amsterdam, was published in 1661, and again in 1667: the first of these octavo editions is the most beautiful, but the second is said to be the most correct. The text of these editions was founded both on manuscripts and printed editions. The edition of Jablonski, a learned clergyman of the Lutheran church, appeared at Berlin in 1699, in large octavo. The eminent critic, De Rossi, considers this to be one of the most correct editions of the Hebrew Bible. In his preface, Jablonski gave some very valuable remarks on the origin of the mistakes of transcribers; and, having announced the existence of various readings, he pointed out the means of correcting them by the collation of manuscripts, which he strenuously recommended. He chiefly followed the text of the edition of 1667, and confined his corrections principally to the vowel points and accents. In 1705 was printed at Amsterdam the edition of Everard Van der Hooght, well known for its typographical beauty and its convenience for common use. The Hebrew text is that of Athias's second edition, with marginal notes, pointing out the contents of each section: the characters, especially the vowel points, are uncommonly clear and distinct. Van der Hooght's

Hebrew text was accurately reprinted at Leipzig, in 1831, under the editorship of Dr. Augustus Hahn, which has since been repeatedly printed in octavo and duodecimo. The reprint of Van der Hooght's text at London, in two octavo volumes, in 1811-12, under the editorship of Mr. Frey, is far from being correct; but the stereotype editions executed at London in 1822, and again in 1828, are every way superior, in point of beauty as well as of accuracy. In preparing the edition of 1811 for the press, the editor (Mr. Judah D'Allemand) states that he discovered not fewer than two hundred errata in Van der Hooght's edition; which have been carefully corrected. In addition to his previous labours, every page was revised four times, after the stereotype plates were cast, by scholars conversant in the Hebrew language. Van der Hooght's summaries of the contents of each chapter are omitted, to diminish the price of the book. The Masoretic notes and various readings are very neatly and clearly exhibited at the foot of each page.—In 1709, Professor Opitz, at Kiel, published a Hebrew Bible, for which he collated both printed editions and manuscripts; and in 1720 John Henry Michaelis published a Hebrew Bible, for which he collated many printed editions, besides five Hebrew manuscripts preserved at Erfurt. The text is from Jablonski's edition, and the various lections are given at the bottom of the page. Toward the middle of the last century great expectations were raised by the preparations made for an edition of the Hebrew Bible, by Charles Francis Houbigant, one of the fathers of the Oratory at Paris, whose Prolegomena appeared in 1746, and were followed in 1753 by a splendid edition of the Hebrew Scriptures, in four volumes quarto. The text is that of Van der Hooght, without points. With the exception of the Samaritan readings, printed in the margin of the Pentateuch, his critical apparatus consisted of extracts from only twelve Hebrew manuscripts, of which he is said not to have made all the use he might have done. Houbigant also printed a new Latin version, expressive of such a text as his critical emendations (which are too often founded on conjectures) appeared to justify and recommend.

All preceding editions of the Hebrew Bible, with critical apparatus, were surpassed by that of Dr. Kennicott (whose collations have been already noticed), which appeared in 1776, 1780, at Oxford, in two volumes folio. The text was printed from that of Van der Hooght, but without the points, with which all the Hebrew manuscripts were collated. In the Pentateuch, the directions of the Samaritan text were printed in a column parallel to the Hebrew. The numerous variations, from the text of Van der Hooght, both in the Samaritan manuscripts, and also in the Hebrew manuscripts, printed editions, and the Talmud, are placed at the bottom of the page, and his authorities are designated by

numbers, from 1 to 692, which are explained in the *Dissertatio Generalis*. This dissertation answers to what are called prolegomena in other editions, and contains much valuable critical disquisition on the history, &c., of the sacred text. To Dr. Kennicott's edition, Professor De Rossi (of whose collations notice has already been taken), published an important supplement at Parma in 1784-1788, 1799, in five quarto volumes, containing extracts from Hebrew manuscripts. This work and Dr. Kennicott's edition form one set of collations. In 1793 an edition of the Hebrew Bible was published at Leipzig, by Dr. Doederlein and Professor Meissner, in two volumes octavo, containing the principal various readings of Kennicott and De Rossi. There are copies bearing the date of Halle, 1818; but they are only the edition of 1793, with a new preface by Dr. Knapp. More valuable is the edition executed under the superintendence of Professor Jahn, at Vienna, in 1806, in four volumes octavo. The text is very neatly printed, the chief vowel points are retained, and a copious selection of the most important various readings is given. Dr. Boothroyd's edition of the Hebrew Bible, without points, after the text of Kennicott, is valuable for its critical apparatus, which is compiled with great industry from the most approved ancient and modern English and foreign biblical critics. The text is neatly printed after that of Kennicott, with the chief various readings, selected from his collection of Hebrew manuscripts, from that of De Rossi, and from the ancient versions (Le Long's *Bibliotheca Sacra*, edited by Marsh, vol. i.; Bishop Marsh's *Lectures*, part ii., lect. x., xi.; Horne's *Introduction to the Scriptures*, vol. v., part i., chap. i., sec. 1; and the *Introductions* of De Wette and Hävernick, both of which exist in English translations).—T. H. H.

The *New Testament*, the inspired record of Christian revelation, consists of two primary parts—the Gospels and the Epistles. This division is found at a very early period—the *εὐαγγέλιον* and the *ἀπόστολος*. The various books were composed at different times and places, and with purposes as diversified. A long period must have elapsed before they were gathered together into one volume. Tertullian speaks of the *Novum Testamentum* as well known in his day, so that probably by the middle of the second century the greater part was gathered together, the most of the epistles being collected in Asia Minor. The canon was fixed by no inspired sanction, nor by the decree of any council—the earliest councils, such as that of Laodicea in 363, merely enumerating what books were believed by the churches to be in the canon. The gospels and epistles are quoted as inspired and genuine by the apostolical fathers, and by Justin Martyr, Irenæus, Clement of Alexandria, Origen, Tertullian, Athanasius, &c. Some of

the books were longer in being received into the canon than others, showing the jealous care which was exercised. Eusebius speaks of the Homologoumena, or books universally received, and of the Antilogoumena, books about which some doubts had been expressed. These last were the Epistle of James, the Epistle to the Hebrews, the second Epistle of Peter, second and third of John, Jude, and the Apocalypse. It might be shown that the feelings against those books sprung, not from evidence hostile to them, but from misconception as to the doctrine supposed to be contained in them. Misinterpretation of their purpose and contents, not unlike the subjective criticism of later times, led to scepticism and rejection.

Thus the New Testament is a book of remarkable simplicity of structure. It is a collection of seven-and-twenty separate and independent tracts. These tracts circulated singly for a long period, and in various countries, ere by the pious wisdom and foresight of the Church, they were gathered together and bound up into a volume. The apostles at an early epoch separated to their several fields of foreign labour, and when a few of them did happen to meet again, it was not to concert measures for literary publication, but to discuss questions of discipline, organization, and missionary enterprise. With one exception—in itself an imitation of ancient prophetic oracle—the style of the New Testament is reduced to the two simplest and commonest forms of human speech—*telling a story and writing a letter*. The gospels and epistles make up the book. The four gospels are but brief biographies, quiet, earnest, unaffected sketches; and twenty-one books are letters—the fruit of easy and familiar correspondence—and sent to various churches from the pressure of peculiar circumstances. About the book there is no literary ambition, no exaggeration, nothing meretricious in form or pretension. The telling of an honest tale about the man Jesus, and the writing of a letter of counsels and suggestions, are works which admit of no embellishment or ornamental appendages; for clearness and impressiveness are their prime beauty and first distinction. The radiance that now illumines our path to immortality, comes like its brightest emblem, through a colourless atmosphere. In these respects, man's expectations as to the history, character, contents, and power of the book, are utterly contrary to the reality—apparent folly is found to be consummate wisdom—seeming weakness is strength. Truly “the weak things of the world” astonish us by their power. Strange it is that the life of Him who descended from his father's bosom to ransom a guilty world—who spake as never man spake, for he thought as never man thought, and loved as never man loved—who is presented to us as the model-man, the incarnation of perfect virtue—strange it is that his life should be written four

times, and by such a quaternion—first, by a petty officer of Roman inland revenue—then, by a literary friend and follower of the man who had the hardihood to deny all knowledge of his Master—again, by a physician of pagan extraction, who was not even an eye-witness—and lastly, by a Galilean fisherman. And the majority of the letters were composed, not by a member of the original apostolical college, but by a scholar trained in all the subtleties of rabbinical lore, whose first position toward the new cause was that of a restless and malignant persecutor—himself a “Hebrew of the Hebrews,” and yet especially magnifying his office as the “apostle of the Gentiles.” Those letters, often written in a dungeon, and sent in all directions, to Corinth, Ephesus, Philippi, and Rome, were in course of time interchanged and copied from the perishing autographs, and gradually gathered into one volume.

The language of the New Testament is the Alexandrian Greek of that period, further modified in its use by men who were Hebrew by birth, and employed it as the vehicle of a new revelation—new words being coined, and old words being employed in a new signification. It is not a pure tongue; it has not the pictorial euphony of Isaiah, nor is it the lucid and musical diction of Xenophon. It is a broken speech—Hebrew in essence and Greek in dress, Hebrew in spirit and Greek merely in body, drapery, and costume. That Greek has not the grace and elegance of classic times; for it was learned by those who used it in Palestine, not from books, but from conversation. In a language at which Plato would have sneered for its barbarous structure, and which Demosthenes could not have interpreted in its Hebrew idiom and allusions, were these books of the New Testament composed. Yet no volume ever commanded such a profusion of readers, or was translated into so many languages. Such is the universality of its spirit, that no book loses less by translation—none has been so frequently copied in manuscript, and none so often printed. The origin of the four gospels, and their relation to one another, have been matters of keen disputation. Did the evangelists borrow from a common source, or did they make use of one another? If they took their materials from a common source, was it a written document, or merely a collection of floating traditions? Or, if they borrowed from one another, which is the first gospel? Has Mark taken from Matthew and Luke, or Luke from Matthew and Mark? There are remarkable verbal coincidences in the gospels—how shall we account for them? These three gospels (for the Gospel of John comes not into comparison) have many points of resemblance, and when we compare, in some places, Matthew with Mark, Mark with Luke, and Matthew with Luke, the parallel passages, in any of the two collated gospels, are numerous

and striking. The hypothesis of a written document, out of which the three evangelists served themselves as they pleased, is utterly preposterous. However ingeniously Eichhorn, Marsh, and Gratz, may find the original of the three synoptical gospels in a Protevangelium, written and retouched from time to time, and altered by the taste and constitutional sympathies of each of the three biographers who selected their materials from it, the whole hypothesis is unwieldy and cumbersome—no such document was ever heard of in ancient times—and the very idea of its existence appears to involve a high improbability. Why, if it ever existed, did it not take the first rank, and render the treatises extracted from it unnecessary? The parent gospel must surely have been as highly venerated as any of its offspring. But till it sprang from the fertile brain of Eichhorn, no one ever heard of it. Nor is it by any means clear that the three synoptical evangelists made use of one another. Such a thing might, indeed, account for some similarities; but how then shall we explain the numerous discrepancies in structure and arrangement, or what reason shall we assign for so many gospels? The truth is, that the whole inquiry is to a great extent superfluous. The phenomena of resemblance among the three gospels are neither so uniform nor so striking as to necessitate the formation of such theories. Let three honest and intelligent men write the life of a friend and teacher, let it be their object to present a faithful literary portrait, and let it be considered necessary to such fidelity that a special account of his more remarkable sayings be given, and that the scenes and results of his most striking actions be described. Now, where might we expect similarity in three such biographies? Plainly when they record the sayings of their common Master, and when they describe the peculiarity of his most famous deeds. The case stands precisely so with the gospels. Real and direct similarity is found principally in their records of Christ's lessons and conversations. How could it be otherwise? If the three reports of their Master's teaching be faithful, need it surprise us that verbal similarity or identity is everywhere observed? Would not each strive to give the very words, or at least the general phraseology? Fidelity, therefore, required similarity in such simple and unadorned narratives; and if many of the addresses of Jesus were in the shape of replies to previous questions—were in short brief conversations—then we should expect equal similarity in the recital of the words, as well of inquirers as of disputants; for such verbal coincidence is almost identical with truthfulness. In reporting the words of Christ and the words of others, the very idea of giving such *words* must create constant similarity. Now, in the Gospel of Matthew, the great majority of the instances of its agreement with Mark and Luke occur in such recital of others' words, or the words of

Christ, and so in respect to the other gospels. In the sections of simple narrative, where each evangelist was free to use his own diction, verbal similarity rarely occurs, except in the ordinary formulas which express common and daily acts, such as departures, journeys, embarkation, and temporary residence. Besides, the narrative part in these gospels is small in proportion to the other contents—about a-fourth in Matthew, a-half in Mark, and scarcely more than a-third in Luke. If, then, three-fourths of Matthew, one-half of Mark, and two-thirds of Luke be filled with honest reports of the sayings of the great Teacher, and of those with whom he came into contact, must there not be great and parallel similarity in their three statements? From the very nature of the case, then, we might expect no little verbal agreement, even more similarity than has actually occurred; for we meet with perfectly exact identity in a mere fraction of the gospels compared to the whole contents. Why, then, should men have striven so restlessly to account by mere hypothesis for what must have been an anticipated and a necessary phenomenon? It is plain that prior to the composition and publication of the canonical gospels, the early Christians must have possessed a pretty full and correct idea of the Lord's life and ministry. His career must have been a frequent and joyous theme of conversation and study. The discourses of the apostles must have often dwelt on the marvellous events of the life of the God-Man, reciting what he said and describing what he did, in order to prove his Messiahship, and by this means establish the faith, quicken the joys, and foster the hopes of the early converts. And the gospels must have embodied these memorabilia which were so familiar to the first Christians. Not that we can fully espouse the theory of De Wette, Olshausen, and others, who, without hesitation, trace to such a source the correspondences of the first three gospels. These coincidences need, as we have seen, no such explanation. Besides, not a few members of these first Christian communities seem to have reduced to a written form their reminiscences of apostolic instruction. "Many," says Luke, "have taken in hand to set forth in order a declaration of those things which are most surely believed among us." These numerous authors seem to have comprised in their respective treatises what each one had caught and treasured up from the sketches given by the apostles, and from the general conversations of the believing brethren. That these sketches were brief, fragmentary, and without formal authority, is evident from their speedy disappearance. If they were correct brochures, then much of what they contained will be found in the canonical gospels. With these exceptions, therefore, that the three evangelists may have seen the earlier compilations of the "many," and that they must have embodied in their biographies much that

was matter of common and current belief among the primitive churches, these histories of Jesus are separate and independent publications. Their testimony is that of witnesses to the same facts, without previous consultation; occasional sameness of language with occasional discrepancy of arrangement, giving to their evidence the unmistakable stamp of intelligence and honesty, as that of men who could not be deceived themselves in circumstances so propitious to the formation of a right and mature judgment, and who were too pure and generous to be guilty of deceiving others.

That so large a portion of the New Testament should consist of epistolary correspondence is a striking phenomenon; still it was natural and necessary in the circumstances. The early churches often needed counsel, warning, and instruction. They had no written oracles to appeal to, and therefore the apostles, as the living depositaries of inspired truth, were obliged to communicate with them in the form of "doctrine, reproof, correction, and instruction in righteousness." These letters are, therefore, the fervent outpouring of pastoral zeal and attachment. They are not abstract impersonal treatises—mere systems of theology. Like other letters, they have their peculiar charm. They are written without reserve, and in unaffected simplicity. Sentiments come warm from the heart without the shaping, pruning, and punctillious arrangement of a formal discourse. There is such a fresh and familiar transcription of feeling, so frequent an introduction of colloquial idioms, and so much of conversational frankness and vivacity, that the reader associates the image of the writer with every paragraph, and his ear seems to catch and recognize the very tones of living address. These impressions must have been often deepened by the thought that the letter came from "such an one as" Paul, always a sufferer, and often a prisoner. If he could not speak, he wrote; if he could not see them in person, he despatched to them those silent messengers of love. Paul was the principal letter-writer in the New Testament. When that change which passed over him with the shock of a spiritual earthquake, had subsided into resolute attachment to the new religion, what ardour and heroism were seen to be united in him—what a rare combination of intellect and heart, of enthusiasm and perseverance! Still, with him there was no stoical abnegation of humanity—while he lived for the world he lived in the world. He shrunk from the scourge, and declared himself a citizen of Rome, and the shuddering expectation of a Roman duncheon suggested the warmth and comfort of a "cloak." The culture of the schools was in him "baptized with the Holy Ghost and with fire." Words are often unable to convey his thoughts; they reel and stagger beneath the weight and power of his conceptions. And whether we turn to his alarmed appeal to

the people of Lycaonia, where he was taken for the god of eloquence, to his oration before the critics and judges of the Areopagus, or to his pleading at the bar of Felix and Agrippa—or whether we survey his letter to the church in Rome in its fullness, profundity, and compacted system—or his epistle to Corinth, so varied and magnificent in argument, so earnest and so persuasive in remonstrance and vindication—or the missive sent to Galatia, so vivid and startling in its surprise, indignation, and sorrow—or that to Ephesus, so opulent in thought, and exalted in sentiment, as if to compensate for the costly books of magic which had been given to the flames—or that to Philippi, so warm and exuberant in its congratulations to the first European city where the Gospel had been proclaimed—or that to Colosse, exposing the insidious assaults of a specious philosophy, which corrupted the purity and marred the simplicity of the Gospel—or his twin communications to Thessalonica, calm, affectionate, and consolatory—or those to Timothy and Titus, replete with the sage and cordial advices of paternal kindness, and long and varied experience—or the brief note to Philemon concerning a dishonest and fugitive slave, who had been unexpectedly brought to "the knowledge of the truth,"—or the epistolary tractate addressed to the Hebrews, with its powerful demonstration of the superior glory and the unchanging permanence and spirituality of the New Dispensation—to whichever of these compositions we turn, we are struck with the same lofty genius and fervid eloquence, the same elevated and self-denying temperament, the same throbbings of a noble and yearning heart, the same masses of thought, luminous and many-tinted, like the cloud which glows under the reflected splendours of the setting sun, the same vigorous mental grasp which, amidst numerous digressions, is ever tracing truths up to first principles—all these the results of a master mind into which nature and grace had poured in royal profusion their rarest and richest endowments. Similar in character are the other and catholic epistles of the New Testament—the epistle of James, so severe, lofty, and individualizing in its tone, so like the personal teaching of Jesus, as seen in the Sermon on the Mount—the two epistles of Peter, the very image of himself in warm impulse and aspiration, and so full of Jewish allusion and associations, quite in keeping with the spirit of him who was "the apostle of the circumcision"—the three epistles of John, so redolent of love, "the bond of perfectness," and ever recurring to the necessity of a holy life as the true accompaniment and realization of an orthodox creed; and lastly, the brief chapter of Jude, a volcanic denunciation of Antinomian licentiousness and fruitless formalism.

Down to the period of the invention of printing, the books of the New Testament were preserved in manuscript, written on the usual kinds

of material. The most ancient of these manuscripts are in uncial characters, without accents and points, or iota subscribed, and without any interpunction or division of words. Some manuscripts are written in *στίχοι*, or lines—as many words being in a line as are usually now found in a clause. Divisions called *κεφάλαια*, and larger ones called *τίτλοι* were also introduced, the author of the former being usually said to be Ammonius of Alexandria. The New Testament was also, in course of time, divided into church lessons, and by Cardinal Hugo, in the thirteenth century, into chapters. Sanctes Pagninus appears first to have broken up the chapters into verses, in his Latin translation, 1528; and Stephens introduced the same method, but differently arranged, into his edition of 1551.

The first portion of the New Testament printed was the hymns of Zacharias and Mary, as an appendix to a Greek Psalter, 1486. In 1512 appeared at Tübingen the Gospel of John, Aldus Manutius having previously printed the first six chapters of the same book (Venice, 1504). The Complutensian Polyglot contained the entire New Testament—the printing of the book being finished in 1514, but the publication delayed till 1522. The manuscripts used by the Complutensian editors were neither numerous nor of great value, and were probably borrowed by Cardinal Ximenes from the Vatican. Erasmus had before this published his first edition in 1516, in folio. He had very few manuscripts, and these of no great moment, and the work was cursorily done in about nine months. In 1519 appeared a second edition, in 1522 a third edition, a fourth in 1527, and a fifth in 1535. Stephens's first edition appeared at Paris, 1546, and is often called the *O mirificam*, from the two first words of the preface, and his second in 1549. Many editions, as those by Plantin, appeared at Antwerp, and by Rapheleng at Leyden: many also issued from the press at Geneva; and Le Jay's Polyglot appeared in 1654. The Complutensian text was principally followed in all these editions. The first Aldine edition was published in 1518, and is based on the text of Erasmus; and the same text, with more or less variations, was often reprinted. Stephens's third or royal edition appeared at Paris in 1550, and in it he followed chiefly the fifth edition of Erasmus; his fourth edition came out in 1551; and a fifth was published by his son in 1569. These editions were often reprinted at various places, as at Basle and Frankfort. The first edition of Beza appeared in 1565 at Geneva, and the basis of the text is the third edition of Stephens; a second was published in 1582, for which he had the assistance of some manuscripts; and a third was published in 1589, and from it principally our present authorized version was taken. The first Elzevir edition appeared in 1624 (16mo, Leyden), and in it the unknown editor followed the third edition of Stephens. The second edition

appeared at the same place, in duodecimo, and by a few words in the preface, secured to itself the rank of *Editio Recepta*, or received text. The so-called received text is really that of the Elzevirs—the Dutch printers—a text which has been often reprinted. The London Polyglot was published in 1657, and Dr. Fell gave to the world a critical edition (Oxford, 1675). Mill's New Testament appeared in 1707 (folio, Oxford), in which are gathered together 30,000 various readings. It was reprinted by Küster, at Amsterdam, in 1710. Bengel published an edition in 1734, did his best in the circumstances, and introduced the study of textual criticism. Wetstein followed in 1751, 1752, in his two elaborate folios, and advanced critical knowledge. Griesbach entered the field, 1774–1777. He collated many manuscripts, enlarged the instruments of criticism, and gave shape and impulse to the science. Matthæi published at Riga a New Testament, in twelve volumes, and relied to a great extent on junior codices. The last volume of his second edition was published in 1807. Alter published at Vienna, in 1786, 1787, an edition based on one manuscript. Birch, in 1788, published at Copenhagen the four gospels, the text being that of Stephens's third edition. Griesbach appeared in a remodelled form in 1791 and 1806, and this edition has been several times reprinted. The first volume was re-edited by Scholz in 1827, and he introduced not a few sources of emendation. Scholz's first volume appeared in 1830 (4to, Leipzig), and the second in 1836—the result of more than twelve years' preparation. No less than 674 manuscripts are described by him, 331 of them for the first time collated by himself. Yet, as Dr. Davidson has truly said, the value of the work lies not in its text, "but in its critical apparatus." Lachmann published a small edition at Berlin in 1831, and the first volume of a new octavo edition in 1842, and the second in 1850. The ancient manuscripts alone are followed by him, and in his patristic authorities he does not come lower than the fourth century. Tischendorf's first edition appeared at Leipzig in 1841, and his seventh edition, greatly altered from the first, during the present year (1859). An edition by Tregelles, the result of much study, travel, and toil, is now proceeding through the press. Editions too numerous to be mentioned have also appeared at various times, but possessing no distinctive or critical character.

The principal editions of the New Testament referred to in the previous paragraph are attempts to give us the precious volume as its authors left it. But there are hosts of various readings, and many conflicting theories, so that we shall now present a brief and simple view of the subject to the general reader.

If the Bible is divine truth, conveyed in human language, all its words must be precious. Whether we hold verbal inspiration in its strictest sense, or simply maintain that prophets

and apostles, while using their own style with conscious freedom, were under the infallible guidance of the Spirit of God, the same result presses upon us—that the meaning and authority of the revelation depend on the words originally employed, and faithfully conveyed to us from ancient times. Honest interpretation and intelligent faith imply a *genuine and uncorrupted text*. If some momentous vocables have been lost, and others have been interpolated,—if we have not the terms of the message transmitted with substantial fullness and correctness, perplexity and despair may drive us to conjecture, but we dare not preface any passage with the conclusive affirmation—“Thus saith the Lord.” There is no foundation for our faith, unless we of the present day are persuaded that we have Scripture essentially as pure as it was published at first by its various authors. A mutilated Bible, with fragmentary clauses, and disfigured by numerous and dismal spaces, out of which precious words had dropped and disappeared, could neither entice us to its study, nor command us to do it homage. Alas! what melody could be struck from a harp with broken and missing chords. Now, there is here a preliminary question. If God has given a perfect revelation to the world, will he not take effectual means to prevent its being injured in the course of transmission to distant ages? Will he not secure to the nineteenth century the very words of Christ’s sayings and discourses? Or are we to be placed at sad discount and disadvantage in having to take our Bible from the hands of copyists whose aching fingers and drowsy eyes have produced serious discrepancies in the sacred text? May it not be anticipated that a book miraculously given will be miraculously preserved from error? And will not its essence be vitiated, its purpose frustrated, and its heavenly origin discredited, if it be exposed to the certain hazards of ordinary literary productions? Has Heaven deserted its own offspring, and left it, like an orphan, to be spoiled in helpless exposure?

We need not theorize when the fact is so apparent. There are numerous various readings both in the Old and New Testament, and these have been produced in consequence of frequent transcription. The inspired autographs have long ago perished, and the most ancient copies to which we have access exhibit many textual variations. No promise of infallibility was made to transcribers, and no pledge that the copy should be a perfect reflection of the original. No special class of pions and honest caligraphists was set apart to the enterprise of multiplying Bibles, and the Church had no board of supervision to take cognizance of their inks and parchment, discover and correct their various blunders, give authority to their revised and amended manuscripts, and throw such guaranteed copies into general circulation. The work was left, in a great measure, to individual effort. And thus

scholars put themselves to the work of scribes, and, in the pride and pedantry of learning, rounded off the harder terminations, and smoothed the suspected solecisms of the sacred penmen. Critics with quill in hand could not resist the temptation of amending one gospel from another, or of inserting some explanatory terms in the margin, which their successors innocently introduced into the text. Theologians opened out the roll before them, and dipping their reed into the ink-horn, marked with the symbols of suspicion some clauses that wore the semblance of antagonism to their favourite creed, and he who next copied their manuscripts felt himself warranted to omit the branded words altogether. Heretics found that in transcription they possessed a speedy and secret power of proselytism—a defective canon being the best support of a defective faith—and for their own purposes they “handled the Word of God deceitfully.” Men not accustomed to the art of copying might piously engage in the work, but with no aptitude for it, might execute it in slovenly and self-satisfied haste. The unpractised eye of an illiterate scribe might mistake one letter for another, and even from similarity of reading, one line for another, and his scrawl might be again abused by some one as stupid as himself, to whom he had lent it for a similar purpose. And it might, and did happen, that the codex from which a copy was made, was misread, the sense misunderstood, and the words wrongly divided. Or if one wrote while another read to him, word by word or clause by clause, then imperfect hearing, difference of pronunciation, refined or vulgar accent, originated varieties of spelling and yet grosser faults; while even the expert and “ready writer,” trusting too much to his memory and dexterity, changed the position of words, added or omitted, and unconsciously substituted synonymes. The history of the English translation furnishes one marked illustration. The greatest care was taken of the sheets of Dr. Blayney’s famous quarto edition as it was slowly passing through the press. It was thought to be an immaculate work, when it was discovered that no less than half a verse had been omitted in the Apocalypse (xviii. 22). The omission was evidently produced by the fact that the two parallel clauses of the verse had a similar ending; the printer’s eye was deceived by the double occurrence of the word “more,” and he omitted all the intervening words. The text of Scripture has been liable to these usual hazards, and such sources of error, as those we have indicated, were long in operation.

Now, in all this nothing has befallen the Bible but what is common to other books. But, as the Bible is distinguished from all other books in its origin, why, it may be asked, has it not been signalized also in its literary progress from age to age? It may be answered, that faith in

the divine origin of Scripture should have kept men from tampering with its contents. If the consciousness that they were writing out the book of God had overshadowed their spirit as it ought—if they had felt that every word was sacred, and every letter an integral part of a supernatural record—if they could have realized, that in copying the Scriptures for others, they were standing to them in God's stead, speaking to them in God's name, and thus personating, as far as possible, the prophets and apostles of an earlier epoch—then surely that vast responsibility must have deterred the unqualified, and checked the presumptuous, and thrown such an honour and sacredness over the work as should have excited the minute and skilful diligence, and sharpened the pious and prayerful scrupulosity of the early churches. The function of the scribe must have felt itself hallowed and ennobled by its operation on the Word of God, as was the artistic genius of Bezaleel and Aholiab in the construction of the tabernacle and its sacred vessels and furniture. The exposure of Scripture to such danger is therefore no argument against its heavenly nature. God gave his oracles to the world in a perfect state, and left it in charge to men to preserve them immaculate. He works no superfluous miracles, but tests in this manner the faith and sincerity of the Church. Physical life is His gift too; but he has cast no mystic shield around it, to protect it from accident, danger, or self-destruction. It is entrusted to man himself to preserve and prolong it, and his abuse or neglect of this commission may be a very unworthy acknowledgment of the gift, but it is certainly no argument against the divinity of its origin. If, then, no superhuman care has been taken of the words and letters of the inspired pages—if thousands of various readings do exist—is it not a great duty to strive to have a text as nearly as possible in the condition in which its holy authors left it? How can we have faith in any doctrine, if there be doubts as to the very words on which it is based? Textual criticism, in this view, takes precedence of evidences as well as interpretation. It must be a Bible materially the same as when first published that we defend, and not the errors and deviations of patristic and mediæval scribes. The importance of this work has been often overlooked, and the plodding scrutiny of collators and editors has been despised, as fruitless and suspicious toil amidst dusty parchments and mouldy manuscripts. With what pangs of terror and indignation did not Owen attack Walton, and Whitby assail Mill! And even where the results of critical labour have not excited panic and dismay, the work, so far from being hailed with gratitude, has too often excited wonder, tinged with satirical compassion for the amount of misdirected effort. At the same time, we should be grateful that the text of Scripture is so perfect. It is in a far better state than that of any common book

which has come down to us from ancient times. In many classical authors there are numerous passages so hopelessly corrupt, that *conjecture* is the only remedy for amending them. Let any one look at the pages of Æschylus, Sophocles, Plato, Terence, or Lucretius, and he will find, not only thousands of different readings—scarcely a line being without one—but many places in which erudite skill can only guess at what the text might be. There are sentences which nobody can construe, clauses of which no one can divine the meaning, collocations of words which all the tact of Hermann could not unravel, and all the ingenuity of Bentley and Porson could only interpret by recomposing the paragraph. Since the publication of the first edition of the Greek Testament by Erasmus in 1516, what prodigious pains and research have been bestowed upon its text! Beza, Stephens, Usher, and Fell led the way. Then followed the thirty years' toil of Mill—toil only concluded fourteen days before his death. The task of his life was done, and the servant was released. In Küster's edition of Mill are supplied the readings of twelve additional manuscripts. The pious labours of Bengel preceded those of Wetstein, who collated upwards of sixty manuscripts, and has appended to his text more than a million of quoted authorities. The 30,000 various readings of Mill were in this way considerably augmented. Griesbach collated some hundreds of manuscripts, and he has been followed by Scholz, Lachmann, Tischendorf, and Tregelles. The readings may now amount to at least a *hundred thousand*. For not only have all the differences in all the manuscripts been carefully compared and accurately jotted down, but the old versions, such as the Syriac, Latin, and Gothic, have been ransacked, and their supposed variations added to the lists; nay, the quotations found in the fathers have been subjected to the same ordeal, and all their discrepancies and peculiarities seized on and subjoined to the formidable catalogue.

Let our readers bear in mind what we have said as to the numerous sources of variation on the part of the copyists; let them reflect on the fact that the authors of the old versions might not always make a skilful and accurate translation, and that it is often matter of mere conjecture as to what they saw in the Greek manuscripts; let them further recollect that the fathers quoted generally from memory, sometimes interposing a brief paraphrase, inserting an expository parenthesis, adding a plainer synonyme, and often quoting the same verse in different ways; and he will not be surprised that the various readings should form so huge a list. The collation of three or four classic manuscripts gives nearly as many readings for a single author, and the wonder is that so many manuscripts, of all ages and countries; so many versions, themselves needing revision; and so many quotations made freely,

and with no attempt at verbal accuracy—should not have quadrupled the number already discovered. To put the matter in a modern light. Let it be the Bible in our own authorized version which is under critical investigation, and let the first edition of it under King James be reckoned the standard. It will be found on examination that the variations of spelling must be reckoned by myriads, every clause affording an example; and that the actual misprints in the various editions would amount to many thousands. And if quotations of Scripture printed in sermons and famous books of theology were also compared, and the differences noted down, the roll of various readings would swell to a bulk beyond calculation. And then if peculiar idioms in the Gaelic and other tongues were to be regarded as proofs that the translators read accordingly in the original copy from which they made their versions, who could put into figures the swarms of multiplied readings? Now if, instead of being printed, and the errors of the press corrected by the apparatus of proofs and revises, and compared with one another for these two hundred years, our copies of the English Bible had been all written out, either by some men who had leisure, or by others who made copying their craft and occupation—each scribe, whether amateur or professional artist, taking whatever copy he could most readily lay hold of; what must have been by this time the register of various readings, if some hundreds of these English manuscripts were to be collated, and versions and quotations were forced to add their prolific results? A volume as large as Scripture itself could not contain the muster. In like manner, the number of copies possessed at the middle of the third century by several millions of Christians must have been very great: probably a hundred thousand copies of the whole or of parts of the New Testament were in circulation in families and in churches. Transcription must therefore have been very often repeated; and not only so, but from the nature of things, fewest copies would be taken from the veritable autographs of the evangelists and apostles. More copies would be taken from the second transcription than the first, and from the third than the second, because the facilities for transcription increased with the dispersion of manuscripts already made; so that by the time specified, the copy in the possession of individuals or communities might have been written off from a roll which was itself a fiftieth transcription in succession from the first date and publication of the gospel or epistle. That in all this multiplying and copying error should be found, who can wonder? In a quarto pulpit Bible with which we are familiar, one clause reads, "who makes" (not his sun, but) "his son to rise on the evil and on the good." And in a metrical psalm book—from the queen's printers in Edinburgh—runs the line, "I said that ye are goods" (goods). In an edition of the queen's

printers in London, 1843 (Eph. i. 9), occur the letters "glood" for "good." If such mistakes happen, with all the careful readings and corrections of modern printing-houses, what might not be expected among the ancient scribes? We repeat it, the wonder is that the Greek and Hebrew various readings are not greatly more numerous than they really are. It seems as if Providence had studiously kept them down to their present amount.

And the faith of no one needs to be stumbled. The great majority of these discrepancies refer to orthography and the order of words; whether it should be Jesus Christ or Christ Jesus; whether a particle should be here or there in a clause; whether some noun should have its masculine or neuter form; whether $\delta\epsilon$ or $\kappa\alpha\iota$ is the genuine term, or whether a personal pronoun, plainly implied in the syntax, should be inserted or deleted. We have opened a page of Tischendorf's edition of the Greek New Testament at random, p. 82, containing a portion of the first chapter of Mark; and here are the variations, which we record in plain English:—V. 7, instead of "mightier than I," one manuscript has "the mighty one," a plain blunder of the Alexandrian copyist. Instead of "after me," one codex simply reads "after," "me" being implied, and its omission being a piece of obvious stupidity. Another manuscript has omitted the Greek word for "stooping down;" the error of a hurried or slovenly transcriber. It is very plain that such readings are and can be of no authority, for they have no support. They are the result of evident negligence; but yet they are as carefully noted as if they had been supported by preponderant authority, with a host of manuscripts and versions in their favour. Therefore, if all those various readings which have really no support at all were discarded, nine-tenths of the whole list would be at once expunged, and the vast majority of the remaining tenth—whatever the evidence for and against them—will be found to be of utter insignificance. The sense is not materially affected by the critical result, so that, after such inevitable deductions, only a few remain of primary importance, and sometimes these are supported by authority so nicely balanced, that it is difficult to come to a satisfactory decision. After all, then, the text of Scripture is in a state that warrants us in placing implicit faith in the revelation which it contains. The text of no ancient author has undergone scrutiny and revision so careful and prolonged; and we feel no hesitation in affirming that we have the Bible virtually in the state in which it was originally furnished to us. The spots in the sun do not darken his lustre; and these minor discrepancies—the unavoidable results of human infirmity—do not detract from the perfection and authority of the oracles of God.

The received text of the New Testament originated in the self-lauded speculation of a

family of tradesmen. The first Elzevir edition appeared, as we have said, in 1624, at Leyden, and the second, which was published in 1633, had in the preface to the reader those words, "*textum ergo habes nunc ab omnibus receptum*"—you have here a text now received by all. This clause, at first only a printer's puff, has verified its own prophetic truth; for the Elzevirian text has become the *textus receptus* of Protestant Christendom. This text rested on Beza's edition, and Stephens's third, which itself was based on the fifth of Erasmus, and that scholar followed to a great extent in his fourth and fifth editions the text of the Complutensian Polyglot. Such is the accidental lineage of the common text of the New Testament. Was it not a kind and wise Providence which secured that the few manuscripts used by these printers and editors should contain a text so good—so fair a copy of the gospels and epistles of the apostolic ages? There was no systematic arrangement or learned consultation. The editors of the Complutensian Polyglot, under the patronage of Cardinal Ximenes, had but a few manuscripts from Rome, and these apparently of modern date, for the copy which they printed in 1517. Erasmus had but five manuscripts for his first edition of 1516, and actually himself translated into Greek the last six verses of the Apocalypse. Robert Stephens for his first edition had sixteen manuscripts; and he followed their authority in thirty-seven instances, though he differed from the Complutensian in 581 places. Beza had some new manuscripts and other documentary assistance, though he did not use them with critical accuracy or completeness. Thus out of these careless and undesigned sources was the received text extracted by the hardihood and trick of the Elzevirs. Suffice it to remark, that amidst all that has been done for the textual criticism of the New Testament—amidst this great accumulation of various readings, only a few important passages have either a doubt thrown over them or are matter of debate, and the faith of the Church is uninjured by the result. Though the famous dispute about the passage in 1 John v. 7, 8, concerning the three heavenly witnesses, be now regarded as settled—the clauses being found in no ancient Greek manuscript or version, not even in the Vulgate before the eighth century—no Greek or Latin father having quoted them even in their formal treatises in defence of the Trinity, and the words as they appear being apparently a slovenly translation from the Latin version—though such is the case, still the existence of the Trinity remains a distinctive and imperishable tenet of New Testament revelation. Though the doxology to the Lord's prayer, as found in Matthew vi. 13, may not have originally belonged to it, such sentiments of homage are in perfect harmony with Christian supplication. The doctrine of the atonement is not impugned, whether we read in Acts xx. 28, "the Church of

God," or, as we ought perhaps to read, "the Church of the Lord" (Christ), "which he has purchased with his own blood." The Godhead of the Saviour remains paramount in 1 Tim. iii. 16, whether we read, "God was manifest in the flesh," or, perhaps, according to the weight of authority, "who was manifest,"—God being the nearest antecedent. Though the words in Acts viii. 37, containing the reply of Philip to the eunuch when he asked to be baptized, "If thou believest with all thine heart, thou mayest," are now allowed on all hands to be an interpolation, we should refuse nevertheless to admit an adult to baptism save on the personal profession of his faith.

But yet, while such are the ultimate facts in regard to the criticism of the New Testament, we must rejoice in every effort to give us the *ipsissima verba* of evangelists and apostles. The smallest particles are often the means of exhibiting peculiar beauties and emphasis in the process of inspired thought or narration, as the smallest lines of the face give it a meaning and expression which the larger features by themselves cannot impart.

The three great sources of criticism are, *manuscripts, versions, and early quotations*. The chief difficulty lies, however, in the application and practical treatment of these elements of judgment. The theory is plain, but the art is one of peculiar and intricate delicacy. For the correction of the text there exist hundreds of manuscripts, few of them containing the whole of the New Testament, and many of them lectionaries, that is, divided so as to be used in the church-service. Some of these codices reach back at least to the fifth century. It is a proof of their great age that some of them had been written over with more modern literary works; but chemical ingenuity has contrived to remove the last penmanship, and leave the original writing to be deciphered. In estimating the authority of manuscripts, it is ever to be borne in mind that mere number is of little weight. Twenty manuscripts may have no more weight than one, as the whole score may have been copied from one another, or may have come from a common source. Again, the age of a manuscript is always an element of value, because the less seldom a manuscript has been transcribed, the less likelihood is there that errors have crept into the text: whereas, during every process of transcription, defective vision, momentary inattention, or accidental mistake, may introduce variations. At the same time, mere age is not a sufficient criterion; for a manuscript of the ninth century may have been copied from one of the third, and is therefore really older in its reading than one of the sixth century taken from one of the fourth. There are many means of determining the age of a codex, from the material on which it is written, the form and size of the letters, the colour of the ink, the presence or absence of lines called *stichoi*,

and the employment or omission of the signs of interpunction, and other apparatus of more modern Greek. A manuscript on parchment, without separation of words, written in ancient characters, and devoid of accents, points, and ecclesiastical notations, may be safely assigned to a high antiquity. But it is not enough to know the age of a manuscript; its country is an additional element of authority. The scribes of Alexandria, elated with the superiority of their provincial orthography, were in the habit of changing the spelling of the works which they copied; and they did not limit such pedantic and wicked operations to common and classical authors, but they also carried them into the transcription of the sacred books. So that, while we agree generally with Tischendorf and Tregelles in assigning a high value to the manuscripts A, B, C, D, &c.—the most ancient uncial manuscript—yet we have occasional hesitations to go all the length of their estimate, because the majority of these old codices are traced to Egypt by the forms of spelling employed; and we sometimes think with Dr. Davidson, that what are called junior and curative manuscripts, are often under estimated. Whatever be the faults of Scholz's edition—and they are many and unpardonable—we think that some of his arguments in favour of the high authority of several eastern manuscripts, have never been fully represented or met. For, those Byzantine codices were the work of a people who had no pride in scholarship, and were under no temptation to alter the inspired diction. May it not be presumed that their copies would be taken in the simple conscientiousness of a good and honest heart? Again, these oriental codices had their origin in the very countries in which the epistles and two of the gospels at least had their earliest circulation. Their agreement, moreover, with the *textus receptus* is also remarkable, as showing their accordance with the codices best known, and of readiest access in Europe. The mere age of these eastern and junior manuscripts should not therefore operate conclusively to their entire and uniform disparagement.

It has sometimes been thought that the peculiarities of manuscripts might lead to a classification—that the national characteristics of the copyists are so decided that manuscripts might be arranged according to the regions where they have been produced. A new rule of value would in such a case be established, and the authority of a reading would be determined, not by the number or age of manuscripts in its favour, but by the family to which such codices belonged. Bentley and Bengel suggested such an arrangement, and the theory has been adopted and elaborated by Hug, Griesbach, and Scholz. Griesbach's system, which created an immense sensation on its first publication, was assailed with peculiar virulence and ability by many dis-

tinguished scholars at home and abroad, and it soon sank into disuse; nay, it was all but abandoned by its author himself before his death. He divided the manuscript into three great regions—the Alexandrian, the Western, and the Byzantine—deriving the classification from alleged peculiarities in the manuscripts and in the quotations of the church fathers in the respective countries. But considerable pressure was employed in adjudging the manuscripts to the various localities; the boundaries between the ideal kingdoms were elastic and variable; some codices defied all ethnographical position, and the system became so confused, arbitrary, and complicated, as to cease to be of any practical and permanent value. Hug's hypothesis, which claimed its parentage in times so far back as the third century, in the revision of Lucian in Syria, and of Hesychius in Egypt—both of them preceded by Origen—has met a similar fate with that of Griesbach. The modified systems of Scholz, Rinck, and others, need not be mentioned nor discussed. The sum of the matter is, that there appear to be two distinct classes of manuscripts—the Eastern and the Western—the former characterized generally by having such variations as flow from common infirmity, and the latter by such as spring from wilful and critical emendation. Yet the balance is often upon the whole very equal. Rinck shows from an examination of the text of the first Epistle to the Corinthians, in cases where the western differed from the eastern manuscripts that only thirteen readings not in the eastern could be safely preferred. Let us earnestly hope that proper principles will guide the future editors of the New Testament—that the value of a reading will be judged by other and safer criteria than those of any theory, the ingenuity, intricacy, and modifications of which deprive it of all workable adaptation to enlightened and progressive criticism. A new and a true path has at length been opened. Tischendorf has made great progress in it; and we fondly trust that Tregelles will exhibit a decided advance over all his contemporaries and predecessors. Tischendorf's publication of separate valuable codices cannot be too highly recommended; and the amount of minute, wearying, and perplexing labour with chymical tinctures, magnifying glasses, and reflected lights, can scarcely be imagined. Let *fac-similes* of the most important documents after his example be printed or lithographed, and then the editor or commentator will be able to derive his conclusions in the quietness and solitude of his own study. Why should every investigator be obliged, for the sake of collation, to bury himself for months in the British Museum, or be forced to travel to Patmos, Jerusalem, or Mount Athos, or be compelled to knock humbly and often at the doors of the Vatican, till some suspicious cardinal give him a tardy admission, which probably places him

under the surveillance of a Jesuit secretary or director?

The ancient versions are also a source of authority in the correction of the text. By a careful examination of the words of a version, we may be able to learn what was found by the translator in the original. But such a process is rather intricate; for the character of the version itself must be determined, and the state of its own text ascertained. If it be a literal translation, the reasoning as to the words of the original may have some degree of certainty.

The Peshito-Syriac version of the New Testament was executed probably about the end of the second century. Its very blunders show that it was made immediately from the Greek original; and its venerable age and general accuracy make it of great value to the critic, notwithstanding the oriental peculiarities of its style. The text of the Philoxenian-Syriac version cannot, however, be depended on, with all its bald literalities; for it has been greatly tampered with. The Vulgate contains Jerome's Latin version of the Old Testament, and his revision of an older text of the New Testament. And here again the learned world is under great obligation to Tischendorf, who has published the best codex of this ancient version. We need not allude to other versions, but content ourselves with saying, that for the restoration of the text, the authority of versions must, from the very nature of the case, from the difference of language, and the varying qualifications of translators, be greatly inferior to that of manuscripts. It involves an uncertain process of inference from the words of the version, as to those of the original whence it was taken; a process the value of which depends on the fidelity and scholarship of the versionist. The critical use of these old translations implies accurate and extensive erudition. He who quotes their authority should most certainly be able to read them with precision and facility. It was one defect in Mill's qualification as a critic, that he did not understand the oriental versions, and so he fell into many blunders from consulting awkward Latin translations.

The early Christian writers in their epistles, expositions, and treatises made a very liberal use of the inspired oracles. It might therefore be deduced from their quotations how they read in their copies of the New Testament. If they had cited Scripture with professed accuracy, we should have come to a direct knowledge of the state of the text in each century, and in the various countries in which those ancient writers flourished. But the fathers often quoted from memory, and they had no concordances in those days to assist them in turning to the proofs or passages which they wanted. In cases of controversy they were obliged to be accurate, but there is little doubt that their transcribers so altered their Scripture quotations as to assimilate them to its current text. They also cited Scripture often according

to the sense, that is, the sense which they put upon the verse or paragraph themselves. It is said, for example, in Matthew x. 29, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground," &c. Origen sometimes quotes this passage correctly, but no less than five times he thus reads it, "shall not" or "doth not fall into the snare." But is not a similar practice common among ourselves? It is clear from this brief account which we have given, that the weight of manuscripts is superior to that of versions and quotations.

But now, if any reading has equi-ponderant authorities for and against it, is there no collateral method left of arriving at a satisfactory judgment? May there not be some few additional evidences, which, though apparently insignificant as the small dust in the balance, may yet exercise a slight but appreciable influence? May there not be something in the style, form of thought, or mode of expression, which may afford an instinctive discovery of the genuine text? There is no doubt that such a species of internal evidence may and ought to have its weight. Were we able to identify ourselves with an author, and throw ourselves completely into the current of his thought, impulses, and diction, then we might be qualified to imagine what is the genuine reading, in any controverted clause or vocable. Yet so much of this judgment is subjective—so much of it is dependent on personal taste, that no great reliance can be placed upon it. First, it is a law—the authority and safety of which every one will recognize—that the more difficult reading is to be preferred to the simpler reading. Critics and copyists were always tempted to make plain what they could not comprehend, to alter an idiom which they deemed harsh and liable to be mistaken, and to simplify what seemed to them a rare or difficult form of syntax or etymology. Therefore, of two readings, the shorter, more difficult, and idiomatic, is probably the correct one; the longer and simpler being probably the product of a copyist, who slyly insinuated his own opinion into the text, and moulded it according to his grammatical skill. Again, that reading is the best which can be proved to be the parent of all the variations. The genealogy of the conflicting lections can sometimes be traced, and that form of the words or clause from which the others have sprung is authenticated to be the original text. Mere conjecture is to be sternly discarded. If any one look into Bowyer's *Conjectures*, he will see what a fool erratic erudition can make itself; and how exegetical predilections, theological leanings, and superficial philology on the part of Barrington, Owen, Markland, and Woide, have produced the wildest and most worthless of critical absurdities. Thus have we stated the general theory of Biblical criticism. But the great difficulty, as we have already said, lies in

the application of such general laws. There are so many elements of conflict which must be harmonized, and of intricacy which must be unravelled; so many points of evidence to be ascertained, and so many estimates to be made of the simple and combined weight of the various authorities, that it requires no little patience, tact, and experience to arrive at a true judgment. Haste is to be deprecated, and rashness is to be deplored. Above all, we need an earnest faith in Scripture, as a grand preservative against heedlessness and temerity. Wetstein and Griesbach have been blamed—we believe unjustly—for theological bias; but none of them had a great depth of pious reverence for the Word of God, as a volume truly inspired. Matthæi blended a low scurrility with all his critical efforts. The industry of Scholz was not equalled by his attention; and negligence in such a work, disguise it as we may, is a want of conscientiousness. If the critic felt that he has to do, not with doctrines, but with the very sources of them; that his concern is not with evidences, but with the prior question, whether an alleged divine document has in it nothing but the unchanged Word of God; and that his business lies not in interpretation, but in securing for the interpreter that text which the Spirit of God has judged the fittest for the impartation of saving truth—surely there is no amount of labour which he will spare, no sources of assistance which he will indolently neglect, no form of literary training from which he will timidly shrink; but he will work, collate, judge, and decide in a spirit of manly and prayerful dependence on Him who claims the book as his own, and who will not be unmindful of any effort to keep it as he gave it, and preserve it to the world in its original integrity. It is a remarkable fact, that the only portion of the New Testament which our translators have marked as spurious, is now ascertained to be genuine, by indisputable authority. The passage is the last half of the 23d verse of the second chapter of the first Epistle of John; and is distinguished in the authorized version by being printed in italics, and the first word placed in brackets (see *Introduction to the New Testament* by King, De Wette, Davidson, &c.)—J. E.

III. *Ancient Versions of the Bible.*—These are numerous, and of considerable importance for the criticism and interpretation of the Bible. At first the Jews were very reserved in communicating their sacred writings to strangers. Despising and shunning the Gentiles, they withheld from them the treasures of divine knowledge contained in the Bible; nor were the Egyptians, Arabs, and other nations bordering on the Jews, acquainted with these books until after the several captivities of the Jews, when the singularity of the Hebrew laws and ceremonies induced several to desire a more particular knowledge of them.

The earliest version of the Bible is the Greek translation, usually called the Septuagint. According to the account of the pseudo-Aristeus, Ptolemy Philadelphus applied to Eleazar, the Jewish high priest at Jerusalem, for proper persons to translate the Hebrew Scriptures into the Greek language; and Eleazar sent six elders from each of the twelve tribes. These seventy-two persons soon completed their work; and from their number it was called the Septuagint version, seventy being a round number. This account is now generally rejected as fictitious. By some learned men it has been supposed that this was called the Septuagint, because it was approved by the sanhedrim, or great council of the Jews, who were seventy in number. But whatever was the origin of its name, or the number of its authors, their introduction of Coptic words, as well as their rendering of ideas purely Hebrew altogether in the Egyptian manner, clearly prove that they were natives of Egypt. The Pentateuch was probably executed during the joint reigns of Ptolemy Lagus and his son Philadelphus: it is allowed to have been translated with great fidelity. Next to the Pentateuch for ability of execution, are the Proverbs and book of Job. Internal evidence proves that Joshua was not translated until twenty years after the death of Ptolemy Lagus. During the reign of Ptolemy Philometer the books of Esther, Psalms, and the Prophets were translated, with various and inferior degrees of ability. The dates of the Greek version of Judges, Ruth, Samuel, and Kings, are not known. The Septuagint version was in great esteem among the Jews in the time of Christ, and very many of the quotations in the New Testament are made from it.

There are four principal editions of the Greek Bible, or Septuagint version, from one or more of which all subsequent editions have been copied, viz., the Complutensian, the Aldine, the Vatican, and the Oxford, or Dr. Grabe's edition.—1. The *Complutensian* edition was undertaken by the divines of Complutum, or Alcala, in Spain, and forms part of the Complutensian Polyglot described below. It bears the date of 1515. The text was composed after several manuscripts, which the editors have not described; hence they have been charged with having altered it in various places, to make it harmonize with the Hebrew, or rather with the Vulgate version, and with having filled up the chasm in the Septuagint from other Greek versions. This edition has been copied in the Antwerp and Paris Polyglots, also described below, in the editions printed by the Commelines in 1586, 1599, and 1616, and in those executed by Walder in 1596, and Hutter in 1599.—2. The *Aldine* edition appeared in 1518, two years after the death of Aldus Manutius. The text of this edition was formed from several ancient manuscripts. Bishop Walton has pronounced it to be much purer than that in the Complutensian Polyglot, to

which it is actually prior in point of time—the latter not being published before 1522, though it bears the date of 1517. Bishop Marsh asserts that it is interpolated in various places from other Greek versions. The Aldine edition was reprinted at Strasburg in 1526, at Basil in 1545, at Frankfort in 1597, and at other places.—3. The *Vatican* edition was published at Rome in MDLXXXVI, though commonly dated MDLXXXVII, the figure I having been subsequently added. The text of this edition was taken from the celebrated *Codex Vaticanus*, 1209 (a manuscript of the fifth century), with the exception of such words as the editors regarded in the light of errata; and the work was executed under the direction of Cardinal Carafa and other learned persons, at the expense of Pope Sixtus V. Copies with the date of 1587 are of most frequent occurrence. The Vatican edition has been reprinted in Bishop Walton's Polyglot (described in a subsequent section), and also in various other forms. The editions most valued are—(1.) That printed at Cambridge in 1665, with a learned preface by Bishop Pearson. (2.) The edition published by Lambert Bos, at Franeker, in 1709, with additional various readings. (3.) That of Reineccius, at Halle, in 1730 (again in 1737), also with additional various readings from the Complutensian and Aldine editions, and from the Alexandrian manuscript. (4.) That of Oxford, 1817, in six volumes, with various readings from the Alexandrian manuscript, to which is prefixed a valuable introduction, extracted from Carpzov's *Critica Sacra*. (5.) The Oxford edition, in five volumes folio (1798–1827), begun by the Rev. Dr. Holmes, was completed after his decease by the Rev. James Parsons, B.D., with various readings, the result of several years' collation, the expense of which was defrayed by a noble subscription, promoted by the delegates of the Clarendon press. The plan and execution of this edition are highly commended by Bishop Marsh. (6.) The edition executed at the press of Mr. J. A. Valpy, London, 1819.—4. The *Oxford* edition, prepared by Dr. Grabe, has for its basis the text of the celebrated *Codex Alexandrinus*, a manuscript written at the close of the fourth century, or early in the fifth century, and preserved in the British Museum; but where readings, which were believed to be genuine, were found in the Vatican edition, or in other manuscripts, such readings were adopted. Though Dr. Grabe prepared the whole for the press, yet he published only the first and fourth volumes in 1707–1709, the second being edited by Dr. Lee in 1719, and the third by Dr. Wigan in 1720. The text of Grabe's edition was accurately and beautifully printed by Breitinger, in four volumes quarto, at Zurich, 1730–1732. The various readings of the Vatican edition are exhibited at the foot of the page. A splendid *fac-simile* edition of the Old Testament of the *Codex Alexandrinus* was published by the Rev. Henry Hervey

Baber, M.A., one of the librarians of the British Museum, at London, 1816–1828, 4 vols. folio.

Besides the Septuagint, there are several other Greek versions of the Hebrew Scriptures, which claim to be noticed in this article, particularly those of Aquila, Theodotion, and Symmachus.—1. Aquila was a Jewish proselyte, a native of Sinope, in Pontus, who flourished in the second century. His version is extremely literal. He is said to have published two editions of it, the second of which was preferred by the Jews as being most exact. 2. Theodotion was a native of Ephesus, and nearly contemporary with Aquila. His version is more free than that of Aquila, and, in fact, is a kind of revision of the Septuagint, made after the original Hebrew. It supplies some deficiencies in the Septuagint; but where Theodotion translates without help, he evidently shows himself to have been but indifferently skilled in Hebrew. His version of the book of Daniel was introduced into the Christian churches, as being deemed more accurate than that of the Septuagint. 3. Symmachus was an Ebionite, or semi-Christian, who lived a few years later than Theodotion, that is, about the year of Christ 200. His version, though concise, is free and paraphrastic, regarding the sense rather than the words of the original. Besides the preceding Greek versions, there are three others, usually called the fifth, sixth, and seventh versions; which derive their names from the order in which Origen disposed them in the columns of his hexaplar edition of the Bible. But their age and authors being unknown, and they being in themselves of little value, it is not necessary to take any further notice of them in this place.

Syria being visited at a very early period by the preachers of Christianity, several translations of the Scriptures were made into the language of that country. The most celebrated of these is the *Peschito*, or *Literal*, as it is usually called, on account of its very close adherence to the Hebrew text, from which it was immediately made, about the end of the first, or early in the second century. To its general fidelity almost every biblical critic of eminence bears unqualified approbation. This version is printed in the Polyglots of Paris and London. Historical evidence concerning the Arabic versions does not extend beyond the tenth century, when Rabbi Saadiah Gaon, a celebrated Jewish teacher at Babylon, translated the Hebrew Bible into Arabic. Of this translation, the Pentateuch and Prophecies of Isaiah are all that have hitherto been discovered and printed. There are several other Arabic versions extant; but not being very ancient, nor possessing much critical authority, they are of little value. There are several versions of the Bible in the Persian language, but most of them are in manuscript. The Persian translation of the Pentateuch, printed in the London Polyglot, was executed by a Jew in the eleventh or twelfth century. The

language of ancient Egypt was divided into three dialects—the Coptic, or dialect of Lower Egypt; the Sahidic, or dialect of Upper Egypt; and the Bashmuric, which was spoken in a province of the Delta. The Coptic version was made from the Septuagint, perhaps in the second or third century, and certainly before the seventh century. Of this version the Pentateuch, book of Psalms, Minor Prophets, and the New Testament, have been printed. Of the Sahidic version, all that remain were published by the Rev. Dr. Ford in his Appendix to Dr. Woide's edition of the New Testament, from the Alexandrian manuscript (Oxford, 1799, folio). An edition of the fragments of the Bashmuric version was published by W. F. Eyelbreth, at Copenhagen, in 1816, in quarto. The Ethiopic version was also made from the Septuagint, and (it is supposed) about the second or third century. Of this version the Psalms and New Testament have been printed. The Septuagint was likewise the parent of the Armenian version, executed towards the close of the fourth, or early in the fifth century, and of the Slavonic, or old Russian version, made in the ninth century. The Armenian Bible was first printed at Amsterdam in 1666. The best critical edition is that published by the Rev. Dr. Zohrab, at Venice, in 1805. The Slavonic Pentateuch was printed at Prague in 1519, and the entire Bible in 1570. The Gothic version was executed from the Septuagint by Ulphilas, a celebrated bishop of the Mæso-Goths, about the middle of the fourth century. Philostorgius (*Hist. Eccl.*, lib. ii., c. v.) asserts that Ulphilas omitted the books of Kings, from an apprehension that the martial spirit of his countrymen might be excited by the relation of Jewish wars. But this assertion is refuted by Cardinal Maï's discovery, in the Ambrosian library at Milan, of some fragments of the Gothic translation of these books.

It appears that the Latin or Western Church possessed several Latin translations of the New Testament, but only one version of the Old Testament, which was made from the Greek. This translation was generally received in the time of Jerome, who, towards the close of the fourth century, undertook a revision of it, at the request of Pope Damasus. Of this version, only the Psalms and book of Job have descended to our time. In fact, these two books, with the Chronicles, Proverbs, Ecclesiastes, and Song of Solomon, were the only parts of it which were ever published; his manuscript version of the other books of the Old Testament being either secreted or destroyed by some person to whom they were intrusted. This loss only stimulated Jerome to fresh exertions; and in the year 405, he completed his translation from the Hebrew, which he had commenced before he had finished his revision. This new version was gradually introduced into the Western Church, for fear of offending weak persons. At length it

received from Pope Gregory the Great, the sanction of papal authority. Since that time, with the exception of the Psalms (which, being daily chanted to music in the church service, made it difficult to introduce alterations in them), Jerome's new translation from the Hebrew has been exclusively adopted by the Church of Rome, under the name of the Vulgate version; and a decree of the council of Trent, in the sixteenth century, pronounced it to be authentic; and commanded that the Vulgate alone should be used in all sermons, expositions, and disputations. Great confusion having arisen from the incorrectness and numerous variations both in the manuscripts and printed editions of this version, Pope Sixtus V. caused a new and corrected edition (the proof sheets of which he himself revised) to be published at Rome in 1590. This he commanded to be received as authentic; but it was found to be so extremely incorrect that Clement VIII., his successor, suppressed this edition, and published another authentic edition, which differs materially from the Sixtine edition, both in sense and words. The Latin Vulgate version is allowed to be, upon the whole, a faithful translation, though some passages are mistranslated, in order to support the peculiar dogmas of the Church of Rome. The modern printed editions of it are very numerous (Horne's *Introduction*, vol. ii., part i., chap. iii., sect. iii., § 2-4; Le Long and Masch, *Bibliotheca Sacra*, part ii.)

IV. *Modern Versions of the Bible.*—The translations of the Scriptures into the different modern languages, which are spoken in the four quarters of the globe, are so numerous that it is difficult to obtain correct accounts of all of them. The following tables, however, will exhibit at one view the principal translations, together with the dates when they appeared, the authors by whom they were executed, and the names of the places in which they were severally printed.

These tables have been drawn up from the accounts of versions in Bishop Marsh's *History of Translations*; Horne's *Introduction*, vol. v., part i., sect. vii.; *Missionary Societies' Transactions*; and Townley's *Illustrations of Biblical Literature*, three volumes octavo. Of the numerous versions therein noticed, the following are the most important to the English reader:—

1. *English Bibles.*—Although it is impossible at this distance of time, to ascertain when, or by whom, Christianity was first planted in this island, as well as the earliest time when the Scriptures were translated into the language of the inhabitants; yet we know that, for several hundred years, they had part, at least, of the sacred volume in their vernacular tongue. The earliest version, of which we have any account, is a translation of the Psalms into the Saxon language, by Alhelm, or Adhelme, the first Bishop of Sherborne, about the year 706.

[For continuation, see page 93.]

TABLE I.
TRANSLATIONS INTO THE LANGUAGES OF MODERN EUROPE.

Language.	New Testament, when printed.	Bible, or Old Testament, when printed.	Author.	Place of Printing.
Romannt or Waldensian (executed in the twelfth century),	1848 (John)	1851	Peter Waldo, probably,	{ London, edited by the Rev. W. S. Gilly, D.D.
English (executed about 1380), . . . . .	....	....	John Wiclif,	London.
Spanish (Valencian dialect of), . . . . .	....	1478	Boniface Ferrer,	Valencia.
German,	1522	1534	Martin Luther,	Wittenberg.
English,	1526	1535	Tindal and Coverdale,	Uncertain.
French, . . . . .	....	1535	Robert Olivetan,	Geneva.
Swedish,	1534	1541	Olaus Petri,	Upsal, Sweden.
Danish,	1524	1550	Palladius and others,	Copenhagen.
Dutch, . . . . .	....	1560	....	....
Italian, . . . . .	....	1562	Antonio Bruccoli's revised (?) ..	Geneva.
Spanish,	1556	1569	Cassiodorus de Reyna,	Frankfort or Basle.
Russian,	1519	1581	Cyril and Methodius,	Ostrog.
Helvetian dialect,	1525	1529	....	{ Zurich.
Lower Saxon dialect, . . . . .	....	1533	....	{ Lubeck.
Finnish,	1548	1642	....	{ Stockholm.
Croatian,	1553	....	Unknown,	{ Tubingen.
Basque,	1571	....	....	{ Rochelle.
Welsh,	1567	1588	....	{ London.
Hungarian,	1574	1589	....	{ Vienna.
Wendish, . . . . .	....	1584	....	{ Wittenberg.
Icelandic, . . . . .	....	1584	Thorlack,	Holum, Iceland.
Pomeranian dialect, . . . . .	....	1588	Unknown,	Barth.
Polish,	1585	1596	Several, . . . . .	....
Bohemian, . . . . .	....	1593	Several,	Cralitz, Moravia.
Modern Greek,	1638	....	Maximus Calliergi,	Geneva.
Wallachian,	1648	....	Unknown, . . . . .	....
Ditto, (revised edition),	1838	....	Theodosius,	{ Belgrade.
Romanese, . . . . .	....	1657	Unknown,	Schnol.
Lithuanian, . . . . .	....	1660	S. B. Chylinsky,	London.
Turkish,	1666	....	Lazarus Seaman,	Oxford.
Irish,	1402	1685	Dr. Daniel and Bishop Bedell, ..	London.
Livonian,	1685	1689	....	{ Riga.
Esthonian,	1685	1689	....	{ Ditto.
Esthonian dialect of Dorpatian dialect, ..	1686	....	Unknown,	{ Ditto.
Grisons, . . . . .	....	1719	....	{ Coire.
Upper Lusatian,	1706	1728	Several,	Bautzen.
Lapponic,	1755	....	Unknown,	Stockholm.
Manx,	{ 1748- } { 63-67 }	1772	Bishops Wilson and Hildesley, ..	London and Whitehaven.
Gaelic,	1767	1802	James Stewart and others,	Edinburgh.
Portuguese,	{ 1712 } { 1781 }	1748-53 1783	Ferreira d'Almeida (Romish),	Amsterdam and Batavia.
Italian,	1769	1776	Antonio Pereira (Romish),	Lisbon.
Spanish, . . . . .	....	1793, 94	Antonio Martini (Romish),	Turin.
Ditto, . . . . .	....	1824	Padre Scio (Romish),	Madrid.
Ditto,	1839	....	{ Bishop Torres Amat (Romish),	Ditto.
Ditto, . . . . .	....	....	{ T. Amat, revised by Rev. J. Lucena (Protestant),	London (for the Christian Knowledge Society).
Ditto, . . . . .	....	....	{ Rev. W. Jowett, M.A., and Signor Cannolo,	Malta.
Maltese,	1820	....	N. Solomon,	Petersburg.
Samogitian,	1820	....	....	London.
Judæo-Polish,	1821	....	....	....
Modern Russ. Karelian (Gospel of Matthew),	1821	....	Russian Bible Society,	Petersburg.
Turko-Greek,	1826	1827	....	....
Albanian,	1827	....	Dr. Evangelos Mexicos,	Corfu.
Catalonian,	1832	....	Mr. Prat,	London.
Modern Greek (New Version),	1830	....	The Archimandrite Hilarion, { Rev. H. D. Leeves, M.A., and Professor Banbas,	London.
Modern Greek, . . . . .	....	1840	....	....
Spanish Basque, or Escnara,	1838 (Luke)	....	....	....
Rommany, Gitano, or Spanish Gipsy,	1838 (Luke)	....	....	....
Bulgarian,	1838	....	....	{ Smyrna (for British and Foreign Bible Society).
French (New Version),	1842 London	1850	{ A corps of translators under the direction and supervision of the Rev. Dr. M. Luscombe and Rev. Dr. Matter,	Paris (for the Christian Knowledge Society, London).

TABLE II.
TRANSLATIONS INTO THE LANGUAGES OF MODERN ASIA.

Language.	New Testament or Detached Books thereof.		Bible, or Old Testament, or Detached Books thereof.		Author.	Place of Printing.		
	New Testament.	Detached Books.	Bible, or Old Test.	Detached Books.				
I. ARABIC and its derivative languages.								
Arabic,	1816	.....	.....	.....	{N. Sabat and Rev. H. Martyn, B.D., ...}	} Calcutta.
Persian,	1815	4 Gospels, 1804,	Lieut.-Col. Colebrooke, Rev. H. Martyn,		} Petersburg.	
.....	.....	.....	.....	{Psalms and Prov., 1830, Isaiah, 1836,	Rev. Mr. Glen,	} Astrachan.
.....	.....	.....	.....	Gen. Lev., 1822,	Mirza Ibrahim,	
Pushtoo,	1818	.....	.....	.....	{John Leyden, M.D.} and others,	} Serampore.
Bulocha, .....	.....	4 Gospels, 1816,	.....	.....	.....	.....
2. SANSKRIT and its derivative languages.								
Sanscrit,	1808	.....	1811-18	.....	.....	.....
Sikh or Punjabee, ..	1811	.....	.....	Pent., 1818,	.....	.....
Assamese,	1819	.....	.....	.....	.....	.....
Kashmiree,	1819	.....	.....	.....	.....	.....
Wutch or Multanee,	1819	.....	.....	.....	} Baptist Missionaries, ..	} Serampore.
Guzarattee,	1820	.....	.....	.....	
Bikaneer,	1819	.....	.....	.....	
Kunkna,	1818	.....	.....	.....	
Maruwar,	1822	.....	.....	.....	
Oojuvinee,	1822	.....	.....	.....	
Bundelkundee,	1822	.....	.....	.....	
Nepanlese,	1822	.....	.....	.....	
Magudha or Pali, ..	1815-32			{Baptist and Wesleyan Missionaries, ..}	} Colombo.
Oordoo,	1832			{Rev. T. T. Thomason and M. Da Costa, ..}	} Calcutta.
Mahratta,	1807	.....	.....	{Pent. and Hist. books, 1812-15, ..}	} Baptist Missionaries, ..	} Serampore.
Hindee,	1812	.....	.....	{Pent. Hist. & Poet. books, 1809-12, ..}		
Hindonstanhee, ....	.....	.....	.....	Psalms, 1747,	{Danish Missionary Benjamin Schultz}	} Halle.
Bengalee,	{1808-14	.....	.....	.....	Rev. H. Martyn,	} Calcutta.
Orissa,	1807	.....	1801-57	.....	} Baptist Missionaries, ..	} Serampore.
Canarese	1820	.....	1809-14}	.....			
Tamul,	1715	.....	.....	1723-28	Rev. W. Hands.	.....	
Telinga or Teloofoo,	.....	{Gospel of Mark, 1812}	.....	.....	{Danish Missionaries, Ziegenbalg and Schultz, ..}	} Tranquebar.
Cingalese,	{1771-80	.....	.....	{Gen., Exod., and Levit., 1771-83, ..}	M. Des Granges,	} Vizagapatam.
.....	1820	.....	.....	.....	Fybrantz and Phillips.	} Colombo.
Malay,	1668	.....	.....	1731-33	{Mr. W. Tolfrey and others, ..}	
Malayalim,	182- .....	.....	.....	1844	.....	{Amsterdam and Batavia
.....	1809-14	.....	.....	1815-21	Rev. B. Bailey,	} Cotym.
.....	{1811-13-16}	.....	.....	.....	Rev. Dr. Marshman, ..	} Serampore.
.....	1817 &c.	.....	.....	1855	{Rev. Dr. Morrison,} & Rev. Mr. Milne,	} Canton.
.....	.....	.....	.....	.....	Baptist Missionaries, ..	} Serampore.
4. Other ASIATIC VERSIONS.								
Boineo,	1846	.....	.....	.....	.....	} Nigél (Dorneo)
Formosan, .....	.....	{Matt. and John, 1661}	.....	.....	Robert Junius,	} Amsterdam.
Japanese, .....	.....	John, 1844,	.....	.....	Rev. Mr. Gutzlow,	} Singapore.
Tartar,	1813	.....	.....	Psalter, 1815,	{Edinburgh Society's Missionaries, ..}	} Karass and Astrachan.
Tartar or Mant- } chew Tartar, }	1836	Matt., 1822,	.....	Pentateuch, }	Ditto,	} Astrachan.	
Orenburg-Tartar, ..	1820	.....	.....	.....	.....	.....
Calme-Tartar, ..	1815-20	.....	.....	.....	Moravian Missionaries,	.....	
Mongolian-Tartar, ..	.....	{Matt. and Luke, 1815}	.....	1848	{Two Mongolian chieftains and others, ..}	} Petersburg.

(Continuation on next page.)

TABLE II.—Continued.

Language.	New Testament, or Detached Books thereof.		Bible, or Old Testament, or Detached Books thereof.		Author.	Place of Printing.
	New Testament.	Detached Books.	Bible, or Old Test.	Detached Books.		
Mordwassian, .....	....	4 Gospels, 1821,	....	.....	{ Rev. Messrs. Swan } and Stellybrass, } Russian Bible Society,	Petersburg.
Tcheremissian, ....	....	4 Gospels, 1821,	....	.....		Basle Missionaries.	Petersburg.
Trans-Caucasian } Tartar, .....	....	Matt., 1843,	....	.....	Unknown, .....		Moscow.
Georgian, .....	....	.....	1743	.....		{ Missionaries of the } London Mission- } ary Society, .... }	Eimeo, Tahiti, and London.
Otaheitean or Ta- } hitian,	1818-25	.....	1838	.....	{ Missionaries of the } London Mission- } ary Society, .... }		London.
Rarotongan,	1828	.....	....	.....		American Missionaries	Honolulu.
Hawaiian,	{ Several Books, } 1844,	{ Missionaries of the } London Mission- } ary Society, }	
Samoan,	1844-49		Wesleyan Missionaries
Tonga,	1844	American Missionaries	
Curdish, .....	....	{ 4 Gospels, } 1826-23.	....	.....		{ Missionaries of the } Basle Missionary } Society, .....	Moscow.
Armenian (Modern),	1842	.....	....	.....	{ Missionaries of the } Church Mission- } ary Society, .... }		London.
Ararat, or Eastern } Armenia,	1832	.....	....	.....		.....	.....
New Zealand,	1835	.....	....	.....	.....		.....

TABLE III.

TRANSLATIONS INTO THE LANGUAGES OF MODERN AFRICA AND AMERICA.

Language.	New Testament, or Detached Books thereof.		Bible, or Old Testament, or Detached Books thereof.		Author.	Place of Printing.
	New Testament.	Detached Books.	Bible or Old Test.	Detached Books.		
AFRICAN—						
Accra, .....	....	{ Matt. and } John, 1844,	....	.....	Rev. ——— Hanson,	} London.
Bullom, .....	....	Matt., 1816,	....	.....	Rev. G. R. Nylander,	
Amharic (a dialect } of Abyssinia), .. }	1822	.....	1840	.....	M. Asselin de Cherville,	Ankobar.
Galla, .....	....	Matt., 1841,	....	.....	Rev. J. L. Krapf,	} London.
Malagasse,	1828-32	.....	.....	.....	{ Missionaries of Lon- } don Miss. Society,	
Mandingo, .....	....	Matt., 1837,	....	.....	Missionaries,	} Cape Town.
Namaque,	1832	.....	.....	.....	Rev. Mr. Schmelin, ..	
Sichuana,	1841	.....	.....	Psalms, 1841,	Rev. Mr. Moffat,	Graham's } Town.
Do. (Bassouto } dialect), .....	....	{ Matt., 1837, } Matt. and } John, 1839,	....	.....	Rev. J. P. Pelissier, ..	} Cape Town.
Caffre,	1837	.....	.....	1845,	{ E. Casalis and other } French Missionaries, Wesleyan Missionaries,	
AMERICAN INDIAN—						
Virginian,	1661	.....	1663	.....	Rev. John Eliot,	{ Cambridge } { (New Eng- } land).
Delaware, .....	....	{ 3 Epist. of } John, 1818,	....	.....	C. F. Dencke,	New York.
Indian Massachus- } sett, .....	....	{ Gospel of } John, 1709,	....	Psalms, 1769,	Experience Mayhew,	{ Boston (New } { England).
Chippeway,	1832	.....	.....	.....	Messrs. Jones,	York, U. C.
Mohawk, .....	....	{ Gospels of } Mat., Mar., } and John, } 1787, 1804,	....	.....	Rev. Mr. Freeman, } Capt. Brant, Capt. } Norton,	} London.
Ditto, .....	....	.....	....	Isaiah, 1839,	.....	New York.
Esquimaux,	{ 1809- } { 13-19 }	.....	.....	.....	{ Moravian Mission- } aries,	} London.
Greenlandish,	1799	.....	.....	.....	Ditto,	Copenhagen.

TABLE III.—Continued.

Language.	New Testament, or Detached Books thereof.		Bible, or Old Testament, or Detached Books thereof.		Author.	Place of Printing.
	New Testament.	Detached Books.	Bible, or Old Test.	Detached Books.		
WEST INDIAN—						
Creolese,	1781	.....	.....	.....	Unknown,	Copenhagen. London. London (for the Society for promoting Christian Knowledge).
Negro-Creolese,	1829	.....	.....	.....	Missionaries,	
Arawak (Guiana), ..	....	{ Matt. and } { John, 1850, }	....	.....	Rev. W. H. Brett, ..	
SOUTH AMERICA—						
Mexican,	1832	.....	.....	.....	Dr. Mora.	
Aimara, .....	....	Luke, 1829,	.....	.....	Dr. Pazos-Kankt.	
Peruvian,	1825	.....	.....	.....	.....

A Saxon version of the four gospels was made by Egbert, Bishop of Lindisfern, who died A.D. 721; and a few years after, the venerable Bede translated the entire Bible into that language. Nearly two hundred years after Bede, King Alfred executed another translation of the Psalms, either to supply the loss of Aldhelm's (which is supposed to have perished in the Danish wars), or to improve the plainness of Bede's version. A Saxon translation of the Pentateuch, Joshua, part of the books of Kings, Esther, and the apocryphal books of Judith and the Maccabees, is also attributed to Elfric, who was Archbishop of Canterbury, A.D. 995. A chasm of several centuries ensued, during which the Scriptures appear to have been buried in oblivion, the general reading of them being prohibited by the papal see. The first English translation of the Bible, known to be extant, was made by an unknown individual, and is placed by Archbishop Usher to the year 1290; of this there are three manuscript copies preserved in the Bodleian library, and in the libraries of Christ's Church and Queen's Colleges, at Oxford. Towards the close of the following century, John de Trevisa, vicar of Berkeley, in the county of Gloucester, at the desire of his patron, Lord Berkeley, is said to have translated the Old and New Testaments into the English tongue; but, as no part of this work appears ever to have been printed, the translation ascribed to him is supposed to have been confined to a few texts, which were painted on the walls of his patron's chapel, at Berkeley castle, or which are scattered in some parts of his works, several copies of which are known to exist in manuscript. Nearly contemporary with him was the celebrated John Wiclif, or Wickliffe, rector of Loughborough in Leicestershire; who, about the year 1380, with the aid of various assistants, translated the entire Bible from the Latin Vulgate into the English language, as it was then spoken. A revision of this version was made about the year 1395, or it may be a little earlier, by John Purvey, Wiclif's assistant or curate. A complete edition of Wiclif's translation and of Pur-

vey's revision was published in 1851, at the expense of the delegates of the university press, at Oxford, in parallel columns, in four volumes quarto, under the joint editorship of the Rev. Josiah Forshell, M.A., secretary, and of Sir Frederick Madden, principal keeper of the manuscripts of the British Museum, London. The text of this edition is printed from manuscripts in the British Museum and in the Bodleian library at Oxford, collated with other manuscripts preserved in various college libraries at Oxford and Cambridge, and elsewhere. The editors have prefixed a valuable dissertation, containing a history of Wiclif's translation, together with a glossary of obsolete words. An edition of the New Testament, according to Wiclif's translation, was published at London, in 1848, in octavo, from a contemporary manuscript in the possession of Lea Wilson, Esq., F.S.A.; which was formerly in the library of the monastery of Sion, Middlesex. The edition of the New Testament published by the Rev. John Lewis, M.A., at London, in 1731, in folio (which has hitherto been considered as the identical translation of Wiclif,) is now ascertained to have been taken from a manuscript of Purvey's revision. It was re-edited in quarto, in 1810, by the Rev. H. H. Baber, M.A., one of the librarians of the British Museum, who prefixed a memoir of Wiclif.

For the earliest printed edition of any part of the Scriptures in English, we are indebted to William Tindal; who, having formed the design of translating the New Testament from the original Greek, removed to Hamburg for this purpose, and thence to Cologne. Here, with the assistance of the learned John Fry or Frith, and of William Roze, both of whom afterwards were martyrs for the Reformation, he finished his important undertaking; and the English New Testament was printed at Cologne in quarto, in 1526. From Cologne Tindal proceeded to Worms, where, in the same year, he completed what has hitherto been usually called his first edition of the New Testament. The whole of this impression, with the exception, it is said, of a single copy, being

bought up and burnt by Tostal, Bishop of London, and Sir Thomas More, Tindal put forth a new edition in 1527, and a third in 1528; and in 1531, his translation of the Pentateuch appeared at Marburg in Hesse, together with another edition of his Testament. In the same year he published an English version of the prophet Jonah, with a prologue full of invective against the Church of Rome. Strype supposes that, before his death, he finished the whole Bible except the Apocrypha, which was translated by John Rogers; but it seems more probable that he translated only the historical parts. On Tindal's return to Antwerp in 1531, he was seized and imprisoned; and, after a long confinement, was put to death in 1536, at Villevorde near Brussels, on the charge of heresy, being first strangled, and his body afterwards reduced to ashes. In 1535 the whole Bible translated into English was printed in folio, and dedicated to King Henry VIII. by Miles Coverdale, whom Edward VI. afterwards promoted to the see of Exeter. This was the first edition published by royal authority. In 1537 another edition of the English Bible was published by John Rogers, the martyr: it is chiefly Tindal's and Coverdale's, somewhat altered, and appeared under the assumed name of Thomas Matthewe. A revised edition of this translation, corrected by Cranmer and Coverdale, was printed at London in 1539, by Grafton and Whitchurch, in very large folio, which, from its size, is usually denominated the *Great Bible*. No new version was executed during the reign of Edward VI., though several editions were printed, both of the Old and New Testaments. About the year 1550 Sir John Cheke translated the Gospel according to St. Matthew and part of the first chapter of the Gospel according to St. Mark, which was first published in 1843, by the Rev. James Goodwin, B.D. Sir J. Cheke made much use of the older versions, and aimed to banish from his translation every word which was derived from a Latin root. During the reign of Queen Mary, Miles Coverdale, John Knox, Christopher Goodman, and other exiles who had taken refuge at Geneva, published the book of Psalms there, in 1559, with marginal notes; and in the following year, the whole Bible appeared, with summaries, marginal notes, maps, and brief annotations. From the place of publication, this is usually called the *Geneva Bible*: it was highly esteemed by the Puritans, and within the short space of fifty-six years (from 1560 to 1616), numerous editions were printed in various sizes, principally by the king's printers. Eight years after the completion of this translation, another new version was published at London, with two prefaces by Archbishop Parker: it is now generally termed the *Bishops' Bible*, from the circumstance of eight of the translators being bishops. This version was used in the churches for forty years, though

the *Geneva Bible* was more read in private houses. In the year 1582, the Romanists, finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims: it was translated, not from the Greek, but from the Latin Vulgate, and the editors (whose names are not known) retained a multitude of words, of Greek origin, untranslated and unexplained, under the pretext of wanting proper and adequate English terms by which to render them; and thus contrived to render it unintelligible to common readers. Two learned confutations of the errors and mistranslations of this version were published, one by Dr. William Fulke in 1617, and the other by Mr. Thomas Cartwright in the following year. In 1609–10 an English translation of the Old Testament was published at Douay, in two volumes quarto, with annotations: this was also made from the Latin Vulgate. This translation, with the Rhemish version of the New Testament above noticed, forms the English Bible, which alone is used by the Romanists of this country.

The last English version which remains to be noticed, is the authorized translation now in use, which is commonly called *King James's Bible*. Shortly after his accession to the throne in 1603, several objections being made to the *Bishops' Bible*, at the conference held at Hampton Court in the following year, the king commanded that a new version should be undertaken, and fifty-four learned men were appointed to this important labour; but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given us by Fuller, (*Church Hist.* book x., pp. 44–47) comprises only forty-seven names. All of them, however, were pre-eminently distinguished for their piety, and for their profound learning in the original languages of the sacred writings; and such of them as survived till the commencement of the work were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight, assembled at Cambridge, were to finish the rest of the historical books, and the Hagiographa. At Oxford, seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. The four Gospels, Acts of the Apostles, and the Apocrypha, were assigned to another company of eight, also at Oxford; and the epistles of St. Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company, at Cambridge, were to translate the apocryphal books, including the Prayer of Manasseh. Agreeably to the regulations given to these six companies, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated

every book, which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book, thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on" (*Table Talk*, art. "Bible.") Further, the translators were empowered to call to their assistance any learned men, whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years. At the expiration of that time, three copies of the whole Bible, thus translated and revised, were sent to London,—one from Oxford, one from Cambridge, and a third from Westminster. Here a committee of six—two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster—reviewed and polished the whole work: which was finally revised by Dr. Smith (afterwards Bishop of Gloucester), who wrote the preface, and by Dr. Bilson, Bishop of Winchester. This translation of the Bible was first published in folio in 1611, and is that now universally adopted wherever the English language is spoken. It was printed by the king's printers, by whom succeeding editions have continued to be printed; and the competition between them and the two universities of Oxford and Cambridge, led to the smuggling of Dutch editions into England, between the years 1630 and 1660. Numerous errors, and some of them, of great importance, have been detected in the English and Dutch copies of this date (*D'Israeli's Curiosities of Literature*, second series, vol. iii., pp. 313-325.) In 1683 this translation was corrected, and many references to parallel texts were added by Dr. Scattergood; and in 1701 a very fine edition was published in large folio, under the direction of Dr. Tenison, Archbishop of Canterbury, with chronological dates, and an index by Bishop Lloyd, and accurate tables of Scripture weights and measures by Bishop Cumberland: but this edition is said to abound with typographical errors. The latest and most complete revision is that made by the Rev. Dr. Blayney, under the direction of the vice-chancellor and delegates of the Clarendon press, at Oxford. In this edition, which was printed both in quarto and folio, in 1769, the *punctuation* was thoroughly revised; the words printed in *Italics* were examined and corrected by the Hebrew and Greek originals; the *proper names*, to the etymology of which allusions are made in the text, were translated

and entered in the margin; the summaries of chapters and running titles at the top of each page corrected; some material errors in the chronology rectified; and the marginal references were re-examined and corrected, and thirty thousand four hundred and ninety-five new references were inserted in the margin. From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered the standard edition, from which all subsequent impressions have been executed. Notwithstanding, however, the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his majesty's printers; but printed by Mr. Woodfall in 1806, and again in 1812 in quarto, as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. Blayney's, and one of these errors was an omission of considerable importance. After the publication of the present authorized translation, all the other versions gradually fell into disuse, with the exception of the *Psalms* and the *epistles and gospels* in the *Book of Common Prayer*, which were still continued—the former according to the translation in Cranmer's Bible, and the latter according to that of the Bishops' Bible, until the final revision of the Liturgy of the Church of England, at which time the *epistles and gospels* were taken from the present version; but the *Psalms* are still retained according to the translation of Cranmer's Bible. Upwards of two centuries have elapsed since the authorized English version of the Scriptures, now in use, was given to the British nation. During that long interval, though many passages in particular books have been ably elucidated by learned men, yet its general fidelity, perspicuity, and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read. It survived the convulsions both of church and state during the great rebellion; and it has continued to be used not only by the Anglican Church, but also by all the sects which have withdrawn from her, as well as in Scotland and in the British Colonies. To its general accuracy, simplicity, and energy of style, the most accomplished biblical scholars have borne willing and most explicit testimonies; and though it was virulently assailed about thirty years since, with some semblance of learning, but with no real foundation, by Mr. John Bellamy and Sir James Bland Burges, their attacks were solidly and completely refuted by the Rev. J. W. Whitaker in his *Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures* (8vo, London, 1819), and *Supplement* (8vo, London, 1820); by the Rev. H. J. Todd, in his *Vindication of our Authorized Translation and Translators of the Bible, &c.* (8vo, London, 1819); and in his *Me-*

noirs of the Life and Writings of Bishop Walton (2 vols., 8vo, London, 1821); and by the Rev. Professor Lee, in *A Letter to Mr. John Bellamy* (8vo, London, 1821). In fact, when the very few real faults are considered, which the most minute and scrupulous inquirers have been able to find in the present translation, and when we perceive the most distinguished critics of modern times producing very discordant interpretations of the same text or word, we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity, and learning of the venerable translators, of whose labours we are now reaping the benefit; who, while their reverence for the sacred Scriptures induced them to be as literal as they could, to avoid obscurity, have been extremely happy in the simplicity and dignity of their expressions; and who, by their strict adherence to the Hebrew idiom, have at once enriched and adorned the English language.

2. *Welsh Version.*—Some portions of the Bible are said to have been translated into the ancient British or Welsh language before and during the reign of Edward VI.; but no efficient steps were taken for supplying the inhabitants of the principality of Wales with the Scriptures until the reign of Queen Elizabeth. In 1563 an act of parliament was passed, commanding that the Old and New Testaments, together with the *Book of Common Prayer*, should be translated into the Welsh tongue, and committed the direction of the work to the Bishops of St. Asaph, Bangor, St. David's, Llandaff, and Hereford. In 1567 the New Testament was printed; but the Old Testament did not appear until the year 1588. It was translated by Dr. William Morgan, successively Bishop of Llandaff and St. Asaph, who also revised the previous version of the New Testament. During the reign of James I. the Welsh version underwent a further examination and correction from Dr. Parry, who succeeded Bishop Morgan in the see of Llandaff. This corrected version was printed at London in 1620, and is the basis of all subsequent editions.

3. *Irish Version.*—The New Testament having been translated into Irish by Dr. William Daniel, Archbishop of Tuam, Dr. Bedell, who was advanced to the see of Kilmore and Ardagh in 1629, procured the Old Testament to be translated by a Mr. King, who, being ignorant of the original languages, executed it from the English version. Bishop Bedell therefore revised and compared it with the Hebrew, the Septuagint, and the Italian version of Diodati. He supported Mr. King while engaged on his important work; and on the completion of the translation, he would have printed it in his own house, and at his own charge, if he had not been prevented by the troubles in Ireland. The manuscript, however, escaped the hands of the rebels, and was subsequently printed in 1685, at the expense of the Hon. Robert Boyle.

4. *Manx Version.*—Towards the close of

his life, the truly venerable Bishop of Sodor and Mann, Dr. Thomas Wilson, formed a plan for translating the New Testament into the Manx language. He procured the four gospels and the Acts of the Apostles to be translated, but lived only to see the Gospel of St. Matthew printed at his expense. His exemplary successor, Bishop Hildesley, caused the manuscript to be revised, and procured the translation of the New Testament to be completed; this, by the munificent aid of the venerable Society for Promoting Christian Knowledge, and of some benevolent individuals, he was enabled to print between the years 1756 and 1760. In 1763 he was encouraged, by the influx of benefactions (obtained chiefly in consequence of that society's applications), to undertake a Manx version of the Old Testament, which was completed only two days before his decease, on the 30th of November, 1772. In the following year, the entire Bible, together with the apocryphal books, was printed at the expense of the same society, which, in 1776, published another edition of the New Testament. This version has since been repeatedly printed.

5. *Gaelic Version.*—The Society in Scotland for Propagating Christian Knowledge has the honour of giving to the inhabitants of the Highlands the Holy Scriptures in the Gaelic dialect. The New Testament was translated from the Greek by the Rev. James Stuart, minister of Killin, and printed at their expense in the year 1767. The several books of the Old Testament were translated and published in four detached portions or volumes, viz., the prophetic books by the Rev. Dr. Smith in 1783, and the remaining books by the Rev. Dr. John Stuart, minister of Luss (son of the translator of the New Testament), in three parts, which appeared successively in the years 1783, 1787, and 1801. In 1807 a new and revised edition of the whole Gaelic Bible was printed, which, in 1816, received the approbation of the General Assembly of the Church of Scotland, (*Horne's Introd.*, vol. ii. part i., vol. v., part i., sec. vii., § 3; *Townley's Illustrations of Biblical Literature*, vol. iii.)

V. *Polyglot Bibles.*—Polyglot Bibles are editions of the original text, accompanied with versions of the Scriptures in several languages. The honour of having first conceived the plan of printing a Polyglot Bible is due to the celebrated Aldus Manutius, the elder; but of this projected undertaking only one sheet was ever printed in collateral columns of Hebrew, Greek, and Latin, in the year 1501. In 1516 there was printed at Genoa the Pentaglot Psalter of Agostino Giustiniani, Bishop of Nebo: it was in Hebrew, Arabic, Chaldee, Greek, and Latin, and was accompanied by glosses and scholia. In 1518 John Potken published the Psalter in Hebrew, Greek, Latin, and Ethiopic, at Cologne. But the first polyglot edition of the entire Bible is that usually called the Complutensian Polyglot, from Alcalá

in Spain, the Latin name of which city is *Complutum*. The printing of this celebrated work was begun in 1502. Though completed in 1517, it was not published until the year 1522, and cost the munificent Cardinal Ximenes, prime minister of Spain, the sum of fifty thousand ducats. This polyglot is usually divided into six parts or volumes. The first four comprise the Old Testament, with the Hebrew, Latin, and Greek, in three distinct columns; the Chaldee paraphrase being at the bottom of the page, with a Latin interpretation, and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the New Testament in Greek, with the Latin Vulgate version, and interpretations of the Hebrew, Chaldee, and Greek names occurring therein; and the sixth volume is filled with various critical tracts. The impression was limited to six hundred copies, three of which was struck off on vellum. One of these was deposited in the royal library at Madrid, a second in the royal library at Turin, and the third (which is supposed to have belonged to the cardinal himself), after passing through various hands, was purchased at the sale of Signor Finelli's library in 1789, for the Count M'Carthy of Toulouse, for £483. On the sale of his library at Paris in 1817, it was bought by George Hibbert, Esq., for 16,100 francs, or £676 3s. 4d. sterling; and on the sale of Mr. Hibbert's library in 1829, it was sold for £525. Copies of the Complutensian Polyglot, on paper, are in the libraries of the British Museum and Sion College, London, and also in several of the college libraries in the universities of Oxford and Cambridge.

The Complutensian Polyglot was followed and excelled by that printed at Antwerp by the eminent printer, Christopher Plantin, between the years 1569 and 1572, in eight volumes folio: it is commonly known by the appellation of the Antwerp Polyglot, and sometimes as the Spanish and Royal Polyglot, from being published under the patronage of Philip II., King of Spain. It was printed in Hebrew, Greek, Latin, and Chaldee; and contains, besides the whole of the Complutensian Polyglot, a Chaldee paraphrase of part of the Old Testament which Cardinal Ximenes had deposited in the public library at Alcalá, having particular reasons for not publishing it. This edition has a Syriac version of the New Testament, and the Latin version of Sanctes Pagninus, as reformed by Arias Montanus, who was the principal editor of this noble work. The first five volumes contain the Old and New Testaments, in the languages above stated; and the three last are filled with lexicons and grammars of the various languages in which the Scriptures are printed, together with indexes, and a treatise on sacred antiquities. Of this polyglot, only five hundred copies were printed; the greater part of which being lost in a voyage to Spain, complete sets of it are of rare occurrence.—The Paris Polyglot, printed by Antoine Vitré be-

tween the years 1628 and 1645, is in ten large folio volumes, and is one of the most magnificent works that ever issued from the press. It was executed at the expense of M. Le Jay, who was ruined by the undertaking; and contains all that is inserted in the Complutensian and Antwerp Polyglots, with several important additions, particularly of the Samaritan Pentateuch and its version. One great inconvenience in this edition is, that the Samaritan, the Syriac, and the Arabic, are not placed in parallel columns, but occur in different volumes. It is also defective, in having no critical apparatus or prolegomena, nor any of the grammars and lexicons which accompany the former polyglots.—Though less magnificent than the three preceding editions, the London Polyglot is in all other respects preferable, being more ample and more commodious. It was published at London in 1657, in six folio volumes, under the superintendance of Dr. Bryan Walton, afterwards Bishop of Chester, assisted by several learned men. The first volume contains a very extensive critical apparatus (of which the prolegomena, written by Bishop Walton, are a treasure of sacred criticism), and also the Pentateuch. The second and third volumes comprise the books of the Old Testament; the fourth has the apocryphal books; the fifth contains the New Testament; and the sixth is composed of various readings and critical remarks. Nine languages are used in this edition, though no one book of the Bible is printed in so many. This stupendous monument of learning and munificence was commenced in 1653, and finished in 1657; and it was the first work ever printed in England by subscription. The plan of it was approved and encouraged by the exiled monarch, Charles II., and also by Oliver Cromwell; the latter allowed the paper to be imported duty free. On the restoration of Charles II., Dr. Walton presented the work to his majesty, and cancelled two leaves of the preface, in which he had complimented Cromwell, for which others were substituted, containing compliments to the king; and to some copies he prefixed a dedication to his majesty. From these circumstances, the copies which have the original leaves are called *republican*, while those which have the substituted leaves are termed *loyal* copies: the former are most valued. The variations between these two editions are specified by Mr. Butler, in the first volume of his *Horæ Biblicæ*, and by Dr. A. Clarke in his *Bibliographical Dictionary*. The London Polyglot is not considered to be complete without the *Lexicon Heptaglotton*, published by Dr. Edmund Castell at London, in 1609, in two volumes folio. It contains a joint lexicon of the Hebrew, Chaldee, Syriac, Samaritan, Ethiopic, and Arabic languages, together with a separate lexicon of the Persian, and brief grammars of the several tongues. It is perhaps the greatest and most perfect undertaking of the kind hitherto performed by human industry and

learning. Dr. Castell (who was assisted by several learned men) expended both his fortune and his life in this immense undertaking.—The Leipzig Polyglot appeared in 1750, in three volumes folio. It was edited by Christian Reineccius. The Old Testament is given in Hebrew, Greek (from Dr. Grabe's edition of the Alexandrian manuscript of the Septuagint), Latin, and German. The Latin version is that of Sebastian Schmidt, revised; and the German version is that of Martin Luther. It has marginal notes, and the various readings of the Vatican and other manuscripts. The New Testament is given in ancient and modern Greek, together with the Syriac and German versions. The New Testament was previously published in 1713, and again (with a new title) in 1747.—The great rarity and high price of all former polyglots, which render them inaccessible to the majority of biblical students, induced Mr. Samuel Bagster, the publisher, to undertake what may not improperly be called the second London Polyglot Bible. The work was commenced in 1816, and finished in 1823. It is very beautifully printed in two sizes, quarto and folio. The *quarto* edition comprises the Hebrew text of the Old Testament, from Van der Hooght's edition; the Samaritan Pentateuch, from Dr. Kennicott's edition of the Hebrew Scriptures; the Septuagint Greek version of the Old Testament, from Bos's edition of the Roman or Vatican text; the Latin Vulgate; and the authorized English version. At the end of the Old Testament there are given the various readings of the Hebrew and Samaritan Pentateuchs, together with the Masoretic notes, and the various lections of the Alexandrian manuscript as edited by Dr. Grabe, and the apocryphal chapters of the book of Esther. The New Testament is given in Greek, from Dr. Mill's edition, with the whole of the important various readings from Griesbach's edition, printed at Leipzig in 1805; and is further accompanied by the Peschito, or old Syriac version, the Latin Vulgate, and the authorized English version. The Syriac is given from Widmanstadt's edition (printed at Vienna in 1555), collated with the accurate edition executed at London in 1816, under the joint superintendence of the Rev. Dr. Buchanan and the Rev. Dr. Samuel Lee, successively Professors of Arabic and of Hebrew in the university of Cambridge. But the Apocalypse, and such of the epistles as are not found in the old Syriac, are given from the Philoxenian or new Syriac version. The text of the Latin Vulgate version is taken from the edition of Pope Clement VIII. The authorized English version is accompanied with the marginal renderings, and a new and useful selection of parallel references. The *folio* edition, besides the languages above enumerated, contains versions of the Scriptures in four modern languages, viz., German, by Martin Luther; Italian, by John Diodati; French, by John Frederic Ostervald; and Spanish (executed from the Latin Vulgate),

by Philip Scio de San Miguel. Copies of the several texts and versions of this polyglot edition are also printed in detached small octavo volumes.—In 1841 (and again in 1846), the same bookseller published the English *Hexapla*, in quarto, exhibiting the six most important English translations, viz., of Purvey's revision of Wiclif, of Tindal and Cranmer; the Genevan, Anglo-Rhemish, and the authorized translation; together with the Greek text of the New Testament, after Dr. Scholz's critical edition (published at Leipzig in 1830-1836). Various readings are subjoined of the commonly received Greek text, and the principal Constantinopolitan and Alexandrine manuscripts; and also a complete collection of Scholz's text, with Griesbach's critical edition, published at Leipzig in 1806. To the whole is prefixed an historical account of the several English translations (Horne's *Introduction*, vol. v., part i., chap. i., sec. 5).—The preceding are the polyglot editions of the entire Bible which are most worthy of notice. Besides them there are numerous editions extant, in two or three languages, called *Diglots* and *Triglots*, as well as polyglot editions of particular parts of the Scriptures. An account of these will be found in the *Bibliotheca Sacra* of Le Long, edited by Dr. Masch, and in Dr. A. Clarke's *Bibliographical Dictionary*.—T. H. H.

[The preceding article, with the exception of the part relating to the New Testament, was originally composed for the *Encyclopædia Metropolitana*, by the Rev. T. H. Horne, B.D., and has been carefully revised for the present work by its venerable author].

Biblicists or **Bible Doctors**, an appellation given by some writers of the Church of Rome to those who profess to adhere to the Holy Scriptures as the sole rule of faith and practice.

Towards the close of the twelfth century, the Christian doctors were divided into two parties, the *Biblici*, or Bible doctors, and the *Scholastici*. The former interpreted the sacred volume in their schools, though for the most part miserably; they explained religious doctrines nakedly and artlessly, without calling reason and philosophy to their aid, and confirmed them by the testimonies of Scripture and tradition. The latter, or Scholastics, did nothing but explain the *Master of the Sentences*, or Peter Lombard; and they brought all the doctrines of faith, as well as the principles and precepts of practical religion, under the dominion of philosophy. And as these philosophical or scholastic theologians were deemed superior to the others in acumen and ingenuity, young men admired them, and listened to them with the greatest attention; while the Biblical doctors, or doctors of the sacred page (as they were called), had very few, and sometimes no pupils. Several persons of eminent piety, and even some Roman pontiffs, in the

thirteenth century, seriously admonished the scholastic theologians, more especially those of Paris, to teach the doctrines of salvation according to the Scriptures, with simplicity and purity; but their admonitions were fruitless. The Holy Scriptures, together with those who studied them, fell into neglect and contempt; and the *scholastici* or schoolmen, who taught the scholastic theology with all its trifling subtleties, prevailed in all the colleges and universities of Europe, down to the time of Luther (Mosheim's *Eccl. Hist.*, by Murdoch, book iii., cent. xii., part ii., ch. iii., sect. 8, and cent. xiii., part ii., ch. ii., sect. 7).

Bibliomancy (from βιβλίον, a book, and μαντήα, divination), divination by books. This mode of penetrating into futurity was known to the ancients under the appellation of *Sortes Homericæ* and *Sortes Vigilianæ*. The practice was, to take up the works of Homer or Virgil, and to consider the first verse that presented itself as a prognostication of future events. Sometimes, however, they transcribed different verses on separate scrolls, one of which they drew, and acted upon accordingly. From paganism, this superstitious practice was introduced into Christianity in the fourth century; and the Christians consulted the Bible for the same purpose. Whatever text presented itself, on dipping into the Old or New Testament, was deemed to be the answer of God himself. Absurd as this practice was, it gained ground by the countenance of some of the clergy, some of whom permitted prayers to be said in the churches for this very purpose. Others, however, laudably attempted to suppress it: for, in the council of Vannes (in Gaul), held A.D. 465, it was ordained, that "whosoever, of the clergy or laity, should be detected in the practice of this art, should be cast out of the communion of the church." In 506 this decree was renewed by the council of Agde; and that of Auxerre, in 578, among other kinds of divination, forbade the lots of the saints, "*Sortes Sanctorum*," as they were called; adding, "Let all things be done in the name of the Lord." But these ordinances gradually became slighted; for we find the practice again noticed and condemned in a capitulary or edict issued by Charlemagne in the year 793. In the twelfth century this mode was adopted as a means of discovering heretics. One Peter of Thoulouse being accused of heresy, and having denied it upon oath, a person who stood near took up the gospels on which he had sworn, and opening them suddenly, the first words he saw were those addressed by the demoniac to Jesus Christ, "What have we to do with thee, thou Jesus of Nazareth?" (Mark, i. 24). Bibliomancy was also practised, not only in the common occurrences of life, and by private individuals, but also by the highest dignitaries of the Gallican Church, on the most public occasions, and particularly on the election of bishops. When a bishop was to be elected

it was customary to appoint a fast, usually for three days: afterwards, the Psalms, the epistles of St. Paul, and the gospels, were placed on one side of the altar, and small billets, with the names of the candidates upon them, on the other. A child, or some other person, then drew one of the billets; and the candidate whose name was inscribed on it, was declared to be duly elected. On one of these occasions, when the see of Orleans was vacant, one Saint Euvart caused a child to be brought that had not yet learned to spell; he then directed the infant to take up one of the billets. The child obeyed, and took up one on which was written the name of Agnan, who was proclaimed to be elected by the Lord. But, for the more general satisfaction of the multitude, Euvart consulted the sacred volumes. On opening the Psalms, he read, "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts" (Psal. lxxv. 4). In the epistles of St. Paul he found, "Other foundations can no man lay, than that is laid, which is Jesus Christ" (1 Cor. iii. 11). And in the gospels he opened on the passage, "Upon this rock will I build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). These testimonies were accounted decisive in favour of Agnan; all the suffrages were united, and he was placed in the episcopal chair of Orleans, amidst the acclamations of the people.

The practice of bibliomancy likewise obtained in the Greek Church. A single instance, out of many that might be given, will prove its existence and injurious tendency. On the consecration of Athanasius (who had been nominated to the patriarchate of Constantinople by the Emperor Constantine Porphyrogenitus), the officiating prelate, Caracalla, Archbishop of Nicomedia, opened the gospels upon the words, "For the devil and his angels" (Matt. xxv. 41). The Bishop of Nice first saw them, and adroitly turned over the leaf to another verse, which was instantly read aloud, "The birds of the air came and lodged in the branches thereof" (Matt. xiii. 32). But as this passage appeared to be irrelevant to so grave a ceremony, that which had first presented itself became gradually known to the public. In order to diminish the unpleasant impression thus produced, the people were reminded that, on a similar occasion, another Patriarch of Constantinople had accidentally met with a circumstance equally inauspicious, by opening on the words, "There shall be weeping and gnashing of teeth" (Matt. viii. 12); and yet this patriarchate had been neither less happy nor less tranquil than formerly.

Another kind of bibliomancy, not very dissimilar from the *Sortes Sanctorum* of the Christians, was the "*Bath-kol*," or daughter of the voice, in use among the Jews. It consisted in appealing to the very first words heard from any one reading the Scriptures, and regarding them

as a voice from heaven, directing the inquirers in the affair concerning which they were inquiring. The following is an instance:—Rabbi Acher, having committed many crimes, was led into thirteen synagogues; in each synagogue a disciple was interrogated, and the verse he read was examined. In the first school the following words of the prophet Isaiah were read: “There is no peace unto the wicked” (Isa. xlvi. 22); in another, these words of the Psalmist: “Unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?” (Psal. l. 16). Similar sentences being heard in all the synagogues against Acher, it was concluded that he was hated by God! (Basnage’s *Hist. of the Jews*, p. 165). This species of divination received its name from being supposed to succeed the oracular voice delivered from the mercy seat, when God was consulted by the Urim and Thummim (Exod. xxviii. 30). It is a tradition among the Jews that the Holy Spirit spoke to the Israelites, during the tabernacle, by Urim and Thummim; under the first temple, by the prophets; and under the second temple, after the cessation of the prophets, by the Bath-kol, (Lewis’s *Antiq. of the Hebrew Republic*, vol. i., p. 112-114; Pridcaux, *Connection*, part ii., book v., *sub anno* 170 B.C.) Be that as it may, an old rabbinical tract describes Bath-kol thus—“Bath-kol is when a sound proceeds from heaven, and another sound proceeds from it.” Now, “kol” often signifies thunder—the voice; and “bath” is daughter—the daughter of the voice may mean originally the echo produced by a clap of thunder; an omen which each one might interpret as he was inclined.

Various forms of bibliomancy have been practised in this country. In former times the Bible was consulted on New Year’s Day with special formality—each member of the house, before he had partaken of food, walking up to it, opening it, and placing his finger at random on a verse—that verse declaring his fortune for the next twelve months. The Bible, with a sixpence inserted into the book of Ruth, was placed under the pillows of young people, to give them dreams of matrimonial divination. In some parts of Scotland the sick were fanned with the leaves of the Bible, and a Bible was put under the head of women after child-birth, and into the cradle of new-born children. A Bible and key were sometimes employed to detect a thief; nay, more than all, a suspected witch was taken to church, and weighed against the great church Bible. If she outweighed the Bible, she was acquitted; but if the Bible outweighed her, she was condemned (Brand’s *Popular Antiquities*, iii. 22).

Bidding of the Beade, a charge anciently given by the parish priest, requiring his parishioners to come to prayers on some special occasions. The custom is still retained in the Church of England, in the notice given out on

Sundays of days appointed to be kept holy in the ensuing week.

Bidding Prayer, the fifty-fifth canon of the Church of England enjoins that “before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer in this form, or to this effect, as briefly as conveniently they may: *Ye shall pray for Christ’s holy Catholic Church, &c.*, especially for the Churches of England, Scotland and Ireland: and herein *I require you most especially to pray for the king’s most excellent majesty, &c.*: *Ye shall also pray for our gracious Queen Anne, &c.*: *Ye shall also pray for the ministers of God’s holy Word, &c.*: *Ye shall also pray for the king’s most honourable council, &c.*: also, *ye shall pray for the whole commons of this realm, &c.*” This form is known as the “bidding prayer,” or the “bidding of prayer;” but it is now rarely used—the practice of reading a collect or some short prayer before sermon being generally substituted for it. Bishop Burnet informs us that before the Reformation, when the priest had announced his text, he bade the people to pray for the church, king, pope, &c., in the same form as above, after which a general silence for a few minutes ensued, during which time the people repeated their prayers—counting them upon their beads; the priest also knelt down and recited his prayers. The rising of the priest was the signal for all to cease their devotions and give attention to the sermon.

The origin of “bidding prayer” may be thus traced:—In the early ages of the Church it was the duty of the deacons to act as monitors and directors to the people in the exercise of their public devotions; hence they adopted certain forms of words to give the worshippers or hearers notice when one part of the service had concluded and another was about to begin. As soon as the bishop had ended his sermon the deacon cried aloud, “Let the hearers and unbelievers depart:” he then called upon the catechumens to pray, giving directions what they should pray for; in like manner, he called upon the energumens and penitents in their respective order, using the solemn words of exhortation both to them and to the people to pray for them. The catechumens being dismissed by the words “*Ite, missa est,*” the deacon called upon the faithful to pray for themselves and the whole state of Christ’s Church. The deacon’s call to prayer was distinguished from that of the bishop’s, the latter being a direct form of address to God, while the deacon’s address was to the people.—See **ORATIONUM**. In the *Apostolical Constitutions* there is a form of “bidding prayer” which is ushered in with these words: “Let no one of those that are not allowed come near. As many as are believers let us fall upon our knees. Let us pray to God through his Christ. Let us all intensely beseech God through his Christ.” Then follows the several calls and directions for prayer, at the

end of each of which the people answered, "Lord have mercy upon them," or "Save them, O God, and raise them up by thy mercy." At the celebration of the communion, the duty of deacon in directing the people's devotions, by telling them for whom and for what they should pray, was not to be neglected; for after the prayer of consecration he commanded the people to "pray that God would receive the gift that was then offered to him, to his altar in heaven, as a sweet smelling savour, by the mediation of his Christ." At the close of the communion the deacon again addressed the communicants thus: "Now that we have received the precious body and the precious blood of Christ, let us give thanks to him that hath vouchsafed to make them partakers of his holy mysteries, &c., &c." Having concluded he bids them rise up and commend themselves to God by Christ (Bingham's *Origines*, i. 293).—See PRAYER.

Birrus (*Berges, tunica*, coat), a name given to the ordinary outside habit worn by Christians in Africa in the time of St. Augustine. Bingham has a very interesting section (book iv., sec. 19) on this subject, in which he shows satisfactorily that in those early ages, neither bishops, nor presbyters were accustomed to wear any distinguishing habit, but that which was common to all Christians. When the council of Gangra condemned the errors of Eustathius, who was so enamoured of the monastic life as to teach that those who lived in a married state were destitute of all hope in God, the *pallium*, or philosophic cloak, adopted by Eustathius, was not overlooked. "If any man uses the *pallium*, or cloak, upon the account of an ascetic life, and as if there were some holiness in that, condemns those that with reverence use the *birrus*, and other garments that are commonly worn, let him be *anathema*." Long after this we find the French clergy still wearing the ordinary habit of the times, and not one to distinguish them as clergymen; and it is well known that when some of those clergymen who had formerly been monks, introduced the ascetic cloak, Celestine, Bishop of Rome, wrote a letter of reprimand, in which he asks, "Why that habit (the cloak) was used by the French churches when it had been the custom of so many bishops for so many years to use the common habit of the people?" In the course of time, however, it became the practice of choosing the clergy chiefly from among the monks and ascetics, which gradually led to the general adoption of the philosophic habit; but this was not till the fifth or sixth century.—See APPAREL OF MINISTERS.

Bishop, according to the episcopal form of church government, the name of the third and highest order of clergy. In this article we shall speak historically only, and without reference to Scripture exegesis or polemical argument (see *Biblical Cyclopaedia*).—See also EPISCOPACY, PRESBYTERIANISM. Bishops are

found in a very early period of the Church, and under a variety of names, indicative of their rank or their duties. Thus we find them named apostles, as by Theodoret; inspectors (*ἱεροὶ*), as by others; successors of the apostles, as by Cyprian; presidents (*πρόεδροι*), as by Tertullian; angels of the churches, as by Socrates; chief priests, as by Jerome; fathers (*ἄββᾶ*), as by Cyril; patriarchs, as by Gregory Nazianzen; vicegerents of Christ, as by Hilary; and rulers of the church. "Blessed" or "most blessed," and "holy" or "most holy," were epithets commonly applied to them. The power of the bishops was great, and their prerogative high. Not only originally did they preach, but they confessed baptized persons, ordained the clergy, and dedicated churches. The government and discipline of the church were committed to them, and the presbyters and deacons were subject to them. Schools and cloisters were under their superintendence, and they presided of right in the synods of their dioceses. The revenues of the church were under their full control; marriage, divorce, and administration of property came under their jurisdiction; and they granted letters of credence to persons about to travel.

Bishops seem to have worn no distinctive badge or dress till about the fourth century. But after that their official costume consisted of "the *mītra*, or *infula*; sometimes called 'στίφανος,' *corona*, crown; 'κίθαρις,' *diadema*; or 'τιάρα,' *tiara*—*Pallium*, the pall (*ἡμοφώριον, ἡεῖα στολή*, or *superhumeralē, pectorale*) or *ephod* which was often used to denote the person or office of a bishop, especially in the disputes of the Middle Ages, being a cloth of white linen, without seam (*nullis acubus perforata*), hanging down over the shoulders; but afterwards made of wool, and marked with crosses, of a purple colour, before the eighth century—*Gloves*, worn when performing any sacred office—*Sandals*, after the seventh and eighth centuries we find them expressly mentioned as an episcopal badge.—*Calice*, or military boots, usually of a red or a violet colour—A *ring* (*annulus*), signifying the espousal of the bishop to his church; called accordingly *annulus sponsalitius*, or *annulus pronubus*; *annulus palatii*—The *pastoral staff* (*δουκάνιον, pedum*), which varied a little in form, but was usually bent, or crooked, at the top—The *cross*, either a cross of wood or gold, worn on the breast, and hanging from the neck, called by the Greeks *σπείραγμα*, or *τὸ ἰγκόλπιον*, by the Latins *crux collaria*, or carried by bishops in their hand during processions or other solemnities, and hence called *crux gestatoria*. For a long period the Roman bishops claimed, as their privilege, the '*jus crucem ante se gestandi*,'—right of carrying a cross before them. In the twelfth century this right was allowed to all metropolitans and patriarchs; and from the time of Gregory IX. it has been granted to all archbishops."—Siegel, Augusti, Riddle.

The elections of bishoprics were purely popular for the first three centuries: in the fourth and fifth centuries the emperors began to interfere, owing to the great tumults which frequently took place. At the council at Arles, 452, a canon was made which directed the bishops to choose three candidates for the vacant chair, out of whom the clergy and people might select one. And by other laws, the clergy and people, on the contrary, were directed to choose three, out of whom the bishops selected one by lot: this was the rule in the Spanish Church at the time of the council of Barcelona, A.D. 599. Justinian, also, in his *Novel*. (123, c. 1), directed that the clergy and chief men should choose three, and the ordaining bishop select one of them. During the breaking up of the Roman empire, the consent of the Gothic kings in France and Spain began to be asked, by way of compliment, which originated the custom of more modern times, which has given the entire nomination to the king. The age at which persons are qualified to be made bishops in the English Church is thirty: in the council of Agde, 506, we find the first distinct limitation of the age to be thirty years; but it is manifest from the accounts given by Eusebius, Ambrose, Socrates, and Theodoret, of the ordination of several eminent persons at an earlier period, that the rule was in their time not observed. In the present age the bishops are always selected from the presbyters, and such was the general custom as early as Cyprian's time; but instances are met with of deacons made bishops, as Theodoret and Epiphanius report of Athanasius; and what will appear yet more strange, of laymen at once raised to the episcopal chair, as Paulinus and all the historians relate of Ambrose, Socrates, Sozomen of Nectarius, and Pontius of Cyprian. Nazianzen also relates that Eusebius, Bishop of Cæsarea, was only a catechumen when elected. In the third and fourth centuries the bishops had the disposal of the revenues of the Church: so things remained until the time of Justinian, A.D. 500, when began the practice of endowing particular churches with lands—a custom which, as it increased the power of the clergy as a body, tended much to diminish the authority of bishops, by rendering the clergy independent of the bishops' support. Three bishops were required by the most ancient canons to concur in the act of consecration of a bishop—a custom still preserved in the Anglican Church—the bishop elect being presented to the presiding bishop by two others.

The office being one of high honour, was often aspired to during the Middle Ages, merely for its dignity and revenue. The Reformation altered this state of things, and bishoprics were abolished in Germany. The name, however, is still retained in Sweden, and the bishops are one of the estates of the realm, but their power is very limited. Several persons bear the same title in Prussia, but without any jurisdiction.

In the Church of Rome the right of electing bishops belongs to the pope. Titular bishops are common in the Church of Rome, whose office is named after dioceses no longer in existence—*episcopi in partibus infidelium*. The title was first given to bishops whose provinces had been conquered and wasted away by the Saracens. Most, if not all of the popish bishops in Scotland are titulars.—See CHOREPISCOPUS; ENGLAND, CHURCH OF; SCOTLAND, EPISCOPAL CHURCH IN.

The Church of England is governed by bishops. The form of election is this:—When a see is vacant, the dean and chapter notify the vacancy to the queen in chancery, and crave leave to make an election. The queen grants them leave to choose—*congé d'élire*—the person whom, by letters missive, she has already appointed. Within twenty-six days they proceed to the election, and notify it under their seal to the queen, the archbishop, and the bishop elect. The archbishop subscribes it, *fiat confirmatio*, and grants the requisite commission. A proclamation is then made, that all who oppose the election may appear—the citation being affixed to the door of Bow Church. Other portions of summons and proof are gone through, and the bishop elect takes the oath of supremacy, and that against simony. Consecration follows, and is performed with imposition of hands by the archbishop, according to the forms prescribed in the *Book of Common Prayer*.

The bishops of England are, by virtue of their bishoprics, lords of parliament, and form part of one of the three estates of parliament, under the name of the lords spiritual. They sit in the Upper House, as holding, or being supposed to hold, baronies of the king; for William the Conqueror changed the spiritual tenure of frank almoin, or free alms, under which the bishops held their lands during the Saxon government, into the feudal or Norman tenure by barony, which subjected their estates to all civil charges and assessment, from which they were before exempt; and a right of succession to those baronies, which were unalienable from their respective dignities, the bishops and abbots were allowed their seats in the House of Lords. The new Bishops of Ripon and Manchester have no baronies, and the Bishop of Sodor and Man has no seat. Bishops take rank next to viscounts. A difference, however, exists in the privileges of the bishops, as respects their being tried by their peers upon indictment for treason, or felony, or misprision of either, and sitting upon such trials in the court of the Lord High Steward: from this privilege they are excluded on the ground of not being noble in blood. Custom has also practically excluded them from sitting on trials for capital offences, upon impeachments or indictments in full parliament. They have usually withdrawn voluntarily in such cases, but have entered a protest, expressing their right to stay.

The Archbishop of Canterbury is styled *Metropolitanus et Primus totius Angliæ*. The Archbishop of York, *Primus et Metropolitanus Angliæ*. They are called metropolitan because they were at first consecrated in the metropolis of their province. The Archbishop of Canterbury has precedence of all the nobility of the realm, immediately after the blood royal; he has also the privilege of crowning the King of England, and has prelates for his officers. The Bishop of London is his provincial dean; the Bishop of Winchester, his chancellor; the Bishop of Lincoln, his vice-chancellor; the Bishop of Salisbury, his precentor; the Bishop of Worcester, his chaplain. He has the power of dispensation in any case not contrary to the law of God; and on this right is founded his power of granting special licenses to marry at any time or place, to hold two livings and the like, and also his power of conferring any degrees in prejudice of the universities. The Archbishop of York is next in precedence: he has precedence before all dukes not of the blood royal, and before all the great officers of state, except the Lord Chancellor. He has the privilege to crown the Queen Consort, and to be her perpetual chaplain. The Bishop of Durham is next, the Bishop of Winchester next, the remainder according to their seniority of consecration. If any be a privy councillor, he ranks after the Bishop of Durham, but the junior bishop, unless he be of London, Winchester, or Durham has no seat in the House of Peers.

A *Suffragan* is a titular bishop advanced to assist the bishop of any diocese in his spiritual function; or one who supplies the place of the bishop, so that by his suffrage, matters committed to him are determined. They are regulated by an act of Henry VII. (26 Hen. VIII. c. 14). By this act every bishop at his pleasure may present two honest and discreet spiritual persons within his diocese to the king, that he may give one of them the title, style, and dignity of any of the following sees:—Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftsbury, Molton, Marlborough, Bradford, Leicester, Gloucester, Shrewsbury, Bristol, Penrith, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, Berwick, St. Germain, and the Isle of Wight.

In Ireland there were four archbishops: Armagh, primate of all Ireland; Dublin, primate of Ireland; Cashel, primate of Munster; Tuam, primate of Connaught. And eighteen bishops: Meath, Kildare, Derry, Raphoe, Limerick, Ardferret and Aghadoue, Dromore, Elphin, Down and Connor, Waterford and Lismore, Leighlin and Ferns, Cloyne, Cork, and Ross, Killaloe and Killfenora, Kilmore, Clogher, Ossory, Killala and Acherilly, Clonfert and Kilmacduagh. By an act (18 Car. i., c. 10), a bishopric in Ireland is declared incompatible with any ecclesiastical dignity or benefice in England or Wales. But

by an act passed in the reign of William IV., and another in that of Victoria, the following charges were ordained:—The arch-episcopal diocese of Tuam was to be united to that of Armagh, and that of Cashel to Dublin; but the two suppressed archbishoprics were in future to be bishoprics. The diocese of Dromore was to be united to that of Down and Connor; that of Raphoe to Derry; Clogher to Armagh; Elphin to Kilmore; Killala and Achonry to Tuam and Ardagh; Clonfert and Kilmacduagh to Killaloe and Killfenora; Kildare to Dublin and Glendelagh; Leighlin and Ferns to Ossory; Waterford and Lismore to Cashel and Enly; Cork and Ross to Cloyne. The diocese of Meath and Cloumacnoise, and that of Limerick, remain unaltered. The archbishoprics were to be reduced to two, and the bishoprics to ten. One archbishop and three bishops represent the Irish Church in the House of Lords. They are changed every session, and the system of rotation by which all sit in turn is regulated by 3 William IV. c. 37 (s. 51). The two archbishops sit in each session alternately.—See **EPISCOPACY**.

Bishop's Bible.—See **BIBLE**, p. 95.

Blasphemy (*βλασφημία*, to speak against one, to detract), though generally applied to irreverent and daring language uttered against God or his divine attributes, is found also in Scripture applied to reproachful language uttered by one man against another (see Rom. xiv. 16; 1 Pet. iv. 4, in the original). Blasphemy "against God" was a capital offence, according to the law of Moses; the blasphemer was to be taken without the camp or city, and stoned (Lev. xxiv. 12–16). Whoever heard another blaspheme was bound to make it known in the proper quarter, so that the offender might come to condign punishment. Under the theocracy, blasphemy was identical with treason. The early Christians distinguished blasphemy into three classes—1st, That of lapsers or apostates—those driven by the persecution of the heathen to deny and curse Christ; 2d, That of heretics or profane professors—they who had adopted and taught unscriptural doctrines, or indulged in the use of profane language; 3d, The blasphemy against the Holy Ghost, concerning the nature of which they were not all agreed (see *Biblical Cyclopædia*). In England blasphemy is punishable at common law by fine and imprisonment. In Scotland, by 21st cap. part i., car. ii., it was punishable by death; but this extreme penalty is not now enforced. A student, of eighteen years of age, named Thomas Aikenhead, was executed at Edinburgh for blasphemy, in 1697 (*Macaulay's History*, vol. iv., p. 781).—See **PENAL LAWS**.

Blood, Eating of, in the first three centuries after Christ was generally forbidden, or, at least, it was the custom to abstain from eating it; and clergymen convicted of having violated the rule which forbade its use, were degraded.—See **ASTINENCE**.

Boards, Sacred, small pieces of wood which were struck together, to assemble Christians for worship, prior to the use of bells. In popish countries such boards are employed during the solemnities of Passion week, and bells are rung again when Easter returns.

Bogomiles, a sect which appeared in the Greek empire in the year 1116, said to have sprung from the Massalians, and to have blended with their fanatical opinions more or less of the Paulician or Manichæan tenets. Their name, as interpreted by the Greek historians, meant *calling for mercy from above*—"bog"—God, "*milvi*"—have mercy; but it is rather equivalent to *friends of God*. They seem to have been a kind of ascetics and rationalists—denying all mysteries, rejecting all sacraments, condemning marriage, and scorning a resurrection. Their leader Basilus was burnt as a heretic at Constantinople by Alexius Comnenus. But the sect maintained their ground for many years after his death, especially in the neighbourhood of Philippopolis.

Bohemian Brethren, a sect in Bohemia that sprang out of the remains of the Hussites, towards the middle of the fifteenth century. The Calixtines had become the ruling party in the country, by making several compromises with Popery; and the "Brethren" refused to accept the compact which that party had made with the council of Basle, 1433. Their own name was that of "Brothers," or "Brothers' Union." In the midst of many hardships, inflicted on them both by Calixtines and Catholics, they rapidly grew and multiplied, so that in 1500 they possessed two hundred parishes. They professed to be guided by the Holy Scriptures, and they rejected popish sacramental errors. They divided their members into three grades—the beginners, the proficient, and the perfect—and over all of them there was a minute and constant superintendence made by the office-bearers, who were divided into bishops, presbyters, deacons, ædiles, and acolytes. In their theology they were in general Calvinistic; and they gained the approbation of Luther and the reformers, with whom they held some correspondence by letter and by deputation. The Brethren, however, would not go into military service, and suffered for their refusal. Ferdinand deprived them of their place of worship, because they would not fight against the Protestants in the Smalcaldic war. A thousand of them retired into Poland, where they obtained and enjoyed toleration, and allied themselves with the Calvinists; while the remnant left behind had their principal residence at Fulneck, in Moravia, and came to be known as Moravian Brethren. Various other changes passed over them, and they were often persecuted and dispersed, till Count Zinzendorf re-organized the society. The Bohemian Brethren have been sometimes confounded with the Waldenses; and, indeed, it was a Waldensian bishop who

ordained their first bishop.—See MORAVIAN BRETHREN.

Bollandists, an association of Jesuits at Antwerp, who were engaged for many years in publishing the stupendous collection known by the name of *Acta Sanctorum*. This work was originally projected, and some materials for it were prepared by Heribert Rosweyde; but he died before any part of it was ready for the press; and it was then taken up by John Bolland, who published the first two volumes in 1643. Many editors in succession have proceeded with the laborious task.—See ACTS OF THE MARTYRS.

Books of Sports.—See SPORTS.

Borrelists, named after their founder, Borrell; a kind of quaker sect in Holland, rejecting prayer, the sacraments, and all forms of external worship, professing to be apostolical in their purity, and branding all the churches around them as being degenerate in constitution and character.

Boskoi (*βόσκοι*, graziers), an order of fanatic monks, who in the early ages of the Church arose in Syria and Mesopotamia. They lived upon mountains, refused dwelling in houses, and would not eat bread nor drink wine; but when fatigued from their religious duties of singing and prayer, they each went forth with knife in hand to cut down or dig up such herbs as were in their opinion fit for food; hence their name *graziers*. They soon fell into disorder, and eventually became extinct.

Bounty, Queen Anne's, a fund created for the augmentation of small livings—under £50 per annum—by the appropriation of the revenue arising from the tenths or first-fruits formerly paid to the pope, but transferred to the sovereign in the reign of Henry VIII. Queen Anne had these profits vested in trustees for the benefit of the Church in the manner stated above.—See DISME, FIRST-FRUIITS.

Bourignonians, followers of Antoinette Bourignon de la Porte, a famous Flemish mystic, believed by some to have been partially insane, and by others to have been an inspired prophetess. She was born at Lisle, in 1616, and died at Frankfort in 1680. The lady was exceedingly deformed in person, but had an ardent temperament, and wild imagination. Many extraordinary tenets were broached by her. Her theology was in every way crude and inconsistent; and religion consisted, according to her, "in an internal motion or sensation, and neither in knowledge nor practice." Peter Poiret reduced her reveries to a kind of system in his *Divine Economy*. Her reveries gained many disciples in Scotland—more, it is said, than in any other country. Dr. Gordon of Aberdeen propounded her hallucinations in Scotland, and with some results, for he was deposed by the General Assembly in 1701. A good account of Bourignonianism is found in the Assembly's condemnation of it; such as, 1. The denying the permission of sin, and the inflicting of vengeance and damnation for it. 2. The attri-

bating to Christ a twofold human nature, one of which was produced of Adam before the woman was formed; the other, born of the Virgin Mary. 3. The denying the decrees of election and reprobation, and the loading these acts of grace and sovereignty with a multitude of odious and blasphemous aspersions, particularly wickedness, cruelty, and respect of persons. 4. That there is a good spirit and an evil spirit in the souls of all men before they are born. 5. That the will of man is unlimited; and that there must be in man some infinite quality whereby he may unite himself to God. 6. The denying of the doctrine of divine prescience. 7. The asserting of the sinful corruption of Christ's human nature, and rebellion in Christ's natural will to the will of God. And, 8. The asserting a state of perfection in this life, and a state of putrefaction in the life to come; that generation takes place in heaven; and that there are no true Christians in the world.

Bowing towards the East, a practice or ceremony of general use in the early Christian churches. Its origin is thus stated:—The sun being a symbol of Christ, the place of its rising was a fitting though imaginary representation of heaven, whence Christ descended, and to which he ascended in glory as the mediator between God and man. The heathens charged the Christians with worshipping the rising sun; but St. Augustine repudiates such an idea, when he says, "We turn to the east, whence the heavens, or the light of heaven arises, not as if God was only there, and had forsaken all other parts of the world, but to put ourselves in mind of turning to a more excellent nature, that is, to the Lord." Turning to the east, as a symbol of turning to God, has reference to some of the ceremonies connected with baptism in ancient times. When the persons to be baptized entered the baptistery, where they were to make their renunciation of Satan and their confessions of faith, they were placed with their faces towards the west, and commanded to renounce Satan with some gesture or rite; this they did by striking their hands together as a token of abhorrence, by stretching out their hands against him, by exsufflation, and by spitting at him as if he were present. They were then turned round to the east, and desired to lift up their hands and eyes to heaven, and enter into covenant with Christ, the Sun of Righteousness. "The west," says Cyril of Jerusalem, "is the place of darkness, and Satan is darkness, and his strength is in darkness. For this reason ye symbolically look towards the west when ye renounce that prince of darkness and horror." To this we add from St. Jerome, "First we renounce him that is in the west, who dies to us with our sins; and then, turning about to the east, we make a covenant with the Sun of Righteousness, and promise to be his servants." Bowing toward the east is practised in those

churches of the establishment where the congregations are instructed to turn their faces in that direction at the recital of the creed. This custom, which had become nearly obsolete, is being revived in many quarters, by those clergymen who advocate a return to most of the ecclesiastical usages which obtained in the Anglican Church during the infancy of the Reformation. A strong repugnance to the revival of this or any other custom supposed to savour of "popish superstition," is, however, generally cherished and expressed by the laity of the Church of England.

Boy Bishop, the principal person in an extraordinary sacred frolic of the Middle Ages, and down to the period of the Reformation. On St. Nicholas' Day, the 6th of December, the boys forming the choir in cathedral churches elected one of their number to the honour of bishop, and robes and episcopal symbols were provided for him, while the other boys, assuming the dress of priests, took possession of the church, and went through all the ecclesiastical ceremonies but that of mass. This strange reversal of power lasted till Innocents' Day, the 28th of the same month. In Sarum, on the eve of that day, the boy went through a splendid caricature of processions, chantings, and other festive ceremonies. Dean Colet, in his statutes for St. Paul's School, London, ordains that the boys should come to St. Paul's Church and hear the "chylde" bishop's sermon, and each of them present him with a penny. By a proclamation of Henry VIII., 1542, this show was abolished; but it was revived under Mary, and in 1556, the boy bishops still maintained some popularity. The similar scenes in France were yet more extravagant, and often indecent. The council of Paris, in 1212, interdicted the pastime, and the theological faculty of the same city, in 1414, make loud complaints of the continuance of the diversion. In Scotland similar saturnalia also prevailed, as Scott has described in his *Abbot*, connected with "those jocular personages, the pope of fools, the boy-bishop, and the abbot of unreason." This custom is supposed to have given rise to the ceremony of the *Montem* at Eton. Bishop Hall, in his *Triumphs of Rome*, says, "What merry work it was here in the days of our holy fathers (and I know not whether, in some places, it may not be so still), that upon St. Nicholas, St. Katherine, St. Clement, and Holy Innocents' Day, children were wont to be arrayed in chimers, rochets, surplices, to counterfeit bishops and priests, and to be led, with songs and dances, from house to house, blessing the people, who stood grinning in the way to expect that ridiculous benediction. Yea, that boys in that holy sport were wont to sing masses, and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory. And this was so really done, that in the cathedral church of Salisbury (unless it be lately de-

facéd) there is a perfect monument of one of these boy-bishops (who died in the time of his young pontificality), accoutred in his episcopal robes, still to be seen."

Boyle's Lecture, a course of eight sermons preached under the will of the Hon. Robert Boyle in 1691. His purpose was to prove the truth of Christianity against infidels, and to answer new difficulties, without entering into controversies existing among Christians. The clergyman is to be some learned divine within the bills of mortality. Burnet published an abridgment of many of the sermons, in four volumes, 1765.

Brandem, the cloth in which the body of a saint has been wrapped, which is frequently cut up, and the pieces distributed as relics.

Bread.—The quality and form of the bread to be employed in the administration of the Lord's Supper, have been the subject of much controversy in the Church. The general practice, till at least the beginning of the eighth century, was to use common bread. But there is some reason to suppose that in the ninth century, from the desire naturally felt to make as much distinction as possible between that which was regarded with such awe and the ordinary food of man, the use of unleavened bread was introduced into the Western Church, where it was defended on the assumption that our Saviour must have used such bread at his last supper. In the Greek Church the ancient practice was retained, and this added one more to the points of difference between them. But it was not till the year 1053, that it became the occasion of open warfare. In that year Michael Cerularius, the Patriarch of Constantinople, having caused all the churches of his diocese to be closed, in which service was performed according to the rites of the Romish communion, attacked, in a letter which is still extant in a Latin translation, the whole Western Church. Leo IX. replied to this letter, dwelling much more on this unimportant question of form than on the more serious points of doctrine on which the two churches differ, and the controversy was carried on with much bigotry and intolerance on both sides. Each party upbraided the other as heretical, under the name of *Azymite* (*ἄζυμα*, unleavened bread) on the one hand, and *Fermentarian* (*fermentum*, leaven) on the other. The emperor exerted himself to prevent an open rupture, and invited papal legates to Constantinople to treat for peace. But the temper of the contending parties was not for peace. The legates laid on the altar of St. Sophia a formal act of excommunication (July 16, 1054); the patriarch retaliated with a similar anathema; and other patriarchs taking part with him, the separation between the Eastern and Western Churches was complete. The form of a small thin wafer was perhaps introduced at Rome about this time.

Bread, Day of, a title given (1), To the Lord's Day, as the day on which the Lord's

Supper was commonly celebrated: (2), To the day before Good Friday, as the day on which that sacrament was instituted.—See EUCHARIST.

Brethren.—See CELLITES, COMMON LOT, PLYMOUTH BRETHREN, SACK TRINITY.

Brethren of the Free Spirit, a sect which came into notice in Italy, France, and Germany, in the thirteenth century, deriving its name from what appears to have been its distinguishing tenet, viz., that the children of God enjoy through the Spirit a perfect freedom from the obligations of the law. They were called by the Germans and Flemish *Beghards* and *Begottes*. In France they had the name of *Beguins* and *Turlupins*. Mosheim gives extracts from some of their books, which show that they adopted a strange system of mystic theology, maintaining that the rational part of the soul is not created, but a portion of the Deity; and that we may, by the power of contemplation, become perfectly united to the divine nature, and be as truly the sons of God as Christ is. They held that in consequence of this union, the believer could not sin—a tenet which some of them interpreted to mean that no acts performed by a believer were sinful, however contrary to the law of God. Others, boasting of their freedom from the dominion of carnal lusts, are said to have disregarded in their habits of life everything like modesty and decency. Others again are said to have carried their notions of freedom no farther than to claim exemption from the outward observances of religion, denying the obligation to observe the outward forms of religion. And some have surmised that this contempt of what the Church held all-important, was their chief crime, as it raised them enemies, who were not usually very scrupulous in heaping up all manner of charges against those who had once been denounced as heretics.—See under BEGUINES.

Breviary (Lat., *breviarium*), the book containing the daily service of the Church of Rome. It is frequently, but erroneously, confounded with *Missal* and *Ritual*. The *Breviary* contains the matins, lauds, &c., with the several variations to be made therein according to the several days, canonical hours, and the like; and it may be considered as corresponding with the daily service of the United Church of England and Ireland. The *Missal*, or mass book, answers to the "order of the administration of the Lord's Supper," together with the collects, epistles, and gospels to be used throughout the year; and the *Ritual* is composed of occasional offices for baptism, matrimony, visitation of the sick, &c. Originally the *Breviary* contained only the Lord's Prayer and the Psalms, which were used in the divine offices, to which were subsequently added lessons out of the Scriptures, according to the institutes of the monks, in order to diversify the service of the church. Various additions

were subsequently made by the popes Gelasius and Gregory surnamed the Great: lives of the saints, replete with ill-attested facts, were inserted, in compliance with the opinions and superstition of the times. This gave occasion to many revisions of the Roman *Breviary* by the councils, particularly, of Trent and Cologne, and also by several popes, as Gregory IX., Nicholas III., Pius V., Clement VIII., and Urban VIII., as likewise by some cardinals, especially Cardinal Quignan, by whom various extravagances were removed, and the work was brought nearer to the simplicity of the primitive offices. In its present state the *Breviary* of the Church of Rome consists of the services of matins, lauds, prime, third, sixth, nones, vespers, complines, or the *post-communie*, that is of seven hours, on account of the saying of David, "*Septes in die laudem dixi*"—Seven times a day do I praise thee. (Psalms cxix. 164). The obligation of reading this service-book every day, which at first was universal, was by degrees reduced to the beneficiary clergy alone, who are bound to do it on pain of being guilty of mortal sin, and of refunding their revenues in proportion to their delinquencies.—See LITURGY.

Brief.—See BULL.

Brigettins or **Bridgetins**, an order of nuns, named after St. Brigetta, a lady of Sweden, who, in the fourteenth century, persuaded her husband to become a monk, while she retired to a religious establishment in Spain. Here she established a new order, and published rules for them, dictated, according to her, by Christ himself. Enjoying many visions and ecstasies, she came to Rome, and travelled also to Palestine. She died in 1373, and was canonized in 1391. The rule of the order is almost that of St. Augustine. It spread through various countries; and Sion House, opposite Richmond, was a monastery belonging to it, built by Henry V.

Brownists, a sect of Puritans, named after Robert Brown, their originator, who, being vehemently opposed in England, founded a church according to his principles at Middleburgh, in Holland. Their theology was Calvinistic; but they differed equally from the Episcopalian and Presbyterian modes of government. Their principles were an extreme form of what is now termed Independency. The church in Holland soon quarrelled among themselves; and Brown, returning to England in 1589, recanted, and obtained a rectory in Northamptonshire. The Brownists in England were severely persecuted; and being very numerous, a number of them retiring to Holland, elected a Mr. Johnson to be their pastor, and after him the learned Ainsworth. Their church flourished for more than a century. To this body belonged the famous Robinson, who, with a portion of his congregation from Leyden, sailed in the "Mayflower," and landing at Plymouth, in New England, made the first permanent settlement there.

Buchanites.—Elspat Simpson was the daughter of a wayside innkeeper betwixt Banff and Portsoy. She was born in 1740, was in early womanhood a domestic servant in Glasgow, became the wife of a journeyman potter, Robert Buchan, and left the Scotch Episcopal for her husband's church, the Burgher Secession. Mrs. Robert Buchan sighed for a fame which, as a Broomielaw potter's wife, she could not reach, and conceived the romantic idea of founding a new order of religionists. Her earlier and later pretensions were widely different. She set out with the comparatively modest statement, that from the second year of her age, when her mother died, she had been a special favourite of heaven; that she had enjoyed the special tutorship of Jesus Christ, and in her seventh year had a heavenly vision, unfolding many mysteries, which was renewed, and in a still more extended form, about twenty-seven years afterwards. It was this latter vision which made her dream of being a public celebrity, as, by her own account, it had subdued the flesh, sustained her for several weeks without bodily sustenance, and strengthened her to speak of the love of God in Christ Jesus. The one grand article in her creed was the immediate advent of the Saviour; but as her influence grew, her creed expanded, until it represented Elspat Simpson as the woman in Rev. xii. 1, the veritable mother of the Saviour, who had roamed the earth from the days of her Son's ascension, and was now anxiously awaiting his return. Faith in that creed was to secure the same spiritual and immortal life to her followers, all of whom were assured of seeing the Saviour in the flesh, and of being translated without tasting death. The mania under which Mrs. Buchan was labouring led her to make a tour through the Glasgow churches, in search of a preacher equally familiar with the mystic meaning of the Bible. Mr. Hugh White of Irvine, who officiated in Dowhill Relief Church, fascinated his critical hearer by his Sinaitic denunciations of carnality in all its forms. The fanatic found an easy dupe in the silly preacher, and as soon as Mrs. Buchan was sure of her first convert, she left her husband to manufacture his earthenware and manage her tender children, and settled down in the Irvine manse, where she also made a convert of her hostess. The congregation traced the new doctrines which they heard to the presence of Mrs. Buchan, and demanded her immediate removal; but Mr. White would sooner part with his right arm than with his illustrious guest. The Relief presbytery lost no time in dealing with the delinquent, and deposing him from the exercise of the Christian ministry. Mr. White continued to propagate his views in Irvine, under the leadership of his patroness. Strange stories came into circulation about their midnight meetings, and were so extensively believed, that the townspeople assaulted the house in which they were held. For the preservation of the public peace Mrs. Buchan

was escorted, by order of the magistrates, beyond the burgh bounds, in April, 1784. The company next located in New Cample, in Closeburn, Dumfriesshire. Some had gone from Irvine to meet the Saviour, and therefore left their property behind them. In their new settlement they were joined by Lieut. Conyers from England, who had relinquished his naval commission for the spiritual advantages of such a residence. Whilst in Closeburn, two parts of the *Divine Dictionary* were published, as edited by Hugh White, and revised by the apocalyptic Elspat. The fanatical leader uniformly gave the lie direct to all stories about her earthly parentage and history, and always by some mystical jargon; and although two of her own daughters were in the company, the duped people believed her. She led their devotions, addressed them in mystical terms, and dealt out to them very small rations, that their reduced bodies might the more easily rise from the dull earth, under the belief that the Saviour could not return to earth until a spiritualized people was prepared to welcome him. An infant was one day ushered into their little circle; but the priestess got out of the difficulty by ascribing the paternity to Satan, their great enemy. A fast of forty days, founded upon high Bible precedent, nearly annihilated the small coterie. To make sure of personally surviving the trying ordeal, Mrs. Buchan had sipped occasionally at a cordial, and supplied it to all whose lives seemed imperilled. It was generally believed that some survived the fast by private supplies from the sympathizing farmers; and the senses of those who tasted of the cordial testified that it was good Scotch whisky. The fast opened the eyes of some, and sent them back to Irvine to their old faith and occupations. In the course of the fast Mr. White equipped himself in full canonicals, even to gloves, and looked anxiously to heaven for the descending chariot. The light of a farmer's lamp led them sadly astray one morning, after they had watched all night for the illumination of the eastern sky. As the passing light flashed across the apartment, Mrs. Buchan announced the advent, and all made ready for flight, even to the adjusting of their dress; but the darkness which followed furnished the oracle with an opportunity for reproving their unbelief as having interdicted the actual advent. The circulation of the wildest and most absurd stories stirred up the enmity of the Closeburn people, which issued in an assault upon their dwelling. Fancying that they would be safer on their own premises, they rented the Auchenhairn farm, in Galloway, where necessity drove them to various forms of industry. Some of the young people had become exhausted by the intense excitement of hourly expectation, and fancied that they might, without either sin or shame, become wives, and Mrs. Buchan's two daughters so felt and acted. In the midsummer of 1791 Mrs. Buchan became seriously ill, and earnestly taught her

followers that she would not die, but sleep for a season, and then reappear, to guide them to heaven. Such was the credulity of the people that it required a sheriff's warrant to make them part with the corpse. Mr. White publicly alleged that the body had been translated to heaven; but the fear of the civil power led to its discovery, which so disgraced the hierophant, that he made a precipitate retreat to America, and the handful of followers, which never numbered fifty, dispersed and disappeared. Seldom, if ever, has there been a cause which had less to recommend it, or more to expose its absurdities.

Bull is a rescript or letter issued by emperors and popes, and sealed with lead; though, strictly speaking, it is the seal or pendent lead alone which is the bulla or bull, as it is that which gives the instrument its title and authority. During the middle and barbarous ages, gold, silver, waxen, and leaden bulls were used by emperors and kings. In affairs of the greatest importance *golden bulls* were employed; leaden and waxen ones being confined to matters of smaller moment. In the Record Office in the Chapter House at Westminster there are two golden bulls, one attached to the treaty between Henry VIII. of England and Francis I. of France; and the other to the instrument by which Pope Clement VII. conferred on Henry VIII. the title of "Defender of the Faith." *Silver bulls*, though of less frequent occurrence, are sometimes to be met with in ancient documents. *Leaden bulls* were sent by the Emperors of Constantinople to patriarchs and sovereign princes; they were also used by the Kings of France, Sicily, and other monarchs, as well as by bishops, patriarchs, and popes. The Doges of Venice, however, did not presume to seal their diplomata with lead until permission had been given them by Pope Alexander III., towards the close of the twelfth century. *Waxen bulls* were first brought into England by the Normans: most of the charters executed since the time of William I. are sealed with green, red, or white bulls of wax.

Papal bulls are despatched out of the Roman chancery, by order of the pope, and sealed with lead. They are written on parchment, by which they are distinguished from *briefs*, or simple *signatures*, which are written on paper. Briefs are issued by the apostolic secretary, and are written in Roman character. They are dated a *die nativitatis*, bulls a *die incarnationis*. In briefs the date is abbreviated, in bulls it is given at length. Briefs begin with the name of the pope, as Pius IX., &c., but bulls have a fuller preface. A bull is, properly, a signature enlarged: what the latter comprises in a few words, the former dilates and amplifies. These bulls are issued in matters of justice or of grace. If the former be the intention of the instrument, the lead is affixed by a hempen cord; if the latter, it is attached by a silken thread. The

seal presents, on one side, the supposed heads of the apostles Peter and Paul, and on the other, the name of the pope by whom it was issued, together with the year of his pontificate. By bulls jubilees are granted; and without them no bishops in the Romish Church are allowed to be consecrated. In Spain bulls are required for every kind of benefice; but in France (at least before the revolution), and in other countries, simple signatures are sufficient, excepting for the higher dignities. Previously to registering the papal bulls in France, they were limited and moderated by the laws of that country; nor was anything admitted until it had been examined and found to contain nothing contrary to the liberties of the Gallican Church. The occurrence of the words "*proprio motu*" in a bull was sufficient to cause it to be rejected. Nor are the papal bulls admitted indiscriminately in other countries whose inhabitants are in communion with the Church of Rome. In Spain, for instance, they are examined by the royal council; and if there appear any reason for not executing them, notice to that effect is given to the pope by a supplication, and the operation of the bull is suspended. All bulls are written in antiquated round Gothic letters, and consist of four parts, viz., the narrative of the fact, the conception, the clauses, and the date. In the salutation the pontiff styles himself—"Bishop, servant of the servants of God"—*Episcopus, servus servorum Dei*. The publication of papal bulls is termed *fulmination*: it is done by one of the three commissioners to whom they are directed. If the publication be opposed, as sometimes is the case, the fault is not charged on the pope by whom it was issued, but an appeal is brought to him against the person who is supposed to be guilty of it. By this expedient the fault is laid where it is known not to be just, in order to evade affronting the pontiff. After the death of a pope no bulls are despatched during the vacancy of the see. As soon, therefore, as the pontiff expires, the vice-chancellor of the Romish Church takes possession of the seal of the bulls; and in the presence of several persons commands the deceased pope's name to be erased, and covers the other side, on which are the heads of St. Peter and St. Paul, with a linen cloth, sealing it up with his own seal; and delivers it thus covered to the chamberlain, to be preserved, that no bulls may be sealed with it in the meantime. Papal bulls are frequently mentioned in early acts of parliament, and formerly were considered valid in this country; but, by the statute 23 Hen. VIII. c. 16, all bulls obtained from the Bishop of Rome are declared to be null and void; and the statute 13 Eliz. c. 2, pronounces the procuring, publishing, or using of them to be high treason. The most copious collection of papal bulls is the *Bullarium Magnum à Leone Magno ad Benedictum XIV.* (A.D. 461 to 1757), published at Luxembourg

between the years 1747 and 1758, in nineteen tomes, forming eleven large volumes folio.

Of the instruments contained in this vast collection, there are two which demand to be distinctly noticed; viz., the bull *In Coenâ Domini*, and that called *Unigenitus*:—1. The bull entitled "*In Coenâ Domini*," is a particular bull which was read every year, on the day of the Lord's Supper, or Maundy Thursday, by a cardinal deacon, in the presence of the pope, attended by other cardinals and bishops, until it was discontinued in the pontificate of Clement XIV. It is, in fact, the latest edition of a series of bulls, issued at different times and by different popes, for the excommunication of heretics, and for the maintenance of the ecclesiastical supremacy of the Roman pontiffs. It contains various excommunications and execrations against all heretics and contumacious persons who disturb, oppose, or disobey the Roman pontiff. After the bull was read the pope threw down a burning torch in the public place, to denote the thunder of this anathema. In the commencement of the bull issued by Pope Paul III., A.D. 1536, the publication of this excommunication on Maundy Thursday is declared to be an ancient custom of the sovereign pontiffs, for preserving the purity of the Christian religion, and maintaining union among the faithful; but the origin of this custom is not indicated. For the history of this bull, and evidence of its present validity as part of the Roman law, and of its recognition by the Romish hierarchy in Ireland, see Dr. G. E. Biber's *Papal Bull in Coenâ Domini, translated into English, with an Historical Introduction*; and also his *Papal Diplomacy and the Bull in Coenâ Domini*, (London, 1848).—2. The bull, or constitution *Unigenitus*, derives its name from its beginning with the words "*Unigenitus Dei Filius*:" it was issued by Pope Clement XI. in 1713, against Pasquier Quesnel's work, entitled "*Le Nouveau Testament traduit en François avec des Reflexions Morales*." The enemies of Quesnel had procured a decree from the same pontiff in 1708, condemning his moral reflections generally; but this decree not being conformable to the customs of the kingdom of France, could not be received or published there, and consequently had little or no effect. Louis XIV., therefore, at the solicitation of several French bishops, wrote to the pope in 1711, desiring him formally to condemn Quesnel's work, in a decree which might distinctly exhibit the propositions that deserved to be condemned. In the following year the pontiff appointed a congregation of cardinals, prelates, and divines, to examine the doctrine contained in the book; and on the tenth of September, 1713, Clement XI. published the bull *Unigenitus*, in which one hundred and one propositions are extracted from Quesnel's work, and specifically condemned. Two or three of these propositions are here annexed and translated by way of specimen of the obnoxious tenets thus

denounced: "81. The sacred obscurity of the Word of God is no reason for the laity to excuse themselves from reading it. 83. It is a great mistake to imagine that the knowledge of the mysteries of religion ought not to be imparted to women by the reading of the sacred books. The abuse of the Scriptures, and the rise of heresies, have not proceeded from the simplicity of women, but from the conceited learning of men. 85. To forbid Christians to read the Holy Scripture, especially of the Gospel, is to forbid the use of light to the children of light, and to make them suffer a sort of excommunication. 86. To deprive the unlearned people of the comfort of joining their voice with the voice of the whole church, is a custom contrary to apostolical practice, and to the design of God." Although the publication of this bull gave a favourable turn to the affairs of the Jesuits, by which order the Jansenists were detested (against whose doctrines on the subject of divine grace it was levelled); yet it ultimately proved to be highly detrimental to the interests of the Romish Church. For it not only confirmed the Protestants in the necessity, propriety, and wisdom of their separation, by convincing them that that church was determined to adhere to all its ancient corruptions and superstitions; but it also offended many Roman Catholics who were not attached to the sentiments of Jansenius, and who were only bent on the pursuit of truth, and the advancement of piety. The issuing of this ill-judged decree produced the most violent dissensions and tumults in France: at length, however, the contest terminated in favour of the bull, which was rendered valid by the authority of the parliament, and was finally registered among the laws of the state, (Mosheim's *Eccl. Hist.*, cent. xviii., sec. x., xi.)

Burgher.—See SCOTLAND, CHURCHES IN.

Burial.—The usages of the early Christian Church in regard to burial were few and simple, but indicative of a "love stronger than death," which sought manifestation by its care for the lifeless remains. The proper celebration of the funeral rites was regarded as a Christian duty. After death the near relatives of the deceased closed the eyes and mouth of the corpse, washed it and dressed it for the tomb—usually in white linen; but in the case of persons of considerable wealth more costly fabrics were often employed. The body was then enclosed in a coffin, which was watched until the funeral took place. In the coffin, and underneath the body, it was not unusual to place laurel, ivy, or any other evergreen, except cypress, to signify that "the dead in Christ" "*vivere non desinunt*" (Durand); but crowning either the corpse or the coffin with garlands was repudiated as too closely related to heathen practices. We find, however, that the custom of strewing the grave with flowers was sanctioned. The climate and manners of the country, with the special circumstances of each

case, determined the length of the interval between death and burial; and on this point there was no fixed ecclesiastical rule or usage. The persons attending the funeral were, as at the present day, either relatives or others who desired thereby to testify respect for the dead, or sympathy with the bereaved. Their persecutors often strove to prevent the last respects being paid to the martyrs, sometimes by burning their bodies, as that of Polycarp, and sometimes by throwing their ashes into the sea, as in the case of the martyrs of Lyons, and Vienne in France. Under the Romans, funerals, more particularly of private persons, took place at night; and hence arose a necessity for the use of torches in this as well as in the marriage procession, which also took place at night. On this account we have the phrase "*inter utramque facem*" (Propert.), to designate the interval from marriage to interment. Though Christians preferred to solemnize their funeral rites by day, yet we find they imitated the heathen usage so far as to make use of lighted tapers in the procession, giving to them a symbolical interpretation, on the same principle as the heathen poet just quoted, though modified by a strictly Christian reference. They were understood to denote "victory over death, and union with Christ at the *marriage*-supper of the Lamb." In this practice we see that spirit of compromise with heathen customs and prejudices showing itself, which soon so greatly corrupted a large portion of the Church.

During periods of persecution funerals had often to be conducted at night, to evade observation. But from the time of Constantine onwards, funerals were often more truly opportunities for display than manifestations of sincere grief. To regulate the starting and onward progress of the procession the tuba was employed, or in some cases rattles made of wood or iron. In the eighth century the tolling of bells, muffled to increase the solemnity of the sound, was first introduced. It was customary, so early as the fourth century, to carry in the procession palm or olive branches, symbolical of joy and victory; cypress was excluded, being emblematic of grief; rosemary was also made use of, but at a somewhat later date; and the crucifix was carried in front of the corpse certainly not before the sixth century. During the procession they sung or chanted psalms or other suitable portions of Scripture. The meaning of this usage and instances of the passages so employed are stated in the following quotation from Chrysostom:—"What mean our hymns? Do we not glorify God, and give him thanks that he hath crowned him that is departed; that he hath delivered him from trouble; that he hath set him free from all fear? Consider what thou singest at that time: 'Return unto thy rest, O my soul!' for the Lord hath dealt bountifully with thee;" and again, "I will fear no evil; for thou art with me;" and again," &c. He then pro-

ceeds to rebuke all excessive grief as inconsistent with their professions of joy, confidence in the passages they sung, and with all true Christian faith and hope. Hence the hiring of female mourners (*proficæ*) was reprobated by the church, though a custom which had been prevalent among Jews as well as Romans, and which has existed down to the present time among the Irish, with whom the hired mourners, known as Keeners, are also women. In opposing this practice the opinions of the fathers were confirmed by the decrees of councils. At the funeral prayers were always offered up, and sometimes also the Lord's Supper was administered, in token that the dead and living, as members of the same mystic body, hold communion with one another. This latter practice gave origin to the unscriptural custom of masses for the dead. When there was no communion the soul of the deceased was specially commended to God in prayer: such prayers were called "*παραβίσεις, commendationes*," *i. e.*, commendations. Amongst early abuses which were speedily abolished were those of administering the elements in the communion to the dead body as well as to the mourners, and that of giving it a parting kiss (*φίλημα ἁγιον, osculum sanctum*) prior to interment; for it is to be observed that the Christians practised inhumation and not cremation, which, from the time of Sulla the dictator, had been the usual Roman custom. The position in which the body was laid in the grave was much the same as at present; the principal reason assigned for the supine posture being that it is a natural position in sleep, which death resembles; and the upward gaze was meant to indicate the hope of a resurrection. The usual direction of the body was east and west, as if they looked for a second glorious advent in the east.

At a very early period the practice of praying for the dead showed itself. Totally at variance with Scripture, its introduction and subsequent tolerance are due either to imperfect acquaintance with Scripture truth on the part of the instructors in the church, or to a desire to promote its spread by an unworthy compromise with existing heathen practices and prejudices. But these prayers, such as they were, give no countenance to the doctrine of purgatory; and the wording of such as are extant shows that such a doctrine was not current in the early centuries of our era. The distribution of alms at funerals was not uncommon, and the error soon crept in of regarding their distribution as in some sort beneficial to the dead. As regards the period of mourning there was no definite rule. Augustine reproves those who imitated the heathen in keeping a *Novendiale*, all such superstitious observances of days being opposed to the spirit of Christianity. To the *Novendiale* some added a repetition of funeral services on the 20th, 30th and 40th days after interment, which is also rebuked. But the observance of anniversary

days in commemoration of the deceased was not so condemned.

Burial grounds were called *κοιμητήρια*, whence we have our word—cemetery, *i. e.*, sleeping ground, to indicate that in death Christians rest from their labours in hope of a resurrection. About the fourth century enclosures round churches began to be employed for this purpose; at first exclusively for ecclesiastical dignitaries, afterwards for any who died in the communion of the church; but there is no example of a proper consecration of these before the sixth century, nor of burial within churches before the ninth. Inscriptions, *τίτλοι*, were placed in the tombs: many very ancient and interesting ones are to be found in the Catacombs, the Christian burial place during periods of persecution at Rome.—See *CATACOMBS*. From the examples extant in the *Works* of Eusebius, Ambrose, Gregory of Nazianzen and Gregory of Nyssa, &c., we learn that it was from an early period customary to deliver funeral orations (*λόγοι ἐπικλήσει, ἐπιτάφια, orationes funebres*) in praise of those deceased persons whose lives or services to the church had entitled them to this distinction (Riddle's *Christian Antiquities*, book vii., ch. 3). The impressive burial service of the Church of England is minutely laid down in the *Book of Common Prayer*, and is to be read over all but such as die unbaptized, or who commit suicide, or have been excommunicated. The order, according to high authority (Palmer, in his *Origines Liturgicæ*), is as follows:—"The office for the burial of the dead, according to the English ritual, commences on the approach of the body towards the church. In primitive times the body, immediately after death, was washed and arrayed in new garments; and the clergy and people watched the remains until the time of burial came. During this interval psalms were sung and lessons read. The body was then carried to the church, with singing of psalms or anthems, as we learn from the *Apostolical Constitutions*, from Dionysius Areopagite, Chrysostom, and other sources. With this custom all the rituals of the Eastern and Western Churches that I have seen concur; and amongst others, the ritual of the English Church directs the priest and other clergy to meet the corpse at the entrance of the cemetery, and precede it into the church, or towards the grave, singing or saying certain anthems appropriate to the occasion. Of these anthems, the two following have been long used in the English Church in some part of the office for the departed: 'I am the resurrection and the life, saith the Lord,' &c. When the procession has entered the church, the office proceeds with psalmody and reading of Scripture. A similar custom is mentioned by the author called Dionysius, as prevailing in his time in the East: and we find frequent mention of the same amongst the Oriental fathers. Nearly the same order prevails in the patriarchate of Constantinople, where many anthems and psalms are

sung, and lessons from the epistles and gospels are read. In the Western Churches it seems that the Eucharist was celebrated at this time, in which prayers were made for the happiness of the deceased. This was customary in Africa in the fifth century, according to Augustine, and in Italy in the time of Ambrose; and we find it recognized in all the western rituals. But it was not usual in the East, where the liturgy is not performed at funerals even to the present day. The psalms which are appointed by the Church of England on the present occasion are highly appropriate. A part of the lesson which follows has been used by the English Church for a considerable length of time. It was anciently read on the celebration of the Eucharist, which formerly took place in England, as in other Western Churches, at this time; and although the English Church has not continued the custom, but adopted the practice of the Church of Constantinople, the importance of this part of Scripture has caused it to be used as the proper lesson on the present occasion. In the Church of Constantinople they read part of the fourth chapter of St. Paul's Epistle to the Thessalonians, and a gospel from St. John: 'Now is Christ risen from the dead,' &c. From the church the procession advances to the sepulchre, where, as the necessary preparations are making, the priest and clergy sing or repeat anthems; and then, the body being interred with a certain formulary, another anthem is sung or said. The same order is found in the ancient rituals of the Eastern and Western Churches. The only thing worthy of notice in this part of the English ritual is, the form repeated by the priest, beginning, 'Forasmuch as it hath pleased God Almighty,' &c. This form of committing the 'body to the ground; earth to earth, ashes to ashes,' &c., seems, as far as I can judge, to be peculiar to our church; as we find that most other rituals of the East and West appoint some psalm or anthem to be sung or said while the body is placed in the tomb; but the same form nearly has been used in the English Church for many ages, though anciently it followed after the body was covered with earth, and not while the earth was placed upon it. The anthems which precede and follow this formulary have generally been very anciently used in the English Church on occasions connected with that which we at present consider: 'Man that is born of a woman hath but a short time to live, and is full of misery,' &c. After this anthem is concluded, the prayers commence with the short litany, which is followed by the Lord's Prayer, two collects, and a benediction."

No person can be buried in the church without the consent of the incumbent—an exception being made in favour of a burial place belonging to a manor house. The soil and freehold of the church belong to the parson.

In Scotland a religious service is usually held in the house of the deceased before the body is

removed, and sometimes also, though rarely, at the grave. The Directory says, "When any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for publick burial, and there immediately interred, without any ceremony. And because the custom of kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living; therefore, let all such things be laid aside. Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publick burial, do apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty. That this shall not extend to deny any civil respects or deferences at the burial, suitable to the rank and condition of the party deceased, while he was living." By the old book of discipline, in Knox's time, annexed to the old paraphrase of the Psalms, "after burial, the minister, if present, and desired, goeth to the church, if it be not far off; and maketh some comfortable exhortation to the people, touching death and the resurrection;" but by the act of assembly 1638, sess. 23, 24., art. 22, all funeral sermons are discharged. An act of assembly 1643, sess. 9, forbids "burials, and hanging of honours, broads, and arms of persons, of whatsoever quality, within the kirk where the people meet for public worship." By the acts of assembly 1645, sess. 8, assembly 1701, sess. ult., "all lyke-wakes are discharged, as fostering superstition and profanity through the land." Several practices common of old in Scotland are falling into desuetude. These lykewakes, from "lyke," a corpse, and "wake" or "watch," though so strongly condemned, were common up to a late period, and the corpse, with a candle burning before it and a plate of salt on its breast, was never left by itself day or night. Nocturnal scenes sometimes happened among young people so assembled, more of merriment than sorrow. All mirrors and time-pieces were covered with a white cloth, prior to the interment of the corpse. The parish churchyard, which is not consecrated as in England, belongs to the heritors, for the purpose of burying the dead of their own families and the inhabitants residing on their properties. It is under their regulation and management. Though parishioners may own distinct burial places, and use them, yet they acquire no right of permanent property in them. "The statute 1597, c. 232, ordains, 'that all parochiners of every paroch kirk within this realme,

build and repara the kirk-zaird dykes of their awin paroch kirk, with stane and morture, to the hight of twa elnes, and to make sufficient stiles and entresse in the saidis dykes, to pass to the kirk and kirk-zaird thereof; and ordainis the Lordes of the Sessione to direct and give letters and charges thereupon, in forme as effeirs." The grass of the churchyard belongs not to the parish *ad pios usus*, as was once held, but to the minister, but he cannot place cattle in pasture upon it; he can only cut the grass. The kirk-session claim the sole power of letting out mort-cloths (palls) within the parish for hire, and sustained by the Court of Session, have successfully prevented either private individuals or associa-

tions, from trenching on their strange parochial monopoly. "Private individuals may, no doubt, use mortcloths belonging to themselves; but they cannot lend them out to others even gratuitously; nor, it should seem, can a number of individuals subscribe for the purchase of a mort-cloth for their joint use, although nothing be charged to each individual on the occasion of its being required, as this would effect an evasion of the privilege of the kirk-session; and so it appears to have been held in the case of Kilwinning, although the interlocutor is certainly not very clearly expressed."—Dunlop's *Parochial Law*, p. 72.

C

Cabala, Cabbala, or Kabbala, one of the principal branches of modern Judaism, and that which its professors extol as the sublimest of all sciences. It is originally Hebrew (*KABALAH*), signifying *reception*, from the root (*KĪBBEL*), to receive by tradition. This term has sometimes been used in a large sense, comprehending all the traditions, that is, explications, maxims, and ceremonies, which the Jews profess to have received from their fathers; but it is oftener employed in a more limited acceptation, to designate a species of theology and philosophy very different from the civil and criminal ritual and ecclesiastical traditions, which form the principal contents of the *Mishna*. The Cabala is generally applied to those mystical interpretations and metaphysical speculations concerning the Deity and other beings, which are found in many Jewish authors, and which are said to have been handed down by a secret tradition from the earliest ages. In order to dignify the Cabala with the sanction of high antiquity, the Jews pretend to derive it from Ezra or Esdras, Moses, Abraham, and Adam, to each of whom it had been specially revealed; but the fact is, that we find no Cabalistic writings but what are evidently posterior to the destruction of the second temple. The most celebrated of them are:—1, *The Sepher Jetsira* or *Book of Creation*, which some Jews ascribe to the patriarch Abraham, but which was actually written by Rabbi Akhiba, who lived soon after the destruction of Jerusalem; and 2, *The Sepher Zohar* or *Book of Splendour*, which was composed or invented by Rabbi Simcon Ben Jochai, who is said to have been a disciple of Akhiba, and who flourished in the second century of the Christian era. Both these books have undergone interpolations in their transmission to modern times. The Cabala is of two kinds, *Practical* and *Theoretical*.

1. The *Practical Cabala* is nothing more than a system of magic, consisting in a superstitious use of the Scriptures, and especially of the divine names, with the hope or pretence of effecting

things beyond the course of nature. During the Middle Ages this study was much cultivated by the Jews, who—by means of diagrams delineated in certain forms, and inscribed with mystical terms produced by transpositions of the letters of sacred names, or by combinations of the initials of particular words—pretended to heal or secure persons from wounds, to extinguish fires, and to achieve other wonderful exploits.

II. The *Theoretical Cabala* is divided into two species, viz., the *Symbolical* or *Dogmatical*, and the *Artificial* or *Literal*.

1. The *Symbolical* or *Dogmatical Cabala* is considered by Brucker to be originally derived from Egypt, where the Jews learned, by the help of allegory, to blend Oriental, Pythagorean, and Platonic dogmas with Hebrew wisdom. That indefatigable historian of philosophy has given a sufficiently copious abstract of this species of Cabala, of which the following are the chief heads:—"All things are derived by emanation from one principle: this principle is God. From him a substantial power immediately proceeds, which is the image of God, and the source of all subsequent emanations. This second principle sends forth, by the energy of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the first source of existence; and which constitute different worlds or orders of being, all united in the eternal power from which they proceed. Matter is nothing more than the most remote effect of the emanative energy of the Deity. The material world receives its form from the immediate agency of powers far beneath the first source of being. Evil is the necessary effect of the imperfection of matter. Human souls are distant emanations from the Deity; and, after they are liberated from their material vehicles, will return, through various stages of purification, to the fountain whence they first proceeded."—Brucker's *History of Philosophy*, by Dr. Enfield, vol. ii., p. 205.

2. The *Artificial* or *Literal Cabala* is sub-

divided into three principal branches, affording an ample scope for the exercise of ingenuity or industry, and which are respectively termed *Gematria*, *Notaricon*, and *Temurah*.

(1.) *Gematria* is a word of Greek origin, signifying quantity, proportion, or equal dimension. It is a mathematical way of considering the Scriptures, all the Hebrew letters being considered as numerals. This artifice does not differ materially from that of the Chronogram, in which the year or date of a particular transaction is expressed by the numeral letters of a word: there is, however, this distinction between the two, viz., that *all* the Roman letters do not denote numbers, but only C D I L M V X, whereas every letter in the Hebrew alphabet has an arithmetical or numeral power.

Any two words or phrases occurring in different texts, and containing letters of the same numerical amount, are deemed mutually convertible, and any one or more words, consisting of letters which, on being cast up as numerals, make the same total sum as the word or words of any particular text, are at once admitted as developing the latent signification of that text. Thus, because the letters of the words *בא שילה*, *Shiloh shall come* (Gen. xlix. 10), amount to 358, and the word *משיח*, *Messiah* contains the same number, it has been deemed a sufficient proof that this passage is a prophecy of the Messiah.

(2.) *Notaricon* is a term borrowed from the Romans, among whom the *notarii*, notaries or shorthand writers, were accustomed to use single letters to signify whole words, together with other abbreviations. *Notaricon* is two-fold: sometimes one word is formed from the initial or final letters of two or three words; and sometimes the letters of one word are taken as the initials of so many other words; and the words so collected are deemed faithful expositions of some of the meanings of the text in question.

(3.) *Temurah*, that is, *permutation* or *change*, consists in transposing letters. Thus, sometimes the letters of a word are transposed so as to form another word: and sometimes a word in any particular text is exchanged for a word formed by the substitution of other letters in the place of the original letters, according to established rules of alphabetical permutation. Of this branch of the Cabala there are several sorts, but the most common is, to put the *twenty-second* letter of the alphabet in the room of the *first*, the *twenty-first* instead of the *second*, the *twentieth* instead of the *third*, and so on. Thus the Rabbinists affirm that the prophet Jeremiah had recourse to this kind of Cabala (*Jer.* xxv. 26), and by the word *Sheshach* intended *Babel*; because, as he was denouncing judgments against Babylon, it was not safe to specify the King of Babylon by name. (Brucker's *History of Philosophy*, by Dr. Enfield, vol. ii., book iv., ch. ii.; Allen's *Modern Judaism*, ch. v.; Buddei, *Introductio ad Historiam Philosophiæ Ebræorum*.)

Cainites, a perverse and stupid sect in the second century, that paid special honour to Cain and other persons reprobated in Holy Scripture—such as Esau, Korah and his associates, along with Judas Iscariot—the latter, in their opinion, being meritorious, as causing that death which has saved the world.

Calendar, properly the order and series of the months which make up a year, and taken from the name which the Romans gave to the first days of each month. The calendar of the Popish Church is filled with saints' days, and Wheatly says:—"The reasons why the names of these saints' days and holy-days were resumed into the calendar are various. Some of them being retained upon account of our courts of justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the writs, *Vigil. Fest. or Crast*, as in *Vigil. Martin, Fest. Martin, Crast. Martin*, and the like. Others are probably kept in the calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelary saints; as the Welshmen do of St. David, the shoemakers of St. Crispin, &c. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes or fairs kept upon those days; so that the people would probably be displeased, if, either in this or the former case, their favourite saint's name should be left out of the calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month; relating one thing to be done at Lammas-tide, and another about Martinmas, &c., so that were these names quite left out of the calendar, we might be at a loss to know when several of these transactions happened. But for this and the foregoing reasons our second reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI., excepting St. George's Day, Lammas Day, St. Laurence, and St. Clement, which were in his second book) thought convenient to restore the names of them to the calendar, though not with any regard of being kept holy by the church."

CALENDAR.

- LUCIAN, Priest and Martyr—Jan. 1.
- HILARY, Bishop and Confessor—Jan. 13.
- PRISCA, Virgin and Martyr—Jan. 18.
- FABIAN, Bishop and Martyr—Jan. 20.
- AGNES, Virgin and Martyr—Jan. 21.
- VINCENT, Deacon and Martyr—Jan. 22.
- BLASIUS, Bishop and Martyr—Feb. 3.
- AGATHA, Virgin and Martyr—Feb. 5.
- VALENTINE, Bishop and Martyr—Feb. 14.
- DAVID, tutelary Saint of Wales—March 1.
- CEDEDE or CHAD, Bishop—March 2.
- PERPETUA, Martyr—March 7.

GREGORY, Bishop and Confessor—March 12.
 PATRICK, tutelal Saint of Ireland—March 17.
 EDWARD, King of West Saxons—March 18.
 BENEDICT, Abbot—March 21.
 RICHARD, Bishop—April 3.
 AMBROSE, Bishop—April 4.
 ALPHEGE, Archbishop—April 19.
 GEORGE, Saint and Martyr—April 23.
 CROSS, invention of—May 3.
 JOHN, Saint, Evangelist—May 6.
 DUNSTAN, Archbishop—May 19.
 AUGUSTINE, Archbishop—May 26.
 BEDE, Venerable—May 27.
 NICOMEDE, Martyr—June 1.
 BONIFACE, Bishop and Martyr—June 5.
 ALBAN, Saint and Martyr—June 17.
 EDWARD, translation of—June 20.
 MARY, Virgin, visitation of—July 2.
 MARTIN, Bishop and Confessor—July 4.
 SWITHIN, Bishop—July 15.
 MARGARET, Virgin and Martyr—July 20.
 MAGDALENE, Saint Mary—July 22.
 ANNE, Saint—July 23.
 LAMMAS DAY—Aug. 1.
 TRANSFIGURATION of our Lord—Aug. 6.
 JESUS, name of—Aug. 7.
 LAURENCE, Archdeacon and Martyr—Aug. 10.
 AUGUSTINE, Bishop of Hippo—Aug. 28.
 JOHN Baptist, beheading of—Aug. 29.
 GILES, Abbot and Confessor—Sept. 1.
 ENURCHUS, Bishop—Sept. 7.
 MARY, Virgin, nativity of—Sept. 8.
 HOLY CROSS, recovery of—Sept. 14.
 LAMBERT, Bishop and Martyr—Sept. 17.
 CYPRIAN, Archbishop and Martyr—Sept. 26.
 JEROME, Priest and Confessor—Sept. 30.
 REMIGIUS, Bishop—Oct. 1.
 FAITH, Virgin and Martyr—Oct. 5.
 DENYS, Bishop and Martyr—Oct. 9.
 EDWARD, translation of—Oct. 13.
 ETHELREDA, Virgin—Oct. 17.
 CRISPIN, Saint and Martyr—Oct. 25.
 LEONARD, Confessor—Nov. 6.
 MARTIN, Bishop and Confessor—Nov. 11.
 BRITINS, Bishop—Nov. 13.
 MACHUTUS, Bishop—Nov. 15.
 HUGH, Bishop—Nov. 17.
 EDMUND, King and Martyr—Nov. 20.
 CECILIA, Virgin and Martyr—Nov. 22.
 CLEMENT I., Bishop and Martyr—Nov. 23.
 CATHERINE, Virgin and Martyr—Nov. 25.
 NICHOLAS, Bishop—Dec. 6.
 LUCY, Virgin and Martyr—Dec. 13.
 O SAPIENTA—Dec. 16.
 SILVESTER, Bishop—Dec. 31.—See FEASTS, SAINTS.

Caliga (boots).—See BISHOP.

Calixtines, a party of Hussites, so named because they gave the *calyx* or cup to the laity; and in this lay their special difference from the Romish Church. Also the followers of George Calixtus, who laboured at a scheme of compre-

hension which should embrace Papists, Lutherans, and Calvinists.

Call.—Calling, effectual, is the work of God's Spirit on the conscience and soul of an awakened sinner, in contrast with the external call which comes to every one in the preaching of the Gospel. *Call* to the ministry is said to be twofold—either human, viz., that arising from the advice, recommendation, or selection of others; or divine, viz., that which so lays hold of a man that he is "inwardly moved by the Holy Ghost" to take upon him the spiritual office.

Call, the name of that document by which Presbyterian churches formally choose and invite one to be their pastor, who must be either a licentiate or one who holds, or has held, a pastoral charge. A minister is appointed to "moderate in the call"—that is, to preach and preside over the meeting of the church by which the call is issued. The call is then laid on the table of the presbytery, and if found to be a fair and unbiassed expression of the mind of the congregation, it is sustained. The person called may then accept it or decline it. The rules laid down by the presbyteries in the moderation of a call are simply to secure perfect freedom of choice, and that, if there be parties in a church, the one party shall take no undue advantage over the other. The form of call adopted by the United Presbyterian Church is as follows:—We the undersigned, elders and other members of the United Presbyterian Congregation of _____, under the inspection of, and in connection with, the synod of the United Presbyterian Church, and presbyteries thereof, taking into our serious consideration our destitute circumstances, through the want of a fixed pastor among us, and being satisfied by good information, or our own experience, of the soundness in the faith, piety, prudence, literature, and other ministerial qualifications of you, Mr. _____ preacher (or minister) of the gospel, under the inspection of the said synod, and of the suitableness to our edification of the gifts bestowed upon you by the Great Head of the Church, do INVITE, CALL, and ENTREAT you to take the oversight of our souls, and to execute all the parts of the pastoral office among us; and upon your accepting of this our call, and being inducted into the pastoral charge of the said congregation by the presbytery of _____, we promise you all due respect, subjection, and encouragement in the Lord, and to contribute to your suitable maintenance as God may prosper us. In testimony whereof we have signed this our call at _____ this _____ day of _____, eighteen hundred and _____, in presence of the Reverend _____, moderator in said call.

Call, Celusma (κίλισμα).—The usual call of the ancient Christians to one another was by chanting the word "Hallelujah." In the monasteries one of the monks went about singing "Hallelujah," to give notice when the time of assem-

bling for devotion had arrived. Seamen used it as their common signal, "making," says Sidonius Apollinaris, "the banks resound with their hallelujah." St. Jerome tells us that ploughmen used it at their labours; and, in short, it was the universal note of praise chanted by all Christians, at all times and in all places—a sort of watchword, signal, call, or invitation. It was sung at the altar by the priests, in the church by the entire congregation, at the consecration of the chrism, at funerals, and on other occasions. At length innovations upon this common practice began: the Church of Rome and other churches forbade its use in the church, except at Easter and during the fifty days of Pentecost; while in those churches where it had been most used, it was prohibited during the season of Lent. At Rome the Easter "Hallelujah" was made the basis of an oath, a pledge being given, on the hope of living, to sing the hallelujah on that day.

Callistians, a disreputable body of heretics in the third century, chiefly notable from the circumstance that recent discoveries have clearly identified their leader, Callistus, with a canonized saint of the Romish Church. He became Bishop of Rome in 218, having previously been a favourite of the Noetian heretics, and having used his influence with his predecessor, Zephyrinus, in their behalf. The party of which he afterwards became the head combined laxity of discipline and morals with heretical doctrines.

Caloyers (from *καλόγεροι*, good old men), the common designation of the monks of the Greek Church. "A monastic life," says Burder, "is held in great veneration among the Greeks; and although there are monks of different orders among them, yet all of them owe their origin to St. Basil, who was the sole founder of the monastic state." The two principal orders are known as "the Grand Angelical Habit," and the "Lesser Habit;" the former being persons of distinction who lead a more religious life than the rest, and the latter persons of inferior rank who do not profess to lead such sanctified lives. The Anchores form another order. The degrees are three, namely—novices, called Archari; ordinary professed, or the Microchemi; and the perfect, or Megalochemi. The nuns, or female Caloyers, follow in like manner the rule of St. Basil. They are not under any vow as to celibacy, nor are they closely confined within their convents. They wear the same habit as that of the monks, which is black, with a woollen gown of the same colour. The priests are not allowed to visit them, under a severe penalty.

The female religious have their arms and hands covered to the extremity of their fingers; their heads are shaved; each has a separate suit of rooms; and those of them that are in good circumstances, keep servants, and sometimes undertake the training of young ladies in the practice of religious duties. During the intervals of

devotion they employ themselves in all manner of fancy needlework; and so highly prized are their sashes that the Turks generally prefer them. Their principal monastery in Asia is at Mount Sinai (and it has been described by many travellers), and in Europe at Mount Athos.—For further information, see Henderson's edition of *Buck's Theological Dictionary*.

Calvinism, the doctrine of those who are named after Calvin—though his theology is, in its great leading features, that of Augustine. Much that belongs to Calvinism is common to all evangelical sects—such as belief in the Trinity, in the divinity of Christ, in the personality of the Holy Ghost, in a perfect atonement, in justification by faith, and in eternal glory and punishment. But five articles are usually said to distinguish Calvinism, as opposed to Arminianism, and as explained and confirmed by the synod of Dort. Calvinists hold—

1. That God in his infinite mercy has appointed a definite number of the human race to glory, irrespective of faith foreseen and merit foreknown on their part. But God's is no partial affection, for "he loves the world;" and a definite number is not a small number, for the number of the elect satisfies Christ; and it is only through faith in him, and by the work of God's Spirit on their hearts, that the elect are saved. To the eye of man the elect are the company of believers; to the eye of Christ they are a living unity—"All that which thou hast given me" (John vi. 39). Predestination, though unconditional, is not fatalism; nor does it infringe in any way on the freedom of the will.

2. That the death of Christ infallibly secures the salvation of his people—the elect, "the sheep." But at the same time, being of infinite value, it opens the door of mercy to all; for it is needed by all, and is adapted to all, and is the basis of that universal offer of salvation contained in the Gospel; so that if men are lost, it is not for want of an atonement. God's grace lifts believers to heaven; but unrepented, and therefore unforgiven, sin sinks men to hell.

3. That men are born in guilt, and under condemnation, involved in the first sin of the first man, inheriting a sinful nature from their fallen progenitor, and unable of themselves to return to God. Still, man is responsible; for moral inability, or want of will, is very different from natural inability, or actual want of power.

4. That the objects of God's eternal love and choice are effectually called by his grace and Spirit. But this call comes in and through the means of grace; and man's freest act is self-surrender to God in the Gospel. St. Bernard said—"Abolish free-will, and there is nothing to be saved; abolish free grace, and there is nothing by which to save;" or, as Augustine said—"If there be not free grace in God, how can he save the world? and if there be not free-will in man, how can the world be judged by God?"

5. That those who are effectually called and sanctified persevere, and do not finally fall away from a state of grace. For the sentence of pardon can neither be revoked nor cancelled, and the Spirit works out his purpose on the soul, though it may be with many failings and aberrations on the part of the believer. Perfect dependence on the sustaining grace of God develops the highest spiritual activity—this is the philosophy of Calvinism.—See **ARMINIANISM**, **AMYRALDISM**, **BAXTERIANISM**, **PELAGIANS**. (See also *Acta Dordracena*; Scott's *Reply to Tomline*; Williams's *Defence of Moderate Calvinism*; and the *Lectures* of Dick, Hill, Woods, and Wardlaw.)

Camaldoli, a religious order, founded by an Italian fanatic, called St. Romuald, in the eleventh century, who at first moved from place to place, and founded small bodies of hermits, and finally died at Val de Castro in 1027. The name of the order was derived from the site of their first monastery, Campo Maldoli, near the Apennines. The first fixed rule was made by Peter Damiani, and Camaldoli became the pattern for all the younger institutions. The rule was peculiar—the monks dwelt in separate cells, observed silence during Lent—nay, often for one hundred days—fed on herbs on Sundays and Thursdays, and on bread and water the rest of the week, and wore a white robe; for the founder had had a vision of persons so clothed ascending on a ladder to heaven. The order became relaxed in course of time; and in 1431 Pope Eugenio reformed it. The prior Justinian founded a new order in 1520, and the pope gave it several rich cloisters. Both orders still exist, several attempts at union having been made in vain.

Cambridge Manuscript, or Codex D, a quarto manuscript of the Gospels and Acts, found by Beza in the monastery of St. Irenæus, at Lyons, in 1562, and presented by him to the university of Cambridge in 1581. The Greek and Latin are arranged in parallel columns, which are written in stichometrical lines, without any intervals between the words—there being also neither accent nor the signs of aspiration. It has not a few mutilations and interpolations; and some marginal notations have been supplied by a later hand or hands. It had been collated by Mill and Wetstein; but a *fac-simile* was published by Kipling, in 2 vols. folio, 1793, Cambridge.

Cameronians.—See **COVENANTERS**.

Cameronites, named after John Cameron, born at Glasgow, 1580, and professor of theology, first there, and afterwards at Bourdeaux, Sedan, and Saumur, in France. One element of his theory was, that divine grace moves the will through the light imparted to the judgment,—the synod of Dort holding that grace also directly affects the will.—See **AMYRALDISM**.

Camisards, the name given to the Protestant insurgents in the reign of Louis XIV. The terrific cruelties inflicted on them after the revoca-

tion of the Edict of Nantes, led to this outbreak, which wanted, however, nobility and clergy to guide and watch it, as at previous periods. Fanaticism prevailed, and teachers supposed to be inspired took the lead, popularly called French prophets. They made severe and bloody reprisals on their enemies; for truly oppression makes wise men mad. Stung with fury, they armed themselves for the wild justice of revenge; their captains did not restrain them, and their pastors had been banished or sent to the galleys.—See **FRENCH PROPHETS**.

Campanarii, Campanatores, the Latin name of the bell-ringers in the ancient church,—*campana*, as the name of a bell, being first used by Bede, and derived from Campana, where they were first invented—*campanile* being the tower in which they were hung.

Campbellites or Disciples of Christ, an American Baptist sect founded by Alexander Campbell, a Scotchman, who left the Presbyterian Church in 1812. Some of their tenets differ little from the Christ-ians.—See **CHRIST-IANS**. They are scarcely held to be evangelical by many parties. The faith which they require, before immersion, is said to be a vague belief in the evangelical history. Creeds they despise, and, therefore, many varieties of belief may exist among them under the general plea of "faith in Jesus of Nazareth and a willingness to obey him." Their churches embrace 150,000 persons.

Camp Meetings, out-door religious meetings. In the United States of America both Methodists and Presbyterians frequently hold camp meetings, generally with the view of promoting a religious revival. These meetings are attended by large numbers of persons who congregate from several miles round: on some occasions the numbers have amounted to ten, fifteen, and even twenty thousand. They come in all sorts of vehicles, on horseback, and many on foot several miles distant, laden with provisions for their sustenance during the festival, which not unfrequently is protracted for six or eight days. Booths are erected, in which prayer-meetings are held, and other religious exercises performed; and they have four sermons daily. On the Sabbath (for that day is always included) the inhabitants of the surrounding neighbourhood flow in in vast numbers, swelling the number of worshippers to an indefinite extent. The services of this day are sustained with unflagging interest, and the most enthusiastic devotion characterizes the entire proceedings from morning till night; the Lord's Supper is administered; prayer, singing, and preaching suffer no relaxation; conversions take place; and the feelings of the majority are more or less excited. Conflicting reports have been made as to the tendency and actual result of these meetings; some maintaining that they foster a spirit of religious fanaticism, and that scenes of immorality disgrace their close; while, on the other hand, many sober-

mind persons who have been witnesses for years deny that any immorality attend these festivals, but admit that considerable excitement prevails, and that the ebullition of religious feeling is sometimes startling, though not indecorous.

Camp meetings in England form an important feature in the religious customs of the people known as Primitive Methodists. Within the vicinity of nearly all our principal towns out-door meetings are annually held by the members of this denomination, either on a common, or in a field granted for the purpose. The period of the year generally chosen is Whitsuntide; the services continue but one day, commencing about seven o'clock A.M., and concluding about six P.M. A couple of waggons drawn close together form the *rostrum*, from which the preachers—both men and women (for their women are not forbidden to preach)—harangue the ever-fluctuating congregations by turns, throughout the day.—For a description of an extraordinary camp meeting, see Mrs. Stowe's *Dred*.—See **METHODISTS**.

Cancelli.—See **CHANCEL**; see also **ABATA**.

Candidi (*clothed in white*), a name often given to persons newly baptized, because they put on white robes.—See **ALB**.

Candlemass, a festival of the Christian Church, in honour of the purification of the Virgin Mary and the presentation of our Lord in the temple. It is celebrated on the 2d of February, the fortieth day after the Nativity, and derives its name from the consecration and distribution of tapers, which then took place, according to the ritual of the Romish calendar, from the cessation, on that day till All Hallowsmass, of the use of lights at vespers and litanies; a custom, the memory of which is preserved in one of the proverbs collected by Ray :

“On Candlemass day
Throw Candle and Candlestick away.”

Hospinian (*de Fest. Pur.*, 53), has detailed the formularies used in the benediction of the tapers on this day. The prayers are directed through the intercession of the Virgin, that the candles may be sanctified to the good and profit of all men, and the health of the souls and bodies, whether in earth or sea; that the creatures of wax may be so blessed, that wherever they are lighted or placed the evil spirit may tremble, and with his servants be in such terror and confusion as to fly away.

The ceremonies observed on this festival are probably derived from the Februan or purificatory rites of Paganism, which occurred on the same day, and which are briefly described by Ovid, (*Fast.*, ii.). Pope Sergius (A.D. 641) has the credit of transferring this “false maumetry and untrue belief,” as it is styled by Becon, in his *Reliques of Rome*, to “God’s worship.” This pontiff hallowed the feast “thorowe all Christendome; and every Christian man and woman of covenable age is bound to come to church,

and offer up their candles, as though they were bodily with our Ladye; hoping for this reverence and worship that they do to our Ladye, to have a great reward in heaven.” Fuller, in his *Church History*, informs us that in a convocation in the reign of Henry VIII., among the ceremonies which it was decided were not to be contemned or cast away, was specially reserved this of “bearing of candles on Candlemass day, in memory of Christ, the Spiritual Light, of whom Simeon did prophecy, as is read in the church on that day” (222). The consecration of tapers, however, was prohibited by an order of council in 1548.

The festival of Sta. Agatha, which commences on Candlemass day in Sicily, still more plainly resembles the corresponding Februan rites. Lighted tapers form a distinguishing part of the ceremonial; and the memory of Proserpine is still cherished, though under another superstition, by kindling a blazing pine torch near the very spot to which the mythological legend assigned the scene of Pluto’s amorous force. A clear and detailed account of this festival will be found in Blunt’s *Vestiges of Ancient Manners in Italy*.

Canons.—See **LIGHTS ON THE ALTAR**.

Canon, a prebendary in a collegiate or cathedral church: his duty is to perform divine service at certain seasons, for which he receives a fixed income from the revenues.—See **PREBEND**, **CHAPTER**. A canon in the Church of Rome is considered as a senator. At his promotion he is thus presented to the chapter, who assemble in the cathedral to receive him. Accompanied by a deputy of the chapter, the bishop’s notary, and some witnesses, he enters the church, and approaching the altar, kneels down and kisses it thrice; he then takes his seat in the choir, while the deputy gives the chapter a formal account of his promotion. The deputy next presents him to the chapter, who receives the canon elect; after which he makes his confession of faith, and takes the necessary oaths of allegiance to the pope and to the rules of the church; whereupon, he is declared a canon. Before the Reformation, canons in England were divided into secular and regular,—the former living in the world, and the latter under some fixed rule, usually that of Augustine. Monks were shaved, but canons wore beards and caps, with a long black cassolet and white rochet. There were 175 houses of this kind in England and Wales. Canons regular of the Holy Sepulchre were instituted in the twelfth century, and had a home in Warwick at that date.—See **GILBERTINES**, **PRÆMONSTRATENSES**.

Canon Law.—The canon law is a collection of ecclesiastical constitutions, decisions, and rules, taken out of the Scriptures, and formed from the opinions and writings of the primitive fathers, the ordinances of general and provincial councils, and the decretals, epistles, and bulls of the Holy See. By this law all matters

of policy in the Romish Church are regulated. The first *Syntagma* of canon law was compiled in the sixth century, by John the scholastic, a priest of Antioch. He was also the author of *Nomo-Canonon*, both of which were published at Paris in Justelle's *Bibliotheca Juris Canonici*, tom. ii. Photius also, in the ninth century, compiled a *Syntagma Canonon*, and a *Nomo-Canonon*; the former has not been published, but the latter was published by Justelle at Paris, in 1615, with a Latin version and commentary. The canon law which was in use throughout the west till the twelfth century, was the *Codex Canonum*, compiled by Dionysius Exiguus in 520, published by Justelle in 1628, and revised by Isidore of Seville; the capitularies of Charlemagne; and the decrees of the popes, from Siricius to Anastasius. Between the eighth and eleventh centuries, the canon law became so intermixed with papal decrees from Saint Clement to Siricius, which till then had been unknown, that it became necessary to review the whole, and form a new body of canon law. This is contained in two principal parts, the decrees and the decretals; the decrees being ecclesiastical constitutions, being made by the popes and cardinals, and the decretals being canonical epistles, written by the pope, or pope and cardinals, at the suit of persons, for the determining some matter of controversy, and having the authority of a law. The decrees were first collected by Iro, Bishop of Carnat, in the year 1114, and perfected by Gratian, a Benedictine monk, about the year 1150; who, animated by the discovery of Justinian's Pandects, reduced the ecclesiastical constitutions into method, in three books still extant, which he entitled *Concordia discordantium Canonum*, but more generally known as *Decretum Gratiani*. They commence about the time of Constantine, and extend to the time of Pope Alexander III.; they were allowed by Pope Eugenius to be read in schools and adjudged for law. The decretals were compiled by Raymondus Barcinus, chaplain to Gregory IX., about the year 1230, and extend to his pontificate. They are contained in five books, entitled *Decretalia Gregorij IX.* In 1298 a sixth book was added by Boniface VIII., called *Sextus Decretalium*. The Clementines, or constitutions of Clement V., were published by him in the council of Vienna, about the year 1308, and authenticated by his successor, Pope John XXII., in 1317, who also published twenty constitutions of his own, called *Extravagantes Joannis*; to these have since been added some decrees of later popes, in five books, called *Extravagantes Communes*. These together, viz., Gratian's decree, Gregory's decretals, the sixth decretal, the Clementine constitutions, and the extravagants of John and his successors, form the *Corpus juris Canonici*, or body of Roman canon law. As the decrees set out the origin of the canon law, and the rights, dignities, and degrees of ecclesiastical persons, with the manner of election, ordination,

&c., so the decretals contain the law to be used in the ecclesiastical courts. The first title in each of them is the title of the blessed Trinity and the Catholic faith, which is followed by constitutions and customs, judgments and determinations, in such matters as are liable to ecclesiastical cognizance, the lives and conversation of the clergy, of matrimony and divorces, inquisition of criminal matters, purgation, penance, excommunication, &c.; some of the titles, however, of the canon law, are now out of use, and belong to the common law; and others are introduced, such as trials concerning wills, bastardy, defamation, &c.

Besides the pontifical collections, which, during the time of Popery, were considered authentic in England as well as in other parts of Christendom, there is also a kind of canon law, composed of legatine and provincial constitutions, and adapted only to the exigencies of the English church and kingdom. The legatine constitutions were ecclesiastical laws, enacted in national synods, held under the Cardinals Otho and Othobon, legates from Pope Gregory IX. and Pope Clement IV., in the reign of Henry III., about the years 1220 and 1268. The provincial constitutions are principally the decrees of provincial synods, held under various Archbishops of Canterbury, from Stephen Langton, in the reign of Henry III., to Henry Chichele, in the reign of Henry V., adopted also by the province of York, in the reign of Henry VI. Thus much for the canon law in general. As to the canons of this kingdom at the dawn of the Reformation, in the reign of Henry VIII., it was enacted, that the canons and constitutions should be committed to the examination of the king's highness and thirty-two subjects, sixteen of whom should be temporal peers, and sixteen of the clergy. By the seventh section of the act, however, it was declared, that until such review, all canons, constitutions, ordinances, and synodals provincial then made, and not repugnant to the laws of the realm or the king's prerogative, should be used and executed. This review was again proposed in the reigns of Edward VI. and Elizabeth, but it was never perfected. The authority of the canon law in England, therefore, depends upon the above statute of Henry VIII. As for the canons enacted by the clergy under James I., 1603, but never confirmed in parliament, it has been adjudged, upon the principles of law and the constitution, that where they are not merely declaratory of the ancient canon law, but are introductory of new regulations, they are not binding on the laity, whatever regard the clergy may think proper to pay them. There are four species of courts in which the canon laws (as well as civil) are, under different restrictions, permitted to be used. 1. The courts of the archbishops and bishops, and their derivative officers, usually called in our law, courts Christian, "*Curie Christianitatis*," or the ecclesiastical courts. 2. The military courts. 3. The courts

of admiralty. 4. The courts of the two universities. The reception of those laws in general, and the different degrees of their reception in these courts, is grounded entirely upon custom, corroborated to the universities by acts of parliament, ratifying those charters which confirm their customary laws. Blackstone, in his *Commentaries*, vol. i., p. 83, referring also to Sir Matthew Hale's *History of the Common Law*, ch. ii., subjoins the following remarks as applicable to these courts:—

“1. The courts of common law have the superintendency over these courts, to keep them within their jurisdictions, to determine wherein they exceed them, to restrain such excess, and in case of contumacy, to punish the officer who executes, and in some cases the judge who enforces, the sentence declared to be illegal. 2. The common law has reserved to itself the exposition of all such acts of parliament as concern either the extent of these courts or the matters depending before them. And, therefore, if these courts either refuse to allow these acts of parliament, or will expound them in any other sense than that which the common law puts upon them, the courts at Westminster will grant prohibitions to restrain and control them. 3. An appeal lies from all these courts to the king, in the last resort; which proves that the jurisdiction exercised in them is derived from the crown, and not from any foreign potentate, or from intrinsic authority of their own. From these three marks of superiority, it appears that the canon (and civil) laws, though admitted by custom in some courts, are only subordinate and *leges sub graviore lege*; and that, thus admitted, restrained, altered, new modelled, and amended, they by no means form a distinct species of laws, but are scions of the customary or *leges non scriptæ* of England, properly called the king's ecclesiastical, military, maritime, or academical laws.”

Canon of Scripture, the list of books which the churches receive as inspired. It first signified a catalogue or ecclesiastical list, such as hymns to be sung, or of members belonging to the Church, or of the clergy.—See BIBLE.

Canons Apostolical.—See APOSTOLICAL CANONS; see also CONSTITUTIONS.

Canonica, a name given to ecclesiastical virgins because of their enrolment—differing from monastic virgins in that they lived in their fathers' house, and were not confined to a cloister.

Canonical Hours, stated hours of prayer, more especially observed in the Church of Rome. The institution of canonical hours had its origin in the monasteries, where certain portions of the day and night were set apart for prayer and religious austerities. At first these stated periods were only morning and evening; soon a mid-day or afternoon service was added; after which other additions were made, which augmented these

canonical hours to five, viz., the early morning service, just at day-break, the forenoon service at nine, the noon-tide service at twelve, the afternoon service at three, and the evening service at nightfall. In England canonical hours have especial reference to the celebration of marriages: they begin at eight and end at twelve o'clock, before and after which hours, for the better security against clandestine proceedings, no marriages can be solemnized, except, indeed, a license from the Archbishop of Canterbury is obtained; but this is a privilege his Grace rarely exercises.

Canonical Letters, testimonials of orthodoxy sent to one another by the bishops and clergy, to keep out from their communion those guilty of heresy and immorality.

Canonical Life, the rule of life prescribed to the early clergy who lived in communities.

Canonical Obedience, that obedience which the inferior clergy are bound to render to their bishops, and bishops to their primates.

Canonical Pension.—See CLERGY, REVENUE.

Canonici, a name given to the clergy because their names were inserted on a roll, or canon, which Augustine calls *tabula clericorum*, and which is also called *matricula*,—hence to matriculate is to have one's name placed or entered on the books of a college.

Canonization, a process in the Romish Church by which deceased persons are enrolled in the canon or catalogue of saints. Canonization succeeds beatification, or that act by which the pope declares a person happy (*beatus*) after death, and which differs from canonization in this respect, viz.—in beatification the pope does not act as a judge in determining the state of the beatified, but only grants a privilege to certain persons to honour him by a particular religious worship, without incurring the penalty of superstitious worshippers; but, in canonization, the pope speaks as a judge, and determines *ex cathedra* on the eternal state of the person canonized. The canonization of saints was not known in the Christian Church before the tenth century; and from the close correspondence of its ceremonies with those which were performed at the apotheosis or deification of the ancient Romans, it is with great probability supposed to derive its origin thence. In consequence of the multiplication of saints during the dark ages, the canonizing of any deceased Christians was prohibited by a solemn ordinance, in the ninth century, unless it were done with the consent of the bishop. This edict occasioned a new accession of power to the Roman pontiff, as it ultimately vested in him the exclusive right of canonizing whomsoever he pleased. John XV. was the first pope who exercised this assumed right, and who, in the year 995, with great formality, enrolled Udalric, Bishop of Augsburg, among the number of the saints. Before a beatified person can be canonized, the pope holds four

consistories. In the first, he causes the petition of the parties requesting the canonization to be examined by three auditors of the rota, and directs the cardinals to revise all the necessary instruments; in the second, the cardinals report the matter to the Roman pontiff; in the third, which is a public consistory, the cardinals pay their adoration to the pope. One person, called the devil's advocate, says all he can against the person to be canonized, raises doubts on the genuineness of the miracles said to be wrought by him, and exposes any want of formality in the procedure. It is said that the ingenuity and eloquence of the devil's advocate nearly prevented the canonization of Cardinal Borromeo in the seventeenth century. But another advocate makes a pompous oration in praise of the person who is to be created a saint, in which he largely expatiates on the miracles said to have been wrought by him, and even pretends to know from what motives he acted. In the fourth and last consistory, the pope having convened all the cardinals and prelates, orders the report concerning the deceased to be read, and then proceeds to take their votes, whether he is to be canonized or not. Previously to pronouncing the sentence declaring the beatified party to be a saint, the pope makes a solemn protestation that, by this act of canonization, he does not intend to do anything contrary to faith, or to the Catholic [Romish] Church, or to the honour of God. On the day appointed for the ceremony, the church of St. Peter at Rome is hung with tapestry, on which are emblazoned the arms of the pope, and of the sovereign or prince who desires the canonization, and is also brilliantly illuminated. Thousands of devout members of the Romish communion fill that capacious edifice, eager to profit by the intercessions of the new saint with the Almighty. During the ceremony of canonizing, the pope and cardinals are all dressed in white. The expenses, which are very considerable, are defrayed by the royal or princely personage at whose request the beatified person is enrolled among the saints. The cost of canonizing the Saints Pedro de Alcantara and Maria Maddalena di Pazzi, under the pontificate of Clement IX., amounted to sixty-four thousand scudi, something more than £13,000 sterling. The present practice of the Roman see is, not to allow any inquiries to be entered into previously to canonization, until at least fifty years after the death of the person to be canonized.

In the Greek Church, the power of enrolling persons in the number of saints is vested in the patriarchal see of Constantinople. The patriarch and his bishops, in full synod assembled, must first inform themselves very exactly concerning the life and actions of the person to be canonized, who must be eminent for the miracles he has wrought, and for the sanctity of his life. The testimony of a thousand witnesses is required, who must either have personally beheld them, or, having learnt

them from persons of irreproachable character, must give solemn assurances of them. Canonizations are not frequent in the Greek Church, partly on account of the great expense attending them, and partly on account of the immense number of saints already enrolled in the calendar, two or three of whose anniversaries occur in one day. When, however, a person is canonized, a day is fixed for his festival, on which his memory is annually celebrated. Mass is performed, and hymns are sung in his honour; an account of the saint's miracles and other good works is read; and finally his life is inserted in the *Synaxarion*, or Book of Saints. (Moseheim's *Eccles. Hist.*, cent. ix., part ii., ch. iii., cent. x., part iii., ch. iii.; Fabricii *Bibliotheca Antiquaria*, p. 269-275, where a catalogue is given of the Romish saints who were canonized between the years 995 and 1712; Hurd's *Religious Rites and Ceremonies*, p. 244, *et seq.*; Broughton's *Hist. Dict.*, vol. i., *sub voce*).

Canopy or Ciborium, an ornament overhanging the altar, often in the form of a small turret upon four pillars, and is not to be confounded with the *pyx*, in which the host was kept.—See ALTAR, CIBORIUM.

Cantharus, a capacious vessel, a fountain in the *atrium* or area in front of ancient churches, for the use of the worshippers, who washed their faces and hands before they entered. Eusebius says, that in the court over against the church were placed fountains (*κρήναι*) of water, as symbols of purification, for such to wash as entered into the church. In some places the fountain was surrounded with lions, out of whose mouths the water flowed; hence the place was sometimes called *Leontarium*; and it was also called "*φιάλη*," basin. Tertullian, in one of his discourses, exposes the absurdity of men going to prayers with washed hands, whilst they retained a filthy spirit and polluted soul. Some of the Roman Catholic writers pretend to justify their use of holy water from the existence of this ancient custom.—See CHURCH, FONT.

Capa or Cappa.—See COPE.

Capellanus (*chaplain*), from *capella*, a kind of hood, and afterwards applied to chapels, oratories, or private churches, of which the capellanus was minister; and of these there were various orders. Places where relics were kept were also called chapels, and their keepers chaplains.—See CHAPLAIN.

Capitularies, ecclesiastical ordinances of the kings of France, beginning from the age of Charlemagne.

Capuchins, Order of, founded by a Franciscan of the Duchy of Urbino, named Matthew de Bassi. Having seen St. Francis represented with a peculiar cowl (*capuche*), he adopted the like form, with the permission of Pope Clement VII. This was in the year 1525. Two other monks followed his example; after which the pope permitted them to retire to some hermi-

tage, and retain their new habit. Their cowl innovation, however, gave such offence to the Franciscans, that they set on foot a persecution against them, so that they had to flee from place to place, until at length they were afforded protection in the palace of the Duke de Camerino. In the year 1527 the pope confirmed to those three persecuted Franciscans, and all who desired to belong to their community, the privilege of wearing the square *capuche*. In the following year the order was established, Matthew Bassi being chosen vicar-general. He drew up constitutions for the government of the order, which enjoined, among other things, that they should not hear the confessions of seculars, should travel on foot, observe seasons of silence, say but one mass daily, and not perform divine service by singing. An order of nuns of the same rule was established at Naples in the year 1538, by Maria Lucretia Longa, a noble and pious lady of Catalonia. After her death other nunneries of the same order were established, two of which were at Rome, and one at Paris, founded by the Duchess de Mercœur, in the year 1604. This remarkable lady taxed her ingenuity to make her convent remarkable for its mode of pious torture; for she crowned with thorns the heads of the poor young women who relinquished the endearments and useful occupations of life for the unprofitable and rigorous routine of monastic duties.

Caputiati, a sect which arose in the twelfth century, and got their name from a peculiar cap worn by them, having a leaden image of the Virgin upon it. Their professed aim was to level all distinction of rank and office.

Caputium.—See HOOD.

Caput Jejunii.—See LENT.

Caracalla.—See CASSOCK.

Caraites or **Karaites** (that is, *Scripturists*), a small Jewish sect, so denominated from their adhering closely to the text and letter of the Scriptures, in opposition to the Rabbins, who add to the written law, to all the traditions of the Talmuds, the Cabala, &c. The origin of this sect is involved in considerable obscurity. The Caraites themselves assert that the genuine succession of the Jewish Church has been preserved only among them; and they have produced a catalogue of their doctors, whom they affirm to have flourished in an uninterrupted series from Ezra, the inspired scribe. Rejecting these pretensions, some learned men have referred their origin to the time at which the traditional or oral law was introduced, together with cabalistic interpretations of the written law, about one hundred years before the Christian era; and they think that there is reason to believe that these traditions and interpretations were opposed by a numerous body, who maintained the sufficiency of the Scriptures of the Old Testament alone, in its literal sense, and became a distinct sect under the name of Caraites. Others again

are of opinion, that this sect was not formed before the completion of the Babylonish Talmud—that is, soon after the sixth century, or, at the earliest, not till after the publication of the Misna, which was completed in the former part of the third century. But, whatever may have been the true period of their origin, it cannot be denied that they have subsisted for many centuries. Two of their doctors, who flourished about the middle of the eighth century, and who declared openly for the written Word of God, to the utter exclusion of all traditions, seem to have been regarded by the Rabbinites as most formidable opponents; and they have transmitted their names to posterity as “Anan the wicked and his son Saul,” not forgetting to add execrations of their memory. The Rabbinites charge the Caraites with most of the errors of the Sadducees; such as denying the immortality of the soul, and the existence of spirits. The Caraites, however, disclaim these accusations, and assert their orthodoxy. In common with other Jews, the Caraites deny that the Messiah, who they expect will be a temporal king, is come; and, professing to believe that his advent has been delayed, they discourage all calculations respecting the time of his appearance. But they reject all books not in the old canon of the Jews; and they require an implicit faith in Holy Scripture, without examining whether any article of the law be true or false. They also differ from the other Jews in various particulars respecting the feasts of Passover, Pentecost, and Tabernacles: they reject the rabbinical calendar, and celebrate the feast of new moon only when they can see it. They have neither Tephillin nor phylacteries, nor Mezuzoth, nor schedules for door-posts; contending that the passages of Scripture, in which the Rabbins suppose these things to be enjoined, require a figurative interpretation. They considerably extend the degrees of affinity within which marriage is prohibited; and they admit of divorce, but not on the slight and frivolous grounds allowed by their Talmudical brethren. The Caraites have at no time been numerous. About the middle of the seventeenth century, Dr. Prideaux computed them to be 4,430; and they are at present so inconsiderable in point of numbers, that they perhaps do not equal the number of rabbinical Jews in London only. They are chiefly found at Damascus, Constantinople, and Cairo, and in Persia, Lithuania, and the Crimea. In this last-mentioned country Dr. E. D. Clarke found a colony of Caraites settled at Dschoufoukalé, an ancient fortress, originally constructed by the Genoese upon a very lofty precipice, where they dwell in the full enjoyment and exercise of their ancient customs and peculiarities. Caraites (he states) deem it to be an act of piety to copy the Bible, or copious commentaries upon its text, once in their lives. The character of the Caraites is directly opposite to that generally attributed

to the Jews in other countries, being altogether without reproach. Their honesty is proverbial in the Crimea; and the word of a Carait is considered equal to a bond. Almost all of them are engaged in trade or manufacture. They observe their fasts with the most scrupulous rigour, abstaining even from snuff and from smoking for twenty-four hours together. They also observe extraordinary care in the education of their children, who are publicly instructed in the synagogues. (Basnage's *History of the Jews*, book ii., ch. 8, 9; Enfield's *History of Philosophy*, book iv., ch. i.; Prideaux's *Connection of the History of the Old and New Testaments*, vol. ii., part ii., book v., *sub anno*, 107, sec. 3; Allen's *Modern Judaism*, ch. 25, in which the causes of the Caraites' dissent from the Rabbinites are given at length in the words of one of the Caraitish doctors; Dr. E. D. Clarke's *Travels in various Countries of Europe*, &c., part i., vol. ii., ch. iv., 8vo. ed.)

Cardinal is the title given by the Theodosian code to some of the highest officers of the empire. It is supposed to have been introduced into the Romish Church in the time of Gregory the Great. The name is generally explained as from "*cardo, cardinare*"—to hinge. Cardinal signifies "principal," as "*venti cardinales*"—the four winds from the cardinal points; "*princeps cardinalis*"—a sovereign prince; and we speak of chief or cardinal truths. The cardinals are ecclesiastical princes, or the principal ecclesiastics next to the pope, by whom they are created. The following is the form of address from the Roman pontiff, in creating a cardinal: "*Creamus te socium regibus, superiorem tuncibus, et socium nostrum*;" and on presenting him to the other cardinals, he says, "*Habetis fratrem*." The cardinals are created by the pope when it happens that there are vacancies, and sometimes he nominates only one or two at a time; but commonly the promotion is deferred until there are ten, twelve, or more vacancies. The persons thus promoted are generally selected from such ecclesiastics as have held offices in the Roman court; though some are chosen from religious orders. Eminent ecclesiastics of other countries are likewise elevated to this dignity; and the sons of sovereign princes have frequently been honoured with a cardinal's hat. They are divided into three classes or orders, consisting of six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons, making in all seventy persons, and constituting (when their number is full), what is termed the sacred college, three of whom form a consistory. The number of cardinal bishops is always complete; but that of cardinal priests and deacons is rarely full. The six cardinal bishops are those of Ostia, Porto, Sabina, Præneste or Palestrina, Tusculum or Frascati, and Albano. Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and the church,

when the defence and honour of either require it. They wear a scarlet cap and hat; the former is given to them by the pope, if they are at Rome, and is sent to them if they are absent; but the hat is never conferred except by the pope's own hand; and they receive the titles of "eminence" and "most eminent." Most of the great offices in the Roman court are held by the cardinals, who enjoy very extensive privileges. They have absolute power in the church during the vacancy of the Holy See: to them belongs the sole right of electing the pope, for which purpose they assemble in conclave; and they are themselves the only persons on whom the choice can fall. (Mosheim's *Ecclesiastical History*, cent. xi., part ii., ch. ii., cent. xvi., sect. iii., part. i., ch. i.; Adam's *Religious World Displayed*, vol. i., p. 309, 2d edit.)—See POPE.

Carmelites or White Friars, a religious order of "Our Lady of Mount Carmel." It appears that in the twelfth century, owing to the violence to which the hermits in Syria were at that time subject from the incursions of barbarians, Aimerie, the papal legate in the east, and Patriarch of Antioch, collected many of them together, and located them on Mount Carmel, where the prophets Elijah and Elisha had formerly resided. In 1205 Albert, Patriarch of Jerusalem, furnished them with rules, which were subsequently confirmed by Pope Honorius III. The Emperor Frederick II. having been compelled to conclude a peace with the Saracens on terms disadvantageous to the Christians, in the year 1229, the hermits were then obliged to quit the Holy land. They, however, soon took root in several parts of Europe. Their rule underwent several alterations, first by Pope Innocent IV., and afterwards by Popes Eugenius IV. and Pius. Hence this order is divided into two branches—those who follow the original austere rule, and they who observe the relaxed one. They affect to trace their descent from the prophets above-named—a conceit which the Jesuits stoutly controverted. The controversy between those rival orders of a church which boasts of its unity, was very warmly maintained, till a brief, issued by Innocent XII., under date of Nov. 20, 1698, silenced both parties. Shirts of linen are not worn by those religionists, linsey-woolsey being preferred; their scapulary is a small woollen habit, of a brown colour, thrown over their shoulders; and their outer garment is a coarse woollen stuff, bound round the loins with a woollen girdle.

Carnival (*carni vale*, farewell to flesh), the season just before Lent, which is given up in popish countries and in Rome itself to every form of revelry and amusement, such as feasts, processions, operas, and masquerades.

Carol, a chant sung by the common people, from the Nativity to the twelfth day. The Christmas carol may be traced to the primitive Church. Tertullian (*advers. Gentil.*, 39),

states that at their feasts it was customary for the Christians to place in the middle such as were able to sing, and call upon them to praise God in a hymn, either out of the Scriptures or of their own invention. Durand also informs us (*Rel.*, vi., 86, 9), that it was usual for the bishops on Christmas day to make sport, and even to sing with their clergy; and this custom was an imitation of the *Gloria in excelsis* of the angels, as we learn from Jeremy Taylor—"These blessed choristers had sung their Christmas carol, and taught the church a hymn, to put into her offices for ever, on the anniversary of this festivity."—See MYSTERIES.

Carpocratians.—This most immoral of all the Gnostic sects owes its origin to Carpocrates, an Alexandrian, who not only allowed but enjoined a vicious course of life, as in conformity with the will of God, and necessary for the attainment of salvation. At least, so we learn from Irenæus and Clement. Carpocrates taught that Jesus was a mere man. In other respects his system possessed the common features of Egyptian Gnosticism, and perhaps borrowed more freely than most of them from the Platonic theory of the emanation of human souls from a world of light. He flourished before the middle of the second century. The sect, though small, continued to the sixth century.

Carthusians, an order of the Catholic Church, founded by a professor of philosophy, named Bruno, in the year 1080. The story upon which the establishment of this order is based, runs thus:—A friend of Bruno, who had sustained an excellent character, having died, Bruno attended his funeral; as the funeral service was being performed, the dead man raised himself upon his bier, and exclaimed, "By the just judgment of God I am accused." The people, thunderstruck by the strangeness of the incident, deferred the interment of the body till the next day, when the dead man again raised himself, and said, "By the just judgment of God I am damned." Bruno and six others were so deeply affected that they retired to the desert of Chartreux, where they built a monastery on a spot of ground granted them by Hugh, Bishop of Grenoble, in Dauphiné. The Carthusian order is very rigid; its members cannot leave their cells nor speak to any one, no not to their own brothers, without the permission of their superior; they must not suffer any part of their portions of food or drink to remain till next day, except herbs or fruit; they sleep on straw, with a covering of felt or coarse cloth; and their clothing is of haircloth. They wear haircloth shirts, white cassocks, and over these, black cloaks; they refuse animal food; fast every Friday, except that they have a small allowance of bread and water; they observe an almost perpetual silence; cannot discourse without permission; and then it must be in a modest manner, and the voice so modulated as not to

descend to a whisper, nor rise to a brawl; and they confess their sins every Saturday. Women are not suffered to enter their churches, which are in general very beautiful. The Carthusian convent at Naples is most magnificent; nothing is to be seen in the church and house but marble and jasper, statues, bas reliefs, paintings, &c. About the year 1180, this order made its appearance in England. A convent was established in London, where the Charter-house (a corruption of the original term) now stands; and other monasteries were founded in various parts of the country. The articles which each brother is allowed to possess are:—Two needles, some thread, scissors, a comb, a razor, a hone, an ink-horn, pens, chalk, two pumice stones, two pots, two porringers, a basin, two spoons, a knife, a drinking cup, a water pot, a salt cellar, a dish, a towel, tinder, flint, wood, and an axe, all these, besides the bed, with felt covering, and woollen and haircloth clothing already mentioned. It may be instructive to add that the Carthusians of Cologne have the hem of Christ's garment, which the woman afflicted with the loss of blood touched in order to be cured. The ladies of that place send wine to the Carthusians, to have the relic steeped in it, which they drink upon emergent occasions. (See Broughton's *Dictionary*, Burder's *Religious Customs*.)

Cartularies, papers belonging to ancient monasteries, containing deeds of sale, exchange, and gift, or a record of such immunities or privileges as they enjoyed.

Cassock, the under dress of the clergy, being a long coat with a single upright collar. As worn by the English clergy, it is black; but among the Romish, bishops wear purple, cardinals scarlet, and popes white. It seems to have been anciently called *caracalla*, which was also a nickname or surname given to one of the emperors, because his favourite dress was a long French tunic.

Casuist.—The fifteenth and sixteenth centuries were fruitful in professors of casuistry, or theologians who applied the study of morals and law, divine and human, to the resolution of doubts of conscience. Thus, a casuist was one who could determine whether any particular action was permitted or forbidden; and what, under certain stated circumstances, ought to be the course of action which a man should pursue in relation to his conscience. By this process the elevated morality of the Gospel was soon reduced to cold and lifeless questions; and the broad rule of right and wrong therein delivered, was lost in the subtle refinements of scholastic disputation. The Jesuits were the great propagators of this system, which in itself comprised the whole mystery of that universal influence which they affected over the spirits of mankind. A confessor who was believed unerringly to decide on every case, however nice and difficult, which might be proposed to him by the

penitent at those moments in which the inmost heart was unveiled, and who could discriminate between all the varied shades of deadly and of venial sin, apportioning by strict measure the just degree of punishment to each, could not but be all-powerful; and infinite pains were accordingly taken to educate the priests for this branch of duty, the most important of all to the temporal interests of their order. One of the most celebrated casuistical manuals was framed by Escobar of Mendoza, a Spanish Jesuit, who died in 1669, at more than eighty years of age. He states his great work, the *Theologia Moralis*, to be the marrow of no less than twenty-four doctors; and alluding to the seven seals of the book in the Apocalypse, he affirms that his volume, sealed in like manner, is offered by our Saviour, in presence of the four-and-twenty aforementioned Jesuits, who represent the four-and-twenty elders, to the great casuists Suarez, Vasquez, Molina, and Valencia, who personify the four beasts. But the mischievous effect which may be produced by the profane vanity of Escobar is not to be compared with that which must result from the filthy abominations with which Sanchez (who, by a strange paradox, is said to have been a model of austerity and piety in his conduct) permitted his imagination to be glutted in the foul seclusion of his cell. His *prodigious* volume (as it is styled by Petrus Aurelius), *Disputationes de Matrimonio*, has, it is true, met with defenders in Sotuel (*Bibl. Script. Societ. Jesu*, 252), and Raynard (*De bonis et malis libris*, 57, and *Hoplothea*, 362), but it is far more justly described by the above-named Aurelius, as "*Un cloaque qui renferme des choses horribles. Un ouvrage honteux, composé avec un curiosité enorme, horrible et odieuse par la diligence et l'exactitude qui y regene, à penetrer dans des choses monstrueuses, sales, infames et diaboliques.*" These are strong words, but they are equalled by those of Rivetus, who says this volume contains "*Talia quæ vix diabolus ipse studium omne adhibendo, suggerere posset*" (*Expl. Decalogi*). Whether Sanchez invented the enormities which he has recorded from the depraved sources of his own fancy, or learned them from the dangerous confidence of the confessional, is a matter of dispute even among his defenders; but in either case, the cause of religion and morals, which he pretended to espouse, has received a dangerous wound by his unblushing and shameful revelations.

The publication of Pascal's famous *Lettres Provinciales* in 1659, inflicted a blow upon the casuistical theology from which it has never recovered. That finest of all satires was aimed more especially at the Jesuits; and not casuistry in itself, but casuistry as taught by their order, was the mark at which its raillery was directed. But the whole fabric gave way at once before it, and the huge tomes which once swayed the consciences of the greater part of Christendom are now scarcely to be discovered even amid the dust

and cobwebs of such reading as is never read. Most of the names of the authors above referred to betray a Spanish original, and therefore may not unjustly be assigned to disciples of Ignatius Loyola.

Casula.—See CHASIBLE.

Catacombs.—In the Lapidarian gallery of the Vatican in Rome, Paganism and Christianity stand confronted. On the one side are tablets, inscriptions, and epitaphs, belonging to the old religion; on the other are sepulchral slabs, and monumental sculptures, taken from that vast under-world in which the Church of Rome found a ready refuge in times of imperial persecution, and in which, for more than three hundred years the Christian population of the Eternal City possessed a place of unenvied and undisturbed interment. The creed of Jupiter proclaims its vices and vanities on the tombstones and urns of its votaries; but on those rough blocks, with their rude and shapeless memorials, the faith that is in Christ exhibits its power and glory, "graven with an iron pen and lead in the rock for ever." The heathen relics on your one hand, of tasteful form and lavish ornament, covered with the pithy hexameter, the terse maxims of sullen stoicism, or the gay watchwords of epicurean frolic and dissipation, and emblazoned, too, with the proud names and titles of illustrious descent and civic prerogative, tell the melancholy fate of "many mighty, many noble," who went down to the grave with a lie in their right hand. But as you turn away in sadness, and look on your other hand, your spirit throbs with joy; for the artless and often ill-spelled scrawls, cut without skill or pains on these humble Christian memorials, torn from a subterranean cemetery after it had been shut and forgotten for a thousand years, speak of an oppressed people, often driven to live and worship in rocks, dens, and caves of the earth,—a people that "dwelt alone," and committed their dead to a resting-place which ferocity could not plunder nor impiety desecrate.

The simplicity and purity of the early Church in Rome may be easily and accurately gathered from these tombstones. It was their creed to "believe, and love, and suffer." They had learned to look on death, not as a gloomy annihilation or an eternal sleep. The Styx and Lethe of a sombre mythology had given place with them to the "pure river of water of life," flowing from the throne of God and the Lamb. The elysium of which their ancestors dreamed—so earthy, so sensual, and so thickly peopled by pale and sickly shades—no longer delighted them. Heaven was their hope—a world of purity and love; the spirits of just men made perfect, its busy and refined population; and their noble exercise and employment the praise and service of Him who made them—of Him who redeemed them. They felt a cheering nearness to departed friends, and were upborne by the thought of an

eternal and indissoluble reunion. Their deceased brethren were not lost, but only gone before, and they were prepared to follow when the summons came. Death was translation to glory. The spirit, bursting its fetters of flesh, passed at once into heaven, and hid itself in the bosom of God; and though the body was committed to darkness and to dust, in deep and lonesome caverns, where light never penetrated nor foot of ordinary wayfarer ever trod, they knew it to be precious to Christ, and felt assured of its being raised a perfect and spiritualized structure. Nor had they any idea of an intermediate state of purgatorial fires. No. They reckoned well,—that if they were absent from the body, they would be present with the Lord. Their faith is found inscribed in the calm hope of immediate and eternal felicity. The philosophers around them were without God, having no notion of immortality, and looking forward to death as the final extinction of their being. A darkness that might be felt enveloped all their views of futurity. Their pulse stood still with horror as they anticipated the approach of mortality, and they never formed any conception or cherished any anticipation of a resurrection. To die—to perish—to cease to be—the doom was inevitable. Its speed could not be arrested; swift and fatal, it seized its miserable victims. But the glory and crown of Christianity is its promise and securement of life. The despised followers of the Son of God, in the days of the Cæsars, scorned by the patrician, pitied by the sophist, and wondered at by the crowd—the disciples of a foreign creed, and a strange and simple ritual—had the invaluable assurance of a life not interrupted by dissolution, enjoyed on no lowly sphere, but in that region of pure serenity, where “are pleasures” at God’s “right hand for evermore.” Death, then as now, unfolded the power of religion, faith in Christ being as the star which shines with brightest radiance when the gloom of night envelops the earth. Those “sermons in stones,” taken out of the catacombs, are to us, not only an eloquent lesson of the power and comfort of godliness, but afford at the same time an unexpected and triumphant evidence of the hopes and holiness of that church in the world’s metropolis, whose faith the apostle affirms was, at an early period, “spoken of throughout the whole world” (Rom. i. 8).

In the latter days of the republic, when Rome was so rapidly growing in extent and architectural splendour, it was resolved to open quarries for sand and building materials in the immediate vicinity of the city. Accordingly the volcanic subsoil in the neighbourhood of the enlarging capital was gradually excavated, by means of numerous perforations, extending on one side to the distance of fifteen miles. These subterraneous pits and passages were a kind of net-work, full of connected windings and galleries, having many entrances, numerous points of junction, and

still more numerous divergences—mile upon mile of dark labyrinth and devious and intricate recesses. The sand-diggers were a low and degraded caste, but they seem to have at a very early period embraced Christianity. Those among them who were Christian converts secreted their fellow-believers in periods of danger. The first persecutions drove hundreds of Roman Christians to those secure retreats among the mines of sand and cement under the ground, and the emperors in their edicts oftentimes interdicted the Christians from entering into them. Worship was there conducted in the day of “trouble and rebuke”—lamps, pulpits, desks, and fonts, used on such emergencies, have been found in abundance. The catacombs are also described by Jerome, and they are often alluded to in the poetry of Prudentius. The persecutors occasionally found access to the catacombs, and caught some of the refugees. Four bishops, with several presbyters and deacons, were, at different periods, traced in their flight, apprehended, and put to death. Sometimes, too, they heaped earth upon the entrances, to smother the inmates; and, at other times, they flung the captives down the eyes or apertures, that they might be dashed to pieces. Those vaults became in course of time the Christian cemeteries, and 70,000 epitaphs are said to have been contained in them. Constantine at length formally handed them over to the Church as a sacred donation. But in the fifth and sixth centuries they were gradually disregarded and blocked up with rubbish. The barbarian from the north and east then pressed hard upon Rome, and the sand-pits being no longer needed, the knowledge of their turns and chasms was easily lost.

It was not till the pontificate of Sixtus the Fifth, in 1585, that this vast necropolis was disinterred, and its multifarious contents treasured up in the museums of modern Rome. Round their walls are now ranged these interesting relics, often placed face to face with similar vestiges of pagan antiquity. They stand out in contrast with paganism, and also with the errors and superstitions of that sect that fondly names itself the Church of Rome. If popish Rome would but thus look “to the rock whence she was hewn, and to the hole of the pit whence she was digged,” she would learn that her peculiarities are but recent innovations, and had no place in that church which first lived, and taught, and worshipped in the City of the Seven Hills, or among the dim and dreary vaults scattered over the Italian Campagna.

1. *Christianity opposed to Paganism.*—The following are a specimen of heathen darkness and impiety found on the monuments of the Roman dead:—1. One given by Mabillon,—“*I, PROCOPE, lift up my hands against God, who snatched away me, innocent. She lived twenty years.* PROCLUS set up this.” 2. One taken from the right-hand wall of the Lapidarian gallery:—

"CAIUS JULIUS MAXIMUS (aged) two years and five months. O relentless fortune, who delightest in cruel death, why is MAXIMUS so suddenly snatched from me? He, who lately used to lie joyful on my bosom. This stone now marks his tomb—behold his mother." 3. The following was copied by Gruter:—"To the Divine Manes of TITUS CLAUDIUS SECUNDUS, who lived fifty-seven years. Here he enjoys everything. Baths, wine, and love ruin our constitution, but they make life. Farewell; farewell. To her dear companion, MEROPE CÆSAREA has erected this. For themselves and their descendants." In these epitaphs there is either the expression of deep melancholy, rebellious unbelief, or dissolute scepticism.

But the Christian "sorrows not, even as others which have no hope." Among the exhumed Christian tablets may be seen the following inscriptions of unaffected piety and submission:—"VIDALIO, in the peace of Christ."—"VICTORINA, in peace and in Christ."—"GANELLA sleeps here in peace."—"VIRGINIUS remained but a short time with us."—"The sleeping-place of ELPIS."—"To LIBERA MAXIMILLA, a most loving wife. She lived in peace."—"In Christ. MARTYRIUS lived ninety-one years, more or less. He chose a home during his lifetime. In peace."—"In Christ. In the time of the EMPEROR ADRIAN, MARIUS, a young military officer, who had lived long enough, when with blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear. On the sixth before the Ides of —."—"LANNUS, Christ's Martyr, rests here. He suffered under DIOCLETIAN. (The sepulchre is) also for his successors."—"Here lies GORDIANUS, deputy of Gaul, who was executed for the faith. With all his family: they rest in peace. THEOPHILA, his handmaid, set up this."

How simple and pleasing are these homely records of solace in death! How eloquently they speak of the blessed hopes of the early Church, at a period when it was surrounded by pagan altars, oppressed by royal intolerance, and overborne by vulgar clamours; when it was compelled to celebrate its worship, and bury its dead by stealth, under the shade of night, and in the unapproachable depths of the earth! With what vigour and triumph did the Church that assembled in the catacombs embrace the blessed truth of Him who "hath abolished death!" In these obscure sepulchral chapels, amidst streets of graves, and with the ashes of the saint, the bones of the martyr, and the emblems of mortality on every side, they often cheered themselves with the song of hope and eternal blessedness. And as their hymn was prolonged through the surrounding aisles, or caught up and repeated by successive echoes, till at last it died away amid the distant passages and profound abysses, oh what joy, "unspeakable and full of glory," swelled their bosoms, lighted up their faces, and

mingled a thrilling emphasis with that strange melody which floated through the niches and corridors of this city of the dead!

II. *The early Church of Rome stands opposed, not only to Paganism, but to Popery.*—The tablets from the "Catacombs" are in direct contrast to the errors and grossly anti-scriptural fables and dogmas of Popery, found in the more modern self-called Church of Rome. The old Church of Rome, as found in these receptacles of truth sealed in blood, had no notion of purgatory, of clerical celibacy, of prayer to the Virgin, or paintings of her Son, or of adoration to the martyrs. The only, or almost the only, symbol seen on those sepulchral stones, is the cross. 1. They believed in the immediate blessedness of the dead. The following is a specimen:—"MACUS (or MARCUS), an innocent boy. You have already begun to be among the innocent ones. How enduring is such a life to you!" The phrases, "rest in peace," or "may God refresh you," are sometimes added; but these are merely the natural expression of a blessed hope, that the deceased has rested in peace, and has been refreshed by God. 2. The ministers of Christ had also in that old period wives and families. Thus we read among the tablets:—"The place of BASIL, the presbyter, and his FELICITAS. They made it for themselves."—"Once the happy daughter of the presbyter GABRIANUS, here lies SUSANNA, joined with her father in peace."—"PETRONIA, a deacon's wife, the type of modesty."—"In this place I lay my bones; spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God. Buried in peace, on the 3d before the Nones of October, in the consulate of FESTUS (i.e., in 472)."—"CLAUDIUS ATTICIANUS, a lector, and CLAUDIA FELICISSIMA, his wife." (Lector, a reader.)—"TERENTIUS, the fossor, for PRIMITIVA, his wife, and himself." (Fossor is gravedigger.) There are symbols found also of several actions and scenes of Christ's life rudely sketched, but no image of Jesus has been discovered. No divine titles are given to the martyrs; they were imitated and honoured, but not adored. Up to the year 350, Christians were accused of worshipping *only one dead man*; and that was the "man Christ Jesus." The enemy never hinted that the worship of the new sect had a multiplicity of objects, either the Virgin or the saints. (Bosio in *Roma Sotterranea*, 1632; Boldetti in his *Osservazioni sopra i cimiterii, dei Santi Martiri*. Bottari, Aringhi, Mabillon, Raoul Rochette, are well known also in this department. See *The Church in the Catacombs: a description of the Primitive Church of Rome*, illustrated by its Sepulchral Remains, by Charles Maitland, M.D., second edition, revised, London, Longman, 1847.)

Cataphrygians.—See MONTANISTS.

Catechetical Schools were erected adjoining the churches where the catechumens assembled

to receive instruction from the catechists. A famous catechetical school, or school of divinity, existed for many years at Alexandria, the origin of which St. Jerome traces to the evangelist Mark, the founder of the church in that city. Several such schools were established at Rome, Cæsarea, Antioch, and other places.—See CATECHISM. There was one very singular use to which certain apartments in those catechetical schools were converted, viz., ecclesiastical prisons; in these, offending clergymen were confined, and otherwise punished, by the direction and authority of the bishop; for which reason they were called “*decanica*,” or prisons of the church.

Catechism.—At first, all who professed to believe in Jesus Christ, and repented of their past sins, were immediately admitted to baptism, as was Simon Magus, and were subsequently taught the particular doctrines of the Christian religion; but, afterwards, none were admitted to baptism until they had been instructed in the principles of the Christian faith. Hence arose the distinction between believers and catechumens. The course of catechetical instruction given to adults consisted chiefly of the exposition of the Ten Commandments, of a creed or summary confession of faith, and the Lord's Prayer. The important work of catechising appears to have continued with unremitting diligence, until the Church of Rome found it necessary to conceal the errors which she had introduced into the religion of Christ, by keeping the minds of men in total ignorance of the truth. For several centuries a fatal darkness pervaded the church; and even many of the clergy were so ignorant as to be almost unable to perform the public offices of devotion. Early in the fifteenth century, however, the gloom dispersed, and the light of the Reformation banished the tyranny of papal influence from a great part of Europe. No sooner was the Reformed Religion established than provision was made for the instruction of all persons, especially children, in the fundamental doctrines of religion. But amidst the many prejudices which then prevailed, it was necessary that the first promoters of the Reformation should observe the same caution which had been evinced in all the other religious transactions of those times. Therefore, it was thought sufficient to begin with such common things as were acknowledged equally by Papists and Protestants. The first catechism consisted simply of the Creed, the Ten Commandments, and the Lord's Prayer; and it was no easy matter to bring even these into general use. They were received by the people, in the midst of the profound ignorance which then reigned, as a species of incantation; and it was long before the grossness of vulgar conception was sufficiently enlightened to apprehend that the Creed, the Decalogue, and the Lord's Prayer, were designed simply to direct their faith, practice, and devotion.

So small was the progress made in catechetical

instruction, from the beginning of the Reformation till so late a period as the year 1549. A *Shorte Catechisme, or Playne Instruction, containinge the summe of Christian Learninge, sett fourth by the Kings maiesties authoritie for all Scholemaisters to teache*, was the work which closed the labours of the Reformers in the reign of King Edward VI., whose name it commonly bears. In this manual, according to Archbishop Wake, the complete model of the present *Catechism* of the Church of England was first laid; and it was also in some measure a public work; for, although Dr. John Poynt, Bishop of Winchester, is generally understood to have been the “certayne godlye and learned man,” mentioned as the author in the prefixed injunction, which recommends it “to all scholemaisters and teachers of youthe,” yet “the debatinge and diligent examination thereof was committed to certain byshoppes and other learned men;” after which it was published by the king's authority. It was printed both in English and in Latin in the same year, 1543 (Bp. Randolph's *Enchirid. Theol.*, vol. i., pref. p. vi., first edit. These two catechisms are accurately reprinted in *The Two Liturgies A.D. 1549 and A.D. 1552, with other Documents set forth by authority in the reign of King Edward VI.* Edited for the Parker Society by the Rev. Joseph Ketley, M. A., London, 1844). The *Catechism* of the United Church of England and Ireland, now in use, is drawn up after the primitive manner, by way of question and answer. It consists of five parts, viz., 1. The Doctrine of the Christian Covenant; 2. The Articles of Belief; 3. The Commandments; 4. The Duty and Efficacy of Prayer; and 5. The Nature and End of the Holy Sacraments.

Among *Expositions* or *Lectures* on the Catechism those of Archbishops Wake and Secker, of Bishops Williams, Beveridge, and Nixon, of Gilpin, Walker, Adam, Daubeney, Gordon, and Haverfield, have their respective admirers; besides which there are several smaller manuals recommended by the Society for promoting Christian Knowledge. The Reformation, which was so favourable to the diffusion of pure religion in Great Britain, produced similar beneficial effects on the Continent. At an early period Luther wrote two catechisms: and of the duty which he thus prescribed to others, he was himself a bright example; for he assures us that catechising afforded him more delight than any other ministerial duty. The same care was taken by Calvin and other eminent Reformers abroad. The Westminster Assembly compiled a *Larger and Shorter Catechism*—the latter framed apparently on the model of the famous *Heidelberg Catechism*—known everywhere in Scotland, and taught in all schools save the few which are professedly Romish, or Episcopalian, or Secular. It is an admirable compound of theology, though too profound for younger children: it has been often commented on, as by Binning Watson, Ridgley,

and others. In 1592 a catechism was prepared by Mr. John Craig, one of the ministers of Edinburgh, and approved by the General Assembly. The Romanists felt the power of catechising; for, in the introduction to the *Catechism for Curates, composed by the Decree of the Council of Trent, and published by command of Pope Pius V.*, they complain that "there were as many catechisms carried about as there are provinces in Europe, yea, and almost as many as there are cities." Sensible, therefore, that catechising was the most efficacious mode of preserving their religion, the Romish divines present at that assembly composed a catechism, which the priests are enjoined to teach the people. An English translation of the *Trent Catechism*, as it is commonly termed, was published at London in 1687, "*permissu superiorum*," under the patronage of James II.; another by J. Donovan, at Dublin, in 1829, in octavo, and another by Buckley, London, 1852.

In 1574 there was published at Cracow a Latin *Catechism, or Confession of Faith, of the Congregation assembled in Poland in the name of Jesus Christ our Lord, who was crucified and raised from the dead.* It is ascribed to George Schumann, an eminent Socinian teacher; and is considered to be the first catechism published by the followers of Socinus. It probably was the source of the *Racovian Catechism*, so called from its being published at Racow. The task of reforming it was first confided to Faustus Socinus and Peter Statorius, on whose decease the work was entrusted to Valentine Smalcus and Jerome Moscorovius. The catechism, as re-modelled by them, was published in the Polish language in 1605. By Smalcus it was translated into German, and published in 1608. In 1609 Moscorovius published a Latin translation of it at Racow. The literary history of the *Socinian Catechism* will be found in Rees's *Historical Introduction*, prefixed to his translation of the *Racovian Catechism*, from the Latin, published at London in 1818, in duodecimo.

Catechist.—The office of catechist in the ancient Church was sometimes discharged by the bishop, sometimes by the presbytery, and sometimes by the deacons. A distinct class was also added from among the best instructed of the laity, whose duty consisted in giving private instruction to those placed under their care. They were bound to show the catechumens the contract they were to make, and the conditions they were to perform, viz., repentance, faith, and new obedience, in order to their admittance into the Christian ship, the church, in which they were to pass through this world to the kingdom of heaven. Hence they were called "*neutologi*" (*νευτολογοί*), or ship-agents, as we should say.—For an account of the women-catechists, see **DEACONESS**.

Catechumens, that portion of the church where the catechumens assembled.—See **CHURCH**.

Catechumens were the lowest order of Christians, whose instruction in the principles of the Christian religion formed the first part of the service of the church. Though but imperfect Christians, being unbaptized, they were acknowledged to be within the pale of the church. Persons were admitted into this state by imposition of hands, prayer, and the sign of the cross. The baptized children of believing parents were admitted catechumens as soon as they were capable of learning; but it is not certain at what age those of heathen converts were admissible.

There were four classes or degrees of catechumens, each rising above the others, viz.—1. Those who were privately instructed without the church, and who were for some time kept at a distance, in order to make them more eager and desirous of the privilege of entering the church. 2. The *Audientes* or Hearers, who were so denominated from their being permitted to hear sermons and the Scriptures read in the church, but who were not allowed to stay and participate in the prayers. 3. The *Stanscentes* or Kneelers, to whom the name of catechumens is more especially given by the fourteenth canon of the council of Nice. A great part of the liturgy particularly applied to this class: it was called "*Κατηχομενίων Εὐχὴ*," the prayer of the catechumens, and came immediately after the bishop's sermon. The council of Neocæsarea distinguishes these by the name of *Γονυκλίνοντες*, because they always received imposition of hands kneeling upon their knees. 4. The last class or order was by the Greeks called *Βαπτιζόμενοι* and *Φωτισόμενοι*, and by the Latins *Competentes* and *Electi*; which words, among the ancients, denoted the immediate candidates for baptism, who had delivered their names to the bishop, signifying their intention to be baptized at the next approaching festival of Easter or of Whitsuntide. From their petitioning for this favour, they were termed *competentes*, and from the bishop's approbation or choice, they were styled *electi*. Cyril, Bishop of Jerusalem, always terms this class "*Φωτισόμενοι*," or illuminated, as having received the illumination of catechetical instruction; and the author of the *Apostolical Constitutions* uses the word *Βαπτιζόμενοι*, not for those who were already actually baptized, but for those who were desirous of receiving that sacrament. The *competentes* having delivered their names and being accepted, both they and their sponsors were registered in the diptychs or church books.—See **DIPTYCHUS**. Previously to their reception of the sacrament of baptism, they were repeatedly examined concerning the proficiency they had made in Christian doctrine: they were all exorcised for twenty days, during which they were obliged to frequent fastings, prayers, and confession of their former sins, which confession was sometimes public and sometimes private, as the wisdom of the church

directed. At this time the competentes were taught to repeat the creed, which they were obliged to say before the bishop at their examination for baptism. With the creed they were also taught to make the proper responses in baptism, particularly the form of renouncing the devil and covenanting with Christ. Some days before baptism they went veiled, or with their faces covered, in order probably that their minds might be more at liberty, and that the wandering of their eyes might not distract their soul. Some other minor ceremonies appear to have obtained in different churches, which it is not necessary to state. If any catechumens lapsed into gross offences, they were usually degraded from one class or order to another; or, if their crimes were heinous, they were denied baptism until the hour of death. If they died without baptism by neglect, or by their own fault, they were disqualified for Christian burial. Where, however, there was no contempt, but only some necessity prevented the baptism of catechumens, the ancients treated them a little more favourably; not considering the mere want of baptism under these circumstances to be of such consequence as to exclude men from church communion. Several cases were excepted by those who were most rigorous in their opinions on this subject, and who held that the want of baptism might be supplied by other means, when necessity prevented the reception of it. The chief of these excepted cases was martyrdom, commonly termed by the ancients second baptism, or baptism in men's own blood. Tertullian and Cyprian were both of opinion that it was available, not only to compensate for the want of baptism, but also to restore it when it had been lost. Nearly allied to this, and entitled to the same indulgence, was the case of those catechumens who died suddenly during their preparation for baptism and the exercise of a holy life. To which may be added one case more, in which some of the fathers made an allowance for the want of baptism, viz., when the church, presuming a person to have been truly baptized (he himself entertaining the same presumption), admitted him to communicate constantly for many years. In such a case, though it ultimately appeared either that the party had not been baptized at all, or at least with a very doubtful and suspicious baptism, yet constantly communicating with the church was deemed an equivalent for this defect or want of baptism; and such person was allowed to continue in the church without being re-baptized. (Bingham, book x., ch. i. and ii.)

Catena (*chains*), in Greek, *συναί*, a running commentary formed out of several authors, such as the *Catena Aurea* of Thomas Aquinas, the *Synopsis* of Matthew Poole, and the well-known *Catena* taken from the Greek fathers, and recently edited by Cramer at Oxford. According to some, Procopius of Gaza, according to others,

Andreas of Cesarea began the practice. (Fabricii, *Bibl. Graeca.*, viii., p. 637.)

Cathari (*καθαροί*, pure), (1,) a title assumed by the Novatians; and (2,) a name given, especially in Germany, to those parties of semi-Manichæans, who, in the twelfth century, appeared in many parts of Europe, combining their dualistic principles with determined opposition to the corruption of the Romish Church, and so gaining many proselytes, especially in the countries in which the avarice and other vices of the clergy had caused discontent and disaffection. The Italian form of the word was Gazari, and they were also called in that country Paterini, (*q. v.*) In France they were known as Publicani, Boni homines, and Albigenes.—See NOVATIANS.

Cathedral, a church in which is placed the bishop's throne (*καθίδρα*, chair): it is therefore the chief or principal church in the diocese or district. The bishop's throne was formerly placed in the chancel, and at each side of it were lower seats for the presbytery, who, with the bishop as chairman (*cathedralis* or *cathedraticus*), constituted the council; hence we find the title *assessores episcoporum* applied to the elders or presbytery. The cathedral, or bishop's church, in the *African Canons* is frequently termed "*ecclesia matrix*"—that which required the peculiar care and residence of the bishop, as the principal church of the diocese; and thus it is opposed to the *ecclesiæ diocessane*, upon which only presbyters resided. In the decrees of the council of Carthage, the *ecclesia matrix* is termed *principalis cathedra*. Staveland (*History of Churches in England*, v.) contends that cathedrals were built by pious princes before other churches, and that in many respects they long maintained a pre-eminence above them. Thus the right of baptism and sepulture belonged to them exclusively, unless in case of necessity (Selden, *History of Titles*, 263), and therefore they were called the mother churches; for, as men were born from their mother's womb, so Christians were born from the font, the church's womb, which at first was peculiar to cathedrals. Hence, in a question of law whether a place of worship be a church, or a chapel appertaining to the mother church, the issue to be tried is, whether it has a baptistery and burial ground, and if it has these it is adjudged to be a church (Coke, 2 *Inst.*, fol. 343); and on the same ground afterwards rural and parochial churches were styled mother churches relatively to the chapels belonging to them.—See MOTHERING SUNDAY. With regard to cathedrals in England, canons 42, 43, 44 thus enact: "Every dean, master, or warden, or chief governor of any cathedral or collegiate church, shall be resident in his said cathedral or collegiate church fourscore and ten days *conjunctim* or *divisim* in every year, at the least, and then shall continue there in preaching the Word of God, and keeping good hospitality, except he shall be otherwise let with weighty and urgent causes, to be

approved by the bishop of the diocese, or in any other lawful sort dispensed with. And when he is present, he with the rest of the canons or prebendaries resident shall take special care that the statutes and laudable customs of their church (not being contrary to the Word of God, or prerogative royal), the statutes of this realm being in force concerning ecclesiastical order, and all other constitutions now set forth and confirmed by his majesty's authority, and such as shall be lawfully enjoined by the bishop of the diocese in his visitation, according to the statutes and customs of the same church, or the ecclesiastical laws of his realm, be diligently observed; and that the petty canons, vicars, choral, and other ministers of their church, be urged to the study of the Holy Scriptures; and every one of them to have the New Testament, not only in English, but also in Latin. The dean, master, warden, or chief governor, prebendaries, and canons in every cathedral and collegiate church, shall not only preach there in their own persons so often as they are bound by law, statute, ordinance, or custom, but shall likewise preach in other churches of the same diocese where they are resident, and especially in those places whence they or their church receive any yearly rents or profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licensed preachers to supply their turns, as by the bishop of the diocese shall be thought meet to preach in cathedral churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the offender shall be punished by the bishop, or by him or them to whom the jurisdiction of that church appertaineth, according to the quality of the offence. No prebendaries nor canons in cathedral or collegiate churches, having one or more benefices with cure (and not being residentiaries in the same cathedral or collegiate churches), shall, under colour of their said prebends, absent themselves from their benefices with cure above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the bishop of the diocese. And such of the said canons and prebendaries, as by the ordinances of the cathedral or collegiate churches do stand bound to be resident in the same, shall so among themselves sort and proportion the times of the year, concerning residency to be kept in the said churches, as that some of them always shall be personally resident there; and that all those who be, or shall be, residentiaries in any cathedral or collegiate church, shall, after the days of their residency appointed by their local statutes or customs are expired, presently repair to their benefices, or some one of them, or to some other charge where the law requireth their presence, there to discharge their duties according to the laws in that case provided. And the bishop of the diocese shall see the same to be duly performed and put in execution."

As to the form of English cathedrals Dr. Hook, after speaking of the original shape and arrangements in popish times, thus remarks:—"Subsequent changes were of course subject to many variations, but they generally followed much this course. First, the apse was taken down, and the eastern arm of the cross was extended considerably, so as to enlarge the presbytery or part in which the altar stood, and to add a retrochoir in place of the old processional behind it; and this change was probably connected always in prospect, and often at once, with the carrying up of the choir eastward of the great tower, or, in other words, reconciling the ritual with the architectural arrangement. After this yet another addition was made to the east end, which was often nearly equal to the nave in length; and the *Lady chapel* was built beyond the presbytery and retrochoir. In the course of these arrangements the several screens, the rood screen and the altar screen, had to be removed. The rood screen was placed within the eastern arch of the tower, which may now be called its proper place, wherever the church has received its usual additions. This screen is now almost universally used as an organ loft; and it is obvious to remark, that though the organ intercepts the view from the west end of the church, it certainly does not do so more than the rood and its accompaniments formerly did. The *altar screen* first became necessary at the enlarging of the space behind the altar: it formed the separation of the presbytery from the retrochoir. In some instances this arrangement has been disturbed of late years, but always with bad effect. The modifications of these plans and arrangements are various, but oftener on the side of excess than of defect. The *Lady chapel* is not always at the extreme east. At Ely, for instance, and once at Peterborough, it was at the north. The great transept is never omitted (Manchester can hardly be called an exception, since it has only lately been made a cathedral); but a second transept to the east of the tower was often added, as at Canterbury, Lincoln, and Salisbury. Sometimes, as at Durham, the second transept is carried to the extreme east end of the church, which it crosses in the form of a T. Sometimes there was a western transept, treated in the same way as at Ely and Peterborough; and at Durham, Ely, and Lincoln was another considerable addition, called the *Galilee porch*. At Canterbury the whole arrangement of the east end is very remarkable, the crown of Thomas à Becket taking the usual place of the *Lady chapel*. The shrines of reputed saints, and chantry monuments inserted in different portions of the fabric, with too little respect for its general effect, are constant additions to the plan; but it would be useless to attempt to reduce these to a general rule, and endless to enumerate particular cases."

Catholic, a surname, so to speak, adopted by the first Christians to distinguish themselves

from those sectaries who at different times broke off from the general body of professors, and formed themselves into parties for the purpose of giving prominence to certain dogmas inculcated by "heretical" teachers, in opposition to the generally received opinions. Eusebius and other early writers observe that the only property of sects and heresies was to take party names, and denominate themselves from their leaders; while the great and venerable name of Christian was neglected by them. The Christian Church, therefore, adopted the term "Catholic," as its characteristic designation; hence Pacian says, in answer to Sempronian, who demanded of him why Christians called themselves Catholics, "Christian is my name, and Catholic my surname; the one is my title, the other my character or mark of distinction." The following extract from Clarke's sermon on the subject will be found appropriate:—"The first and largest sense of the term Catholic Church is that which appears to be the most obvious and literal meaning of the words in the text (Heb. xii. 23), 'The general assembly and church of the first-born which are written in heaven;' that is, the whole number of those who shall finally attain unto salvation. *Secondly*, The Catholic or Universal Church signifies, in the next place, and indeed more frequently, the Christian Church only—the Christian Church, as distinguished from that of the Jews and patriarchs of old; the Church of Christ spread universally from our Saviour's days over all the world, in contradistinction to the Jewish Church, which was particularly confined to one nation or people. *Thirdly*, The Catholic Church signifies very frequently, in a still more particular and restrained sense, that part of the Universal Church of Christ which in the present age is now living upon earth, as distinguished from those which have been before and shall come after. *Fourthly and lastly*, The term Catholic Church signifies, in the last place, and most frequently of all, that part of the Universal Church of Christ which in the present generation is visible upon earth, in an outward profession of the belief of the gospels, and in a visible external communion of the Word and sacraments. The Church of Rome pretends herself to be this whole Catholic Church, exclusive of all other societies of Christians."

The title of most Catholic majesty is borne by the Kings of Spain. Mariana asserts that it was given to the Gothic Prince Recaredus after the extermination of the Arian heresy, and that it was acknowledged by the council of Toledo in 589. Vasée states that it was first assumed by Alfonso on the re-establishment of Christianity in Spain in 738; but the first authentic occurrence of the title cannot be traced higher than the reign of Ferdinand of Arragon, on the expulsion of the Moors in 1492. The same title was also borne by Philip of Valois, King of France (Froissart, i.), but was superseded by that of

most Christian and eldest Son of the church, the recent salutation of the pope to Louis Napoleon.

Catholic Apostolic Church.—See IRVINGITES.

Caveat, in law, a process in the spiritual court, to stop the probate of a will, &c., or the institution of a clerk to a benefice. When a caveat is entered against an institution, if the bishop afterwards institutes a clerk, such institution is void, the caveat being a supersedeas. A caveat entered in the life-time of the incumbent has been adjudged void, though if entered "dead or dying," it will hold good for a month; and should the incumbent die then, for six months after his death. A caveat entered against a will, is said by the rules of the spiritual court to remain in force for three months, and that while it is pending a probate cannot be granted; but whether the law recognizes a caveat, and allows it so to operate, or whether it only regards it as a mere cautionary act by a stranger, to prevent the ordinary from committing a wrong, is a point upon which the judges of the temporal courts have differed.

Ceimeliarchæ, keepers of the *κειμήλια*, or sacred vessels and utensils, were officers in the ancient Church, usually belonging to the rank of presbyters. They were sometimes named *sceuphylaces*, from another Greek term; and as rolls and archives were under their charge, they also got the name of *cartophylaces*, or *custodes archivorum*. In the modern Greek Church the sceuphyllax often acts as the patriarch's substitute. As a matter of course the room or repository where the sacred things were kept was called *sceuphyllacium*, or *ceimeliarchium*, and sometimes *secretarium*.

Celestines, an order founded by Peter de Meuron, in the year 1254, under the title of the Hermits of St. Damien. The first establishment was on a solitary mountain near Isernia, in the kingdom of Naples. In the year 1286 De Meuron's love of solitude induced him to quit the community he had formed; but he was not long suffered to enjoy his seclusion; for, eight years afterwards, he was chosen, on account of his reputed piety, to fill the pontifical chair, under the name of Celestin V. Hence the change in the name of his order to that of Celestines. Feeling the burden too great for him, he resigned his pontificate just five months after his inauguration, and betook himself again to retirement. He died in the year 1296. After his death his order made rapid progress in Italy, France, and other places. Their habit consists of a white gown, a capuche, a black scapulary, and serge shirt, and when they go out they wear a black cowl. They fast every Wednesday and Friday from Easter to the Feast of the Exaltation of the Cross, and from that period to Easter every day. They are forbidden animal food, except when ill. They rise two hours after midnight to say matins. An order of hermits was founded also

in the same pontificate, under the same name. They were greatly persecuted by the friars minors, by Pope Boniface, by the Patriarch of Constantinople, and by the inquisitor of the Neapolitan State.

Celibacy.—The vow of celibacy is imposed by the Romish Church upon all who enter its ministry in any degree of orders. That such a vow is not required of Christians in holy writ, nor consonant to the practice of the primitive Church may be readily proved; and the obligation to marry placed on the Jewish priests by the Mosaic institution, shows how the older revelation sought not to establish any unsuitableness between conjugal and religious duties. The evidences of the practice of the early Christians on this point are collected by Bingham with his usual fidelity (book iv., c. 5, sec. 5). It is generally believed, he says, that all the apostles, except St. Paul and St. John, were married; and Clemens (*Stromata*, 3), Eusebius (iii., 60), and Origen (*Comm. in Rom.*, i.), have contended that the first of them was so also, from an expression in the text (Phil. iv. 3). This verse, however, forms no argument. But there is another kind of proof on which some stress may be laid. If Paul was a member of the sanhedrim, then he must have been married. Much depends on the precise meaning of the phrase "κατίνεγκαι ψῆφον"—I gave my vote against them (Acts xxvi. 10). If the words are to be taken in their literal acceptation, and there appears no good reason why they should not, then they imply that Saul was at the period a member of the sanhedrim; and one necessary qualification for a seat in that high court was to be a husband and a father. But his wife and children had not long survived; for when the apostle wrote to the Church in Corinth he was unmarried. One objection to this view is, that chiefly men of years were admitted to the sanhedrim, and Saul must have been comparatively young at the time. But perhaps his zeal and courage may have opened the path to him; and as for the qualification referred to, we know that it was customary for the Jews to marry at a rather early age. In the age immediately succeeding that of the apostles, we read of the wives of Valens, Presbyter of Philippi (Polycarp, *Ep. ad Philip.*, ii., 11), of Chcoremon, Bishop of Nilus (Eus., vi., c. 42), of Novatus, Presbyter of Carthage (Cyprian, *Ep.*, 49), of Cyprian himself, of Cæcilius, who converted him (Pont., *Vit. Cyp.*), and of several other bishops and presbyters. Against these facts, which are not contested, it is pretended that married persons promised to separate themselves from their wives as soon as they should receive ordination. The history of Novatus distinctly proves the contrary. He was accused, long after he was a presbyter, of having caused the miscarriage of his wife by a passionate blow. In the first three centuries we read of no injunction to celibacy. It was, indeed, once pro-

posed by the intemperate zeal of Pinytus, Bishop of Gnossus; but the more prudent authority of Dionysius, Bishop of Corinth, restrained him by a wise admonition, not to impose any compulsory burden (*Ap., Eus.*, iv., 23). The question was renewed in the council of Nice, A.D. 325, but was eloquently opposed by Paphnutius, an Egyptian bishop, who, though himself unmarried, contended that the marriage bond was chaste and honourable, and pointed forcibly to the moral dangers resulting from so unnatural a prohibition (Soer., i., 11; Sozomen., i., 23). Succeeding councils lent a more favourable ear to the proposal. That of Arles, in 340, permitted persons who were married to be ordained, but required that they should ever afterwards live separate from their wives. Pope Symiacus, in 385, and Leo, in 442, promulgated decrees yet more rigorous; but it was not until the pontificate of Gregory the Great, near the close of the sixth century, that the law was universally received. In the Greek Church it did not prevail till a century later, and even then it was but partially admitted. At the council of Trullo, held A.D. 692, bishops were enjoined to separate themselves from their wives, who, in order to prevent any possibility of renewal of intercourse, were instructed to betake themselves to monasteries; but all orders of the Church beneath episcopacy were permitted to enter into, or to retain the bond of marriage. At the council of Trent it was proposed that the interdict which prevented the marriage of priests should be removed; and in the system of theology named the *Interim*, prepared by Charles V. in 1548, one express article stipulated that such ecclesiastics as had married, and would not put away their wives, might be allowed nevertheless to perform all the functions of their sacred office. The *Interim*, it is well known, was rejected with indignation by the Vatican. No act, indeed, in the course of the Reformation gave so much offence to the Papists as the marriage of the clergy. Those already in orders who took wives were held to be perjured, and those who succeeded in the next generation, although they might not have engaged in the ministry under the same vow, were considered to be profaned and desecrated if they took wives. Both the person and the reputation of Catherine Bora were objects of mean and ribald attack when she gave her hand to Luther. Erasmus himself joined in the cry. He believed for a time that the baptism of Luther's child was solemnized within a few days of his marriage, and he did not think it quite improbable that Antichrist might be the progeny of the unfrocked monk and the renegade nun (*Epist.* xviii., 22). No topic is handled more frequently, or with more asperity, in Sir Thomas More's controversial writings, than the breach of ecclesiastical celibacy. It was not till the reign of Edward VI. that an act was passed repealing all laws and canons which

required the clergy to live single. In the persecutions of the following reign such as had embraced the married state were visited with peculiar severity. "Are you married?" was the first question of the brutal Gardiner to Hooper, on his examination. "Yea, my Lord," replied the martyr, "and will not be unmarried till death unmarry me." Even the gentler Tunstall treated the same prisoner with indignity upon this point, calling him beast, and saying this alone was matter enough to deprive him. Taylor and Cranmer were interrogated in like manner, and answered with equal spirit. Elizabeth reluctantly tolerated, but never could be persuaded to legalize the marriage of her clergy.

On the other hand, it would be no difficult task to detail the enormities which this severe and unnatural law produced, and the numerous and flagrant crimes which may be traced to it, in conjunction with the dangerous and convenient practice of auricular confession. The remedy of concubinage on the part of many of the clergy, which was not only permitted but enjoined in several parts of Europe, sufficiently evinces the still greater dissoluteness which it was intended to suppress. Even before the Reformation these abuses had not escaped occasional notice. We need not cite the memorable decree of the council of Paris, held under Cardinal de Corceone in 1212, the enforcement of which was loudly called for so late as 1643, by the pious author of *Advis Chretien touchant une matiere de grande importance*, nor the equally memorable work of the Cardinal Pierre Damien, the title of which proclaims the wickedness which it sought to suppress. The story of the 6,000 heads of murdered children which were found by Gregory the Great in his fish-pond, may be classed, in its fullest extent, among the many opprobrious and improbable falsehoods by which all religious communities have been assailed; but the very existence of a controversy as to this tale among the Papists themselves, proves that either it is not wholly groundless, or that they are unable to advance the morals of their clergy as a sufficient and positive contradiction to it. But Montserrat alone is an incontrovertible evidence of the depraved habits which celibacy occasioned, and which he details in his *Avisos sobre los Abusos de la Iglesia Romana*; for he had witnessed before his recantation the foul practices which he condemns; and finally, there must have been some foundation for the terrible disclosures which are contained in *Le Cabinet du Roi de France* and *La Polygamie Sacree*.—See MONACHISM, MONASTERY.

Cellites, a name given, from the cells in which they lived, to a sect or society formed at Antwerp early in the fourteenth century, for the purpose of ministering to the dying and taking care of the interment of the dead—offices which were much neglected by the clergy,

especially where there was supposed to be danger of infection from pestilential disorders. They were sometimes called Alexian brethren and sisters, from the name of their patron saint, Alexius; and sometimes Lollards, from their chanting a dirge at funerals. Societies of the same kind were soon formed in many parts of Germany and Flanders. They were vehemently opposed by the clergy and the mendicant friars, and were accused of many vices and many errors, so that the word Lollard became a common term of reproach for one who concealed errors of doctrine or a vicious life under the mask of extraordinary piety. But there is no reason to suppose that the Cellites were hypocrites of this kind. On the contrary, their character seems to have been cleared from the imputations of their enemies; for a bull was issued in 1472, ordering that they should be ranked among the religious orders, and be exempted from the jurisdiction of the bishops; and in 1506 they obtained from Julian VI. still greater privileges.

Cells.—Anciently the inner parts of the portico of churches were divided into small places of retirement, sometimes called *cubicula*, or small chambers, where worshippers might retire for meditation and prayer. They were regarded as a portion of the *catechumenia*, or belonging to the catechumens.

Cemetery (*κοιμητήριον*, sleeping place, dormitory), an appropriate name for a Christian burying-place, where the dead rest in hope. The name, as well as that of necropolis, is now commonly given to the places of sepulture which have recently been set apart for burial in the vicinity of our larger towns, the older churchyards having been found to be too crowded, and therefore to be insalubrious. A general act was passed in 1850, giving power to the Board of Health to shut existing burial places whenever it was deemed necessary. Burial in cities or churches was forbidden for many centuries in the Church.—See BURIAL. But the places where martyrs were buried often became sites of churches, which therefore were sometimes called cemeteries.—See ALTAR.

Cenobites.—See CENOBITES.

Cenones, the second order in the hierarchy of the Montanists. The origin of the name is unknown.

Censures.—See DISCIPLINE.

Centenarii or **Hecatontarchæ** (*Hundredors*), a species of diviners condemned by the council of Trullo, and probably so named because they were leaders of companies in some of the idolatrous processions.

Centuries.—See MAGDEBURG CENTURIES or CENTURIATORS.

Cerdon was a Syrian Gnostic, who taught at Rome in the middle of the second century. His fame was so eclipsed by that of his disciple Marcion, that we hear very little of the Cerdonians;

nor is it easy to say how much of the Marcionites' doctrine may have owed its origin to Cerdon. His system was Manichæan; for he held two divine and antagonistic principles, denied the reality of Christ's humanity, and scorned and rejected the Old Testament.

Ceremonial.—See LITURGY.

Ceremony, the power of the Church to decree rites and ceremonies has long been matter of dispute, and was debated with special keenness in the early days of Puritanism. Instead of giving the arguments on either side, or quoting the reasonings of Cartwright and Hooker, we shall only give a few judicious sentences from Principal Hill:—"The rites and ceremonies of the Christian Church, agreeably to the general rules of Scripture, ought to be of such a kind as to promote the order, the decency, and the solemnity of public worship. At the same time, they ought not to be numerous, but should preserve that character of simplicity which is inseparable from true dignity, and which accords especially with the spiritual character of the religion of Christ. The apostles often remind Christians that they are delivered from the ceremonies of the law, which are styled by Peter 'a yoke which neither their fathers nor they were able to bear' (Acts xv. 10). The whole tenor of our Lord's discourses, and of the writings of his apostles, elevates the mind above those superstitious observances in which the Pharisees placed the substance of religion; and, according to the divine saying of Paul, 'the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost' (Rom. xiv. 17). The nature of this kingdom is forgotten when frivolous observances are multiplied by human authority; and the complicated, expensive pageantry of Roman Catholic worship, together with the still more childish ceremonies which abound in the Eastern or Greek Church, appear to deserve the application of that censure which the apostle pronounced, when he represented the attempts made in his days to revive the Mosaic ritual as a 'turning again to weak and beggarly elements' (Gal. iv. 9). The multiplicity of external observances is not only an unnecessary burden, to which Jesus did not mean to subject his followers, but it has a tendency to substitute 'the rudiments of the world,' in place of a worship 'in spirit and in truth.' While it professes to render the services of religion venerable, and to cherish devotion, it in reality fatigues and absorbs the mind; and it requires such an expense of time and of money, that, like the heathen amidst the pomp of their sacrifices, Christians are in danger of thinking they have fulfilled their duty to God by performing that work which the ordinance of man had prescribed, and of losing all solicitude to present to the Father of spirits that homage of the heart, which is the only offering truly valuable in his sight. Further, all the Scripture rules and examples sug-

gest that, in enacting ceremonies, regard should be had to the opinions, the manners, and prejudices of those to whom they are prescribed; that care should be taken never wantonly to give offence; and that those who entertain more enlightened views upon the subject should not despise their weak brethren. Upon the same principle, it is obvious that ceremonies ought not to be lightly changed. In the eyes of most people, those practices appear venerable which have been handed down from remote antiquity. To many, the want of those helps to which they have been accustomed in the exercises of devotion, might prove very hurtful; and frequent changes in the external parts of worship might shake the steadfastness of their faith. The last rule deducible from the Scripture examples is this, that the authority which enacts the ceremonies should clearly explain the light in which they are to be considered; should never employ any expressions, or any means of enforcing them, which tend to convey to the people that they are accounted necessary to salvation; and should beware of seeming to teach that the most punctual observance of things in themselves indifferent is of equal importance with judgment, mercy, and the love of God. Early after the Reformation, in the reign of Queen Elizabeth, the Puritans objected in general to the lawfulness of imposing ceremonies by authority, as an abridgment of the liberty of Christians in matters not commanded by the Word of God; and they objected, in particular, to the vestments appointed to be worn by the clergy in their public ministrations, because, having been worn in times of Popery, they had then been abused to superstition and idolatry. They objected also to the lawfulness of using the sign of the cross in baptism, of kneeling at the Lord's Supper, and of other observances of the like kind. The objections were answered by asserting the power of the church in regulating matters indifferent; by stating the prudential considerations which led the Church of England to retain some of the popish ceremonies, in the hopes of keeping the Papists within the church; and by declaring, as is done in the preface to the *Common Prayer Book*, 'That no holiness or worthiness was annexed to the garments of the priests; and that while the excessive multitude of ceremonies used in times of Popery was laid aside, some were received for a decent order in the church, for which they were first devised, and because they pertained to edification, whereunto all things done in the church ought to be referred.' These answers did not remove the objections of the Puritans. The controversy was agitated with much violence during a great part of the seventeenth century. It was the subject of numberless publications, of debates in parliament, and of judicial discussion. The Puritans, not content with argument and petition, employed various methods of inflaming the

minds of the people, and made many attempts to obtain their object by faction and commotion. The church, irritated by opposition to her authority, was little disposed to condescend to weak consciences in points which might have been yielded, and often employed severity to bend those whom she could not convince."—Hill's *Lectures*, vol. iii., p. 529.

Cercus Paschalis, a colossal taper which used to be lighted on Easter eve.

Cerinthians.—If we give the name of Samaritan Gnostics to the followers of Simon Magus and Menander, the Cerinthians must be regarded as the earliest Christian Gnostic sect. Their founder was a Jew, who studied philosophy at Alexandria, and thence removed to Ephesus, to mature and publish his system. He is said to have encountered there the apostle St. John, whose gospel and epistles bear evident marks of having been designed to counteract such false teaching as that of Cerinthus. That teaching was more accommodated to Jewish opinions than that of the later Gnostics. The Demiurge, the god of the Jews, was represented as originally good; so that the Jewish law, which proceeded from him, was in part to be carefully observed. But he gradually fell from his original goodness, and then the Æon Christ came to put an end to his dominion, and to reveal the Supreme God. The persecution of Christ was attributed to the enmity of the Demiurge, who stirred up the rulers against him. The Cerinthians were taught to expect a resurrection, and a thousand years' reign of Christ upon earth.

Ceroferarii (*taper-bearers*), persons who walked before the deacons in the Popish Church with lighted tapers in their hands. According to Bingham, they are not to be identified with the Acoluthi.—See ACOLUTHI.

Cessation.—See INTERDICT.

Cession, Cessio, in law, a ceasing, yielding up, or giving over. In ecclesiastical matters, it is the acceptance of a benefice which cannot be held compatibly with any other, without dispensation or being otherwise qualified. Thus, if a parson possessed of ecclesiastical benefices is promoted to a bishopric, and no dispensation is granted to hold them *in commendam* with the bishopric, such benefices upon the bishop's consecration become void, and are in law said to be void by cession, and the right of presentation to them for the next turn belongs to the crown instead of the patron. For the causes of voidance of benefices, the persons entitled to dispensations and the other qualifications, see stat. 21 Henry VIII., ch. xiii. By law, in Ireland, no person can take any dignity or benefice there until he has resigned any preferment he may have in England, by which resignation the king is deprived of the next presentation. In the event of a cession taking place under the statute, the benefice is so far void, upon institution

to the second living, that the patron is entitled to present; but it will not lapse against the patron from the time of institution, unless notice be given him: it will, however, from the time of induction.

Chalice (Lat. *calix*; Gr. *κύπελλον*, a cup), the cup employed in the celebration of the Eucharist and withheld from the people by the Romish Church. The chalice was anciently made of various materials—sometimes wood, stone, or glass, and cups of horn seem to have been used in England, for they are forbidden by a council in 787. But in later days they were commonly made of the precious metals, and in times of distress the Church often parted with its sacred plate, or melted it down, for the redemption of captives or the support of the poor. Justinian forbade the sacred vessels to be pawned for any inferior reason. The cup was and is distinct, as a sacramental vessel, from the flagon in which the wine is carried.—See EUCHARIST.

Chancel (from the Franco-Norman *chancel*, or the Latin *cancellus*), the part of a church separated from the rest of it a *cancellis* by bars or lattice-work. The same reason which gave the name chancel to the innermost part of Christian churches, occasioned it also to be called "τὰ ἐνθὸν τῶν κιγκλίδων"—within the lattice-work (Theodoret, v. 17). Besides these titles it was known as *βήμα*, from the ascent to it; *τὸ ἄγιον*, *ἀγίασμα*, *ἱερατεῖον*, *sacrarium*, or sanctuary, from the peculiar holiness supposed to be attached to it; *θεισιστήριον*, because it contained the altar; *presbyterium* and *diaconicum*, because the presbyters sat and the deacons ministered in it; and *τὸ ἄβυσσον* and *ἄδυσον*, or the inaccessible, because the laity were not admitted to it. Sometimes it was secluded from the rest of the church by rich veils or hangings. At the upper end of it was a semicircular building called *apsis*, *exhedra*, *concha*, or *conchula bematis*, in which were fixed the throne of the bishop and presbyter, the communion table not being placed quite close to the wall, but at such a distance that the bishop's throne might stand behind the altar, and a free passage be left round it. Above the altar was sometimes suspended a canopy termed *κιβώριον*, *στέγος*, or *umbraculum*. In a recess on one side stood a smaller table, *παρεστέσιζον*, *oblatarium*, *prothesis*, *paratorium*, or credence table, because on it offerings were received, and the bread and wine were placed before consecration. On the other side was a desk for occasional perusal of the Scriptures. Each of these was sometimes distinguished by inscriptions. At the time of the Reformation Bucer inveighed vehemently against retaining the distinction between the body of the church and chancel, as tending to magnify the priesthood. The king and parliament yielded so far as to allow the daily service to be read in the body of the church, if the ordinary thought fit, but the rubric still ordains that "the chancels shall remain as they have

done in times past." The right of a seat and of sepulture in the chancel belongs in most parishes to the rector or vicar, and that part of the church also is generally repaired by him.—See **ABATA, ALTAR, APSIS, BEMA, CHURCH, CRE- DENCE TABLE.**

Chancellor.—Bishops in olden times decided many causes in reference to marriages, wills, and disposal of property. But such duties gradually became onerous, and sometimes invidious, and an episcopal substitute, or chancellor, was appointed. In England the chancellor, though deputed by the bishop, has his authority from the law, nor is his jurisdiction limited like that of a commissary, but it extends to the whole diocese, and all ecclesiastical business or disputes; for he is the bishop's assessor. By statute 36 Henry VIII., he must be a doctor of civil law, if a layman or married. The title may have come from the imperial rank of the judge of this name, just as the bishop's house is called a palace. The chancellor of a cathedral is usually one of the canons residentiary, and his office is to prepare the letters of the chapter, and apply their seal to public documents.

Chancery—often named apostolical—a court at Rome consisting of thirteen bishops, charged with drawing up the minutes of bulls, &c. The cardinal-chancellor, or rather vice-chancellor, has authority over the issue of all letters and bulls, and other public documents. His dignity is held for life.

Chantry, a little chapel or particular altar in a church, endowed with lands and revenues for the maintenance of one or more priests, to pray for the release of the souls of the founder or his friends from purgatory. All chantries were dissolved by 1 Edward VI., 14. Of their extent in England at that time some estimate may be formed from the number returned to the king's commissioners by the dean and chapter of St. Paul. There were no less than forty-seven chantries in that single church.

Chants.—The English cathedral chants, as applied to the Psalms, divide each verse into two parts. The first consists of three measures, the second of four. Double chants take two verses, and consist of four strains. It would be well if ability to chant the prose psalms were made common in all our Scottish churches, so that the entire congregation might join, and not be confined to a metrical version, where the nervous and concise clauses of the original are either paraphrased or are twisted and tortured into rhyme. What is usually called "intoning" the service is in the minds of many in England associated with Tractarianism.

Chapel.—The derivation of the word has been doubted. Minshew and Cowel hold that it is a *capiendo* λέου; seu *Laicos*; Spelman takes it from *capella*, a place where sacred relics are preserved; and Matthew Paris, Archbishop Williams, and others, a *Capá D. Martini*, from the hood of St. Martin, which the Merovingian kings carried

about with them as a precious relic, always saying matins and vespers in the booth which contained it. The archbishop had little veneration for this relic; for one of the misdemeanours urged against him in the star chamber was, that he had "wickedly jested on St. Martin's hood."—See **CAPELLANUS.**

Chapelle ardente, a peculiar ceremony in the Popish Church in connection with the masses for the dead. The *chapelle* is a small tent in which the corpse is laid, and is called *ardente* in allusion to the lights placed round the catafalque. Incense is burned, holy water is sprinkled, prayers are chanted, and absolution is given, ending with *requiescat in pace.*

Chapels of Ease, chapels erected in large parishes for the *ease* of those who lived at a distance from the mother church. In England these generally are licensed only for praying and preaching. Baptism must be administered and marriages and burials performed in the parochial church. *Private chapels* in the houses of noblemen and others, maintained at the charge of those persons to whom they belong, may be erected without leave of the bishop, need not be consecrated, and are not subject to the jurisdiction of the ordinary. *Free chapels* are built from moneys bequeathed or given for the purpose, and they maintain their own ministers. *Parochial chapels* have the right of christening and burial, and differ in nothing from churches but in the want of rectory and endowments. *University or college chapels* possess special privileges in connection with the academic foundations. Chapels of Ease have been erected, either by private benevolence or by government, in many of the larger parishes of Scotland.

Chaplain.—See **CAPELLANUS.**—One who has charge of a *capella*, or repository of relics. The king, queen, prince, princess, and any of the king's children, brothers, sisters, uncles or aunts, may retain as many chaplains as they please. An archbishop, eight; a duke or bishop, six; marquis or earl, five; viscount, four; baron, knight of the garter, or lord chancellor, three; duchess, marchioness, countess, baroness, being widows, treasurer and comptroller of the king's house, the king's secretary, dean of the chapel, almoner, and master of the rolls, two; the chief justice of the king's bench, and warden of the Cinque Ports, one. Each of these may purchase a license or dispensation to hold two benefices *with cure of souls* (21 Henry VIII., 13). The king's chaplain may hold as many benefices in the king's gift as the king shall think fit to bestow on him. The temporal courts do not enforce the forty-first canon, which stipulates that the person obtaining the dispensation should be at least a master of arts in one of the universities; and that the benefices be not farther distant than thirty miles from each other. Each of the twelve judges, the king's attorney and solicitor-general, the groom of the stole, the treasurer of the king's

chamber, and the chancellor of the duchy of Lancaster, may appoint one chaplain, who, while actually attendant upon their persons, is excused from residence on any benefice which he holds, but is not entitled to a dispensation to hold two benefices. A chaplain is retained by letters testimonial under hand and seal, and cannot be disqualified by the simple displeasure of his patron. The chaplaincy ceases with the death or attainder of the person qualifying; but when a chaplain has accepted a second benefice before his lord dies or is attained, his dispensation continues in force afterwards.

Chaplet.—See ROSARY.

Chapter, the canons and prebends of a collegiate church, of which the dean is the head. These ecclesiastical communities, or corporations, had, until the time of Henry VIII., the power of electing bishops for their respective dioceses; but he having assumed that right, as a regal prerogative, totally deprived them of all authority in the matter. During the bishop's life they have no share in the administration of the affairs of the diocese; but during the vacancy of the see they exercise full control. The chapter of a collegiate church is more properly called a college, as at Westminster and Windsor. The canons are either *residential*, properly so called, to whom the non-residents were obliged at one time to pay a portion of their income; or *minor* canons, the number of which, by recent statute, is greatly reduced (each of them may hold a benefice, but within six miles of the cathedral); or *honorary* canons—that is, clergymen having the title, but without any emolument.

Chapter-house, the room where the dean and chapter met for business; and many of them are of great beauty, as those of London, Salisbury, and York.

Chapters, Three, a phrase often in use in the sixth century, referring (1), to the writings of Theodore of Mopsuestia; (2), to the books written by Theodoret, Bishop of Cyrus, against Cyril's anathema of the Nestorians; and (3), to the letter which Ibas of Edessa published against the council of Ephesus which condemned Nestorius. These documents, supposed to favour Nestorianism, were condemned by Justinian in 544; but the African and Western bishops, especially Vigilius of Rome resisted the edict.

Chare Thursday or **Shere Thursday**, the Thursday in Passion Week.—See LENT.

Charge, an address delivered by a bishop to his clergy; also the name of the usual address delivered in Presbyterian churches to the person ordained by "the laying on of the hands of the presbytery," and bearing on the duties, trials, and encouragements of the pastoral office.

Charisma (*gift*), a name sometimes given by the Greek fathers to baptism, but often employed by the Church historians as the title of the extraordinary endowments conferred on the primitive Church, such as the gift of tongues.

Charity, a name assumed by various orders devoted to deeds of benevolence and visitation of the sick, such as—1. Those of the Charity of Our Lady, founded toward the end of the thirteenth century, in the diocese of Chalons in France, and confirmed by Boniface VIII., but soon after dissolved. 2. Those of the Charity of Our Lady, a society of nuns founded in Paris in 1624, and ratified by Urban VIII. in 1630, giving themselves to the care of their own sex in poverty or distress. 3. Hospitallers of the Charity of St. Hippolytus, founded in Mexico, in 1585, by Bernardin Alvarez.

Chartophylax.—See CEIMELIARCHÆ.

Chasible (*casula*), the outer dress worn by the Romish priest at the altar—a dress which seems to have succeeded the old Roman toga. It was a circular cloth, with a hole to admit the head in the centre, and as it fell down over the body, it completely covered it. It was otherwise called *paenula*, *φαινόλιον*, *amphiballum*, and *planeta*. It often appears on the older sculptures and mosaics. (Palmer's *Orig. Liturg.*, vol. ii., p. 401.)

Chasidim or **Priests**, a modern Jewish sect, of fanatical principles, founded about the year 1740. Their founder was Israel Baalsbam, a rabbi; and he first promulgated his principles in the town of Flussty, in Poland. He taught his followers to consider him as possessed of miraculous powers, as having alone the true knowledge of the sacred name, and as being the source to which they were to look for the forgiveness of their sins. This sect looks for the speedy coming of the Messiah; and supposes that he will be a mere man, but one of so exalted a character as to be able to effect a complete regeneration in the hearts of his followers. They use violent and extravagant gestures in their worship. It has been asserted by their Jewish opponents that their practices are immoral; but it is doubtful whether this be correct or not. They are at enmity with all the rest of the Jews, and are at the same time the most virulent opponents of Christianity. Their principles have had much success among the Jews in Poland, the Danubian principalities and European Turkey; indeed, in these countries, their numbers are reported to exceed those of the Rabbinites.

Cherub.—See *Biblical Cyclopædia*.

Cherubic Hymn, a hymn to the Trinity, sung in the ancient churches, especially at the Eucharistic service. It was called "*Trisagion*"—thrice holy, as implying praise to the "Holy Three." It commenced with the words of the seraphim, mentioned in the sixth chapter of Isaiah, "Holy, holy, holy is the Lord God of hosts, heaven and earth are full of thy glory, who art blessed for ever. Amen." After a time this scriptural and simple ascription of praise to the "Holy Lord God of hosts" was deemed insufficient by the orthodox Church; for we find it in more elaborated forms in the fourth

and subsequent centuries (see Allix *On the Trisagion*). It is sung or said in the communion service of the English Church in this form: "Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen."

Childermass Day, a festival celebrated by the Church on the 28th of December, in commemoration of the Massacre of the Innocents. It was a popular superstition that it is very unlucky to begin any work upon Childermass Day; and what day soever that falls on, whether on a Monday, Tuesday, or any other, nothing must be begun on that day throughout the year. Though Childermass Day was reckoned unfortunate, nevertheless revels were held on it, The Society of Lincoln's Inn were used to choose an officer at that season, called the *King of the Cockneys*, who presided on the day of his appointment.

Children.—See PARENTS.

Chiliasts.—See MILLENARIANS.

Chimere, the upper sacerdotal garment of bishops, made of black silk or satin, to which the lawn sleeves are generally attached. Before the time of Queen Elizabeth the chimere was of scarlet silk; but Bishop Hooper, not liking that colour, either because of some imaginary affinity between it and the scarlet lady of Rome, or as being too light and gay for episcopal gravity, strongly objected to its use. In compliance with this prelate's scruples, black coloured satin was then substituted for scarlet silk.

Choir.—Bingham is inclined to think that the chorus or choir was a name sometimes given to the chancel, and he cites a canon of the first council of Toledo, which orders the priests and deacons to communicate before the altar, the inferior clergy in the choir, and the people without it (*Antiq. of Chr. Ch.*, viii., 6., sec. 5). In cathedral churches, the part separated from the nave, in which divine service is performed, is usually termed the choir. Its two sides are respectively called *decani* and *cantoris*, and the chants and all other versicles of the liturgy set to music, are sung by these alternately. We learn from Eusebius that choir service was first regularly established in the church at Antioch, during the reign of Constantine; but it is certain that the practice of alternate singing in praise of God and the Saviour prevailed among Christians at a much earlier period. Dr. Burney says, that "St. Ignatius, who, according to Socrates, had conversed with the apostles, is supposed to have been the first who suggested to the primitive Christians in the East, the method of singing psalms and hymns alternately, or in dialogue, dividing the singers into two bands, or choirs, placed on different sides of the church. This is called *Antiphona*; and this custom soon

prevailed in every place where Christianity was established." When the Saxons embraced the Christian faith in the sixth century, the Gregorian chant was introduced at Canterbury by St. Austin. It appears, however, from Bede, as quoted by Dr. Burney, that "the Britons had been instructed in the rites and ceremonies of the Gallican Church by St. Germanus, and had heard him sing *Allelujah* many years before the arrival of St. Austin."—See ANTIPHONY.

Chop Church, a reproachful nickname for certain ecclesiastical traders in preferment in the time of Richard II. A document is preserved in a manuscript register in Lambeth Palace, A.D. 1391, entitled *Litera missa omnibus Episcopis Suffraganeis Domini contra Choppe Churches*. William Courtney was at that time archbishop, and he expresses himself most indignantly concerning these delinquents and others guilty of simoniacal practices—"Clerum et Ecclesiam blasphemantes; maledicti Giezai et Simonis consortes in crimine"—blasphemers of the clergy and church, and partners in crime of the accursed Gehazi and Simon Magus. All personages guilty of the offence are ordered forthwith to confess their fraudulent bargains to the archbishop, one of his suffragans, or their ordinary, within fifteen days, on pain of the greater excommunication.

Chorepiscopus (ὁ τῆς χώρας ἐπίσκοπος, rural bishop, rather than because he was chosen *ex choro sacerdotum*, in the early Church), a coadjutor appointed by the bishop to assist him in the villages remote from his city residence. It is a disputed point whether these officers received episcopal ordination or not, and the question has been fully discussed by Bingham (*Antiq. of the Christian Church*, ii. 14). Some hold that the chorepiscopi were only presbyters: others that there were two sorts, the first of which were episcopally ordained, the second were presbyters; and Bishop Barlow, Hammond, Beveridge, and Cave, maintain that all chorepiscopi were *ipso facto* bishops. Their office was to preside over the country clergy, to inquire into their characters, and to report them to the city bishop. They might ordain readers, sub-deacons, and exorcists, for the service of the country churches, and also presbyters and deacons by special leave of their diocesan. They might confirm, and grant letters dismissory (called also canonical and Irenical), to such country clergy as desired to change their diocese. They were allowed to officiate in the city church, in the presence of the bishop and presbyters—a permission which was not granted to country presbyters. They sat and voted in synods and councils; but notwithstanding these, which were for the most part their general privileges, their powers varied much in different dioceses and after different councils; so that in the course of the fourth century their authority was much on the decline. A heavy blow was

inflicted on them in A.D. 360, by the fifty-seventh canon of the council of Laodicea, which decreed that itinerant presbyters, *periodeuta*, should visit the country villages for the future, in lieu of resident chorepiscopi. They continued to sink in estimation, till at length, in the ninth century, the order was wholly laid aside in the Western Church. The office of suffragan bishops in England at the time of the Reformation much resembled that of the primitive chorepiscopi. The application of the name, however, was new; for in earlier times in England, all the city bishops, under their metropolitan, were called suffragans; and the seventy bishops who formed the *libra*, or ordinary provincial council of the pope (so called because the Roman *libra* consisted of seventy *solidi*), were also known by this name.—See BISHOP.

Chrism (variously written *Chrisome*, *Cresome*, *Chrim*; *χρίσμα*, an ointment), the sacred oil which was formerly used in the administration of baptism: also, the cloth with which the infant was covered at or immediately after baptism. The Chrism used in the Romish and Greek Churches is prepared with great ceremony on Holy Thursday. It is of two kinds—one of oil and balsam, which are mystically supposed to represent the divine and human nature of our Saviour: this is used in baptism, confirmation, and ordination;—the other of oil only, with which catechumens were anointed in the early Church, and which is still employed for extreme unction. The Greek Church in baptism anoints the whole body; the Romish only the crown of the head. The first considers unction to be the essential part of the sacrament of confirmation; the second does not reject unction on this occasion, but places the essence of it in imposition of hands.

Chrisome (the same derivation as the previous word) was a white linen cloth laid over the child's face at baptism, in order to prevent the holy unguent from running off. A "chrisome child" was a child in its chrisome cloth. Thus Jeremy Taylor—"This day is mine and yours, but ye know not what shall be on the morrow; and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence, deep as midnight, and undiscerned as are the phantasms that make a chrisome child to smile" (*Holy Dying*, chap. i., sec. 2). In the liturgy compiled in the second year of Edward VI. the minister was instructed to dip the child thrice,—first on the right side, next on the left, and lastly with the face towards the font; after which the sponsors were to take and lay their hands on the child, and the minister was to put on the chrisome, saying, "Take this white vesture, for a token of the innocence which, by God's grace, in this holy sacrament of baptism, is given unto thee, and for a sign whereby thou art admonished, as long as thou livest, to give thyself to innocency of living; that after this transitory

life thou mayest be partaker of the life everlasting. Amen." This done, he anointed the infant with chrisom, repeating these words: "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee the remission of all thy sins, may he vouchsafe to anoint thee with the unction of his Holy Spirit, and to bring thee to the inheritance of everlasting life. Amen." The chrisome was sometimes ornamented with a crown worked in crimson thread, allusive to the crown of eternal glory won by the passion and death of Christ. The child wore it seven days; for which number many superstitious reasons were assigned; as, that it referred to the seven ages of man, to the seven planets, or to the mystical Sabbath. Hence, when it was the custom of the Church to administer baptism only at Easter and Whitsuntide, the Sunday following Easter-day was called *Dominica in Albis* or *post Albas*, because those who had been baptized on Easter-eve then threw off their white robes or chrisomes, which were laid by in the church as an evidence against them if they broke their baptismal vow. Even after the Reformation the chrisome was returned to the minister, as his perquisite, when the mother was churched, if the child lived so long; if it died before that time, it was buried in this cloth as its shroud. Hence, although by a manifest absurdity, children who die unbaptized are called chrisomes, even now, in the bills of mortality. So in some parts of England, a calf killed before it is a month old is called a chrysome-calf.

Christ Cross (pronounced *Cris-cross*; Fr. *croix de par le Dieu*), was the name given to a child's alphabet, either because a cross was prefixed to it, or because the alphabet, by way of a charm, was sometimes written in the form of a cross. Thus Shakspeare, "Richard III."—

"And from the cross-row plucks the letter g."

Christ-emporium (*selling of Christ*).—See SIMONY.

Christians, followers of Christ, and first called so at Antioch—called after Him whose blessed and holy name was so often on their lips. "I honour Peter," says Gregory Nazianzen (*Orat.*, 31), "but I am not called a Petrian; I honour Paul, but I am not called a Paulian. I am named after no man, for I belong to God." Epiphanius (*Hæres.*, 42) observes, "No sect or church is called by the name of an apostle. We hear nothing of Petrians, Paulians, Bartholomæans, or Thaddæans; for all the apostles from the beginning had but one doctrine, preaching not themselves, but Christ Jesus the Lord. Hence, they gave to all the churches but one name; not their own, but the name of Christ, from the time that they were first called Christians in Antioch." Christians were also called *Catholic*, or of the universal faith; *ecclesiastici*, or belonging to the Church; *dogmatici*, or pos-

sessors of the true doctrine; also Theophori and Christophori.—See CHRISTOPHORI. They were also called *pisciculi*, little fishes, in reference to their baptism.—See FISH.

To show something of the lives and manners of the early Christians, we subjoin two documents. One is a portion of the epistle to Diognetus, long ascribed to Justin Martyr, but whose real author is not known. It is one of the most beautiful and precious morsels of antiquity:—"Christians are not separated from other men by country, nor by language, nor by customs. They dwell not in cities of their own, nor make use of a peculiar dialect, nor affect a singular mode of life. They live in the cities of the Greeks or the barbarians, as each one's lot may be; and with regard to dress and food, and other matters of every-day life, they follow the customs of the country; yet they show a peculiarity of conduct, wonderful and striking to all. They dwell in their own native lands as sojourners. They take a part in everything as citizens, and yet endure all things as if strangers. Every foreign country is as a fatherland, and every fatherland as a foreign country. They marry like all men, and beget children; but they do not expose their children." (A frequent custom among the heathen in that age.) "They live in the flesh, but not according to the flesh. They pass their time on earth, but they are citizens of heaven. They obey the established laws, and yet raise themselves above the laws by their lives. They love all, and are persecuted by all. They are unknown and condemned. They are killed and made alive;" (that is, their death leads them to life; they enter through sufferings on an eternal life; hence the death-day of the martyrs was called their birth-day). "They are poor, and make many rich. They are in want of all things, and abound in all things. They are dishonoured, and amidst their dishonour are glorified. . . . In a word, what the soul is to the body, that are Christians in the world. As the soul is dispersed through all the members of the body, so are Christians dispersed through all the cities of the world. The soul, indeed, dwells in the body, but it is not of the body; and so Christians live in the world, but are not of the world. The invisible soul is inclosed in the visible body; so Christians are known as being in the world, but their piety remains invisible. The flesh hates and makes war against the soul (though the soul does the flesh no injury), because it forbids the indulgence of its pleasures; and the world hates Christians, not because they refuse it, but for opposing its pleasures. The soul loves the flesh that hates it, and the members of the body; and Christians love those who hate them. The soul is inclosed in the body, and yet holds the body together; and Christians are detained in the world as in custody, and yet they hold the world together. The immortal soul dwells in the mortal tabernacle, and Christians dwell as sojourners in

mortal things, expecting immortality in the heavens. . . . God has assigned them so important a post which it is not lawful for them to quit." The other document is that of a heathen magistrate reporting to his imperial master what came under his observation—the letter of Pliny the younger to the Emperor Trajan, and the reply.

"PLINY TO THE EMPEROR TRAJAN.

"It is a rule, Sir, which I inviolably observe, to refer myself to you in all my doubts; for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but also how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; whether repentance entitles them to a pardon; or, if a man has been once a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession, are punishable; in all these points I am greatly doubtful. In the meanwhile, the method I have observed towards those who have been brought before me as Christians is this:—I interrogated them whether they were Christians; if they confessed, I repeated the question twice again, adding threats at the same time; when, if they still persevered, I ordered them to be immediately punished; for I was persuaded, whatever the nature of their opinions might be, that a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me, possessed with the same infatuation, but being citizens of Rome I directed them to be carried thither. But this crime spreading (as is usually the case), while it was under prosecution, several instances of the same nature occurred. An information was presented to me without any name prescribed, containing a charge against several persons, who upon examination denied they were Christians, or had ever been so. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue (which for this purpose I had ordered to be brought, together with those of the gods), and even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into a compliance with any of these articles. I thought proper, therefore, to discharge them. Some of those who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it; while the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) for-

saken that error. They all worshipped your statue and the images of the gods, throwing out imprecations also, at the same time, against the name of Christ. They affirmed that the whole of their guilt or error was, that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery: never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavour to extort the real truth, by putting two female slaves to the torture, who were said to administer in their religious functions: but I could discover nothing more than an absurd and excessive superstition. I thought proper, therefore, to adjourn all further proceedings in this affair, in order to consult with you. For it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these persecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages, and even of both sexes. For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages. Nevertheless, it still seems possible to remedy this evil, and restrain its progress. The temples, at least, which were almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims, which for some time past have met with but few purchasers. From hence it is easy to imagine what numbers might be reclaimed from this error if a pardon were granted to those who shall repent."

"TRAJAN TO PLINY.

"The method you have pursued, my dear Pliny, in the proceedings against those Christians which were brought before you, is extremely proper; as it is not possible to lay down any fixed plan by which to act in all cases of this nature. But I would not have you officiously enter into any inquiries concerning them. If, indeed, they should be brought before you, and the crime is proved, they must be punished; with this restriction, however, that when the party denies himself to be a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. Informations without the accuser's name subscribed ought not to be received in prosecutions of any sort; as it is introducing a very dangerous

precedent, and by no means agreeable to the equity of my government."

But various nicknames were given to them in the early ages. 1. *Jews*—By the Romans, Christians were at first regarded merely as a Jewish sect, like the Pharisees, Sadducees, and Essenes. As such they were accordingly denominated Jews, and despised as a superstitious and misanthropic sect. 2. *Nazarenes*—Both Jews and Gentiles unitedly denominated the Christians Nazarenes (Acts xxiv. 5). 3. *Galileans*—The author of the name Galileans as a term of reproach was, according to Gregory Nazianzen, Julian the apostate. This he constantly employed, and made a law requiring that they should not be called by any other name. 4. *Greeks*—In direct opposition to Julian, Christian converts were by many of the ancient Romans styled Greeks, which with them was a proverbial phrase, expressive both of suspicion and contempt. Whenever they saw a Christian in the highway, they were wont to exclaim, "Ah! a Greek impostor." 5. *Magicians*—By heathen nations the author of the Christian religion was styled Magician, and his followers Magicians. Of other names which the malice of their persecutors invented or applied to them, the following is a brief summary:—6. *Sibyllists*—From their being charged with corrupting the Sibylline books. A favourite insinuation of Celsus. 7. *Sarmentitii*—Derived from the faggots with which the fires were kindled around them at the stake. 8. *Semarii*—From the stake to which they were bound. 9. *Parabolani, παράβολοι*—From their being exposed to ravenous beasts. 10. *Βιβάνατοι, self-murderers*—Alluding to their fearlessness of death. 11. *Ἄθεοι, Atheists*. 12. *Νεώτεροι, Novelli, new lights*. 13. *Σταυρολάτραι, worshippers of the cross*. 14. *Asinari, worshippers of an ass*. *Creduli, Simplices, Stulti, Lucifuge, Stupidi, Fatui, Imperiti, Abjecti, Hebetes, Idiote, &c.*—See CHURCH, MEMBERSHIP OF.

Christians.—A variety of small sects take this name, without any other denominational title. According to the census of 1851, 101 congregations assumed the appellation in England and Wales.

Christ-ians or the Christian Connection, a purely American sect, which first arose about 1803 in the New England States, in Ohio, Kentucky, and in fewer numbers in the Southern States. Their name is usually pronounced (in a way, of course, repudiated by themselves) as if it were written and accented Christ-yans. The cause of their origin seems to have been at that time a weariness, on the part of many, of the restraints of church discipline and "the bondage of creeds." As they did not arise from attachment to any leader as the representative of a particular system of belief, and as, in spite of the latitudinarianism they professed, the prejudices, feelings, and peculiarities of the various sects from which they sprung could not be at once

shaken off, their opinions as a body have, since their formation, been in a transition state. They have already lapsed from the Trinitarianism formerly professed by most of their number, and seem rapidly tending to avowed Unitarianism. They practise baptism by immersion, and open communion. A United States general Christian conference, formed of their ministers, and delegates from the different congregations was tried; but being found unworkable, they have adopted conferences for the individual States; of such in America they have now more than forty. Of course, such conferences can only advise: they have no authority. They estimate their numbers at about 300,000, and their ministers from 500 to 700. The education of these has generally been of a low standard; but efforts are now made to raise it. In 1832 they obtained a charter for a college in New Albany, which, however, they have not yet erected. Their theological journal is the *Christian Palladium*, and from their funds they support a book union, to circulate a literature conformed to their ideas. We subjoin, from the account of them by the Rev. Joshua V. Himes, which first appeared in the *Encyclopædia of Religious Knowledge*, a statement of their original constitution, to which they still adhere:—"The Scriptures are taken to be the only rule of faith and practice, each individual being at liberty to determine for himself, in relation to these matters, what they enjoin. No member is subject to the loss of church fellowship on account of his sincere and conscientious belief, so long as he manifestly lives a pious and devout life. No member is subject to discipline and church censure but for disorderly and immoral conduct. The name Christian to be adopted, to the exclusion of all sectarian names, as the most appropriate designation of the body and its members. The only condition or test of admission, as a member of the church, is a personal profession of the Christian religion, accompanied with satisfactory evidence of sincerity and piety, and a determination to live according to the divine rule, or the Gospel of Christ. Each church is considered an independent body, possessing exclusive authority to regulate and govern its own affairs." They are thus independent in government, powerless in discipline, latitudinarian in belief. They only seem to require two things—a moral life, and a declaration that you are a Christian and accept the Bible as your guide. (*Religion in America*, by Baird.)

Christians, Bible, or Bryanites, after their founder, William Bryan, a Methodist local preacher in Cornwall, who left the Wesleyan body in 1815. He rapidly gathered churches in Devon and Cornwall, but left the party which he had formed in 1819. The number of chapels belonging to the Bible Christians is about 425, and the membership about 13,000. Their creed is Wesleyan, and so is their government, only it

is somewhat more popular in its character than that presided over by the conference.

Christians of St. John.—See MENDEANS.

Christians of St. Thomas.—See ST. THOMAS.

Christmas.—A day appears to have been observed from early times in honour of our Lord's nativity, and the *Apostolical Constitutions* (v., 13), recognize the vulgar era as a tradition of the primitive Church. St. Chrysostom, in his homily *On the day of Nativity*, points out the formal establishment of the feast on the 25th of December, and its separation from the Epiphany, which hitherto had been celebrated jointly with it, from a belief that the appearance of the star in the east and the birth of Christ were simultaneous. This separation took place at the council of Nice, 325; but the Armenians, as late as the thirteenth century, continued to unite the feasts.—Antiquarians and divines are much divided as to the real day of the Nativity. It has been fixed at the Passover, at the Feast of Tabernacles, or (and Usher has adopted the last opinion) at the Feast of Expiation, on the 10th of Tisri, answering to the close of our September. Whichever of these it may be, it is evident, from the "shepherds abiding in the field," that it was not in the very heart of winter. Sir Isaac Newton has ingeniously accounted for the choice of the 25th of December, the winter solstice, by showing that the festival of the Nativity and most others were originally fixed at cardinal points of the year; and having been so arranged by mathematicians at pleasure, were afterwards adopted by the Christians as they found them in their calendar (*Prophecies of Daniel*, c. ii., part 1). After giving a list of the Roman emperors, till the death of Commodus, A.D. 192, and stating in what years of certain emperors the Saviour was either born, or baptized, or crucified, Clemens Alexandrinus says—"There are some who over curiously assign not only the year but the day also of our Saviour's nativity, which they say was in the twenty-eighth year of Augustus, on the 25th of Pachon (20th of May). And the followers of Basilides observe also the day of his baptism as a festival, spending the whole previous night in reading; and they say it was in the fifteenth year of Tiberius Cæsar, on the 15th of Tibi (10th of January); but some say it was on the 11th (6th) of that month. Among those who nicely calculate the time of his passion, some say it was in the sixteenth year of Tiberius Cæsar, the 25th of Phemnoth (22d of March); others say, the 25th of Pharmuthi (21st of April); and others, that it was on the 19th of Pharmuthi (15th of April) that the Saviour suffered. Some of them say that he was born in Pharmuthi, the 24th or 25th day (April 20 or 21)."—See NATIVITY.

Polydore Virgil (*De Invent.*, v., 2), has observed that the English were remarkable for the festivities with which they distinguished Christmas. Brand

has made large collections on this subject. When the devotions of the eve preceding it were over, and night had come on, it was customary to light candles of large size, and to lay upon the fire a huge log, called a *Yule clog* or *Christmas block*, a custom not yet extinct in some parts of England, especially in the north, where coal is frequently substituted for wood. Chandlers at this season used to present Christmas candles to their customers, and bakers, for the same purpose, made images of paste, called *Yule dough* or *Yule cakes*, which probably represented the *Bambino*. Yule (from *huel*, a wheel) was a sun-feast, commemorative of the turn of the sun and the lengthening of the day, and seems to have been a period of pagan festival in Europe from ancient times—among Romans, Saxons, and Goths—and the old heathen practices, or saturnalia, were kept up after it was regarded as the period of the Nativity.—See *CAROLS*. At court, among many public bodies, and in distinguished families, an officer, under various titles, was appointed to preside over the revels. Leland, speaking of the court of Henry VII., A.D. 1489, mentions an *Abbot of Misrule*, who was created for this purpose, who made much sport, and did right well his office (*Collect. iii., App. 256*). In Scotland he was termed the *Abbot of Unreason*; but the office was suppressed by act of parliament, A.D. 1555. Stow (*Survey of London*, 79) describes the same officer as *Lord of Misrule* (by which title he is known also to Holinshed, *Chron. iii., p. 1317*, and is most frequently mentioned by other writers) and *Master of Merry Disports*, who belonged not only to the king's house, but to that of every nobleman of honour or good worship, were he spiritual or temporal. The mayor and sheriffs of London each had their lord of misrule, and strove, without quarrel or offence, which should make the rarest pastime. His sway began on Allhallow-eve, and continued till the morrow after Candlemas Day. The Puritans regarded these diversions, which appear to have offended more against good taste than against morality, with a holy horror. The dishes most in vogue were formerly, for breakfast and supper on Christmas-eve, a boar's head stuck with rosemary, with an apple or an orange in the mouth, plum porridge, and minced pies. Eating the latter was a test of orthodoxy, as the Puritans conceived it to be an abomination: they were originally made long, in imitation of the cratch or manger in which our Lord was laid (*Selden's Table Talk*). The houses and churches were dressed with evergreens, and the former especially with mistletoe—a custom probably as old as the druidical worship.

The *Christmas Box* was money gathered in a box to provide masses at this festive season; and servants, who else were unable to defray them, were allowed the privilege of collecting from the bounty of others. The custom may probably be traced to the Roman *Paganalia*. So

that English Christmas keeping is a strange medley of customs, derived from various sources—most of them from the ancient superstitions that Jesus came into the world to destroy.

Christology (*Doctrine of Christ*), a name given to treatises, like those of Owen, Dörner, Hengstenberg, and Thomasius, which profess to expound what is taught in Scripture concerning the person of Christ.

Christophori (*Christ-bearers*), a name sometimes assumed by the early Christians, because they carried the Divine Master in their hearts. Sometimes they called themselves, for the same reason, Theophori; for it is written, as Ignatius explained it, "I will dwell in them."

Christo Sacrum, a society founded at Delft, in Holland, in 1801, by Onder de Wingard, a burgomaster, the object of which is to unite all who hold the divinity of Christ and redemption by his death. It does not proselytize; but though it began with four persons it now numbers four thousand.

Church.—See *Biblical Cyclopædia*.

Churches.—For particular Churches, see under the special Geographical or Denominational titles.

Church, Form and Architecture of.—

The early Christians worshipped God wherever they could find opportunity,—often in secret places, and in dens and caves, because of their persecutors. But churches proper began to be built at an early period; for Diocletian, in one of his edicts in 303, orders them to be razed to the ground. Afterwards churches were erected with great splendour, especially under Constantine and his imperial successors. Justinian I. spent his long reign in the erection of sacred edifices, and Sancta Sophia in Constantinople, rebuilt by him, was the fruit of his architectural zeal. After the dark days of persecution were over, the favourite site for a church was some eminence, or perhaps the grave of some martyr; yet, in some countries they preferred subterranean oratories or crypts, many of which existed in Germany; and the old Barony parish church of Glasgow was similarly placed under the cathedral. Heathen temples were sometimes consecrated as churches, and so were halls, or places of public meeting.—See *BASILICA*.

The form of building at first was oblong, not unlike a ship; and hence the building was often called "*navis*," a ship, "*arca*," an ark, or "*navicula Petri*," the boat of Peter. The altar was always placed at the east end, and the chief entrance was on the west. Another form was that of a cross; and, indeed, various shapes are found, as octagons and quadrangles, but seldom circular figures. According to Bede, the time was when no churches built of stone existed in Britain, but they were constructed of wood. The first church of stone was built by St. Ninian, and such was the rarity that it was called *Can-*

didi casa—Whitern, now spelled Whithorn—in Galloway.

Churches, especially after the fourth century, consisted of three principal divisions. At the east was the *bema*, choir, sanctum, or place of the altar, reserved for the bishop and clergy, often in the form of a semicircular recess or apsis, and railed off from the nave by cancelli or rails. The *nave, vaos*, was the body of the church, or place of usual assembly for the people, having in it the ambo, or reader's desk or pulpit. The sexes were usually kept separate during worship, the men being on the south side and the women on the north side. The catechumens were placed behind the believers, according to their various classes, and behind them again were placed a certain class of penitents. Round the walls were recesses for private meditation and prayer, and aisles (*alae*) separated the nave from those chambers. Lastly, there was the *narthex*, ante-temple or portico, occupying the front of the edifice, and entered by three doors from the outer porch; and there were three entrances inward from it, the principal one opening into the nave directly opposite to the altar. Two of the doors, consisting of two folding leaves, were named the priest's door and the men's door. The *vestibule*, properly so called, was the place appropriated to certain catechumens and penitents. There also stood the fount or cantharus, for washing prior to entrance; and here, in Abyssinia, the worshippers put off their sandals. The floors were tastefully paved, often composed of marble, and often made of tessellated or mosaic work. The walls and roof were also frequently ornamented with mottoes, paintings, and bas-reliefs. Windows of glass were early used, but not in England till after the seventh century. The *exedrae*, or buildings outside the church, comprehended generally the wings and exterior apartments, and also separate buildings, such as the baptistery. The court or *atrium* was the open space between the outside walls and the church, and there stood such outcasts as were not permitted to enter the church. There were other buildings, such as the vestry and repository for sacred utensils (*ceimeliarcheon*), and sometimes there were also prisons called *decanica*. Libraries, schools, and houses for the officiating clergy sprang up round the church; hospitals for the sick, and *diversoria*, or places for the entertainment of strangers. Towers and bells are not mentioned till the age of Charlemagne. It was in the thirteenth century, and after the introduction of the pointed arch, that church architecture reached its culmination. Then were built those huge and magnificent fabrics, the ruins of many of which still attest their ancient harmony and grandeur. Gothic architecture, somewhat naked and confused indeed, is prevailing again in Scotland, and may of late years be seen in the churches of many a small town and country village, though for Presbyterian worship and teaching, it is certainly

neither the most fitting nor convenient. The Greek style, on many accounts, appears to be preferable; but both are improvements on the old barn form universal last century among all denominations. Whatever is dedicated to God should be the best of its kind; and a solemn beauty, without florid ostentation, should characterize the meeting-places of his people.

Churches were held in great veneration. The people were asked to attend in decent apparel; emperors, as they entered, laid down their arms, put off their crowns, and left their guard behind them. Honorius decreed that any one disturbing the service should be put to death. Coleman briefly sums up the privileges by which the sacred buildings were guarded from profanation and sacrilege:—"Neither churches nor any of their utensils or implements could be sold, mortgaged, or assessed for taxes: to this rule, however, there were occasional exceptions. Churches could not be used for courts of either civil or criminal cases, nor for popular elections or legislative assemblies; but they might be opened for the accommodation of ecclesiastical councils, and for the coronation of princes. No marketing, or exchanges in buying or selling of any kind, was allowed in the church, much less were annual fairs permitted in the neighbourhood of a church. No convivial assemblies were in any instance to be held in the churches; and even the *love-feasts*, the abuses of which in the Corinthian church were so severely censured by the apostle Paul (1 Cor. xi. 18, *seq.*), were not allowed in the churches. Neither were they to be opened for the entertainment of strangers and travellers. It was also a high offence to speak irreverently of the house of God, or unworthily to engage in any official act of public worship." From the period of Constantine, the altar, doors, pillars, and threshold, were sometimes embraced and kissed, and articles of value were for safety lodged in the ecclesiastical repositories. Churches also became sanctuaries, or places of refuge. At first only the altar, or more sacred portion of the building, was held to be an asylum; but the same sacredness was soon attached to the whole structure and its precincts; but refuge was not afforded to every kind of criminals. Certain classes of them were formally denied the privilege—such as public debtors; Jews professing Christianity, in order to avoid payment of debt; heretics and apostates, run-away slaves, robbers and murderers; adulterers, conspirators, and ravishers of virgins. A relic of the custom is found in the asylum yet afforded to debtors in Holyrood—the name implying its original sacredness—*rood* signifying cross.

Churches received various names, such as house of God, *domus Dei*; house of prayer, the Lord's house or temple—*κυριακόν*, so used, being the origin of kirche, kirk, church. Sometimes they were named *martyria*, in honour of the martyrs; and other designations, in allusion to their origin

and purpose, were conferred upon them, such as tabernacle, conventicle or meeting-house, place of instruction, corpus Christi, or body of Christ, casæ, tituli, synodi, concilia, &c. Riddle has taken from Augusti, vol. i., 341, the following list of other titles:—"Churches were distinguished, in the course of centuries, by various epithets, according to their size, their relation to other churches, or some other circumstances connected with them. Thus we read of *ecclesiæ matricæ* (*matricales*) et *filiales*; or simply *matres* et *filix*, *i. e.*, mother churches and daughters; from their mutual connection and dependence. *Ecclesiæ cathedrales*, cathedral churches, from being the seat of a spiritual superior and governor. And these again were either *episcopales* or *archiepiscopales*, metropolitanæ, or patriarchales. *Ecclesiæ Catholicæ*; so called sometimes by way of distinction from the churches of reputed heretics and schismatics; and sometimes as synonymous with *episcopales*. *Ecclesiæ diocesanæ*; usually the same as *episcopales*. *Ecclesiæ parochiales*, or *parochiæ*, *i. e.*, parish churches. But sometimes this term is equivalent to *episcopales* or *diocesanæ*. *Ecclesiæ baptismales*, *Βαπτιστήρια*, *Κολυμβήθραι*, piscinæ, tinctoria, baptisterii basilicæ, aulæ baptismatis; *i. e.*, baptisteries. *Ecclesiæ curatæ*, in which service was performed provisionally by a curatus (or curate); nearly the same as *filix*. Oratoria and capellæ are usually synonymous; but, when distinguished, the former denoted a private chapel, the latter a chapel of ease. Both are sometimes called *sacellæ sacræ*, and in the neuter *sacella*, whence *sacellanus*, *i. e.*, *sacelli præfectus*, capellanus. *Ecclesiæ articulares*, churches or chapels dependent on a mother church, same as *filix*, capellæ. *Ecclesiæ collegiatæ*, collegiales, or conventuales, collegiate churches. *Ecclesiæ commendatæ* or *commendariæ*, same as *curatæ*. Since the middle ages the following distinctions have become common:—*Ecclesiæ civicæ*, town or city churches. *Ecclesiæ rurales*, or *villanæ*, country churches. *Ecclesiæ castellanæ*, churches in fortresses or castles. *Ecclesiæ cœmeteriales*, churches in burial grounds. *Ecclesiæ capitales*, or *cardinales*, principales. *Ecclesiæ majores*, or *primariæ*; *i. e.*, *matres*. *Ecclesiæ minores*, or *secundariæ*; *i. e.*, *filix*, capellæ. *Ecclesiæ seniores* et *juniores*; *i. e.*, *matres* et *filix*. *Ecclesiæ per se*, independent churches; *i. e.*, *parochiales*, *matres*," &c.—See under the respective terms, as **ABATA**, **ALTAR**, **AMBO**, **AP SIS**, **BAPTISTERY**, **BELLS**, **BEMA**, **BURIAL**, **CANTHARUS**, **CATECHUMEN**, **CELLS**, **CHANCEL**, **CLERGY**, **EXEDRA**, **NARTHEX**, **SANCTUARY**, &c., &c. (Walch, Bingham, Augusti, Du Fresne, Basnage, Münter, &c.)

Churching or Thanksgiving of Women after child-birth.—This is a parallel custom to the purification of the Jewish law, enjoined in the twelfth chapter of Leviticus; and in the first liturgy was styled the order of the purification of women. As the Church of England, however,

by no means admits that any spiritual uncleanness is contracted by child-bearing, at the review of the liturgy, the title of the service was changed to that which it now bears. In the Greek Church the time assigned for the celebration of this rite was forty days from the birth. In the West no precise limit has been laid down; and the Anglican rubric enjoins only the usual time, which is interpreted as soon as her recovery of strength will permit. The service is meant to be performed in church, as a public acknowledgment of the restoration of the woman to the congregation; and the end of the rite is by no means answered if it be administered privately. The third council of Milan expressly prohibited this abuse. Of old a veil used to be worn on this occasion; and even so late as the reign of James I. this dress was enjoined by a chancellor of Norwich, and a woman was excommunicated for contumacy; which excommunication, on appeal, after consulting with the Archbishop of Canterbury and the bishops, relative to custom, the judge confirmed. In King Edward's first liturgy she is instructed to kneel "in some convenient place nigh unto the quire door;" this was afterwards altered into "nigh unto the place where the table standeth;" and it now runs, "as has been accustomed, or as the ordinary shall direct." The time of performance of this service is not laid down in the rubric; but in the Bishop of Norwich's *Visitation Articles*, 1536, it appears then to have been read just before the communion. When the chrisome in baptism was discontinued, the rubric directed the woman to offer "accustomed offerings; and if there be a communion, it is convenient that she receive the holy communion."

Church, Membership of.—Those in full communion with the early Church had various names,—“believers” (*πιστοί*), the Scriptural appellation, and also that of “brethren,” “elect,” “beloved,” “sons of God,” &c. Occasionally they were called “perfect” (*τέλειοι*), in allusion probably to the course of secret instruction already undergone, and qualifying them for the Eucharist, which was “perfection of perfections” (*τελειότης τελειῶν*). They were also called the initiated, in allusion, perhaps, to the heathen mysteries—See **ARCANI DISCIPLINA**. They were also named the “enlightened”—*φωτισιμος*, or enlightenment, being in the primitive period a common name for baptism. When fully received into the church, the members could attend all religious assemblies, while others not so far advanced were summoned to retire. They were permitted to repeat the Lord's Prayer aloud, while the catechumens could only do it in silence. They were of course admitted to the Lord's Supper, and took part in public ecclesiastical business, in the election of ministers and the exercise of discipline,—such as excommunication and the re-admission of penitents. They had also the right to be fully instructed in the deeper doctrines of Chris-

tianity, which were sometimes termed mysteries. To show the spirit of the times, we note a few of the canons of the old councils concerning the laity, as we shall also do concerning the clergy. Thus:—

In the Apostolical Canons—"9. It is fit that all communicants (*πιστοί*) who come into the holy church of God and hear the Scriptures, but do not stay for prayers and the holy communion, be suspended from communion, as occasioning confusion in the church. 71. If any Christian carry oil to the temples of the heathen, or synagogues of the Jews, or light candles at their feasts, let him be suspended from communion. 73. Let no one purloin to his own use any of the sacred utensils, whether of silver, gold, or linen; and if any one be taken doing so, let him be punished with suspension from communion; for it is a flagitious thing. 80. It is not to be allowed that any proselyte from heathenism, being baptized, should presently be ordained a bishop; nor any one (lately reclaimed) from a lewd course of life (for it is unreasonable, that he who has given no proof of himself should be a teacher of others); unless it be by Divine grace."

In the Nicene Canons—"17. Because many enrolled in the canon, pursuing their own covetous desires and filthy lucre, have forgotten the Divine Scripture, which saith, "He hath not lent his money upon usury," as to demand every month the hundredth part of the principal; the holy synod thinks it just, that if any take (such) use, by secret transaction, or otherwise manage the business, so as to exact the principal, and one-half of the principal for interest, or contrive any other fraud for filthy lucre's sake, let him be deposed from the clergy, and not belong to the canon."

In the Ancyran Canons—"7. As for those who have been guests at the heathen feasts, in a place assigned for heathens, but brought and eat their own victuals (only), it is decreed, that they be received after they have been prostrators two years; but whether with (or without) the oblation, every bishop is to determine, after having examined the rest of his life. 8. Let them who have twice or thrice sacrificed upon force, be prostrators four years, and communicate without the oblation two years, and the seventh year let them be perfectly received. 9. As to those who have not only lapsed, but have assaulted and forced, or been the occasion of forcing their brethren, let them occupy the place of hearers three years, prostrators six years; one year let them communicate without the oblation, that after ten years they may attain perfection in this time; the rest of their life must also be examined. 19. Let professed virgins that have been false to their profession be treated as if they were digami. We do forbid maids to live with men, under pretence of living in a sister-like manner. 21. A former canon has forbid lewd women that

have murdered their children, or have used medicines to procure abortion, to be admitted to communion before the point of death, and this (canon) is approved; yet we, using more lenity, do decree, that they be under penance ten years, according to the terms before prescribed."

In the Neocasarean Canons—"2. If a woman marry two brothers (successively), let her be excommunicated until her death, unless she be willing to forego the marriage; but if, at the point of death, she promise to forego the marriage, in case she recover, she shall, by indulgence, be admitted to penance: but if the woman, or husband, die in such marriage, the surviving party shall not easily be admitted to penance."

In the Gangran Canons—"13. If any woman, under pretence of being an ascetic, instead of the habit belonging to her sex, take that which is proper to the men, let her be anathema. 14. If any woman, abominating marriage, desert her husband, and will become a recluse, let her be anathema. 15. If any one, under pretence of religion, abandon his own children, and do not educate them, and, so much as in him lies, train them up to an honest piety, but neglect them, under pretence of being an ascetic, let him be anathema. 16. If any children, under pretence of godliness, depart from their parents, and do not give sitting honour to them, the godliness that is in them plainly being principally regarded, let them be anathema. 17. If any woman, under pretence of godliness, shave her hair, which God gave her to remind her of subjection, as if she would annul the decree of subjection, let her be anathema."

In the Laodicean Canons—"28. That love-feasts must not be held in churches, nor meals, and beds (for guests to lie down upon), be made in the house of God. 29. That Christians must not Judaize and rest on the Sabbath-day, but work on that very day; and give the preference to the Lord's day, by resting as Christians, if they can: but if they are found to Judaize, let them be anathema from Christ. 30. That neither those of the priesthood, nor of the clergy, nor an ascetic, nor Christian layman, shall wash in the bath together with women; for this is a principal (occasion of) condemnation amongst the heathen."—See CATECHUMENS, PENITENTS.

Church Rate.—See RATES, CHURCH.

Churchwardens (*ecclesiarum guardiani*), anciently called *Churchreves* (*reves* in Saxon signifying guardians), or keepers of the church, and the legal representatives of the body of the parish. They are chosen annually, and generally by the joint consent of the minister and parishioners, unless custom, on which the right depends, prescribes other modes, such as the minister choosing one and the parishioners another, or the parishioners both (there being two for each parish), or the appointment being in a

select vestry, or in a particular number of the parishioners, and not in the body at large. When appointed they are sworn into office by the archdeacon or ordinary of the diocese. Canons 89 and 90 decree—"All churchwardens or questmen in every parish shall be chosen by the joint consent of the minister and the parishioners, if it may be; but if they cannot agree upon such a choice, then the minister shall choose one, and the parishioners another; and without such a joint or several choice none shall take upon them to be churchwardens; neither shall they continue any longer than one year in that office, except, perhaps, they be chosen again in like manner. And all churchwardens at the end of their year, or within a month after, at the most, shall, before the minister and the parishioners, give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise for the use of the church. And, last of all, going out of their office, they shall truly deliver up to the parishioners whatsoever money or other things of right belonging to the church or parish, which remaineth in their hands, that it may be delivered over by them to the next churchwardens by bill indented. The churchwardens or questmen of every parish, and two or three or more discreet persons in every parish, to be chosen for sidemen or assistants by the minister and parishioners, if they can agree (otherwise to be appointed by the ordinary of the diocese), shall diligently see that all the parishioners duly resort to their church upon all Sunday and holydays, and there continue the whole time of divine service; and none to walk or to stand idle or talking in the church, or in the churchyard, or in the church porch, during that time. And all such as shall be found slack or negligent in resorting to the church (having no great or urgent cause of absence), they shall earnestly call upon them; and after due monition (if they amend not), they shall present them to the ordinary of the place. The choice of which persons, viz., churchwardens or questmen, sidemen or assistants, shall be yearly made in Easter week." Peers of the realm, members of parliament, clergymen and dissenting ministers, aldermen, barristers, attorneys, physicians, surgeons, apothecaries, and militiamen whilst on service, are exempted from the office. Persons who have sued a felon to conviction, and the first assignee of the certificate thereof, which is vulgarly called a Tyburn Ticket, are also exempt from serving in the parish in which the offence was committed. Dissenters may serve by deputy. No party, though he has lands in the parish, unless he lives there also, is liable to be called on to act as churchwarden. When duly appointed, the person must be sworn, before he executes the office; and should he refuse to take the oath, he is liable to excommunication. Churchwardens are a corporation by custom, are enabled to sue and

to be sued for anything belonging to the church or poor of the parish; they have a special property in the organ, bells, parish-books, Bible, chalice, surplice, &c., belonging to the church, of which they have the custody on behalf of the parish. With the consent of the minister, they allot seats to the parishioners, reserving those which belong by prescription to particular houses in the parish. They have also the care of the benefice during its vacancy. As soon as there is any avoidance, it is their duty to apply to the chancellor of the diocese for a sequestration, which being granted, they are bound to manage the profits and expenses of the benefice for the next incumbent, plough and sow his glebes, collect the tithes, and keep the house in repair. They must see that the church is properly served by a curate appointed by the bishop, whom they are to pay out of the profits of the benefice. They have the summoning the parishioners to meet in vestry, to make rates. The keys of the belfry should be kept by them, to prevent the bells being rung without proper cause. The collecting charity money by briefs is, by the statute 4 Anne, c. 14, a further duty imposed upon them. Their consent must be obtained for burying a person in a different parish from that in which he dies. They are not to allow suicides or excommunicated persons to be buried in the church or churchyard, without license from the bishop. They must also take care that the church is furnished with a large Bible, a *Book of Common Prayer*, a book of homilies, a font, a decent communion table, with the necessary articles for the celebration of the Lord's Supper. They must see that the commandments are set up at the east end of the church; must provide register-books for baptisms, marriages, and burials; sign certificates of persons having taken the communion; and prevent any irreverence or indecency being committed in the church; they may refuse to open the church except to the clergyman, or any one acting under him. The churchyard also is under their care; and it is their duty to prevent any profane or idle use of it. They are also bound to observe whether the clergyman performs the various duties imposed on him by law, and whether the parishioners attend church. Every churchwarden is an overseer, as regards the poor; the parish register is also under their care, conjointly with the clergyman. At the end of the year it is their duty to render a full account of their proceedings to the minister and parishioners. Justices of the peace have no jurisdiction over churchwardens, with respect to their accounts as churchwardens.

Churchyard.—See BURIAL, CEMETERY.

Ciborium, the canopy with which, in some of the more stately churches, the altar used to be covered. In process of time the pyx took this name. Originally, it is an Egyptian term for the husk of a bean, and thence used by the

Greeks for a large cup, broad at the bottom and narrow at the top.—See ALTAR.

Circullus, the Latin name of the cowl worn by the monks.

Circumcellians, a party of extreme Donatists, in the north of Africa, who *went about*, as their name implies, from place to place, on pretext of reforming abuses, manumitting slaves, remitting debts, and, in other forms, taking the law into their own hands. Many of them committed suicide under a mistaken zeal for martyrdom.—See DONATISTS.

Circumcision.—See *Biblical Cyclopaedia*.

Circumcision, Feast of, a religious festival in memory of the circumcision of the child Jesus, held on the eighth day after Christmas, or upon the first of January.—See OCTAVE.

Cistercian Monks, an order which originated with St. Robert, abbot of Molême, a Benedictine, in the eleventh century. His first establishment was at Citeaux, from which the title of Cistercian monks is derived. After a time, being ordered by the pope to resume his abbacy at Molême, he was succeeded at Citeaux by Alberic, who drew up rules for the order. At first their habit was black, but the Virgin Mary having appeared to St. Alberic, and presented him with a white habit, the hint so significantly given was immediately acted upon, by the substitution of a white habit. A festival was appointed to be observed on the 5th August, in commemoration of “the miraculous descent of the ever-blessed Virgin at Citeaux.” De Vitry thus describes the rigidity of the order: “They neither wore skins nor skirts, nor ever ate flesh, except in sickness, and they abstained from fish, eggs, milk, and cheese. They lay only upon straw beds, in their tunics and cowls; they rose at midnight, and sang praises to God till break of day; they spent the day in labour, reading, and prayer, and in all their exercises they observed a strict and continual silence; they fasted from the feast of the Exaltation of the Holy Cross till Easter; and they exercised hospitality towards the poor with extraordinary charity.” The Cistercian order so rapidly increased that fifty years after its establishment it had 500 abbeys. Many eminent men sprung from it, not a few of whom were employed by the pope to convert the Albigenses. At one time they possessed almost unlimited control in the temporal as well as spiritual affairs of the kingdoms of Europe,—so numerous and powerful had they become.

Citation, or summons to appear, usually applied to a process issued from the spiritual court, which proceeds according to the civil and canon laws, by citation, libel, &c. By the statute 23 Henry VIII., cap. 9, spiritual judges were restrained from citing persons out of the diocese or jurisdiction in which they dwell, unless in certain excepted cases, upon pain of double damages and costs against the party so citing. Every archbishop, however, has the power of citing parties

dwelling in any bishop's diocese within his province for heresy, if the bishop or other ordinary consents, or if they do not do their duty in punishing the offence. Where persons are cited out of their diocese, and live out of the jurisdiction of the bishop, a prohibition or consultation may be granted; but where persons live in the diocese, if, when they are cited, they omit to appear, they are to be excommunicated, &c.

Clarendon, Constitutions of, certain constitutions made in the reign of Henry II., A.D. 1164, in a parliament or council held at Clarendon, a village three miles distant from Salisbury. These are as follows:—“1. When any difference relating to the right of patronage arises between the laity, or between the laity and clergy, the controversy is to be tried and ended in the king's courts. 2. Those churches which are fees of the crown cannot be granted away in perpetuity, without the king's consent. 3. When the clergy are charged with any misdemeanour, and summoned by the justiciary, they shall be obliged to make their appearance in this court, and plead to such parts of the indictments as shall be put to them; and likewise, to answer such articles in the ecclesiastical court as they shall be prosecuted for by that jurisdiction; always provided that the king's justiciary shall send an officer to inspect the proceedings of the court Christian. And in case any clerk is convicted or pleads guilty, he is to forfeit the privilege of his character, and be protected by the church no longer. 4. No archbishops, bishops, or parsons are allowed to depart the kingdom without a license from the crown; and, provided they have leave to travel, they shall give security not to act or solicit anything during their passage, stay, or return, to the prejudice of the king or kingdom. 5. When any of the laity are prosecuted in the ecclesiastical courts, the charge ought to be proved before the bishop by legal and reputable witnesses; and the course of the process is to be so managed that the archdeacon may not lose any part of his right, or the profits accruing to his office; and if any offenders appear screened from prosecution upon the score either of favour or quality, the sheriff, at the bishop's instance, shall order twelve sufficient men of the vicinage to make oath before the bishop, that they will discover the truth according to the best of their knowledge. 6. Excommunicated persons shall not be obliged to make oath, or give security to continue upon the place where they live, but only to abide by the judgment of the Church in order to their absolution. 7. No person that holds in chief of the king or any of his barons, shall be excommunicated, or any of their estates put under an interdict, before application made to the king, provided he is in the kingdom; and in case his highness is out of England, then the justiciary must be acquainted with the dispute, in order to make satisfaction; and thus that which belongs to the cognizance of the king's court must be

tried there, and that which belongs to the courts Christian must be remitted to that jurisdiction. 8. In case of appeals in ecclesiastical causes, the first step is to be made from the archdeacon to the bishop, and from the bishop to the archbishop; and if the archbishop fails to do him justice, a farther recourse may be had to the king, by whose order the controversy is to be finally decided in the archbishop's court. Neither shall it be lawful for either of the parties to move for any farther remedy, without leave from the crown. 9. If a difference happen to rise between any clergyman and layman concerning any tenement, and that the clerk pretends it held by frank-almoine, and the layman pleads it a lay-fee, in this case the tenure shall be tried by the inquiry and verdict of twelve sufficient men of the neighbourhood, summoned according to the custom of the realm; and if the tenement, or thing in controversy, shall be found frank-almoine, the dispute concerning it shall be tried in the ecclesiastical court; but if it is brought in a lay-fee, the suit shall be followed in the king's courts, unless both the plaintiff and defendant hold the tenement in question of the same bishop; in which case the cause shall be tried in the court of such bishop or baron, with this farther proviso, that he who is seized of the thing in controversy shall not be disseized pending the suit, upon the score of the verdict above mentioned. 10. He who holds of the king in any city, castle, or borough, or resides upon any of the demesne lands of the crown, in case he is cited by the archdeacon or bishop to answer to any misbehaviour belonging to their cognizance; if he refuses to obey their summons, and stand to the sentence of the court, it shall be lawful for the ordinary to put him under an interdict, but not to excommunicate him till the king's principal officer of the town shall be pre-acquainted with the case, in order to enjoin him to make satisfaction to the church. And if such officer or magistrate shall fail in his duty, he shall be fined by the king's judges. And then the bishop may exert his discipline on the refractory person as he thinks fit. 11. All archbishops, bishops, and other ecclesiastical persons, who hold of the king in chief, and the tenure of a barony, are, for that reason, obliged to appear before the king's justices and ministers, to answer the duties of their tenure, and to observe all the usages and customs of the realm; and, like other barons, are bound to be present at trials in the king's court, till sentence is to be pronounced for the losing of life or limbs. 12. When any archbishopric, bishopric, abbey, or priory of royal foundation, become vacant, the king is to make seizure; from which time all the profits and issues are to be paid into the exchequer, as if they were the demesne lands of the crown. And when it is determined the vacancy shall be filled up, the king is to summon the most considerable persons of the chapter to the court, and the

election is to be made in the chapel royal, with the consent of our sovereign lord the king, and by the advice of such persons of the government as his highness shall think fit to make use of. At which time the person elected, before his consecration, shall be obliged to do homage and fealty to the king, as his liege lord; which homage shall be performed in the usual form, with a clause for the saving the privilege of his order. 13. If any of the temporal barons, or great men, shall encroach upon the rights of property of any archbishop, bishop, or archdeacon, and refuse to make satisfaction for the wrong done by themselves or their tenants, the king shall do justice to the party aggrieved. And if any person shall disseize the king of any part of his lands, or trespass upon his prerogative, the archbishops, bishops, and archdeacons shall call him to an account, and oblige him to make the crown restitution. 14. The goods and chattels of those who lie under forfeitures of felony or treason are not to be detained in any church or churchyard, to secure them against seizure and justice; because such goods are the king's property, whether they are lodged within the precincts of a church or without it. 15. All actions and pleas of debt, though never so solemn in the circumstances of the contract, shall be tried in the king's court. 16. Sons of copyholders are not to be ordained without the consent of the lord of the manor where they were born.

Clarinines.—See FRANCISCANS.

Clarisses, an order of nuns founded by St. Clara in the year 1212, according to the rule of St. Francis. They are forbidden to have any possessions, and silence for the greater part of each day is enjoined upon them, and their habit consists of three tunics and a mantle. The pious reputation of St. Clara soon led to the establishment of several convents, her followers becoming so numerous. After her death they rapidly increased in Italy, Spain, and France; and at the present day the Clarisses form one of the most flourishing orders in Europe. St. Clara was of the town Assisi in Italy.

Classis (*κλῆσις*, a meeting called together), the name given in some parts of the Continent, as in Holland and Switzerland, to a presbytery. The Presbyterians also in the north-east of England were said to belong to the Northumberland class. Hence, too, some writers on church government speak of a congregational presbytery or a session, and of a classical presbytery, properly so called. The Puritan churches in New England were originally founded on the plan of congregational presbytery—a plan advocated by Dr. Owen, classical presbytery being condemned by him.—See PRESBYTERY, INDEPENDENCY.

Class Meetings.—Every one of the Methodist societies (*i. e.*, churches or congregations) consists of a number of smaller bodies denominated "classes." These classes meet at convenient places and hours, generally weekly, under the

guidance of a "leader," for the purpose of mutually aiding each other in their religious progress, by narrating their "experience" of God's goodness to them during the previous week. At these meetings each one speaks aloud the thoughts and feelings of the heart, and receives from the leader such encouragement, advice, exhortation, warning, or reproof, as the nature of his or her particular case requires. It is evident that to answer satisfactorily, and with good effect, the doubts, temptations, perplexities, shortcomings and errors which form the sum of the "experience" of any single class, it is necessary that the leader should be a man of consummate skill—a casuist in his way—and a man thoroughly acquainted with the promises, doctrines, and precepts of the New Testament. He should indeed be a man of piety, wisdom, prudence, fidelity, purity, and possessing true natural goodness of heart. As leaders cannot be dispensed with in the working of the Methodist societies, and as it is not possible always, especially in new localities, to obtain competent men for this office, the task of meeting several classes during the week not unfrequently falls upon the preacher,—thus adding materially to the responsible duties of his "station." The origin of these meetings is thus given by the eminent man whose name the society bears: "In the latter end of the year 1739 eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together; which from thenceforward they did every week, namely, on Thursday, in the evening. To them, and as many more as desired to join with them, I gave those advices from time to time which I judged most needful for them; and we always concluded our meetings with prayer suited to their several necessities. This was the rise of the united society, first in London, and then in other places. Such a society is no other than a company of men having the form and seeking the power of godliness—united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." Mr. Wesley adds—"Each society is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in every class, one of whom is styled the leader. There is only one condition previously required of those who desire admission into these societies, namely, a desire to flee from the wrath to come, to be saved from their sins." "It was by this means," says Dr. Adam Clarke, "that we have been enabled to establish permanent and holy churches over the

world. Mr. Wesley saw the necessity of this from the beginning. Mr. Whitefield, when he separated from Mr. Wesley, did not follow it. What was the consequence? The fruit of Mr. Whitefield's labour died with himself: Mr. Wesley's fruit remains, grows, increases, and multiplies exceedingly." In support of the above observation the following anecdote is recorded:—Mr. Whitefield having met, after a considerable interval, a Wesleyan named Mr. John Pool, with whom he had been acquainted, accosted him thus: "Well, John, art thou still a Wesleyan?" Pool: "Yes, sir; and I thank God that I have the privilege of being in connection with him, and one of his preachers." Whitefield: "John, thou art in thy right place. My brother Wesley acted wisely. The souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labour. This I neglected, and my people are a rope of sand" (see *Wesley's Life, Centenary of Wesleyan Methodism*). The Baptist missionaries in Jamaica, Antigua, and other of the West India Islands, have been compelled to adopt this plan, owing to the very large numbers of half-instructed professors (blacks) which their congregations necessarily included; and the utter impossibility of the missionaries being able to meet the religious requirements of all who wait upon their ministry.—See LEADER.

Clementines.—1. A collection of nineteen homilies of a Judaizing tendency, falsely attributed to Clement of Rome. They were probably written late in the second century; and, as Neander thinks, by one of the Ebionites; or, as Gieseler has conjectured, by a philosophically educated Christian of Rome, who, in the course of his researches, discovered among the Elcesaites the speculative creed which is embodied in these homilies (*Hist.*, § 58). He supposes the *Recognitions* to be the work of an Alexandrian. 2. *The Constitutions of Pope Clement V.*, published by his successor, John XXII., in 1317.—See DECRETALS.

Clerestory (*clear story*), that part of a church which is built on the naves of the arches, and rises clear over the roofs of the aisles.

Clergy, a name comprehending the entire body of teachers in the Christian Church. The apostles and their immediate successors were exposed to frequent danger and death in discharge of their duties. Temporal honour was not for them; but, foremost in faith, they were usually first in martyrdom. The people to whom they laboured esteemed them highly in love for their works' sake, and gladly and honourably maintained them. In fact, the marked distinction between clergy and laity did not appear till the second century. The following is the testimony of the fathers:—Justin Martyr says: "While the prophets of the old covenant received only special gifts and powers from the Divine Spirit, Christ, on the contrary, possessed the whole ful-

ness of this Divine Spirit, and he imparts to believers spiritual gifts of his fulness, as to the prophets of the old covenant. Christians, after they have been enlightened, receive, one the spirit of knowledge, another the spirit of counsel (Christian practical wisdom), another the spirit of power, another the spirit of healing, another the spirit of prophecy, another the spirit of teaching, another the spirit of fear of God." "We are, through Jesus Christ, devoted as one man to God the Creator of the universe; through the name of his first-begotten Son we put off our defiled garments, that is, our sins; and being influenced by the word of his calling, we are the true high-priestly race of God, as God himself testifies, saying, that in every place among the Gentiles pure and acceptable sacrifices shall be offered to him (Mal. i. 11). God receives no sacrifices from any one, excepting through his priests. . . .

Prayers and thankgivings presented by the worthy are the only perfect sacrifices and acceptable to God." "All righteous persons have the dignity of priests," says Irenæus; and in another passage, "The Jews devoted their tithes to God, but Christians, who have attained freedom, devote their all joyfully and freely to the Lord's service." "Prayer," says Tertullian, "is the spiritual sacrifice which takes the place of the sacrifices under the old covenant. The Gospel teaches us what God requires: 'The time cometh when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.' God is a spirit, and hence he requires such worshippers. We are the true worshippers and the true priests, who pray in the spirit, and offer to God in the spirit the prayers that are due and acceptable to him. These, devoted by the whole heart, fed by faith, tended by truth, complete in innocence, pure by chastity, crowned by love, we ought to bring up to the altar of God, with the train of good works, amid psalms and hymns, to obtain all things for us from God." To the same tenor also is the beautiful passage of Origen, in which he vindicates Christians from the reproach cast on them by the heathen, that, unlike the professors of other religions, they had no temples, images, or altars. "He (Celsus) does not perceive," says Origen, "that among us the souls of the righteous are the altars on which are offered, in a true and spiritual manner, sacrifices well-pleasing to God, namely, prayers from a pure conscience. The images and the offerings, as they are not the work of men's hands, but are formed by the Word of God, are the virtues by which we form ourselves according to the model of the first-born of the whole creation, in whom is the original type of all righteousness and wisdom. The most glorious image, far exalted above the whole creation, is indeed in our Saviour, who could say of himself (John xiv. 10), 'The Father is in me;' but also in every one of those who according to their ability imitate him, is the

image of Him who created him (Col. ii.), an image formed by looking up to God with a pure heart. And generally, all Christians seek to set up such altars and images in their hearts, not those devoid of life and feeling, into which they introduce their false gods, but such as receive the Spirit of God into themselves, which connects itself with what is related to it. This is shown in Holy Writ, when God promises to the righteous (Lev. xxvi. 12), 'I will walk among you, and will be your God, and ye shall be my people;' and the Saviour (John xiv. 23), 'If a man love me, he will keep my words; and we will come unto him and make our abode with him.'" Tertullian says: "All Christians are now in the position of those who were priests under the Old Testament dispensation; the particular Jewish priesthood was a prophetic type of the universal Christian priesthood. We are priests, being called for that purpose by Christ. The highest priest, the great priest of the heavenly Father, Christ, since he has clothed us with himself ('for as many of you as are baptized have put on Christ,' Gal. iii. 27), 'has made us kings and priests to God and his Father' (Rev. i. 6)." And in another passage he combats the idea of a priestly caste in Christianity. "We are under a delusion, if we believe that what is not permitted to the priests is permitted to the laity. Are not we laics also priests? (Rev. i. 6)." He regards the distinction between clergy and laity not as existing originally, but as something introduced by the Church for the sake of order. This distinction, he thinks, should be regarded by the laity for that reason. "But where there are no clergy," he says, "thou mayest also baptize, administer the Lord's Supper, and art thyself a priest. Where there are three (Matt. xviii. 20), there is a church, although they may be all laics. Every man lives by his faith, and there is no respect of persons with God; for before God not those who hear the law are justified, but those who do the law. We ought all of us so to regulate our lives according to God's will that we may be everywhere fitted to administer his sacraments. One God, one faith, one law of life." "How can the priests," he asks, "be chosen from the laity, if the laity do not previously live so as to be fitted for the priesthood?" But in course of time the clergy stood out as an order more prominently; and, after the era of Constantine, who strangely styled himself a bishop, they were recognized by the state as possessed of certain immunities and prerogatives. Talent, zeal, piety, force of character, eloquence, learning, or great devotedness, always gave a Christian teacher a high place, though he had no external rank; Origen was but a deacon and Jerome only a presbyter. The character of the clergy was expected to be in harmony with their office. Hospitality, kindness to the poor, holy and gracious conversation, contempt for the things of the world, should mark them, along with sedulous

study of the Scriptures, and a passionate desire to be instrumental in saving souls. "Some," says an ancient father, Gregory of Nazianzen, "do, with unwashed hands and profane minds, press to handle the holy mysteries, and affect to be at the altar before they are fit to be initiated to any sacred service: they look upon the holy order and function, not as designed for an example of virtue, but only as a way of supporting themselves; not as a trust, of which they are to give an account, but a state of absolute authority and exemption. And these men's examples corrupt the people's morals faster than any cloth can imbibe a colour, or a plague infect the air, since men are more disposed to receive the tincture of vice than virtue from the example of their rulers." In opposition to this, he declares it to be incumbent upon all spiritual physicians, "that they should draw the picture of all manner of virtues in their own lives, and set themselves as examples to the people; that it might not be proverbially said of them, that they set about curing others, while they themselves are full of sores and ulcers." "A minister's office places him in the same rank and order with angels themselves; he celebrates God with archangels, transmits the church's sacrifice to the altar in heaven, and performs the priest's office with Christ himself; he reforms the work of God's hands, and presents the image to his maker; his workmanship is for the world above; and therefore he should be exalted to a divine and heavenly nature, whose business is to be as a god himself, and make others gods also." (Greg. Naz. *Orat.*, i.; *Apolog. de Fuga*); Neander's *Memorials*, &c.

By laws made by Constantine, and confirmed by Valentinian IV., Gratian, and Theodosius the Great, the clergy were exempted,—1. From all civil and municipal offices, that they might give themselves to their religious duties. 2. From contributions to public works, such as highways and bridges, or the furnishing of post-horses to public officers. 3. From a variety of taxes and imposts, such as the *census capitum*, or poll-tax for militia; the *aurum tironicum*, or money paid for military exemption; the *equus canonicus*, or money paid in lieu of horses for the army; from the *chrysargyrum*, or duty paid in silver and gold (as the name implies) on articles of trade, and levied every five years; from the *metatum*, or the burden of entertaining the emperor and his court, or judges, or soldiers, when they travelled; and from *collationes superindictæ et extraordinariæ*, or occasional extra assessments laid on the empire for special purposes, or at critical periods. 4. From military service, though this is not stated in so many words. 5. From appearance in civil courts. A bishop could not be forced to give public testimony; but it might be taken in private, though the bishop was not obliged to take formal oath, but only had the gospels before him. Scourging and torture, which might be applied to other witnesses, could not be inflicted on the clergy.

Nor could the civil courts take cognizance of purely ecclesiastical causes (Theodos. *Cod.*, lib. xvi., tit. 2, leg. 23.; Justinian, *Novel 83*), though they could interfere in criminal matters, and in cases between a clergyman and a layman; for the layman was not bound to obey an ecclesiastical tribunal. Bishops were often arbiters in disputes, but only when both parties agreed to lay the matter before them, and then the episcopal sentence could be put in force by the civil power. In cases of life and death clerical intervention was strictly prohibited.

No special clerical dress can be traced beyond the sixth century. Up till that period the clergy appear to have worn the usual dress of civilians. But ecclesiastical vestments, properly so called, may have been worn from an earlier time. Gregory Nazianzen speaks of the white robes of ministers, and Jerome says that one dress was worn in society and another when officiating in the church. Somewhere about the sixth century pieces of the Jewish sacerdotal dress were appropriated by the clergy, with portions also of the old Greek and Roman habit. The prevailing colour was white, while black was common in private life. No special colour seems to have been prescribed till the twelfth century. The tonsure was introduced in the sixth century, and wigs were worn for a long period in the Western Church—were common, indeed, in Scotland, up till near the end of last century.

The clergy were placed under strict discipline. The crimes leading to punishment were simony, heresy, apostacy, neglect of duty, immorality, and violation of clerical etiquette. Punishments were various:—1. *Corporeal castigation*, which Augustine speaks of as not unfrequent, the delinquent being first deprived of his clerical rank, and then scourged as a layman. *Deconica*, or prisons, were attached to many churches. 2. *Degradation*—that is, the offender was put down to a lower rank or grade of office, and that to all appearance permanently. A bishop might be removed to a smaller see, presbyters were degraded to deacons, and deacons to sub-deacons, &c. 3. *Suspension*—either a *beneficio*, from his income, or *ab officio*, from his office, this latter continuing for a certain season, and the offender being in this interval still regarded as a member of the clerical body. 4. *Deprivation*—either forbidden from the Lord's Supper altogether, and treated as a stranger (*communio peregrina*), or allowed to communicate only with the laity (*communio laica*). 5. *Excommunication*—the final cutting off of the offender from clerical office, and the denial of all hope of restoration to it, even though he should be restored to the fellowship of the church. We subjoin a few of the more characteristic of the ancient canons concerning the clergy, as showing the spirit of the age, and revealing some of its tendencies and usages:—

Thus in the Apostolical Canons—"5. Let not a

bishop, presbyter, or deacon, turn away his wife, under pretence of religion; if he do, let him be suspended from the communion (*ἀφορίζεσθω*), and deposed (*καθαρίσεισθω*), if he persist. 6. Let not a bishop, presbyter, or deacon, undertake any secular employ, upon pain of deposition. 17. He who after his being baptized has been involved in two marriages, or has kept a concubine, cannot be a bishop, or a presbyter, or a deacon, or at all belong to the sacerdotal catalogue. 18. He that marries a widow, or one that is divorced, or a harlot, or a servant, or an actress, cannot be a bishop, or a presbyter, or a deacon, or at all belong to the sacerdotal catalogue. 19. He that marries two sisters, or his niece, cannot be a clergyman. 20. Let the clergyman who gives security for any one be deposed. 26. Of those who enter bachelors into the clergy, we order that readers and singers only do marry afterwards, if they so please. 29. If any bishop, presbyter, or deacon, obtained his dignity by money, let him, and he who ordained him, be deposed, and wholly cut off from communion, as Simon Magus was by Peter. 42. Let the bishop, presbyter, or deacon, who spends his time in dice and drinking, either desist, or be deposed; 43. The sub-deacon, reader, singer, or layman, be suspended from communion. 44. Let the bishop, presbyter, or deacon, who demands usury of those to whom he lends, desist, or be deposed. 51. If any bishop, presbyter, deacon, or any of the sacerdotal catalogue, do abstain from marriage, and flesh, and wine, not for mortification, but out of abhorrence, as having forgotten that all things are very good, and that God made man male and female, and blasphemously reproaching the workmanship of God, let him amend, or else be deposed, and cast out of the church; and so also shall a layman. 54. If a clergyman be taken eating in a victualling-house, except in a journey, out of necessity, let him be suspended from communion. 70. If any bishop, or other clergyman, fast or feast with the Jews, or accept any doles or presents of unleavened bread, or the like, from their feasts, let him be deposed; and if a layman, suspended from communion."

In the Canons of Nice—"20. Because there are some who kneel on the Lord's Day, and even in the days of Pentecost, that all things may be uniformly performed in every parish, it seems good to the holy synod that prayers be offered to God standing."

In the Canons of Neocæsarea—"1. If a presbyter marry, let him be removed from his order: if he commit fornication or adultery, let him be ejected, and brought under penance. 7. Let not a presbyter be present at a feast made on occasion of a second marriage: for, since he who marries a second time ought to do penance, what a presbyter is he who consents to such a marriage, by being entertained at the feast!"

In the Canons of Laodicea—"54. That they of

the priesthood and clergy ought not to gaze on fine shows at weddings or other feasts; but before the masquerades enter, to rise up and retreat. 55. That they of the priesthood and clergy, or even laity, ought not to club together for great eating and drinking bouts."

In the Canons of Chalcedon—"14. Because in some provinces it is allowed to readers and singers to marry, the holy synod has decreed that it is not lawful for any of them to take heterodox wives; and that they who have had children by such wives, bring them over to the communion of the church, if they have before this been baptized by heretics; if they have not been baptized, that they do not permit them to be baptized by heretics hereafter; nor marry them to heretic, Jew, or Gentile, unless the heretic person who is to be married to the orthodox promise to come over to the Catholic Church. If any one transgress this decree of the holy synod, let him be laid under canonical censures."

The duties of the various ranks of the clergy were strictly defined, and firm laws laid down for their guidance. They were not allowed to leave their station without permission, but were to reside in their cure, deserters being condemned by a law of Justinian to forfeit their estates; but they could resign in certain circumstances, and a retiring or canonical pension was sometimes granted. They could not remove from one diocese to another without letters dimissory, nor could they possess pluralities, or hold office in two dioceses. It was forbidden them to engage in secular employments, or attend fairs and markets, nor could they become pleaders in courts of law. They were expected to lead a studious life, their principal book being the Scriptures, while heathen and heretical treatises were only allowed them as occasion served. Bishops could not be "tutors and governors," but the inferior clergy might, under certain limitations. After the example of Paul, some of the lower clergy might support themselves, or fill up their leisure by some secular occupation. Severe laws were passed against what are called wandering clergy—*vacantivi*, who appear to have been often fugitives from discipline, without character or certificate. If a clergyman died without heirs, his estates fell to the church, so the council of Agde in 500 ruled. By a law of Theodosius and Valentinian III., the goods of any of the clergy dying intestate went in the same way. For the maintenance of the clergy, see REVENUES; see also ELECTION, ORDINATION.

In England, the term *clerus* or clergy comprehends all persons in holy orders, and in ecclesiastical offices; archbishops, bishops, deans and chapters, archdeacons, rural deans, parsons (who are either rectors or vicars), and curates; to which may be added, parish clerks, who used frequently to be, and even some few now are in holy orders. The clergy were formerly divided into regular and secular. Regular were those that lived under

certain rules, belonging to some religious order—such as abbots, priors, monks. The secular were those, who, on the contrary, did not live under such rules—as bishops, deans, and parsons. The privileges which the clergy enjoyed under our ancient municipal laws were numerous; but being much abused by the popish clergy, they were greatly curtailed at the Reformation. Those which now remain are personal, such as clergymen not being compelled to serve on juries, or to appear at the sheriff's, or consequently at the court-leet, or view of frankpledge. Clergymen are exempt also from temporal offices, in regard to their continual attendance on their sacred functions. Whilst attending divine service they are privileged from arrest in civil suit, stat. 50 Edward III., ch. v., and 1 Richard II., ch. xv. It has been adjudged that this extends to the going to, continuing at, and returning from celebrating divine service. The ecclesiastical goods of a clergyman cannot be levied by the sheriff; but on his making his return to the writ of *fiery facias*, that the party is a clergyman *beneficed*, having no lay-fee, then the subsequent process must be directed to the bishop of the diocese, who, by virtue thereof, sequesters the same. So in an action against a person in holy orders, wherein a *capias* lies to take his person, on the sheriff's making the same return, further process must issue to the bishop, to compel him to appear: it is otherwise, however, unless the clergyman is *beneficed*. In cases of felony, benefit of clergy is extended to them without being branded, and they are entitled to it more than once. Clergymen labour also under certain disabilities, such as not being capable of sitting as members in the House of Commons. This, however, though a received opinion, was not restricted by law till so late as the 41 George III., chap. lxxiii., which was passed in consequence of John Horne Tooke, then in deacon's orders, being returned, and sitting in parliament for Old Sarum. It was then enacted, that no priest, nor deacon, nor minister of the Scotch Church, shall be capable of serving in parliament; that their election shall be void, and themselves liable to a penalty of £500 a-day, in the event of their either sitting or voting. It would seem, therefore, as in the case of the Bishop of Exeter against Shore, that no one can denude himself of holy orders. Various acts of parliament have also, from the time of Henry VIII., been passed to prevent clergymen from engaging in trade, holding farms, keeping tan or brew houses, all of which are stated, explained, and consolidated by the 57 George III., ch. xcix.

Clergy, Benefit of, an ancient privilege of the Church, whereby the persons of clergymen were exempted from criminal process before the secular judges in particular cases; and consecrated places were exempted from criminal arrests, whence proceeded sanctuaries. This originally sprang from the regard which Christian princes paid to the Church in its infant state; but as the

clergy increased in power, that which was granted as a favour was afterwards claimed as an inherent right, *jure divino*; and the clergy endeavoured to extend the exemption not only to almost all crimes, but also to laymen. In England this privilege, though allowed in some capital cases, was not universally admitted. The method of granting it was settled in the reign of Henry VI., which required that the prisoner should be first arraigned, and then either claim his benefit of clergy, by way of declinatory plea, or after conviction in arrest of judgment; this latter way is most usually practised. This privilege was originally confined to those who had the *habitus et tonsuram clericalem*, but in time every one was accounted a clerk who could read; so that after the dissemination of learning by the invention of printing, it was found that as many laymen as divines were admitted to this privilege, and therefore the stat. 4 Henry VII., ch. xiii., distinguishes between lay scholars and clerks in holy orders, and directs that the former should not claim his privilege more than once; and in order to their being afterwards known, they should be marked with a letter, according to their offence, on the brawn of the left thumb. This distinction was abolished for a time by 28 Henry VIII., ch. i., and 32 Henry VIII., ch. iii., but was held to have been virtually restored by 1 Edward VI., ch. xii.; in consequence of which statute, peers of the realm, lords of parliament, having place and voice in parliament, were entitled to the benefit of their peerage, equivalent to that of clergy, for the first offence, though they could not read, and for all offences then clergyable to commoners; and also for the crimes of house-breaking, highway robbery, horse-stealing, and robbing churches. After this burning, the laity, and before it, the real clergy were discharged from the sentence of the law in the king's court, and delivered over to the ordinary for canonical purgation. This purgation having given rise to various abuses and prostitution of oaths, was abolished at the Reformation; and accordingly by the stat. 18 Elizabeth, ch. vii., it was enacted that every person having benefit of clergy should not be delivered over to the ordinary, but after burning in the hand, should be delivered out of prison, unless the judge thought it expedient to detain him there for a limited period. Further alterations were made in the law respecting this privilege by 21 James I., ch. vi., which enacted that women convicted of larcenies under the value of ten shillings, should not suffer death; but as in a like case a man had his clergy, so they should be burned in the hand, or otherwise punished as the judge should think fit. This was again altered by the 3 and 4 William and Mary, ch. ix., which gave the benefit of clergy to women in all cases where men were entitled to it. By the 10 and 11 William III., ch. xxiii., burning in the left cheek near the nose was substituted for burning in the hand. By

the 5 Anne, ch. vi., this more cruel mode of punishment was repealed, and burning in the hand was again introduced; and the test of reading as a clerk was also abolished, the benefit of clergy being extended to such cases of felony as were allowed it, without the party being required to read. The 4 George I., ch. xi., and 6 George I., xxiii., allowed the court to substitute transportation for burning in the hand, which has been the mode of punishment subsequently adopted for clergyable offences.

It will be collected from the above statement, that the parties entitled to this privilege are clerks in holy orders, without branding, or any of the punishments subsequently introduced in its place; lords of parliament, peers and peeresses for the first offence; commoners not in orders, whether male or female, for clergyable felonies, upon being burnt in the hand, whipped, fined, imprisoned, or transported. It is a privilege peculiar to the clergy that sentence of death cannot be passed upon them, for any number of clergyable offences committed by them. A layman, however, even if he is a peer, may be ousted of clergy, and will be subject to the judgment of death upon a second conviction of a clergyable offence. Although by benefit of clergy a party saves his life justly forfeited, still the consequences are such that they affect his present interest and future credit; as, having been once a felon, though cleared from that guilt by benefit of clergy, which acts as a species of statute-pardon, still, by his conviction, his goods become forfeited to the king, nor shall they be restored to the offender; that after conviction, and until he receives judgment or pardon by the king, he is a felon, and subject to all the disabilities attaching to a felon; that after punishment or pardon, he is discharged of all felonies before committed, which are clergyable, but not those to which the benefit does not extend: this by stat. 8 Elizabeth, ch. iv., and 18 Elizabeth, ch. vii.; and that after suffering the punishment adjudged, or being pardoned, he is restored to all capacities, and credits, and possession of his lands, as if he had never been convicted. (Black. Comm., vol. iv., p. 374.)

Clergy, with various epithets. *Black*, a common name of the regular clergy of the Greek Church in Russia, out of which the higher clerical dignitaries are chosen. *Regular*, those belonging to the monastic orders. *Secular*, those who do the work of parish priests, and belong to no special order. *White*, the secular clergy of the Russian Greek Church, consisting of priests, deacons, readers, and sacristans. They are called *priorities* (*πρωτοεργεις*). — See ACEPHALI.

Clerk (*clericus*, any person who could read). Now the term clergy has supplanted it. *Parish clerk* is one who reads the responses in Episcopalian churches, and assists generally in the service. Prior to the Reformation such clerks

belonged to the order of clergy. The parish clerk, by canon 91, is chosen by the minister, and is formally licensed. By a recent statute, Vict. 788, cap. 59, persons in holy orders may hold the office. *Clerks apostolical*—see JESUITES. *Clerks of St. Paul*—see BARNABITES. *Clerks Theatine*—see THEATINE. *Clerks of St. Majoli*—a religious order of the sixteenth century in Italy, founded by Jerome Æmilianus, and approved by Paul IV. They gave themselves to the religious instruction of the young and the ignorant. *Clerks regular*—a name given to various zealous and reforming bodies or orders which sprung up in the Church of Rome during the panic caused by the Reformation. *Clerks minor*—see FRANCISCANS.

Clermont Manuscript (*Codex Claromontanus*), usually marked D., is a copy of the epistles of Paul written on quarto vellum, in uncial characters, and having Greek and Latin in parallel columns. It has no marks of interpolation, but is written stichometrically, with twenty-one lines on each page. Accents and spirits have been added by correctors. It is supposed to have been written in the sixth century, but the place cannot well be ascertained. It is now in the Royal Library at Paris, No. 107. Beza says that it belonged to the monastery of Clermont hence its name. It was used by him first and it has been published by Tischendorf (Leipzig, 1852), with a very useful preface and appendix.

Clinics (*clinici*), persons baptized in sickness, or under some urgent necessity, and who were therefore held to be disqualified for ordination to the Christian ministry.

Cloister.—The cloisters appear in the primitive churches to have been porticoes, or *σκολι* running round the *αἶθριον* (Euseb., x., 12), or *ἀυλή* (Paulus Silent., *Par.* i., 174), the court which stood between the great outer porch (*πρόπυλον μέγα, πρώτην ἰσόδος*) and the body of the church. These cloisters were raised on columns, and therefore the court was sometimes called *τετραστάυλον*, and *quadriporticus*. In these stood the first class of penitents, who were not allowed to proceed farther, in order to beg the prayers of the faithful as they entered the church (Bingham, *Or. Ecc.*, viii., 3, 5). They were used also as burial-places (*Id.*, 8).

Clinic Monks, an order of monks founded in the year 910 in the town of Clugni (or Cluni), on the river Garonne, in France. They follow the rule of St. Benedict in its most rigid characteristics, and at one time were celebrated throughout Europe for their uncommon sanctity. They sing two masses daily, observe silence, and recite psalms while at work. They sustain the character of being very charitable. So cautious are they in the manufacture of their eucharistic bread, lest "accidents" should defile it, they select the wheat, grain by grain, then wash it well, and also the grindstones by which it

is to be ground: the stones are, moreover, covered with curtains during the time they are engaged in the service of the monks. The far-famed piety of these religionists, male and female, originated in most of the countries of Europe a very general desire that the order should be extended to them; accordingly we find both the fraternity and sisterhood of Cluniacs spreading with great rapidity, not only throughout France, but in Spain, Italy, Germany, and England. The number of Cluniac monasteries in England was thirty-eight.

Coadjutor, in the Romish Church, is a bishop joined to another to assist him in his episcopal functions, and in some instances to succeed him. The well-known Cardinal de Retz was coadjutor to his uncle, the Archbishop of Paris. The right of appointment is in the pope.

Cœnæ (*cœnulae*, feasts of love).—See AGAPÆ.

Cœna pura.—See GOOD FRIDAY.

Cœnobites, brethren of the common life, possessing property in common, and subjecting themselves to a common rule of life. As a generic name, it applies to the inmates of all monastic institutions, each of which was named *Cœnobiium*.—See for the contrast ANCHORETS.

Colarbasians, an extreme sect of the Valentinians in the second century.—See VALENTINIANS.

Collatives, an order of Italian monks, placed under a rule far freer than is usually allowed to monasteries.

Collation, in canon law, conferring a benefice by a bishop, such benefice being part of his own patronage; this he does *jure pleno*. Collation differs from presentation and institution: presentation is the act of a patron of a benefice offering a clerk to the bishop for institution; collation is the act of the bishop himself. Institution is performed by the bishop after presentation by the patron; collation on the bishop's own motion. Collation is giving the church to the clerk; presentation is offering the clerk to the church. Collation supplies the place both of presentation and institution, and amounts to the same as institution, where the bishop is both patron and ordinary.

Collect, a short form of prayer adapted to a special occasion, circumstance, day, condition, &c. Collects are so called either because they are repeated when the people are *collected* together; or because the minister, in the name of the congregation, offers up their prayers, *collected* into short petitions; or because they are *collections* and compilations from the Scriptures. The following tables of the collects for Sundays, and other holidays, used in the English Liturgy, was partly formed by Bishop Cosins, and was published by Dr. Comber:—

I.

COLLECTS RETAINED FROM ANCIENT LITURGIES AT THE REFORMATION.

COLLECTS FOR

WHENCE TAKEN.

4 Sunday in Advent.	In some old offices for the first Sunday in Advent.
St. John's Day.	St. Greg. Sacr. and Gothic Liturgy.
The Epiphany.	St. Greg. Sacr.
1, 2, and 3 Sunday after Epiphany.	The same, and St. Ambros. Liturgy.
5 Epiphany.	St. Greg. Sacr.
Septuagesima.	The same.
Sexagesima.	The same.
2, 3, 4, 5 Sunday in Lent.	The same.
6 Sunday in Lent.	The same; but in St. Ambros. Liturgy for Good Friday.
Good Friday, the three Collects.	They are in all offices with little variation; but are left out of the Breviaries of Pius V. and Clement VIII.
Easter Day.	St. Greg. Sacr. and a Collect almost the same in the Gallic Liturgy.
3 Sunday after Easter.	St. Greg. Sacr., St. Ambros. Liturgy.
5 Sunday after Easter.	St. Greg. Sacr.
Ascension day.	The same.
Whit-Sunday.	The same.
1 Sunday after Trinity.	The same. This in some old offices is called the second after Pentecost; in others, the first after the Octaves of Pentecost.
The 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 20,	Are all in St. Greg. Sacr.
21, 22, 23, 24, and 25 after Trinity.	The same.
The Purification.	The same.
St. Michael's Day.	The same.

II.

COLLECTS TAKEN FROM ANCIENT MODELS, BUT CONSIDERABLY ALTERED AND IMPROVED BY OUR REFORMERS AND THE REVIEWERS OF THE LITURGY.

COLLECTS FOR

TIME OF IMPROVEMENT.

HOW IT STOOD BEFORE.

St. Stephen's Day.	Beginning added 1662.	Grant us, O Lord, to learn to love our enemies, &c
4 Sunday after Epiphany.	End Improved 1662.	Grant to us the health of body and soul, that all those things which we suffer for sin, &c.
4 Sunday after Easter.	Improved 1662.	Who maketh the minds of all faithful people to be of one will, &c.
Sunday after Ascension.	A little varied 1549.	This had been of old the Collect for Ascension Day, on which our venerable Bede repeated it as he was dying.

II.—*continued.*

COLLECTS FOR	TIME OF IMPROVEMENT.	HOW IT STOOD BEFORE.
2 Sunday after Trinity.	The order inverted 1662.	Lord, make us to have a perpetual fear and love of thy holy name; for thou never failest, &c.
8 Sunday after Trinity.	Beginning improved 1662.	Whose providence is never deceived, &c.
11 Sunday after Trinity.	Improved 1662.	That we, running to thy promises, may be made partakers of thy heavenly treasure, &c.
18 Sunday after Trinity.	Improved 1662.	To avoid the infections of the devil, &c.
19 Sunday after Trinity.	Improved 1662.	That the workings of thy mercy may in all things, &c.
St. Paul's Day.	Improved 1549 and 1662.	In the Breviaries (Missals) a new prayer was added, mentioning St. Paul's intercession; in the year 1549 the old prayer alone out of Greg. Sacr. was restored, which had our walking after his example only, which was a little varied in the year 1662.
The Annunciation.	Improved 1549.	The Breviaries had put in a new prayer about the B. Virgin's intercession, which was cast out in 1549, and the form being in St. Greg. Sacr. restored.
St. Philip and St. James.	Improved 1662.	As thou hast taught St. Philip and the other apostles, &c.
St. Bartholomew.	Improved 1662.	To preach that which he taught, &c., was altered, because there is no writing of his extant.
Trinity Sunday.		This Collect is no older than the Sacramentary ascribed to Alcuinus. The old offices have another Collect for it, and call it the Octave of Pentecost.

III.

COLLECTS COMPOSED ANEW, AND SUBSTITUTED IN THE PLACE OF THOSE WHICH, CONTAINING EITHER FALSE OR SUPERSTITIOUS DOCTRINES, WERE ON THIS ACCOUNT REJECTED.

COLLECTS FOR	COMPOSED IN
1 Sunday in Advent.	First Book of Edward VI., 1549.
2 Sunday in Advent.	The same time.
3 Sunday in Advent.	1662.
Christmas Day.	1549.
Circumcision.	The same time.
6 Sunday after Epiphany.	1662. Before this time they repeated the Collect for the fifth Sunday.
Quinquagesima.	1549.
Ash Wednesday.	The same time.
1 Sunday in Lent.	The same time.
Easter Even.	1662. No Collect for it ever before then.
Easter Sunday.	The first sentence (1 Cor. v. 7) was added 1662.
1 Sunday after Easter.	1549. Then it was used on Easter Tuesday, and in 1662 was fixed for this Sunday.
2 Sunday after Easter.	1549.
St. Andrew's Day.	1552. Second Book of Edward VI.
St. Thomas's Day,	} All composed anew in 1549.
St. Matthias,	
St. Mark,	
St. Barnabas,	
St. John Baptist,	
St. Peter,	
St. James,	
St. Matthew,	
St. Luke,	
St. Simon and St. Jude,	
All Saints.	

The *Sacramentary* of St. Gregory was composed before the year 600, and most of the collects which he adopted were taken or altered from still older liturgies. The second collect, both in morning and evening service, is taken from St. Gregory's *Sacramentary*: the third from the Greek *Euchologion*.

Colleges of Piety.—See PIETISTS.

Collegiants, a sect formed of Arminians and Baptists, in Holland, about the beginning of the seventeenth century. They held colleges or gatherings twice a-week, at which every one might expound; and they are alleged to be Arian, if not Socinian in faith. They meet twice a-year at Rheinsberg for the communion, and have no special office-bearers.

Collyridians, (*κollyρίδες*, a little cake, which they offered), a party of female devotees, towards the end of the fourth century, who came from Thrace into Arabia, and paid to the blessed Virgin something like divine honours.

Collyva, the name of a cake baked of wheat and currants, and offered in certain funeral rites of the Greeks, apparently to the dead, who are supposed to descend during the service, and eat a portion of it.

Colobium (from *κολοβός*, short), a short tunic without sleeves, worn by the clergy in primitive times.—See DALMATIC.

Commandries, houses of the Knights Hospitallers.—See PRECEPTOR.

Commemoration of the Dead.—See BURIAL, DIPTYCHS.

Commendam, in canon law, the holding a benefice, which, being void, is *commended* to the trust and charge of some clerk, till it is again provided with a regular incumbent; thus, when a parson is preferred to a bishopric, there is avoidance by the promotion of any preferment he may have had; but if the king by dispensation gives him power to retain the benefice, notwithstanding his promotion, he is said to hold it *in commendam*. The king being the cause of avoidance, on promotion to dignities, and the presentations thereon belonging to him, it is no unusual thing where bishoprics are small, for the king to permit the party promoted to hold their benefices *in commendam*, for the better support of the dignity of a bishop; this permission must be given before consecration, as after it the benefice becomes void. A *commendam* founded on the statute 25 Henry VIII., ch. 31, is a dispensation from the supreme power to hold a benefice *contra jus positivum*. There are several sorts of *commendam*: such as a *commendam semestris*, which is for the benefit of the church, without regard to the commendatory, being only a provisional act of the ordinary for supplying the vacation of six months, in which time the patron is to present his clerk,—this is only a sequestration of the cure and profits, until such time as the clerk is presented; a *commendam retinere*, which is for the bishop to retain benefices on his preferment,—these are granted on the king's mandate to the archbishop, expressing his consent, which continues the incumbency, rendering institution unnecessary; a *commendam recipere* is to take a benefice *de novo* in the bishop's gift, or in the gift of some patron whose consent must be obtained. *Commendam*s are seldom granted, except to bishops: they may be either temporary or perpetual, according to the circumstances under which they are granted.

Commendations, a name given to the collects, as in them those who pray commend themselves and their services to God.

Commendatory Letters, letters or credentials granted by a bishop to a person about to travel into a foreign country, and without which they could not be admitted to the Eucharist, and had only what was called *communio peregrina*—that is, mere hospitality, without sacramental fellowship.

Commination.—The service used by the English Church "on the first day of Lent, and all other times, as the ordinary shall appoint," under the title of a commination, was introduced by the Reformers, in lieu of the ceremony of sprinkling ashes on the heads of the congregation on the first day of Lent, thence called Ash Wednesday. At first it was ordered for Ash Wednesday only; but on the review of the *Common Prayer Book*, the rubric on this point, in consequence of an observation made by Bucer, was altered to its present form. From Archbishop Grindal's *Visitation Articles*, 1576, we

learn that in those days this service was read four times in the year: on Ash Wednesday, on one of the three Sundays next before Easter, on one of the three Sundays next before Whitsuntide, and on one of the two Sundays next before Christmas. The ordinary now sometimes enjoins part of the office (from the fifty-first psalm to the end), to be read on days of solemn fasting; otherwise it is only used on Ash Wednesday.

Commissary, an officer of a bishop who has jurisdiction in remoter parts of a diocese, where obedience to the chancellor's invitation to the principal court would be attended with great inconvenience.

Common Lot, Brethren of the, an association formed in the fourteenth century, in the Netherlands, by Gerhard Groot of Deventer. After a retirement of three years in a Carthusian monastery, Groot became a deacon, and laboured earnestly and successfully in preaching in the vernacular. But his censures of the priesthood subjected him to discipline, and the Bishop of Utrecht withdrew his license. He then retired to Deventer, drew hosts of zealous and pious young men around him, and soon founded this Brotherhood of the Common Lot. Institutions of the same kind rapidly spread through the country. The work was also carried on after Groot's death by Florentius Radewins, and some canons regular were associated with the institute. The brethren dwelt in separate houses, plied their respective occupations, and had a community of goods. Their creed was evangelical to a great extent, and their lives were pure. Their influence in various forms paved the way for Luther, and he heartily acknowledged their services. Female societies were also formed on similar principles, each house or sisterhood having a superior called Martha. A full and interesting account will be found in Ullmann's *Reformers before the Reformation*, from whom we give the following extract:—"The usual arrangement of a brother-house was as follows:—About twenty of them lived together in a domicile, possessing a common fund, and taking their food at a common table. They were again divided into priests, clergy, and laymen. The number of priests was at first very small, because the first brethren, after the example of Gerhard, viewed the spiritual office in all its magnitude and responsibility. Subsequently, however, more of them received ordination as priests, and of these several accepted spiritual offices, and ceased cohabiting with the brethren, whereas others still continued as inmates of their houses. Usually there were four priests, or even more, in a house, and about twice as many so called *clerici*, with whom were classed the novices, and such laymen as were desirous of practising for a while the brethren's method of life. Reception into a fraternity, usually accorded only after repeated and urgent solicitation (for the brethren were above courting proselytes, like the mendicant monks),

was preceded by a year of probation, during which the novices were subjected to very rigorous treatment. Nor was it thought desirable during this interval for the probationer to return home, lest he might again become entangled with family affairs and worldly connections. The candidate, on his admission into the society, was expected to resign his patrimony for the common use. Among the sayings of Florentius we find the following:—'Woe to him, who, while living in a community, seeks his own things, or says that anything is his own!' Whoever passed the trial, and was still desirous of permanently joining the society, became a clerk. This state corresponded with that of an ordinary monk, excepting that no vow binding for life was exacted. Any clerk was at liberty to leave the society without incurring canonical penalties; though he required to settle accounts with the brethren, and leave behind him a certain sum of money. The freedom in respect of dress and mode of living was also greater than in monasteries. The customary dress was a gray cloak, coat, and breeches, without ornament. A cowl of the same colour covered the head, whence they were called *cucullati*: pupils had the hair shaved from their crowns. The life of the brethren in every house was very methodical. They had fixed hours for devotional exercises, writing, and manual labour. During meals some book was read, the brethren taking the duty in turn. On such occasions one of them was also appointed to censure the improprieties that might take place at table. In general, an equality like that between the members of a family prevailed in the societies, though, for the sake of order, it was requisite that there should be distinct offices. Over every house presided a rector, prior, or *praepositus*, elected from among the brethren, and assisted by a vice-rector. Special charges, in like manner, belonged to the procurator or *aeconomus*, to the *Scripturarius*, who chiefly attended to the business of copying books, to the librarian, to the *magister novitiorum*, the *infirmarius*, the *hospitarius*, and then to the several tradesmen. In this respect, however, there were a great many varieties, depending upon the magnitude and general arrangement of the particular houses." Some of these institutes became nurseries of mysticism; but to them we owe the devotion of Thomas à Kempis and the zeal and theological knowledge of Wessel.

Common Prayer.—See LITURGY.

Communicatio Idiomatum (*reciprocal communication of properties*), the name in Lutheran theology for expressing the relation of Christ's two natures, and supporting the theory of the omnipotence of his humanity. But the divine nature was not transmuted into the human, nor has the human been absorbed into the divine, yet occasionally actions or feelings are ascribed to the person of Christ which can be predicated only of one of his natures. For example, he died; but humanity only could die: he is declared to

be omniscient; but divinity alone knows all things. The personal union of the two natures, how they met, acted, and reacted, and under what form of consciousness they were preserved, is truly a mystery of mysteries.

Communion.—See EUCHARIST.

Communion is used with various epithets: *Free communion*, similar to what is called communion of saints. *Strict communion*, confined to the particular denomination which practises. *Full communion*, expressing the spiritual status of a person free from all scandal and censure. *Infant communion*, a custom in early times of giving the Eucharist to infants.—For *communio laica, peregrina*, see CLERGY.

Communion Elements, the common name for the bread and wine of the Eucharist. One hundred pounds Scots, or £8 6s. 8d. sterling, is the sum allowed by law to ministers of the Established Church, in name of communion elements, which they are ordained to provide. (*Dunlop's Parochial Law*, p. 289.)

Communion in both kinds.—See EUCHARIST.

Communion of Saints, or free or Catholic communion, that fellowship which all genuine believers have in one another in Christ, irrespective of minor differences of creed or ceremonial. The *Westminster Confession* says:—"All saints that are united to Jesus Christ, their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory. And being united to one another in love, they have communion in each others' gifts and graces; and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus. This communion which the saints have with Christ doth not make them in any-wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.

Communion Service.—See EUCHARIST.

—Fault has been often found with the communion service of the Scotch Episcopal Church, that it too nearly approximates to the doctrine of the mass. Thus the prayer is—"Wherefore, O Lord and heavenly Father, according to the institution of thy dearly-beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make: having in remem-

brance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us, and of thy almighty goodness, vouchsafe to bless and sanctify with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine, that *they may become the body and blood* of thy most dearly-beloved Son." Tractarians attach a meaning to the English service which many of their brethren repudiate, and the dispute has been before various ecclesiastical courts.—See EUCHARIST.

Communion of the Sick, a form which made no small noise in Scotland in days gone by, and was allowed by one of the five articles of Perth, which ran as follows:—"If any good Christian, visited with long sickness, and known to the pastor, by reason of his present infirmity, unable to resort to the kirke, for receiving of the holy communion, or being sick, shall declare to the pastor upon his conscience, that he thinkes his sickness to be deadly, and shall earnestly desire to receive the same in his house: The minister shall not deny to him so great a comfort, lawful warning being given to him upon the night before, and that there be three or foure of good religion and conversation, free of lawful impediments, present with the sick person to communicate with him, who must also provide a convenient place in his house; and all things necessary for the reverend administration thereof, according to the order prescribed in the kirke." It is still practised in Germany, and is authorized by the Church of England.

Communion Table.—See ALTAR, TABLE.

Commutation of Penance.—See PENANCE.

Compates-commatres, Latin terms in the Church for godfathers and godmothers.

Compassivity, a low Latin term, to denote the mental process by which a devotee, on beholding in a vision the suffering Saviour, so feels, and so sympathizes, that he acquires a spiritual conformity.

Competentes, a class of catechumens candidates for baptism. According to the *Apostolical Constitutions*, lit. viii., c. 7, 8, a special form of prayer was offered for them. "Those who are about to be dedicated to God through Christ shall here bow themselves, and receive the blessing of the bishop in the words which follow:—O thou, who by thy holy prophets hath said to those who are about to be dedicated to thee, 'Wash you, make you clean,' and who hast appointed a spiritual regeneration through Christ, look now, we beseech thee, upon these persons soon to be baptized; bless them, and sanctify them, and make them worthy to partake of thy spiritual gifts, the true adoption, thy spiritual mysteries, and to be received into the body of thy redeemed, through Christ our Saviour; through

whom be unto thee all glory, honour, and worship, in the Holy Spirit, for ever. Amen. Then shall the deacon say,—Depart, ye candidates for baptism."—*Const. Apost.*, lib. viii., c. 7, 8.

Compline or Completorium, the hour of prayer that formed the last service of the day.—See BREVIARY.

Comptensian Polyglot.—See BIBLE, p. 97.

Comprehension, the name of a scheme proposed more than once in England for the admission of dissenters into the church. Bridgman and Sir Matthew Hale attempted it, and failed. Tillotson and Stillingfleet tried in 1674, but the bishops would not yield. After the revolution Nottingham was friendly to such a scheme, and the Act of Toleration was the final result. It is also sometimes employed to denote the Act of 1692, by which many of the Episcopalian clergy were admitted into the Church of Scotland at the Revolution.

Conception, Feast of.—A festival is celebrated in the Romish Church on the 8th of December, in honour of the immaculate conception of the Virgin Mary, or, as she is styled, *Virgo Deipara sine labe concepta. Speculum sine macula*.—See CALENDAR, Dec. 8. On the precise time of its introduction, it is impossible to pronounce with certainty. St. Bernard in the twelfth century condemned the celebration of this festival, in opposition to the canons of Lyons (Bern., *Ep.*, 174); and it afterwards became a subject of vehement controversy between the Scotists and the Thomists. The Virgin is said to have exercised miraculous powers in behalf of Duns Scotus, who defended her claim. But the Dominicans continued to be as obdurate as ever in their denial. Sixtus IV., himself a Franciscan, allowed toleration on the point; and his *Constitutions* were referred to in the fifth session of the council of Trent, at which also it was resolved that the doctrine of the conception of all men in original sin was not intended to include the Virgin. The controversy was revived in the university of Paris towards the close of the sixteenth century. The Bishop of Paris supported Maldonat, a Jesuit, who denied the doctrine, and Gregory XIII. confirmed the sanction of the bishop. Afterwards, during the papacies of Paul V. and Gregory XV., such was the disension in Spain, that both Philip III. and his successor sent special embassies to Rome, in the vain hope that the contest might be terminated by a bull. The pontiff held the scales with no little nicety. He intimated that the opinion of the Franciscans had a high degree of probability, and forbade the Dominicans from opposing it; but at the same time he prohibited the Franciscans, in turn, from treating the Dominican position as erroneous. The dispute continued to run so high in Spain that in the military orders of St. James, of the Sword, of Calatrava, and of Alcantara, the

knights on their admission vowed to maintain the doctrine; and early in the beginning of the seventeenth century medals were struck with a legend on one side, *Alabado sia el Santissimo Sacramento*, and on the other a hieroglyphic of the conception, with the words *Concepta sine peccato originali*, encircled by the cord of the Franciscan order. In 1708 Clement XI. appointed a festival to be celebrated throughout the Romish Church in honour of the immaculate conception. Since that time the immaculate conception has been received as an opinion by most Romish theologians; but now, in the pontificate of Pius IX., it has been formally announced as an article of faith. The belief is held by the Greek Church also, which celebrates the feast under the title of the *Conception of St. Anne* (Σύλληψις). Those who wish to exhaust this subject may consult the more than forty folio volumes which Petrus de Alva et Astorga has published concerning it.

Conception of our Lady, Nuns of the Order of, a religious order founded in the year 1484 by Beatrix, sister of James, first Count of Poralegro, in Portugal. The order was confirmed by the pope (Innocent VIII.) in the year 1489; and in the following year Beatrix died, being sixty-six years of age. The circumstances which led to the establishment of this order are thus narrated:—The King of Castile married Elizabeth, daughter of Edward, King of Portugal. On removing from Portugal to the court of her husband she took Beatrix with her; but the king fell in love with Beatrix, because of her exquisite beauty. Elizabeth, growing jealous of Beatrix, had her locked in a room, where she was left three days without food. Here Beatrix supplicated the Virgin's aid, and in reply to her prayers the Virgin herself appeared, and promised her a speedy release. The promise was verified; but Beatrix concluded that it would be quite unsafe to remain any longer within the precincts of the court. Accordingly she quitted it privately, and withdrew to Toledo, where was a monastery of Dominican nuns, which she joined. For forty years she continued to practise the austerities of this order; at the end of which period the Virgin again appeared to her, and instructed her to found an order, to be dedicated to her own Immaculate Conception. Beatrix obeyed, by taking with her twelve young ladies, nuns of the monastery with which she was connected, and formed a community in the palace of Galliana, which had been granted her by the queen. After the death of Beatrix, Cardinal Ximenes gave the nuns of the Conception the rule of St. Clara, and placed them under the direction of the Franciscans, because of their zealous advocacy of the "Immaculate Conception." They wear a white gown and blue mantle, and a scapulary, to which there is attached a figure of the Virgin. Their devotional office is that of the Franciscans, to which

a lesser office for Sundays and holidays has been added, entitled "the Office of the Conception of the Holy Virgin."

Coucha or Couchula Bematis, another name for the apsis.—See ABATA, APSIS, BEMA.

Conclave, the private room in which the cardinals assemble for the purpose of electing a pope; also the assembly itself. The conclave for the election of a pope is opened on the eleventh day after the decease of the last pontiff. On that morning the cardinals assemble in St. Peter's, and after hearing the mass of *Spiritus Sancti*, and a sermon on the duties to be observed in the election, they proceed by pairs to the Vatican. "Here," says Heylyn, "are, amongst other buildings, five halls, two chapels, and a gallery seventy foot long: the gallery is appointed for conference, one chapel for the mass and for the election, the other, with the halls, are for the cardinals' lodgings. Every hall hath two rows of chambers, which are, purposely for the time, made of green or violet cloth. To each cardinal is allowed four servants to lie in his chamber. They, that are once within are compelled, unless they be sick, still to continue there; and such as are once out, are no more permitted to go in, lest by that means the cardinals should maintain intelligence with any foreign princes. To this conclave (for by this name the place of the election is called) is but one door, to which belongeth four locks, and as many keys: one key is in the keeping of the cardinals, one of the city bishops, one of the Roman nobility, and one of the master of the ceremonies. There is in this door a wicket or hatch, which is opened only at dinners and suppers, whereof the master of the ceremonies keepeth the key. At this hole the cardinals' servants receive their meat, every dish being first diligently searched, lest any letters should be conveyed in them. As for the lodgings, they have neither holes nor windows to give light, so that there they make day of wax candles. And lest the pope should be made by force, both the city and conclave are strongly guarded. When the cardinals are going to election, the privileges of the cardinals are recited, which every one sweareth to observe, in case he be chosen pope. Then the master of the ceremonies, ringing a bell, calleth them to mass: which ended, there is brought to every cardinal a chair, and therein a scroll of all the cardinals' names. Before the altar itself is set a table, covered with a purple cloth, whereupon is set a chalice and a silver bell, and about it six stools, on which sit two cardinal-bishops, two cardinal-priests, and two cardinal-deacons. Every cardinal writeth his voice in a piece of paper, goeth to the altar, prayeth God to guide him in the election, putteth his voice into the chalice, and departeth to his seat. The first bishop taketh out all the papers, and delivereth them to the first deacon, who unfoldeth each of them, readeth (without mentioning the name of the elector)

the name of the elected; and every cardinal, in his particular scroll, noteth how many voices every one hath. The account being made, the first priest having the like scroll, pronounceth who has the most voices: which done, the priest ringeth a silver bell, at which call the master of the ceremonies bringeth in a pan of coals, and burneth all the little papers, wherein the names of the elected were written. He that hath the most voices (so that his voices exceed the proportion of two parts of three) is acknowledged pope, and adored by the rest of the cardinals; but if they exceed not this number, they must begin all anew. If in the space of thirty days the election be not fully ended, then must the cardinals be kept from fire, light, and victuals, till they are fully agreed" (*Cosmographia*, p. 112). It may be added, that if the election does not take place in the manner stated above, by *scrutinium*, recourse is had to another called *accessus*, in which each cardinal goes (*accedit*) to him whom he chooses, and salutes him by a bow. In this also it is required that two-thirds should be agreed, and it must afterwards, for form's sake, be confirmed by scrutiny. The third mode is *inspiratio*, by virtue of which, if several of the electors are agreed, coming out of their cells, they call out to each other the name of their favourite candidate, and thus sometimes succeed in obtaining the suffrages of the remainder. Although the ecclesiastical constitutions permit the cardinals to choose the place of election, convenience has set apart the Vatican. On the death of Pius VI., in October, 1799, the college of cardinals, then only thirty-four in number, while Rome was in the occupation of the French, assembled under the protection of the Emperor of Germany at Venice, in the little isle occupied by the monastery of St. George: their deliberations continued till March, 1800. A candidate for the popedom must have attained his fifty-fifth year; and the Emperor of Austria, the Kings of France and Spain are allowed a *veto*, provided their protest is offered before the declaration of votes in favour of any individual. (Gregorio Leti *Vita di Sesto V.*, lib. v.; *Conclavi des Pontefici Romani*, a History of the Papal Elections from that of Clement V. in 1305, to that of Alexander VII. in 1655.)—See CARDINAL.

Concord.—See FORM OF CONCORD.

Concordance, the first author of concordances to the Scriptures was Cardinal Hugo de Sancto Caro (or, according to his French name, Hugues de Saint Cher), who flourished about the middle of the twelfth century, and to whom we are indebted for the invention of chapters (see BIBLE, p. 71). In the compilation of his concordance, which, as being the earliest work of the kind, must have demanded unwearied patience and indefatigable diligence, he is said to have employed five hundred monks in selecting and arranging in alphabetical order all the declinable words of the Old and New Testaments, accord-

ing to the Latin Vulgate version. The work probably was at first much less voluminous than at present, and has increased in size by frequent revisions and improvements. This concordance appeared under the name *De Sancto Jacobo*, or the *Concordance of St. James*, probably from the circumstance of Hugo having resided for a considerable time in the convent of St. James at Paris, where he delivered lectures on the Holy Scriptures. John of Darlington and Richard of Stavensby, assisted by other Englishmen, made considerable additions to the original work, which was afterwards considerably improved by Conrad of Halberstadt, who flourished A.D. 1290. It was still further enlarged and improved in the fifteenth century, about the time of the council of Basle, by John de Ragusia, who added all the indeclinable words; and at length it received its present form from John of Segovia, and John Schott. From the Latin concordance of Cardinal Hugo are derived those concordances, in various languages, which have so greatly aided the studies of Biblical scholars.

1. The earliest *Hebrew Concordance* is that of Rabbi Isaac, or Mordecai Nathan, a learned Jew, who lived in the fifteenth century, and who applied Hugo's chapters of the Latin Vulgate to the Hebrew Bible, but substituted Hebrew numerals for the marginal letters A B C D E F and G, introduced by the cardinal. Ten years were devoted by Nathan to his laborious work, which, though completed in 1448, was not published until 1523, when it appeared at Venice, but with considerable defects, many words and phrases being entirely omitted. A second and more correct edition was printed at Basle in 1581, by Ambrose Froben, but without altering the form, or supplying the defects. A splendid edition of Nathan's *Concordance* was published at Rome in 1621, in four volumes folio, by Marius de Calasio, a learned Franciscan friar. Calasio's work was afterwards reprinted at London in 1747-49, in four volumes folio, under the editorship of the Rev. William Romaine, M.A., assisted by Mr. Rowe Mores, and by Lutzena, a Portuguese Jew. John Buxtorf, to whose labours Biblical literature is so deeply indebted, undertook to correct and reform the preceding editions of Nathan's work, and happily succeeded, by casting it into an entirely new form. His *Concordantie Hebraicæ et Chaldaicæ* appeared at Basle in 1632, and was abridged by Christian Rarius, under the title of *Fons Zionis, sive Concordantiarum Hebraicarum et Chaldaicarum*, J. Buxtorfii *Epitome*, (Berolini, 1677, 8vo.) A new edition of Buxtorf's *Concordance* was published at Leipzig, in 1840, by Dr. Julius Fuerst, in one volume folio, entitled *Librorum Sacrorum Veteris Testamenti Concordantie Hebraicæ et Chaldaicæ*. So numerous and extensive are the corrections and improvements of this beautifully printed

volume that it may almost be considered as a new work. It gives also the meaning of the terms, seeking out the Sanscrito-Semitic root—then detailing the various uses of the words as they occur in Hebrew literature—then the synonyms, &c. Dr. John Taylor's *Hebrew Concordance, adapted to the English Bible after the manner of Buxtorf* (London, 1754-57), in two folio volumes, is one of the most laborious and most useful works ever published for the advancement of Hebrew learning, and the understanding of the Old Testament in its original language. It is, in fact, a grammar, lexicon, and concordance, founded on the *Concordance of Buxtorf*, all whose errors Dr. Taylor has corrected. He has also inserted the word or words by which any Hebrew word is rendered in the authorized English translation of the Bible; and, where the Hebrew is not literally rendered, a literal translation is added. In general, all change or difference in the two texts is diligently remarked; and the author has added all the words (about 120 in number) which Buxtorf had omitted, together with the Hebrew particles out of Christian Noldius's very complete *Concordantie Particularum Ebræo-Chaldaicarum* (4to, Jenæ, 1735, last edition). *The Englishman's Hebrew Chaldee Concordance of the Old Testament* (London, 1844, in two volumes royal octavo), and *The Bible Student's Concordance*, by Aaron Pick, are both useful works to the student of the Hebrew Scriptures.

2. *Concordances to the Greek Testament*.—(1.) Erasmus Schmidius's (or Schmidt's) *Novi Testamenti Græci Jesu Christi TAMEION, aliis Concordantie* (Lipsiæ, 1717, folio). This was, in its day, justly considered as the best Greek concordance to the New Testament. It was beautifully reprinted at Glasgow, and published at London in 1819, in two octavo volumes. (2.) Carl Hermann Bruder's *Concordantie omnium vocum Novi Testamenti* (Lipsiæ, 1842, in quarto), though modestly published as a new edition of Schmidt's *Concordance*, is so great an improvement upon that work, the innumerable errors of which Dr. B. has corrected, that it may now be regarded as almost a new concordance. He has availed himself of every possible critical aid; and has added 170 words to the concordance of the New Testament, many of which are not to be found in any lexicon. This work is beautifully printed. (3.) The Rev. G. V. Wigram's *Englishman's Greek Concordance to the New Testament* (London, 1839, royal octavo), is specially designed for mere English readers, who will find it a useful aid to their study of the Greek Testament. (4.) Dr. John Williams's *Concordance to the Greek Testament, with the English Version to each word; the principal Hebrew Roots corresponding to the Greek words of the Septuagint; with short critical notes and an index* (London, 1767, quarto), will be found a useful and not expensive work, by those who

cannot purchase either of the preceding concordances to the Greek Testament.

3. *Concordances to Ancient Versions*.—(1.) The best and most complete concordance to the Septuagint version of the Old Testament is Abraham Trommius's *Concordantie Græcæ Versionis, vulgo LXX Interpretum* (Amst. et Traj. ad Rhen., 1718, in two volumes folio); which has entirely superseded the earlier work of Conrad Kircher, published at Frankfort in 1607, in two quarto volumes. The Greek word is first given, to which are subjoined its different acceptations in Latin; then follow the different Hebrew words, which are explained by the Greek word in the Septuagint version. These Hebrew words are arranged under the Greek, in their alphabetical order, with the passages of Scripture where they occur. If the word in question is found in the Greek versions of Aquila, Symmachus, Theodosius, or of any other ancient Greek interpreters of the Old Testament, the places in which it occurs are referred to, at the conclusion of the quotations from the Scriptures; and immediately after these, all the passages in the apocryphal books are specified, in which the word appears. The work is terminated by a useful index, a Hebrew and Chaldee lexicon, a Greek lexicon to Origen's Hexapla, by Montfaucon, and a succinct collation by Lambert Bos of the Frankfort and Roman editions of the Septuagint. (2.) Cardinal Hugo's labours for the Vulgate gave rise to several others, by Henricus Regius, (Coloniæ, 1535, 4to.); Johannes Gastius (Basilæ, 1551, folio); Robert Stephens (Parisiis, 1555, folio), a rare and beautiful work; Johannes Benedictus (Parisiis, 1562, folio); Caspar de Zamora (Romæ, 1627, folio). But that which for a long time was considered to be the most useful work for this version is the *Concordantie Bibliorum* of Franciscus Lucas, which first appeared at Antwerp in 1606, in folio. The most beautiful edition is said to be that printed at Cologne in 1684, in octavo; and the most complete, that printed at Avignon in 1786, in two volumes quarto. This, however, is superseded by the new and copious *Concordantie Bibliorum Sacrorum Vulgatæ Editionis*, published at Paris by the Abbé F. P. Dutripon, in 1838, in quarto. Besides correcting the errors of all preceding editors or compilers of Latin concordances, M. Dutripon has added upwards of 25,000 verses, and very numerous historical and geographical notes.

Several concordances to the Scriptures are extant in the English language. The earliest of these was compiled and printed by Thomas Gibson, or Gybson, for the New Testament. It is entitled *The Concordance of the New Testament, most necessary to be had in the hands of all such as desire the Communication of any place containd in the New Testament*, and was printed at London in 1535, in octavo. This is a work of not

very frequent occurrence. More common is the concordance of the entire Bible, compiled by John Marbecke, Organist of Windsor, which was printed in black letter by Richard Grafton, in 1550, in folio, with this title: *A Concordance, that is to saye, a Worke, wherein by the ordre of the letters of the A B C ye may redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned.* This concordance, which was dedicated to King Edward VI. by the compiler, "Jhon Marbek," was adapted to the edition commonly termed "Matthew's Bible." In Fox's *Acts and Monuments*, vol. ii., p. 546, there is a very interesting narrative of the account which Marbecke gave to the bishops of his labours, and which exhibits him as a remarkable instance of indefatigable diligence.

The publication of the authorized English version of the Bible, in 1611, gave occasion to the compiling of numerous concordances adapted to it, by Newman, Downname, Powell, Clement, Bernard, and others during the seventeenth century, and by Fisher, Brown, and others during the eighteenth century. Of these, two only are particularly worthy of attention, viz.: 1. *A Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible*, by Alexander Cruden, M.A. (London, 1763, 1810, 1824, quarto). The first edition of this well-known and useful concordance appeared at London in 1737. The edition of 1763 is the third and last of those superintended by the author, and is usually considered the best, from his known diligence and accuracy in correcting the press. The value of Cruden's *Concordance* has caused it to be repeatedly printed, but not always with due regard to accuracy. The London edition of 1810, however, is an honourable exception; every word, with its references, having been most carefully examined with the English Bible for that edition. The impression of 1824 is a reprint of that of 1810. 2. *A New Concordance and Dictionary of the Holy Scriptures, with the various significations of the principal words, by which the true meaning of many passages is shown*, by the Rev. John Butterworth (London, 1767, 1785, 1816, octavo). This is, for the most part, a judicious abridgment of Cruden's large work. In order to insure correctness, the compiler of it collated every word and reference in the proof sheets, with the several texts of the Bible. The second edition of 1785, is considerably improved. The third edition of 1816 is a reprint of the second, with some alterations in the definitions, made by the editor (Dr. Adam Clarke), who reprinted, by themselves, the original passages so altered. An abridged and portable edition of Cruden, of which more than twenty editions have been sold, has been published by Griffin and Co. A new and splendid edition of Cruden, in quarto, was also pub-

lished in 1859, by the Society for Promoting Christian Knowledge.

In 1840 the Rev. Mark Wilks (who has been settled for many years in France) published a *Concordance des Saintes Ecritures*, adapted to J. F. Ostervald's revision of the French Protestant Translation of the Bible (Horne's *Introduction to the Critical Study of the Scriptures*, vol. v., part ii., ch. vi., sec. i., §. 6; Townley's *Illustrations of Biblical Literature*, vol. i., p. 483, 484; vol. ii., p. 183, 184; vol. iii., p. 118, 120). The concordances for the German Bible are: The first by Konrad Agricola, Nuremberg, 1609, folio, and often reprinted. The more useful is that of Fr. Lankisch (German, Hebrew, and Greek), Leipzig and Frankfurt; an *Abstract* by M. F. Lankisch, Leipzig, 1680, 4to.; *Smaller Concordance* by G. Michaelis, Jena, 1733, 8vo.; J. M. Otto, Sulzbach, 1823, 8vo.; also, *Real Concordance*, by Büchner, Jena, 1750, &c., &c.; do. do. *Real u. Verbal Concordance*, Jena, 1740; new edition by Heubner, Halle, 1840 (9th edition, 1852); *Real Verbal Concordance*, by J. C. Beck, Basle, 1770, 2 Th., folio; Wichmann, *Bibl. Handc. &c.*, Dessau in Leipzig, 1782, revised 1796 and 1806; H. Schott, do. do., Leipzig, 1827; J. J. Ohm, Spruce, &c. Leipzig, 1812, 8vo.; *Bibl. Handc. f. Rel.-lehrer, &c.*, Leipzig, 1841, 8vo.; F. J. Bernhard, *Bibl. Concordance oder dreif. Register*, Leipzig, 1850-1, 8vo.; Hauff, *Real u. Verbal Concordance, &c.*, 2 vols., 8vo., Stuttgart, 1828-34; Haupt, do. do., 3 vols., 8vo., Quedlinburg, 1823-7.—T. H. H.

Concordat, the name by which an agreement concerning beneficiary matters is distinguished in the canon law. None made without the authority of the pope is binding on successors, and the pope acts, not as a temporal prince, but as the spiritual head of the Church. In 1418 concordats were made with Germany, France, and England. The treaty concluded between Leo X. and Francis I., in 1516, for the abolition of the *Pragmatic Sanction* is commonly known in France as the *Concordat*. The first article of this concordat treats of elections, and stipulates that chapters shall not elect themselves as heretofore; but that on the occurrence of a vacancy, the King of France, within six months, shall name a doctor or licentiate of theology, not under twenty-seven years of age, for the pope's approval. Bishoprics vacant in the court of Rome are to be conferred by the pope, without the king's nomination. Abbeys and priories are to follow the same rule. The second article abolishes reversions. The third relates to collations, and the rights of graduates. The fourth gives the pope the option of one benefice from every patron who has a right to present to ten; and demands a true account of their ordinary value. The fifth regulates causes and appeals. The sixth, seventh, eighth, ninth, and tenth, differ little from the *Pragmatic Sanction*. This treaty, which so largely increased the authority of the pontiff over the Gallican Church,

was received with the utmost reluctance and indignation. The parliament of Paris, after deliberating for a month, refused to register it, and when at last compelled to publish it, they annexed a solemn protest, and an appeal to the next general council. The chief obloquy of the transaction fell upon the Chancellor du Prat, who was cardinal legate, and principally concerned in promoting it. Some modifications were afterwards made in it from time to time, especially in the clauses relating to the declaration of the value of benefices and the papal option. The king also extended his right of nomination to archbishoprics, bishoprics, and abbeys.

The French revolution annihilated this concordat; but on the 15th of July, 1801, a new concordat, which had for some months been under discussion, was concluded between Pius VII. and Bonaparte; and was finally ratified at Rome on the 9th of August. By this convention the Roman Catholic religion was re-established in France, though under a more simple and moderate form than had existed during the monarchy. Pius was, indeed, happy to make any terms with a people whom he had long given up as for ever alienated from the popish dominion; and hence we may account for those concessions he so readily made. He wisely withheld the publication of this concordat for some time, though its ratification had been previously announced by his bull "*ecclesia Dei*." Among the principal articles of this concordat were the confirmation of the existing republic; a new division of the dioceses; the resignation, on the part of the ancient bishops, of their several sees; the nomination of the new bishops and archbishops by Bonaparte, within three months after the publication of the pope's bull; the alienated property of the church to remain undisturbed by the pope; the bishops and priests to receive an adequate salary from government. On the restoration of the Bourbons to the French throne, after various negotiations, the pope finally concluded a treaty with the French monarch, in the year 1817, whereby the concordat of 1801 was totally to cease, and the affairs of the church were replaced on the footing of the *status quo* established by the convention between Leo X. and Francis II. There was also a German concordat concluded in 1448, between Pope Nicolas V. and the Emperor Frederick III., and subsequently confirmed both by Clement VII. and Gregory XIII. By this the pope reserves to himself the presentation to all benefices in the court of Rome, and within two days' journey of that city. All other ecclesiastical elections are to be confirmed by the pope. Benefices conferred alternately by the pope and private patrons belong to the first in the months January, March, May, July, September, and November, which thence are termed *menses papales*; and the payment of *annates* or first fruits is carefully regulated. A concordat was made with Naples

in 1818, greatly to the advantage of the papedom. Another was concluded with Bavaria in 1817; one in the same year with Sardinia; and one with Spain in 1851. Recently a concordat was concluded between the papal court and Spain; and another between the papal court and Austria, which makes Austria more and more the vassal of Rome.

Concubinage, forbidden in Scripture and by the early Church. Persons guilty of it were not to be ordained to the ministry. Several exceptions were made in the case of private members. A slave, faithful as a concubine to her master, might be admitted to fellowship. Concubines which might be regarded as inferior wives, or as persons privately married, were also not excluded. If a man had a concubine, and she were a free woman, he was asked to marry her; if she were a slave, to dismiss her prior to admission to the Church. Harlotry and adultery were differently treated.—See ADULTERY.

Condignity.—See GRACE.

Confalon, a fraternity of seculars in the Church of Rome, founded by some Roman citizens. Henry III. commenced one at Paris in 1583, and assisted himself in one of the processions, clad like a penitent, the Cardinal of Guise carrying the cross.

Conference.—The term has been peculiarly appropriated to meetings for theological debate. Among the most celebrated of these are that of *Ratisbon*, in 1601, between some Lutheran doctors and three eminent Jesuits, assembled at the desire of Maximilian, Duke of Bavaria, and Philip Louis, Elector Palatine; that of *Neuberg*, in 1615, appointed by the Prince Palatine, himself a Papist, between Heilbronnet, a Lutheran, and Keller, a Jesuit; that of *Thorn*, in 1645, summoned by Ladislaus IV., King of Poland, generally known as the *charitable conference*, from its intentions rather than its effects; that at *Rheinfeldt*, about the same time, between Valerianus Magnus, a Capuchin, and Habercorn, a Reformed minister, called by the Landgrave of Hesse; and that of *Cassel*, in 1661, at the desire of the same Landgrave, between Musæus and Henichius, Lutherans, and Curtius and Heinsius, of the Reformed Church. A conference of a more private nature was held in 1683, between Claude, the most learned of the Reformed divines, and Bossuet, not less celebrated among the Romanists. Each of them has published an account of this dispute. In England a conference was called at *Hampton Court* by James I., in 1604. It assembled before the privy council, the king himself presiding. The objections advanced upon as futile. These were, that the rite of confirmation should be considered, and plurality of benefices and sacerdotal vestments discontinued; that the Apocrypha should no longer be read in Churches, nor the sign of the cross used in baptism, &c. It originated our present transla-

tion of the Bible. In 1660, immediately after the restoration, another conference was agreed upon at the Bishop of London's lodgings at the *Savoy*.—Conferences are likewise held by the Swedenborgians; and perhaps by other sects.—See HAMPTON COURT CONFERENCE, SAVOY CONFERENCE.

The term conference in our days is now chiefly confined to the annual meetings of preachers in the Wesleyan Methodist connection, for the regulation of their stations, and other matters of internal government and discipline. "The first conference of the Wesleyan Methodists (says the Rev. Thomas Jackson, in his *Centenary of Wesleyan Methodism*) was held in London in the year 1744. It was attended only by six persons, five of whom were clergymen. By them the characters of the preachers were examined, differences of theological opinions repressed, the stations of the preachers determined, and their hearts warmed and cheered by mutual consultation and prayer. As Mr. Wesley declined into the vale of years the perpetuity of that system of doctrine and discipline, which had been so signally owned of God in the conversion and salvation of men, became a matter of anxious concern both to himself and his people. The appointment of the preachers to the various chapels, and to the consequent pastoral charge of the societies, presented the greatest difficulty. The preachers felt the importance of the case, and requested Mr. Wesley to consider what could be done in this emergency; so that, in the event of his death, the connection might not be dissolved. He took legal advice, and drew up the 'deed of declaration,' constituting one hundred preachers by name, 'the Conference of the people called Methodists;' at the same time defining their powers, and making provision for the filling up of all vacancies occasioned by death, superannuation, or expulsion. This deed he caused to be enrolled in the High Court of Chancery, in the year 1784. Thus, the power of government which Mr. Wesley possessed during his life, by his appointment devolved upon the conference after his decease, he having nominated its members, provided for its perpetuity, and defined its powers, by the 'deed of declaration.'" To prevent any abuse of this instrument on the part of the "legal hundred," Mr. Wesley left a letter, to be read by the conference at its first assembling after his death, of which we subjoin an extract:—"I beseech you, by the mercies of God, that you never avail yourselves of the 'deed of declaration' to assume any superiority over your brethren; but let all things go on, among those itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit. Have no respect of persons in stationing the preachers, in choosing children for Kingswood school, in disposing of the yearly contribution, and the preacher's fund, or any other public money. But do all things

with a single eye, as I have done from the beginning." When this letter was read after Mr. Wesley's decease, the conference unanimously resolved, that all the preachers who are in full connection with them shall enjoy every privilege that the members of the conference enjoy, agreeably to the above-written letter of our venerable deceased father in the Gospel. How far the present successors of those men have acted, and are acting out the spirit of this resolution, our readers must determine for themselves. The conference of the preachers of the Methodist societies is held annually in some one of the principal cities and towns in the kingdom. Representatives from the Irish conference, whose sittings precede the English conference by a few weeks, regularly attend. This year (1850), the English conference sat in London, and was remarkable for its stern and haughty refusal to consider the applications of several of the preachers, and very many of the members of the denomination who, feeling aggrieved by certain of its acts, had petitioned for "Reform." On this subject it is not our province to speak; but those of our readers who may be curious to inquire into this controversy, which has raged within the Methodist body, and which threatened a serious disruption among them, will find the causes exposed, and the "case stated," in the celebrated *Fly Sheets*, and similar publications.—See METHODISTS.

Confession.—See AURICULAR CONFESSION.

Confessions of Faith.—See CREEDS.

Confessor originally was the title bestowed on one who, after openly confessing Christ, had endured martyrdom; afterwards one who during torture had maintained the integrity of his faith, though not at the expense of life. Afterwards the title was given indiscriminately to persons of pious life. The last Anglo-Saxon Edward obtained this distinction, by which he is most generally known, by a bull of canonization, from Alexander III., about a century after his decease.

Confirmation is in its origin a professed imitation of the apostles' imposition of hands on persons newly baptized. It was not a uniform practice; but it was uniformly accompanied by the impartation of spiritual gifts. Neither the "unction" nor the "seal" seem to have originally belonged to it: both terms in Scripture are spiritual. But in the age of Tertullian and Cyprian, confirmation followed baptism even in the case of infants, and it was not formally separated from baptism till the thirteenth century. At length, as superstition grew, it was numbered by the Church of Rome among the seven sacraments. It also forms, under the name of *χρίσμα*, or *σφραγίς*, one of the seven sacraments of the Greek Church. The subject of the administration of the chrism was one of the points in dispute in the ninth century between the Latin Church under Pope Nicolas I., and Photius, the Patriarch of Constantinople (see *Dupin*, vol.

vii., ch. x., edition 1696). In the Greek Church the chrism, which is supposed to correspond with confirmation, is generally administered by a presbyter (the confection of the oil being the privilege of the bishop), immediately after baptism. And upon this ground some of the Latins charged the Greeks with not observing confirmation, it being necessary, in their opinion, to the validity of confirmation, that it should be administered by a bishop. That it is in the power of bishops in the Greek Church to administer the chrism after baptism, is evident from the elder liturgies, and from a practice which existed of persons baptized by a bishop in the church of Sta. Sophia at Constantinople, being afterwards confirmed by him in a neighbouring church. The history of confirmation is then briefly this:—In the earliest ages bishops were wont to lay their hands upon persons who had been baptized, and who were then required to make profession of their faith. The ceremony by degrees degenerated into a superstition, and a sacramental virtue was ascribed to the chrism. In the Greek Church, about the year 870, Photius, the Patriarch of Constantinople, established the custom, which must, however, have been previously introduced, of presbyters giving the chrism, instead of the bishop. In the darker ages the chrism of confirmation was made a sort of appendage to baptism, and administered to infants, until, at the Reformation, the ancient rite was restored at the remonstrance of the Reformers. The Church of Rome still, however, continued it amongst the number of her sacraments, though in some degree amended in its use; whilst the Church of England contented herself with preserving the imposition of hands; and requiring that it should be given only to persons who, being properly instructed, were willing in the face of the church, publicly to renew the vows made for them at their baptism. The rubric thus directs:—"Upon the day appointed, all that are to be then confirmed being placed, and standing in order, before the bishop, he (or some other minister appointed by him) shall read this preface following. To the end that confirmation may be ministered to the more edifying of such as shall receive it, the church hath thought good to order, that none hereafter shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the Short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, they may themselves, with their own mouth and consent, openly before the church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto. Then shall the

bishop say, Do you here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your godfathers and godmothers then undertook for you? And every one shall audibly answer, I do."

Confirmation by the archbishop of the province, in the English ecclesiastical polity, immediately succeeds the election of a bishop by the king's *congé d'élire*. On confirmation the new bishop obtains jurisdiction in his diocese.

Confiteor (*I confess*), the first word of the form prescribed to every penitent at the confessional: "I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the Holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, blessed John Baptist, the Holy Apostles Peter and Paul, and all the saints, and you, father, to pray to our Lord God for me." Before uttering this last sentence, the penitent goes over his sins, or at least those for which he means to ask absolution.

Conformity, Declaration of, taken by all Anglican clergy in these terms:—"I, A. B., do declare that I will conform to the liturgy of the United Church of England and Ireland, as it is now by law established."—See NONCONFORMIST.

Congé d'élire, the writ for the election of a bishop. If the chapter refuse to choose the person nominated by the queen, they are liable to the penalty of a *præmunire*.—See BISHOP, PRÆMUNIRE.

Congregation, in its ecclesiastical application, ordinarily means an assembly of people met together for divine worship; though it also signifies a company or society of religious, taken out of some particular monastic order, and constituting a kind of inferior order. Such are the Congregations of Saint Maur, of Cluny, of the Oratory, &c. In the constitution of the papal court the term congregation is applied to certain assemblies of cardinals, instituted for the direction and control of Roman affairs, both temporal and spiritual, under the supreme government of the pope. The number of cardinals varies in different congregations; but each of them has its chief, or president, and a secretary, who registers the proceedings of the congregation, and writes letters in pursuance of their decrees. The instruments which are to be despatched, are signed by the president, and the seal of the congregation is affixed by the secretary. Not fewer than sixteen different congregations have been instituted by different popes, which take their denominations from the peculiar business which

is submitted to their consideration. The principal of these assemblies are, the congregations of rites and of relics, of bishops and regulars, of the holy office or inquisition, of the index, and the congregation *de propagandâ fide*. 1. *The Congregation of Rites* was founded by Pope Sixtus V., for regulating the ceremonies of the Romish Church. It has authority to explain the rubrics of the Missal and Breviary, whenever any difficulty arises concerning the construction of them; and also to regulate the ceremonies and rites of the new offices of saints, which are added to the calendar of that church when any person is canonized. In cases of dispute respecting the precedence of churches, the sentence of this congregation is definitive. 2. *The Congregation of Relics* superintends the relics of ancient martyrs which are found in the catacombs of Rome; and distinguishes their bones, shrines, and tombs from those of the heathens, who were buried in the same subterraneous caverns.—See CATACOMBS. 3. *The Congregation of Bishops and Regulars* was instituted by Pope Sixtus V., for the purpose of regulating disputes between bishops and the monastic orders. In connection with this, we may notice the three congregations whose functions are sufficiently designated by their appellations, viz. :—The Congregation for the Examination of Bishops, instituted by Pope Gregory XIV., for the investigation of the qualifications of such ecclesiastics as are nominated to bishoprics; The Congregation of the Morals of Bishops, instituted by Pope Innocent XI., for inquiring into the morals of those who are recommended to ecclesiastical dignities; and the Congregation for the Residence of Bishops, which has the power of enjoining, or dispensing with the residence of the Italian bishops, and of obliging all abbots to reside with their respective communities. 4. *The Congregation of the Holy Office, or Inquisition*, was instituted by Pope Paul III., at the suggestion of Cardinal Carafa; by whom, on his subsequent elevation to the papal chair under the name of Paul IV., the privileges of this congregation were greatly enlarged. To these, Sixtus V. added statutes. This tribunal takes cognizances of heresies, and all novel opinions; as well as of apostacy, magic, witchcraft, the abuse of the sacraments, and the circulation of pernicious books. With the cardinals, who compose this congregation, are associated many prelates and divines of different orders, both regular and secular, who are called consulters and qualifiers of the holy office. 5. *The Congregation of the Index*. The popish clergy present at the council of Trent, alarmed at the circulation of the Reformed doctrines, and considering the number of pernicious and heretical books, as they were pleased to term them, deputed certain cardinals and other divines to compile an index of works to be prohibited. This was afterwards approved by Pius IV. in 1564; and certain general rules relative to

prohibited books were drawn up and sanctioned by papal authority (see a translation of them in Townley's *Illustrations of Biblical Literature*, vol. ii., p. 478–485). Succeeding pontiffs greatly enlarged the tridentine index; and the rules of the index were also modified or enlarged by explanations and additions. The deputation, or committee, which had originally been appointed by the council of Trent, was erected into a special court or congregation at Rome, for the examination of the index, by Sixtus V., who obtained the papal tiara in 1585; and it is known by the appellation of the Congregation of the Index. 6. *The Congregation de Propagandâ Fide* was founded in 1622, by Pope Gregory XV., for the purpose of taking cognizance of all affairs relative to the propagation of the Roman Catholic religion throughout the world; of superintending all missions; and of appointing and changing the ministers necessary for that purpose. This congregation consisted of thirteen cardinals, two priests, one monk, and a secretary, who were required to refer the most weighty matters to the decision of the pope, but who were to decide in all other cases according to their judgment. The revenues of this congregation were greatly augmented by the liberality of individuals, as well as of the succeeding pontiff, Urban VIII., who, in 1627, instituted the apostolic college or seminary for the propagation of the faith, for the education of young men to be employed under the direction of the congregation *de propagandâ fide*, to whose superintendance this seminary is entrusted. When the students have completed their education, they are employed either as missionaries, bishops, or vicars apostolic, in foreign parts, according to the exigency of the occasion, and the abilities of the individuals. In the palace of the congregation there is a printing office, furnished with types in most languages, and with able printers and correctors, who are continually employed in works for the propagation of the tenets of the Church of Rome.

Of the other congregations but few particulars are necessary. The Pope's Congregation takes cognizance of the erecting of new sees and cathedral churches, the reunion, suppression, and resignation of bishoprics, and all matters relative to the revenues of the church. The Congregation for explaining the Council of Trent originated in the appointment, by Pope Pius IV., of certain cardinals who had assisted at that council, to put an end to all doubts which might arise concerning its decrees. Sixtus V. fixed this congregation, and empowered it to interpret all points both of discipline and of faith. The Congregation of Immunities takes cognizance of all ecclesiastical immunities and exemptions, in suits against ecclesiastics, whether civil or criminal. The Congregation for such Monasteries as are to be suppressed was instituted by Innocent X., to

inquire into the state of the Italian monasteries, and to suppress those whose temporalities were so far reduced that the remainder was not sufficient for the maintenance of six inmates. This assembly regulates the pretensions of founders and benefactors, and their heirs, and disposes of the remains of the temporalities of abandoned and ruined houses. It likewise examines the petitions of such communities or cities as are desirous of founding anew or rebuilding any monastery, for which it despatches the proper instruments. The Congregation of the Apostolical Visitation is composed of a certain number of cardinals and prelates, whose business it is to visit, in the name of the pope, as Archbishop of Rome, the six bishops who are suffragans to the metropolis of Rome. The Congregation of Indulgences investigates the applications of those who sue for indulgences; and to the Congregation for the building of Churches is confided the charge of superintending the repairing and beautifying of St. Peter's Church, for the building of which it was originally founded by Clement VIII. This congregation is said to have the peculiar privilege of altering the wills of testators who bequeath sums to pious uses, and of applying the money to the support of the fabric of Saint Peter's. There is also a Congregation of Hydraulic Works and the Pontine Marshes,—one of economics, and another of extraordinary affairs.

Congregationalists.—See INDEPENDENCY.

Congregational Lecture, a series of annual lectures instituted in 1834, and delivered in London by noted Congregational ministers. The lecture is after the example of the famous Bampton and Boyle lectures in the national church.

Congruity.—See GRACE.

Consecration, the devoting or setting apart of any persons, things, or places, to the worship and service of God. Churches, churchyards, the sacred vessels, and other utensils belonging to the worship of God, are consecrated things; but the Church of Rome consecrates almost everything, as bells, candles, water, oil, crosses, pictures, &c., besides churches, chapels, monasteries, and other religious houses. Among the ancient Christians the consecration of churches was performed with peculiar solemnity. In what manner it was done for the first three centuries we have no certain evidence. Bingham thinks it highly probable that the Christians, during this period, used the same ceremonies as the Jews did, who dedicated both their private houses and the walls of their cities (Nehemiah xii. 27–43; Psalm xxx., title), as well as their temple, with solemn thanksgivings and with prayer, for a sanctified use of them. In the fourth century of the Christian era, however, under the reign of the Emperor Constantine, churches were no sooner erected than they were solemnly consecrated; and the dedications of

them were celebrated with great festivity and rejoicing. On such occasions it was usual for a whole synod of the neighbouring or provincial bishops to assemble. Thus, the church at Jerusalem, which was erected by Constantine over the supposed site of the sepulchre of our Saviour, was consecrated in the presence of a full synod of all the bishops of the East. The solemnity ordinarily began with a panegyric oration or sermon, in commemoration of the founder, which was followed by prayers, among which there seems to have been one in particular for the church which was then to be dedicated. The act of consecrating churches was so peculiarly reserved to the office of bishops, that presbyters were not allowed to perform it. Anciently churches were always dedicated to God, and not to saints, though they were sometimes distinguished by their names, as a memorial of them. Consecration was performed, indifferently, on any day; but, whatever the day was, it was usually kept and observed among their annual festivals. To this, Pope Gregory, surnamed the Great, added a new custom in England, which was, that on the anniversary of the dedication of churches, and particularly of those which had been heathen temples, the people might build themselves booths round the church, and there feast themselves, in lieu of their ancient sacrifices while they were heathens. The *wakes*, which are still observed in some English counties, are the remains of these feasts of dedication.

The consecration of a church is performed with much ceremony in the Church of Rome, by whose members this rite is usually termed a dedication. As a preliminary step, the relics which are to be deposited in the altar of the new church, are put into a clean vessel, together with three grains of incense; to which a piece of parchment is added, containing the day of the month and year, and the name of the officiating bishop. Three crosses are painted on each of the church walls, and over each cross a candle is placed. On the morning appointed for the ceremony, the bishop, arrayed in his pontifical vestments, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms; after which he makes a tour of the church walls, sprinkling them in the name of the Holy Trinity. This rite being performed, he knocks at the church door with his pastoral staff, repeating, from Psalm xxiii. [xxiv.], "*Attolite portas, et introibit Rex Glorie.*" A deacon, shut up in the church, demands "*Quis est iste Rex Glorie?*" To which the bishop answers, "*Dominus fortis et potens: Dominus potens in pralio!*" At the same time the bishop crosses the door, repeating the following verse:—

"*Ecce Crucis signum, fugiant phantasmata cuncta!*"

On the admission of the bishop and clergy into

the church, the *Veni Creator* is sung. Then one of the sub-deacons takes ashes, and sprinkles them on the pavement in the form of a cross; next follow the litanies and other parts of divine service. After which, the bishop with his pastoral staff describes, as with a pen, two alphabets in the ashes sprinkled by the deacon; and proceeds to consecrate the altar, by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relics, which are deposited under it with great ceremony. During the whole of this imposing solemnity the church is finely adorned, and tapers are lighted upon the altar. Mass is afterwards performed by the bishop, or by some other person.—See **CROSS ALPHABET**.

The law of England takes no notice of churches or chapels until they are consecrated by the bishop; although the canon law supposes that, with the bishop's consent, divine service may be performed, and the sacraments may be administered in churches and chapels not consecrated; but no new churches can be consecrated without a competent endowment. The consecration may, however, be performed, indifferently, on any day, provided it be in the time of divine service; and every bishop is left to his own discretion as to the form he may adopt for this purpose. Only, by the statute 21 Henry VIII., ch. xiii., which limits the number of chaplains, it is assigned as one reason why a bishop may retain *six* chaplains, because that number is necessarily occupied in the consecration of churches. After the restoration a form of consecration was drawn up by the convocation in 1661; but this was neither authorized nor published, though it is said to have been occasioned by the offence taken at the introduction of many popish ceremonies by Laud, at the consecration of St. Catherine Cree Church, A.D. 1630. Another formulary was drawn up in the year 1712, for the consecration of churches and chapels, and churchyards, or burial-places, by the bishops, and sent down to the lower house of convocation on the 2d of April. It was altered by a committee of the whole house; and, on being reported to the house on the 9th day of the same month, it was agreed to with some alteration. This form, however, not having received the royal assent, was not enjoined to be observed, though it is now generally used. It is given at length in Burns's *Ecclesiastical Law*, title "Churches," sec. 2; and in 1799 it was adopted, with the omission of two or three unimportant passages, by the bishops, clergy, and laity of the Protestant Episcopal Church, in the United States of America.—A church once consecrated may not be consecrated again; and where a churchyard has been enlarged, there has been a new consecration of the additional part. Consecration of churches is not recognized at all by Presbyterians. The term *Consecration* is also used for the benediction of the elements

in the Eucharist. The Romanists define it to be the conversion of the bread and wine into the real body and blood of Christ; and that this is the sentiment of that church is evident from the priest's elevating the Host immediately after consecration, for the people to adore it.—See **ADORATION OF THE HOST, HOST**.

Consistentes (*by-standers*), a fourth class of penitents, who might look on, but not join in, the ordinances of the church.—See **PENITENTS**.

Consistory.—The *consistorium* of the latter Roman emperors was first applied to the place in which their privy council met, and thence to the council itself. So, in the Romish Church, the consistory is the place in which the college of cardinals meet, with the pope at their head, and also the meeting itself, which assembles for the reception of princes or their ambassadors, for the canonization of saints, for the promotion of cardinals, and other important affairs. Among the Reformed Churches on the Continent, both Lutherans and Calvinists, the consistory is an assembly of ministers, appointed to regulate their affairs, discipline, &c. In England the consistory is a spiritual court, formerly held in the nave of the cathedral church, or in some chapel, aisle, or portico, belonging to it, in which the bishop presided, and had some of his clergy for assessors and assistants. This court is at present held by the bishop's chancellor or commissary, and by archdeacons or their officials, either in the cathedral church or other convenient place in the diocese, for the hearing and determination of matters and causes of ecclesiastical cognizance, which may happen within such diocese. Consistory is the name given in some Presbyterian churches to the meetings of elders, usually called the session, or kirk-session.

Consolamentum (*comfort*), the name given among the Cathari of the twelfth century to a mode of baptism accompanied by imposition of hands, and by means of which a believer entered into fellowship with the Spirit. The term was applied as well to the rite of initiation as to a last species of elect confirmation on a death-bed. Those who underwent the rite were named from it "*consolati*,"—comforted.

Constitutions and Canons, Book of, the code of 141 rules which regulates the order and worship of the Church of England. The preface thus describes itself: "Constitutions and canons ecclesiastical, treated upon by the Bishop of London, president of the convocation for the province of Canterbury, and the rest of the bishops and clergy of the said province; and agreed upon with the king's majesty's licence, in their synod begun at London, *Anno Domini* 1603, and in the year of the reign of our sovereign lord James, by the grace of God, King of England, France, and Ireland, the First, and of Scotland the Thirty-seventh; and now published for the due observation of them, by his majesty's authority, under the great seal of England."

Consubstantial, the word employed by the fathers at the councils of Antioch and Nice in opposition to the Arians, to denote the co-essentiality of the Son with the Father. The Arians contended that the Son was only “*ὁμοῖος*”—of like, but not of same nature.—See **ARIANISM**.

Consubstantiation or **Impanation**, a doctrine introduced into the Church by John, surnamed Pungens Asinus, a doctor of Paris, about the close of the thirteenth century, and now professed by the Lutherans. His work was published by Allix in 1686. *Determinatio F. Joannis Parisiensis de modo existendi Corpus Christi in Sacramento Altaris*. This doctrine teaches that after consecration the body and blood of our Saviour are substantially present together with the substance of the bread and wine. The Lutheran doctrine is not unlike this. Luther held a real and corporeal presence of Christ in, under, or along with the bread and wine, so that, after consecration, the bread was both bread and the flesh of Christ, and the wine both wine and the blood of Christ. The ubiquity of Christ's glorified body was a necessary consequence of this sacramentarian tenet.—See **REAL PRESENCE**.

Convent, applied to an assembly of religious persons, monks or nuns.—See **ABBEY**, **MONASTERY**.

Conventual Brethren.—See **FRANCISCANS**.

Conventicle (*place of meeting*).—The word *conventiculum* was known to the primitive Church to designate a house of prayer: *conventicula ubi summus oratur Deus* (Arnob., iv.; see also Lactant., v., 11; Orosius, vii., 12). In after-times it denoted a secret assembly of part of the monks of a convent, to make a party in the election of an abbot or superior. The term conventicle is said to have been first applied in England to the schools of Wiclif; but in the reign of Charles II. it was given contemptuously to the meetings for religious worship of Protestant dissenters from the Church of England, which were not at the time sanctioned by law. Yet conventicle is only, after all, a good Latinized synonym of the Greek word *church*, and points to the promise, “Where two or three are MET TOGETHER in my name.” By the statutes 16 Car. II., c. 4, which were in force for three years, where more persons than five were assembled for worship, they should for the first offence pay £5, for the second, £10; £100 for the third, or be banished to America, and if they returned, to suffer death. By 22 Car. II., c. 1, commonly called the Conventicle Act, various severe penalties were again enacted against persons who were either present at a conventicle, whether as preachers or hearers, or who suffered meetings to be held in their houses. Any person above sixteen years of age, a subject of the kingdom, present at any conventicle where five or more were assembled,

forfeited 5s. for the first offence, and 10s. for the second. Every preacher in such conventicle forfeited £20. Any person allowing a conventicle in his house forfeited £20. Justices of peace had power to enter and search houses. The severity of this last mentioned statute, however, was much mitigated by the Act of Toleration (1 William and Mary, c. 18); but Protestant dissenters dare not meet in a house with the doors locked; and officers of government, if present at a conventicle of ten persons or more, where the royal family is not expressly prayed for, forfeit 40s., and fall under disability. In the year 1812 the Conventicle Act, so harsh and intolerant, was repealed by the statute 52 George III., c. 155, sec. 1.—See **ACT**, **PURITANS**.

Conversi, the lay-brethren belonging to a monastery.

Convivia baptismalia, banquets held in connection with baptism as early as the fourth century.

Convocation, an assembly of the clergy of the Church of England, by their representatives, for the purpose of consulting on ecclesiastical matters. It is composed of an upper and lower house. In the upper house sit the archbishops and bishops, and in the lower house, the inferior clergy, who are represented by their proctors,—in all 144 members. Each house chooses its prolocutor or speaker, and that of the lower house is presented to the archbishops and bishops of the upper house: his duty is to care that the members attend, to collect their debates and votes, and to carry them to the upper house. Formerly, the lower house of convocation was convened by two distinct writs. The first was the parliamentary or king's writ, directed to the bishops of every diocese, and summoning them to parliament; which writ contained a clause requiring that each chapter should send one of their body, and the clergy of each diocese two proctors, to represent them in parliament. Hence some writers have imagined that both the clergy and the laity sat together in parliament until the reign of Henry VIII., when the former fell under a *præmunire*, by submitting to Cardinal Wolsey's legate power, and forfeited their seats. It is clear that the lower house of convocation apprehended that they had a right to seats in parliament; and therefore they petitioned the upper house to intercede with King Edward VI. and the Protector for the restoration of that right. A similar application was made toward the close of the reign of Queen Elizabeth, and again in that of James I., but without success. The second writ by which the clergy were assembled together was called the *provincial writ*. By the first writ they were merely a state convention (the duty of which was to consult concerning their civil rights, and to grant a portion of their estates towards the support of the government), and not an ecclesiastical synod. The clergy, however, not considering themselves obliged to

obey this lay summons, Archbishop Winchelsea prevailed with Edward II. to discharge them from it; and from that time, when the king issued his parliamentary writ to the bishops, he sent another to the archbishops, to summon all their provincial bishops to the convocation. This second writ was designed to secure their obedience to the former, and to make the assembly more canonical, as meeting by virtue of a summons from the archbishops.

The two houses are composed of a convocation from each province, distinct and independent of each other. All deans and archdeacons are members of the convocation of their province. The precentor of St. David's, which chapter has no dean, supplies the place of that officer: each chapter sends one proctor or representative, and the parochial clergy in each diocese of Canterbury, two proctors; but, on account of the small number of dioceses in the province of York, each *archdeaconry* elects two proctors. In York the convocation consists of only one house; but in Canterbury there are two houses, of which the bishops form the upper house (Blackstone's *Comm.*, i., p. 279). By the statute 8 Henry VI., c. 1, the clergy, in their attendance on the convocation, have the same privilege in freedom from arrests as is enjoyed by the members of the House of Commons, in their attendance on parliament. The clergy, when assembled in convocation, had the power of giving away their own money, and taxing themselves. This power they continued to exercise from the Reformation until the act 13 Car. II., c. 4, was passed, when they gave their last subsidy, it being then judged more advantageous to continue the taxing of them by a land and poll-tax, in the same manner as had been practised in the time of the long parliament, during the civil wars. And in the year 1664, by a private agreement between Archbishop Sheldon and the Lord Chancellor Clarendon, and others of the king's ministers, it was concluded that the clergy should silently waive the privilege of taxing their own body, and permit themselves to be included in the money-bills prepared by the House of Commons, in consideration of their being in future allowed to vote as freeholders in the election of knights of the shire, or county members, which privilege they had not before enjoyed.

The power of convocation is limited both by common and statute law. A convocation may make canons or constitutions, which shall be obligatory on the clergy, because these are present either by representation or in person; but such canons do not bind the laity without an act of parliament. And by the act of 25 Henry VIII., c. 19, which has been determined to be declaratory of the old common law of England, the convocation cannot make any canons, constitutions, or ordinances, without the king's license: nor, when permitted to make any,

can they put them into execution, but under the following restrictions, viz.:—1. Such canons must not be contrary or repugnant to the king's prerogative royal. 2. They must not contradict any statute, or the common law. And 3. They must not alter any known custom of the realm. The convocation has the power of examining and censuring all heretical and schismatical books and persons &c.; but an appeal lies from it to the king in chancery, or to his delegates. Although the convocation continues to meet on the second day of every session of parliament, yet this assembly, for upwards of a century, has not been permitted to transact any business, in consequence of the unhappy disputes which were carried on at one time with great acrimony between the High and Low Church parties.—See BANGORIAN CONTROVERSY.

Towards the close of the reign of Queen Anne, the attention of the convocation was, by a royal license, directed to investigate the excessive growth of infidelity and heresy, as well as of other abuses, in order that necessary measures might be taken for a reformation. The prolocutor of the lower house, Dr. Atterbury, undertook to draw up an account to be delivered to the queen, which he did, with severe reflections on the administration. The house of bishops ordered another representation to be drawn in more general and modest terms. But neither the one nor the other met with the approbation of both parties. In the same year (1714) the revival of Arian tenets was attempted by Mr. Whiston, for which he was expelled from the university of Cambridge. His vindication he dedicated to the convocation itself. A censure was passed, but remained unnoticed by the queen. In the same year the lower house of convocation complained of the publication of Dr. Samuel Clarke's *Scripture Doctrine of the Trinity*, an extract from which was subsequently laid before the bishops by that house. Dr. Clarke addressed to them, first, an exculpatory paper, and secondly, an explanation, which being accepted by the bishops, no further proceedings were had in the upper house. But the lower house not being satisfied with it, passed a resolution that the paper subscribed by Dr. Clarke, and communicated to them by the bishops, did not contain any recantation of the heretical assertions and offensive passages complained of in their representation, and afterwards produced in their extract; and that it did not give such satisfaction for the great scandal occasioned thereby, as ought to put a stop to any further examination and censure thereof. Here the matter terminated. For a full and authentic account of which, see *An Apology for Dr. Clarke, containing an account of late Proceedings in Convocation, upon his Writings concerning the Trinity*, (London, 1714, 8vo). The contentions between the two factions in the convocation were renewed in the reign of George I. Shortly after the suppression of the rebellion of 1715 a very violent

literary controversy took place, which has been distinguished by the name of the "Bangorian Controversy," as it originated in two publications by Dr. Hoadley, who had then recently been advanced to the bishopric of Bangor. The first of these pamphlets was entitled *A Preservative against the Principles and Practices of the Non-Jurors*; which, shortly after, was followed by a sermon on *The Nature of the Kingdom of Christ*, which he had preached before the king. Dr. Snape, provost of king's college, replied to the sermon, and the convocation appointed a committee to examine the bishop's two performances. The representation of this committee conveyed a severe censure on the opinions of Dr. Hoadley; and, as before, the disputes in convocation became very violent. Government soon stopped the proceedings by a prorogation, which, however, did not put an end to the controversy. Drs. Snape and Sherlock were removed from the office of king's chaplains; and since the year 1717 the convocation has not been permitted to transact business. It has continued to be regularly summoned to meet, but it is as regularly adjourned on the day of meeting. (For other particulars relative to this assembly, see Burn's *Ecclesiastical Law*, title "Convocation;" Lathbury's *History of the Convocation of the Church of England*, London, 1842, 8vo.; and Dr. Cardwell's *Synodalia: a collection of articles of Religion, Canons, and Proceedings of Convocation in the Province of Canterbury, from 1547 to 1717*, London, 1842, 2 vols. 8vo.; Joyce's *Sacred Synods*.)

Cope, a ministerial habit in use in the Anglican Church: it is copied from the Latin *colobium*, or the Greek *σάκκος*, which at first was the common habit of civilians, but was retained by ecclesiastics when, in the progress of fashion, it grew into national disuse. The twenty-fourth canon prescribes that in all cathedral and collegiate churches the holy communion shall be administered upon principal feast days, on which occasions the bishop and the principal minister shall wear each a decent cope. Copes are forbidden to be worn at all other services of the church, by an act passed in the 7th year of Queen Elizabeth.—See CASULA, CHASIBLE.

Copiatæ.—See FOSSARIL.

Coptic Church.—This term is supposed by some to be a corruption of *Ἀγύπτια*, pronounced by the Arabs *kupti* or *gupti*, and by others to be derived from a town named Coptos. This is the Egyptian branch of the Monophysite Church—that is to say, those who hold the doctrine that in the person of Christ the two natures are in reality but one—the human being absorbed by the divine. This heresy was first promulgated by Eutyches. In this he was abetted by Dioscorus, Patriarch of Alexandria, who, when expelled from the orthodox communion, had sufficient influence to carry the Egyptian Church along with him, and so to found the community thereafter known as the Coptic Church. This opinion

is likewise held by the Syrian and Abyssinian Churches, while the Armenian Church has fallen into the opposite error of supposing that in the person of the Mediator there are not only two natures, but even two distinct persons. The head of the Coptic Church is the Patriarch of Alexandria, whose residence, however, is at Cairo. It has, besides, a bishop of Jerusalem, who also usually resides in the Egyptian capital. Its churches and convents number together about 125, the latter considerably predominating over the former. It has carried the monastic system to an extreme length, as in the orders of St. Anthony, St. Paul, and St. Macarius. It has also abbots or archimandrites. The spiritual and intellectual condition of this church is very low, the priests, sprung from the lowest of the people, and the people themselves being about equally ignorant. The church services are still, as a whole, conducted in the old Coptic tongue, which the people do not now understand. The worship of the Virgin, and other innovations upon apostolic simplicity, are here to be met with. Of late years Protestant missions have been commenced among the members of this church. The Coptic Church was originally of pure Egyptian blood, and stood in contrast to the Melkites, who were Greeks in creed and in origin. Priests and the inferior ministers are allowed to marry before ordination; but a bishop must have practised celibacy.

Corban (Gr. *κορβάν*, Mark vii. 11; Hebrew, a gift).—The Jews frequently consecrated themselves, or their possessions, or part of them, to God; and Moses recognizes this dedication in various forms, (Leviticus xxvii). An abuse of this vow is reprehended by our Saviour in the above passage in St. Mark, and the parallel to it, Matthew xv. 5. Corbana is used, Matthew xxvii. 6, for the treasury of the temple. Among the Copts the Eucharist is called corban. (Junii, *Acta S.S.*, v., 72).

Cordelier, a name given to Franciscan monks, in allusion to their girdle tied with three knots.

Cordicoles, the name of numerous Catholic devotees who worship the heart of Jesus and Mary.

Cor Episcopi (*heart of the bishop*), a name of the archdeacon, as he was often called "*oculus episcopi*"—the eye of the bishop. But some think that *cor episcopi* is a corruption of chorepiscopus.—See ARCHDEACON, CHOREPISCOPUS.

Cornarists, followers of Theodore Cornhart in Holland, who wrote against all sects, asserting that no one who could not work miracles had any warrant to be a religious reformer, and that it was not necessary for salvation to be a member of any church.

Cornua Epistolæ, Cornua Evangelii, the names of the south and north side of the ambo or reading desk,—the epistles being read from the first and the gospels from the second.—See AMBO.

Corona.—See CROWN.

Coronation.—We find that this ceremony was at a very early date associated with religious services. The rites are most clearly akin in all countries, and have suffered little alteration in the course of time. The earliest authentic record we have of this ceremony is in the case of Leo the Emperor, who was crowned by the Patriarch of Constantinople. The practice of anointing the king on this occasion was soon added; in the sixth or seventh century it was introduced into Spain. Pepin was the first king of France so crowned; and in England this union of civil and sacred services has existed since the Saxon Heptarchy. As regards the Eastern Empire, the salient points of the service were: the emperor first presented a written creed, and promised to reign justly, &c.; he was then, amidst the acclamations of the people, raised on a shield, and taken to the church of St. Sophia; during the liturgy, and before commencing the hymn "Trisagios," the patriarch and bishops prayed from the ambo on his behalf; the former then anointed him in the form of a cross, uttering the word "ἅγιος"—holy! and the clergy responded thrice the same word, which was then taken up by the people. Next, as the patriarch placed the crown on his head, having brought it from the sanctuary, he said "ἄξιός"—worthy! which was repeated as the former expression. The patriarch next uttered the benediction, when the emperor crowned the empress. This is peculiar to the Eastern service. In the remaining part of the ritual, the emperor, in his robes of office, assisted the patriarch. The coronation form of the Western Empire was shorter. The Bishop of Ostia anointed, and the Roman Patriarch crowned the emperor in the basilica of St. Peter. The services of France and England are nearly alike, and much longer than the above, though derived from the *ordo Romanus*. The *Liber Regalis*, a MS. of the time of Richard I. is the authority as to all the English services. For the older forms under the heptarchy, see Marteni *De Antiq. Ecclesie Ritibus*; for the English service generally, Dr. Silver on "*The Coronation Service, or Consecration of the Anglo-Saxon Kings*." After the presentation to the people of the king by the archbishop, the king offers as a gift an altar cloth of gold, and an ingot of gold; then follow the liturgy, and the communion service, after which the oath is solemnly administered. The archbishop next proceeds solemnly to anoint the king, the Dean of Westminster removing the ampulla and spoon from the altar, and pouring therein the oil, which is applied to the crown of the head in the form of the cross, and also to the palms of the hands. The various insignia of royalty are next presented, with suitable remarks, enforcing the discharge of the duties of which each respectively is emblematic. They are presented in this order: the super tunica, spurs, sword, armilla, the royal robe, orb and cross, ring, sceptre, gloves,

and the rod with the dove upon the top of it. Then the archbishop comes to the coronation proper, the king sitting on St. Edward's chair; he reverently places on his head the crown, and admonishes him. Then a Bible is presented, and the archbishop solemnly blesses him. Various anthems are sung during the service. After a final exhortation from the archbishop, the peers present publicly do homage, individually stretching forth their hands and touching the crown on his head. Then the queen with similar ceremonies is crowned by the archbishop; but there is this difference—she only receives the ring, sceptre, and rod, before the crown. The communion service, which was interrupted by these rites, is now resumed and finished. The whole ceremony is performed in Westminster Abbey. The seat of St. Edward's chair contains an old black stone, on which the ancient kings of Scotland were crowned at Scone; it was carried to England by Edward I., and by him placed in Westminster Abbey, in the seat since used at all English coronations. About this curious relic there is a very ancient Scotch prophecy, which has proved true. (Palmer's *Origines Liturgicæ*.)

Corporale, the cloth upon which the Eucharist is deposited, and which is an object of great reverence in the Romish and Greek Churches; it is known by the names *Καλυμμάτιον*, *palla*, *sinclon*, *antimensia*. Some give as a reason why it should be of pure white linen, that it was in such a substance that Joseph of Arimathea wrapped our Lord's body. For the same reason the Romanists forbid any decoration to it: the Greeks, on the other hand, embroider a Calvary in the centre, bearing three crosses, and the corpse of our Saviour recumbent at the foot; at the four corners, also, they insert the four mystical beasts of the evangelists. The folding and unfolding of the corporale by the priest at the altar was accompanied with great ceremony, and was supposed to involve some very high mysteries. (Durandi, *Rationale*; Du Cange, *Glossarium*.)

Corpus Christi, a festival of the Romish Church, instituted by Urban IV. A.D. 1264, in honour of the Eucharist, and observed on the first Thursday after Trinity Sunday. Thomas Aquinas was employed to draw up the service for this commemoration. Before the Reformation, on the day of the feast, and those succeeding it, mysteries were represented in many parts of England. One, the *Ludus Coventrie*, acted by the minorites or mendicant friars, is still extant; and a copy of it exists in the Cotton Library in the British Museum. On this day, also, the host was carried about in procession, magnificently enshrined.

Correspondences, the name of a peculiar and baseless kind of interpretation which characterizes the followers of Swedenborg, depending upon the harmony supposed to exist between the visible and the invisible world. The universe is believed to be made after a peculiar pattern, that

being the human form. A spirit dwelling in that portion of it which corresponds to the heart or liver made his influence felt in the region of Swedenborg's heart and liver before the eye can discern him. Thus the inhabitants of Mercury correspond to memory in the "Grand Man," and those of the Moon to the sword-shaped cartilage at the bottom of the breast-bone, while space and time are states of thought and love. In this way Swedenborg easily and cheaply travelled through the universe from planet to planet, by bringing his own mind into a condition similar to that which he supposed to belong to the star which he wished to visit. The same visionary applied a similar principle to the interpretation of Scripture. Thus the first chapter of Genesis, recording the creation of the universe and the fitting up of this globe for the abode of man, is declared by the doctrine of correspondence to have no such meaning, but to describe how a man rises out of ruin, and ascends, stage after stage, to spiritual perfection. The interpreter of the Book of inspiration by such crazy fancies, would require himself a second inspiration. — See SWEDENBORGIAN.

Council, in ecclesiastical history, is a convention of pastors, assembled together for the regulation of ecclesiastical affairs. It may reasonably be supposed that, as Christianity spread, circumstances would arise which would make consultation necessary among those who had embraced the Gospel, or at least among those who were employed in its propagation. Not long after the ascension of the Saviour, in consequence of a dispute whether the yoke of the law should be imposed on the Gentile converts, an assembly of the "apostles and elders" (Acts xv. 4, 23) was convened; who, after consultation, having decided the point in question, sent their decree, which they declared to have been made under the direction of the Holy Ghost, to all the churches, and commanded that it should be the rule of their conduct. This is generally considered to be the first council; but it differed from all others in this circumstance, that it was under the especial guidance of the Spirit of God. Although the Gospel was soon after propagated in many parts of Europe, Asia, and Africa, there does not appear to have been any public meeting of Christians, held for the purpose of discussing any contested point, until the middle of the second century. From that time councils became frequent; but as they consisted only of those who belonged to particular districts or countries, they are usually termed *provincial* or *national* councils, in contradistinction to *acumenical* or *general* councils, which were composed of delegates or commissioners from all the Churches in the Christian world, and which consequently represented the Church universal. The number of councils which, according to chronologers and historians, have been held at various times, is very great. Dr. Playfair

reckons 1504 in all countries between the years A.D. 33 and 1549; Baxter computes 481 provincial councils; and M. Du Fresnoy a much larger number. Authors are by no means agreed concerning the number of general councils. The Papists usually reckon eighteen; but Protestant writers will not allow that nearly so many had a right to that name. Bullinger reckons only six; Dr. Prideaux, seven; and Bishop Beveridge, eight.

The following are the principal councils noticed in ecclesiastical history. 1. *The Council of Nice* derives its name from Nicæ or Nice, a city of Bithynia, at which it was convened, A.D. 325, by order of the Emperor Constantine, who was present during its deliberations. The bishops assembled, who were 318 in number, condemned the Arian heresy, and framed the creed, which is hence called the Nicene. 2. *The Second General Council* was that held at Constantinople A.D. 381, by order of the Emperor Theodosius the Great. In it were condemned the Macedonian heretics, who denied the divinity of the Holy Ghost. Though usually termed a general council, this assembly was actually composed of only 150 bishops of the Eastern Empire. 3. *The Council held at Ephesus* A.D. 431, under the Emperor Theodosius the Younger, is the third general council. Two hundred bishops who were convened at this council, condemned the heretical tenets charged upon Nestorius, and declared that Christ was one divine person, in whom two natures were most closely and intimately united, without being mixed or confounded. 4. *The Fourth General Council*, called A.D. 451, by order of the Emperor Marcian, was summoned to assemble at Nice, but was afterwards held at Chalcedon, in Bithynia. This council, which was composed of 600, or (according to some writers) 630 bishops, established the catholic faith concerning the mystery of the incarnation of Jesus Christ, in opposition to the errors of Eutyches, who had affirmed that there was but one nature in Christ. 5. *The Fifth General Council*, and the second of Constantinople, was held A.D. 553, by command of the Emperor Justinian. The principal transaction of this council was the condemnation of the "three chapters."—See CHAPTERS, THREE. 6. *The Sixth General Council*, and the third of Constantinople, was assembled by order of the Emperor Constantius Pogonatus. This council condemned the heresy of the Monothelites, who allowed only one will to Christ. 7. *The Seventh General Council* was convened to compose the disputes which had arisen on the subject of image-worship. It met at Constantinople in 786; but its deliberations being disturbed by the violence of the Iconoclasts or image-breakers, the Empress Irene desired its members to disperse for the present. In the following year it resumed its deliberations, whence it is called the second of Nice. It determined that a relative honour

was to be given to holy pictures and images, and denounced severe punishments against all who maintained that God was the only object of religious adoration. 8. *The Eighth General Council*, or fourth of Constantinople, was held at that city in 869. In it the worship of images was confirmed; and the disputes between the Latin and Greek Churches were concluded, or at least suspended. These are all the councils reputed by Protestant writers to be œcumenical or general; but the Church of Rome has added nine others, whose decrees she pronounces to be obligatory upon the consciences of all men. Of these the most memorable is the *Council of Trent*, which was convoked and opened under the pontificate of Paul III., in December, 1545, and continued under Julius III.; and which, after sitting, with some interruption, eighteen years, was brought to a close in 1563. This council, though termed by Romanists a general council, was so far from being general that only 196 popish bishops were present: they unanimously condemned the Reformation, and confirmed all the doctriual corruptions of Popery. The first four councils, it will be seen, were convoked by the emperors of the East, whose dominions included the whole, or nearly the whole of Christendom; and they continued to exercise the same power for several centuries afterwards. But at length the popes of Rome, among other usurpations, assumed to themselves the right of summoning general councils; and the first which met by their authority was the first Lateran Council, in the year 1123. Abstracts of the proceedings of general councils will be found in the ecclesiastical histories of Mosheim, Du Pin, and others. In Dr. Cave's *Historia Literaria* there are extant several collections of their canons; and in Dr. Grier's *Epitome of the General Councils of the Church, from the Council of Nice to the conclusion of the Roman Council of Trent*, (Dublin and London, 1828, 8vo.) The two most celebrated of these are—1. *The Concilia Generalia*, edited by Severinus Binius, of which there are three editions; one printed at Cologne in 1606, and again in 1618, in four volumes folio, and another in Paris in 1638, in nine volumes folio; and 2. edited by Philip Labbé and Gabriel Cossart, (Paris, 1671, 1672), in seventeen closely printed volumes, to which Stephen Baluze published a supplement, in 1683, in one volume. These, and some other collections by popish editors, are confessedly works of great labour and learning; but they must be consulted with suspicion, on account of the fraudulent alterations introduced into them; which have been ably exposed by our learned countrymen, Thomas James, in his *Treatise of the Corruption of Scripture, Councils, and Fathers*, by the Prelates, Pastors, and Pillars of the Church of Rome, for maintenance of Popery (London, 1688, 8vo.); and by Dr. Thomas Comber, Dean of Durham, in his *Roman For-*

geries in the Councils, during the first four centuries; together with an Appendix concerning the Forgeries and Errors in the Annals of Baronius, (London, 1689, 4to.) The following is a chronological list of the more famous of the councils:—

A. D.

- 215 Africa, under Agrippinus.
- 240 Africa, under Donatus.
- 251-256 Africa, several under Cyprian.
- 265 Antioch 1.
- 269 Antioch 2.
- 313 Rome, against the Donatists.
- 313 Elvira (al. 305, al. 321.)
- 314 Ancyra, in Galatia.
- 314 Arles 1.
- 315 Neocesarea.
- 324 Gangra, in Paphlagonia
- 325 Nicæa 1 (first general council).
- 344 Sardica.
- 348 Carthage 1.
- 359 Ariminum, or Rimini.
- 361 Laodicea.
- 362 Alexandria.
- 381 Aquileia.
- 381 Constantinople 1 (second general council).
- 381 Saragossa.
- 390 Carthage 2.
- 393 Hippo.
- 397 Carthage 3.
- 399 Carthage 4.
- 400 Toledo 1.
- 401 Carthage 5.
- 402 Turin.
- 402 Milevi 1.
- 416 Milevi 2.
- 419 Carthage 6.
- 419 Carthage 7.
- 431 Ephesus (third general council).
- 441 Orange 1.
- 442 Vaison 1.
- 451 Chalcedon (fourth general council).
- 452 Arles 2.
- 455 Arles 3.
- 461 Tours 1.
- 465 Rome, under Hilary.
- 494 Rome, under Gelasius.
- 499 Rome, under Symmachus.
- 506 Agde.
- 511 Orleans 1.
- 516 Tarracona.
- 517 Epone.
- 524 Lerida.
- 529 Orange 2.
- 529 Vaison 2.
- 531 Toledo 2.
- 533 Orleans 2.
- 538 Orleans 3.
- 553 Constantinople 2 (fifth general council).
- 561 Braga 1.
- 567 Tours 2.
- 572 Braga 2.
- 578 Auxerre.

A. D.

- 581 Macon 1.
 585 Macon 2.
 589 Narbonne.
 589 Toledo 3.
 590 Seville 1.
 619 Seville 2.
 633 Toledo 4.
 636 Toledo 5.
 638 Toledo 6.
 646 Toledo 7.
 653 Toledo 8.
 655 Toledo 9.
 656 Toledo 10.
 670 Autun.
 675 Toledo 11.
 680 Constantinople 3 (sixth general council).
 681 Toledo 12
 692 Constantinople, Trullan.
 786 Nicæa 2 (seventh general council).
 788 Aix-la-Chapelle.
 815 Mentz.
 869 Constantinople 4 (eighth general council).

Couriers (*ἀγγελῶμαι*), messengers sent out to give notice of the day and hour of religious meetings, doing the work of modern bells.

Courts, Ecclesiastical or Spiritual.—

Court of Augmentation, a court, created 27 Henry VIII., for determining suits and controversies relating to monasteries and abbey lands. This court was dissolved by parliament, 1 Queen Mary; the *Augmentation Office*, however, still exists, in which there are a variety of valuable records, connected with lands formerly belonging to monasteries and abbeys.

Court of High Commission, originated in the Act of Supremacy passed 1559, which empowered Queen Elizabeth to choose commissioners who might exercise supreme jurisdiction in spiritual or ecclesiastical matters. The court so formed claimed a pre-eminence over the ordinary courts of the bishops. The rack and other means of torture were weapons confided to them. They were bound by no rules or precedents in receiving evidence or in imposing penalties, but acted as they pleased, and soon became odious as a terrific and lawless inquisition. In 1610 a court of this nature was erected by James VI. in Scotland, and re-erected in 1664, the last consisting of nine prelates and thirty-five laymen. It was armed with highest authority, and had a military force at its command. It had also an organized espionage, with agents everywhere. Its deeds were high-handed and summary. The fines imposed ruined many—many were imprisoned till life was despaired of—many were banished to unhealthy districts, and some were even sold for slaves. On suspicion of being antiprelatic in opinion and act, hosts of people were arraigned before this oppressive tribunal; and of all who appeared no one is said to have escaped a severe punishment. Accusation was usually equivalent to swift conviction.

Court of Archdeacon is the lowest court in the ecclesiastical polity of the Anglican Church. Its jurisdiction is sometimes in concurrence with, and sometimes in exclusion of the bishop's diocesan court.

The Court of Arches (so called because it used to be held in *Bow Church*, *Sancta Maria de Arcubus*), is the chief consistory court belonging to the Archbishop of Canterbury, for the debating of spiritual causes. The judge of this court is called the dean of the arches; he hath jurisdiction in all ecclesiastical causes, except those which belong to the prerogative court, and also in all matters of appeal from bishops, or their chancellors or commissaries, deans, and chapters.

Court, Bishop's, or Consistory Court, is held in the cathedral of each diocese, for the trial of ecclesiastical causes within that diocese

The Court of Conscience, or Court of Requests, Curia Conscientiæ, was erected in the 9 Henry VIII. in London, and an act of common council then appointed commissioners to sit in the court twice a-week, to determine all matters between citizens and freemen of London, in which the debt or damage was under 40s. This act of common council was confirmed 1 James I. By this the court issues its summons, the commissioners examine on oath, and decide by summary process, making such orders touching debts "as they should find to stand to equity and good conscience." The commissioners may commit to prison for disobedience of their summons. Various subsequent acts have regulated and extended these powers.

Court of Faculties belongs to the Archbishop of Canterbury; its power is to grant dispensations for the marriage of persons without the publications of banns, to ordain a deacon under canonical age, to enable a son to succeed his father in a benefice, or one person to hold two or more benefices incompatible with each other.

Court of Peculiars is a spiritual court, annexed to the Court of Arches, held in such parishes as are exempt from the jurisdiction of bishops, and are peculiarly belonging to the Archbishop of Canterbury.

Court of Prerogative, held at Doctors' Commons in London, in which all wills and testaments are proved, and administrations granted on the estates of persons dying intestate, &c.

Court of Teinds, that portion of the judges of the Court of Session that administer the law as to the revenues of the Scottish Established Church.

Meetings of session, presbytery, synod, and general assembly are usually termed *courts*.

Cousins, Marriage of.—See MARRIAGE.

Covenanters of Scotland, known also by the name of Cameronians: their former name is derived from the covenant they subscribed, the latter from one of their leaders. They formed a numerous body of men, who exerted a powerful influence in moulding the religious character of

their country, and by it their memories are still cherished and revered. Their history is that of Scotland at a very important period, and to understand their position and conduct aright we require to bear in mind some events of an earlier date. On December 3, 1557, we find the first example in Scotland of covenanting. On that day the Lords of the Congregation drew up and signed a covenant, which embodied a declaration of their religious belief, and their determination to secure for it a complete toleration. On the 30th May, two years later, another covenant was signed by them, in which they more distinctly bound themselves to give mutual aid in arms against all attacking them for the sake of religion. In spite of persecution and intestinal wars Scotland soon became a Protestant country, and when, in 1581, James VI. was thought to be too much under the influence of popish favourites, the country, jealous of its dearly purchased religious freedom, became very excited. To tranquillize their minds King James caused Mr. John Craig, an Edinburgh minister, to draw up a confession, abjuring Popery, which, on January 28, 1581, he subscribed. It is hence called indiscriminately Craig's Confession, or the King's Confession. But as by the king's orders, it was sent through the country to be universally subscribed, it ultimately came to be known as the First National Covenant, of Scotland. In accordance with the recommendation of the king and council, the General Assembly at Edinburgh, soon after formally gave to the Church of Scotland a Presbyterian constitution. Attempts on the part of Arran, Lennox, and others of the nobility, to re-establish bishops, roused the country to a solemn renewal of the covenant in 1590; and as the king continued to give indications of a bias towards prelacy, this was repeated by the General Assembly in 1596. After his accession to the English throne, this bias became quite apparent, and his feelings gradually deepened into a hatred of Presbyterianism and covenanting. He soon began to carry things with a high hand. In 1606, having failed to overawe the assembly, he tried the parliament, and induced it to restore the office and honours of the various bishoprics. This was followed in four years by his appointing bishops to the sees of Glasgow, Brechin, and Galloway. They, after their arrival, appointed an Archbishop of St. Andrew's, and various other bishops. To obtain their recognition by the ministers and people, coercive measures were employed, and the prisons were filled with numbers of the Presbyterian clergy and others. The country was highly excited, and still further disturbances arose when the attempt was made by the king to introduce the English service and forms. The liturgy was peculiarly obnoxious, and the churches where the bishops or conforming clergy preached were the scenes of frequent uproar. On Sabbath, 23d July, 1637, the dean of Edinburgh attempted to read the liturgy in St. Giles's,

when Jenny Geddes threw her stool at his head, as she vociferated, "Villain, dost thou say mass at my lug?" The uproar created an alarm which rapidly increased through the country. The following year (1638) the covenant was nationally renewed, thus organizing opposition more firmly to episcopal innovation. The assembly, too, which the king had allowed to meet, in spite of his prohibition of further proceedings, at a certain stage tried and condemned the bishops. It firmly protested against all prelacy, and any claims of spiritual supremacy advanced by the king, declaring, "That it is unlawful itself, and prejudicial to the privileges that Christ has left his Church, for the king to dissolve or break up the assemblies of this kirk, or stay their proceedings; for it would then follow that religion and church government depended absolutely on the pleasure of the prince," &c. Henceforward the Presbyterians are more particularly known as Covenanters. The opposition to which they had committed themselves concerned principles peculiarly dear to the pious Scotch. It was to be one of long continuance, and one in which they were to undergo great persecutions. From contemporaries we learn that they were most scrupulous in permitting persons to sign the covenant. Men of note were refused, if it was supposed they were influenced more by "the fear of men" than by "love for the cause." The supporters of the covenant were not therefore "men of unquiet spirits and broken fortunes," as some say. Everywhere the covenant was ratified with the greatest enthusiasm. A supplication they sent to the king was contemptuously rejected; and an attempt was made to arrest one of their deputies in London. The privy council reported the cause of the disturbances arose from "fear of innovations in religion, and their forcible introduction, contrary to the laws of the realm." Traquair admitted the same, and advised *pretended concessions* for the time, to allay the disturbances, and these to be afterwards recalled. The lawyers, when consulted, informed the king of the legality of the conduct of the Covenanters. If Traquair recommended an insincere policy he was better than the Bishops of Ross and Brechin, who advised persecuting, coercive measures. The country was highly excited, and extensive preparations were made by the covenanting party for its defence; nearly all the fortresses of any strength were seized by them, and they had amongst them many able officers, as Leslie, Monro, Argyle. The king's deceitful attempts on the ecclesiastical courts had already failed; and when Charles found himself unable to cope with them by force, under the able generalship of Leslie, a treaty of peace was signed between the two armies, the Royal and the Presbyterian, on the 18th June, 1629; and a declaration on the part of the king was made, conceding *all* that the Covenanters required. But in the following year war was renewed. Amongst the

leading divines of the Covenanters were Alexander Henderson, Samuel Rutherford, D. Dickson, and G. Gillespie. These attended to the spiritual wants of their army, which in this respect was as remarkable as Oliver Cromwell's. On the 21st of August, by invitation, they entered England; and as Charles was unable to meet them in the field, a truce was concluded, October 26. As this war becomes now almost entirely political in character, we pass on to 1643, when we find that the covenant was renewed in the slightly altered form proceeding from the Westminster assembly. Montrose, from being a friend of the covenant, became one of its most violent enemies. At the head of a small but gallant band, he carried fire and sword through the counties of Perth, Aberdeen, and Argyle. When Charles II. came over to Scotland, 1650, he signed the covenant before landing. In 1651, at his coronation at Scone, he again signed it; but, on his restoration, he soon showed his dislike to Presbyterianism. On various pretexts he began imprisoning their most distinguished ministers. In 1661 the Scottish parliament were induced to pass an act rescinding the covenant. The same year Argyle was arrested on various charges—one blaming him with the formation of the Solemn League and Covenant with England—and he was condemned and executed. Prelacy was to be restored. Sharp, a renegade from Presbyterianism, became Archbishop of St. Andrew's. The persecution in Scotland began to be general. The more noted covenanting ministers, as Gillespie, Guthrie, &c., and leaders, as Govan and others, besides Argyle, were tried and executed first. In 1664 the court of high commission was revived in Scotland. On Sharp the blame of its restoration and most of its atrocities must lie. The commissioners were authorized to call before them "all obstinate contemners of the discipline of the churches—all keepers of conventicles—all who preached in private houses, or elsewhere, kept fasts, or administered the Lord's Supper—all who spoke, preached, wrote, or printed to the scandal or detriment of the government in church or state—all absentees from public worship,—and to punish them by fine or imprisonment, &c., according to law." This reservation the king craftily contrived to over-ride and nullify in the commission, by further "authorizing and empowering them to do and execute whatever they shall find necessary for his majesty's service." Torture—as by the thumbkins and the boot—was constantly made use of, and death was a not less frequent punishment. As a consequence, there were risings at Dumfries and elsewhere: at Pentland they were easily suppressed by the royal troops; and these risings afforded a pretext for fresh cruelties towards the Presbyterian Covenanters. Open-air conventicles soon became not uncommon, and military interference was as frequent. Attempts were made on Sharp's life; but none of these succeeded till May 3, 1679, when

he was killed travelling near St. Andrews. All government attempts to discover who did it failed, though the persons were well known to their party. The Act of Indulgence in 1669 divided the Covenanters into two bodies, and the party headed by Cargill and Cameron adopted extreme views. Renewed risings followed renewed cruelties. Drumclog was fought, and then came the melancholy termination at Bothwell Bridge, 1679. Claverhouse and others like-minded, now ravaged the country for six years, killing, without form of trial, all who even *hesitated* to abjure the covenant; for such hesitation was proclaimed a capital offence by parliament, acting under the pressure of the government. Under James II. things continued much the same, and it was not till the glorious Revolution of 1688 that the Covenanters were freed from persecution. The Covenanters have impressed themselves on the heart of Scotland by their courage and enthusiasm, their piety and their patriotism,—by the dangers which they encountered and the trials they endured. An air of romance is thrown around their history; and the Scottish imagination ever pictures them as saints and soldiers. It is impossible rightly to understand the characters of the individual men without perusing their memoirs. The *Scottish Worthies*, by Howie, is the Martyrology of Scotland. Many other interesting collections of lives of individual Covenanters exist. At various periods since 1688 Presbyterian Churches in Scotland have renewed the covenant engagement.—For the Reformed Presbyterians or Cameronians, who regard themselves as representatives of the old Covenanters, see SCOTLAND, CHURCHES IN, REFORMED PRESBYTERIANS. (Taylor's *Pictorial Hist. of Scotland*; Marsden's *Dict. of Christ. Churches and Sects*, &c.)

Covenants, two very extraordinary documents in the ecclesiastical history of Scotland and of the United Kingdom:—

The *National Covenant* was "subscribed at first by the King's Majesty, and his household, in the year 1580; thereafter by persons of all ranks in the year 1581, by ordinance of the Lords of secret council, and acts of the General Assembly; subscribed again by all sorts of persons in the year 1590, by a new ordinance of council, at the desire of the General Assembly, with a general bond for the maintaining of the true Christian religion, and the King's person; and, together with a resolution and promise, for the causes after expressed, to maintain the true religion, and the King's Majesty, according to the foresaid confession and acts of Parliament, subscribed by Barons, Nobles, Gentlemen, Burgesses, Ministers, and Commons, in the year 1638, approved by the General Assembly 1638 and 1639; and subscribed again by persons of all ranks and qualities in the year 1639, by an ordinance of council, upon the supplication of the General Assembly, and act of the General

Assembly, ratified by an act of Parliament 1640; and subscribed by King Charles II. at Spey, June 23, 1650, and Scone, January 1, 1651."

It was as follows:—"WE all and every one of us under-written, protest, That, after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth by the Word and Spirit of God; and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm, before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the kirk of Scotland, the King's Majesty, and three estates of this realm, as God's eternal truth, and only ground of our salvation; as more particularly is expressed in the Confession of our Faith, established and publickly confirmed by sundry acts of Parliaments, and now of a long time hath been openly professed by the King's Majesty, and whole body of this realm both in burgh and land. To the which Confession and Form of Religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon his written Word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland. But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the kirk, the civil magistrate, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written Word, the perfection of the law, the office of Christ, and his blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments; his five bastard sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments without the Word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canoniza-

tion of men; calling upon angels or saints departed, worshipping of imagery, relics, and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead; praying or speaking in a strange language, with his processions, and blasphemous litany, and multitude of advocates or mediators; his manifold orders, auricular confession; his desperate and uncertain repentance; his general and doubtful faith; his satisfactions of men for their sins; his justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptizing of bells, conjuring of spirits, crossing, sayning, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith; his worldly monarchy, and wicked hierarchy; his three solemn vows, with all his shavellings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band, conjured against the kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought in the kirk, without or against the Word of God, and doctrine of this true reformed kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head: promising and swearing, by the great name of the LORD our GOD, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same, according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment. And seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments in the kirk deceitfully, against their own conscience; minding hereby, first, under the external cloak of religion, to corrupt and subvert secretly God's true religion within the kirk; and afterward, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the Word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus: we therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God, and his kirk, protest, and call the Searcher of all hearts for witness, that our minds and hearts do fully agree with this our Confession, promise, oath, and subscription: so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God's true religion imprinted in our hearts by the Holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed. And because we perceive, that the quietness and stability of our religion and kirk doth depend

upon the safety and good behaviour of the King's Majesty, as upon a comfortable instrument of God's mercy granted to this country, for the maintaining of his kirk, and ministratation of justice amongst us; we protest and promise with our hearts, under the same oath, hand-writ, and pains, that we shall defend his person and authority with our goods, bodies, and lives, in the defence of Christ, his evangel, liberties of our country, ministratation of justice, and punishment of iniquity, against all enemies within this realm or without, as we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ; to whom, with the Father, and the Holy Spirit, be all honour and glory eternally. *Amen.*

“LIKEAS many Acts of Parliament, not only in general do abrogate, annul, and rescind all laws, statutes, acts, constitutions, canons civil or municipal, with all other ordinances, and practice penalties whatsoever, made in prejudice of the true religion, and professors thereof; or of the true kirk, discipline, jurisdiction, and freedom thereof; or in favours of idolatry and superstition, or of the Papistical kirk: As Act 3, Act 31 Parl. 1, Act 23 Parl. 11, Act 114 Parl. 12 of King James VI. That Papistry and superstition may be utterly suppressed, according to the intention of the Acts of Parliament, repeated in the fifth Act Parl. 20, King James VI. And to that end they ordain all Papists and Priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God's true religion, preached, and by law established, within this realm, Act 24 Parl. 11, King James VI.; as common enemies to all Christian government, Act 18 Parl. 16, King James VI.; as rebellers and gainstanders of our Sovereign Lord's authority, Act 47 Parl. 3, King James VI.; and as idolaters, Act 104 Parl. 7. King James VI. But also in particular, by and attour the Confession of Faith, do abolish and condemn the Pope's authority and jurisdiction out of this land, and ordains the maintainers thereof to be punished, Act 2 Parl. 1, Act 51 Parl. 3, Act 106 Parl. 7, Act. 114 Parl. 12, King James VI., do condemn the Pope's erroneous doctrine, or any other erroneous doctrine repugnant to any of the articles of the true and Christian religion, publicly preached and by law established in this realm; and ordains the spreaders and makers of books or libels, or letters or writs of that nature to be punished, Act 46 Parl. 3, Act 106 Parl. 7, Act 24 Parl. 11, King James VI., do condemn all baptism conform to the Pope's kirk, and the idolatry of the mass; and ordains all sayers, wilful hearers, and concealers of the mass, the maintainers and reseters of the priests, Jesuits, trafficking Papists, to be punished without any exception or restriction, Act 5 Parl. 1, Act 120 Parl. 12, Act 164 Parl. 13, Act 193 Parl. 14, Act 1 Parl. 19, Act 5 Parl. 20, King

James VI., do condemn all erroneous books and writs containing erroneous doctrine against the religion presently professed, or containing superstitious rites and ceremonies Papistical, whereby the people are greatly abused, and ordains the home-bringers of them to be punished, Act 25 Parl. 11, King James VI., do condemn the monuments and dregs of bygone idolatry, as going to crosses, observing the festival days of saints, and such other superstitious and Papistical rites, to the dishonour of God, contempt of true religion, and fostering of great error among the people; and ordains the users of them to be punished for the second fault, as idolaters, Act 104 Parl. 7, King James VI.—Likeas many Acts of Parliament are conceived for maintenance of God's true and Christian religion, and the purity thereof, in doctrine and sacraments of the true church of God, the liberty and freedom thereof, in her national, synodal assemblies, presbyteries, sessions, policy, discipline, and jurisdiction thereof; as that purity of religion, and liberty of the church was used, professed, exercised, preached, and confessed, according to the reformation of religion in this realm: As for instance, the 99th Act Parl. 7, Act 25 Parl. 11, Act 114 Parl. 12, Act 160 Parl. 13 of King James VI., ratified by the 4th Act of King Charles. So that the 6th Act Parl. 1, and 68th Act Parl. 6, of King James VI., in the year of God 1579, declare the ministers of the blessed evangel, whom God of his mercy had raised up, or hereafter should raise, agreeing with them that then lived, in doctrine and administration of the sacraments; and the people that professed Christ, as he was then offered in the evangel, and doth communicate with the holy sacraments (as in the reformed kirks of this realm they were presently administrate) according to the Confession of Faith, to be the true and holy kirk of Christ Jesus within this realm. And decerns and declares all and sundry, who either gainsay the word of the evangel received and approved as the heads of the Confession of Faith, professed in Parliament in the year of God 1560, specified also in the first Parliament of King James VI., and ratified in this present Parliament, more particularly do express; or that refuse the administration of the holy sacraments, as they were then ministrated; to be no members of the said kirk within this realm, and true religion presently professed, so long as they keep themselves so divided from the society of Christ's body. And the subsequent Act 69 Parl. 6 of King James VI. declares, that there is no other face of kirk, nor other face of religion, than was presently at that time, by the favour of God, established within this realm: ‘Which therefore is ever styled God's true religion, Christ's true religion, the true and Christian religion, and a perfect religion;’ which, by manifold Acts of Parliament, all within this realm are bound to profess, to subscribe the articles thereof, the Cou-

fession of Faith, to recant all doctrine and errors repugnant to any of the said articles, Act 4 and 9 Parl. 1, Acts 45, 46, 47 Parl. 3, Act 71 Parl. 6, Act 106 Parl. 7, Act 24 Parl. 11, Act 123 Parl. 12, Act 194 and 197 Parl. 14, of King James VI. And all magistrates, sheriffs, &c., on the one part, are ordained to search, apprehend, and punish all contraveners: For instance, Act 5 Parl. 1, Act 104 Parl. 7, Act 25 Parl. 11, King James VI.; and that notwithstanding of the King's Majesty's licences on the contrary, which are discharged, and declared to be of no force, in so far as they tend in anywise to the prejudice and hinder of the execution of the Acts of Parliament against Papists and adversaries of true religion, Act 106 Parl. 7, King James VI. On the other part, in the 47th Act Parl. 3, King James VI., it is declared and ordained. Seeing the cause of God's true religion and his Highness's authority are so joined, as the hurt of the one is common to both; that none shall be reputed as loyal and faithful subjects to our sovereign Lord, or his authority, but be punishable as rebellors and gainstanders of the same, who shall not give their confession, and make their profession of the said true religion: and that they who, after defection, shall give the confession of their faith of new, they shall promise to continue therein in time coming, to maintain our sovereign Lord's authority, and at the uttermost of their power to fortify, assist, and maintain the true preachers and professors of Christ's religion, against whatsoever enemies and gainstanders of the same; and namely, against all such, of whatsoever nation, estate, or degree they be of, that have joined or bound themselves, or have assisted or assist, to set forward and execute the cruel decrees of the council of Trent, contrary to the true preachers and professors of the Word of God; which is repeated, word by word, in the articles of pacification at Perth, the 23d of February, 1572, approved by Parliament the last of April, 1573, ratified in Parliament 1587, and related Act 123 Parl. 12 of King James VI.; with this addition, 'That they are bound to resist all treasonable uproars and hostilities raised against the true religion, the King's Majesty, and the true professors.'—Likens, all lieges are bound to maintain the King's Majesty's royal person and authority, the authority of Parliaments, without the which neither any laws or lawful judicatories can be established, Act 130 and 131 Parl. 8, King James VI., and the subjects' liberties, who ought only to live and be governed by the King's laws, the common laws of this realm allenarly, Act 48 Parl. 3, King James I., Act 79 Parl. 6, King James IV., repeated in the Act 131 Parl. 8, King James VI.; which if they be innovated and prejudged, 'the commission aenent the union of the two kingdoms of Scotland and England, which is the sole act of the 17th Parl. of King James VI., declares,'

such confusion would ensue as this realm could be no more a free monarchy; because, by the fundamental laws, ancient privileges, offices, and liberties of this kingdom, not only the princely authority of his Majesty's royal descent hath been these many ages maintained, but also the people's security of their lands, livings, rights, offices, liberties, and dignities preserved. And therefore, for the preservation of the said true religion, laws, and liberties of this kingdom, it is statute by the 8th Act Parl. 1, repeated in the 99th Act Parl. 7, ratified in the 23d Act Parl. 11, and 114th Act Parl. 12, of King James VI., and 4th Act Parl. 1, of King Charles I. 'That all Kings and Princes at their coronation, and reception of their princely authority, shall make their faithful promise by their solemn oath, in the presence of the eternal God, that, enduring the whole time of their lives, they shall serve the same eternal God, to the uttermost of their power, according as he hath required in his most holy Word, contained in the Old and New Testament; and according to the same Word, shall maintain the true religion of Christ Jesus, the preaching of his holy Word, the due and right ministration of the sacraments now received and preached within this realm, (according to the Confession of Faith immediately preceding), and shall abolish and gainstand all false religion contrary to the same; and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid Word, and according to the laudable laws and constitutions received in this realm, nowise repugnant to the said will of the eternal God; and shall procure, to the uttermost of their power, to the kirk of God, and whole Christian people, true and perfect peace in all time coming; and that they shall be careful to root out of their empire all hereticks and enemies to the true worship of God, who shall be convicted by the true kirk of God of the foresaid crimes.' Which was also observed by his Majesty, at his coronation in Edinburgh, 1633, as may be seen in the order of the coronation. In obedience to the commandment of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and religious progenitors, and of many yet living amongst us, which was warranted also by act of council, commanding a general band to be made and subscribed by his Majesty's subjects of all ranks; for two causes: one was, For defending the true religion, as it was then reformed, and is expressed in the Confession of Faith above written, and a former large Confession established by sundry acts of lawful General Assemblies and of Parliaments, unto which it hath relation, set down in publick Catechisms; and which hath been for many years, with a blessing from Heaven, preached and professed in this kirk and kingdom, as God's undoubted truth, grounded only upon his written

Word. The other cause was, For maintaining the King's Majesty, his person and estate; the true worship of God and the King's authority being so straitly joined, as that they had the same friends and common enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land are bound to keep the foresaid national oath and subscription inviolable, We Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons under-subscribing, considering divers times before, and especially at this time, the danger of the true reformed religion, of the King's honour, and of the publick peace of the kingdom, by the manifold innovations and evils, generally contained, and particularly mentioned in our late supplications, complaints, and protestations; do hereby profess, and before God, his angels, and the world, solemnly declare, That with our whole heart we agree, and resolve all the days of our life constantly to adhere unto and to defend the foresaid true religion, and (forbearing the practice of all innovations already introduced in the matters of the worship of God, or approbation of the corruptions of the publick government of the kirk, or civil places and power of kirkmen, till they be tried and allowed in free Assemblies and in Parliament) to labour, by all means lawful, to recover the purity and liberty of the Gospel, as it was established and professed before the foresaid novations. And because, after due examination, we plainly perceive, and undoubtedly believe, that the innovations and evils contained in our supplications, complaints, and protestations, have no warrant of the Word of God, are contrary to the articles of the foresaid Confession, to the intention and meaning of the blessed reformers of religion in this land, to the above-written Acts of Parliament; and do sensibly tend to the re-establishing of the Popish religion and tyranny, and to the subversion and ruin of the true reformed religion, and of our liberties, laws, and estates; we also declare, That the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions; and that we are obliged to detest and abhor them, amongst other particular heads of Papistry abjured therein. And therefore, from the knowledge and conscience of our duty to God, to our King and country, without any worldly respect or inducement, so far as human infirmity will suffer, wishing a further measure of the grace of God for this effect; we promise and swear, by the GREAT NAME OF THE LORD OUR GOD, to continue in the profession and obedience of the foresaid religion; and that we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the

days of our life. And in like manner, with the same heart, we declare before God and men, That we have no intention nor desire to attempt any thing that may turn to the dishonour of God, or to the diminution of the King's greatness and authority; but, on the contrary, we promise and swear, That we shall, to the uttermost of our power, with our means and lives, stand to the defence of our dread Sovereign the King's Majesty, his person and authority, in the defence and preservation of the foresaid true religion, liberties, and laws of the kingdom; as also to the mutual defence and assistance every one of us of another, in the same cause of maintaining the true religion, and his Majesty's authority, with our best counsel, our bodies, means, and whole power, against all sorts of persons whatsoever; so that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn, by whatsoever suggestion, combination, allurements, or terror, from this blessed and loyal conjunction; nor shall cast in any let or impediment that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends; but, on the contrary, shall by all lawful means labour to further and promote the same: and if any such dangerous and divisive motion be made to us by word or writ, we, and every one of us, shall either suppress it, or, if need be, shall incontinent make the same known, that it may be timeously obviated. Neither do we fear the foul aspersions of rebellion, combination, or what else our adversaries, from their craft and malice, would put upon us; seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true worship of God, the majesty of our King, and the peace of the kingdom, for the common happiness of ourselves and our posterity. And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription we join such a life and conversation as besemeth Christians who have renewed their covenant with God; we therefore faithfully promise for ourselves, our followers, and all others under us, both in public, and in our particular families, and personal carriage, to endeavour to keep ourselves within the bounds of Christian liberty, and to be good examples to others of all godliness, soberness, and righteousness, and of every duty we owe to God and man. And, that this our union and conjunction may be observed without violation, we call the LIVING GOD, THE SEARCHER OF OUR HEARTS, to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to JESUS CHRIST in the great day, and under the pain of God's everlasting wrath, and of infamy and loss of all honour and respect in this world; most humbly beseeching the LORD to strengthen us by his HOLY

SPIRIT for this end, and to bless our desires and proceedings with a happy success; that religion and righteousness may flourish in the land, to the glory of GOD, the honour of our King, and peace and comfort of us all. In witness whereof, we have subscribed with our hands all the premises.

"The article of this covenant, which was at the first subscription referred to the determination of the General Assembly, being now determined; and thereby the five articles of Perth, the government of the kirk by bishops, and the civil places and power of kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this kirk, we subscribe according to the determination aforesaid."

Covenant, Solemn League and, "for reformation and defence of religion, the honour and happiness of the King, and the peace and safety of the three kingdoms of Scotland, England, and Ireland, was agreed upon by commissioners from the Parliament and assembly of divines in England, with commissioners of the convention of estates, and general assembly in Scotland, approved by the General Assembly of the Church of Scotland, and by both houses of Parliament and assembly of divines in England, and taken and subscribed by them, *Anno* 1643; and thereafter, by the said authority, taken and subscribed by all ranks in Scotland and England the same year; and ratified by act of the Parliament of Scotland, *Anno* 1644: And again renewed in Scotland, with an acknowledgment of sins, and engagement to duties, by all ranks, *Anno* 1648, and by Parliament 1649; and taken and subscribed by King Charles II. at Spey, June 23, 1650; and at Scone, January 1, 1651." It ran thus:—

"We Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in the kingdoms of Scotland, England, and Ireland, by the providence of GOD, living under one King, and being of one reformed religion, having before our eyes the glory of GOD, and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honour and happiness of the King's Majesty and his posterity, and the true publick liberty, safety, and peace of the kingdoms, wherein every one's private condition is included: And calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of GOD, against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption are of late, and at this time, increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and kingdom of Scotland, are present and public testimonies; we

have now at last (after other means of supplication, remonstrance, protestation, and sufferings), for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of GOD'S people in other nations, after mature deliberation, resolved and determined to enter into a mutual and solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most High GOD, do swear,—

"I. That we shall sincerely, really, and constantly, through the grace of GOD, endeavour, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the Word of GOD, and the example of the best reformed Churches; and shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship and catechising; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

"II. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is, church-government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other ecclesiastical Officers depending on that hierarchy), superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues; and that the Lord may be one, and his name one, in the three kingdoms.

"III. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour, with our estates and lives, mutually to preserve the rights and privileges of the Parliaments, and the liberties of the kingdoms; and to preserve and defend the King's Majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms; that the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness.

"IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the king from his people, or one of the kingdoms from another, or making any faction or parties amongst the people, contrary to this League and Covenant; that they may be

brought to publick trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

“V. And whereas the happiness of a blessed peace between these kingdoms, denied in former time to our progenitors, is, by the good providence of GOD, granted unto us, and hath been lately concluded and settled by both Parliaments; we shall each one of us, according to our place and interest, endeavour that they may remain conjoined in a firm peace and union to all posterity; and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

“VI. We shall also, according to our places and callings, in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer themselves, directly or indirectly, by whatsoever combination, persuasion, or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause which so much concerneth the glory of GOD, the good of the kingdom, and honour of the King; but shall, all the days of our lives, zealously and constantly continue therein against all opposition, and promote, the same, according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

“And, because these kingdoms are guilty of many sins and provocations against GOD, and his Son JESUS CHRIST, as is too manifest by our present distresses and dangers, the fruits thereof; we profess and declare, before GOD and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms: especially, that we have not as we ought valued the inestimable benefit of the Gospel; that we have not laboured for the purity and power thereof; and that we have not endeavoured to receive CHRIST in our hearts, nor to walk worthy of him in our lives; which are the causes of other sins and transgressions so much abounding amongst us: and our true and unfeigned purpose, desire, and endeavour for ourselves, and all others under our power and charge, both in publick and in private, in all duties we owe to GOD and man, to amend our lives, and each one to go before another in the example of a real reformation; that the Lord may turn away his wrath and heavy indignation, and establish these churches and kingdoms in truth and peace. And this Covenant we make in the presence of AL-

MIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the LORD to strengthen us by his HOLY SPIRIT for this end, and to bless our desires and proceedings with such success as may be deliverance and safety to his people, and encouragement to other Christian churches, groaning under, or in danger of, the yoke of antichristian tyranny, to join in the same or like association and covenant, to the glory of GOD, the enlargement of the kingdom of JESUS CHRIST, and the peace and tranquillity of Christian kingdoms and commonwealths.”

In the Westminster assembly when this instrument was adopted, Mr. Philip Nye made the exhortation, Mr. John White prayed before, and Mr. Dr. Gouge after the exhortation; besides which Mr. Alexander Henderson made an elaborate and lengthy speech. “Then the covenant was read, notice being first given to the assembly, that, after the hearing of it, each person should immediately, by swearing, worship the great name of God, and testify so much outwardly, by lifting up of their hands; which was all done very solemnly, and with so much joy seen in the countenances, and manifested by clapping of the hands, as was suitable to the gravity of such a worke, and the sadness of the present times.” After the Restoration, the covenant was put down by parliament, 14 Ch. II., 4, and in 1661 was burned by the common hangman.

Creacionism.—See ORIGINAL SIN.

Credence Table, a small table in one of the recesses of the bema, near the great altar, on which oblations were laid or prepared before the consecration,—sometimes on that account called *paratorium*, and sometimes “*παρατάξιζον*,” or side table. The word is from the Italian “*credenziera*,”—a cupboard or sideboard, on which meat was placed before it was served up, as a precaution against poisoning.—See SECRETARIUM.

Creed is a form of words comprising the substance of the Christian belief. These summaries of Christian belief were distinguished by various appellations. Thus, in the Western Church, they are termed *Cred*; but in the Eastern Church they were variously called “*Μάθημα*,” or the *lesson*, because catechumens were obliged to learn them; “*Γράφη*,” or the *writing*; and “*Κανών*,” or the *rule*, because the creed was the standard or rule by which the orthodox faith was to be discriminated from the novel and erroneous inventions of false teachers. But the most common name in the Eastern Church was “*Σύμβολον*,” the *symbol*, from the Greek verb “*συμβάλλειν*,” to put together; either because it was a collation or epitome of Christian doctrine, or, which is the more probable opinion, because the word *Σύμβολον*, and its Latin equivalent *symbolum*, signify a watchword or sign, like the

tessera militaris, or military badge among the Romans, the object of creeds having been to distinguish true Christians from heretics and infidels, (Bingham's *Origines Eccles.*, book x., ch. iii.) Numerous ancient formularies of faith are preserved in the writings of the early fathers of the Christian Church, particularly Irenæus, Tertullian, Cyprian, Origen, Gregory Thaumaturgus, the author of the pseudo-apostolical constitutions, and others. These have been collected by Bingham (*Origines Eccles.*, book x., ch. iv.); and it is worthy of observation, that they all perfectly agree in substance, though there is a diversity of expression in them. There are three creeds which have been adopted by the Anglican Church. These are the *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed*. 1. The *Apostles' Creed* is a formulary or summary of Christian faith, so called, not from the fact of its being composed by the apostles themselves, but because it contains a brief statement of the doctrines which they taught. It is nearly the same with the creed of Jerusalem, which appears to be the most ancient formulary of faith that is extant. At this distance of time it is impossible to determine the true author of this summary, though its great antiquity may be inferred from the fact that the whole of it is to be found in the works of Ambrose and of Ruffinus, both of whom lived in the fourth century. Although it was always used before the administration of baptism, when the catechumen made an open profession of his faith, and sometimes also in private devotions; yet, in the earlier ages, it constituted no part of the public liturgy. The constant repetition of it was introduced into the daily service of the church at Antioch towards the close of the fifth century; and from the Eastern Churches this custom has been brought into the West (see Lord King's *History of the Creed*). 2. The *Nicene Creed*, which is recited in the communion service of the Church of England, is so called because it was adopted by the bishops convened at the council of Nicea or Nice, in Bithynia, which was held A.D. 325, to oppose the Arian heresy. This creed, as far as the words "Holy Ghost" was drawn up and agreed to at this council; and fifty-six years afterwards it was completed in its present form at the council of Constantinople (held A.D. 381, or 382), except the words "and the Son," which were inserted in 447, after the clause "who proceedeth from the Father." The addition made at Constantinople was caused by the denial of the divinity of the Holy Spirit by Macedonius and his followers; and the creed thus enlarged was immediately received by all orthodox Christians. The insertion of the words "*filioque*"—and the Son, was made by the Spanish bishops; and they were soon afterwards adopted by the Christian Churches in France. The bishops of Rome for some time refused to admit these words into the creed: at length, however, they were allowed

in the year 883, since which time they stood in the Nicene Creed in all the Western Churches; but they have never been received by the Greek Church. 3. The *Creed of Athanasius*, was framed in the century after the Nicene Creed. Though it bears the name of Athanasius, this composition is now known not to have been written by him, but was probably composed by Hilary, Bishop of Arles, for the use of the Gallican clergy, especially those of his own diocese. About the year 570 it had acquired sufficient celebrity to be commented upon; and before the year 670 the name of Athanasius was added, to commend and adorn it, being in itself an excellent system of the doctrines of Athanasius concerning the Trinity and the incarnation of Christ, principally in opposition to the Arians, Macedonians, and Apollinarians. Before the close of the tenth century the Athanasian confession was generally received in the Western Church, though it is doubtful whether it was ever admitted into the Eastern Church. At the Reformation it was received in its fullest extent by all Protestant Churches: Luther, Calvin, and Beza, made it their profession of faith. And, finally, it was received by the framers of the liturgy of the Church of England, not upon the authority of its compiler, for they have not determined anything concerning either its age or author, but simply because the truth of the doctrines contained in it may be "proved by most certain warrants of holy Scripture;" and also as a bulwark of the Christian verity against the possible revival of similar errors.

Other creeds may be considered under four heads, viz.—The confessions of the Greek Church, of the Romish Church, of the Church of the Waldenses, and of the several Protestant Churches.

I. The Oriental or Greek Church has several important documents of her faith, subsequent to her separation from the Church of Rome, three of which are entitled to particular notice, viz.—1. *The Confession of the true and sincere Faith* was presented to Mohammed II., in 1453, by Gennadius, Patriarch of Constantinople, on the capture of that metropolis by the Turks. It was favourably received, and Mohammed delivered into the patriarch's hand the crosier or pastoral staff, as an emblem of his investiture with the patriarchal see, and authorized him to assure the Greeks, in his name, of their lives, their liberties, and the free exercise of their religion. 2. *The Confession*, drawn up in the name of the Oriental Church, in 1621, by Cyril Lucar, then Patriarch of Constantinople, was originally written in Latin; and, being delivered to C. Vander Haega, the Dutch ambassador at the Porte, was by him published in 1629. It was afterwards translated into Greek, and enlarged by the addition of copious scriptural authorities. It consists of eighteen short chapters or articles, and is remarkable for its almost entire conformity with

the doctrines of the Reformed Protestant Churches, and for its avowed hostility to Popery, in condemning purgatory, transubstantiation, and the Apocrypha, and in reducing the number of sacraments to two. 3. *The Orthodox Confession of the Catholic and Apostolic Greek Church* was composed by Peter Mogila, or Mogislaus, Metropolitan of Kiow, in the Ukraine, and was put forth with the approbation of three Russian bishops suffragan: it was afterwards altered and enlarged by Michael Syrigo, a Cretan; and in 1643 it was approved, with great solemnity, by the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, and by several Bishops and other chief officers of the Greek Church of Constantinople. This is considered to be the most authentic document of the modern Greek Church: it is written in the form of a catechism. There are several editions of this confession, but the most correct is reputed to be that published at Breslan, in octavo, in 1751, in the Greek, Latin, and German languages, by Carl Gottlob Hoffmann, who prefixed an interesting history of this confession. But this creed appears to have been superseded, first, by—4. *The Catechism of Theophanes*, Archbishop of Pleskoff, which was published by the holy legislative synod in 1766; and, secondly, by—5. *The Orthodox Learning; or, a Summary of Christian Divinity*, composed in 1765, in the Slavonian language, by Platon, Metropolitan of Moscow, for the instruction of the Emperor Paul, then a youth. This last-mentioned treatise has gone through numerous large editions, and has been introduced into almost every place of education in the Russian empire: it has also been translated into French and German; and in 1814 an English version of it was published at Edinburgh, entitled *The Present State of the Greek Church in Russia; or, a Summary of Christian Divinity*, by Platon, late Metropolitan of Moscow, translated from the Slavonian, by Robert Pinkerton, in octavo. The confessions of the other branches and sects of the Greek Church, which are scattered in Asia and in Egypt do not appear to have been printed; but the Rev. William Jowett has translated two confessions of the Abyssinian Church, viz.—1. That of the Emperor Claudius in 1555, which exhibits the faith of that church in the sixteenth century; and 2. *The Instructions of Mark, Patriarch of Alexandria, addressed to the Abyssinian Churches on points of Religion at present controverted in Abyssinia*. This confession is of recent date, and abounds with subtle distinctions and refinements, which are comparatively of little interest to enlightened European Christians: it is, however, important, as showing the state of religious opinions and feelings in Abyssinia (Jowett's *Christian Researches in the Mediterranean*, pp. 176-194). In 1848 Dr. Ernst Julius Himmel published at Jena, in two octavo volumes, *Monumenta Fidei Ecclesie*

Orientalis. This work contains a collection of the several confessions of faith received by the Oriental or Greek Church. An appendix to it was published also at Jena, in 1849, by H. J. C. Weissenborn, in one volume octavo.

II. The Church of Rome has in every age received the Apostles', the Nicene, and the Athanasian Creeds; yet her faith has frequently changed, notwithstanding the strong assertions of her members to the contrary: nor was it ever fixed by any public authoritative symbol until the council of Trent. A succinct and explicit summary of the doctrine contained in the canons of that council is expressed in the creed published in 1564, by Pope Pius IV., in the form of a bull, which usually bears his name. It is introduced with the Nicene Creed, to which it adds twelve articles, containing those doctrines which the Church of Rome finally adopted after her controversies with the Reformers. To all and every one of the articles contained in this symbol of the Romish faith, every person who is admitted into the Romish Church must publicly profess his assent. An English translation of this confession is given in Butler's *Historical and Literary Account of the Confessions of Faith of the Roman Catholic, Greek, and Principal Protestant Churches*, pp. 9-11.—See **POPERY**.

III. The Waldenses, who inhabit the valleys of Piedmont, profess the Protestant faith, and have not inappositely been styled the *Protestants*. They protested, indeed, against the errors of the Romish Church long before the term "Protestant" existed, in the sense in which it is commonly used, their doctrines having been traced as far back as the year 1100, if not earlier. Two ancient confessions of faith are extant, of these virtuous and persecuted Christians, one dated in the year 1120, and the other in the twelfth century: they are given by Paul Perrin in his *Histoire des Vaudois* (Geneve, 1619), and in the second volume of Monastier's *Histoire de l'Eglise Vaudoise* (Toulouse, 1847); and they are translated in Jones's *History of the Christian Church*, &c., vol. ii., chap. v., sec. 3. A third confession was presented by them, in 1544, to the King of France, to remove the prejudices and calumnies which had been urged against them; this confession is translated in the same work. Since the year 1630, when they lost all their ministers, except two superannuated men, by a pestilence that ravaged the valley of Piedmont, which in that year again became subject to the King of France, the Waldenses having supplied the vacancies of their ministry by Frenchmen, and chiefly by Genevese, their churches have conformed to the system of Geneva.

IV. The confessions of faith of the Protestant Churches are numerous. A copious abstract of their literary history and contents will be found in Butler's *Account of Confessions of Faith*; in Walch's *Bibliotheca Theologica Selecta*, vol. i.,

ch. iii., sec. 2, 3; and in Koecher's *Bibliotheca Theologiæ Symbolicæ*. 1. *Confessions of the Lutheran Church*. The Lutherans call the standard books which contain their articles of faith and rules of discipline *Libri Symbolici Ecclesiæ Evangelicæ*, or the Symbolical Books of the Evangelical Church; and to these books all professors of divinity and candidates for the sacred office are required to subscribe. Besides the Apostles', the Nicene, and the Athanasian Creeds, they contain, first, the *Augustan Confession*, or the confession of Augsburg; having been presented to the Emperor Charles V. in 1530, at the diet of *Augusta*, or *Augsburg*. This confession is divided into two parts, the former of which, in twenty-one articles, was designed to represent with truth and perspicuity the religious opinions of the Reformers; and the latter, in seven articles, is employed in pointing out and confuting the seven capital errors and abuses which occasioned their separation from the Church of Rome, viz., communion in one kind, the forced celibacy of the clergy, private masses, auricular confession, legendary traditions, monastic vows, and the excessive power of the church. To the *Augsburg Confession* is subjoined an *Apology* for it, which was drawn up by Philip Melancthon, in reply to the attempted refutation of it by certain doctors of the Church of Rome. Next follow the *Articles of Smalcald*, which were drawn up by Luther on occasion of a meeting of the Protestant princes in that city, with the design of presenting them to the council then convened at Mantua, and afterwards held at Trent. They state specifically what the Lutherans would receive or concede, and what they would neither accept nor give up. The *Smaller and Larger Catechisms of Luther*, though placed after the *Augsburg Confession*, and the *Articles of Smalcald*, were prior in point of date: both were first printed in the year 1529. To the preceding books most of the Lutheran Churches add the *Form of Concord*, also called the *Book of Torgau*, from the place where it was composed. The object of this was to effect an amicable adjustment of the differences among the Lutherans, and to preserve their churches against the opinions of the Reformed (or Calvinistic) Churches on the subject of the Eucharist. The Lutheran confession of faith is in use among all the churches of that communion in various parts of the world. The Augsburg confession is also received by the Episcopal Church of the Moravians or United Brethren, who consider it as being founded on the Scriptures, and the only rule of their faith and practice. The editions of the symbolical books of the Lutheran Church are numerous; one of the most correct, is that published by Professor Tittmann at Leipzig, in 1817, but there is a better by Müller, at Stuttgart, 1848. The Saxon, Wirtemberg, Suabian, Pomeranian, Mansfeldian, and Copen-

hagen confessions generally agree with the symbolical books of the Lutherans, by whom they are greatly respected; but, except in countries or districts whence they are respectively denominated, they do not possess the authority of symbolical books. The Saxon confession was composed by Melancthon, and that of Wirtemberg, by Brentius. 2. *Confessions of the Reformed Churches on the Continent*. The Reformed Church, in the largest sense of that expression, comprises all the religious communities which have separated from the Church of Rome; but, having been used by the French Protestants to describe their church, it afterwards became the appellation of all the Calvinistic Churches on the Continent. The following are the principal confessions of these churches: (1.) The *Helvetic Confessions* are three in number, viz., that of Basle, composed and printed in the German language in 1530, or, according to some writers, in 1532, and subsequently translated into Latin; the *Summary and general Confession of Faith of the Churches in Helvetia*, or Switzerland, composed at Basle in 1536, for the purpose of being presented to the council of Trent, and published in Latin in 1671; and the *Confessio et Expositio Simplex Orthodoxæ Fidei et Dogmatum Catholicorum Sinceræ Religions Christianæ, concorditer ab ecclesiæ ministris, qui sunt in Helvetiâ, Tiguri, Berni, Scaphusii, Sangalli, Curie Rhetorum, et apud confederatos, Myllusii, item et Bienne, quibus adjunxerunt, se et Genevensis Ecclesiæ Ministri, edita*. This was published in 1566, and, according to Walch, was composed by the Elector Palatine, but others ascribe it to Bullinger: it has been translated into the Polish, Hungarian, French, Arabic, and other languages. (2.) The *Tetrapolitan Confession* is generally attributed to Bucer; it derives its name from the four cities of Strasburg, Constance, Memmingen, and Lindau, by the deputies of which it was signed. It was published in Latin at Strasburg, in 1531, and also in German, in the same year, together with an apology or defence of it, in reply to the confutation which the Emperor Charles V. had commanded Faber, Eckius, and Cochleus to write against it. This confession differs from the symbolical books of the Lutheran Churches in the doctrine of the sacraments, and especially in the exposition which it gives of the Eucharist. (3.) The *Polatine*, or, as it is most commonly termed, the *Heidelberg Confession*, was framed by the order of John Casimir, Elector Palatine, and published at Heidelberg in 1575, whence it derives its name. As the authors of it asserted that it was approved by Luther, the Witttemberg divines denied their assertion, and an angry controversy was the result. (4.) Although the doctrines of Luther soon penetrated into France, yet the creed and discipline of Calvin (after their establishment at Geneva) gradually made their way, and at length were almost universally

adopted by the French Protestants. The *Confession of Faith of the Gallic Churches* was proposed and accepted at the first synod held by the Reformed at Paris in 1559. In the following year it was presented to Francis II., and in 1561 it was also presented to Charles IX., King of France, by Theodore Beza. This confession has been repeatedly printed, and in various forms, both separately and together, with Bibles, Psalters, catechisms, and other ecclesiastical publications of the Reformed French Church. (5.) The *Confession of Faith of the Reformed Churches in Belgium* was drawn up in 1559, by Guido de Bres, Adrian Saravia, and others, and does not appear to have been intended at first for public adoption; but it was approved in 1561 by several Protestant divines, who did not think it advisable that they should go to Geneva for a confession of their faith. In 1562 it was translated from the Walloon dialect into the Dutch language; and in the following year, being circulated through the Reformed Churches in the Netherlands, it began to be received as a standard of their doctrines. This confession was subsequently translated into French and Latin. The doctrinal decisions of the synod of Dort are received as of paramount authority in all the Dutch Reformed Churches. In or about the year 1620 the Arminians or Remonstrants, whose doctrine on five controverted points of theology had been condemned by the Calvinists at the synod of Dort in 1618, published a confession of their faith, intitled *Confessio sive Declaratio Sententiæ Pastorum, qui in Foederato Belgio Remonstrantes vocantur, super præcipuis articulis Religionis Christianæ*. It consists of twenty-five chapters, and was drawn up by Simon Episcopus, professor of theology among the Remonstrants, who subsequently vindicated it from the censures of four professors of the university of Leyden. This confession of faith is printed in the works of Episcopus (vol. i., part ii., pp. 69-94): and the history of it is given in Calder's *Memoirs of Simon Episcopus*, chapters xiv. and xv., (London, 1825, 8vo.) 3. The *Confession of Faith of the Kirk of Scotland*, which, from the commencement of the Reformation in that country, adopted, to a great extent, the ecclesiastical polity and doctrine of the church at Geneva. In 1560 "the Barrones and Ministers" of this church presented to the parliament then sitting at Edinburgh, "the confession of faith professit and believeit be the Protestantes within the realme of Scotland. Published be thaim in parliament, and be the Estates thereof ratifeit and appreit, as hailsome and sound Doctryne groundit vpon the infallible treuth of Goddes Word." A copy of the first and very rare edition of this confession of faith, printed by John Scott, at Edinburgh, in 1561, is in the Grenville Library, in the British Museum. This confession was read, and its several articles

were ratified by the three estates of the realm of Scotland in parliament assembled, on the 17th of July, 1560. It consists of twenty-five articles, which are reprinted in Knox's *Historie of the Reformation in Scotland* (pp. 239-253, Edinburgh, 1732), and also in Calderwood's *True History of the Church of Scotland* (pp. 14-24, Edinburgh, 1678). "Although only four days were employed in its preparation, it is evident that this confession of faith embodied the results of much previous study and consultation. . . . On most essential points it approaches infinitely near, and in many instances uses, the very words of the Apostles' Creed, and the Articles of the Church of England as established by Edward VI." (Tytler's *History of Scotland*, vol. vi., p. 212). In 1581 King James, with all his family, and the whole Scottish nation, subscribed "A General Confession of the true Christian Faith and Religion according to God's Word," together with a Solemn League and Covenant; in which they obliged themselves to maintain and defend the Protestant religion and Presbyterian government.— See COVENANT. 4. The *Westminster Confession* is one of the clearest and compactest documents of the kind. It was compiled by the famous Westminster assembly which had been appointed by the English parliament. At the Revolution in 1688 this confession was received as the standard of the Scottish national faith; and the same acts of the Scottish parliament which settled Presbyterian church-government in Scotland, ordain that no person should be admitted, or continued as a minister within that church, unless he subscribed this confession, and at the same time declared it to be the confession of his faith. By the Act of Union with England in 1707 the same was, up till very recently, required of all principals, professors, and other officers of the four Scottish universities. But the test is now abolished for universities. The Westminster Confession, therefore, together with the Larger and Shorter Catechisms of the assembly of divines, which are generally bound up with it, contain the public and avowed doctrines of the present Kirk of Scotland, and of the several Secession Churches which have branched off from it; as well as of the several bodies of Presbyterians in the United States of America. These formularies are decidedly Calvinistic. 5. *Confession of the United Church of England and Ireland*. In conformity with the practice of the Reformed Churches on the Continent a confession of faith was prepared for the Anglican Church, on the establishment of the Reformation in England. So early indeed as 1536, Henry VIII. had published articles of religion, in which some popish doctrines are disclaimed, but others are retained. Edward VI., the first Protestant monarch of this country, caused to be published, by his royal authority, forty-two "Articles, agreed upon by the bishops and other learned and good men, in

the convocation held at London in the year 1552, to root out the discord of opinions, and establish the agreement of true religion." These articles were repealed soon after the accession of Queen Mary to the English throne; but, in the beginning of her reign, Queen Elizabeth gave her royal assent to "Thirty-nine articles, agreed upon by the archbishops and bishops of both provinces, and the clergy in the convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true religion." These articles were revised, and some small alterations were made in them, in the year 1571, since which time they have continued to be the criterion of the faith of the members of the Church of England. The articles of 1562 were drawn up in Latin only; but in 1571 they were subscribed by the members of convocation, both in Latin and English, and therefore the Latin and English copies are to be considered as equally authentic. The original manuscripts, subscribed by the two houses of convocation, perished in the fire of London in 1666; but from a collation of the oldest printed copies now extant, it appears that there are no variations of importance. It is generally believed that Archbishop Cranmer and Bishop Ridley were chiefly concerned in framing the forty-two articles, on which the thirty-nine are founded; and they followed principally the Augsburg Confession, which was drawn up by Melancthon. Bishop Burnet has preserved these forty-two articles in his *History of the Reformation* (vol. ii. *Collections*, No. 55), and has pointed out in what respect they differ from the thirty-nine articles which are now in force. Of both sets of articles it may be truly said that "caution and moderation are no less conspicuous in them than a thorough knowledge of the Scriptures, and of the early opinions and practice of the first Christians." The thirty-nine articles became the standard confession of the Protestant Episcopal Church in Ireland in 1634, which from 1618 until that year had had a confession of its own. In 1801 they were adopted by the bishops, clergy, and laity of the Protestant Episcopal Church in the United States of America, assembled in general convention, without material alteration, further than change of circumstances and situation had rendered necessary, excepting that the confession commonly called the Creed of Athanasius is rejected from the eighth article. And on the 24th day of October, 1804, upwards of twelve years and nine months after the time (July 1, 1792) fixed by the act of 32^d George III., c. 63., § 2, a meeting or synod of "the bishops and pastors of congregations of the Episcopal communion in Scotland," as they are termed in that act, was held at Laureneekirk, in the county of Kincardine: at which meeting, as required by it, they adopted the thirty-nine articles of the Church of England, "as the public test or standard of

their church." A declaration was further signed by them, that they "did willingly and *ex animo* subscribe to the Book of Articles of Religion agreed upon by the archbishops and bishops of both provinces of the realm of England, and the clergy thereof, in the convocation held at London in the year of our Lord 1562;" and they did thereby "acknowledge all and every the articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the Word of God." And the subscribing bishops resolved in future "to require from all candidates for holy orders in their church, previously to their being ordained, a similar subscription." The bishops and clergy present immediately subscribed. (Skinner's *Annals of Scottish Episcopacy*, from 1788 to 1816, p. 349, Edinburgh, 1818, 8vo.) From a letter of Sir William Forbes, dated October 21, 1804, and printed at length in Skinner's *Annals* (pp. 340-343), it appears that he recommended, "that the articles be subscribed agreeably to the act of 1792, as they stand in the service-book of the Church of England, and prefaced as they are with the royal declaration—*every subscriber explaining them to himself*." (*Ibid.*, pp. 342, 343.)

By the law of England all persons are required to subscribe these articles previously to entering into holy orders, or to undertaking any ecclesiastical cure or benefice; in order that those who are employed in the ministry of the church should unfeignedly believe the truth of the doctrines which they contain. In this respect the practice of all Reformed Churches on the Continent is followed; and, though it has been arraigned on various pretexts, the wisdom and propriety of the measure are abundantly justified by experience. See Waterland's *Case of Arian Subscription considered*, with the *Supplement* (*Works*, vol. iii., pp. 279-401), and Archdeacon Randolph's charge delivered to the Clergy of the diocese of Oxford in the year 1771, on the *Reasonableness of requiring Subscription to Articles of Religion*. The authority of the thirty-nine articles, as a test of doctrine, defended in the Rev. W. Goode's *Defence of the Thirty-nine Articles, as the legal and canonical test of doctrine in the Church of England, in all points treated of in them*; and in his *Vindication of the Defence*, (London, 1848, 8vo.) An account of the literary history of these articles is given in Dr. Bennet's *Essay on the Thirty-nine Articles*; and for a sketch of the history of the controversy respecting the authentic edition of them, Butler's *Historical Account of Confessions of Faith* (pp. 75-80), may be consulted. But the best and fullest literary and ecclesiastical history of them is that published by the Rev. Dr. Lamb, entitled *An Historical account of the Thirty-nine Articles, from the first promulgation of them in 1553 to their final establishment in 1571; with exact copies of the Latin and English manu-*

scripts, and facsimiles of the signatures of the Archbishops and Bishops, &c. (Cambridge University Press, 1829, 4to.)

All the confessions of faith above enumerated, together with several others of minor importance, which are here necessarily omitted, are comprised in a volume entitled *Corpus et Syntagma Confessionum Fidei*, &c. Of this collection, which comprised thirteen of the more important and interesting confessions of faith, two editions were printed at Geneva in 1612, and again in 1654, in quarto; and from them the delegates of the University Press at Oxford published a selection of the principal confessions in 1804, and again in 1827, entitled *Sylloge Confessionum sub tempus Reformandæ Ecclesiæ editarum*, in octavo. This *Sylloge* contains seven confessions of faith. More copious than either of the preceding publications is the *Corpus Librorum Symbolicorum, qui in Ecclesiæ Reformatorum anteritatem publicam obtinuerunt*, published at Elberfeld, in 1827, in octavo, by Dr. J. C. G. Augusti, who has prefixed an historico-literary disputation. But the most complete collection of confessions of faith is that edited by Dr. H. A. Niemeyer at Leipzig in 1840, in octavo: it comprises twenty-eight confessions of faith, besides a copious bibliographical preface. There is also extant a harmony of the confessions of faith of the orthodox and Reformed Churches: *Harmonia Confessionum Fidei orthodoxarum et Reformatorum Ecclesiarum*, (Geneva, 1584, 4to.) This compilation is ascribed principally to Theodore Beza. An English translation of it appeared at Cambridge in 1586 in duodecimo, and again at London in 1643 in quarto. But the best and most accurate edition is that published by the Rev. Peter Hall, M.A., at London, in 1842, by whom it has been revised and considerably enlarged. This harmony is compiled from twelve several confessions. In an appendix the editor has added the articles of the Church of England, the articles of the Church of Ireland, the chapters of the synod of Dort, and the chapters of the confession of the assembly of divines at Westminster.

The preceding confessions of faith comprise those which were published by, or in the name of, national churches, principally in the sixteenth century. Various other confessions of faith have been published by different Christian societies, of which the following claim to be noticed:—1. The Brownists, or followers of Robert Brown (from whom descended the Independents of the seventeenth century), in 1596 published *A true Confession of the Faith, and humble acknowledgement of the allegiance, which wee hir Maiesties subjects, falsely called Brownists, do hold towards God, and yield to her Maiestie, and all other that are over us in the Lord.*—See BROWNISTS. 2. Several confessions of faith have been published by the Particular (or Calvinistic) Baptists. The earliest is the *Declara-*

tion of Faith of English people, remaining at Amsterdam in Holland. It was printed about the year 1611, and it consists of twenty-seven articles. In 1643 the Baptists in England issued a confession of faith; and in 1646 the Baptist congregation in London published another confession. In 1677 the Baptists, finding it necessary to issue another statement of their tenets, published *A Confession of Faith, put forth by the elders and brethren of many congregations of Christians, baptized upon profession of their faith, in London and the country.* This was reprinted in 1689, and again towards the close of the eighteenth century in a *Narrative of the Proceedings of the General Assembly of divers Pastors, Messengers, and Ministers, brethren of the Baptist Churches met together in London, September 3-12, 1689, from divers parts of England and Wales.* Besides these more general confessions of faith of the Baptist denomination, two provincial confessions were published, viz.:—First, in 1656, by several congregations in the county of Lincoln and the adjacent counties; and, Secondly, in 1678, by “fifty-four ministers and messengers of the churches in the several counties of Bucks, Hertford, Bedford, and Oxford.” Copies of all the confessions above specified are printed in the appendices to the several volumes of Crosby’s *History of the Baptists*. In 1660 the Arminian or General Baptists published a brief confession of their faith, which was presented to King Charles II. It was reprinted in 1691, and will also be found in the appendix to Crosby’s *History*, vol. ii. 3. In 1658 the English Independents published *A Declaration of the Faith and Order owned and practised in the Congregational Churches in England, agreed upon, and consented unto, by their elders and messengers at the Savoy, October 12, 1658.* This is frequently called the *Savoy Confession of Faith*, from the palace in which it was prepared. In 1659 it was translated into Latin by Professor Hoornbeeck, at Leyden. This confession follows the method of the *Westminster Confession of Faith* (Neale’s *History of the Puritans*, vol. iv., ch. 3, pp. 189, 190). In 1680 the elders and messengers of the Congregational Churches assembled at Boston, New England, issued a confession of faith in thirty-two chapters. It will be found in *The Cambridge and Saybrook Platforms of Church Discipline, &c.*, (Boston, Massachusetts, 1829, 8vo.) A new confession of faith was published by the English Congregationalists or Independents in 1833, in duodecimo, entitled *A Declaration of the Faith, Church Order, and Discipline of the Congregational or Independent Dissenters, as adopted at the third General Meeting of the Congregational Union of England and Wales, held in London, May 7th, 8th, 10th, 1833.* The “principles of religion,” in the confession, are comprised in twenty articles; and the “principles of church order and discipline” consist of thirteen articles. 4. In

1673 the Society of Friends, or Quakers, published their confession of faith, entitled *A Catechism and Confession of Faith, approved of, and agreed unto, by the General Assembly of the Patriarchs, Prophets, and Apostles, Christ himself being the chief speaker in, and among them. Which containeth a true account of the Principles and Doctrines which are most surely believed by the Churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers.* This catechism and confession were translated and published in the Latin language in 1727. The English edition has been often reprinted. Fully to apprehend the tenets of the Society of Friends, with this confession of faith should be studied Robert Barclay's *Apology for the true Christian Doctrine*, first printed in Latin at Amsterdam in 1676, and translated into English in the same year. 5. Twenty-five "Articles of Religion," selected, and in part abridged, from the thirty-nine articles of the United Church of England and Ireland, are printed at the end of the *Sunday Service of the Methodists*. They treat of faith in the Holy Trinity, the Word or Son of God, who was made very man; the resurrection of Christ; the Holy Spirit; the sufficiency of the Holy Scriptures for salvation (the apocryphal books are rejected); the Old Testament; original or birth-sin; free-will; the justification of man; good works; works of supererogation; sin after justification; the church; purgatory; speaking in the congregation in such a tongue as the people understand; the sacraments; baptism; the Lord's Supper; of communion in both kinds; the one oblation of Christ finished upon the cross; the marriage of ministers; the rites and ceremonies of churches; the rulers of the British dominions; Christian men's goods; and a Christian man's oath. From the *Form and Manner of Ordaining Candidates for the Wesleyan Methodist Ministry* we learn, that they further declare their belief that "the system of doctrine . . . contained" in "the first four volumes of Mr. Wesley's *Sermons*, and his notes on the New Testament," . . . "is in accordance with the Holy Scriptures." Although the primitive Methodist connection have no formal confession of faith, yet in effect they have printed one in their *Consolidated Minutes* (p. 1, London, 1849), from which the following heads of doctrine are extracted:—"This connection is composed of Protestant Christians, who hold the following doctrines:—The innocence of our first parents when they came from the hands of their Creator; their subsequent fall, and that of their posterity; general redemption by Jesus; repentance; justification of the ungodly by faith, on their turning to God; the witness of the Spirit; sanctification by the Holy Spirit, producing inward and outward holiness; the doctrine of the Trinity; the divinity of Jesus Christ; the resurrection of the dead; and eternal rewards and punishments."

This connection further teaches the "system of religious doctrines which was laid down and established by John Wesley, . . . and which was set forth by him in certain notes on the New Testament, . . . and in the first four volumes of sermons, commonly called his sermons, and reported to be written and published by him."—*Extract from the Deed-Poll enrolled in the Court of Chancery.* 6. On the accession of certain ministers of the Church of England, who had officiated in the chapel erected by Selina, Countess of Huntingdon, and the ordination of others to the ministerial office, a confession of faith was adopted, and afterwards published in *An Authentic Narrative of the Primary Ordination held in the Countess of Huntingdon's Chapel at Spa-Fields, London, March 9th, 1783, (London, 1784, 8vo.)* It consists of fifteen articles, treating of God; the Holy Scriptures; creation; the fall of man from original righteousness; original sin; predestination and election; Christ the mediator; the Holy Ghost; free-will; justification; sanctification and good works; works before justification; the church; baptism; and the Lord's Supper. This confession of faith is also printed in *The Life and Times of Selina, Countess of Huntingdon*, vol. ii., pp. 440-443. 7. The Evangelical Union in Scotland, a recent semi-Arminian sect, published at Glasgow, in 1858, a *Doctrinal Declaration*, in which Calvinism is often first caricatured, and then, of course, denied. 8. In the year 1647 a confession of faith was published in the name of the *Socinian Churches in Poland*, without any date or indication of the place where it was printed. It is entitled *Confessio Fidei Christiane, edita in nomine Ecclesiarum, quæ in Polonia unum Deum, et filium ejus unigenitum Jesum Christum, et Spiritum S. profitentur.* The author of this confession of faith was Jonas Schlichtingius, an eminent writer among the Polish Socinians, who was proscribed for publishing it, by the diet of Warsaw in 1647, and banished from Poland. His book was ordered to be burnt by the hands of the common hangman, (Rees's *Translation of the Raconian Catechism*, *Introduct.*, p. xxxv.) A copy of the second edition of this confession of faith, printed in 1651, is in the Bodleian Library at Oxford. All communities of professing Christians in the United States of America are commonly termed churches. Upwards of forty confessions of faith, or other statements of the doctrines held by them, are printed in Rupp's *Original History of the Religious Denominations at present existing in the United States*, (Philadelphia, 1844, 8vo).—[T. H. H., with some modification and abridgment].

Crucelle, a wooden instrument used instead of a bell in some places, to warn the people to service during Passion Week. The instrument itself has a secret meaning; for it represents

or *bridles*, as the margin of our Bible gives it, "of the horses, *Holiness unto the Lord.*" Treves possesses the fourth and last nail, which is thought to have been driven through our Saviour's right foot. Lipsius supposes that the cross of our Saviour was made from such wood as happened to be nearest at hand, and that this was oak, which grew most plentifully in Judea, and which, it is said, the relics now exhibited closely resemble. But on this point again a subtle controversy has arisen; and there have been some who maintain that four different woods were used in the composition of the cross, viz., cedar, palm, olive, and cypress.

The invention or discovery of the true cross by the Empress Helena, is assigned by the ecclesiastical historians to A.D. 326, the twenty-first year of the reign of her son Constantine, the thirteenth of the pontificate of St. Sylvester, and the first after the council of Nice. Eusebius alone is silent as to the event; yet he makes copious mention of the discovery of the holy sepulchre, and of the other transactions of Helena while at Jerusalem. By the remaining annalists we are informed that this devout princess, in her seventy-ninth year, inflamed with holy ardour, resolved to visit the scenes of our Saviour's passion. The hatred which the Pagans bore against the Christian name, had induced them to obliterate, as much as possible, all those marks which might recall a memory of their great Master: Calvary had been heaped up with huge stones and piles of earth, and on the summit of this new formation had been erected a temple of Venus. The empress, however, heard of a Jew, curious in antiquities, who had carefully treasured up such memorials of the holy spot as tradition had conveyed to him; and from him the desired secret was extorted, either by bribes or torture. Durand affirms that he bore the name of Judas, that he afterwards was converted to Christianity, and became Bishop of Jerusalem, under the name of Quiriacus. The spot to which the Jew pointed was carefully excavated, and within it were found three crosses, and the title which Pilate had written as the superscription for that of Jesus, apart by itself. St. Ambrose maintains, indeed, that this title was attached to one of the crosses, which thereby was determined to be that which had borne our Saviour; but the other historians state that Helena had no guidance to the real cross till, by the suggestion of Macarius, at that time Bishop of Jerusalem, certain sick and infirm persons were touched by each of the three. One only produced miraculous cures; and in some cases it resuscitated even the wholly dead (Sulpicius Severus, ii.); so that no doubt could be permitted to remain that this was the so much coveted treasure.

A church was built by Helena over the hallowed spot, and within it was deposited the real cross. A large portion of it, however, was conveyed by

the empress to Constantinople; there a part of it was inserted by Constantine into the head of one of his own statues; and the remainder was transmitted to Rome, where the church of *Sta. Croce in Gerusalemme* was erected for its reception. A festival to commemorate the invention of the cross was ordered to be celebrated annually, on the 3d of May; and on Easter Sunday the Bishop of Jerusalem exhibited to the longing eyes of uncounted pilgrims, the great object of their devotion, which was entrusted to his charge. Small pieces, richly set in gold and gems, were presented to such as could afford to purchase them; and that no check might be imposed upon this profitable traffic, it was boldly asserted, and blindly believed, that the holy wood possessed a miraculous power of self reproduction, and therefore could never be diminished, however largely it was distributed. St. Cyril also, who was Patriarch of Jerusalem, and an eye-witness, affirms the same miracle, and likens it to that of the five loaves which supplied 5,000 persons. The capture of Jerusalem by the Persians in A.D. 614, placed the remains of the true cross in the hands of the second Chosroes, who bore them in triumphant mockery to his capital. Fourteen years afterwards, on the murder of the Persian king by his son, Heraclius, in the treaty which he imposed upon the invaders, whom he had then vanquished, stipulated for the restoration of the cross, and it was conveyed with all the pomp of Byzantine magnificence to Constantinople. The Emperor resolved to transport it once again to its original abode; and the same stately procession accompanied him in his progress. When arrived at that gate of the Holy City which opened upon Mount Calvary, he found it, to his astonishment, impenetrably barred. A voice from heaven, or as others more modestly affirm, the voice of the Patriarch Zachariah, or of his deputy Modestus, at the same moment warned him, that it was not thus, arrayed in such temporal splendour, that the King of kings had entered Jerusalem. Heraclius understood the admonition. Dismounting, barefooted, and carrying the cross on his shoulders, he once more approached the gate. The hinges then readily obeyed his touch, and he placed his holy burden once again beneath the dome of the sepulchre. It was on this occasion that the festival of the exaltation of the holy cross, on the 14th September, was first instituted. Nicephorus, however, contends that the exaltation and the invention are both equally ancient; that the invention commemorates the day on which the cross was found; the exaltation, the day on which it was first publicly exhibited; and that the latest date has been mistakenly assigned to this last, only because it was celebrated with additional pomp after the pilgrimage of Heraclius. The evidence upon which the imposture of the discovery of the true cross rests is weighed

by Jortin with his usual sagacity (*Remarks*, vol. iii.; *Works*, ed. 1805., ii., 219), and from the time of Heraclius we hear no more of the holy cross. Perhaps it was destroyed by the Saracens, on their conquest of Jerusalem in A.D. 637. The wooden title, however, is still preserved at Rome. This title, when sent by Constantine to Rome, was deposited, for the sake of security, in a leaden chest above the vaulted roof of the church of *Sta. Croce*, in a little window, and then bricked into the wall. Its position was recorded in a mosaic inscription without. This inscription had become almost illegible from lapse of time; and during some repairs of the church in the pontificate of Innocent VIII., A.D. 1492, by the carelessness of the workmen, the window was broken open and the holy title was discovered. Such is the history recorded on a wall within the church, encircling a staircase which leads to a subterranean chapel of St. Helena. The discovery and the verity of the title were authenticated by a bull of Alexander VI., four years afterwards. It appears that much more was remaining of the inscription when it first came to light, than was to be seen when Nicetus wrote. The veneration which had been expressed for the cross itself was soon extended to everything which bore relation to it; and marvellous effects were ascribed even to its sign. Such were some of the futile and ridiculous legends which superstition created and believed in darker times; and such the Romish Church has adopted and inculcated even to the present hour.

Crosses, various.—*Architectural Crosses.*—The cross was adopted very early as a favourite form in architecture. Wherever druidical monuments were found, they were supposed to be purified from the contamination of heathenism by being carved with the figure, or altered in the shape of the cross. We find that in England crosses were sometimes erected, before the Conquest, previous to a battle or great enterprise, as an anticipatory offering to heaven. Thus, in the seventh century, Oswald, King of Northumberland, before he fought with Cadwallo, set up a cross of wood, himself holding it till it was fixed in the earth, while his soldiers kneeled around (*Bede, Eccl. Hist.*, iii., 2).

Market Crosses were to be found in most towns possessing the privilege of a market; the tolls of these markets generally belonged to some neighbouring monastery, and the crosses were erected by the friars as a token of their right. Specimens may be seen in Malmesbury, Salisbury, Chichester, &c.

Crosses of Memorial were built wherever the bier of a distinguished person rested on its way to the place of interment. The most celebrated of these crosses in England were erected by Edward I. in memory of his queen Eleanor, in 1290. West Cheap and Charing are the others best known. The first of these stood a little westward of Bow Church, in the middle of the

street, and was rebuilt in 1441. It escaped destruction at the Reformation, but the Puritans voted its fall in 1643. The second has left its name to the most frequented thoroughfare in London. Crosses of memorial also commemorated battles, murders, and other events of note.

Preaching Crosses, a beautiful specimen of them is left among the remains of the Blackfriars monastery, at Hereford. It is a hexagon, open on all sides, and approached by a flight of steps around it. In the centre is a hexagon base, from which branch trefoil arches, forming the roof of the pulpit. St. Paul's cross was probably erected for the same purpose; though in many great occurrences of our history it was abused to secular ends. It stood on the north of the churchyard. Stowe acknowledges that its antiquity was unknown to him; it was demolished by the lord mayor, Sir Isaac Pennington, in 1643. Spitalfields had also a preaching cross, the memory of which remains in the annual Spital Sermons, still preached before the corporation of London at St. Bride's Church.

Stump Crosses were used as landmarks. Among these may be numbered the Shire Cross Stone, dividing Cumberland and Westmoreland, on the Wrynose mountain, near the river Duddy; Stainmore Cross, dividing Yorkshire and Cumberland; Mugdrum Cross near Lindores in Fifeshire, dividing Fife and Strathbearn; and numerous others, especially in Cornwall, where they abound, concerning which even tradition, in many cases, is silent. Crosses are also to be met with in churchyards, and as stations on the highways, which last had the privileges of sanctuary (*Archaeol.*, viii., 28). These were erected, doubtless, by the piety or the remorse of individuals. Two other causes may be mentioned for which crosses of a less durable nature were sometimes placed on the roofs of houses; first, to claim the privileges of Templars, to defend themselves against their rightful lords; and again, to mark a family infected with the plague.

Weeping Crosses were those before which a penance was performed. A penance termed *creeping to the cross* will be found described in a very ancient volume cited by Bishop Percy, in one of his notes on the *Northumberland Household Book*, (436).

Cross of Glory, a jewelled cross or crucifix placed on the altar. *Cross of Shame*, a plain cross laid on the same place.

Cross, Adoration and Unveiling of.—Mr. Seymour, in his pilgrimage to Rome, describes it from actual observation: "A cross made of wood stands upon the altar. It is enveloped in a black veil. The deacon hands it to the officiating cardinal. He, standing with his back to the altar and his face to the people, holds the cross before the eyes of the congregation; then loosening the black veil which envelops it, he uncovers one arm of the cross, pauses, holds it conspicuously before the congregation, and ex-

claims with a loud voice, 'Behold the wood of the cross!' And the response bursts from the choir—'Come, let us adore it!' And immediately the pope, the cardinals, and all present kneel and adore it, and then resume their seats. Again the officiating cardinal uncovers the second arm of the cross, pauses, exclaims, as before, 'Behold the wood of the cross!' And the response again bursts from the choir—'Come, let us adore it!' And as before, the pope, the cardinals, and all present kneel and adore it, and then resume their seats. Again the officiating cardinal uncovers the whole cross, pauses, and exclaims, as before, 'Behold the wood of the cross!' And the response again bursts from the choir—'Come, let us adore it!' And immediately the pope, the cardinals, and all present kneel and adore it a third time."

Cross, various epithets and applications.—*Cross Alphabet* has reference to a ceremony in the popish dedication of churches. A pot of ashes is strewed in the form of a cross, and the pontiff, with his pastoral staff, scores or scrawls the Greek alphabet on the one limb, and the Latin alphabet on the other, during the chanting of the benediction.—See CONSECRATION.

Cross-bearer.—A cross is always borne before the pope, wherever he goes (*crux gestatoria*). Patriarchs, in like manner, had them borne everywhere, save in Rome. So also primates and metropolitans, within their own provinces. Gregory XI., however, forbade these last to carry them in the presence of a cardinal. The cross of the pope has three bars, that of the patriarch two, and that of the archbishop one only. From the distinction between the two last, most probably is derived the architectural difference between the forms of the Greek and Latin cross.—For the *crux collaria*, see under BISHOP.

Cross, Holy, of Jerusalem (croce santa di Gerusalemme), one of the seven great basilicas of Rome, referred to in the article CROSS. This church is remarkable for the number of its relics; and its high festival is the fourth Sunday in Lent, when, with solemn ceremonial, are exhibited a finger of St. Thomas, two thorns from the crown of thorns, the tablet which was over the cross, one of the nails, and some pieces of the wood, &c.

Cross, incensing of, the ceremonial fumigation administered to crosses meant to be set up on roads or public places.

Cross Row, or as it is corrupted, *Cris Cros*, an abbreviation of Christ Cross Row, in French, *Le Croix de par Dieu*, is the alphabet; so called, either because in old primers a cross was prefixed to the alphabet, or because the alphabet was sometimes written in the shape of a cross.

Cross, Sign of.—See BAPTISM.—The sign is common in the Greek and Romish Churches, accompanying every sacerdotal blessing. It was

used in the ancient Church in the admission of catechumens and ordination of presbyters, as well as in baptism; in prayer also, and in the consecration of the Eucharist.

Crouched Friars (*crutched* or *crossed friars*).—To crouch, in Chaucer, is to sign with the cross. They were also called *crossiers*, and were founded in honour of the discovery of the cross by the Emperor Helena. They came to England in the thirteenth century, and had monasteries in London, Oxford, and Reigate. *Crouched-mas-day* is held on the 14th September by the Greek Church, and on that day the ecclesiastical year commences.

Crowns, various applications.—*Crown, clerical (corona clericalis, or sacerdotalis)*, a name given to the clergy, as some say, from their shaven crown, or as others say, with more probability, from the shape of the tonsure, which cut the hair away somewhat from the crown, and left a circle hanging over, *circuli corona*. The clergy were called *coronati*, or crowned. It may be, however, that the name originated as a term of honour, taken from a crown as a symbol of dignity; so bishops were saluted *per coronam*, just as we say, "your honour," "your worship."

Crown days (dies coronati), a name anciently given to twelve church festivals, because the emperors on these days went in royal state to the Church of St. Sophia in Constantinople.

Crown, funeral (corona funeralis), a garland for the brow of the dead, a practice condemned by the fathers, as Tertullian and Minucius.—See BURIAL.

Crown, nuptial (corona nuptialis), the crown worn by a newly-wedded pair as a mark of honour and a reward of previous virtue. It was usually made of myrtle or olive.—See MARRIAGE.

Crown of oblations (corona oblationum), a name given to the communion loaves in the early Church, showing certainly that they were not wafers.

Crown of Presbytery (corona presbyterii), a name given to a presbytery because they sat on each side of the bishop, in the form of a semicircle.

Crown and Rosary.—See ROSARY.

Crown of virgins (corona virginum), a ribband or coronet worn by the virgins who had devoted themselves to ecclesiastical service.

Crowning of the Virgin.—See MARIOLATRY.

Crucifix, the name given to a cross with a figure of Jesus upon it. Its origin is usually traced to a council held at Constantinople toward the end of the seventh century. On Maundy Thursday, the Thursday of Passion Week, and on Good Friday, the ceremony of kissing the crucifix is gone through at Rome by eager and excited crowds of devotees, who throw themselves on it, and kiss it as if they would devour it.

Crusades, the wars waged for the possession

of the holy sepulchre in the eleventh and twelfth centuries, by European armies, who marched under the banner of the *cross*. The *first* crusade, in 1096, was, to a great extent, the result of the fanatical eloquence of Peter the hermit, backed by two councils under Pope Urban II. Jerusalem was besieged and taken by the great European host, and Godfrey de Bouillon, the famous leader, chosen king. The *second* crusade in 1144 was headed by the Emperor Conrad III. and Louis VII. of France. The Turks had rallied, and succour was asked from Europe. This expedition, through treachery and disunited councils, proved unsuccessful, and the Christian army was forced to raise the siege of Damascus. Knights Templars and Hospitallers were instituted for the special defence of the holy city. The *third* crusade was in 1188, after the famous Saladin had retaken Jerusalem. Richard, King of England, joined this crusade after it had landed, and the Emperor Frederick Barbarossa was at its head. But the French and English sovereigns quarrelled, Philip Augustus, King of France, returned to his own country, and Richard, after prodigies of valour, concluded a peace with Saladin. The *fourth* crusade was in 1195, after Saladin's death, and was fitted out by the Emperor Henry VII. After several successes, and the capture of several towns, the emperor died, and his army returned. The *fifth* crusade was in 1198, and was originated by Pope Innocent III. It had varying fortunes. The crusading army took possession of Constantinople, and put Baldwin, their chief, upon the throne; but he was dethroned and murdered in a few months, and the army was defeated in 1204 by the Sultan of Aleppo. The *sixth* crusade was in 1228, when the Christian host took the town of Damietta, but could not retain it. In the following year the Emperor Frederick concluded with the sultan a peace for ten years, by which he secured the possession of the holy city and sepulchre, with Nazareth and Bethlehem. The *seventh* crusade, in 1249, was headed by Louis XI. of France, commonly called St. Louis. Four years were spent in preparation before the king, his queen, his three brothers, and all the knighthood of France set sail for Palestine. Damietta was taken; but the army was overtaken by sickness, attacked by the enemy, and scattered, the king and his lords being made prisoners; at length a truce of ten years was concluded. The *eighth* and last crusade was undertaken in 1270 by the same prince, who devoutly believed that heaven had anointed him for the work. It was directed against the Moors in Africa. Louis took Carthage, but soon died of the plague, and his army was destroyed. Peace had been concluded when Prince Edward of England landed, but immediately sailed for Ptolemais. The crown of England devolving upon him, he soon returned. The final result was that in 1291 Ptolemais was taken by the

Sultan of Egypt, and the Christians driven out of Syria. Subsequent popes tried to stir up crusades, but failed, such as Nicholas IV. in 1292 and Clement V. in 1311. Nigh two millions of men perished in these expeditions. The Emperors of Constantinople were naturally jealous of the crusading hosts; nay, they often quarrelled among themselves on points of personal and national honour, and the petty kingdoms which they created made war on one another. Yet these marches to the East had an indelible effect on the manners and social progress of Europe.

Crypto-Calvinists, (*Hidden Calvinists*), a name given to those Lutheran divines who, in the controversy which arose about 1570 respecting the bodily presence of Christ in the Eucharist, maintained a doctrine closely resembling that of the Reformed Churches. The most eminent of the party was Peucer, son-in-law of Melancthon, who was imprisoned for his opinions by the Elector of Saxony, after the convention at Torgau in 1574, and cruelly confined for ten years. The *Form of Concord*, published in 1580, was designed to put an end to the Crypto-Calvinistic controversy.—See **FORM OF CONCORD**.

Crypts, sometimes called *Crofts*. The most remarkable in Britain are, that at Canterbury cathedral, still used by the descendants of the French and Walloon refugees, who came over to England in the time of Edward VI. and Elizabeth; that of St. Faith under St. Paul's; and that of the cathedral at Glasgow. From their position, for the most part under the eastern extremity of the nave, it has been conjectured that their original purpose was, by an additional elevation, to keep that portion of the church near which the high altar was placed, more than usually dry.

Cubicula.—See **CELLS**.

Culdees, Iona.—Dr. Johnson in his *Journey* has said in reference to the home of the Culdees, "We were now treading that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. . . . That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." Iona, I, Hy, Icolmkill, or by whatever other name it is called, is a scene encircled with many hallowed associations. Its physical appearance has, indeed, few interesting features. It has neither the unique assemblage of caves and basaltic columns which form the neighbouring islet of Staffa—one of the marvels of our western seas—nor is it marked by that wild and rugged sublimity so often admired on the surrounding coasts. It is a low, tame, and sombre island, three miles in length and one in average breadth, its shores whitened in many parts with decomposed felspar, and its general monotony scarcely relieved by a few scattered eminences,

consisting of gneiss with dark compact slate, intersected by several small granitic veins. The name I or Hy signifies, in Celtic, an island; and its emphatic application to this island shows the honour set in early times on its learned residents. Iona is the more euphonious Latinised appellation, and Icolmkill, "the island of St Colme's cell," is the more correct and expressive. Columba is evidently a Latinised name. The original Celtic name of this missionary must have been shorter—was probably Colm. The modern "Columba" and "Iona" have been formed, by some mystic fancy, to suit each other; as the one in Latin and the other in Hebrew signifies a "dove."

The great attraction of Iona is its venerable ruins. They are not, it is true, of very great extent, and they cannot be traced to the age of Columba. St. Oran's chapel is characterized by many of the peculiarities of Saxon architecture, and the cathedral exhibits a mixture of styles, the works of various periods. The oldest tombstone has for its date the year 1489. The buildings are principally of granite, which must have been brought from the opposite shores of Mull. Standing amidst these hoary desolations, in that graveyard where repose, each "in his narrow cell," so many kings of Scotland, Ireland, and Norway, the memory runs back to a time when this solitary spot was a precious sanctuary—an asylum of learning and piety, and the nursery of missionary zeal and enterprise. The remains of eight Norwegian, four Irish, and forty-eight Scottish kings, were interred in the island. But the terms abbey, nunnery, and cathedral, now given to various portions of this dilapidated structure, speak of an age long posterior to the lifetime of the great apostle of Scotland, and when Popery had won its baleful victory over truth and freedom. Buildings to any extent Columba could not raise: his original college must have been a rude and homely fabric. For two hundred years after his death Iona was a bishopric under the kings of Norway. When the papal power was established it became a Benedictine abbey; and in 1507 it was appended to the diocese of the isles. In 1561 the buildings were demolished, and, upon the overthrow of Episcopacy, the monastic revenues were appropriated by the Lord of Argyle. By order of his reforming synod the majority of those 360 crosses which once studded the island were pitched into the sea.

It was in the year 563 that Columba settled in Iona. How he should have selected such a spot of sterility and tempests we know not. His heart's desire was to regenerate Scotland, and give it that pure and primitive Christianity which his own country, Ireland, then "the island of saints," had for many years been enjoying. Ireland pitied Scotland, and sent it the message of saving truth.

Missionaries from Iona spread everywhere, and the disciples of Columba founded seminaries in many parts of the country, as at Abernethy, St. Andrews, Brechin, Dunkeld, Moumusk, and the Isle of St. Serf in Lochleven. It is impossible now to estimate the manifold blessings of such educational and missionary labours. In an age of darkness and barbarity these devoted men diffused the humanising influences of the Gospel, and scattered the elements of civilization among the ferocious and restless Caledonians. Each of their institutions was a seat of learning—a centre whence radiated light and refinement. They rejoiced in their mission—wearing not in their vocation—sought out the scattered hamlets in the lonely glen or dreary moor—taught them the Gospel of the kingdom—exactd no tithes, and enjoined neither mass nor penance, confession nor purgatory. Theirs was a church pure and apostolic, prior to the popish domination—simple in its rites, and presbyterian in its government and discipline. We have, therefore, a peculiar interest in these ancient Culdees. This name is Celtic, and means "servants of God."

From the Culdees we learn somewhat of the character and organization of the primitive Church in Scotland, before she was corrupted and enfeebled by secular honours and forbidden wealth. And, 1. They took Scripture as their sole authority. The Word of God they revered as their only guide. Columba was a diligent student himself, and enjoined the earnest reading of the Bible on all his disciples. His only appeal was "to the law and to the testimony," and so long as his followers preserved their integrity, they adhered to the same sacred and vital principle. Traditions and decrees they regarded not. Their rule of faith was Scripture alone. Simply, humbly, and reverentially they sought to ascertain the meaning of the "lively oracles." The copying of the Scriptures was then an important and responsible task. Columba laboured also in this department; and the *Book of Durrow*, now belonging to Trinity College Library, Dublin, is a copy of the Gospel believed to be in the handwriting of the venerable saint of Iona, and as one of the rarest of literary curiosities, was shown to her Majesty on her visit to Ireland. 2. They opposed all popish superstitions. They detested image worship. Neither the Virgin nor any of the saints shared in their adoration. Their monasteries and churches were dedicated to the Holy Trinity. They gave no homage to the dead, and offered no supplication for them. They condemned auricular confession and penance, and were guilty of none of the monstrous tyrannies which such customs have necessarily created. To God alone, who can forgive sin and absolve from its guilt, did they enjoin confession. They claimed no priestly power over the consciences and destiny of men. The doctrine of transubstantiation was a refinement of

impious absurdity of which they never dreamed; and they administered baptism simply by water, without salt, chrism, or crucifix. They not only practised none of those innovations by which Popery is characterized, but were ever noted for the decided and peremptory rejection of them. They were, in short, hearty Protestants before Luther made a bonfire of papal bulls, or flung protests in the face of amazed and malignant councils. And these were the original ministry of Christ in Scotland. 3. Their theology was sound. It could not be otherwise, since it was based on Scripture. They believed in the election of grace—as who does not who feels that, if God had not chosen him, he had never chosen God? Justification by faith alone was a primary and pervading tenet of their creed; salvation by works was an error which they steadfastly repudiated—grace was the trust of their souls and theme of their preaching. The religious truths which they inculcated were a species of Calvinism, current long before the great reformer of Switzerland published his *Institutes* or composed his *Commentaries*. The Culdees had their creed “not of man:” their theological school traced its origin at once to apostles and prophets, and not through a succession of creeds and councils, prelates and popes. 4. Though the Culdees lived in monasteries and colleges, they did not enjoin or practise celibacy. They formed societies, and lived as brethren, encouraging one another in periods of turbulence and anarchy. Such societies were necessary for mutual defence, and for the purposes of clerical education. Each Culdee missionary passed through eighteen years of preparatory study, ere he set out on his labour of love. Iona is said to have possessed an extensive classical library, which, as Gibbon intimates, at one time “afforded hopes of an entire Livy;” but this collection has long since disappeared, thanks to Danish pirates, the royal Edward of England, and the fugitive monks, who carried such literary treasures to the Continent, and even to the Vatican. And while the Culdees lived together, not like popish drones, “eating the fat and drinking the sweet,” but earning their own subsistence, all of them who chose might marry. They attached no higher degree of purity to clerical celibacy. They rightly judged “forbidding to marry” to be one of the signs of the great apostasy. These

“Pure Culdees

Were Albyn's earliest priests of God,

Ere yet an island of the seas

By foot of Saxon monk was trod,

Long ere her churchmen, by bigotry,
Were barred from wedlock's holy tie.”

In so many respects did the Culdees diverge from the Church of Rome, and resist its influence. Not only in such things, but also in regard to the time of keeping of Easter, the tonsure of the priests, and many other popish usages, did they oppose the dominant heresy. Their enemies unite in extolling their character and their de-

voted consistency. Bede says that though they followed not the tenets of mother church, “they preached such works of charity and piety as they are able to learn from the writings of the prophets, evangelists, and apostles.” Their great sin lay, as Bede and others imagined, in their refusing to bow their necks to Romish thralldom. They loved their own simple forms and independent position, and would not betray them to the wily Man of Sin. And so we learn their creed, character, and discipline, from the accounts of their enemies—those who wished to seduce them into supineness and thralldom, and who, failing in such an attempt, cursed their obstinacy, but were forced to do homage to their virtues. 5. The government they maintained was mixed in its nature, but fully more presbyterian than episcopalian. This position has been fiercely disputed by many supporters of Episcopacy. Yet even Bede affirms that the head of a Culdee establishment was a “monk or presbyter, but not a bishop.” There was an abbot in Iona, a general prefect of the establishment; but he had no episcopal honour or prerogative. The members of their synod were called seniors or elders, and it was their collective prerogative to ordain their brethren to any special function or province of labour. The persons so set apart were called “bishops”—overscers of the peculiar work to which they had been consecrated. They could not be bishops in the episcopal sense; for they had been ordained by presbyters, and these presbyters could impart no office which they did not possess themselves. The “bishops” ordained by them remained subject to them, and kept up a correspondence with them. And those Culdee dignitaries were chosen without any royal mandate either compelling or warranting their election. It was not till the year 1109 that the right of election was taken from them and conferred on the Primate of St. Andrews. It was then the midnight of the dark ages; the sky was covered with gloom; scarcely did a star twinkle before an envious cloud obscured it; and among the dispersed and expiring race of the Culdees some aged spirit, faint and overborne, might be heard renewing the ominous inquiry—“Watchman, what of the night?”

Such is a brief and imperfect sketch of the theology and government of this early church. We will not say, with the Culdees themselves, that their faith and worship came directly from the apostle John, yet we believe them to have been a section of the primitive Church, and retaining not a little of its pristine fidelity and purity. They were not the first to bring the Gospel to Scotland or Britain; for even in the days of Tertullian it had penetrated to the northward of the great Roman wall. Druidism was not wholly gone when Columba commenced his mission, and the Culdees only vanish from history nigh to the time when Wycliffe lifted his testimony in England. But at length Popery sub-

duced Culdeism both in Ireland and Scotland. Every means was taken to overthrow these witnesses for the truth. Craft and power were on all sides employed. They were cajoled, and some bowed to the flattery; they were threatened, and some trembled and yielded to the menace. King David I. used all his royal prerogative against them, and dispensed all his patronage so as to scatter and uproot them. The *canons regular* became their rivals in sanctity, and allured the multitude by a pompous worship. Force was sometimes employed to dispossess them of their lands; and on one occasion, when a portion of their territories in Fife was wantonly invaded, Macbeth, Thane of Falkland, armed himself on their behalf, to do battle against their oppressors. Even as early as 716 papal cunning had found its way into Iona, and many refractory monks were expelled, and sent across Drum-Albin, that is, over the highlands of Breadalbane down into the eastern lowlands. Weakened and dispirited, in the course of centuries, they gradually faded and perished, and when the last Culdee died, the shadow of death settled down upon Scotland, and lay thick, heavy, and pestilential, till the flames of Patrick Hamilton's martyrdom, shooting athwart the gloom, proclaimed that the darkness was breaking, and that the morning was at hand. Some few persons, retaining the name of Culdee, were to be found in Scotland at the commencement of the fourteenth century, and Iona held a kind of supremacy over Ireland as late as the tenth century. Usher speaks of the existence of Culdees in his own time, and says that in many of the churches of Ulster, persons so named, celebrated divine worship in a manner peculiar to themselves. These were the feeble relics of a noble army—the old man in the decrepitude of a second infancy. On the point of the Culdee polity, see the antagonistic Works of Bishop Lloyd and Dr. Jamieson.

Cumberland Presbytery.—See SCOTLAND, CHURCHES IN, and Daughter Churches in America; PRESBYTERY.

Cup.—See CHALICE, EUCHARIST.

Curate is a word variously applied, sometimes, and most properly, to the incumbent in general, who has the cure or charge of souls; but more frequently to the person of lowest degree in the church, being the officiating temporary minister, representing the incumbent of a church, and taking care of Divine service in his absence. By a canon, James I., 1603, it was provided, that if a bishop ordain a person not having ecclesiastical preferment, unless he is a fellow or chaplain of a college, or a master of arts of five years' standing, who lives at the university at his own expense, the bishop shall support him till he prefer him to a living. Bishops, therefore, require before they confer orders, either proof of such a title as is described in the canon, or a certificate from a rector or vicar promising to employ the candidate for orders, *bonâ fide* as

a curate at a salary. It was also provided by the same canon that no curate should be permitted to serve in any place without examination and admission of the bishop of the diocese, or ordinary of the place having episcopal jurisdiction; and that if he remove from one diocese to another, he must have testimonials from the bishop or ordinary, of his honesty, ability, and conformity to the ecclesiastical laws of the Church of England; and that none should serve more than one church or chapel upon one day, except that chapel be a member of the parish church, or united thereto, and unless such church or chapel where such minister should serve in two places be not able, in the judgment of the bishop or ordinary, to maintain a curate. Curates are the objects also of particular statutes, namely, 28 Henry VIII., ch. 11, by which it was enacted, that such as serve a church during its vacancy should be paid such stipend as the ordinary thought reasonable, out of the profits of the living during such vacancy, and, if those profits should be insufficient, by the successor, within fourteen days after he took possession. By the 12 Anne, ch. 12, the bishop or ordinary had the power of appointing the curate's stipend at the time of granting his license—that is, admission to the curacy—such stipend not to exceed £50 per annum or to be less than £20. By the 36 George III., ch. 18, the miserable pittance was increased to £75 per annum; and in certain cases the curate was allowed the use of the parsonage-house, or an allowance of £15 per annum in lieu of it. By the 53 George III., ch. 149, the powers of the bishops or ordinaries were much enlarged: they were authorized to appoint and license curates with salaries, in the event of non-resident incumbents neglecting to appoint, and the salary so made payable was not limited, as theretofore, to the sums of £50 or £75 per annum, but was to be in proportion to the value of the benefice and population of the parish. Other regulations were also made as to curates having possession of the parsonage-house.

Curate, Perpetual.—Besides the curate who officiates for a rector or vicar, there is the perpetual curate, wherever there is in a parish neither spiritual rector or vicar, but a clerk is employed to officiate there by the impropiator. The origin of perpetual curacies was this: by the statute 4 Henry IV., ch. 12, it is enacted, that in every church appropriated there shall be a secular person ordained vicar perpetual, canonically instituted and inducted, and covenantably endowed by the discretion of the ordinary. If the benefice was given *ad mensam monachorum*, and so not appropriated in the common form, but granted by way of union *pleno jure*, it was served by a temporary curate belonging to the religious house; when, however, such appropriations, together with the charge of providing for the cure, were transferred, after the dissolu-

tion of the religious houses, from spiritual societies to single lay persons, who were not capable of serving them by themselves, and who, consequently, were obliged to nominate some particular person to the ordinary, for his license to serve the cure, the curates by this means became so far perpetual as not to be wholly at the pleasure of the appropriator, nor removable but by due revocation of the license of the ordinary.

Curia Papalis (*papal court*), a collective appellation for the various authorities at Rome who exercise their functions in behalf, and under the direction, of the holy see. The first of these authorities is the pope's vicar-general, who is chosen from among the cardinal bishops. His office is for life, and the emoluments arising from it are considerable; for, besides his salary of 1,200 crowns of gold per annum, he has the power of deciding on all matrimonial differences—a privilege which renders his office extremely lucrative. The profits arising from his various courts are also very considerable. He is the proper judge of ecclesiastics; he confers and confirms all sacred orders; and he inspects all pious houses, monasteries, hospitals, and churches. He is assisted by a bishop in his episcopal duties, and by a layman as judge of all crimes committed by clerks and regulars. 2. The apostolic chancery: This court includes the chancellor, whose duty it is to write in the pope's name all the receipts, doubts, and scruples respecting matters of faith; the vice-chancellor, who issues all apostolical letters and bulls; the regent of the apostolic chancery, who submits all appeals to the court of referendaries and auditors of the rota; the twelve referendaries, who are also styled the registrars of the high court, and whose office it is to draw up the minutes of all bulls from the petitions signed by the pope. All the above offices are purchased, and they yield considerable profits. 3. The secretaries of state: They are in number eleven—the principal secretary, who is the cardinal-nephew of his holiness, should he have one, and ten other secretaries, between whom the provinces of the ecclesiastical state is divided. The cardinal secretary signs all letters directed to kings, governors, legates, &c., as well as the state patents of all who are appointed for the government and administration of justice in the Papal States. The office of superintendent of the state belongs to the cardinal secretary by virtue of his higher office. These united offices are sometimes bestowed and sometimes purchased: they produce an annual revenue of about 20,000 crowns. 4. The prefect of the briefs, who revises and despatches all briefs, and signs those that are assessed. This is a most lucrative office, arising chiefly from the large sums received as bribes. The prefect of the briefs assists in the signature of grants made by his holiness. This office is for life, and is purchased at a price not much under 25,000 crowns. 5. The prefects of

the signatures, consisting of the cardinal prefect, twelve cardinals, and twelve prelates referendaries. This court decides on all appeals made by persons who conceive themselves injured by the sentences of the ordinary judges. 6. The pope's datary, whose duty it is to receive all petitions respecting benefices. He is authorized also to dispose of all benefices not producing an annual income of twenty-four ducats, without informing the pope; but for those benefices which amount to more he is obliged to get the provisions thereof signed by his holiness, for which purpose he has an audience with him daily. The datary receives a salary of 2,000 crowns, besides the fees and bribes paid to him by those who apply for benefices. 7. The major domo and other officers of the pope's household. 8. The prefect of the sacristy, who has the charge of all the holy vessels, crosses, and other valuables of the pope's sacristy. He assists the pope to robe and unrobe, prepares the host, distributes the holy relics, and signs the petitions of pilgrims who apply for indulgences for themselves and relatives. 9. The pope's librarian, who is assisted by two sub-librarians. 10. The masters of the ceremonies, six in number, two of whom are called assistants, and four supernumeraries. 11. The tribunal of the rota, which consists of twelve bishops: they take cognizance of all suits and appeals respecting benefices; but their sentences are not necessarily final, appeal to his holiness being permitted, in case of any dissatisfaction being felt with the decisions of this tribunal. 12. The council of the apostolic chamber: this court embraces the cardinal great chamberlain, several other officers, and twelve clerks. The jurisdiction of this council extends to all things relating to the pope's demesnes, especially the revenues arising therefrom, which are styled the revenues of the apostolic chamber. The posts of treasurer general, and auditor of the chamber, as well as those of the twelve clerks, are each purchased at a sum varying from 70,000 to 80,000 crowns; and they yield at least to each officer 8,000 crowns annually (D Bouix, *Tractatus de curia Romana*, &c. Paris, 1859.)—See CONGREGATION.

Curie tradi.—See SECULAR POWER.

Curse.—See ANATHEMA, BELL, BOOK, AND CANDLE.

Custos Archivorum.—See CEIMELIARCHÆ.

Custos Spiritualium, the person who exercises spiritual or ecclesiastical jurisdiction in any diocese, during the vacancy of the see. By the canon law the appointment is vested in the dean and chapter; but by prescription, in the archbishop of the province. If the archiepiscopal see is vacant, the spiritual jurisdiction is committed to the dean and chapter; the guardian of the spiritualities may be either guardian in law, *jure magistratus*, as the archbishop is of any diocese in his province, or guardian by delegation, being the person whom

the archbishop or vicar-general doth for the time appoint. *Custos spiritualium*, the person who has full ecclesiastical jurisdiction in the courts; power of granting licenses and dispensations, probate of wills, &c., during the vacancy; and of admitting and instituting clerks presented; but cannot consecrate, ordain, or present to any benefice.

Custos Temporalium, the person to whose custody a vacant see or abbey was committed by the king as supreme lord, who, as a steward of the goods and profits, was to give accounts to

the escheator, and he into the exchequer; his trust continued till the vacancy was supplied by a successor, who obtained the king's writ, *De Restitutione Temporalium*, which was commonly after, though sometimes before, consecration.

Cutty Stool, a prominent seat placed in Scottish kirks two hundred years ago, as a kind of pillory for offenders against chastity. There they sat during service, and at its conclusion were called up to have a formal rebuke administered to them before the congregation.

Cycle of Easter.—See **EASTER**.

D

Daily Prayers.—The preface to the *Book of Common Prayer* enjoins thus:—"All priests and deacons are to say daily the morning and evening prayer either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

Dalmatic, a part of clerical dress first generally used by the Dalmatian priests (Isidore, *Orig.*, xix., 22; Durand, *Rat.*, iii., 1). It is described as a vestment made in the form of a cross, with fringes on the left side, without seam, and with spacious sleeves. It had sometimes purple stripes, like the robe of senators. It was worn as early as the time of Cyprian, and Pope Eutychianus, A.D. 275, ordered that no martyrs should be buried without a dalmatic. It was not, however, introduced as a part of priestly attire, in lieu of the colobium, which had not any sleeves, till the papacy of Sylvester, A.D. 314. Gregory the Great, A.D. 590, found that its adoption at funerals had been so far abused to superstitious purposes, that he forbade its employment even in the burial of popes themselves. Bishops at first were not permitted to wear it, but at last it descended even to deacons on high solemnities. A robe of the same name, although the dalmatic was in after times esteemed a grave habit becoming to priesthood, was worn by some of the Roman emperors, not without great scandal; because the concealment of the arms was considered to be effeminate. The dalmatic continued in use among the emperors of the East, and in the tenth century it was adopted by Charles the Bald of France, as part of the regal dress. Edward the Confessor introduced it among the English regalia. Walsingham, in his account of the coronation of Richard II., says that he was invested *primo tunicâ Sancti Edwardi et postea dalmaticâ*. In a manuscript preserved in the college of arms, Henry VI. is said to

have been arrayed at his coronation "as a bishop that should sing mass, in a dalmatic like a tunic." When the tomb of Edward I., in Westminster Abbey, was opened in 1774, next to the fine linen cerecloth, which enwrapped the body, was found a dalmatic of red silk damask.

Damianists, followers of Damian, Bishop of Alexandria, in the sixth century. Another name given them was Angelites.—See **ANGELITES**.

Dancers, a sect that rose in Flanders about 1373. As the name implies, they danced under strong excitement, and falling into convulsions, enjoyed dreams and visions of the spiritual world. In their fanaticism they treated the ministers and ordinances of the Church with great contempt.

Datary, an officer in the papal court, usually a bishop, but sometimes a cardinal, who receives the petitions concerning benefices, and presents them to the pope. Of his own power he can grant all benefices which do not produce more than twenty-four ducats a-year. When a person gets a benefice from the pope the datary writes under the petition *annuit sanctissimus*, the pope having previously written *fiat ut petitur*. The document is then registered, and a bull is grounded on it, which is said to pass through fifteen different offices, each officer having his fee or perquisite. The datary's salary is 2,000 crowns, with not a few fees, and the sub-datary, commonly a bishop, has a salary of 1,000. The name is from *datum*, the Latin word usually prefixed to the time when the documents are written ("Given this 20th April," for example); hence also our term *date* for a fixed period of time.

Davidists, followers of David George, a wretched fanatic of Delft, who, in 1525, proclaimed himself the Messiah, denying angels and a judgment, rejecting marriage, laughing at sin, scorning all self-denial, and even ordinary decency. Escaping from Delft, he fled to Friesland, and thence to Basle, where he changed his name into John Bruck, and died in 1556. The magistrates of Basle, coming to the knowledge of his doctrines, ordered his corpse, three years after his death, to be dug up and burned.

Day (*dies*), with various appellations. Thus,

dies Cæne Dominicæ, day of the Lord's Supper; *dies lucis*, day of light; *dies mandati*, day of the command; *dies natalis Eucharisticæ*, natal day of the Eucharist; *dies panis*, day of bread; *dies viridium*, an allusion, probably, to spring. All these were titles given to the day before Good Friday.—See MAUNDY THURSDAY. Thus, too, *dies absolutionis*, Good Friday; *dies cinerum*, of ashes—Ash Wednesday; *dies salutaris*, Good Friday; *dies solis*, Sunday; *dies luminis*, Epiphany; *dies neophytorum*, of new converts—Low Sunday; *dies indulgentiæ*, eve of Good Friday, when penitents were re-admitted.

Deacon.—By the writers of the New Testament deacon is sometimes used to denote any one who ministers in the service of God.—See *Biblical Cyclopædia*. In the ages immediately succeeding that of the apostles, the deacons, who were originally only stewards of a poor's fund, were regarded as a sacred order, though the appellation of priests was not generally given to them. They were commonly distinguished from presbyters or priests by the names of ministers and Levites. Certain it is that the ordination of a deacon differed from that of a presbyter both in its form and manner, as well as in the gifts and powers conferred thereby. The ordination of a deacon might be performed by the bishop alone; because, as the council of Carthage words it (can. 4), he was ordained, not to the priesthood, but to the inferior services of the Church. These services are not mentioned in the form of ordination remaining in what are called the *Apostolic Constitutions*; but the bishop prayed, generally, that God would cause his face to shine upon his servant who was then chosen to the office of a deacon, and fill him with his Holy Spirit and power, as he did Stephen the martyr, that he, behaving himself acceptably, uniformly, and unblamably, in his office, might be thought worthy of a higher degree. (*Const. Apost.*, l. viii., c. 18.)

The most common office of a deacon was to assist the bishop and presbyters at the holy table, of which he was to take care, together with the ornaments and utensils belonging to it. He was, further, to receive the offerings of the people, and to hand them to the presbyter, by whom they were presented to God upon the table; after which the deacon publicly repeated the names of those who made the oblations. In some churches, though not in all, the deacons read the Gospel, both before and during the communion service: and in the administration of the Lord's Supper, they were to distribute the bread and wine to the people present, and also to carry them to such as were absent; but they could not consecrate the elements. In some cases they had the power to administer baptism. Another office of deacons was to direct the people in the exercise of their public devotions in the church, by giving them notice when each part of the service began, and exciting them to

join therein by certain forms of words appointed for that purpose. They used the forms, "let us pray," "let us attend," "lift your hearts," *sursum corda*, or "withdraw, the service is over," *ite, missa est*, &c. They were also to give notice to the catechumens, penitents, and enervumens, when they were to come up and offer their prayers, and when to depart; and in several prayers they repeated the words before them, in order to teach them what they were to pray for; and, if licensed by the bishop, but not otherwise, they were allowed to preach, and were empowered to reconcile penitents to the church, and to rebuke any irregularities which they might observe during the celebration of Divine service. They might be deputed by their bishops to be their representatives and proxies in general councils, in which case they sat and voted, not as deacons, but as proxies, in the room and place of their principals; and in provincial and consistorial synods they were sometimes allowed, as well as presbyters, to give their voice in their own names. During the first two centuries of the Christian Church the deacons performed various inferior offices, which were afterwards discharged by readers, sub-deacons, catechists, exorcists, &c. To them, as the bishop's sub-almoners, were confided the care of the poor, and the superintendence of the morals of the people; and such evils as they could, they were to redress, but those which were beyond their power, they were to report to the bishop. In consequence of the multifarious duties which thus devolved upon deacons, it was usual to have several in the same church. In some churches they were precise in the number seven, in imitation of the first church at Jerusalem, though this rule was not universal. Deacons were ordained by the bishops by imposition of hands, and it was lawful for them to have wives; but no one could be ordained until he was twenty-five years of age. (*Bingham's Orig. Eccles.*, book ii., ch. xx.; *Suiceri Thesaurus Eccles.*, voce *Διάκονος*). In the United Church of England and Ireland, as also in the Episcopal communions in Scotland and North America, a deacon receives ordination by the imposition of hands of a bishop; in consequence of which he can preach, assist in the sacrament of the Lord's Supper, and, generally, may perform any sacred office except consecrating the elements and pronouncing absolution. By the statute 44 George III., c. 43, it is enacted, that no person shall be admitted until he shall have attained the age of twenty-three years complete; but this act is declared not to affect the right of granting faculties, exercised by the Archbishops of Canterbury and Armagh, respectively, viz., to admit at earlier ages; and by 59 George III., c. 60, sec. 1, the two archbishops of the realm, or the Bishop of London, or any bishop authorized by any or either of them, may ordain deacons any persons whom he or they shall deem duly qualified, especially for

the purpose of officiating in his majesty's colonies or foreign possessions. But no person so ordained can afterwards hold any living or other benefice in the United Kingdom, without the previous consent in writing, under hand and seal of the bishop in whose diocese such benefice, &c., shall be locally situated; nor without like consent of the archbishop or bishop by whose consent he was originally ordained, or of the successor of such archbishop or bishop, in case of his demise or translation; nor without producing a testimony of his good behaviour during his residence abroad, from the bishop in whose diocese he has officiated, or (if there be not any such bishop), from the governor in council of the colony wherein he may have resided, or from the colonial secretary of state (sec. 2). At the time when the liturgy of the Church of England was composed, it was the deacon's office, "where provision is so made, to search for the sick, poor, and impotent people of the parish, and to intimate their estates, names, and places where they dwell, unto the curate" (that is, to the rector or vicar having the cure or care of souls), "that by his exhortations they may be relieved with the alms of the parishioners or others" (*Rubrick in the form of Ordination*). This was the more ancient office of a deacon, and this rule was made in England before the establishment of the poor laws, in pursuance of which that care has now devolved upon the churchwardens and overseers of the poor, which last office was specially created for that purpose.

The *Second Book of Discipline*, ch. viii., says, "The word *Διάκονος* sometimes is largely taken, comprehending all them that beare office in the ministerie, and spirituall function in the kirk. But now, as we speake, it is taken onely for them unto whom the collection and distribution of the almes of the faithfull and ecclesiasticall goods doth belong. The office of the deacons so taken is an ordinarie and perpetuall ecclesiasticall function in the kirk of Christ. Of what properties and duties he ought to be that is called to this function, we remit it to the manifest Scriptures. The deacon ought to be called and elected, as the rest of the spirituall officers, of the which election was spoken before. Their office and power is to receive, and to distribute the whole ecclesiasticall goods unto them to whom they are appointed. This they ought to doe according to the judgement, and appointment of the presbyteries, or elderships (of the which the deacons are not) that the patrimony of the kirk and poore be not converted to private men's uses, nor wrongfully distribute."

Deacons in Congregational churches, besides attending to the poor, assist the minister with their advice. In some Presbyterian congregations, and in the Free Church, there are deacons regularly ordained to have charge of the funds of the church. In other Presbyterian churches the office is merged into that of rul-

ing elder. There are eighteen cardinal deacons in Rome, who have charge of the revenues and temporal interests of the Church.

Deaconess.—The office of deaconess also was known in the ancient Christian Church. This was a female minister employed in those duties which could not with propriety be exercised by the deacons themselves. This order existed in the apostolic age; for St. Paul makes mention of Phœbe, a servant or deaconess (*Διάκονον*) of the Church at Cenchrea, which was a haven of Corinth (Rom. xvi. 1). Pliny in his famous letter, quoted on page 142, seems to speak of two of them whom he put to the torture, *quæ ministræ dicebantur*. They were ordained by imposition of hands, and were commonly chosen out of the widows of the Church, who had been married *once* only; it was further required, that they should be at least forty years old, which age was subsequently extended to fifty or sixty years. Sometimes, however, this office was discharged by virgins. The duties of a deaconess consisted in the instruction of female catechumens, and assisting at their baptism; in visiting sick persons of their own sex; and in conveying messages from the bishops to women that were in health, whom the deacons could not with propriety visit, for fear of the scandalous imputations which the heathens might cast upon them. In times of persecution they were employed in ministering to the martyrs in prison, because they could obtain a more easy access, and with less suspicion of danger than the ministers of the church could do. In the Greek Church they had the charge of the doors, though, probably, it was only in those churches where a distinction was made between the men's gate and the women's gate. Lastly, it was the business of the deaconesses to assign to all women their places, and regulate their behaviour in church; to preside over the rest of the widows; and to introduce any woman having a suit to prefer to a presbyter or bishop. This order of ecclesiastical officers ceased to exist in the Latin Church in the tenth or eleventh century, and in the Greek or Oriental Church about the end of the twelfth century (*Bingham's Orig. Eccl.*, book ii., ch. 22). It was revived among the Reformed Churches in France about the middle of the nineteenth century.

Dead.—The superstitious custom of giving the Eucharist to dead persons had crept into France, and was condemned by the councils of Auxerre in 578; and it had found its way into Africa, and was condemned by the third council of Carthage. The stranger custom of burying the Eucharist in the coffin was begun by Benedict, the monk, and continued long in the Popish Church. Dr. Whitby, in his *Idolatry of Host-worship*, p. 26, relates that he had seen the chalice dug out of the graves of several bishops buried in the Church of Sarum.

Dead, Baptism of and for.—See BAPTISM.

Dead, Burial of.—See BURIAL.

Dead, Prayers for.—See BURIAL, PRAYER.

Deadly Sin.—See SIN.

Dean (French *doyen*; Latin *decanus*). Minsheu derived this title from the Greek "δῆνα," or Latin "*decem*"—ten, because a dean is an ecclesiastical magistrate, and hath power over *ten* canons at the least. In the English Church the dean is the next ecclesiastical officer to the bishop, and in cathedral establishments he is the president of the *chapter*, and their acts run in the name of the dean and chapter. The deaneries in England are of two kinds—those existing before the Reformation, and those translated by Henry VIII. from priories and convents. The new deaneries to old bishoprics are Canterbury, Carlisle, Durham, Ely, Norwich, Rochester, Winchester, and Worcester; the new deaneries to new bishoprics are, Bristol, Chester, Gloucester, Oxford, and Peterborough. To all of these new deaneries the king appoints at once by letters patent, without election or confirmation. In appointing to old deaneries, the form is similar to that by which a bishopric is given. The king issues a *congé d'élire*, and at the same time recommends a particular candidate. The chapter elects, the king approves, and the bishop confirms him. In the Welsh cathedrals the Bishop of St. David's and Llandaff are *quasi decani*, that is both bishops and deans, and St. Asaph and Bangor have the patronage of their respective deaneries. In Ireland the king appoints by letters patent.

Deans in peculiars.—The title of dean is also used in some collegiate and other institutions without implying any diocesan jurisdiction, as in Battel, Bocking, Brecon, St. Buriens, Middleham, Southwell, Westminster, Windsor, and Wolverhampton. There are also *deans* in some of the colleges of Oxford and Cambridge, having special academic superintendence; and there are honorary deans, such as the dean of the chapel royal, St. James's Palace. *Rural deans* formerly exercised jurisdiction over ten parishes as the bishop's deputies. The office still exists; but the duties, for the most part, are performed by the archdeacon and chancellor of each diocese. In Scotland there are *deans* of the chapel royal, who enjoy certain emoluments as royal chaplains. The term is also used in Scotland in a civil sense, as dean of guild, dean of faculty, these being the heads of such institutions.

Death, Brothers of, a name often given to the order of St. Paul, the first hermit, because of the figure of a death's head which they carried with them, to remind them ever of their mortality.

Decanicum, the name given to a prison attached to many of the ancient churches, probably for the correction of the inferior office-bearers.

Decretals.—The decretals are letters of the pope, or of the pope and cardinals, for ordering or determining some matter of controversy. In the Roman Catholic Church they rank as canonical epistles, and have the authority of law in themselves. The first collection of the decretals appeared about the year 760, under the name of Isidore, and was brought from Spain into Germany by Riculphus, Bishop of Mayence. Both the authenticity and the authority of this collection is disputed and in great measure given up, even by the Roman Catholics themselves; and it is generally admitted that no part of it is genuine anterior to a letter of Pope Siricius to Himerus, Bishop of Tarragona, in 385. The proofs of the forgeries contained in this collection are given by Moreri (*Decretales*). This was followed in 845 by the *Capitularies* of Adrian; in 906 by the collection of Rheimon, Abbot of Prumia; in 1000 by the collection of Burchardus, Bishop of Worms, known as the *Magnum Decretorum seu Canonum volumen*; in 1100 by the *Decretum Canonum et Pannonia* of Ivo. The Western Church in 1150 adopted the celebrated work of Gratian, a benedictine monk of Bologna, *Concordia discordantium Canonum*, which is an epitome of canon law, drawn from decrees of councils, letters of pontiffs, and writings of ancient doctors. This work was frequently republished with large additions and corrections, and for many centuries was the text book of canonists. Innocent III. and Honorius III. published their own letters. Raynal of Pennafort, a Dominican, formed a new collection at the desire of Gregory IX., which bears the name of that pontiff, *Libri quinque Decretalium Gregorii Noni*. It appeared in 1230, and is sometimes called the Pentateuch. Boniface VIII. added to it a *Liber Sextus Decretalium* in 1298, containing the decretals of Gregory IX., and those subsequent, down to his own papacy. To this again was appended *Liber Septimus Decretalium* or *Clementis Pape Constitutiones*, by Clement V., in 1313. The *Extravagantes Joannis XXII.* were compiled in 1340; the *Extravagantes Communes* (containing decrees from Urban VI. to Sixtus IV.), in 1483. Neither of the last bear any authority; for John XXII. never approved or sanctioned the collection passing under his name; and the author of the other is unknown. Peter Matthæi published a collection in 1590, sometimes styled the *Liber Septimus Decretalium*, and with this the legitimate decretals end. (Butler's *Horæ Juridicæ subsecivæ*.)—See CANON LAW.

Dedication of Churches.—In the fourth and fifth centuries of the Christian era festivals were celebrated, under the title of *encœnia*, (*feast of inauguration*), ἑγκαίνια ἱερῆς, on the anniversary of the dedication of any particular church. Sozomen (11, 26) mentions the *encœnia* of the church built by Constantine at Jerusalem, in honour of our Saviour. Hence

arose the German *kirkweiches*, and our English *church wakes*; for Bede (i. 30) states, that Gregory the Great, in his letters to Austin and Mellitus, the first Saxon bishops in England, ordered him to allow the people liberty on these anniversaries to build booths, and feast round their churches, in lieu of the ancient heathen sacrifices. These meetings were very different from the old love-feasts (Bingham, *Orig. Ecl.*, xx., 7, 1). In many places, on account of the multiplicity of holidays thus occasioned, the church wakes were transferred to the Sunday following the day of dedication; and by an injunction of convocation in 1536, 21 Henry VIII., they were ordained to be kept in all places throughout the realm on the first Sunday in October. This injunction was never wholly conformed to, and the Puritans complained of those scenes of revelry.—See CONSECRATION.

Defender of the Faith.—Chamberlayne in his *Magne Britt. Not.* (l. 2), affirms that the title Defender of the Faith belonged to the kings of England long before the formal grant made by Leo X. to Henry VIII., and appeals to several charters recorded by the university of Oxford in confirmation of this assertion. Chamberlayne, however, has not cited his authorities. One of the fullest accounts extant of the received origin of the title, is given by Lord Herbert of Cherbury, in his *Life and Reign of Henry VIII.* (94); from which it appears, that at one time the chances were greatly against the title having been such as any of Henry's Protestant successors could have retained. Dr. John Clark, Dean of Windsor, was sent as ambassador to the pope, to deliver the volume *De Septem Sacramentis* against Luther, which, we believe, still exists in the Vatican Library, very splendidly bound, and bearing an inscription in the king's own handwriting, *Anglorum Rex Henricus Leoni mittit hoc opus ad Fidei testem et amicitia.* On his "appearing in full consistory, the pope, knowing the glorious present he brought, first gave him his foot and then his cheeks to kiss; then receiving the book, he promised to do as much for approbation thereof to all Christian princes (which our king much desired) as ever was done for St. Augustine's or Hierome's works; assuring him withal, that at the next consistory he would bestow a public title on the king, which having been heretofore privately debated among the cardinals, and those of *protector* or *Defensor Romanæ ecclesiæ*, or *Sedis apostolicæ*, or *Rex apostolicus*, or *orthodoxus*, produced, they at last agreed on *Defensor Fidei.*" The original bull of Leo X., in 1521, bestowing this title, is in the Cottonian Library in the British Museum, but in a very damaged condition. It is printed by Lord Herbert (*loc. cit.*), and by Selden, in his *Titles of Honour*. It contains some passages which the pope very speedily must have been inclined to revoke. The pope recalled this title at the time at which he excommunicated Henry

for suppressing the religious houses; but the king was by no means willing to relinquish it; and in the thirty-fifth year of his reign he obtained the confirmation of it by parliament. It appears to have been a very favourite badge of majesty. The Emperor Charles V., by virtue of part of his coronation oath, was invested with the title of *Defensor Ecclesiæ*; and in compliment to the two monarchs, the following distich was blazoned in golden letters over the council chamber at Guildhall, when Charles visited England:—

"Carolus, Henricus, vivant DEFENSOR uterque;
Henricus FIDEI, Carolus Ecclesiæ."

Both titles probably were derived from the primitive Church, which appointed numerous *defensores*; as *ecclesiæ, regni, civitatum, plebis*. In later days the *defensor ecclesiæ* was called *advocatus*.

Defensor.—The *defensores pauperum* looked after the poor, and, as their advocates, brought cases of oppression before the magistrates, and demanded redress. The *defensores ecclesiæ* had no spiritual jurisdiction, but maintained the rights of the church against aggressors, and at length they heard criminal causes in the bishop's name. They had a sort of external superintendence over the *copiate*, or those who managed funerals. They might be clergymen or advocates at law. They thus became law advisers to the Church, and some suppose them to be almost the same as chancellors. They were called in the Greek Church *ἐπίσκοποι* and *ἐκκλησιολογιδικοί*—names suggested by their office.—See ADVOWEE, PATRON.

Degradation, the ecclesiastical censure by which a clergyman is divested of his holy orders. The ceremonies attendant upon which punishment consist chiefly in stripping him, one by one, of his clerical vestments. In the Romish Church the person to be degraded is presented to the officiating priest appointed to perform this ceremony, robed in his sacerdotal vestments, if he be in priest's orders; or with those of deacon's, if in deacon's orders; and so of the other orders. Then the officiator, in the presence of the secular judge, to whom the party to be degraded is to be consigned, with a piece of glass, or with a pen-knife, publicly scratches, but slightly, so as not to fetch blood, those parts of his hands which had been anointed in the conferring of orders. After which he divests the criminal, successively, of all the insignia or sacred ornaments which he had received at the time of his taking orders, and finally strips him of his clerical habit, putting on him a lay habit, and publicly telling the secular judge, who is present, to take him under his jurisdiction if he chooses, since he is thus deposed, degraded, and divested of authority. This is the general form. There are also forms for degrading the several orders in the Romish Church, from archbishops

and bishops down to the very door-keepers. On the arrival in England of the decree of Pope Paul IV., which, among other things, commanded Cranmer to be degraded, Strype says, "They appalled the archbishop in all the garments and ornaments of an archbishop, only in mockery everything was of canvas and old cloths. And the crosier was put into his hand. And then he was, piece by piece, stript of all again."

When they came to take his crosier, he held it fast, and would not deliver it, but pulled an appeal out of his left sleeve under his wrist, and said, "I appeal unto the next general Council" (Strype's *Memorials of Archbishop Cranmer*). The church also had the right of inflicting temporary degradation on a knight, as appears from the following sentence issued by John Peckham, Archbishop of Canterbury, together with the Bishop of Salisbury, as delegates in the year 1285, 13 Edward I., against Sir Osbert Gifford, for stealing two nuns out of the Abbey of Wilton. He was never to enter a nunnery, nor to be so much as in the presence of a nun without an especial license from his diocesan; he was to go thence *nudus in camisiâ et femoralibus*, into Wilton church, and there "*fustigare*"—to be beaten with rods. So likewise in Salisbury market and in Shaftesbury church.

Deists, those who deny the existence of a written divine revelation. Deism has taken many shapes—sometimes being only coarse profanity, at other times a refined and poetical pantheism. Sometimes it objects to the historical truth of the record, at other times to the doctrines contained in it. At one period it has denied the possibility of a revelation, or the necessity of it; at another, it has held that the divine origin of it cannot be proved. Thus Hume denies the credibility of a miracle, and Strauss its objective reality. The deism of the last century wore a cold and withered aspect. Its touch was rough and frosty. It had no sympathies. Its sorcery was coarse—unrelieved by the glitter of sophism or the witchery of song; and its dark and malignant scowl chilled the very orgies into which its disciples had been initiated. It tore hope and love from man with a rude and un pitying snatch, and "grinned horribly a ghastly smile," if its victims at any time trembled under the sudden consciousness of the robbery and cruelty which had been practised upon them. It covered the heaven with a pall of darkness, whose frown was reflected in ominous gloom on the earth. So it could not prevail. It gave nothing in exchange for what it took away. It left man an outcast without shelter, and an orphan without a home. It gave no aim to life but a sensual pleasure, and sought no relief from death but a dreary annihilation. We are not afraid of the grosser forms of unbelief bringing havoc and ruin into the midst of the people. Their very hideousness is repulsive. The fantastic disbelief of Christianity, urged by such men as Fourier,

St. Simon, Owen, and even the Abbé Lamennais, is rejected and loathed by the moral instincts of our nature. Their communism owes its spread to maddened passions and political desperation, and had its birth in a visionary and Quixotic attempt to remedy the disorders of society by the summary act of overturning it, and erecting a new fabric—a second Babel—whose wretched existence, when tried in miniature, has always been so brief as scarce to warrant the name of an experiment, and whose promise of good is only as the momentary verdure of the gourd, "which came up in a night, and perished in a night." Seduction from Christianity, to be successful, must present a fairer and more attractive appearance; and in such alluring guise it has at length come among us. Its insinuations are pregnant with menace and danger; its pretensions are coincident with the claims of the loftiest ideal philosophy; and it sometimes arrogates the charms of a poetical pantheism. There is nothing rude or vulgar about it. It does not seek to brand the Bible as a forgery, but only to modify or explain away its claims. It allows the inspired books much in literary glory, and æsthetic brightness, but denies them a monopoly of such qualities. It brings Scripture down to the level of common treatises; for it speaks of "Minos and Moses as equally inspired to make laws;" David and Pindar "to write poetry;" and affirms that Newton and Isaiah, Leibnitz and Paul, &c., have in them "various forms of the one spirit from God most high." Such inspiration is limited to "no sect, age, or nation; for it is wide as the world, and common as God." This new theory so generalizes the doctrine of inspiration, that whatever is precious and solacing in it, is obscured or lost. Old terms are boldly put forward with a new sense attached to them; the hallowed phraseology usually applied to the Book of God is quietly appropriated to ordinary forms of thought and fancy. The new infidelity drinks wine out of the temple vessels, but not in the temple courts. Its brilliant ideas are exalted into "a revelation"—its poets are "prophets"—its admiration of nature is offered as its "worship"—the shrine where it presents such homage is its "sanctuary,"—and the ardour and excitement of its advocates are dignified by the name of "inspiration." It is not to a figurative or secondary use of such words we object, but to the serious and literal employment of them under the belief that identical phenomena are described—that the writers of Scripture, even in the message they conveyed, had nothing different from "millions of hearts stout as theirs, as full of God." It is surprising that men professing to honour Scripture, insult it at the same time, by scorning its veracity. It professes to be a special revelation, and it authenticates its pretensions by numerous and convincing proofs.—See **RATIONALISM**. Old Scottish statute took high ground on this subject: "By

the 11th act of King William, parl. 1695, it is ordained, that whoever shall, in their writing or discourse, deny, impugn, or quarrel, argue, or reason, against the being of God, or any of the persons of the blessed Trinity, or the authority of the Holy Scriptures, or the providence of God in the government of the world, shall, for the first fault, be punished with imprisonment, ay and while they find bail to give public satisfaction in sackcloth to the congregation within which the scandal was committed; and, for the second fault, the delinquent shall be fined in one year's valued rent, and the twentieth part of his free personal estate, besides his being imprisoned, ay and while he give satisfaction again *ut supra*; and for the third fault, he shall be punished with death as an obstinate blasphemer. All judges and ministers of the law are enjoined to execute this act for the first fault; and all inferior magistrates of shires, regalities, stewartries, and their deputies, and magistrates of burghs are to execute this act as to the second fault; and, as to the third fault, the execution thereof is remitted to the lords of justiciary."—Stewart of Pardovan's *Collections*, p. 142.—See **BLASPHEMY**.

Delegates, Court of, persons who sat on certain ecclesiastical causes of appeal, under commission from the great seal. By certain acts passed in the reign of William IV., the court of delegates is transferred to what is now called the judicial committee of the privy council, consisting of the lord president, lord chancellor, and the chief judges of the various courts of law.

Demission, the name in Presbyterian Churches for the act by which a minister resigns his charge. He can only resign it into the hands of the presbytery; for they ordained him. The court judges of the grounds of demission, and may refuse or comply. An old form in the Church of Scotland was as follows:—"I, Mr. A. B., minister at C., for such causes, demit my ministry at the said parish of C., purely and simply into the hands of the presbytery of D., declaring, that for my part, the said parish shall be held vacant, and that it shall be free to the parish and presbytery, after due intimation hereof, by warrant of the presbytery, to call and plant another minister therein; and consents that this be recorded in the presbytery books, *ad futuram rei memoriam*. In witness whereof I have subscribed these presents at — &c." The demission being accepted, the church is declared vacant.

Demurge, the maker of the world.—See **MANICHEISM**.

Demoniacs.—See **ENERGUMENS**.

Denarii de Caritate, pennies offered of old at the Eucharist, and which might be given to the poor, or devoted to any sacred purposes.

Denmark, Church of.—It is not certainly known from what country Denmark was originally peopled; but the probability is that it was first colonized by Scythian tribes, dwelling to

the north of the Euxine Sea. The earliest Danish records do not go back farther than the arrival of Odin, A.D. 70. There is nearly as much difficulty in arriving at an accurate knowledge of its primitive religious belief, as in ascertaining the origin of the nation itself. The religion of the early inhabitants of Denmark seems to have been similar to that of the majority of Gothic races. Their simple system of religion became much altered after the time of Odin. A much larger number of deities were now recognized; and the chief divinity, instead of ruling over all, was now viewed as presiding over only one province—that of war. Thus we have the hero as divinity; for Odin seems to have been nothing more than a successful adventurer, coming with a large army from the provinces lying between the Euxine and the Caspian, and conquering large portions of the north of Europe, one of which was Denmark, over which he installed his son Skjold as king. Probably soon after his death he would be deified. The accounts of him, being preserved merely by tradition, would grow more and more fabulous by repetition, until at last he was exalted in imagination to the highest pitch of power, and was viewed as the supreme ruler of the world, or at least of the country. There were twelve inferior gods and goddesses, who, though entitled to divine honours, were bound to yield obedience to Odin.

The first efforts to introduce Christianity into Denmark were made by Willibrord, an English presbyter, who was consecrated Archbishop of the Frisias in A.D. 696. These efforts were not successful. Having offended the inhabitants by slaying some of the sacred animals, he was expelled from the country. It was not till the beginning of the ninth century that Christianity obtained anything like a permanent footing. In 822, feuds having arisen in regard to the succession to the throne, Harald Krag, a prince of Jutland, besought the interposition of Lewis the Pious, Emperor of Germany. The latter sent to Denmark, as his ambassador, Ebbo, Archbishop of Rheims, his favourite statesman, who had the interests of the church as well as of the empire at heart, and who had previously cherished an earnest desire to engage in a mission to the Danes. He succeeded in gaining over Harald and those around him to Christianity, though probably political motives may have had something to do with the conversion. Harald and his queen accompanied the ambassador back to the court of his imperial master; and there they received the rite of Christian baptism—the emperor standing godfather for the king, and the empress as godmother for the queen. When Harald was about to take his departure, the emperor desired to find a pious ecclesiastic who might accompany him, in order to reside permanently in his dominions, and to instruct the people in the faith which their sovereign had embraced. Having made inquiries, he selected

Anschar, a monk of Picardy, belonging to the convent of Corbey, and who had previously formed one of a company who had established a missionary convent of the same name among the northern heathen. Anschar, frequently called the "Apostle of the North," was the child of many prayers, and, like Samuel, had been devoted to the service of God from his mother's womb. Like him, too, he had, in his early years, been favoured with, or at least supposed that he had been favoured with, special revelations from God. He was undoubtedly a sincerely pious man. He readily undertook to accompany the Danish king, upon whom, during the voyage, he seems to have produced a most favourable impression. When they reached Denmark, Anschar at once commenced his labours. He commenced, after a somewhat peculiar fashion, by purchasing a number of native boys, whom he intended to instruct in the principles of Christianity, and so to qualify them for becoming preachers of the gospel to their countrymen. He opened his training institution with twelve pupils. He was, however, soon interrupted in his beneficent labours. The affections of Harald's subjects were alienated from him by his adoption of Christianity and by the German alliances which he had formed. He was accordingly driven from Denmark in 828. By thus preferring his faith to his crown, Harald clearly showed that, whatever may have been his motives for originally adopting the Christian religion, he was now at least sincerely attached to it. Deprived of his powerful patron, Anschar deemed it expedient to leave Denmark. He did not betake him anew to the indolent retirement of the convent, but, in compliance with the invitation of the Emperor Lewis, went into Sweden, where a door of usefulness had just been opened, and where he met with considerable success. After his departure the Danish mission was conducted by Gislema, who was much impeded in his efforts by the opposition of Horick, who had succeeded Harald. But Anschar, now become Archbishop of Hamburg, and still mindful of the Danish mission, and solicitous for its welfare, opens a correspondence with Horick, and succeeds in conciliating him; so that Gislema and his coadjutors are permitted to proceed with the work of the mission, and to erect churches,—among others, one at Hadeby, now Schleswig. Horick was succeeded by Horick II., who checked the progress of Christianity. The check, however, was only a temporary one, and the churches were re-opened; and the work of the mission proceeded vigorously, still under the fostering supervision of the pious and devoted Anschar, who, from his dying bed, besought the emperor zealously to prosecute the Danish and Swedish missions. Rimbert succeeded Anschar in the archiepiscopate, and endeavoured to copy his example, making several dangerous journeys into Denmark and Sweden. The position of the Scandinavians, who were at this time constantly

engaged in predatory incursions into other countries, was not favourable to the spread of Christianity among them. Still, on the other hand, the Danes were brought to a considerable extent under its influence, by means of the intimate relations which they, at this time, had with England. For a considerable time Christianity met with a series of rapid alternations of favour and disfavour from the ruling princes. In the first half of the tenth century King Gurm, a bitter opponent of Christianity, commenced a violent persecution of the Christians. But in 934 the German emperor interposed, and not only stopped the persecution, but also made Gurm cede the province of Schleswig to the German empire. It was taken possession of by a colony of Christians. Gurm still continued opposed to Christianity. It was favoured and adopted by his son Harald, who in due course ascended the throne. His son Sueno again banished the Christian religion, and re-established the ancient faith. The son of the latter, Canute the Great, was won to the side of Christianity by the influence of the English Church. He earnestly strove to give to Christianity a firm foundation in Denmark. In the eleventh century the Danish Church received much royal favour, first from Sweyn II., and afterwards from Canute IV. We may see the power which the church had by this time attained, from the fact that a bishop ventured to visit with the censures of the church the first of these kings, whose conduct was not at all times in perfect accordance with the teachings of the religion which he fostered. The king did not resist, but humbly besought forgiveness. Having obtained it, he ever after remained a faithful son of the Roman Catholic Church. Canute IV. went so far in his devotion to the interests of the church as to propose to give ecclesiastics a voice in the governing council of the nation. This so enraged the people that they rebelled against him, and took his life. He was succeeded by Eric III., surnamed the Good, who also fostered the church. Denmark had now become, to a great extent, a professedly Christian country. In the thirteenth century the power of the church was so great, that in consequence of an infringement of its privileges, Christopher I. was excommunicated, and his kingdom laid under an interdict, which continued for some time. There were continually recurring contests between the prerogative of the crown and the privileges of the church until the reign of Eric VIII., when a compromise was effected. After this the church held undisturbed sway, until the time of the Reformation. Denmark was happily one of those European countries in which the Reformation was destined to take deep root, and to acquire for itself a permanent position. From its proximity to Germany, the doctrines of Luther were early proclaimed among its inhabitants. Christian, the heir of the thrones of Denmark and Norway, so

far favoured the opinions as to call in missionaries to proclaim and expound them to the people. He, however, afterwards withdrew his countenance. But Frederick I., the reigning sovereign, encouraged the preaching of Protestant doctrines. The assembled states decreed, that there should be perfect liberty of conscience—that the clergy should be allowed to marry—and that the bishops should no longer be appointed by the pope, but should be elected by the chapters, subject to the confirmation of the crown. Many of the religious establishments were forsaken, and their revenues confiscated. The Lutheran doctrines spread rapidly in the towns, and also to some extent in the rural districts. During the interregnum which followed the death of Frederick, the bishops made efforts to recover their supremacy, and succeeded in obtaining several concessions. These were soon revoked by Christian III. He deprived the bishops of their seats in the senate, and of all temporal authority. By taking prompt and energetic measures, he completed the overthrow of Romanism, and definitely established Protestantism as the national religion of Denmark. It was not till 1683, in the reign of Christian V., that the constitution of the Danish Church was fully settled as it at present exists. The Danish ritual was first published in 1685. The government of the Church of Denmark is episcopal. In the whole country, including Iceland and its dependences, there are nine bishops and one superintendent-general. These are all appointed by the king. The Bishop of Zealand, who resides at Copenhagen, is the metropolitan. By him all the other bishops are consecrated; and he himself is consecrated by the Bishop of Fyhn, his nearest episcopal neighbour. The church patronage is chiefly in the hands of the king. The feudal proprietors are allowed to name three candidates for vacant benefices on their own estates; and from these three, the king selects one. The bishops are bound to send to the king an annual report of the state of matters in their dioceses. The synod of Zealand meets twice a-year: the other diocesan synods only once. The clergy are, to some extent, civil as well as ecclesiastical officers, being charged with the collection from their parishes of certain taxes. Their salaries are very limited; and even the bishops are not overpaid. Since the Reformation, only one-third of the tithes is devoted to ecclesiastical purposes. The church service is chiefly liturgical; and the attendance upon public worship is not so general among the Danes as among the Norwegians. In the dispensation of baptism the Danish Church uses exorcism. They make the sign of the cross on the head and breasts of the recipient, using also the imposition of the hands. There are at baptism five sponsors or witnesses; but they do not assume any responsibility as to the up-bringing of the child. Lay baptism is, in some cases, held to be valid. Confirmation

must always take place before admission to the Lord's Supper. It is also required that all candidates for civil and military situations shall have been confirmed. Indeed, a certificate of confirmation is indispensably requisite in order to obtain any situation whatsoever. Great educational preparations are made for the examinations for confirmation. While this is so far well, inasmuch as it secures that almost every inhabitant of the country shall have a competent knowledge of the doctrines of Christianity, it cannot be doubted that it will also have an evil tendency, by engendering the opinion that religion is merely intellectual, and does not enter into the province of the heart. The consequence of this making a civil test of a religious ordinance is, that dissenters, of whom there are very few, are obliged to live in communities by themselves. The Lord's Supper is celebrated in towns weekly, in rural parishes monthly, and even more rarely. In receiving the wafer and the cup the communicants kneel, the males on the right and the females on the left. The minister does not kneel during any part of the service. The festivals of Christmas, Easter, and Pentecost are kept, each for two successive days. They also observe the fast of Lent.

Denominations, Three, the name commonly given to an association of about 150 ministers in and about London, Presbyterian, Independent, and Baptist, who have the privilege of presenting addresses at court, having voted such addresses at royal births or demises. At the accession of a new sovereign they are introduced with their congratulatory address, and kiss hands. At other times they send a deputation, which is received in the royal closet. Their meetings are held in Dr. Williams's library, Red Cross Street. Fully a half of them are Congregationalists.

Deodand (*to be given to God*), a thing or personal chattel so forfeited as being the cause of death. In England, deodands were forfeited to the king for pious uses by the royal almoner. An act to abolish them was passed in 1846.

Deo gratias (*thanks to God*), a form of salutation anciently used by Christians.

Deposition, a term used in Presbyterian Churches to signify the final deprivation of a minister from office and all its functions. On the other hand, suspension from office is usually for a limited period, or until satisfactory proofs of penitence are given.—See DISCIPLINE.

Deprecation.—See LITANY.

Deprivation, a term in the Church of England, denoting the censure by which a clergyman is deprived of his living. It can be pronounced by the bishop only, and must be preceded by a monition, a charge, and a proof. The 122d canon says: "When any minister is complained of in any ecclesiastical court belonging to any bishop of his province, for any crime, the chancellor, commissary, official, or any other having eccle-

siastical jurisdiction, to whom it shall appertain, shall expedite the cause by processes and other proceedings against him: and upon contumacy for not appearing, shall first suspend him; and afterwards, his contumacy continuing, excommunicate him. But if he appear, and submit himself to the course of law, then the matter being ready for sentence, and the merits of his offence exacting by law either deprivation from his living, or deposition from the ministry, no such sentence shall be pronounced by any person whatsoever, but only by the bishop, with the assistance of his chancellor, the dean (if they may conveniently be had), and some of the prebendaries, if the court be kept near the cathedral church, or of the archdeacon, if he may be had conveniently, and two other at the least grave ministers and preachers, to be called by the bishop when the court is kept in other places."

Desk, Reading, the name given to the pulpit in which morning and evening prayer is read in the Church of England. Originally this service was read at the upper end of the choir or chancel. Objections were made to this custom, and desks were formally appointed in the reign of James I. *Desk* in Scotland is the place occupied by the leader of the psalmody.

Destruction.—See ANNIHILATION.

Deus misereatur (*God have mercy*), the Latin name of the sixty-seventh psalm, derived from its first words, which, in the Church of England, may be used in the evening prayer, after the second lesson, instead of the *nunc dimittis*, except on the twelfth day of the month, on which it occurs among the psalms for the day.

Deutero-Canonical (*belonging to the second canon*), an epithet given to certain books, usually called apocryphal by Protestants, but which were read in the church, and sometimes, on that account, termed ecclesiastical. They are so named by writers belonging to the Church of Rome, to distinguish them from some books which even she styles apocryphal—such as the Prayer of Manasseh, the Fourth Book of Ezra, and the Third Book of Maccabees.

Development, the name given to that form of proof by which some few Romanists vindicate their system. The theory is, that the revelation contained in the New Testament was intentionally incomplete; that these doctrines, imperfectly given at first, were to be developed in course of ages, and under infallible guidance; and that the present belief of the Roman Catholic Church is the ripened and final result. Mr. Newman has given fame and prominence to this theory, though others, such as Möhler and De Maistre, had hinted it before him. It is certainly true that the errors of Popery were introduced gradually, and sprang from small seeds. But Mr. Newman's theory in defence of Popery is opposed to the commonly received doctrine of his church. Thus the council of Trent decreed, session 4: "The sacred and holy, œcumenical and general synod of

Trent, lawfully assembled in the Holy Ghost, the same three legates of the apostolical see presiding therein,—keeping this always in view, that, errors being removed, the purity itself of the Gospel be preserved in the Church; which [Gospel], before promised through the prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with his own mouth, and then commanded to be preached by his apostles to every creature, as the fountain both of every saving truth, and discipline of morals; and perceiving that this truth and discipline 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 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 by a continuous succession in the Catholic Church." The theory, moreover, would be a plain surrender of the claim of antiquity on the part of the Catholic Church; for she has invariably pointed to the unanimous consent of the fathers, and apostolical tradition. There is development in personal religious life, and in personal conception of the unity and relations of divine truth—the blade, the ear, and then the full corn in the ear; but Newman's theory, espoused also by Cardinal Wiseman, is vague and inconsistent. Protestants hold by Scripture as a perfect rule of faith. The late Professor Archer Butler's letters are a sweeping and powerful reply to Newman. Thus he says: "Or again—to come somewhat nearer the favourite region of false and spurious 'development'—when we remember the divinity of Christ, combined in one personality with his manhood, at his incarnation through the Holy Virgin, we can readily deduce (with the angel) that she was indeed eminently 'blessed among women,' or (with herself) that she ought fitly to be 'called blessed' by 'all generations.' We cannot deduce by exactly the same process, that that blessed person has been for eighteen centuries the 'Queen of Heaven,' exalted above every created thing, and to be worshipped with the veneration due to a being possessing all of God-head, except its absolute infinity, as Mr. Newman proclaims (p. 406), that she is (as the present Bishop of Rome not long since declared, from the inmost sanctuary of infallible truth) 'Our greatest hope, yea, the entire ground of our hope!' And again, "Mr. Newman delivers himself as follows, which is the only distinct reference I can remember to the subject in his entire volume:—'The holy apostles would know, without words,

all the truths concerning the high doctrines of theology, which controversialists after them have piously and charitably reduced to formulæ, and developed through argument.'—p. 83. And he then proceeds, as if somewhat afraid of so delicate an inquiry, to talk about the knowledge St. Justin and St. Irenæus 'might' have of (it is one of the usual artifices of his rhetoric to class such things together) purgatory or original sin. Meanwhile the above sentence affords all the light Mr. Newman is pleased to furnish us as to his views of St. Paul's knowledge of the propriety of invoking, in religious worship, St. James after his martyrdom; or St. John's conceptions of the duty of depending for his 'entire hope,' with Pope Gregory XVI., upon the boundless influence in heaven of her whom he 'took unto his own home;' or St. Peter's notions of the absolute supremacy of himself, and of a line of prelates professing to occupy his place; or St. Matthew's thoughts about the utility of bowing in 'relative adoration' before wooden images of deceased men and women. The apostles *would* know all these things 'without words.' But now, if the apostles not only '*would* know'—a form of expression which I do not pretend precisely to understand—but really *did* know these things, it may be permitted me, without presumption, to ask, on what conceivable ground is their silence regarding them to be explained? Their love of souls was unquestionable; the practical importance of the doctrines in question, if true, was equally so. If souls, elect, saved, forgiven, are, after death, to be tortured for thousands of years in purgatorial flames, and depend for their sole chance of alleviation or release upon masses on earth, how incomprehensible was the abstinence of earnest, loving Paul (knowing all this thoroughly) from any allusion to the necessity of such helps for these wretched spirits! If the invocation of the blessed Virgin be one of the chief instruments of grace in the Gospel, how inexplicable that, in all the many injunctions of prayer and supplication, no syllable should ever be breathed of *this* great object of prayer; on the contrary, that numerous apparent implications should occur of the sole and exclusive right of the Deity to such addresses! If the bishop and church located at the city of Rome were, by Divine appointment, ever to carry with them a gift of infallible guidance to itself and all churches in their communion,—how utterly inconceivable that the apostles, knowing this—above all, that St. Peter himself, the conscious fountain of all this mighty stream of living waters ordained to flow to the end of time, should, while constantly predicting the growth of heresies, the prevalence of false knowledge, the glory of steadfastness in the faith, never, even by incidental allusion, refer to this obvious, safe, immediate security against error!"

Diacœnismus (διά and κενός, new), the name anciently given by the Greek Church to the

week after Easter, the period of spiritual renewal.

Diaconate, the office of a deacon.

Diaconicum, the chancel or sanctuary of the ancient churches, according to some writers; but more probably the vestry where the sacred vessels and vestments were deposited. None but the clergy were permitted to enter it.—See INFERIOR CLERGY.

Diaconi regionarii (*district deacons*), the original name of the cardinals at Rome, and indicating their original office.

Dies.—See DAY, LENT.

Diet, the name given to an assembly in Germany. Some famous ones were held at the period of the Reformation. 1. Diet of Worms, in 1521, at which Luther refused to recant. 2. Of Nuremberg, in 1523, where the nuncio demanded the publication of the bull of Leo X., and of the edict of Charles V. against Luther. 3. Of Nuremberg, in 1524, at which it was resolved to call an assembly at Spire, which the emperor prohibited. 4. Of Spire, 1526, at which the Duke of Saxony and the Landgrave of Hesse demanded the free exercise of the Lutheran faith, and it was resolved to call a general council. 5. Of Spire, in 1529, in which a decree was issued, abrogating that of the first diet, against which six princes and fourteen deputies from imperial towns protested, hence the party was called *Protestants*. 6. Of Augsburg, in 1530, convoked by Charles V., and to which the celebrated Lutheran Confession of Faith was presented.

Diet, in Scottish presbyterian nomenclature, is a public service, as in the phrase, "diet of public worship," "an evening diet or sermon."

Digamy.—See MARRIAGES, SECOND.

Diggers, a name given apparently to the Waldenses, because they were obliged to form caverns for their safety, as they met in secret for Divine worship.

Dilapidation, in law, a wasteful destroying, or letting those things which a beneficed person has the burden and charge of reparation—such as the chancel, parsonage house, enclosures, hedges, and ditches—fall to ruin and decay for want of reparation. Actions for dilapidation may be brought either in the spiritual court by the canon law, or in the courts of common law; and they lie as well against an incumbent if removed to another preferment, as against his executors or administrators, in case of his death. It is said to be good cause of deprivation if the bishop, parson, vicar, or other ecclesiastical person, dilapidates the buildings, or cuts down timber growing in the patrimony of the church, unless for necessary repairs; the woods being called the dower of the church. By the 13 Elizabeth, c. 10, if any ecclesiastical person makes over, or alienates his goods or chattels, with intent to defeat his successor of his remedy for dilapidations, such successor shall have the same remedy in the ecclesiastical court against the alienee as if he were the executor or ad-

ministrator of the person so alienating his goods and chattels. By the 14 Elizabeth, c. 11, all moneys recovered for dilapidations shall within two years be employed upon the repairs in respect whereof such moneys are paid, on pain of forfeiting double as much as shall be received, and not employed, to the crown. By the 17 George III., c. 53, it is enacted, with a view to prevent dilapidations, that clergymen may mortgage the glebe, tithes, and other profits of their livings, for the purpose of building, or improving the buildings belonging to their benefices—the ordinary and patron giving their consent, and other forms in the act specified being complied with. The governors of Queen Anne's bounty may lend money for the like purpose, not exceeding £100, without interest, in respect of a living under £50 a-year; and where the annual value exceeds £50, they may lend any sum not exceeding two years' income, at £4 per cent. interest. Colleges, also, or other incorporate bodies, having the patronage of livings, may lend money for the same purposes without interest.

Diminutos (*defective*), persons were so called whose confessions before the Inquisition were imperfect, that is, such as accused themselves before sentence but incompletely, that the sentence, might be lenient; or such as did so after sentence, and were tortured to gain further disclosures; or such as made no confession till delivered up to the confessor, and obliged to name all who were in complicity with them.

Dimissory Letters, are letters given by a bishop to a candidate for holy orders, having a title in his diocese, directed to some other bishop, and giving leave for the bearer to be ordained by him. In the canons of many councils these letters are called *πιστολαὶ ἀπολυτικαί*. At first dimissory letters were given to all Christians on their removal from one place to another, a practice still most scrupulously observed by the various Protestant dissenting communities in this country; but when persecution ceased, and the numbers of the Christian Church were greatly increased, the formality of a bishop's introduction fell into disuse, except in the case of clergymen desiring to remove from one diocese to another. Presbyters, confessors, and all others, were forbidden to write those letters; but the chorepiscopi had power to grant them to the country clergy. "No clergymen of whatever degree," says the council of Trullo, "shall be entertained in another church without the dimissory letters of his own bishop." These he might grant or refuse as he saw proper; for there was no law to compel him to grant them.

Diocese, a district of an inhabited country. Constantine and his successors divided their empire into thirteen dioceses, which comprehended 120 provinces, and were governed by twelve vicars or sub-prefects. Rome and its neighbourhood had one prefect to itself, exclusive of the one

appointed over Italy at large. About the latter end of the fourth century the church appears to have been divided in a similar manner with the empire, having an exarch or patriarch in each of the thirteen great dioceses, and a metropolitan or primate in every province. The lesser diocese, used as the word is now, included the episcopal city itself, and all the region round about it, with its numerous congregations under the bishop's jurisdiction; hence it was called the bishop's *παροικία*, which in its original application meant the bishop's whole diocese, though the word parish, or a single congregation, has flowed from it in later days. The establishment, distribution, and extent of ecclesiastical dioceses, is most learnedly and copiously examined in the ninth book of Bingham's *Orig. Eccl.*, in which the counter-arguments of Lord King are stated and impugned.

The civil diocesan division of the old Roman empire in the days of Arcadius and Honorius was as follows:—I. *Prefectus Prætorio per Orientem*: Five dioceses were subject to his jurisdiction, namely,—1. The Oriental diocese, properly so called; 2. The diocese of Egypt; 3. The diocese of Asia; 4. The diocese of Pontus; 5. the diocese of Thrace.—II. *Prefectus Prætorio per Illyricum*: Only two dioceses were committed to his superintendence, namely,—1. The diocese of Macedonia; 2. The diocese of Dacia.—III. *Prefectus Prætorio Italia*: Three dioceses were subject to the jurisdiction of this governor, namely,—1. The diocese of Italy; 2. The diocese of Illyria; 3. The diocese of Africa.—IV. *Prefectus Prætorio Galliarum*: He had the command of three dioceses, namely,—1. The diocese of Spain; 2. The diocese of Gaul; 3. The diocese of Britain. The diocese of Britain included five provinces, namely,—1. Maxima Cæsarensis; 2. Valentia; 3. Britannia Prima; 4. Britannia Secunda; 5. Flavia Cæsarensis. Or thus—

DIocese of BRITAIN. EXARCH OF YORK, IF ANY PROVINCES. METROPOLIS.

- | | |
|---|-------------------------|
| 1. Maxima Cæsarensis, <i>i. e.</i> ,
at first, all from the
Thames to the northern
borders, | } Eboracum (York). |
| 2. Flavia Cæsarensis, taken
out of the former, and
containing all from the
Thames to the Humber, | |
| 3. Britannia Prima, <i>i. e.</i> , all
south of the Thames, | } Londinum (London). |
| 4. Britannia Secunda, <i>i. e.</i> , all
beyond the Severn, | } Carleolun (Caerleon). |
| 5. Valentia, beyond the Picts'
wall, | } Eboracum. |

The following statement occurs in Gardner's *Faiths of the World* under the word "diocese,"—"The average population in March 1851, when the last census was taken, of each diocese in England and Wales, was 645,383. This appears to be a higher average than is to be found in any other country of Europe. From a report of a recent commission in France, on the subject of episcopal sees, we learn the following facts as to

the average population of each diocese in various Roman Catholic and other countries in Europe. France reckons a bishop or archbishop for about 400,000 souls of Roman Catholic population. Bavaria has eight dioceses for 3,000,000 souls, or in other words, the average amount of a single diocese is 375,000. Austria has seventy-eight bishops or archbishops for 28,000,000 souls, that is, one diocese for 358,000. Ireland has twenty-nine dioceses for 6,500,000 Roman Catholics, which makes about 224,000 in each diocese. Spain has fifty-nine dioceses for 12,000,000 souls, that is, a diocese for 203,000 souls. The dioceses in Spain have recently undergone a slight reduction to fifty-six. Portugal has twenty-two episcopal or metropolitan dioceses for 2,500,000 souls, that is, a diocese for 113,000 souls. The two Sicilies have eighty dioceses for 8,500,000 souls, or one diocese for 106,000 souls. Sweden, with about 3,000,000 souls, has thirteen dioceses. Greece, with a population of less than 1,000,000, has twenty-four episcopal dioceses. The Protestant Episcopal Church in the United States of America has about 1,800 clergy, and thirty-two episcopal dioceses."

Dippers.—See DUNKERS.

Dipsalma (*double psalm*), that form of singing in which the clergy sung one portion and the people chanted the responses. Thus, in Psalm cxxxvi., the clergy sung the first clause of each verse, and the people added the refrain, "for his mercy endureth for ever."

Diptychs (*δίπτυχος* from *δίς*, and *πτύχις*, a fold).—The Roman diptycha were folding tablets employed as memorandum books. The diptychs of the ancient Church were registers—some for the dead and some for the living. They were under the care of an officer appointed for the purpose. These ecclesiastical registers were of three kinds: *Diptycha mortuorum*, in which the names of all such as died in the odour of sanctity were enrolled; *Diptycha vivorum*, containing the living officers and benefactors of the Church; *Diptycha episcoporum*, a catalogue of canonized bishops. Portions of these were read during the celebration of mass. It was the custom in some churches for the deacon to rehearse from these books the names of eminent bishops, saints, or martyrs, before they made oblation for the dead. It was also customary when the oblation had been made, to mention the names of those that had offered, after which they were enrolled among the living benefactors of the Church, by the proper officer. The original intention of this practice, which soon became corrupted into occasions of vain-glory and ostentation, will be evident from the following extract of a letter from Cyprian to the churches of Numidia concerning a collection that had been made for them at Carthage, for the redemption of some Christian captives:—"I have sent you the names of

every brother and sister that had contributed willingly to so necessary a work, that you might remember them in your prayers, and requite their good work in your sacrifices and solemn supplications." The names of those excommunicated were erased from the diptychs, and again restored upon their repentance and admission to church fellowship; and whenever a discovery of crime deserving of excommunication was made, after the death of an individual who retained his connection with the visible Church to the last, his name was expunged from the diptychs, which, of itself, was tantamount to an excommunication after death. The diptychs were read from the ambo, or reading desk (Gorio, *Thesaurus veterum Diptychorum Consularium et Ecclesiasticorum*, Florence, 1759).

Directory.—When the assembly of divines sat at Westminster, in 1643, the liturgy of the Church of England had been laid aside, and no office had been substituted in its room. A committee, therefore, was appointed to agree on certain general heads for the guidance of ministers. These heads having passed through the assembly, were sent to Scotland for approbation, and in the end were authorized by an ordinance of parliament, bearing date 3d January, 1644, under the title of a *Directory for the Public Worship of God throughout the three Kingdoms of England, Scotland, and Ireland*. The same ordinance repealed the acts of Edward VI. and Elizabeth, by which the liturgy was established, and forbade the use of it within any church, chapel, or place of public worship in England or Wales, appointing the use of the directory in its stead. This ordinance, indeed, never received the royal assent, and it was a long time before it succeeded in abolishing the established worship. In some parts the directory could not be procured, in others it was rejected; some ministers would not read any form, others read one of their own. The parliament, therefore, in the ensuing summer, called in all the *Books of Common Prayer*, and imposed a fine upon such ministers as should read any other form than that imposed by the directory. The penalty for reading the liturgy was £5 for the first offence, £10 for the second, and a year's imprisonment for the third; for non-observance of the directory, 40s. Any one who should preach, write, or print anything in derogation of the directory, was to forfeit not less than £5, nor more than £50, to the poor. All *Common Prayer Books* remaining in parish churches or chapels were ordered to be carried to the committee of the several counties, within a month, there to be disposed of as the parliament should direct (Rushworth, *Hist. Coll.*, p. iv., i., 295). The king, in return, forbade the use of the directory, and enjoined the continuance of the liturgy, by a proclamation from Oxford, dated 13th November, 1645, in which he observed that, "The *Book of Common Prayer* being a most excellent

form of worship, grounded on the Holy Scriptures, is a great help to devotion, and tends to preserve an uniformity in the Church of England; whereas the directory gives liberty to ignorant, factious, and evil men, to broach their own fancies and conceits, and utter those things in their long prayers which no conscientious man can assent to; and, be the minister never so pious, it breaks in upon the uniformity of public service." In opposition to the ordinance of the parliament, this proclamation strictly enjoins the liturgy to be used, "And that the directory be in no sort admitted, or received, or used; and whosoever it shall please God to restore us to peace, and the laws to their due course, we shall require a strict account and prosecution against the breakers of the said law. And in the meantime, in such places where we shall come and find the *Book of Common Prayer* suppressed and laid aside, and the directory introduced, we shall account all those that are aiders, actors, or contrivers therein, to be persons disaffected to the religion and laws established" (*Id. Ib.* 207). Warrants also were issued, under the king's own hand, to the same purpose, addressed to the heads of the university; and Charles assured the peers at Oxford that he was still determined to live and die for the privileges of his crown, his friends, and church government. When the parliament visitors went down to Oxford in 1647, the vice-chancellor, Dr. Fell, summoned a convocation, in which it was agreed not to submit to them. At the same time Dr. Sander-son drew up a Paper entitled, *Reasons of the present Judgment of the University of Oxford concerning the Solemn League and Covenant, the Negative Oath, and the Ordinance concerning Discipline and Worship, approved by general consent in a full convocation, 1st June, 1647.* The utmost concessions which could be obtained from Charles, even when his fortunes were almost at their lowest ebb, and he was imprisoned in the Isle of Wight, were those which he proposed in the conference at Newport, towards the close of 1648, that he would confirm the use of the directory in all churches and chapels, and would repeal so much of all statutes as concerned the *Book of Common Prayer*, only provided the use thereof might be continued in the royal chapel for the king and his household; and that the directory should be confirmed by act of parliament for three years, provided a consultation be had in the meantime with the assembly of divines. These propositions were voted unsatisfactory by the two houses. The various heads of the directory are—of the assembling of the congregation; of public reading of the Holy Scriptures; of public prayer before the sermon; of the preaching of the Word; of prayer after sermon; of the sacrament of baptism; of the sacrament of the Lord's Supper; of the sanctification of the Lord's Day; of the solemnization of marriage; of the visitation of the sick;

of the burial of the dead; of public solemn fasting; of the observation of days of public thanksgiving; of singing of psalms; an appendix touching days and places of public worship. The most characteristic parts of this document will be found under the articles treating of these subjects. The directory has been frequently reprinted since its first appearance in 1645. It may be found in the fifth volume of Neale's *History of the Puritans*, and is usually appended to *The Confession of Faith*.

Disciples of Christ.—See CAMPBELLITES.

Disciplina Arcani.—Besides what is said under ARCANI DISCIPLINA, it may be further observed, that this secret discipline has been a great weapon in the popish controversy. When Catholic apologists were pressed with the fact that their peculiar dogmas are not found in the writings of the early fathers of the Church, it was replied, as by Schelstrate and Scholliner, that such dogmas belonged to the secret discipline. But of these there is not the shadow of proof. The things about which there was reserve were baptism, confirmation, ordination, the Eucharist, the Creed, the Lord's Prayer, and the Trinity.—See CATECHUMENS; CHURCH, MEMBERS OF; DEVELOPMENT.

Discipline.—The right which every church has to exclude from its fellowship notorious offenders in morality or doctrine is essential to purity and self-preservation. The severity of it was, indeed, soon carried to an undue extent in the early Church, as the power of the clergy rose to be supreme, and penance and penitence were confounded.—See PENITENTS. Before the eleventh century the discipline of the lash (the word is used in the Romish Church both for the instrument and the penance itself) had been confined to only a few severer individuals; but about that time the custom was sanctioned by authority, and a code was framed estimating the precise value of each separate infliction as a commutation for sin. A year of penance amounted to three thousand lashes; and the celebrated ascetic, Dominicus *Loricatus*, the cuirassed, so named because, except while undergoing discipline, he always wore a shirt of mail next his skin, frequently performed a penance of 100 years, and would continue flogging himself without cessation while he repeated the psalter twenty times over; "which," says his friend and biographer, Cardinal Peter Damiano, "filled me with trembling and horror when I heard it." The self-tormenting achievements of St. Dominic may be found in Fleury, *Hist. Eccl.*, xiii., 96. His usual accompaniment to each single psalm was 100 lashes: so that the whole psalter, with 15,000 stripes, equalled five years' penance. St. Dominic's allowance, therefore, amounted to the 100 years. If he was prevented by any accident from flogging himself as he wished, he used to beat his head and legs unmercifully. Sometimes discipline was carried to an excess

more extravagant than that of St. Dominic himself. if we may judge from the laws of the Visigoths, one of which (lib. vi., tit. 5, sec. 8) bears the following formidable heading: "*Si indiscretâ disciplinâ percussus mori de flagello contigerit*"—if death should happen from undue severity. Sometimes it might be received by deputy, as we learn from a wicked story which Michael Scot has recorded in his *Mensa Philosophica*, 18: "*Quidam vir zelotypus uxorem suam, ad confessionem in euntem, sequebatur; quam cum Sacerdos retro altare duceret ad Disciplinandum, hoc videns maritus ait, O Domine tota tenera est, ego pro ipsâ recipio Disciplinam: quo flectente genuo, dixit mulier, Percute fortiter, Domine, quia magna peccatrix sum*,"—that is, a certain man had followed his wife to confession, and when she retired behind the altar to be whipped, he cried to spare her, for she was tender, and he would take the flagellation in her room; whereupon, as he bowed himself to the rod, she cried, "Strike hard, father, for I am a great sinner." It was thus also, namely by proxy, that Henry IV. of France was permitted to be reconciled to the church when he abjured the errors of Protestantism. D'Ossat and Du Perron, both of whom afterwards obtained cardinal's hats, were deputed to suffer the discipline from the pope himself, who gave them each one lash at every verse of the *Miserere*. They were allowed to keep their coats on, and they reported that his holiness struck lightly. The narrative of this transaction was not inserted in the bull of absolution, perhaps on account of some compromise between the pope's pride and the king's honour; but it is recorded in a written process of the ceremonial. An account of the discipline undergone by our Henry II., after the murder of à Beckett, is given by Matthew Paris. (Sigonius, *de Regn. Ital.*, xix.; Du Pin. *Bibl.*, xiii., *siècle*; Boileau, *Hist. Flag.*)—See also ARCANI DISCIPLINA.

IN Congregational churches the power of discipline is vested in the entire membership; but in Presbyterian churches it is exercised by the session—an appeal lying to the presbytery, and from that to the synod or general assembly. No civil pains or penalties follow in Scotland from an act of discipline. No power is exercised in Presbyterian churches similar to that of ecclesiastical courts in England. Among Quakers there are monthly and quarterly meetings held for the exercise of discipline.—See MORAVIANS. In the Church of England, though the canons provide for discipline, it has almost ceased to be exercised. The churchwardens are under obligation to return the names of scandalous livers to the ecclesiastical courts once a-year; and, if they neglect their duty, the minister himself may prosecute. The offender, if convicted, is not admitted to the sacrament, and contumacy may expose him to the greater excommunication, which debars him from civil communion with the members of the church. If he continue obsti-

nate for forty days longer, he may be put into prison by the writ *de excommunicato capiendo*, and kept till he give satisfaction to the church. An appeal lies in the most of such cases to the civil courts. A spiritual sentence is declared in Scotland to be beyond review by a civil court, and the Court of Session has usually refused to entertain a plea for redress. A general view of discipline which, in theory at least, is the same in all Presbyterian churches, may be seen in the following excerpts from the *Forms of Procedure* of the United Presbyterian Church:—"1. The proper ground of discipline, or church censure, is *scandal*. Nothing can be the subject of church censure which is not condemned by the law of God; but everything which is in itself sinful, does not necessarily fall under the denomination of scandal, or form the proper subject of discipline. For those sins which are not publicly known, private admonition, counsel, and reproof, are in general the proper remedies. Church censure is only to be administered when, by the publicity which attended the commission of sin, or which has been subsequently given to it, it is calculated to bring a reproach on religion, or to mar edification; and when it cannot be overlooked without incurring the danger of hardening the individual, emboldening others to follow his example, and grieving the minds of the godly. 2. In the exercise of discipline there ought to be no officious intermeddling with matters which are purely civil, or, indeed, with any matters which do not involve scandal, as above defined. And while watchfulness is exercised over the flock, no undue solicitude should be discovered to pry into the private conduct or family concerns of individuals, to interfere officially in personal quarrels, or to engage in the investigation of secret wickedness. 3. The proper subjects of discipline are church members. It embraces not only members in full communion, but also baptized children who are hearers in the church, and have arrived at an age at which they are responsible to society. Inquiry into scandal can be made only by the session, or, in the case of a minister, by the presbytery to which he belongs at the time of its becoming known; and if, during the lapse of five years, no judicial notice has been taken of it, it is improper then to revive it, by making it the subject of public censure. 4. The ends contemplated by discipline are, in subordination to the glory of God, the maintenance of the church's purity, respect for the authority of the institutions of her Divine Head, and the spiritual benefit of church members, by affecting the consciences of transgressors, and leading them to repentance, and by causing others to fear. It is not of the nature of a penance or punishment; but is to be regarded as a precious privilege—one of the ordinances of the New Testament, appointed by our Lord Jesus Christ, and blessed by the Spirit, for the edification of his people, and their growth in grace. 5. In order to effect these important ends,

no case is to be rashly made a matter of sessional inquiry. The conduct of church rulers should be uniformly guided by prudence, kindness towards offenders, and anxiety for their spiritual welfare. Rash and uncharitable judgments, undue severity, and respect of persons, are carefully to be avoided, and the whole proceedings are to be distinguished by gentleness and long-suffering, by impartiality and faithfulness. 6. The censures of the church are admonition, rebuke, suspension, deposition from office, and excommunication. 7. *Admonition* is the lowest degree of church censure. It consists in solemnly addressing the offender, placing his sin before him, warning him of his danger, and exhorting him to greater circumspection. In the case of a private member or elder, this is done in the session; in the case of a minister, in the presbytery. In both cases it is done by the moderator of the court,—should be administered with all solemnity and seriousness, as well as fidelity and kindness,—and should be wisely adapted to the peculiar circumstances of the case. 8. *Rebuke* is a higher form of censure, resorted to after conviction or confession of scandalous sins. It is administered by the moderator, in the name of the Lord Jesus Christ, as the only King and Head of the Church; it is to be given with the utmost seriousness, and accompanied with a suitable address. Circumstances may render it necessary, owing to the aggravations or publicity of the offence, that rebuke should be administered publicly before the congregation, but in all other cases rebuke in the session or presbytery will be found sufficient. 9. *Suspension* from the privilege of full communion, or, as it has been improperly called, the lesser excommunication, in like manner follows conviction or confession of guilt, and is more or less extended in its continuance according to circumstances. Its object is more deeply to impress the mind of the offender, to afford opportunity of judging of his professions of repentance, and to give a public testimony against the offence to the church and to the world. The suspension is accompanied with rebuke, and the restoration with solemn admonition. 10. While under suspension, the individual ought to be the object of peculiar solicitude and care on the part of the rulers of the church. Every reasonable opportunity of dealing with his conscience, impressing him with right views of his sin, and leading him to genuine repentance, should be diligently improved by them. When satisfactory proofs of penitence are exhibited, he is restored in presence of the court by whom the sentence was inflicted. 11. *Suspension from office* is an interdict against the exercise of the office with which the party falling under censure is invested, and is inflicted either for a limited time, or till cause appears for its being removed. Suspension of an office-bearer from the privilege of full communion is uniformly accompanied with suspension from office; but there may be cases in which the lat-

ter is expedient while no grounds exist for the former; and, in like manner, restoration to the privileges of the church may take place, while good reason exists for continuing suspension from office. 12. Suspension from both fellowship and office may take place in some cases during the investigation of a scandal; but in this view, it is not to be regarded as a censure, but a mere consequence of the unhappy situation in which the individual is placed. 13. *Deposition* can take place only in the case of an office-bearer, and consists in depriving him of the office with which he was previously invested, in consequence of conviction or confession of some gross immorality or dangerous heresy. Contumacious resistance of the authority of the church courts may also warrant a sentence cutting off the offender from, or declaring him to be no longer an office-bearer in, the church. 14. *Excommunication* is the highest censure of the church, and is not to be resorted to till all other means of reclaiming the offender have failed,—in cases, namely, of peculiar aggravation, where the offence is obstinately denied, although fully proved, or if acknowledged is justified, and where the individual continues impenitent and contumacious. It consists in solemnly casting the offender out of the church. The sentence, in all cases, is to be publicly intimated to the church, that her members may avoid all familiar intercourse with the person excommunicated, although it does not dissolve natural or civil bonds, or exempt from the duties of common humanity or Christian kindness. Because it involves no civil pains, the world and the individual himself may ridicule the sentence, and regard it with indifference; but to a mind properly impressed with its solemnity, it will be viewed in a very different light; and it is calculated, by the blessing of God, and by its operation on the conscience, to lead to the happiest results, being the institution of infallible wisdom ‘for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.’”

Discipline, First Book of, was drawn up by the Scottish Reformers in 1560, and contained the order and government of the Church of Scotland. It was prepared by Knox, Winram, Spotswood, Rosse, and Douglas. Though approved by the assembly, it was not ratified by the privy council.

Discipline, Second Book of, was sanctioned by the assembly in 1578. Though not then ratified formally by parliament, it is regarded as the standard book of the Scottish Kirk, and is held in high estimation for its views of administration and order, by all Presbyterians. *The Second Book of Discipline* was inserted in the registers of assembly, 1581, sworn to in the national covenant, revived and ratified by the assembly, 1638, and by many other acts of assembly, and according to which the church government is established by law, A.D. 1592 and 1690.

Dismes (*decimæ* or *tenth*) are the tenth part of the yearly value of all spiritual benefices anciently paid, together with the first-fruits (*annates*, *primitiæ*, the whole profit of the first year), throughout all Western Christendom to the pope, who, as *pastor pastorum*, claimed "*decimas decimarum*"—a tithe of the tithes. This claim was founded *jure divino* on the precedent of the Jewish high priest, who received tithes from the Levites (Numbers xviii. 16). Concerning the date of their origin authorities differ. Thierri de Niem, secretary to Gregory XI., and to several of his successors, says that Boniface IX. first received them about the year 1399. In this statement he is followed by Platina, in his life of this pontiff. Nevertheless, he admits, and Polydore Vergil (*De Inv. rer.*, viii., 2) agrees with him, that it is doubtful whether the custom may not be carried back to John XXII.; so also Thomas of Walsingham (*Edw. II.*, 84), and Rainulphus of Chester (vii., 42). The English kings felt much dissatisfaction at this drain from the revenues of the church. Edward III. once discharged the pope's nuncio from gathering them, and many prohibitions against the papal collectors, on complaints made by the commons in parliament, may be found in Lord Coke's *Jurisdiction of Courts* (14). In the statute 1 Richard II., this payment is termed a "very novelty;" and in 2 Henry IV., 1, still more strongly, a "horrible mischief," and a "damnable custom." Occasionally, however, the see of Rome quieted these outcries by assigning the tribute for a certain time to the kings themselves; thus Urban VI. gave them to Richard II. during the war with France. At the Reformation they were annexed for ever to the crown by Henry VIII., 3; and a subsequent statute, 32 Henry VIII., 46, erected a court for ordering them. This was dissolved in the first year of Mary's reign, who did not, however, restore them to the pope, but entirely discharged the clergy of them. They were revived on Elizabeth's accession, and again being appropriated to the crown, were placed under the control of a remembrancer belonging to the court of exchequer. By 2 Anne II. these tenths and first-fruits of large benefices were granted for the augmentation of poor livings, and all under £50 annual value were discharged of such payments. The number of livings which partook of Queen Anne's bounty at its commencement were 5,597, the average annual value of which did not exceed £23 each. The *valor beneficiorum* by which the clergy are rated, was made in the king's books by Henry VIII., although an older taxation, 20 Edward I., exists in the exchequer. Stavelo, *Romish Horseleech*, ch. ii.—See ANNATES, BOUNTY.

Dispensation.—The right of the papal see to grant dispensations was rested on the following grounds:—That the church being empowered to make laws, was also empowered to abrogate

them, and *à fortiori*, therefore, to dispense with obedience to them in such cases as it thought fit; that the pope being above the law, can therefore dispense with the law; and that in every oath which is sworn, a tacit exception and reservation is made respecting his power. The admission of this doctrine was a fertile source both of revenue and of influence to the holy see; and there was scarcely any law, either natural or conventional, permission for the legal violation of which might not be obtained by the timely tender of a sufficient bribe. Dispensations were granted for holding pluralities of bishoprics or minor benefices; to make infants competent to hold civil or ecclesiastical offices; to legitimate bastards; to intermarry within prohibited degrees; to revert from the religious to the secular state; to lay aside rules, orders, and discipline once professed; to avoid the observance of oaths; to waive the performance of vows; to rescind contracts, marriages, and covenants; and once for all, to afford any license which the applicant had enough purse or power to purchase. Stavelo, in his *Romish Horseleech*, has collected a few instances of the gross abuses which from time to time have been sanctioned by papal dispensations. Thus, Henry III. was dispensed from the oath which he had taken to maintain *Magna Charta* and *Charta de Foresta*. The dispensation to marry his brother's widow, granted to Henry VIII. by Julius II., was reversed by Clement VII., as contrary to Scripture. Francis I. of France was dispensed from fulfilling the oath which he had sworn to Charles V. on his release from the captivity to which his defeat at Pavia had subjected him. Charles VIII. of France was allowed by dispensation to repudiate the daughter of Maximilian, King of the Romans, who for many years had shared his bed and crown, and to marry Anne of Brittany, already previously married to the same Maximilian, his father-in-law.

In the Anglican Church the Archbishop of Canterbury has power to grant dispensations in any case formerly granted by the see of Rome, with this marked and important reservation, *that they be not contrary to the law of God*. In all new and extraordinary cases the king and his council are consulted (25 Henry VIII., 21; 28 Henry VIII., 16, sec. 6). Upon this dispensing power is founded the archbishop's authority to grant special licenses for the celebration of marriage at any place or time; dispensations for clergymen to hold pluralities; and the right of conferring degrees, in prejudice of the two universities, which degrees, however, are not qualifications, of themselves, for such graduate to hold two livings. The archbishop has authority to grant dispensations to this effect; but they must be confirmed under the great seal. The same act of Henry VIII. contains a clause, that nothing in it should be prejudicial to the Archbishop of York, or any bishop of the realm; but that they may lawfully dispense in all cases in

which they were wont to dispense by common law. The canonists are much divided about the power of bishops in this respect; but the common opinion is, that a bishop may dispense wheresoever it is not found to be prohibited. These dispensations appear to refer chiefly to canonical defects. Dispensations for pluralities may be granted to doctors and bachelors of divinity and law; to all spiritual persons, members of the king's privy council; to the chaplains of the king, queen, prince, and princess, or of any of the king's children, brethren, sisters, uncles or aunts; of noblemen, bishops, the chancellor, knights of the garter, widowed peeresses, treasurer and comptroller of the household, king's secretary, dean of his chapel, almoner, master of the rolls, warden of the cinque ports; and to sons and brothers of temporal lords and knights. All these clergy may take two benefices, *with cure of souls*; and the king's chaplains as many benefices, in the king's gift, as the king thinks fit to bestow on them, without dispensations, even in addition to any which they hold from a subject; but a king's chaplain being beneficed by the king, cannot afterwards take a living from a subject otherwise than by dispensation. By the forty-first canon of 1603 the two benefices must not be farther distant from each other than thirty miles, and the person obtaining the dispensation must at least be M.A. in one of the universities. The temporal courts do not regard these provisions.

Dissenters, a general name given to those who are without the pale of the Established Church. In Scotland the oldest class of dissenters took the name of seceders, as they neither dissented from the doctrine, discipline, or government of the Established Kirk, but they left it because they believed it to be unfaithful to its own constitution and standards. The Free Church holds itself to be the Church of Scotland dislodged from its rightful position, and claims on its own terms to be restored. Dissent, in England, is from the Episcopalian form and government, and usually takes the shape of Independency, as far as administration is concerned. Methodism scarcely allows itself to be called dissent. According to Buck, in his *Dictionary*, dissenters object to the Church of England on the following, among other grounds:—"1. That the church, as by law established and governed, is the mere creature of the state, as much as the army, the navy, the courts of justice, or the boards of customs and excise. 2. That she professes and asserts that the church hath power to decree rites and ceremonies, and authority in matters of faith. 3. That she has a multiplicity of offices and dignities which are utterly at variance with the simplicity of the apostolic and primitive times. 4. That the repetitions in her liturgy are numberless and vain; that, in many respects, it abounds in antiquated references and allusions, and, in others, is miserably deficient. 5. That the Apocrypha is read as a part of the public ser-

VICES. 6. That the creeds which she acknowledges and repeats contain unwarrantable metaphysical representations and speculations relative to the doctrine of the Trinity. 7. That every one who is baptized is considered to be thereby regenerated and really received into the family of God. 8. That this rite, together with confirmation, the visitation of the sick, and the burial service, have a most manifest tendency to deceive and ruin the souls of men. *Lastly*, and more urgently than any other, that no distinction is made between the holy and the profane; the ordinances of religion being administered, without discrimination, to all who present themselves to receive them.—See **INDEPENDENCY, NONCONFORMIST, PURITANS.**

Dissenters, the name usually given to those sects in Poland who were allowed the free exercise of their own worship. Anabaptists, Socinians, and Quakers did not enjoy this toleration, while it was possessed by Lutherans, Calvinists, Arminians, and Greeks. A *pax dissentium* was concluded in 1573, and Lutherans, Calvinists, and Bohemians became one body, and had the same rights with the Catholics. But numerous bloody contests intervened, till in 1718, under Augustus II., the dissenters were so far disfranchised that they could not vote in the diet. In 1736 an old law was revived, requiring every King of Poland to be a Catholic. Under the last king, Stanislaus Poniatowsky, the dissenters brought their grievances before the diet in 1766, Russia, Prussia, and England supporting them. The neighbouring states took advantage of these intestine broils, and the country was at length dismembered, once and again, by Russia, Prussia, and Austria. In 1795 the dissenters regained somewhat of their former privileges. These religious quarrels—the struggle by the dissenters to possess rights, and the proud desire to monopolize them by the Catholic party—helped, with other causes, to weaken the nation, invited the mediation of foreign powers, and created facilities for the infamous partition.

Distaff Day.—The morrow after Twelfth Day was formerly known as St. Distaff Day, or St. Rock Day. It terminated the sports of Christmas; and the origin of its name is explained in the following lines, which may be found in Herrick's *Hesperides*, 374, descriptive of some of the boisterous pleasantries of England:—

"Partly worke and partly play
You must on St. Distaff Day;
From the plough soon free your teame,
Then come home and fother them.
If the maides a spinning goe,
Burne the flax and fire the tow;
Scorch their plackets, but beware
That ye singe no maiden's haire.
Bring in pales of water then,
Let the maides bewash the men.
Give St. Distaff all the right:
Then bid Christmas-sport good night,
And next morrow every one
To his owne vocation."

Divisive Courses, a name common at one period in Scotland, denoting those practices that tended to infringe on the unity of the Church. Various acts of the General Assembly had this in view, and at a period long prior to the first secession. Thus Steuart of Pardovan, in his *Collections*, says—"9. By the 21st act of assembly, 1696, and by the 12th and 18th acts of assembly, 1704, all ministers and members of this church are discharged to publish or vent, either by speaking, writing, or printing, by teaching or preaching, any doctrine, tenet, or opinion, contrary unto any head, article, part or proposition of the Confession of Faith of this church, and particularly the venting any Arminian or Socinian errors; and church judicatures are ordained to advert to any who shall teach or vent such errors, and proceed to censure them for the same. And also all presbyteries are enjoined to censure such persons within their bounds who do carry on divisive courses, and withdraw from communion with this church, under a pretext of zeal to her doctrine, worship, discipline, and government, and that all means be used for reclaiming such misled people. 10. By the 6th act of assembly, 1690, it is recommended to presbyteries to take notice of all ministers, whether the late conforming incumbents or others, who shall not observe fast and thanksgiving days, indicted by the church, or who shall be found guilty of administering the sacraments in private, or celebrating clandestine marriages without proclamation of banns, and to censure them accordingly." Edwards, in his *Gangræna*, enumerates 176 sectaries of his day. Richard Baxter, speaking of his own time, says—"These are they who have been most addicted to church divisions and separations, and sidings and parties, and have refused all terms of concord and unity; who, though many of them were weak and raw, were yet prone to be puffed up with high thoughts of themselves, and to overvalue their little degrees of knowledge and parts, which set them not above the pity of understanding men. The sectaries (especially the Anabaptists, Seekers, and Quakers) chose out the most able, zealous ministers, to make them the marks of their reproach and obloquy; and all because they stood in the way of their designs, and hindered them in the propagation of their opinions. They set against the same men as the drunkards and swearers set against, and much after the same manner, only they did it more profanely than the profane, in that they said, 'Let the Lord be magnified'—'Let the Gospel be propagated.' And all this began but in unwarrantable separation, and too much aggravating the faults of the churches, &c. They thought that whatever needed amendment required their *obstinate separation*, and that they were allowed to make odious anything that was amiss, &c."

Divorce.—The facility of divorce in the latter days of the republic, and in the whole course of

Imperial Rome, may be traced in every contemporary writer. The rights of the two sexes became equal. Augustus for a time endeavoured to check this license, and required the presence of seven witnesses, before whom the marriage contract should be torn. If a marriage had been contracted by *confarreatio*, or the solemn offering of bread, the ceremony *diffarreatio* was necessary for its dissolution. If by *coemptio*, or a mutual purchase, in which the bride and bridegroom delivered to each other, with certain forms, a small piece of money, *remancipatio* was required. The common forms used before the above-named witnesses, after the hearing of the contract, were the surrender of the keys by the wife, and her dismissal, in some such words as these: "*Res tuas tibi habeto*." "*Tuas res tibi agito*"—take your own. "*Vade furas, I furas, Mulier*." "*Cede domo*"—begone. If it were the wife who divorced the husband, she said, "*Valeas, tibi habeas tuas res, reddas meas*"—good-bye; take your own and give me mine. In the *reputium*, which was an annulment of betrothing before consummation, the form was *conditio tua non utar*. The Theodosian code (*tit. de Repudiis*) enumerated the following as legitimate causes for divorce:—If the husband could prove the wife to be an adulteress, a witch, or a murderess; to have bought or sold to slavery any one freeborn; to have violated sepulchres; committed sacrilege; favoured thieves and robbers; been desirous of feeding with strangers, the husband not knowing or not willing; if she lodge forth without a just and probable cause; or frequent theatres and sights, he forbidding; if she be privy with those that plot against the state; or if she deal falsely, or offer blows. And if the wife can prove her husband guilty of any of those forenamed crimes, and of frequenting the company of lewd women in her sight, or if he beat her, she has the liberty to quit him,—with this difference, that the man after divorce may forthwith marry again, the woman not till a year after, lest she may chance to have conceived. Christianity put an end to this capricious dissolution of the nuptial bond, which had become so common both in the Jewish and pagan world at the time of the appearance of our Saviour. When the Pharisees tempted our Lord, by inquiring from him whether it was lawful for a man to put away his wife for every cause, he showed them from the first institutions of nature that God had forbidden polygamy; and then, as a consequence, that divorce ought not to be permitted unless on account of adultery; although the Jews, from the hardness of their hearts, were not prepared to receive this doctrine in the time of Moses, (Matt. xix.) Our Saviour's declaration naturally became the foundation of the law of divorce in all Christian countries; but when the Romish Church exalted marriage into a sacrament, divorce, considered in its legitimate meaning, was abolished; and the canonists asserted that it was altogether impious and impos-

sible. Hence arose the distinction still maintained in our English law: certain causes subsequent to marriage, and among these adultery, might give rise to a legal separation, in which, however, neither party was permitted to contract a new alliance in the life-time of the other; and certain other causes, existing at the time of marriage, might render it void *ab initio*; but in neither of these cases could divorce, strictly speaking, be said to take place. Thus, therefore, divorce in our law is of two kinds, a *vinculo matrimonii* and a *mensâ et thoro*. The former absolutely dissolves the marriage, and makes it void from the beginning, the causes of it being precedent to the marriage, as consanguinity or affinity within the Levitical degrees, præcontract, impotency, &c. By this the parties are separated *pro salute animarum*, and are allowed to marry again, the wife receiving back all she brought with her, and the issue of such marriage being bastardized (Coke *On Lit.*, 235). The latter separates the parties *a mensâ et thoro* for some cause arising subsequent to marriage, as ill-treatment or adultery in either of the parties; but does not permit them to contract a second marriage whilst either party is living; for which, since it refuses that which our Saviour assigned to be the only fit cause for divorce, the best reason that can be given is, that if divorce were allowed to depend upon a matter within the power of either of the parties, they would probably become extremely frequent (Blackstone, i., 15, 2). The court allows alimony to the wife, unless in case of elopement with the adulterer. This divorce does not debar the woman of her dower, nor bastardize the issue. The dissolution *a vinculo matrimonii* might, however, be obtained by an act of parliament specially for the purpose, after the sentence of divorce *a mensâ et thoro* has been pronounced in the spiritual court. The bill generally originated in the House of Lords. On the petition for it an official copy of proceedings, and sentence of divorce *a mensâ et thoro* in the ecclesiastical courts, at the suit of the petitioner, must be delivered at the bar; and upon the second reading the petitioner must attend the house, to be examined at its pleasure at the bar relative to collusion, &c. A clause must be contained in the bill, preventing the intermarriage of the offending parties; and when it arrives at a committee of the House of Commons, evidence must be given that an action for damages has been brought against the seducer, and judgment obtained thereon, or a sufficient reason assigned for the contrary. Till the forty-fourth of Elizabeth a divorce for adultery was considered to be a *vinculo matrimonii*; but then, in the case of Foliambe in the star chamber, that opinion was changed, and Archbishop Bancroft, having advised with the leading divines, held that adultery was only a cause of divorce *a mensâ et thoro* (3 *Salk.*, 138.) A new court has recently been erected for the trial of conjugal

disputes, and the old legal machinery just described is superseded. Various alterations on the law of divorce have also been made; for example, as to the re-marriage of any of the parties.

By the law of Scotland divorce may proceed upon the ground either of adultery or of wilful desertion. In both instances an action before the Court of Session is necessary, in which the pursuer must make oath that there is no collusion between the parties, and evidence of the adulterous acts must be given, although the case is not defended. The divorce will be barred, *first*, by cohabitation after knowledge of the offence; and *second*, in an action at the instance of a husband, by his having pandered to his wife's guilt in any way. This is styled *lenocinium*. Mutual guilt or *recriminatio*, although a bar to divorce by the Roman and canon law, is not so by the law of Scotland; but mutual guilt may affect pecuniary consequences. Desertion, as a ground of divorce, must be *wilful* and without cause, and for a continuous period of four years. The effect of a decree of divorce is to entitle the innocent party to all the benefits accruing from the marriage; while on the other hand, the guilty party forfeits all such rights. Both parties are at liberty to contract other marriages, excepting that the adulterers are prohibited from marrying each other. The expense of such an action, if undefended, may amount to from £30 to £40, but if opposed, it might be several hundreds of pounds. Where the husband sues, he is obliged to furnish his wife with the means of defending. A marriage may be set aside also on the ground of impotency; but this is not properly divorce, as the marriage is not declared *dissolved*, but to have been from the beginning *null and void*.

Docetism (*δοκίω*, I seem), a term used to denote the opinion, common to several sects, that the body of Christ was merely a phantom, or appearance.—See Gnostics. A distinct sect called Docetæ, or Phantasiasts, arose in the middle of the second century, but they were of no great importance.

Doctor.—The following are some of the chief doctors among the schoolmen, to whom distinctive epithets were assigned, in the thirteenth and fourteenth centuries:—

Thomas Aquinas,	Angelicus.
Johannes Bonaventura,	Seraphicus.
Johannes Duns Scotus, ...	Subtilis.
Raimundus Lullius,	Illuminatus.
Alanus de Insulis (de l'Isle),	Universalis.
Durandus de S. Pourçain, ...	Resolutissimus.
Gregorius de Rimini,	Authenticus.
Johannes Taulerus,	Illuminatus.
Johannes Gersonus,	Christianissimus,
Alexander Hales,	Irrefragabilis
Roger Bacon,	Admirabilis.

The order of doctor was thought to be distinct

from pastor in Scotland. The *Second Book of Discipline* says—"One of the two ordinary and perpetuall functions that travell in the Word, is the office of the doctor, who may bee also called prophet, bishop, elder, catechiser—that is, teacher of the catechism and rudiments of religion. His office is to open up the minde of the Spirit of God in the Scriptures simply, without such applications as the ministers use, to the end that the faithfull may be instructed, and sound doctrine taught, and that the purity of the Gospell be not corrupted through ignorance, or evill opinions. Hee is different from the pastor, not onely in name, but in diversity of gifts. For to the doctor is given the word of knowledge, to open up by simple teaching the mysteries of faith, to the pastor the gift of wisdom, to apply the same by exhortation to the manners of the flock, as occasion craveth. Under the name and office of a doctor wee comprehend also the order in schooles, colledges, and universities, which hath been from time to time carefully maintained, as well among the Jewes and Christians, as also among the prophane nations. The doctor being an elder, as said is, should assist the pastor in the government of the kirk, and concurre with the elders his brethren in all assemblies; by reason the interpretation of the Word, which is onely judge in ecclesiastical matters, is committed to his charge. But to preach unto the people, to minister the sacraments, and to celebrate marriages, pertaine not to the doctor, unlesse he be otherwise called ordinarily: howbeit the pastor may teach in the schooles, as he who hath the gift of knowledge, oftentimes meet for that end, as the examples of Polycarpus and others testifie," &c.

Dogma (*opinion or article of belief*), *Dogmatik*, *Dogmatics*, a common name for systematic theology. Twisten, Ebrard, Martensen, Nitzsch, and Hofmann, have published such volumes. *History of Doctrine* (*Dogmengeschichte*), is another branch of study pursued on the Continent, and with great advantage, the volumes of Baumgarten-Crusus, Augusti, Hagenbach, and Neander being specimens. There is a chair for it in the theological seminary of the United Presbyterian Church. It occupies quite a distinct sphere from that of church history, and is the best preparation for the study of dogmatic theology.

Dominations, as applied by the schoolmen to the first company of the second tercion of angels, is the same as *dominions*, by which the translators of the English Bible have rendered *κυριότητες*; in St. Paul's epistle to the Colossians, i. 16. St. Paul uses the same words (Eph. i. 1); but here our translators have adopted the concrete instead of the abstract. Milton has introduced them in that fine and favourite line which he has so often Homericly repeated—

"Thrones, Dominations, Princedoms, Virtues, Powers;"

and Bishop Newton has remarked upon it (*Par. Lost*, x., 460), that by his artful management he has given it new beauty on each repetition. It is first used by God the Father, when he declares his Son Messiah, and appoints him head over the angels (v., 600); next by Satan on his revolt, alluding to this speech, and questioning whether these dignities were more than titular (v., 772); then by the seraph Abdiel, who, on the other side, repeats it after God the Father, and extols his goodness for so having named the angels (v., 839); and lastly, by Satan again, who declares his bad spirits at length endowed with these titles, not only in right, but by possession (x., 460).

Dominion in Albis, the first Sunday after Easter.—See ALB, EASTER.

Dominicale, the veil (usually white) which was wont to be worn by women at the time of receiving the Lord's Supper.

Dominical Letter.—To each day of the week one of the letters A, B, C, D, E, F, G, is prefixed, A being always placed before the first of January. If there were fifty-two weeks exactly in the year, then Sunday would always be represented by the same letter. But since a year consists of fifty-two weeks and one day more, the same letter, A, is used for the 1st of January and the 31st of December also; therefore, to meet this, a change is made in the Sunday letter in a backward order, *i. e.*, supposing G to be the Sunday letter one year, F will be so the next, and so on. In leap-year, however, another change takes place, in a similar manner, at the end of February, when the Sunday letter F becomes E; so that the cycle of weekly letters does not proceed in its regular course until seven times four years have elapsed. The rules for finding the Dominical or Sunday letter for any given year are inserted in the *Book of Common Prayer*.

Dominican or Dominical (*of or belonging to the Lord, that is Christ*), an epithet given by the ancient fathers, such as Cyprian and Jerome, to the Lord's Supper, the Lord's Day, the Lord's Prayer, and the Lord's House.

Dominica Nova, the first Sunday after Easter.

Dominica Palmorum, Palm Sunday.

Dominicans, an order of monks founded by Dominic de Gusman, at Toulouse, in the year 1206, by the bounty of the bishop of the place and the celebrated Simon de Mounfort. The principal employment of these friars, according to the design of their founder, is that of propagating and defending Christianity, by preaching and by public discussion; hence they are called "Preaching Friars." They are under the rule of St. Augustine; they observe almost perpetual silence in their convents; they abstain from flesh; they practise many austerities with rigour; and they have garments of wool. They also wear a white garment and a scapular, and a black mantle

with a hood ending in a point. The nuns of this order owe their foundation to the indefatigable Dominic himself, who, while labouring for the conversion of the Albigenses, was so shocked at learning that many of the faithful at Guienne had been compelled, by straitened circumstances, to send their daughters to be brought up by heretics, obtained the assistance of the Archbishop of Narbonne to establish a monastery at Brouille for their support and education. The habit of the Dominican nuns is a white robe, a yellow mantle, and a white veil. They work a certain number of hours daily; they are forbidden animal food, except in sickness, also the use of linen, and their beds are of straw. Owing to the zealous and unwearied labours of Dominic, his order was soon established in various places; so that at his death the number of monasteries bearing his name amounted to sixty. He died at Bologna, August 4, 1221, in the fifty-second year of his age; and thirteen years afterwards (1234) he was canonized by Pope Gregory IX. After Dominic's death the order rapidly spread, extending itself into all parts of the world, notwithstanding the sturdy opposition of their brethren, the Franciscans, whose deadly hate against Father Dominic's followers is not yet altogether extinct. It is said that his mother dreamed, during her pregnancy, that she had given birth to a little dog, with a flambeau in his mouth, with which he illuminated the whole world. The "little dog," in the person of Dominic, began to display the power of his genius when only six years old, at which early period he applied himself to the study of humanity, under his uncle, the archpriest of the church of Gumyel de Ystan. His spare time he devoted to various religious services; and he employed himself in singing in the churches, and otherwise assisting at the altars, which he was passionately fond of adorning. At the age of thirteen he went to the university of Palenza, where he studied philosophy and divinity for six years. After leaving the university he gave himself up to a religious life, observing many austerities, and labouring earnestly for the conversion of heretics and the reclamation of the ungodly. Soon the attention of the Bishop of Osma was attracted towards him, whereupon he invited Dominic to become a canon, for the purpose of introducing a reformatory spirit among the canons of his cathedral. From this time his eminence as a religious reformer commenced. In 1221 the first Dominican monastery was founded in England, at Oxford, by Gilbert du Fresney, with twelve brothers; in 1276 they laid their foundation in London, two streets having been given them by the mayor and aldermen near the Thames. Other establishments sprung up in Brecknock, Chelmsford, Dulwich, Exeter, Guildford, Langley, Ipswich, Norwich, Stamford, and Thetford.

Domino is described by Du Cange as a

sacerdotal cloak for the head and shoulders, used during the winter.

Dominus vobiscum (*the Lord be with you*).

This form of salutation, taken from the Book of Ruth, together with the response of the people—" *et cum spiritu tuo*," and with thy spirit—seems to have formed part of the earliest ritual of the Christian Church. A canon of the first council of Braga, in 563, directed against a custom which the Friscillianists had adopted, of assigning one form of salutation to the bishops and another to the presbyters, enjoins all to use the same form, "*Dominus sit vobiscum*"—the Lord be with you; and the people reply, "*Et cum spiritu tuo, sicut ab ipsis apostolis traditionem omnis retinet oriens*,"—and with thy spirit, according to apostolic and Oriental custom.

Domus (*house*), a name, with varying epithets, applied to the church—as, "*domus columbæ*"—house of the dove; "*domus Dei*"—house of God; "*domus ecclesiæ*"—house of the church, sometimes apparently the bishop's house; whereas "*domus divina*"—divine house, was the name of the royal palace, the emperors themselves being called *divi*. From *domus*, so used, came the word *dome*, *il duomo* in Italian, *domkirche* in German, to signify a cathedral. It was in such buildings, too, that the architectural *dome*, cupola, or inverted cup, first appeared.—See **BASILICA, CHURCH**.

Donaria.—See **ANATHEMATA**.

Donation of Constantine, a forgery which was published toward the end of the eighth century, professing to contain a gift from Constantine, in the year 324, of Rome and Italy to Sylvester, then pope. The document exists both in a Greek and Latin text, and was first produced in a letter of Pope Adrian I. to Charlemagne. Baronius defended its genuineness; but its spuriousness is now generally admitted. Its purpose will at once be seen when we quote it, with a few words of Gibbon's comment on it:—"We give as a free gift to the Holy Pontiff the city of Rome, and all the western cities of Italy, as well as the western cities of the other countries. To make room for him we abdicate our sovereignty over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a terrestrial emperor should retain any power where God has placed the head of religion." "According to the legend," says Gibbon, "the first of the Christian emperors was healed of the leprosy, and purified in the waters of baptism, by St. Sylvester, the Roman bishop; and never was physician more gloriously recompensed. His royal proselyte withdrew from his seat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and *resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West*. This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of

usurpation; and the revolt of Pope Gregory was the claim of his lawful inheritance. The popes were delivered from their debt of gratitude; and the nominal gifts of the Carolingians were no more than the just and irrevocable restitution of a scanty portion of the ecclesiastical State. The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter and Constantine were invested with the purple and prerogatives of the Casars. So deep was the ignorance and credulity of the times, that this most absurd of fables was received with equal reverence in Greece and in France, and is still enrolled among the decrees of the canon law. The emperors and the Romans were incapable of discerning a forgery that subverted their rights and freedom; and the only opposition proceeded from a Sabine monastery, which, in the beginning of the twelfth century, disputed the truth and validity of the donation of Constantine. In the revival of letters and liberty this fictitious deed was transpierced by the pen of Laurentius Valla, an eloquent critic, and a Roman patriot. His contemporaries of the fifteenth century were astonished at his sacrilegious boldness; yet such is the silent and irresistible progress of reason, that before the end of the next age the fable was rejected by the contempt of historians; though, by the same fortune which has attended the decretals and the Sibylline oracles, the edifice has subsisted after the foundations have been undermined."—See PAPACY.

Donatists, an important body of schismatics, who separated from the Church in the fourth century, and took their title from one or both of two African bishops named Donatus. The schism appears to have originated in the jealousy of the Numidian bishops at not being consulted in the appointment of Cœcilianus to the bishopric of Carthage, A.D. 311. They immediately assembled, to the number of seventy bishops, and alleging that Cœcilianus had taken part against some of the persecuted Christians, and that Felix, one of them who ordained him, was a traitor, they declared the see of Carthage vacant, and proceeded to elect a new bishop, whose name was Majorinus. Both parties then appealed to the Emperor Constantine, and in two councils which he summoned to try the question, the first at Rome, and the second a more numerous one at Arles, decisions were given against the Donatists, and in favour of Felix and Cœcilianus. The Donatists were not at all disposed to accept an adverse decision, and immediately renewed their complaints; and having been defeated before various tribunals, they resolved to set their opponents at defiance, and acknowledge no authority that might be hostile to their claims. The consequence was that, for many years, every diocese in Africa had a Donatist as well as a Catholic bishop. There was no pretence of any difference in point of doctrine; but simply on the ground of greater purity in the channel through which

their bishops received ordination, they claimed to be the one true Church, and excommunicated not only their direct opponents, but all who consented to hold any communion with those who differed from them. They rebaptized all proselytes to their cause, and re-ordained those clergy who joined them. The sect seemed to increase under the persecution of Constans, as well as under the toleration of Julian; and at the close of the fourth century they numbered no fewer than 400 bishops. But about that time they had to encounter a more formidable warfare than the sword of persecution, in the zeal, talent, and learning of the great Augustine. He became bishop of Hippo in 395, and was present at a great conference of the bishops of both parties held at Carthage in 411, when the questions in dispute were argued for three days before the representatives of the Emperor Honorius. The decision was again in favour of the Catholics, and was followed by vigorous measures on the part of the civil authorities to put down the contumacious Donatists. But, though overpowered by spiritual as well as temporal weapons, the sect struggled on. They revived under the Vandals, and when Belisarius recovered Africa in 534, they still existed there as a separate communion, and probably continued to do so even down to the first triumph of the Saracens. Connected with their history is that of a lawless body called Circumcellions, men who profited by the strife and confusion of the times, and professing to fight the battles of the persecuted Donatists, indulged their own love of rapine and murder. They were in reality men of no sect, and perhaps of no faith; but their savage atrocities brought great reproach on the cause they espoused, and went far to convert schism into rebellion.—See CIRCUMCELLIONS.

Donative, in ecclesiastical law, is a benefice given by the patron to his incumbent, without presentation to the ordinary, and not requiring his institution or order for induction. As the king may found a church, and exempt it from the jurisdiction of the ordinary, so also he may grant his license to any person to do the same, and hence the origin of donatives. Incumbents of such benefices cannot be deprived by the bishop, but may be so by the founders or their heirs; they are in full possession immediately on nomination; but they must be properly qualified, like other clerks. Resignation is to the patron. If the patron neglect to present, there is no lapse, but the bishop may proceed against him by ecclesiastical censures. If, however, a donative has been augmented by Queen Anne's bounty, it lapses like other livings (1 George I. ii. 10). If the patron once presents his clerk to the ordinary by whom he is instituted and inducted, the donative thenceforth ceases. The presentation does not devolve to the crown if the incumbent be consecrated a bishop. A donative, if taken last, may be held with any other prefer-

ment without dispensation, because the words of the statute of pluralities, "instituted and inducted to any other," cannot here apply; nevertheless, as the first benefice, though not void by the statute, is voidable by the canon law, the incumbent must have the consent of the patron. All bishoprics, being of royal foundation, were originally donatives. Donatives are said to be the oldest benefices in England, institution not having commenced till the time of Thomas à Beckett. (*Selden On Titlies*, xii., 2).

Donellan Lecture, founded by the provost and senior fellows of Trinity college, Dublin, in fulfilment of a legacy of £1,243, left by will, dated 22d February, 1794, to that college, by Mrs. Anne Donellan, for the encouragement of religion, learning, and good manners. The lecturer is to be elected annually on the 20th of November—the subject to be determined at the time of election by the board—and to be treated of in six sermons, which shall be delivered in the college chapel after morning service.

Donum.—See REGIUM DONUM.

Door.—See CHURCH.

Doorkeepers or **Ostiarrii**, belonged to the lowest order of sacred persons. They were set apart by having the keys delivered to them, with the injunction—"Conduct thyself as one who must give account to God of the things that are kept locked under these keys." Their other duties were to separate the catechumens from believers, and to keep out or put out disorderly persons. The ornaments were under their care, with the graveyards, the bells, and the holy oil. They formed one of the five orders in the Romish Church; but they are never heard of till the third and fourth centuries. What was called the *women's gate* in the Greek Church was kept by deaconesses.

Doron (δῶρον, gift), a name given to baptism by the Greek fathers, as Basil and Gregory of Nazianzen, because, probably, of the gift of the Spirit connected with it, as recorded in the Acts of the Apostles.

Dorrellites, a strange sect founded during last century by a person named Dorrell, at Leyden, in the State of Massachusetts, and holding a species of extravagant spiritualism, as, that Christ died and never rose; that there is no resurrection of the body; that Christ is a Spirit; that the substance of revelation is God in the soul, of which revelation the Bible is only a type; that prayer and worship are unnecessary; and that there is no future judgment.

Dort, Synod of, a famous assembly convened at Dort, on the Rhine (Dordrecht), in 1618. It was called by authority of the states-general, and was attended by eminent divines from the united provinces, Switzerland, Hesse, the Palatinate, Bremen, England, and Scotland. The controversy to be determined was that between Arminians and Calvinists. The Arminian party wished to begin the debate by condemning

the Calvinistic tenet of reprobation; but, as they were themselves accused of departing from the faith, it was decreed that they should, in the first instance, justify themselves. They would not submit to this order of procedure, and were banished from the council. The synod then proceeded to condemn in order the Arminian tenets.—See ARMINIANISM, CALVINISM. The Remonstrant or Arminian party was civilly proscribed, and otherwise cruelly persecuted. Oldenbarnevelt was executed, and Grotius condemned to perpetual imprisonment. The authority of the synod was not fully acknowledged either in England or in Holland; Friesland, Groningen, Utrecht, Zealand, and Guildreland would not accept all its decisions. Bishops Hall and Davenant attended from England, and Walter Balcanquhal from Scotland. (*Letters and Memoirs of Sir Dudley Carlton; The Golden Remains of John Hales of Eaton*. Hales was chaplain to Sir Dudley Carlton, who was ambassador at the Hague.)

Dositheans, the followers of Dositheus, a Samaritan, who, somewhere about the time of our Saviour's public ministry, gave himself out to be the prophet promised in Deuteronomy xviii. 18. A strict ascetic life and an over-scrupulous observance of the Sabbath are said to have been peculiarities in his system. A controversy between the Dositheans and Samaritans on that text in Deuteronomy is recorded to have taken place in Egypt as late as A. D. 588.

Dove.—In the symbolism of the early Church this bird is frequently found, signifying the descent of the Spirit; and by and by, they had doves formed of gold and silver, in which the Eucharist was kept. The dove was made so as to appear hovering over the baptistery, and also over the altar, which, on that account, was called *peristorium*, from περιστρεῖά, the Greek name of a dove. The dove also occupies a prominent place among the old ecclesiastical legends. Thus, a dove was said to have come out of the body of the martyr Polycarp when he was dying at the stake, and another out of the mouth of the virgin Eulalia when she was put to death. When the Christians at Rome were assembled for the election of a bishop, a dove is said to have descended on Fabian's head, pointing him out for the office. Ephraim Syrus saw a dove sitting on Basil's shoulder when he was preaching.

Doxology (δόξα, glory, λόγος, word), a form of words in which we give glory to God. The form "*Gloria Patri*," i. e., "Glory be to the Father, and to the Son, and to the Holy Ghost," was anciently called the *lesser doxology*. Its repetition at the close of each psalm, Remigius thinks, was introduced into the Romish Church by St. Jerome. During the rage of Arianism, those heretics introduced a pseudo-doxology, "Σοὶ τῶ Πατρὶ ἡ τιμὴ καὶ ἡ δόξα, διὰ τοῦ μονογενεοῦς σου Υἱοῦ, ἐν τῶ ἁγίῳ Πνεύματι"—"To thee the Father be honour and glory, through thy only begotten Son in the Holy Ghost (Basil. *de Spir. Sanct.*, 25).

The angelic hymn "*Gloria in excelsis*" was styled the *greater doxology*. The doxology contained in the concluding paragraph of the Lord's Prayer has been the subject of much controversy. It is not found in the Vulgate, nor in the Latin fathers, nor in the most of the Greek fathers, nor in the oldest Greek manuscripts. The researches of modern critics seem to leave but little doubt that it was added to the prayer, perhaps from the *Apostolical Constitutions*, in which it first appears.—See ANGELIC HYMN.

Dress of the Clergy.—See APPAREL OF MINISTERS.

Dualism, a term commonly used to designate the opinion, derived from Oriental philosophy, of the independent existence of two principles, one of good and the other of evil. It appears more or less prominently in almost all the Gnostic systems, and forms the very foundation of Manichæism.—See ORIGINAL SIN.

Duchobortzi (*wres'lers with the Spirit*), a small sect of Russian dissenters, living on the right bank of the river Moloshnaia, not far from the Sea of Azof. They resemble Quakers in some of their notions,—such as their cherishing of an inner light, and their rejection of rites and ceremonies. They are out and out mystical, and esteem every day alike.

Dulcinists, followers of Dulcinus, a layman of Novara, in Lombardy, about the commencement of the fourteenth century. He taught that the law of the Father had expired, and so had that of the Son, and that the reign of the Holy Ghost began with himself in 1307. He also cast off the authority of the pope. Many people followed him to the Alps, where his wife and he were taken and burnt, by command of Clement IV.

Dulia (*δουλεία*, service), the worship rendered in the Catholic Church to angels, saints, and images, opposed to *latria* (*λατρεία*), given to Christ or the Trinity. It is a name, therefore, or disguise for idolatry. *Hyper-dulia* is offered to the Virgin. An image of a saint gets *relative dulia*, and an image of the Virgin *relative hyper-dulia*.

Dunkers, a sect of Baptists which originated in Germany in 1708. It sprung from the Pietistic controversy which was carried on in the Protestant Churches of Germany and Holland at the close of the seventeenth and the beginning of the eighteenth centuries. Persecution drove the members of this sect from their "fatherland." The great body of them took refuge in Friesland, whence they ultimately, between 1718 and 1730, emigrated to America, and there their after history is to be sought. The first company of them, consisting of about twenty families, landed in Philadelphia in 1719. Scattering over the country, they would probably have soon become extinct as a sect, had not some of them founded a church at Germantown, in Pennsylvania, under

the ministry of Peter Becker. This church prospered, and others holding the same opinions were speedily formed. Among these was one at Mill Creek, in Lancaster county. To this community belonged one Conrad Beissel. In 1725 he published a pamphlet, in which he maintained that the Sabbath binding upon Christians was the seventh day of the week, and not the first, as this sect had, in common with most Christians, previously held. The publication of this opinion created a great sensation among the "Brethren;" and the new tenet seems to have been adopted by the majority; hence they are frequently styled the German Seventh Day Baptists. Beissel and his followers retired into a solitary place, and in 1733 founded a kind of monastic society at a place called Ephrata. The members of this society adopted the dress of the white friars; and received monastic names, though they did not take any monastic vows. They were not, on entering, required to surrender their property; but what they afterwards gained by their individual labour went into the common treasury. With regard to their creed, it does not seem to have deviated very widely, or to any very serious extent, from orthodox Christianity. They hold the fundamental doctrines of the divinity of Christ, and salvation by faith in him; and acknowledge the Scriptures as the only infallible rule of faith and practice. Their chief peculiarities are with regard to baptism and the Sabbath. They agree with those generally known as Baptists, in holding that baptism ought to be dispensed to an individual only on his making an intelligent profession of his faith in Christ. In the administration of the ordinance they practise triple immersion, and likewise the laying on of hands and prayer. They consider that the seventh day is still the day which ought to be observed as the Sabbath, holding that to accomplish such an important matter as a change of the day, nothing short of an explicit declaration of the will of God could avail. They observe the Lord's Supper in the evening. This they do in imitation of our Lord; and for the same reason, upon such occasions, they wash one another's feet. This, indeed, is but in accordance with a general principle held by them, and which has been thus stated:—"They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practise them precisely as they are instituted and set forth by Jesus Christ in his Word." This sect seems to have been characterized by extreme simplicity, and by great harmony and brotherly love. It still exists, in scattered remnants, chiefly in Pennsylvania.

Dutch Reformed Church.—See NETHERLANDS, CHURCHES IN THE.

Eagle, in Episcopalian churches, a common form of the desk from which the lessons are read, borrowed, perhaps, from the usual appearance of this bird as the accompanying symbol of the apostle John.

Early English, the name often given to that plainer order of Gothic architecture which appeared in England in succession to the Norman, towards the end of the twelfth century. Its arches are lancet-shaped, and its roofs of high pitch. Its windows (when not circular, as may be seen in York and Lincoln cathedrals) are long and narrow, and the doorways divided by a central shaft. It merged into what is called the decorated Gothic at the end of the thirteenth century. It is sometimes called Gothic-Saxon, and sometimes the "First pointed."

Ears, Touching of, an old and obsolete ceremony in the Greek Church. The ears of the catechumen were touched, and the word "*ep̄phatha*"—be opened, was at the same time pronounced, in imitation of Christ (Mark vii. 34).

East.—Churches were usually built from east to west, the most sacred portion of the building being towards the east.—See BOWING TOWARDS THE EAST.

Easter, the festival kept in memory of our Lord's resurrection. According to Bede it "had its name from a goddess called Eostre, to whom they used to celebrate festivals at that time." But more probably the word may be traced, like the corresponding German *Ostern*, to the old Teutonic form of "*Auferstehi*," "*Auferstehung*," i. e., resurrection. The term *pascha*, *πάσχα*, from the Hebrew word for passover, which has been used as synonymous with Easter, was anciently applied to the whole period of fifteen days from Palm Sunday to Low Sunday inclusive, the first seven of these days being distinguished as "*πάσχα σταυρώσιμον*"—the *pasch* of the crucifixion, and the remainder as "*πάσχα ἀναστάσιμον*"—the *pasch* of the resurrection. At a later period, i. e., after the council of Nice, *pascha* was used for our Easter day; and then again, subsequently, it denoted the whole period of the Eastern festival. The earliest record we possess of the celebration of such a festival is connected with a difference of opinion between the Eastern and Western Churches as to the time and manner of keeping it. The Churches of Asia kept the paschal feast on the 14th day of the first Jewish month, whatever day of the week it might happen to be; and some writers suppose that they also commemorated the resurrection on the third day after that paschal feast. Gieseler says, "There is no trace of a yearly festival of the resurrection among them." The Churches of Europe and Africa commemorated the resurrection on the Sunday that followed the

Jewish passover, regarding the preceding Friday as the *dies pasche*. So Gieseler; but Mosheim says, "They kept the paschal feast on the night that preceded the anniversary of Christ's resurrection." When Polycarp visited Rome, about the year 160, he discussed these points of difference with Anicetus, who was then bishop of the imperial city; and he is said to have defended the Asiatic custom by referring to the authority of the apostle St. John, with whom, in his youth, he had been acquainted. But as the Roman bishop also considered that he had apostolical authority on his side, they parted without either being persuaded to adopt the other's opinion. They parted, however, without such angry feelings as were stirred up a few years later by disputes on the very same subject. Before the end of the century, Victor, Bishop of Rome, had excommunicated the Christians of Asia for adhering to their ancient custom, and had endeavoured to persuade other churches to do the same. But he failed altogether in his attempt, which is chiefly memorable for the remonstrance called forth from Irenæus, Bishop of Lyons, and for the evidence afforded that, in those days at least, no particular deference was paid to the judgment of the Bishop of Rome. The churches continued, from that time forward, to retain their several customs, till the council of Nice, in 325, decided in favour of the Western rule. After that time those who persisted in adhering to the Asiatic custom were generally regarded as heretical or schismatical. They were called *Quartodecimani*, or "*τεσσαρασηκιδεκαῖται*"—fourteeners, and are censured under this latter title by the councils of Constantinople and Laodicea. There still remained the difficulty of determining the particular Sunday on which the festival should be kept; and from the various methods of computing the time of the paschal full moon, differences of a week, and even of a month, would sometimes occur between the Easter days of different churches. The Alexandrian canon, which eventually prevailed, was not brought into full use in the Roman Church before the year 525, and the British Churches resisted its introduction till it was sanctioned by a council at Whitby in 664. But those who differed as to the time of celebrating Easter, all agreed in keeping it as the most solemn and joyful of all the Christian festivals. The day was ushered in with appropriate salutations and other demonstrations of joy; the Lord's Supper was solemnly celebrated; catechumens were baptized; slaves were set at liberty; and criminals, with the exception of those who had committed very heinous offences, received their pardon from the Christian emperors. Religious assemblies for prayer, and preaching, and communion, were held daily through the Easter

week. All public games and shows, both of the theatre and the circus, were forbidden, not only by the decrees of councils, but also by the laws of the emperors; and the prohibition extended to Jews and Pagans, that they might not offend the feelings of those who desired to do honour to this holy season. Even the courts of law were closed through the week, except for business of extreme urgency. As Easter day, or the evening before it, was the most solemn and important of the times appointed for the baptism of catechumens, so the neophytes, or newly baptized, used to wear the white garments then given them throughout the following week, which obtained from this custom the name of *Septimana in albis*. The octave, or first Sunday after Easter, on which they appeared in these robes for the last time, was called *Dominica in albis*. It was also called *Dies neophytorum* (though Augustine gives that name to all the days of Easter week, *Ep.*, cxix., ad Januar., c. 17), and *Octava infantium*, and by the Greek writers *καινή κυριακή*, or New Sunday, all with reference to the same custom. Its more modern title among the foreign Protestants of *Quasimodogeniti* is taken from the first words of the Latin version of 1 Peter ii. 2; and its English name, Low Sunday, is supposed by some to be a corruption from the Latin title, which alludes to its being the close of the paschal feast (*pascha clausum*). It has also borne the Greek name of *Ἀντίπασχα*.—See ALB.

Eastern Church, as opposed to Western Church, is the general name for the Churches of Monophysite faith, and the Church in Greece and Russia. The genius of the East and West soon came into sharp antagonism, *first*, as to a point of chronology about the keeping of Easter, as we have just said in the preceding article; then, *secondly*, as to a jealous adjustment about the respective prerogatives of the bishops of Constantinople and Rome; *thirdly*, upon the subject of image-worship, the Eastern Church being opposed to such innovations; and, *fourthly*, as to the procession of the Holy Ghost,—the addition of the word *filiusque* (and from the Son) to the Nicene Creed leading to a complete severance.—See CREED, NICENE; GREEK CHURCH.

Ebionites, a sect concerning which the ancient writers have left rather confused accounts. Their existence, as a sect, may perhaps be dated from the time when one Thebutis is said to have begun to corrupt the church, *i. e.*, soon after the martyrdom of Symeon, Bishop of Jerusalem, in 107. The Ebionites are supposed to have then separated from the Nazarenes, who adhered to the apostolic doctrines. They taught that the law of Moses was binding in all cases, and that Jesus was the son of Joseph and Mary. They rejected all the New Testament, and especially the epistles of St. Paul, using only what they called the Gospel according to the Hebrews, which was probably a mutilated copy of St. Matthew. Of

the Old Testament they acknowledged only the Pentateuch, and of that only so much as fell in with their peculiar views. Their name has been derived from Ebion, an imaginary founder of the sect. It more probably came from a Hebrew word signifying *poor*, either given them in derision, as Origen and Eusebius say, or assumed by themselves to mark their profession of poverty.

Ecclesia (*Church*), used with various epithets and additions, and various adjective and compound forms. *Ecclesia apostolica*, apostolic Church, a name given very early to the Church in Rome.—See APOSTOLICAL, CHURCH. *Ecclesia advocati*.—See ADVOWSON. *Ecclesia defensores*.—See DEFENSORES. *Ecclesia matrix*, the mother church or cathedral.—See CATHEDRAL, MOTHERING SUNDAY. *Ecclesia casideci*, or *ecclesiecdici*, church lawyers.—See CHANCELLOR.

Ecclesiastic, **Ecclesiastical**, belonging to the Church. The word comes from the Greek *ἐκκλησία*—an assembly,—and this again from the verb *ἐκ-καλέω*—to call together. The Athenian *ἐκκλησία* (*ecclesia*), was a public assembly of the citizens called together, according to law, to consult about the affairs of the commonwealth. Applied to the Christian Church, the word means an assembly called or summoned by the proclamation of the Gospel to eternal life. Though the term ecclesiastical is now chiefly, if not exclusively, applied to the priesthood, and to all matters pertaining thereto, it was not so limited in ancient times; for we find it used to denote Christians in general, as distinguished from Jews—those who worshipped in the synagogue; and from heathens—those who attended the services of the temples.

Ecclesiastical Books.—See DEUTEROCANONICAL.

Ecclesiastical History.—See HISTORY OF THE CHURCH.

Ecclectics.—See AMMONIANS.

Economical, a term employed in theology to denote what happens by voluntary arrangement, and is not necessary or according to nature. Thus, the subordination of the Son to the Father in the scheme of mercy, is said to be economical, since, in essence, the Son is one with the Father; but he of his own will humbled himself, and became the Father's servant.

Ecstasy, a species of trance, in which visionaries held intercourse with saints and angels, and especially the Virgin, and occasionally received in their flesh lasting marks of their spiritual intimacy, such as the print of the nails, and other stigmata of the passion.

Ecthesis (*proclamation*), an edict issued by the Emperor Heraclius in the year 639, for the purpose of composing the troubles occasioned by the Eutychian heresy. This ecthesis, or confession of faith, prohibited all controversies on the question, Whether in Christ there were one or two operations? though in the same edict the

doctrine of one will was plainly inculcated. A considerable number of the Eastern bishops declared their assent to this law, which was also submissively received by Pyrrhus, the new Patriarch of Constantinople. In the West the case was quite different. The Roman pontiff, John IV., assembled a council at Rome, A.D. 629, in which the ecthesis was rejected, and the Monothelites were condemned. (Mosheim's *Eccles. Hist.*, vol. ii., pp. 33, 34.)

Ectypomata (εκτυπάματα, figures or images cut in relief), gifts made to churches in token of a cure, consisting of a figure of the organ which has been healed.—See ANATHEMATA.

Ecumenical (*universal*).—See COUNCILS.

Edict, the technical name of a paper read in Presbyterian churches, as a species of guard on the purity of the Christian ministry. It is a public invitation to all who can say anything against the minister elect, to come forward for the purpose. The form of the document authorized by the United Presbyterian Church is as follows:—"Whereas the presbytery of ——— of the United Presbyterian Church have received a call from this congregation, addressed to A. B., preacher (or minister) of the Gospel, to be their minister, and the said call has been sustained as a regular Gospel call, and has been accepted of by the said A. B., and he has undergone trials for ordination; and whereas the said presbytery having judged the said A. B. qualified for the ministry of the Gospel and the pastoral charge of this congregation, have resolved to proceed to his ordination on the ——— day of ———, unless something occur which may reasonably impede it, notice is hereby given to all concerned, that if they, or any of them, have anything to object why the said A. B. should not be ordained pastor of this congregation, they may repair to the presbytery, which is to meet at ——— on the said ——— day of ———; with certification, that if no valid objection be then made, the presbytery will proceed without farther delay. By order of the presbytery."

Edict of Nantes.—See NANTES.

Esirontes, an obscure Transylvanian sect of the sixteenth century, who not only denied the Holy Ghost, but, among other fooleries, cut their foreheads and anointed them with oil, as a mode of initiation. Hence their name "*ex-frons*"—out of the brow.

Eleesaites, a party which arose among the Jewish Christians, about the time of Trajan, in the countries lying eastward of the Dead Sea. They united, with the asceticism of the Essenes, the peculiar opinions that the Spirit of God had associated himself from time to time with individual men (Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Jesus), in order that, as the true prophet, he might constantly proclaim the same truth, and restore it when obscured. This party became known beyond their own country,

towards the end of the second century, by means of the CLEMENTINES. (*q. v.*) They were sometimes called *Sampsæans*, sometimes *Ebionites*, which latter was the general appellation of heretical Jewish Christians. Epiphanius ascribes their origin and their name to one Elxai. But it is very doubtful whether he was a more real person than Ebion. Gieseler derives their name from Ἐβὼν δύναμις κακαλομένη, which, in fact, is their own interpretation of their supposed founder's name. (Epiphanius *Hær.*, i., 19.)

Elders, in the Presbyterian Church, are certain ecclesiastical officers, who, in conjunction with the ministers, constitute the kirk-session in Scotland. The "Form of Church Government" annexed to the *Confession of Faith* asserts, that "as there were in the Jewish Church elders of the people, joined with the priests and Levites in the government of the Church, so Christ, who hath instituted government and governors ecclesiastical in the Church, hath furnished some in his Church, besides the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the Church, which officers Reformed Churches commonly call *elders*." The number of elders is proportioned to the extent and population of a parish, or size of a congregation. These elders are chosen from among the members in full communion, and are usually persons of prominence in the church—of tried character and Christian excellence. After their acceptance of office, the minister, in the presence of the congregation, sets them apart to their office by prayer, and sometimes by imposition of hands, and concludes the ceremony of *ordination* with exhorting both elders and people to discharge their respective duties. This office, in many respects, resembles that of churchwardens in the Church of England; but the elders possess more spiritual jurisdiction than churchwardens have in their respective parishes. They have no right to teach or to dispense the sacraments. "They generally discharge the office, which originally belonged to the deacons, of attending to the interests of the poor. But their peculiar function is expressed by the name 'ruling elders;' for, in every question of jurisdiction, they are the spiritual court of which the minister is officially moderator, and in the presbytery—of which the pastors within the bounds are officially members—the elders sit as the representatives of the several sessions or consistories" (Hill's *Theolog. Instit.*, part ii., sec. 2, p. 171). The term *lay elder*, used even by Dr. Hill, is an improper designation, if the theory of ordination be admitted to have any weight. As ordained persons, the epithet *lay* does not strictly apply to elders; for they have been taken out of the people, and solemnly set apart over the people. In the Established Church of Scotland elders are nominated by the session; but in unestablished bodies they are freely chosen by the

people. To give those at a distance a sample of procedure in the election of such office-bearers, we quote the following rules acted on in the United Presbyterian Church:—"1. The right of electing elders is vested solely in the members of the congregation who are in full communion. 2. No fixed number of elders is required, but the number is regulated by the circumstances of the congregation. Two, however, along with the minister, are required to constitute a session. The number of elders to be chosen is fixed by the session, if there is one, or if there is none, by the presbytery. 3. When the session judge it expedient that an addition should be made to their number, the first step is to intimate their desire to the congregation, and to call a meeting of the members of the congregation, for the purpose of electing the required number. This meeting can only be held after public intimation of the time and purpose is made from the pulpit on the two Sabbath days preceding the day of its being held. It is desirable that the congregation should be apprized of the wish of the session to have an addition to their number some weeks before a meeting for election is held, in order that the members may look out for the best qualified individuals to fill the office. 6. At the meeting for election a discourse is generally delivered suitable to the occasion. The moderator of the session presides at this, as well as the previous meeting for nomination (where one is held), and the session-clerk officiates as clerk. Where there has been no previous meeting for nomination, full opportunity is first of all given to the members to propose candidates, and when all the names proposed have been taken down, the list is declared closed. The names of all on the list, whether made up at a previous meeting or at this, are then read over, and, after prayer for the Divine direction, the votes are taken, either by show of hands, by calling the roll, by ballot, or otherwise; and the individuals, to the number previously fixed upon, having the greatest number of votes, are declared to be duly elected. 7. After the election the call of the congregation is intimated to the elders elect, a declaration of their willingness to accept of the office is asked, and the session deal with them as to the propriety of their accepting it. Their willingness to accept being expressed, the session, at a meeting appointed for the purpose, proceed to satisfy themselves in regard to their religious knowledge, piety, and prudence, and their knowledge of the government and discipline of the church, and the duties of their office: And on the session being satisfied on these points, an edict is appointed to be publicly read in the congregation. 8. At the time mentioned in the edict, which must be read in the congregation on two Sabbath days, the session meets, the elders elect being present. After the session is constituted, if no objections are brought forward, the day of ordination is fixed for as early a day as possible. If objec-

tions are made, the session proceeds to inquire into the grounds of them, and decides on them, after leading evidence if necessary. 9. On the day of ordination, which may either be a Sabbath or week-day, as thought most suitable, the session being constituted and sermon being concluded, the moderator gives a short narrative of the previous proceedings; which being done, he calls on the elders elect to stand forward, and puts to them the questions of the formula. Satisfactory answers being given to these questions by them, the minister proceeds to ordain or set them apart by prayer to the office of ruling elder, and to take part with their brethren in the inspection of the congregation, and commends them to the grace of God for comfort, aid, and countenance in the exercise of their office. Immediately afterwards the right hand of fellowship is given to the persons thus ordained, by the minister and by the other elders present, and the whole is followed by suitable exhortations." (See Millar, M'Kerrow, and King on the *Eldership*.)

Electi, the last class of catechumens ready for baptism.—See **COMPETENTES**. In early times Christians generally received the same name, while the ascetics called themselves more elect than the elect—*ἑλεκτῶν ἑλεκτότεροι*.

Election, the theological name of God's eternal and sovereign choice of sinners to eternal life.—See **PREDESTINATION**. The men who framed or revised the thirty-nine articles were Calvinists in theology, and the meaning of the articles on this and other points may be gathered from their writings.

Election of Pastors.—In such an appointment a special revelation was sometimes claimed, as when Gregory Thaumaturgus proposed Alexander as Bishop of Comena. In early times the bishop was chosen by the suffrages of the clergy and the people, or by a common vote, as Socrates says of Chrysostom. Ambrose was chosen by acclamation, and, as in the case of St. Martin of Tours, the voice of the people prevailed against the opposition of some of the clergy. Various modes of election were resorted to. The *Apostolical Constitutions* say, that the demand must be made three times whether the candidate be worthy, and sometimes the whole body cried, "*ἄξιός ἢ ἀνάξιός*," "*dignus* or *indignus*"—that is, worthy or unworthy. Sometimes, if the people opposed a candidate, they shouted with violent clamour, and brought accusations against him. Persons called interventors went round, under the metropolitan's commission, and tried to secure unanimity for a candidate; but this method, which was patronized by Gregory the Great, soon became unpopular. Augustine and Paulinus were made presbyters against their will. Such scenes of popular elections occasionally became tumultuous, as Chrysostom on the priesthood, iii., 15, testifies:—"Go witness a popular assembly convened for the election of ecclesiastical officers. Hear the complaints against the

minister, manifold and numerous as the individuals of that riotous multitude, who are the subjects of church government. All are divided into opposing factions, alike at war with themselves, with the moderator, and with the presbytery. Each is striving to carry his own point; one voting for one, and another for another, and all equally regardless of that which alone they should consider—the qualifications, intellectual and moral, of the candidate. One is in favour of a man of noble birth; another of a man of fortune, who will need no maintenance from the church; and a third, one who has come over to us from the opposite party. One is wholly enlisted for some friend or relative, and another casts his vote for some flatterer. But no one regards the requisite qualifications of the mind and the heart." But such power on the part of the people was gradually restricted. The council of Laodicea (canon 23) took the suffrage from the multitude, "σοῖς ἄρχαῖς," and restricted it to the people, "σὺ λαῶν," probably taking it from the congregation and confining it to the church, to use a modern distinction. Justinian carried the restriction still farther, and gave the suffrage to the "πρωῖτοι"—first men, or aristocracy of the city. One of his Novels provides—"That when a bishop was to be ordained, the clergy and chief men of the city should meet and nominate three persons, drawing up an instrument, and swearing, in the customary forms of an oath, upon the Holy Bible, that they chose them neither for any gift, nor promise, nor friendship, nor any other cause, but only because they know them to be of the catholic faith, of virtuous life, and men of learning. Of these three, the ordaining person was required to choose, at his own discretion, that one whom he judged best qualified." The council of Paris, 557, protested against such encroachments, decreeing, "No bishop should be consecrated contrary to the will of the citizens," alleging in vindication of this measure the neglect of ancient usage, and of the ordinances of the Church. "Nor should he attain to that honour who had been appointed by the authority of the rulers, and not by the choice of the people and of the clergy, and whose election had not been ratified by the metropolitan and other bishops of the province." Thus the people gradually lost their ancient right. The rulers had it alone, or in alliance with the civil powers for a season, till in the end the state absorbed the entire prerogative. It may be added that a bishop occasionally nominated his successor, but the concurrence of the people was apparently requisite to its validity. In 503 the Church of Rome conceded that right; but the council of Antioch, in 441, had protested against it. The exceptions to the exercise of popular right were, when the majority of the Church was infected with heresy, as among the Donatists in Northern Africa, or when a missionary was sent to distant countries, as when Athanasius at Alexandria ordained Fru-

mentius Bishop of the Indies, "οἰ' Ἰνδοί." If a bishop took possession of a see in any irregular manner, the unanimous choice of the people was at once to be disallowed. In cases of division or faction the will of the people was not regarded, and a person named by none of the contending parties was sometimes selected and ordained; or the emperor interposed his authority, and made a selection. Lastly, the bishops sometimes nominated a leet of three, of whom the people were to choose one; or the clergy and the people appointed three, and the bishops cast lots for the successful candidate.—See PATRONAGE.

Elements.—See CHALICE, COMMUNION ELEMENTS, EUCHARIST.

Elevation of the Host.—See HOST.

Emanations, a term of constant occurrence in the Gnostic philosophy. Out of the divine fullness or *pleroma*, there are perpetual outflowings, which at length return to their source. Various ranks of Æons and worlds are among such emanations, so that the distinctive doctrine of creation is set aside, and a species of pantheism introduced.—See GNOSTICISM.

Ember Days, Ember Weeks.—The Ember Weeks are those weeks during which the Ember Days fall. They were fixed by the council of Placentia, A.D. 1095, to be the Wednesday, Friday, and Saturday after the first Sunday in Lent, Whitsunday, September 14—Holy Cross, and December 13—St. Lucy (Labbe, *Concil.*, x., 502, B). The Sundays immediately following these "*quatuor tempora jejunii*"—four seasons of fasting, are more especially appointed, by the thirty-first canon of the Church of England, for the ordination of ministers.

Embolus.—The side aisles of a church, into which two small doors, from the portico, opened, and which were placed on each side of the larger door in the centre. The embolus opened into the nave by doors on the north and south.

Eminence, a title given of old by the popes both to the emperors and the kings of France. Anselm attributes it to the pope himself (iii. Ep. 37). Till the pontificate of Urban VIII. cardinals were addressed as *illustrissimi*. A bull of this pope in 1530 ordained that their style should be changed into that of *eminentia tua*, which was also ascribed to the three ecclesiastical electors and the grand master of Malta, but forbidden to all other persons whatsoever.

Encaenia.—See CONSECRATION.

Encratites (*abstinents*), this name (from the Greek word *ἔγκρατης*) may have been given to various sects, to denote their rigid abstinence; but it especially belongs to the Gnostic sect of which Tatian, and after him Severus, were the leaders. They held marriage to be unlawful, as well as the eating of flesh and drinking of wine. And from this last tenet was probably derived their custom of using water instead of wine at the Lord's Supper, for which they are condemned by Augustine as *Aquarii*, and called

by Theodoret *Hydroparastatæ*, or offerers of water.

Energici, a religious party in the sixteenth century who held that the Eucharist was the energy or power of Christ—not his body, nor even a representation of it.

Energumens, Gr. ἐνεργούμενοι, the possessed, sc. in a restricted sense by an evil spirit, called also, in the primitive Church, δαιμονιζόμενοι, κατεχόμενοι, χιμαζόμενοι, or κλυδανιζόμενοι—names all describing the nature or results of that awful malady with which they were supposed to have been seized. They were committed to the especial care of exorcists, who were instructed to pray for them, to employ them in innocent business, as sweeping the church, and similar occupations (*Conc. Carthag.*, iv., 91), “to prevent more violent agitations of Satan, lest idleness should tempt the tempter,” and also to provide their food while they were in the church, which was their chief residence. An especial form of prayer for them was assigned in the public service, and may be found in the *Apostolical Canons*. It was addressed to Christ, and is as follows:—“O thou only-begotten God, the Son of the great Father; thou that bindest the strong one, and spoilest his goods; that givest power unto us to tread on serpents, scorpions, and over all the power of the enemy; thou hast delivered up the murdering serpent unto us a prisoner, as a sparrows unto children; thou, before whom all things shake and tremble at the presence of thy power; that makest Satan to fall from heaven to the earth as lightning, not by a local fall, but by a fall from honour to disgrace, because of his voluntary malice; thou whose looks dry up the deep, and threatenings make the mountains melt; whose truth endures for ever; whom infants praise, and sucklings bless, and angels celebrate and adore; that lookest upon the earth, and makest it tremble; that touchest the mountains, and they smoke; that rebukest the sea, and driest it up, and turnest the rivers into a wilderness; that makest the clouds to be the dust of thy feet, and walkest upon the sea as upon a pavement; rebuke the evil spirits, and deliver the works of thy hands from the vexation of the adverse spirit: for to thee belongs glory, honour, and adoration, and, by thee, to thy Father, in the Holy Spirit, world without end. Amen.” During service they occupied the lower part of the church. The council of Eliberis permitted them to be baptized in cases of extremity, and under visible appearances of death. The first council of Orange extended this permission as necessity required, or opportunity allowed. So during intermission they might receive the Eucharist. The council of Orange enjoined also that they should not be ordained; and that if any of them had been so admitted into the priesthood, they should be immediately deposed.—See EXORCIST.

England, Church of.—Our sketch of the

early history of the Church in England will be very short, and is only intended to introduce more clearly the period which commences with the latter part of the reign of Henry VIII., at which time the Church of England as now constituted began to exist. As to the ancient British Church, its origin is lost in the mists of a remote antiquity. Bishops from the southern part of the island shared in the deliberations of such early councils as those of Arles, Sardica, and Ariminum, in the fourth century, and the prevalence of Christianity in Britain is attested by Tertullian and others. Here, too, Pelagianism took its rise: the teaching of the British monk initiated a controversy which, under some guise or other, since first it was crushed by the writings of Augustine, has, from time to time, re-appeared to trouble the Christian world. The hostility of pagan Rome caused Christianity to retire to the inaccessible fastnesses of Wales, and the remote parts of the island, where it continued to exist while all round lay under the darkness of Roman and then Saxon idolatry. Missionaries from Rome, A.D. 597, in one of these pagan parts of the island, the kingdom of Kent, replanted Christianity. Their leader, Augustine, then an abbot, was made by the pope, soon after his arrival, Archbishop of Canterbury, the capital of the kingdom in which he had landed, and Primate of England. London and York were both created archiepiscopal sees at the same time, with a number of suffragan bishops in each see. Augustine's haughty and overbearing conduct prevented the union of the newly-founded Saxon Church with the remnant of the ancient British Church which still existed in Wales, but which, by a cruel massacre, was very soon after exterminated. To Augustine himself some of the blame of instigating this deed is perhaps to be referred. Christianity now rapidly spread through England, till all the greater kingdoms had submitted to it. Northumbria, indeed, being conquered by a heathen prince, completely relapsed into paganism under his sway, but soon after was re-Christianized by the teaching of missionaries from Scotland. The Northumbrian Church long resisted the claims of supremacy which Rome advanced, and from the time, A.D. 664, that Oswy, the king of the country, submitted, and compelled his clergy to do the same, dates the commencement of the domination of Rome over the whole of England. From this time to the Norman conquest, if we except the appearance of a few great men, such as Bede, Alcuin, and King Alfred, who, though not an ecclesiastic, may not be omitted, there is scarcely anything in the history of the Church which calls for attention. The laws of Ina, instituting church shot or rate (see RATES, CHURCH), and recognizing titles as payable to the clergy (see TITHES), date back to A.D. 693. Alfred held out special inducements to landowners to build churches on their estates. Religious houses began to increase

rapidly in numbers and wealth; but, in spite of these circumstances, William of Malmesbury assures us that, at the time of the Conquest, learning, morality, and religion, were at an extremely low ebb. There were then two archbishops, thirteen bishops, and the number of parishes was nearly the same as now. As regards the constitution of the Church of England, it is of the utmost importance to know that "Elfric, one of the latest writers of the Anglo-Saxon Church, A.D. 1014, is careful to inform us that between the presbytery and the episcopate there is no other difference but that of office, bishops being especially charged with certain duties which might interfere with the regular engagements of ordinary priests. These duties are stated to be, ordination, confirmation, the consecrating of churches, and the care of God's rights. The ecclesiastical orders in the Church he pronounces to be seven.—ostiary, reader, exorcist, acolyte, subdeacon, deacon, and priest."—*Marsden*.

William the Conqueror, though it was reserved to a later age for the King of England to be theoretically recognized as the supreme head on earth of the English Church, yet realized that position more thoroughly than almost any other English sovereign, and inaugurated those struggles for superiority in the government of England between the crown and the pope, which terminated, under Henry VIII., in the complete withdrawal of the English Church from the Roman communion, and the final rejection of papal authority. This rejection of external domination was also prepared for and accompanied by such an internal reformation and remanifestation of the truth, as made the Church of England a true Church of Christ, and notable defender of sound doctrinal theology. William's first act of insubordination to the pope was a refusal to acknowledge him as his feudal superior; next, the declaration of his purpose to retain in his own hand all those rights of investiture of bishops and abbots which the early Saxon kings had possessed. His succeeding step was even more daring: he prohibited the publishing and admitting into the kingdom all papal bulls and letters of advice, till such had been submitted to, and approved of by him; and further, he denuded the clergy of the right of excommunicating any of his nobles, except with his express permission. To compensate for this, we find that "he confirmed by charter a law of Edward the Confessor, granting to the clergy tithes of cattle and profits, in addition to the ancient tithes of produce." But his policy of independence was vitiated by one error, the effects of which neutralized, if they did not overbalance that liberty his former acts tended to secure. The error lay, not in the general principle of his conduct, but in the existing circumstances of the times, and in the character of the Roman Catholic religion. He created distinct, independent, irresponsible ecclesiastical courts for the trial of re-

ligious cases, and in these the bishops alone were judges. Hitherto all causes had been decided in the county courts by the sheriffs and bishops acting jointly; but now this was to cease. The power which this gave to the Church is easily conceived when we remember that the English bishops were nearly all foreigners, Italians, and as such more strongly attached to the greatness of Rome than that of England. The reason of this is to be found partly in the wiles of Roman policy, securing these offices for her more immediate children, partly because the Saxons were despised by William and his Norman barons, and many of them would not take the oath of allegiance; whilst, on the other hand, the Normans themselves cared more for the camp than the Church. These bishops decided, not by Saxon laws and precedents, but ruled in accordance with the principles and practices of the papal court: by them in after times the canon law was brought into England; whilst, for a long period, the respective provinces of causes, religious and non-religious, were so far from being sharply defined that, by skilful casuistry, stretching a point when necessary, these courts managed to absorb nearly every judicial function. Their usurpation of temporal authority and their boundless tyranny long made the name of spiritual courts hateful to Englishmen, and the curse of their existence helped to rouse the people to shake off the burden of Rome. It is remarkable that it was not till the council of Winchester, 1076, that celibacy was made imperative on the English clergy. Rufus kept the primacy vacant for six years, and various wealthy sees for protracted periods, in order to replenish his coffers with their rich endowments: with such guardianship the Church could not prosper. Under his successor, Henry Beauclerc, a synod met at Westminster, 1102, which passed various reforming measures, the nature of which attest the existing depravity and degradation of the Church. This synod prohibited simony, and the pope ruled that lay investiture was simony; and on this question a rupture between the pope and the king soon occurred. After a struggle to maintain the rights of investiture, which he had received with the crown, Henry felt himself compelled to relinquish them to the pope, and only got permission from the pope for bishops to do homage to him, if they chose, without being on that account removed from their sees. None of the proposed measures of reform accomplished any result. The morals of the clergy were thoroughly relaxed; murder by a person in holy orders was quite a usual occurrence; against such offenders there was no resort to common law, and ecclesiastical courts rarely interfered with them. A case of this kind, but marked by circumstances of peculiar atrocity, gave rise to the protracted struggle between Thomas à Beckett, Archbishop of Canterbury, on the side of the pope, and Henry II., for himself and people. But the struggle, properly speaking,

commenced when, under the guidance of the king, parliament drew up that stern document, in January, 1164, which is known as "The Constitutions of Clarendon."—See CLARENDON, CONSTITUTIONS OF. With varying success it was carried on; but a rash expression of anger by Henry led to the murder of Beckett in his own cathedral by some of the king's knights, and turned thereby the scale completely in favour of priestly domination. The terrors of interdict and excommunication, which were now hanging over his head, at once compelled him to tender a most humble submission.

The history of the Church of England, on till the time of Edward III., is marked by a continuation of the same struggles for superiority between the temporal and the ecclesiastical power. At one time we find Stephen boldly rejecting papal authority, and the country for two years experiencing the effect of an interdict; at another, abjectly submitting to do fealty for his kingdom. Next we find the king, though supported by all the power of the Church, unable to resist the demands of the barons, and granting the Magna Charta. An element of power was soon to begin to work amongst the masses, which ultimately would supply the needed strength to the temporal power, to effect its release from ecclesiastical thraldom. The birth of Wycliffe brings us to the commencement of new and enlightened notions of Christian truth and discipline. Wycliffe bears a relation, not only to the internal regeneration, but also to the external freeing of the Church of England. The influence of the pious Bradwardine's writings upon his mind was most salutary. His own observation compelled him to perceive existing abuses; his acquaintance with common law showed him the great and unjust aggressions of the Church. He became penetrated with the love of liberty and Gospel truth. Henceforward he was a vehement enemy of the friars—an exposé of their rapacity, ignorance, and vice; as a professor in the university of Oxford, a propagator of sound religious truth and liberal views upon such vital questions as the pope's supremacy and authority in England. He became a most prominent man in the country, and as one of the king's chaplains, wrote a tract in defence of the conduct of the king and parliament in refusing to pay tribute to the pope as feudal superior of the realm, or even to acknowledge him as such. At this time also Edward refused the payment of Peter's pence.—See PETER'S PENCE. Wycliffe began soon after this to write tracts in English. It was by the circulation of these amongst the common people that a tangible form was first given to their indefinite longings after reform. Such a tract as *A Short Rule of Life*; or another on *Why poor Priests have no Benefices*, whilst delighting the people, must have cut the priests and monks to the quick, by the contrast between the morality they inculcated and the

habits of life which the priests practised. There are three measures, emanating exclusively from the state, which greatly contributed to the freeing of the Church: they are known as the statutes provisors, præmunire, and mortmain (*which see*). The first was passed in 1350, to prevent the pope conferring English benefices on any one without the consent of the king. It was rendered necessary by the mode in which he had long been disposing of the richest English sees and benefices on foreign and most frequently non-resident clergy. In 1353 the statute præmunire was enacted, to prevent the carrying of appeals from English civil courts to the pope at Rome—a practice which tended to weaken law and order in the realm. The last of these three acts was designed to prevent the mortification of any further property to ecclesiastical uses. This was absolutely essential; for it seemed as if the whole country would pass into the hands of the clergy. In the reign of Edward I., when this was first enacted, out of 53,000, the number of knights' fees connected with the landed property of the country, 28,000 had already passed into the hands of the clergy. This statute was, from time to time, made more stringent. But, despite all these barriers, the resources of the country were daily being drained by Rome. To return to Wycliffe; in other ways besides his lectures, scientific treatises, and tracts, Wycliffe influenced the public mind: one was by his preaching himself, and sending his followers, "the poor priests," to do the same throughout the country; another by the origination of that noble conception of translating the whole Bible into English, and circulating it amongst the people, both which he was enabled to effect. Through the powerful influence of John of Gaunt, Duke of Lancaster at first, then of the queen mother, and latterly by the opportune existence of the papal schisms, the malice of his enemies never was able to silence or kill Wycliffe, though about forty years after his death they dug up and burnt his bones, to attest their hatred of him. But the leaven of his doctrine was introduced into the public mind, and slowly but surely the fermentation went on, and never after could persecution eradicate it. His followers appear under the name of Lollards, gradually growing in numbers and courage; and many are the instances, from Lord Cobham and William Sautre onwards, of the martyrdoms which they endured with Christian fortitude.

But the pride and power of Rome seemed never greater, nor the magnificence of the Church of Rome more impressive than just before its fall in England, under the rule of that most remarkable man, Cardinal Wolsey, one of the ablest and most unprincipled statesmen that England has ever given birth to. Henry VIII. was, by his father, betrothed to his brother's widow, the Infanta of Spain, to save the repayment of her dowry, and to prevent the possible alliance of Spain with any other country, so as to weaken

England. Such a marriage Archbishop Wareham, the primate, protested against, as obnoxious to God's law; and to Henry VIII. himself it was then distasteful. Against it he formally protested; but after his accession to the throne he did marry her. Years after Wolsey revived this subject, and suggested the dutifulness of a divorce, to revenge himself on Charles V. for having disappointed him of the papacy, but after the king began to look with favour on Anne Boleyn, one of a house from whom Wolsey had everything to fear, he adopted a covert policy of opposition to the divorce he had suggested. When at last he was pressed on every side, with no open way before him, and his own ruin imminent, his course became tortuous, and was marked by a constant endeavour to protract the proceedings, and delay any sentence being pronounced on this question by the pope. The issue was, in consequence of the advice of Cranmer, an appeal to the universities, and to the learned men of Christendom, for their opinion on this point, which was given in favour, for the most part, of Henry. The disgrace of Wolsey followed thereon. Henry's quarrel with the pope daily became more palpable. Convocation was summoned in 1531, and charged with breaking the statutes of provisors, *præmunire*. They humbly offered to pay a fine. The first step towards a schism was made by this convocation; but it was under the pressure of the court. They proclaimed the King of England "only and supreme lord, and as far as the law of Christ permits, even the supreme head of the Church of England." In 1533, on the elevation of Cranmer to the see of Canterbury, he pronounced sentence of divorce between Henry VIII. and Catherine; and the marriage of Anne Boleyn to Henry was publicly notified. The pope declared this illegal, and threatened, unless these doings were undone, that he would pronounce excommunication on Henry. To prevent any such proceedings affecting the stability of his throne, and his succession, in the following year Henry caused parliament to abolish all papal authority in England, and to stop all payments to the Roman exchequer. From 1534 the Church of England was once more free. After this came, under Thomas Cromwell, acting as vice-regent, a blow upon popish power in England from which it never recovered—namely, first a visitation and then, as a consequence, the suppression of the monasteries, because "they had long and notoriously been guilty of vicious and abominable living." Amongst the bishops there were two parties; one whose sympathies were with the pope, the other with reform; to the former belonged Bonner and Gardiner, to the latter Cranmer and Latimer. But it was necessary to have some authoritative declaration of what the Church of England held since it had rejected the pope; and hence, in 1536, the king, as head of the Church, issued a proclamation on this subject, and in 1539 parliament

passed an act for establishing the creed, under the rather characteristic title, "An act for abolishing diversity of opinions." By this the doctrine of Transubstantiation was taught, and the penalty of death by burning was attached to the denial of it. All who stood out for "the necessity of the communion in both kinds, or for the marriage of priests, or against the observance of vows of chastity, or the propriety of private masses, or the fitness of auricular confession; all priests who shall marry after having advisedly made vows of chastity, shall suffer the pains of death as felons; and all those who maintain the same errors under any other manner may be imprisoned during the king's pleasure" (*Macintosh*). Such is the first constitution of the Reformed English Church; and it shows that, so far as the Church of England was concerned, its first origin was a political one, and it differed only in substituting a lay for an ecclesiastical head—the king for the pope. But to secure the permanency of the change which political circumstances required, Henry felt compelled to go on, and increase the distance which separated him from Rome. There was in the Church a powerful party, headed by those whom Henry most loved, and to whom he was most indebted for the accomplishment of the divorce; such were Cranmer and Latimer, and many others of less note, that were of decidedly progressive tendencies; and to this party Thomas Cromwell, during his continuance in power, lent all his influence. His favour shown to the Protestant cause was one ground of his fall. About this time, too, several editions of the English Bible were printed and circulated with the permission of Henry, and were productive of good results.—See BIBLE. They were based upon Coverdale's translation. To Cranmer and Cromwell the permission to circulate them is due, and the command to place them in the cathedrals for public use, and for ministers to instruct their people in them. But the tide of political power now turned in favour of the Romanist party, and these permissions were withdrawn: the Bible became again for a time a prohibited book, and many who had received enlightened views of truth suffered bitter persecution. In 1540 Cranmer persuaded Henry to appoint a commission, of which he was made a member, to draw up a formal confession. This appeared under the title, *The Erudition of a Christian Man*. It indicates some progress, since it only recommends prayers for the dead as "good and charitable; and because it is not known what condition departed souls are in, we ought only to recommend them to the mercy of God." It affirms justification by faith, though it modifies this declaration so far as to add, "Yet man, prevented by grace, is by his free consent and obedience a worker toward the attaining of his own justification." It forbids the worship of images, though it allows their use to excite devotional feeling. It altered some minor matters also

in the service. Such was the character of the Church of England's first confession. The reformers were gaining strength, and under Edward VI., and the Protector Somerset, their triumph was undoubted. Thirty commissioners were sent through the country to abolish superstitious practices. Cranmer drew up twelve homilies, which were appointed to be read in the churches where the ministers could not preach. This was one of the provisions made for the diffusion of sound religious knowledge. This step, and the sermons themselves, elicited the unqualified approbation of the continental reformers. Cranmer wrote also a catechism, which was generally circulated. Such theologians as Bucer and Peter Martyr were invited to come and lecture in the English universities; and the most strenuous exertions were made to provide preaching; "one sermon every quarter of the year at least" in every church, being imperative. But such was the state of the Romish clergy that even this much they could hardly accomplish. In 1547 parliament repealed the various persecuting acts of Henry VIII. and earlier reigns, levelled against the new opinions, as they are often called. As convocation was inclined in favour of the Romish party, parliament assumed to itself the task of reforming the Church. It passed that year acts "concerning the sacrament," ordaining "the communion to be received in both kinds," forbidding the priest to communicate alone, and requiring him to prepare the people for worthily communicating, by an exhortation on the *day preceding* its celebration. In 1548 there was a commission appointed for the revision of the offices of public worship. One of its first fruits was a new communion service. Confession was no longer made imperative. At the same time a new liturgy was compiled. At the end of it occurs the petition—"From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord, deliver us."—See PRAYER, BOOK OF COMMON. In 1551 a further series of emendations was made in the prayer book: in it very few alterations have since been introduced. The same year the articles, then forty-two in number, were published.—See ARTICLES, THIRTY-NINE. The commission appointed in 1552, to prepare a canon law, in consequence of the death of Edward was discontinued before its work was done. Under his reign the progress of reformation had been rapid; but it was to be sorely tried. Mary ascended the throne, and re-established Romanism. Her bitter persecutions accomplished this, that Romanism was made more odious in the eyes of Englishmen than it otherwise could have been; and the reaction to Protestantism under Elizabeth was all the more decided and permanent. Lord Burleigh asserts that under Mary's reign "two hundred and ninety were burned." Under Elizabeth Protestantism was again in the ascendant; and by the various measures which were taken, the Reformation in England was com-

pleted as it at present stands. The episcopate was then adorned with many great and good men, such as Jewel, Grindal, &c., whose vigorous writings as well as faithful sermons were productive of great good. The convocation of 1562, besides drawing up the thirty-nine articles, published two volumes of homilies by Cranmer, Ridley, and Latimer, and caused the learned Nowel, Dean of St. Paul's, to draw up a catechism for general use—a task he admirably fulfilled. It is so closely akin to that by Calvin that it is questionable whether it ought not to be regarded only as a translation, altered so as to adapt it to the requirements of the English Church, rather than as an original work. About this time the more extreme reforming party began to appear (for a full account of them, see PURITANS), and to exert their influence specially in all the questions which arose about the various ceremonies of the Church. Elizabeth's extreme jealousy of her supreme authority often obstructed the plans for reform which the more zealous clergy contrived—a jealousy which brought her into collision with the primate himself, as on the subject of "The prophesyings." The works of the great continental divines, as Calvin and Bullinger, were studied in England; and the great standard work of Richard Hooker on *Ecclesiastical Polity*—which may be styled the apology of the Church of England—was published 1594-97. At this period the doctrine of the Church of England was most decidedly Calvinistic. When this form of doctrine was impugned in Cambridge, the country was in a blaze; and to appease the excitement, the famous Lambeth articles were drawn up by Whitgift, the primate. These were designed as an authoritative interpretation of the thirty-nine articles. Here Elizabeth again interfered to prevent the extreme views of either party being promulgated in sermons or debates.

When James ascended the throne, both the Puritans and the Church party calculated on having his support. The Puritans hastened to present to him the famous Millenary Petition, which embodied a statement of those things in the Church which they desired to see amended. This elicited from the universities a counter-petition, and James held a conference with both parties at Hampton Court, January, 1604. It resulted in no good to the Puritans; for King James now thought Episcopacy was most conformable to monarchy; and the reply to their arguments he pithily put in the form, "No bishop, no king." One advantage which ensued from this conference was the revision of the translation of the Bible, instituted at the suggestion of the leader of the Puritans, and the result was the present authorized version. During the reign of James the famous synod of Dort met, and four able English divines were sent thither by James, to share in their deliberations. Of these the most famous was Daven-

ant, afterwards Bishop of Salisbury.—See DORT, SYNOD OF. Henceforward the Calvinistic party in the Church of England began to decline, and curiously enough King James himself turned against it. Under Bancroft and Laud the Arminian party took most decided steps; and we have the authority of Baxter and others in asserting that a decline of piety soon became apparent throughout England after the ascent of this party to power. James first issued the *Book of Sports* in 1618, and offended very many, because he thereby legally sanctioned certain amusements on the Sabbath day. Under Charles it was republished in 1663, the declaration affirming that it was done “out of a pious care for the service of God and the ease, comfort, and recreation of our well-deserving people.” It was received with manifest disgust; and many of the clergy refused to obey the ordinance requiring its publication in the churches. In 1644 the House of Commons caused it to be burnt by the hangman.—See SPORTS, BOOK OF. Under Charles the Arminian party, with Laud at their head, rose to the highest power. We may judge of their zeal for the Protestant religion, when Laud records in his diary, “Aug. 17, Saturday. I had a serious offer again to be a cardinal.” As a recent writer says, “The offer itself was infamy to an Anglican archbishop.” Laud endeavoured to close the mouths of the Calvinists, and in part succeeded. He caused Charles to proclaim at the commencement of the articles—“We will that all curious search into these things be laid aside, and these disputes be shut up in God’s promises, as they be generally set forth to us in Holy Scripture, and the general meaning of the articles according to them.” Against this the Calvinistic divines of London boldly petitioned, and were supported by the House of Commons. But the court threw all their weight into the scale of the Arminian party, and in the end Charles dissolved the parliament. The court of high commission and the star chamber (*which see*) never had more constant employment, and their hateful tyranny most thoroughly roused the people. The severity of Laud occasioned the greatest discontent; and the Puritan party, as they could not maintain themselves in the Church, began to found special lectureships; but, on Laud’s advice, the king issued instructions to the bishops to suppress all such. Forbearance at last came to an end. Then came the great rebellion and civil war, which led to the putting down of Episcopacy, and the establishment of Presbyterianism on the basis of the *Westminster Confession*, though afterwards Independency took the lead. Laud was condemned the day after the House of Commons established Presbyterianism, and executed on the ground of treason, January 10, 1645. With the restoration of Charles II. occurred the restoration of Episcopacy in England. The Sunday after his return heard the liturgy read in almost

every parish church. The Puritans, who are henceforward known as Presbyterians, having greatly contributed to the restoration, were treated at first by Charles with kindness, and several of their number were offered high ecclesiastical preferments. In 1661 the famous Savoy Conference met, with Baxter as leader of the Presbyterian party, and Sheldon as that of the bishops, to try, if possible, to unite both sides. As might have been expected the plan failed. The Episcopal party were determined on making their late masters feel the rod, and in 1662 the Act of Uniformity was passed; and rather than take the test it prescribed, 2,000 Puritan clergy left the Church of England. Then, in quick succession, followed those persecuting acts, the Corporation, Conventicle, and Five Miles Acts. Still further grievances were inflicted by the Test Act of 1672.—See ACTS. The piety by which she was distinguished seemed now to have gone altogether from the Church of England, and her ministers scarcely ventured to speak against the fashionable vices of the day. Next arose another school of divines—“Christian philosophers rather than divines.” Their lives were moral, but they eviscerated the Gospel of all that was characteristic of it. When a plan for “comprehension” was revived in 1668, the House of Commons prohibited such a measure being introduced. When James, Duke of York, professed Roman Catholicism, Charles at once proclaimed complete toleration. This was in 1672; but the Commons the year following compelled him to withdraw his indulgence. Popery they were determined to resist. When James came into power he proclaimed similar indulgences, and forbade preaching against Romanist errors; nay, in defiance of the enactment of 1651, he recreated the court of high commission. These measures the clergy resisted. In consequence of his resistance, the Bishop of London was suspended for a time. The university of Cambridge came into collision with the king, and also Magdalen college, Oxford. Rather than do what might advantage Rome, the Nonconformists did not avail themselves of the royal indulgence. But James renewed his declaration, and commanded that it should be published in the churches. Eighteen out of twenty-five bishops refused to do so, and nearly all the clergy. The bishops were commanded to cite the recusants; but they refused. Seven of them even drew up a remonstrance, and as a consequence, were sent to the Tower. Their committal to it had rather the appearance of a triumphal entry, from the enthusiasm displayed by the people on their behalf. They were tried at Westminster Hall, and the news of their acquittal were received with rapturous delight on all hands; for all felt that they were committed to a struggle against an insidious attempt to restore Popery. The royal career of James was now ending, and his further schemes were not developed; for that very year the Prince of Orange

landed. One of William's earliest acts was the passing of a toleration bill in 1689; but an act of comprehension was rejected in the Commons. In September of that year a commission was appointed to revise the liturgy and canons, and reform ecclesiastical abuses; but all their proposals were rejected by convocation.—See CONVOCATION. Three of the seven bishops mentioned above refused the oath of allegiance to William and Mary. They headed the party known as the Non-jurors, which ceased to exist as an independent Episcopalian Church in 1780; but many of their faction became attached to the Scottish Episcopalian. In 1698 the Church of England gave birth to two noble philanthropic schemes: the Society for the promotion of Christian knowledge, which circulates Bibles, prayer books, and tracts; and in 1704 the Society for the propagation of the Gospel in foreign parts was chartered. This was the beginning of her foreign missionary enterprise, now so widely extended, and the instrument of so much good. The Church of England has ministers belonging to her communion wherever British consuls reside, is established by law in very many of our colonies, and many of her ministers are employed as chaplains in the army and navy. Colonial Bishops are in the following places:—Adelaide, Antigua, Barbadoes, Bombay, Brisbane, British Columbia, Calcutta, Cape Town, Colombo, Christchurch, Fredericton, Gibraltar, Graham's Town, Guiana, Huron, Jamaica, Kingston, Labuan, Madras, Mauritius, Melbourne, Montreal, Natal, Nelson, Newcastle, Newfoundland, New Zealand, Nova Scotia, Perth, Quebec, Rupert's Land, St. Helena, Sierra Leone, Sydney, Tasmania, Toronto, Victoria, Wellington, Whaiapu. Though the Church of England is united under one creed, form of worship, and body of canons, there are in it three great parties, often and significantly called High Church, Low Church, and Broad Church—the last comprising some of the best minds of the country (See Conybeare's *Essays*). Ecclesiastically, England is divided into two provinces—York, with seven dioceses; and Canterbury, with twenty-one. At the head of each of these provinces is an archbishop, he of Canterbury being primate. There are in the Church of England 463 rural deaneries, 871 arch-deaconries, and 14,077 places of worship. The benefices are 11,728, and the clergy about 1,800. Of those benefices 1,144 are in the gift of the crown, 770 in that of universities and colleges, 1,853 in that of the bishops, 938 in that of the several chapters, 931 in that of the ministers of mother churches, and 6,092 in that of private individuals.

The revenues of the Church of England, estimated at about three millions and a-half a-year, come chiefly from land and tithes, to which are added church-rates, pew-rents, fees, Queen Anne's yearly bounty of £14,000, and the funds set apart by the ecclesiastical commissioners from

the surplus of episcopal and capitular estates. The following tables will show the division of this revenue. The episcopal revenues may be approximately stated as follows:—

Canterbury,	£15,000
York,	10,000
London,	10,000
Durham,	8,000
Winchester,	7,000
Ely,	5,500
St. Asaph,	5,200
Worcester,	5,000
Bath and Wells,	5,000
19 other sees (£4,000)	76,000

Total, £146,700

By a recent act the cathedral incomes have been reduced, so that henceforth, as the prebendaries die off, each cathedral establishment will consist of a dean, whose average income is to be £1,680; of four canons, whose average incomes are to be £800; and six minor canons, with £150 each. So that the cathedrals, excluding the minor canons, will stand nearly thus:—

26 deans at £1,680,	£43,680
104 canons, at £800,	83,200
156 minor canons, at £150,	23,400

Total, £150,280

The revenues of the inferior clergy are—

954 from	£500 to £750
323 "	750 to 1,000
134 "	1,000 to 1,500
32 "	1,500 to 2,000
13 "	2,000 to 3,000
3 "	3,000 to 4,000
1 "	4,843
1 "	7,306

Thus 1,461 have incomes varying from £500 to £3,000 and upwards; and, if we take their average income as £700, the aggregate will be £1,022,700.

These three items, if added together, will be—

28 prelates,	£146,700
286 deans and canons,	150,280
1,461 incumbents,	1,022,700

1,619 bishops and clergy, £1,319,680

There are 830 incumbents, with incomes from £400 to £500; 1,326, with incomes from £300 to £400; 1,979, with incomes from £200 to £300; and thus there are 4,135 whose incomes vary from £200 to £500. If we take the average of their incomes at £300, their aggregate amounts to £1,240,500. If we add to this the aggregate incomes of the three previous classes, which together amount to £1,319,680, these sums together make £2,560,180, and subtracting this amount from £3,439,767, which is a low estimate of the income of the establishment, the remaining sum to be distributed among the rest of the clergy is £879,587. There remain 4,882 incumbents, among whom the

sum of £879,587 is to be divided, which would yield to each an average income of £180. But this is indeed above the real average; for 297 have beneath £50 per annum, 1,629 have beneath £100, and 1,602 have beneath £150, while 1,354 alone have between £150 and £200. The average of even £150 must be beyond the truth. To these poor incumbents must be added 5,230 poorer curates, whose salaries average £81, the aggregate being only £423,630. These two classes together amount to 10,112; and as the whole number of working clergy is only 12,923, they compose more than three-fourths of the working clergy. These together receive about £732,300 + £423,630 = £1,155,930. But, as we have seen, 1,619 clergymen receive £1,319,680, *i. e.*, 1,691 clergymen receive more from the state than 10,112, who do nearly all the work. 1,619 clergymen, who have got the great prizes of the establishment, have an average of £898; and 10,112 of the working clergy have an average of £114.

With regard to convocation, bishops, deans, canons, and the other hierarchical degrees and courts, see under the respective words. For Episcopalianism in Ireland, see IRISH CHURCH. (Marsden's *Dict. of Sects*; Waddington's, Neander's, Stebbing's *Church Hist.*; Macintosh, Fronde, Macaulay *Hist. of Eng.*; D'Aubigne on the *Reformation*; Vaughan's *Wycliffe*; Noel's *Essay*; Vowler Short's *Hist. of Church of England*; Burnet's *Hist. of the Reformation*; Masingbred's *Hist. of the Reformation*; Soames's *Elizabethan Religious History*, and his *Anglo-Saxon Church*; Joyce's *England's Sacred Synods*, &c.)

Euthronization, the ceremony of placing a bishop on the throne of his cathedral. Anciently the bishop who did this kissed the new bishop, and he delivered a discourse suited to the occasion. Allusion is often made by early writers on church history to this *sermo enthronisticus*.

Eonians, followers of a fool or fanatic named Eon d'Etoile, a rich nobleman in the province of Bretagne, in the twelfth century. Because his name resembled "*eum*" (Him, that is, Christ), in the Latin form of exorcism, he concluded that he was the son of God. He was condemned at Rheims in 1148, by a council presided over by Pope Eugenius III., and died in a prison. His followers, in spite of every form of punishment, maintained their faith in him for some time after his death. (*Mosheim, Neander, Schroeckh*).

Epact.—The epact is a number of eleven days, by which the common solar year of 365 days exceeds the lunar year of 354; and therefore eleven days are added every year to the lunar year, to make them equal. These days are called the epact, from "*ἐπάγω*," "*intercalo*," "*addo*"—I add, &c. Thus, if we suppose the new moon to be on the first of March in any year, in the next year the corresponding new moon will be on the 18th February, in the next on the 7th February; so

that we must add eleven and twenty-two days respectively to each. But in the third year, when the number of intercalary days is 33, we reckon the year to consist of thirteen months, by adding thirty of these days, so that the epact is only three days.—See DOMINICAL LETTER.

Eparchy, a diocese in the Russian Greek Church, of which there are thirty-six, the *eparch* being the ecclesiastical president or ruler.—See RUSSIAN CHURCH.

Epefanotschins, a modern Russian dissenting sect, originating in 1724, headed by a monk, who, by clever forgeries and other unscrupulous means, procured his consecration as a bishop. On his detection he was sent to prison, where he died. His followers, who are not many, venerate him as a martyr, and make pilgrimages to his tomb at Kief.—See STAROBRADSI.

Epigonaton (*reaching to or over the knees*), a small maniple or hand-napkin, worn on the right side, and suspended from the girdle. In the Greek Church it is used by the bishops, and in the Romish Church by the pope only. It is supposed to represent the towel with which, at the last supper, Jesus girded himself as he proceeded to wash the disciples' feet.

Epimanicia, the maniple or bracelet worn by the Greek priests on both arms, and supposed to represent the bonds of Christ. The Romish priesthood wear it on the left arm only.—See MANIPLE.

Epiphany (ἐπιφάνεια, from ἐπί, and φαίνω, *apparere*, an appearance, a manifestation). Wheatley (*on the Common Prayer*) argues, that the *manifestation of Christ in the flesh* on Christmas Day, which was first termed Epiphany, and his *manifestation to the Gentiles*, which is now known by that name, were always distinct festivals (Aug. *Serm.* 102; Greg. Naz. in *S. Lum. Orat.* 39). Bingham, however, throws into the opposite scale a greatly preponderating weight of authorities; and we may really believe that in the primitive Church the Nativity of our Lord and his Epiphany were both celebrated on the same day—the 6th of January. The service of the Church of England for the Epiphany has reference to these three events: the collect and the Gospel point to the star that led the wise men; the second lesson at morning prayer, to the manifestation of the Trinity at our Lord's baptism; and the third lesson at evening prayer, to the miracle at Cana. The Greek Church, in the celebration of the Epiphany, appears to have dwelt more strongly upon the baptism of Jesus. Hence it is termed by Gregory Nyssenius, "*ἡ ἡμέρα τῶν φωτῶν*"—the day of lights, and by others, "*τὰ φῶτα*," or "*ἄγια φῶτα*,"—the lights, or holy lights, because baptism itself was generally called *φῶς* and *φῶτισμα*, from the enlightenment produced by it. Thus the Eastern Churches made the Epiphany a solemn season of baptism, while the Nativity was not so. The Latin Church, on the other hand, has directed

its ceremonials much more to commemorate the visit of the Magi, which is symbolized both in religious ceremonials and in many popular customs. The custom of offering, on the Epiphany, gold, frankincense, and myrrh, at the altar in the chapel royal in St. James's, by the king or his proxy, is still preserved in England. It commemorates the traditional offerings of the three kings, of whom (as they are described in the *Festa Anglo-Romana*) Melchior, an aged man with a long beard, presented gold; Jasper, a beardless youth, frankincense; Balthasar, a black with a large spreading beard, myrrh. Their tombs are said to be in the cathedral of Cologne, and an oath by the three kings was reckoned very sacred in the Middle Ages.

But it is chiefly by the family merriments of Twelfth Day (the twelfth from the Nativity) that the Epiphany is still celebrated. In the universities in England Candlemas is reputed as the termination of the Christmas holidays, but Twelfth Day is generally so accounted elsewhere; and Collier states (*Eccl. Hist.*, i., 173), that it is so in consequence of a law passed as early as the reign of Alfred. The custom of choosing king and queen has been traced with much probability to a similar practice of the Romans during the *Saturnalia*. In England Twelfth Day is celebrated by a peculiar kind of cake. Le Roux (in his *Dictionnaire Comique, Roi de la fête*) recounts a similar French custom on the Eve of the Epiphany. In the cake which was then used, a bean was substituted for the penny; and if this remained in the portions set aside for the poor, those named *La part de bon Dieu, or de la Sainte Vierge*, the company then drew tickets for the honorary royalty. Indeed, it appears that among persons of high rank—for the custom was general among all orders—the kingship was always thus decided. Various ceremonies on the Eve of the Epiphany will be found illustrated in Brand's *Popular Antiquities* (i., 21), where a notice is also inserted from *Le Monde Primitif* of Gebelin (iv., 280), that in many parts of England it was customary on the night of the Epiphany to light fires on the hills. This most probably must have been a relic of the ἄγρια φῶτα, although we are aware that it is pertinaciously claimed by some antiquaries as a druidical superstition. "In Gloucestershire," adds Brand, "there is a custom on Twelfth Day of having twelve small fires and one large one in many parishes. These, doubtless, were symbolical of our Saviour and his apostles."

Episcopacy, church government by means of bishops, as a third order of clergy. The usual argument we shall take from two well-known authors, Dr. Hinds, the late Bishop of Norwich, and Dr. Isaac Barrow. Dr. Hinds, in his *Early Christianity*, says, "The order of bishops, therefore, only remains to be accounted

for. At the period of St. Paul's summons to the Church of Ephesus no such order could have existed there; and, if not in so large and important a church, probably nowhere. The *title* cannot imply it, for it is one used for all the presbyters of Ephesus; and their number proves that he was not addressing bishops, for they came from one church. Again, although the word occurs elsewhere in St. Paul's epistles, it cannot mean an order of men in whom the chief authority was vested; because his epistles are addressed to the churches, as to assemblies in whom such authority was vested. The term bishop became afterwards appropriated to an order of which we cannot infer the existence, certainly from any expression of St. Luke. How such an order should have arisen it is not difficult to discover. St. Paul's epistles to Timothy and Titus present us with at least its embryo form. Not only are both commissioned to ordain ministers, to determine matters left undetermined, and to inflict ecclesiastical punishments, even to excommunication; but their respective dioceses are distinctly marked out. Ephesus was assigned to Timothy, Crete to Titus. At the same time it would certainly seem that, in Timothy's case especially, the appointment was rather that of *locum tenens* for the apostle, and so far a temporary office. But this, far from being an objection to the apostolic authority of episcopacy, really supplies us with the clue to trace its origin and object. What was needed for a time at Ephesus or Crete, in the temporary absence of the presiding apostle, would be permanently requisite when death for ever deprived these churches of apostolical superintendence. The same cause, in short, which produced the appointment of presbyters, continued, as the number of congregations in each church increased, to render the rise of a new order equally necessary. A small presbytery, occasionally visited by an apostle, might not require a head; but a large one, especially as the apostles were removed by death or accident, would soon feel this want. That such an order was required before the close of the apostolic era, the then state of Christianity would render of itself nearly certain. Although at the time of the appointments of Titus and Timothy they may not have been general, yet when St. John wrote his Revelations, each of the seven Churches of Asia had its own bishop. And if this were so in that district, which then alone enjoyed the guidance of an apostle, much more was it likely to have been the case elsewhere. St. John, we know, addressed them as *angels*; but whether by a figure of speech, or because such was at that time their only designation, no candid mind can doubt that an episcopal order is intended, and that to them, as such, commands and revelations were given by God through his last apostle. Thus, episcopacy would seem to be the finishing of the sacred edifice which the apostles were commissioned to build. Until this was com-

pleted and firm, they presented themselves as props to whatever part required such support. One by one they were withdrawn; and at length, the whole building having 'grown together into an holy temple,' the Lord's promise was fulfilled to the one surviving apostle. He only tarried until God's last temple was complete, and the Lord's second 'coming' unto it had been announced by an especial vision. There is still another point to be settled. Was this form of church government intended to be perpetual and univ:ersal? — is it enjoined on all Christian societies in every age? On the one hand, it may be maintained that this arrangement having been originally made by the Holy Spirit, through which his office as governor of the Church was to be exercised, we have no right to alter it, any more than we are authorized to alter the means of grace, unless some positive permission can be shown; and that it is, moreover, a wicked presumption to suppose that any other means (however humanly probable) would more truly obtain the object of church government. As a reason why this form of church government was not positively enjoined, it may be suggested, that it was not like an abstract doctrine or precept, the only safe mode of recording which is 'the written Word,' but a matter *which is its own record*. Like the mysteries of the heathen, it was a practical document; the daily and continual practice of the Church, perpetuated from one age to another, superseded all need of other record. On the other hand, it may be urged, that as the constitution of the Church was only what was then most convenient for the support and propagation of religion, whenever that end may be better attained by any alteration or deviation, the innovators are acting up to the spirit of the original institution, and thereby are more truly followers of the apostles than those who sacrifice the *object* to the observance of the *means*, which are only valuable as regards that object. And certainly, had it been intended that we should regard episcopacy as indispensable to a church, we should have had some scriptural record of the institution, and some scriptural declarations of its being essential, as in the case of baptism and the Lord's Supper. We are not bound, by any Divine authority, to retain episcopacy under all circumstances; but neither may we depart from it, as if the question was simply one of temporary convenience. The apostles did not leave the Christian world to determine how the churches were to be modelled and governed: they founded episcopacy, and handed over the Christian communities so ordered to succeeding times. Those of other generations had not to form an ecclesiastical polity for themselves: they found one already settled. Now, considering how important the form of governing a church may be to its efficiency as the channel of our Gospel privileges, how important, too, uniformity of government to a certain extent is, to the free inter-

communion of Christians belonging to different churches, those who have altered existing arrangements have incurred a weighty responsibility. But we may neither condemn them nor acquit them. The judgment belongs to a higher tribunal than that of man. Still less may we say, that those who by birth or accident have become members of a church so remodelled, are not justified in adhering to it, or that it is not a church, and a genuine portion of Christ's kingdom. *Some* departure in the form of government from the pattern of the primitive Church has necessarily taken place in every community; nor does this departure of itself imply presumption. A very large community, for instance, has everywhere required a new order above bishops themselves; and this need being manifest, the appointment of the archiepiscopal office is as purely consonant to the apostolical views as that of subordinate bishops. It has arisen in the same way, and in compliance with a similar need, to that which gave rise to the episcopal order in the apostolical Church; namely, the increased extent and more complicated government of each church. Thus, too, the appointment of catechists, once a branch of every church establishment, was properly discontinued as soon as they ceased to be required; and as properly has been revived in our colonies, where their services are once more applicable. The chorepiscopi served, in like manner, to meet another occasional emergency. No church has ever more anxiously and conscientiously shaped its course by the spirit, and by the very letter of the apostolic precedents than has the Church of England. And yet even that Church has found circumstances powerful enough to justify a deviation scarcely less momentous, in the transfer of supreme ecclesiastical authority to the civil magistrate. It is not merely a variation from the original architecture of Christ's holy building that constitutes disproportion and deformity. We must look also to the changing features of the scene around, and see whether these have not demanded corresponding alterations, and let these be the measure of our judgment."

Dr. Isaac Barrow thus argues,—"Of the distinction among the governors of the Church there was never in ancient times made any question; nor did it seem disputable in the Church, except to one malcontent, Arius, who did indeed get a name in story, but never made much noise, or obtained any vogue in the world. Very few followers he found in his heterodoxy. No great body even of heretics could find cause to dissent from the Church in this point. But all Arians, Macedonians, Novatians, Donatists, &c., maintained the distinction of orders among themselves, and acknowledged the duty of the inferior clergy to their bishops. And no wonder, seeing it standeth upon so very firm and clear grounds,—upon the reason of the case, upon the testimony of Holy Scripture, upon general tradition, and

unquestionable monuments of antiquity, upon the common judgment and practice of the greatest saints, persons most renowned for wisdom and piety in the Church. Reason doth plainly require such subordinations. This all experience attesteth; this even the chief impugnors of episcopal presidency do by their practice confess, who for prevention of disorders have been fain, of their own heads, to devise ecclesiastical subordination of classes, provinces, and nations; and to appoint moderators or temporary bishops in their assemblies. So that reason hath forced the dissenters from the Church to imitate it. The Holy Scripture also doth plainly enough countenance this distinction. For therein we have represented one 'angel' presiding over principal churches, which contained several presbyters (Rev. ii. 1), &c.; therein we find episcopal ordination and jurisdiction exercised,—we have one bishop constituting presbyters in divers cities of his diocese (Tit. i. 5; 1 Tim. v. 1, 17, 19, 20, 22), &c.; ordering all things therein concerning ecclesiastical discipline; judging presbyters; rebuking 'with all authority,' or imperiousness, as it were (Tit. ii. 15), and reconciling offenders, secluding heretics and scandalous persons. In the Jewish Church there were an high priest, chief priest, a sanhedrim, or senate, or synod. The government of congregations among God's ancient people, which it is probable was the pattern that the apostles, no affectors of needless innovation, did follow in establishing ecclesiastical discipline among Christians, doth hereto agree; for in their synagogues, answering to our Christian churches, they had as their elders and doctors, so over them an 'ἄρχιεπίσκοπος'—the head of the eldership, and president of the synagogue. The primitive general use of Christians most effectually doth back the Scripture, and interpret it in favour of this distinction, scarce less than demonstrating it constituted by the apostles. For how otherwise is it imaginable that all the churches founded by the apostles in several most distant and disjointed places,—at Jerusalem, at Antioch, at Alexandria, at Ephesus, at Corinth, at Rome, should presently conspire in acknowledgment and use of it? How could it, without apparent confederacy, be formed—how could it creep in without notable clatter—how could it be admitted without considerable opposition, if it were not in the foundation of those churches laid by the apostles? How is it likely that in those times of grievous persecution, falling chiefly upon the bishops, when to be eminent among Christians yielded slender reward, and exposed to extreme hazard; when to seek pre-eminence was in effect to court danger and trouble, torture and ruin, an ambition of irregularly advancing themselves above their brethren should so generally prevail among the ablest and best Christians? How could those famous martyrs for the Christian truth be some of them so unconscionable as to affect, others so irresolute

as to yield to, such injurious encroachments? And how could all the holy fathers, persons of so renowned, so approved wisdom and integrity, be so blind as not to discern such a corruption, or so bad as to abet it? How, indeed, could all God's Church be so weak as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive that all the best monuments of antiquity down from the beginning, the acts, the epistles, the histories, the commentaries, the writings of all sorts, coming from the blessed martyrs and most holy confessors of our faith, should conspire to abuse us; the which do speak nothing but bishops—long catalogues and rows of bishops succeeding in this and that city—bishops contesting for the faith against pagan idolaters and heretical corruptors of Christian doctrine—bishops here teaching and planting our religion by their labours, their suffering, and watering it with their blood?"—For arguments on the other side, and an account of Usher's plan of modified episcopacy, see PRESBYTERY. (See the following works:—Sage on *Episcopacy*; Boyd on *Episcopacy*; Percival on *Apostolical Succession*; Jewel's *Apology*; Bishop Hall on *Episcopacy*; Bishop Sanderson on *Episcopacy*; and the German *Treatises* of Baur and Rothe.)

Episcopalianism.—I. In England, see ENGLAND, CHURCH OF.

II. In America.—It owes its origin to the English Church. When King James chartered the colony of Virginia in 1606, it was enjoined to establish religion in conformity with the doctrines and rites of the English Church. The churches were placed under the jurisdiction of the Bishop of London. In 1643 the government of Virginia first independently legislated on the subject: their first act was levelled against all nonconformity to the English Church; and it virtually gave the right of presentation to the parishes. The license of the Bishop of London was formally necessary, but this they evaded by a practice, quite common in 1703, of engaging the minister from year to year. This placed their churches, however, at a disadvantage compared with the dissenting clergy; and consequently the Church of England in the colony seemed to languish. Governor Oglethorp, through the aid of the Society for the Propagation of the Gospel in foreign parts, introduced episcopacy into Georgia in 1735, and it gradually extended to other parts, as Maryland, &c. At the conclusion of the War of Independence the episcopal ministers of Connecticut sent over to England one of their number to receive consecration. Being refused by the English bishops, he obtained it from the Scottish bishops in 1784—a step not altogether approved of in America. Various conventions were held by the episcopalian ministers in the States between 1783 and 1786, and at last a constitution and offices were agreed on, which ultimately gave satisfaction to the Eng-

lish bishops, and at the request of their brethren in America, they conferred episcopal ordination on three clergymen sent from America to London, the bishops having obtained authority to do so by act of parliament in 1787. In all respects the American Episcopal Church is closely allied to the English Church. "The chief particulars in which their service book differs from that of the Church of England are as follows:—1. A shorter form of absolution is allowed. . . 2. The Athanasian Creed is omitted. 3. In the administration of baptism the sign of the cross may be dispensed with, if requested. 4. The marriage service is abridged. 5. In the funeral service some expressions, considered as liable to misconstruction, have been altered or omitted. 6. There has been a change, of course, in the prayers for rulers. 7. It is allowed to omit in the communion service the prayer called 'oblation,' and the invocation. 8. It is permitted to change the words, 'He descended into hell,' which occur in the Apostles' Creed, into 'He descended into the world of departed spirits,' or equivalent words." They recognize as of apostolical institution only the three ranks of ministers—bishops, priests, and deacons. Each State is a separate diocese; but a parish is not a topographical word, it "consisting of all in any given place who embrace the episcopal form of worship and government, and who associate themselves in conformity with certain fixed rules." They have three courts: The standing committee in each diocese, consisting partly of clergymen and partly of laymen: it can perform no purely spiritual functions. Above it is the diocesan convention, consisting of the bishop and clergy of the diocese, and lay delegates: it is legislative in character. Above all is the general convention, which meets triennially: the upper house, consisting of all the bishops, with the oldest in office as president; the lower house, of the clergy and lay delegates from each diocese. Its condition as a church is very flourishing, having several colleges: in 1850 it numbered 1,420 churches, and has extensive missionary operations. But it is exclusively the church of the wealthy: it supports the pro-slavery party; and in it of late Tractarianism has been making progress. (Bishop Wilberforce's *History of the Protestant Episcopal Church in America*.)

III. *In Scotland*.—As it at present exists it may be said to date from 1661, the previous line of bishops having died out. In that year Charles II. caused Sharp, Fairfoul, Hamilton, and Leighton, to be consecrated by the Bishop of London and others, as Bishops of St. Andrew, Glasgow, Galloway, and Dunblane. In 1662 they and others whom they had consecrated to other Scottish sees, took their seats by invitation in the Scottish parliament. Sharp obtained a proclamation prohibiting the meeting of the presbyteries "till such time as the bishop should appoint." This at once brought on a storm: their other steps were marked by equal

folly. They occasioned the ejection of the presbyterian ministers. Next came the Conventicle Act of 1663, and other severe measures, which soon roused the old covenanting spirit. It could only be suppressed by torrents of blood. Through Leighton's influence, in 1667, milder measures were adopted, and numerous concessions made. But the Presbyterians were firm in their resistance, and would accept no compromise. In 1679 Sharp was assassinated. Under James the persecution of the Covenanters did not abate. Scotland welcomed the Prince of Orange, and the Presbyterians sternly retaliated on the Episcopalians. The principal part of the Scottish Episcopalians sided with the English Non-jurors, and became, for a time, obnoxious to the suspicions of the government. On the accession of Queen Anne the government attempts to procure toleration for them gave great dissatisfaction in Scotland. As late as 1709 the use of the English liturgy in Scotland was visited with civil penalties. The favour which, as a party, they manifested to the Pretender in 1715 again brought them into trouble. But by law, in 1719, they were permitted, after taking the oath of allegiance, to use the English service in public. In 1720 a split occurred amongst the English Non-jurors on the question of a new communion service, which is papistical in its tendency, and closely approximates to the form given in the first prayer book of Edward VI. This dispute extended to Scotland, and the party adopting this form acquired the supremacy. The Rebellion of 1745 again brought them into difficulties: from the restriction then laid on them, they were not set free till 1760. In 1765 the present communion office was fixed on; and in 1817 a synod of their bishops and clergy drew up a body of canons. In 1840 an act of parliament gave permission to clergymen of this communion to preach, but for not more than two consecutive Sundays, in episcopal churches in England, and only when they obtained a special written license from the bishop of the diocese to do so. In 1853 they numbered seven bishops and 139 presbyters. They have two fine colleges, one at Glen Almond in Perthshire, the other in one of the Cumberland Islands. Their ministers would, many of them, be but poorly off, were not their stipends supplemented by a society in Edinburgh for this purpose, called "The Church Society." They are at present distracted by an eucharistic controversy; and what are called High Church principles are very prevalent among them. Besides this church there are numerous separate churches in Scotland which are in connection with the English Church.

Episcopus (*bishop*), used in a variety of ways. *Episcopi episcoporum*, an old name of bishops, probably derived from their function of making others bishops by means of ordination. *Episcopissa* (*bishopesses*), a title of deaconesses.—See DEACONESS. *Episcopus Judæorum*

(bishop of the Jews), an officer who, under the first Norman kings of England, dispensed law among resident Jews, and was appointed to the office by the crown. *Episcopus œcumenicus* (universal bishop), a title assumed by John, the Bishop of Constantinople, in 588, and vigorously opposed by Gregory the Great; but his successor, Boniface, obtained the same title from the Greek Emperor in 606, and it has since been held by all the Popes of Rome. *Episcopi senatus* (bishops of the senate), a name sometimes given in the canon law to the chapter or governing body of a cathedral. *Episcopus regionarius*, a bishop at large, with no fixed diocese.

Epistemonarch (*master of knowledge*), an officer in the Greek Church, who watches over purity of doctrine and matters of faith.

Epistle, a name often given to the first lesson in the communion service. The epistles placed in the *Liturgy* are of ancient selection, and have been used from time immemorial.

Epistles.—See *Biblical Cyclopædia*.

Epistolæ (*letters*), with various epithets.—See **LETTERS**.

Epistoler, an officer who, in the injunctions of Queen Elizabeth, was to read the epistle in cathedral churches, and he is also mentioned in the twenty-fourth canon.

Epitaphs (*ἐπιτάφια*, orations in praise of those who had died).—As specimens of such eulogies, we have that of Eusebius for Constantine, of Gregory Nazianzen for his father, his brother, and his sister, and that of Ambrose for Theodosius and Valentinian.

Epitrachelion (*neck-piece*), a portion of dress worn by the Greek clergy. It is not thrown round the neck as a scarf, but is so joined together that an orifice is left for its passing over the head. The material is brocade, richly gemmed and ornamented.

Erastianism.—The original name of Erastus was Liebler or Lieber, which, according to the fashion of his day, he changed into the Greek equivalent, "Erastus"—dear or beloved. He was born in 1524, became a student at Basle, then travelled into Italy, and spent nine years of diligent study at Padua and Bologna. In 1558 he became court physician to the Elector of the Palatinate and professor of medicine in the university of Heidelberg. He felt strongly attached to the views of Zwingli, preferred the Reformed to the Lutheran creed, and was mainly instrumental in bringing to Heidelberg the famous Calvinist theologians, Olevianus and Ursinus. He withstood, however, the introduction of the Calvinistic platform of government and discipline into Heidelberg; for he affirmed that church courts and censures were an intolerable inquisition. From various reasons connected with this theory, and the agitation which it gave birth to, he left Heidelberg in 1580, and died at Basle, as professor of moral philosophy, in 1583. His opposition to ecclesiastical discipline had been

notorious during his life; but he published nothing on the subject. Castelvetro, who had married his widow, found a Latin thesis among his papers, and published it. *Explicatio gravissimæ questionis, utrum Excommunicatio mandato nitatur Divino an excogitata sit ab Hominebus?*

—That is, whether excommunication be of divine or human authority? Erastus stoutly maintained that there is no warrant in Scripture for excommunication. An ignorant man he admits, or a heretic and an apostate should be excluded from the Lord's Table as long as they remain so; but no one, being a member of the church, and who is none of these, ought to be excluded on account of immorality of any sort. That is, no member of the church can be excluded by the church as a punishment for sin; and Erastus adds, that such sins are to be punished by the civil magistrate, "whose special duty and office this is." His argument in defence is often ingenious, but very inconclusive. His notion was that the Church is a species of theocracy, that the magistrate holds a function in it similar to what he held under the Hebrew Commonwealth, and that civil and religious affairs are parts of one administration, and belong not to two distinct and co-ordinate courts. Beza replied in two tracts; and the dispute was soon transferred to England in its broader and ultimate form. The original theory of Erastus identifies to some extent the church with the state—nay, so far as government and discipline are concerned, subordinates the church to the state. It was not a wide step in advance to deny autonomy or self-government to the Church altogether—the theory which is now commonly known by Erastianism, and which was virtually maintained by the Erastian party, which was for a season prominent in England and in the Westminster Assembly. Selden, Lightfoot, Coleman, and Whitelocke, belonged to it. On the other hand, the spiritual independence of the Church is essential to its life and administration. The origin, nature, jurisdiction, functions, discipline, and design of the Church, are totally different from those of civil government. (See *Fergusson on Erastianism*; Gillespie's *Aaron's Rod Blossoming*; Samuel Rutherford's *Dispute Right*, &c.; *Erastus*, &c., translated by Dr. Robert Lee, Edinburgh, 1844.)

Ermities (*dwellers in the desert*).—See **ANCHORITES**.

Espousals.—See **MARRIAGE**.

Esto Mihi (*be with me*), a name sometimes given to Quinquagesima Sunday, because of the first words of the introit taken from 1st Psalm lxxi. 3.—See **INTROIT**.

Eternales, a sect which arose about 260, and upheld the eternity of the world. Little is known of them.

Ethiopian Church.—See **ABYSSINIAN CHURCH**.

Eucharist (Lat. *eucharistia*; Gr. *εὐχαριστία*, a giving of thanks); a term especially ap-

plied to the Lord's Supper, as a *thankful* remembrance of his death. Of the various appellations given to this holy ordinance, the most ancient appears to be that of the *breaking of bread*. In the Acts of the Apostles it is said of the first disciples (ch. ii. 42), that "they continued steadfastly in the apostles' doctrine . . . and in *breaking of bread*, and in prayers." In Acts xx. 7 we also have an indisputable instance of the application of this name to the Lord's Supper. It appears, however, to have been discontinued at rather an early period, as it occurs but rarely in the writings of the primitive fathers. The appellation *Communion* was unquestionably taken from St. Paul's account in 1 Cor. x. 16, where he teaches that the effect of this service is "the *communion* of the body and blood of Christ." Over the emblems of Christ's holy suffering humanity believers hold communion with him and with one another.—*Eucharist* is one of the most ancient names given to the Lord's Supper: it signifies, properly, thanksgiving or blessing, and fitly denotes this holy service, considered as a sacrifice of praise and thanksgiving.—The *Lord's Supper* is by the majority of Protestants considered as the most proper name for the Eucharist (1 Corinthians xi. 20). It was also called the *Lord's Table* and the *Blessing* (εὐλογία, or *benedictio*)—Another name was the *Oblation* or *Sacrifice*. These two terms are somewhat similar in meaning, and are both of Levitical origin. They have no foundation in the New Testament, but were very frequently employed in the early ages. The ordinance, from commemorating the oblation or sacrifice of Christ, came to be spoken of, first vaguely and then seriously, as a sacrifice itself. Dr. Waterland refers the use of the word oblation, as denoting the Eucharist, to the year 96, and that of sacrifice, to the year 150. The Eucharist was termed a sacrifice among the primitive Christians, *first*, because it took the place of the paschal lamb, which all acknowledge to have been an expiatory victim; and, *secondly*, because it represented the atonement made by the passion and death of Christ for the sins of mankind. How much this notion of it has been abused by the Romish Church it is scarcely necessary to state in this place.—The name of *Passover* was anciently given to the Eucharist; for as baptism was thought to be the Christian circumcision, so the Eucharist, in the estimation of the Church was the Christian Passover.—Another common appellation was the *Sacrament*. This appellation, as applied to the Eucharist, though not of scriptural origin, is nevertheless of great antiquity. The younger Pliny, in his celebrated epistle to the Emperor Trajan, speaking of the Christians from the depositions of apostate informers, says, that "they affirmed that the whole of their error or fault was this: that they were accustomed to meet

together on a certain day," *stato die*, which day we know, from the collateral testimony of Christian writers, was the Lord's Day "before daylight, and to sing among themselves, alternately, a hymn to Christ as God, and to bind themselves by a solemn oath (*sacramento*), not to the commission of any wickedness," &c. (*Epist.*, lib. x., ep. 97). In this passage Pliny is by many understood to refer to the Eucharist, though some learned men are of a different opinion.—The phrase *Sacrament of the Altar* was also given to the Eucharist as late as the time of the early English Reformers.—*Commemoration* or *Memorial* was another title of the Eucharist.—It was also named the *Mystery*, the *Public Service*, the *Solemn Assembly*. Lastly, it was termed the *Mass*. *Mass* (*Missa*) is an appellation of Latin origin, and peculiar to the Western Churches. Originally, it imported nothing more than the dismissal of a church assembly; but, by degrees, it came to be used for an assembly for church service, and ultimately for the communion service in particular. Ambrose, Bishop of Milan, is supposed to be the earliest writer (*Ep. 20, ad Marcellin.*) who mentions the mass in this last and most emphatical sense. The word *Missa* was thus used by the Latin Church in another sense than that which does obtain at this day among the Papists. For the ancient Latins said, *Ite Missa est*, as the Greeks used the word ἀφαισις, meaning thereby *mission* or *dismissal*: as they used the word *remissa* for *remissio*. Hence it came to pass, that from this only and last act, they called the whole complication of actions in the Eucharist by the name of *Missa*. *Missa* is used for *dismissal* in the eighty-fourth canon of the fourth council of Carthage, and in the first canon of the council of Valentinia, in which mention is made of the *Missa Catechumenorum*; for as heretofore the dismissal was twofold, so the service was likewise double—that which belonged to the catechumens, and that which belonged to the faithful. The catechumens' *Missa* reached to the offertory, but they were obliged to depart before the offering was made: the *Missa* of the faithful began with the offertory; for each of these offices followed immediately one after the other, only that the dismissal of the catechumens and penitents came between them.—See CATECHUMENS. But the word *Missa*, as it is used at present among the Papists, for a *true and proper sacrifice of Christ offered in every celebration for the living and the dead*, is never so used among the ancients. And for this reason the name of *Missa* or *Mass* is rejected by the Church of England, which, having abandoned the sacrifice of the Mass, does disclaim the use of the word *Missa* in the modern, though not in the ancient sense of the word. Indeed, in the first edition of the *Common Prayer Book* under Edward VI., the name of the *Mass*, as the liturgy was then commonly called, was retained. But it was

left out in the second edition of the *Liturgy*. In course of time many other epithets had been given to the Eucharist. Thus, *Corpus Christi*, body of Christ; *Cibus Dei*, *s. Domini*, food of God, or the Lord; *Cibus celestis*, heavenly food; *Cibus angelorum*, angels' food; *Cibus viatorum*, mortali-um, *agrotorum*, food of travellers, mortals, the sick, &c.; *Manna celestis*, heavenly manna; *Panis supersubstantialis*, equivalent to living bread, or bread indeed; *Panis Dei*, *s. Domini*, bread of God; *Panis vitæ*, bread of life; *Panis celestis*, heavenly bread; 'Ερώδιον, *viaticum*,—provisions for a journey, it being an ancient custom to administer the sacrament to the sick in the last stages of life, and also to put the sacred elements in the coffin of the deceased; Μετάληψις, *participation, communion*—*i. e.*, with saints, or with Christ, &c.; Ἀγγέλιον, ἀγγέλιον τῆς μιλλούσης ζωῆς, *pledge, pledge of eternal life* (2 Cor. i. 22; v. 6; and Eph. i. 14); Φάρμακον ἀθανασίας, ἀντιδοτος τοῦ μὴ ἀποθανεῖν, *medicamentum, medicina corporis et mentis, purgatorium amuletum*, and other phrases, expressive of medicinal properties for the soul; *Sacramentum pacis*, the reconciling ordinance, a favourite expression of Chrysostom. The terms applied to baptism were often transferred to the Lord's Supper, such as *εὐαγγελία, μυστήριον*, already mentioned; τὸ φῶς, ἡ ζωὴ, ἡ σωτηρία, ἡ ἐλπίς, ὁ καθαρισμὸς, ἡ ὑπόσις; τῆς πατρῴσιας, *light, life, salvation, hope, purification, access to the Father by Christ, the assurance of adoption*.

The materials or elements, as they are commonly termed, are bread and wine. The bread broken represented Christ's body, and the wine poured forth prefigured his blood shed for our salvation. The bread, indeed, could not be his natural body while he was alive; for it was his body that performed the action of breaking and giving the bread: nor could the wine in the cup be his blood; for that was still flowing in his veins. By no natural construction can the words of institution support the doctrine of Transubstantiation maintained by the Romish Church, *viz.*, that "In the sacrament of the Eucharist there is really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Roman Catholic Church calls Transubstantiation;" for the words, when uttered by the priest, cannot signify more than they intended when they were uttered by Christ himself; and he evidently alluded to the approaching sacrifice of himself upon the cross, on which his body was to be broken and pierced, and his blood to be shed by the nails and by the spear. The term "Transubstantiation" was not invented until the thirteenth century; the first *idea* of the real presence of Christ in the Eucharist was started in the beginning of the eighth

century; the earliest writer who *maintained* the novel and extraordinary doctrine was Paschasius Radbertus, in the ninth century; and the first public *assertion* of it was at the third Lateran Council, which was held in the year 1215, after it had been for some time avowed by the popes, and in obedience to their injunctions generally inculcated by the clergy. But the term "Transubstantiation" itself was invented by Stephen, Bishop of Autun, in the thirteenth century. (Mosheim's *Ecccl. Hist.*, cent. xiii, ch. iii.; Archbishop Tillotson's *Discourse against Transubstantiation*; Bishop Taylor's *Dissuasive from Popery*; Horne's *Romanism Contradictory to Scripture*, pp. 29, 30.)—See MASS, TRAN-SUBSTANTIATION.

The command for ALL to drink of the cup was positive and express, and is directly opposed to the practice in the Romish Church of giving the cup to the clergy only, and not to the laity. The council of Constance, held in the year 1416, was the first that deprived the laity of the cup in the Eucharist, in direct contradiction to the command of Christ, and to the practice of the primitive Church. The testimonies of the fathers and ecclesiastical writers, for thirteen or fourteen hundred years, are collected by Bishop Beveridge, (*On the Articles*, Art. xxx.) It is material to notice the reason, assigned by Jesus Christ, why all the apostles were to drink of the cup, *viz.*, "For this is my blood of the new covenant, which is shed for many for the remission of sins." All, therefore, who stand in need of remission of sins are to drink of the cup—that is, all mankind, laity as well as clergy. By a doctrine called *Concomitance*, employed first by the scholastic divines of the thirteenth century, it was maintained that the whole of Christ was included under each species—that the symbol of his body comprehended also that of his blood—and the refusal of the cup to the laity was in this fallacious way vindicated. The Eucharist being thus instituted by Jesus Christ, was adopted by all the primitive Christians, with few exceptions; and no modern denomination rejects it, except the Society of Friends or Quakers (whose reasons for rejecting it are considered by Dr. Bennet, in his *Confutation of Quakerism*), and some mystics, who make the whole of religion to consist in contemplative love. At Corinth several abuses of the institution had occurred. But it is worthy of attention, that while St. Paul points out these abuses, and calls upon the Church to correct them, he gives not the most distant hint that they were wrong in the whole affair; or that it was altogether a corruption and mistake; or that, instead of eating and drinking in any way, they ought to feed spiritually on Christ, and cease from this beggarly observance. Instead of this he solemnly repeats the account which he had received of the manner of celebrating the ordinance, and calls upon the Church thus to keep it.

Of the *practice* of the first Christians, in the ages immediately succeeding that of the apostles, we have certain and ample information. The persons administering were the ordinary pastors and governors of the church—those who were set apart for the administration of holy offices. The institution was begun by Jesus Christ himself; and the administration of it was by him committed to his apostles, and to their ordinary successors to the end of the world. Tertullian (*De Cor. Mil.*, c. 3) states that they never received it from any but the hand of the president, which must be understood either of the particular custom of that church where he lived, or of consecration only. Otherwise, the custom was, when the bishop or president had, by solemn prayers and blessings, consecrated the sacramental elements, for the deacons to distribute them to the people, as well to those who were absent as to those who were present (Justin Martyr, *Apol* ii., p. 97). The communicants were at first the whole church or body of Christians within a certain space, who had embraced the doctrine of the Gospel, and who had been baptized into the faith of Christ. As Christians multiplied, and a more exact discipline became necessary, none were admitted to this ordinance until they had arrived at the degree of the faithful, “Πιστοί” or believers, (Bingham’s *Orig. Eccles.*, book i., ch. iii.) Catechumens—that is, those who were under instruction previously to baptism—and those who were under the censures or suspension of the church for any crime, and who had not passed through the several stages of penitents, were excluded. The Eucharist being the highest and most solemn act of religion, they thought that they could never take sufficient care in dispensing it. Accordingly, some were debarred from it for different periods, varying in proportion to the magnitude of the offence of which they had been guilty, and some were not admitted to the communion of the church until they had continued their repentance to their death-bed. It was customary to send the Eucharist, or little pieces of the consecrated bread, dipped in the sacramental cup, by the deacons or other inferior ecclesiastical officers, to those who were sick, or absent from any other just cause; in cases of great necessity it might be carried and given by other persons (Eusebius, *Eccles. Hist.*, l. vi., c. 44); but this was prohibited by the canons in ordinary cases. A custom also arose of giving the Eucharist to the dead, in order that they might give some kind of evidence that they had died in the peace and communion of the church; but this usage was afterwards abrogated by many councils, and at length laid aside. Newly baptized infants were admitted to the Eucharist in the early ages of the Church; and this practice was not wholly discontinued in the Latin Church in the twelfth century. In some few places, as among the Helvetians, it even appears to have subsisted to the commencement of the Reforma-

tion. In the Greek Church the Eucharist is still given to children; and in the early part of the eighteenth century some attempts were made to revive this practice in England; but the arguments alleged in its support were ably refuted by Dr. Waterland, in his *Inquiry Concerning the Antiquity of the Practice of Infant Communion*, (Works, vol. ix.) In some cases the Eucharist was celebrated in private houses, in order to confirm the faith of Christians in times of persecution, and also to strengthen kindness and amity with one another. Special preparation was made for the reception of the Eucharist, such as self-examination, absolution, if one were under censure, fasting, and abstinence from sensual pleasures. Communicants usually washed their hands; the men wore often white apparel, and the women white veils. Beautifully and searchingly does Chrysostom say,—“I observe many who are partakers of the Lord’s body inconsiderately, and at all adventures, more out of custom, than by any rule or reason and understanding. If the holy season of Lent comes, or the day of Christ’s Epiphany, or Nativity, then they partake of the holy mysteries, whatever their condition may be. But Epiphany is not the time of approaching; neither does Lent make men worthy to come; but the sincerity and purity of their souls. With this come at all times; without it, come never. Consider those who were partakers of the sacrifices under the old law; what abstinence did they not use—what did they not do and perform—to purify themselves in every respect? And dost thou, when thou comest to the sacrifice at which even angels are amazed and tremble, measure the business by the revolutions and periods of certain times and seasons? How wilt thou stand before the tribunal of Christ who darest to touch his body with polluted hands and lips? Thou wouldst not presume to kiss the king with impure breath; and dost thou kiss the King of Heaven with an impure and noisome soul? That is the highest affront which can really be offered to him. Tell me, wouldst thou choose to come to the sacrifice with unwashed hands? I suppose not;—I suppose thou wouldst rather not come at all than with unclean hands. Since, therefore, thou art so scrupulous and religious in a small matter, how darest thou to come and touch the sacrifice with a polluted soul? And yet thy hands only hold it for a time, but it is wholly dissolved into thy soul. At other times ye come not to it, though ye be clean; but at Easter ye come, although ye be defiled with sin. Oh custom! oh prejudice!”

The *time* of administering the Eucharist was, in general, at their public assemblies, on the Lord’s Day, or first day of the week, as we read in the Acts of the Apostles, but also on other days, especially Saturday, on which day all the churches in the world, except those of Rome and Alexandria, were accustomed to celebrate

this sacrament (Socrates, *Ecl. Hist.*, l. iv., c. 22). The exact time of the day was uncertain. Jesus Christ and his apostles celebrated it at night, at the time of the Jewish Passover, the apostles calling it a supper, Chrysostom thinks, not because it was done in the evening, but more effectually to remind them of the time when Jesus Christ himself instituted these holy mysteries. During times of persecution, we learn from Pliny (*Epist.*, lib. x., ep. 97), they solemnized it in the morning before day. Various forms of nocturnal celebration long prevailed, and to this ancient practice is to be traced the burning of tapers on the altar. By the fifth century, nine o'clock in the morning became the fixed or canonical hour for communicating. Afterwards the hour of nine was restricted to Sundays and festivals, and twelve o'clock appointed for other days. At first it is probable that they communicated every day, or as often as they came together for public worship. Cyprian, who flourished in the middle of the third century, states that they received the Eucharist every day. In the following century, according to Basil, they communicated four times a-week,—on the Lord's Day, Wednesday, Friday, and Saturday, and also upon festival days. Afterwards, as the power of religion began more sensibly to decline, it came to once or twice a-week; afterwards to once a-month; and then to three times in the course of a year, viz., at the three great festivals of Christmas, Easter, and Whitsuntide. In the Russian Greek Church the bulk of the laity rarely communicate more than once a-year, which is always in the great fast before Easter; though many of the more serious partake more frequently (Pinkerton's *Present State of the Greek Church in Russia*, p. 183).

The place where the Eucharist was celebrated was always that in which their public assemblies for religious worship were held. It was instituted by Jesus Christ in a private house, on account of its analogy to the Jewish Passover, and also on account of the necessity of the time: by the apostles and first Christians it was solemnized in the houses of believers, generally in an upper room, set apart for the use of the church. During persecutions they fled to the mountains, or to subterranean crypts or vaults, and celebrated the sacrament at the tombs of martyrs, and over the ashes of the dead. Afterwards, when churches assumed some degree of beauty and regularity, particular places therein were assigned to several parts of the divine offices; and the communion service, being removed to the upper or east end of the church, was there celebrated upon a table of wood, which was subsequently changed into one of stone, sometimes metaphorically styled an altar; the Eucharist itself, in later times especially, being termed the sacrament of the altar. This place was fenced in with rails, within which, in course

of time, the clergy received the sacrament, as the laity did without.

The manner of celebrating the Eucharist in the primitive Church was as follows:—After the service of the catechumens, and before the commencement of the *Missa fidelium*, or communion service of the faithful, it was the custom to present their offerings, every one according to his ability, which were by the minister laid upon the altar or communion table. These oblations were designed for the uses of the church, for the maintenance of the ministry, and the relief of the poor; out of these oblations also, they probably took provisions to furnish the common feast, which in those days they constantly had at the celebration of the sacrament, where the rich and the poor feasted together at the same table. These were called *agapæ* or love feasts, and they continued for some ages, until, great inconveniences being found to result from them, they were by several councils prohibited to be kept in churches.—See *AGAPÆ*. The bread and wine being prepared, the deacons brought water to the bishop and presbyters, to denote the purity which ought to be in those who draw nigh to God; and then he directed them mutually to embrace and kiss one another. After this, the whole congregation united with the minister in prayer, which Justin Martyr terms the *common prayer*, for the universal peace and welfare of the Church, for the tranquillity and quietness of the world, for the prosperity of the age, for wholesome weather and fruitful seasons, for all sorts of persons, for kings and emperors, and all in authority, for soldiers and armies, for believers and unbelievers, for friends and companions, for the sick and distressed, and, in short, for all who stood in need of help. This was followed by the mutual salutation of minister and people; the minister saying, *The Lord be with you*; and the people replying, *And with thy spirit*. The minister then said, *Lift up your hearts*; to which the people answered, *We lift them up unto the Lord*. The minister proceeded, *Let us give thanks unto the Lord*; to which the people responded, *It is meet and just so to do*. The minister then proceeded to the prayer of consecration, in which he expressed great thankfulness to God for the death, resurrection, and ascension of his Son, for the shedding of his blood for us, and the celebration of it in this sacrament; for condescending to admit them to such great benefits, and praying for a closer unity to one another in the same mystical body; concluding with the Lord's Prayer, and the hearty and universal acclamation of Amen by all who were present. Next, the minister said with a loud voice, *Holy things to holy persons*; to whom the people answered, *There is one holy, one Lord Jesus Christ*. Then he exhorted them to a due participation of the holy mysteries. After this the bishop or presbyter took the sacramental elements; and, having sanctified them by a solemn benediction, he first

broke the bread, which he delivered to the deacon by whom it was distributed to the communicants; and after that, the cup, which was likewise delivered to them. Their sacramental wine was generally diluted and mixed with water, for what reason it is now impossible satisfactorily to determine.

The posture in which the communicants received the Eucharist was not always the same. At its first institution by Jesus Christ, the apostles received it in a reclining posture, agreeably to the custom of the Jews at that time, lying on their left sides, on couches, around the table. Afterwards the custom was to stand at the Lord's Table; and other gestures were subsequently introduced, such as the prudence and piety of the governors of the church judged to be most decent and suitable for so solemn an occasion. The bread and wine were put into the hands of communicants, and not thrown into their mouths, as was superstitiously done in succeeding ages. It was usual for the communicants to bring presents of bread and wine, the former wrapt in a linen cloth, *fano*, and the latter carried in an *ama* or *anula*.—See AMA. The custom ceased about the twelfth century. Kneeling was introduced in the twelfth and thirteenth centuries, and soon became general. The kiss of charity was often given on the same occasion as one of the rites of the services, but omitted on Good Friday, in memory of the treacherous salute of Judas Iscariot. The two sexes were not allowed to interchange kisses. Incense began to be used during the celebration in the sixth century, and the signing of the cross was also an early practice. During the time of administration, which in large congregations required a long period, they sang hymns and psalms, particularly Psalms xxxiii. (xxxiv. in our division), xlv., cxxxiii., and cxlv., according to the choice of the precentor, or the varying rules and usages of different churches. When all the people had communicated, the service was concluded with a solemn prayer and thanksgiving, that God had thought them worthy to partake of such sacred mysteries; and the congregation being blessed by the bishop or officiating minister, and having saluted each other with a kiss of peace, the assembly broke up, and the people returned to their own houses. (Cave's *Primitive Christianity*, part i., ch. xi.; Bingham's *Origines*, book xv., ch. i.-vi.)

To sum up what has been said we present the account given by Justin Martyr:—"After the believer is baptized, and so incorporated or made one with us, we lead him to the congregation of the brethren, as we call them, and then with great fervency pour out our souls in common prayers, both for ourselves, for the person baptized, and for all others the whole world over; that, having embraced the truth, our conversation might be as becomes the Gospel, and that we may be found doers of the Word, and

so at length be saved with an everlasting salvation. Prayers being over, we salute each other with a kiss: after this, bread and a cup of water and wine are brought to the president of the brethren, which he takes, and offers up praise and glory to the Father of all things, through the name of his Son and the Holy Spirit; and this thanksgiving to God, for rendering us worthy of these his creatures, is a prayer of more than ordinary length. When he has finished the prayers and the thanksgiving, all the people present conclude with an audible voice, saying Amen. Now *Amen*, in the Hebrew tongue, is, *so be it*. The Eucharistic office being thus performed by the president, and concluded with the acclamation of all the people, those whom we call deacons distribute to every one present of this Eucharistic bread, and wine, and water, and then they carry it to the absent. The food we call the Eucharist, of which none are allowed to be partakers but such only as believe the truths taught by us, and have been baptized in the laver for the remission of sins and to regeneration, and live according to Christ's precepts; for we do not take this as common bread and common drink. But as Jesus Christ our Saviour was made flesh by the Logos of God, and had real flesh and blood for our salvation, so are we taught that this food, which the very same Logos blessed by prayer and thanksgiving, is turned into the nourishment and substance of our flesh and blood, and is the flesh and blood of the incarnate Jesus. For the apostles, in their Memorabilia called the Gospels, have left this command upon record, 'That Jesus took bread, and when he had given thanks, he said, Do this in remembrance of me, for this is my body: and in like manner he took the cup, and when he had given thanks, he said, this is my blood' (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19, &c.), and delivered it to them only. And this very solemnity, too, the evil spirits have introduced into the 'Mysteries of Mithra;' for you do or may know, that when any one is initiated into this religion, bread and a cup of water, with a certain form of words are made use of in the sacrifice. After this sacrament is over, we remind each other of the obligations to his duty, and the rich relieve the poor, and we have this intercourse with one another always. And in every Eucharistic offering we bless the Maker of all things, through his Son Jesus Christ, and through the Holy Spirit; and upon the day called Sunday, all that live either in city or country meet together at the same place, where the memoirs of the apostles and prophets are read, as much as time will allow; when the reader has done, the president makes a sermon to the people, and animates them to the practice of such lovely precepts. At the conclusion of this discourse, we all rise up together and pray; and, prayers being over, as I now said, bread, and wine, and water are brought, and the president as before sends up prayers and

thanksgivings, according to his best ability, and the people conclude all with the joyful acclamation of Amen." The first of these two accounts seems to refer to communion after baptism, and the second to the usual communion observed on the Lord's Day.

The earliest form of celebration is found in the *Apostolical Constitutions*, which we present also, abridging some of the prayers. It is given as under the sanction of the apostle James (*Ap. Con.*, lib. viii., 12, p. 206, ed., Ultzen. 1853):—

"The deacon shall say,

"Let none of the catechumens, none of the hearers, none of the unbelievers, none of the heterodox stay. You who have prayed the former prayer, depart. Mothers, take up your children. Let no one have aught against any man. Let us stand upright, to present unto the Lord our offerings with fear and trembling.

¶ *"When this is done, let the deacons bring the gifts to the bishop at the altar; and let the priests stand on his right hand, and on his left, as disciples by their Master. But let two of the deacons, on each side of the altar, hold a fan made up of thin membranes, or peacock's feathers, or fine cloth; and let them silently drive away flies and gnats, that they may not fall into the cups. Then the bishop, after having prayed secretly (and likewise the priests), and having put on his splendid vestment, and standing at the altar, and signing himself with the sign of the cross upon his forehead, let him say,*

"The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all.

"And let all with one voice say, And with thy Spirit.

"Bishop. Lift up your mind.

"People. We lift it up unto the Lord.

"Bishop. Let us give thanks to the Lord.

"People. It is meet and right so to do.

"Bishop. It is indeed meet and right to sing praises to thee, the true God from everlasting, of whom the whole family in heaven and earth is named; who alone art unbegotten, without beginning, the supreme Lord, Almighty King, and self-sufficient; the author and giver of all good things, without cause, without generation, self-existing; the same yesterday, to-day, and for ever. . .

. . . For all these things, glory be to thee, O Lord Almighty; thee the innumerable hosts of angels, archangels, thrones, dominions, principalities, authorities, powers, thine everlasting armies adore. The cherubim and seraphim with six wings, with twain they cover their feet, with twain their heads, and with twain they fly, and say, together with thousand thousands of archangels, and ten thousand times ten thousand of angels, crying incessantly with uninterrupted shouts of praise; and let all the people say with them,

"Holy, holy, holy, is the Lord of Sabaoth, heaven and earth are full of his glory. Blessed be he for evermore. Amen."

"After this, let the bishop say,

"Thou art indeed holy, and most holy; the highest, and most highly exalted for ever. Holy is also thine only-begotten Son Jesus Christ, our Lord and God. Who always ministering to thee, his God and Father not only in the various works of the creation, but in the providential care of it, did not overlook lost mankind. But after the law of nature, the admonitions of the positive law, the prophetic reproofs, and the superintendency of angels, when men had perverted both the positive and natural law, and had forgotten the flood, the burning of Sodom, the plagues of the Egyptians, the slaughter of the Philistines, and were now ready to perish universally; He, who was man's Creator, was pleased with thy consent to become man; the priest to be himself the sacrifice; the shepherd a sheep, to appease thee, his God and Father, to reconcile thee to the world, and deliver all men from the impending wrath. He was incarnate of a virgin, God the Word, the beloved Son, the first-born of every creature; and, as he himself had foretold by the mouth of the prophets, of the seed of David, and of Abraham, and of the tribe of Judah. He who forms all that are born in the world, was himself formed in the womb of a virgin, and became flesh; and he who was begotten from eternity was born in time. He was holy in his conversation, and taught according to the law; he cured diseases, and wrought signs and wonders amongst the people. He who is the feeder of the hungry, and fills every living creature with his goodness, became partaker of his own gifts, and ate, and drank, and slept amongst us; he manifested thy name to them that knew it not; he dispelled the cloud of ignorance, restored piety, fulfilled thy will, and finished thy work which thou gavest him to do. And when he had regulated all these things, he was seized by the hands of a disobedient people, and wicked men abusing the office of priests and high priests, being betrayed to them by one who excelled in wickedness; and when he had suffered many things from them, and been treated with all manner of indignity, he was by thy permission delivered to Pilate the governor; the Judge of all the world was judged, and the Saviour of mankind condemned; although impassible, he was nailed to the cross; and although immortal, died. The giver of life was laid in the grave, that he might deliver those from the pains of death, for whose sake he came; and that he might break the bands of the devil, and rescue mankind from his deceit. He arose from the dead the third day; and after continuing forty days with his disciples, he was taken up into heaven, and is set down on the right hand of thee, his God and Father.

"Calling, therefore, to remembrance those

things which he endured for our sakes, we give thanks unto thee, O God Almighty, not as we ought, but as we are able, to fulfil his institution. For in the same night that he was betrayed, taking bread into his holy and immaculate hands, and looking up to thee, his God and Father, and breaking it, he gave it to his disciples, saying, this is the mystery of the New Testament; take of it—eat; this is my body, which is broken for many for the remission of sins. Likewise also having mingled the cup with wine and water, and blessed it, he gave it to them, saying, this is my blood, which is shed for many for the remission of sins; do this in remembrance of me; for as often as ye eat of this bread, and drink of this cup, ye do show forth my death till I come.

“Wherefore, having in remembrance his passion, death, and resurrection from the dead, his return into heaven, and his future second appearance, when he shall come with glory and power to judge the quick and the dead, and to render to every man according to his works, we offer to thee, our King and our God, according to this institution, this bread and this cup; giving thanks to thee through him, that thou hast thought us worthy to stand before thee, and to sacrifice unto thee. And we beseech thee, that thou wilt look graciously on these gifts now lying before thee, O thou self-sufficient God; and accept them to the honour of thy Christ. And send down thy Holy Spirit, the witness of the sufferings of the Lord Jesus, on this sacrifice, that he may make this bread the body of thy Christ, and this cup the blood of thy Christ. That all who shall partake of it may be confirmed in godliness, may receive remission of their sins, may be delivered from the devil and his wiles, may be filled with the Holy Ghost, may be made worthy of thy Christ, and may obtain everlasting life; thou, O Lord Almighty, being reconciled to them.

“We farther pray unto thee, O Lord, for thy holy Church, spread from one end of the world unto the other, which thou hast purchased by the precious blood of thy Christ, that thou wilt keep it steadfast and immovable unto the end of the world; and for every episcopate rightly dividing the word of truth. Farther, we call upon thee for my unworthiness, who am now offering; and for the whole presbytery; for the deacons, and all the clergy; that thou wouldst endue them with wisdom, and fill them with the Holy Ghost. Farther, we call upon thee, O Lord, for the king and all that are in authority, for the success of the army, that they may be kindly disposed towards us; that leading our whole life in peace and quietness, we may glorify thee through Jesus Christ our hope. Farther, we offer to thee for all the saints, who have pleased thee from the beginning of the world; the patriarchs, prophets, righteous men, apostles, martyrs, confessors, bishops, priests, deacons, sub-deacons, readers, singers, virgins, widows, laymen, and all whose names thou knowest. We farther offer to thee

for this people; that for the glory of thy Christ thou wilt render them a royal priesthood, an holy nation; for the virgins, and all that live chastely; for the widows of the church; for those that live in honourable marriage, and child-bearing; for the young ones among thy people; that thou wilt not permit any of us to become cast-aways. Farther, we pray unto thee for this city, and the inhabitants thereof; for the sick; for those that are in slavery; for those that are in banishment; for those that are in prison; for those that travel by land or by water; that thou wilt be to all of them an helper, strengthener, and supporter.

“We farther beseech thee also for those who hate us, and persecute us for thy name's sake; for those that are without, and wander in error; that thou wouldst convert them to that which is good, and appease their wrath against us. Farther, we pray unto thee for the catechumens of the church; for those who are under possession, and for those our brethren who are in the state of penance: that thou wouldst perfect the first in thy faith, deliver the second from the power of the wicked One, accept the repentance of the last, and grant unto them and to us the remission of our sins. Farther, we offer unto thee for seasonable weather, and that we may have plenty of the fruits of the earth; that receiving the abundance of thy good things, we may incessantly praise thee who givest food to all flesh. Farther, we pray unto thee for all those who are absent upon a just cause; that thou wilt preserve all of us in godliness, and gather us together in the kingdom of thy Christ our King, the God of every sensible and intelligent being. And that thou wilt keep us steadfast, unblamable, and unreprouvable. For to thee is due all glory, adoration, and thanksgiving, honour, and worship, to the Father, and to the Son, and to the Holy Ghost, both now and ever, and world without end.

¶ *And let all the people say, Amen.*

¶ *And let the bishop say, The peace of God be with you all.*

¶ *And let all the people say, And with thy Spirit.*

¶ *And let the deacon again proclaim,*

“Let us farther pray to God through his Christ, in behalf of the gift that is offered to the Lord God; that the good God will receive it through the mediation of his Christ at his heavenly altar for a sweet-smelling savour. Let us pray for this church and people. Let us pray for every episcopate, for the whole presbytery, for all the deacons and ministers in Christ, for the whole congregation; that the Lord will preserve and keep them all. Let us pray for kings and all that are in authority, that they may be peaceable towards us; so that enjoying a quiet and peaceable life, we may spend our days in all godliness and honesty. Let us commemorate the holy martyrs, that we may be deemed worthy to be partakers of their trial. Let us pray for all those

who have died in the faith. Let us pray for the good condition of the air, and the ripening of the fruits. Let us pray for those that are newly baptized, that they may be confirmed in the faith, that all may be mutually comforted by one another. Raise us up, O God, by thy grace; and being raised up, let us devote ourselves to God through Jesus Christ.

¶ *“And let the bishop say,*

“O God, who art great, great in name and counsel, powerful in thy works, the God and Father of thy holy Son Jesus Christ our Saviour, look upon us and upon this thy flock, which thou hast chosen through him to the glory of thy name; sanctify us in body and soul; and grant that we, being purified from all filthiness of flesh and spirit, may partake of the mystic blessings now lying before thee; and judge none of us unworthy of them, but be thou our supporter, our helper, and defender, through thy Christ, with whom glory, honour, laud, praise, and thanksgiving be to thee and the Holy Ghost for ever. Amen.

¶ *“And after all have said, Amen, let the deacon say,*

“Let us attend.

¶ *“The bishop shall speak aloud to the people in this manner :*

“Holy things are for holy persons.

“*And let the people answer :* There is one Holy, one Lord, one Jesus Christ, to the glory of God the Father, blessed for evermore. Amen. Glory be to God in the highest, and on earth peace, good-will towards men. Hosanna to the Son of David. Blessed be he that cometh in the name of the Lord; he is our God and Lord, and hath appeared to us. Hosanna in the highest.

¶ *“After this, let the bishop receive, then the presbyters, and deacons, and sub-deacons, and readers, and singers, and asceticks, and of the women the deaconesses, virgins, and widows. Afterwards the children, and then all the people in order, with fear and reverence, without tumult or noise, And the bishop shall give the oblation, saying,*

“The body of Christ.

¶ *“And let him that receives say, Amen.*

¶ *“And the deacon shall hold the cup, and when he gives it, let him say,*

“The blood of Christ, the cup of life.

¶ *“And let him that drinks say, Amen,” &c.*

Some few things demand additional notice. One early and prime dispute related to the kind of bread to be used. The Greek Church contended for leavened, and the Western or Latin Church for unleavened bread. What kind of bread Jesus used is not certain, it was probably the unleavened bread of the Passover. But as afterwards the bread was supplied from the offerings of the communicants, common bread was in all likelihood employed. It was not till the middle of the eleventh century that the great

controversy on this subject arose.—See AZYMITES. But the matter rests among things indifferent, as indeed the Western Church seems to have regarded it. In the Romish Church the bread after consecration is called “*hostia*”—the host, and consists of thin cakes or wafers, and this form came into use about the middle of the eleventh century.—See HOSR. The wine of Palestine is usually red or dark, and probably the wine used by our Lord was of this colour. This colour has been generally preferred from its resemblance to that which the wine symbolizes. White wine is, however, used in the Greek Churches, and in some continental Protestant Churches. It was common in the ancient Church to mix water with the wine, and some of the fathers speak of this mixture as an express command of Christ, and the council of Trent describes it as enacted by ecclesiastical law. The Armenians used wine only as if it symbolized the unity of Christ's nature, and were on that account severely condemned, while on the other hand the Encratites used only water, and were justly censured. There is neither proof nor likelihood that the paschal wine was mixed with water, and there is no divine warrant for the practice. The proportions of water mingled with the sacramental wine varied at different times; sometimes a fourth of water was added, sometimes a third, and occasionally only a few drops were deemed sufficient. The Latin Church mixes cold water, the Greek Church uses first cold water before consecration, and then warm water before distribution. The bread was carried at first in osier baskets, which were supplanted, in course of time, by platters of gold, silver, and marble, on which every variety of art was lavished. The cup or chalice was also originally plain and simple, but soon came to be costly in material, and rich in ornament.—See CHALICE. Two cups were used, one by the clergy, and the other by the laity. Sometimes the cup had a pipe or spout attached to it, out of which the wine was sucked, in order to prevent the waste of any drop of the consecrated fluid. Besides the implements for carrying the bread and wine there are other things in the Romish Church always associated with the Eucharist, such as the *ama* or stoup, the corporale or cloth, representing the winding sheet of our Lord, the ciborium or pyx; and in the Greek Church there are the sacred spear, the sponge, the spoon, fans to keep off the flies, and a golden star. As to the symbolic meaning of those practices, some of them unscriptural, and all of them indifferent, Dr. Pusey says, “Formerly the faithful used a somewhat larger loaf in the Eucharist, that all who partook of it might be shown to be ‘one bread,’ and to be made partakers of the communion of the broken body of the Lord. Then it became the practice to use wafers, but the mystical meaning is not lost; for they represent the pieces of silver, the price of the body of the Lord. St. Chrysostom, in one of his epistles, relates that the holy Eucharist was

at first celebrated by the Lord at night, nor was this without a mystery; but he subjoins, 'but we in the morning celebrate the resurrection of the Lord;' whence also that will appear, that 'we wish to walk in the light of Christ.' Again, by the decree of Eugenius, the Roman pontiff, it is ordained that water be mingled with the cup to be consecrated, in 'small quantity;' and so, by the superabundance of the wine above the quantity of the water, is signified the superabundance of the merits of Christ our Lord and his dignity above the human nature and the sins of the human race. Yet not less suitably by the use of wine alone is it shown that we are saved by the merits of Christ alone, and by his blood. In like way the Greeks pour warm water into the consecrated cup, to signify (as Balsamon explains in *Can. 32, Conc. Trull.*) 'that what flowed from the holy side of our Lord Jesus Christ are life-giving.' The Latins use cold water, in witness that Christ really died, and that we are saved only by his death."

The doctrine of the Church of England on the Eucharist is contained in Articles 28, 29, 30, and 31:—"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation (or the change of the substance of bread and wine), in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.—The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.—The cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.—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 the 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."

At the Reformation there were many disputes both as to the language and forms of the sacramental service. One dispute was as to the use of the term altar or table. Thus we find in Bishop Overall's *Collections* the following: "In King Edward's first *Service Book*, the word altar was permitted to stand, as being the name that Christians for many hundred years had been acquainted withal. Therefore, when there was such pulling down of altars and setting up of tables, at the beginning of Queen Elizabeth's reign, she was fain to make an injunction to restrain such ungodly fury; (for which St. Chrysostom says, the Christians in his time would have stoned a man to death that should have laid his hands on an altar to destroy it, *Hom. liii., ad Pop. Antioch. Si quis vellet hoc Altare subruere, nonne illum lapidibus obrueretis?*) and appointed decent and comely tables, covered, to be set up again, in the same place where the altars stood; thereby giving an interpretation of this clause in our communion service. For the word table here stands not exclusively, as if it might not be called an altar, but to show the indifferency and liberty of the name; as of old it was called *Mensa Domini*, the one having reference to the *participation*, the other to the *oblation* of the Eucharist. There are who contend now it was the intent and purpose of our church at this reformation, to pull down and wholly extinguish the very name of an altar; but all their reason being only the matter of fact, that altars were then pulled down, and this place of the liturgy, that here it is called a table; we answer that the matter of fact proves nothing, being rather the zeal of the people, that were newly come out of the tyranny that was used in Queen Mary's time. But if this were not by order of the church, or according to the intent and meaning of the church and state at the Reformation, how came it to pass then, that from that day to this, the altars have continued in the king's and queen's households, after the same manner as they did before? They never dreamt there of setting up any tables instead of them; and likewise in most cathedral churches. And it will be worthy the noting that no cathedral church had any pulling down, removing, or changing the altar into a table, no more than in the court; but in such places only where deans and bishops and prelates were preferred, that suffered themselves more to be led by the fashions which they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the orders of the Church of England established, and continued in her majesty's family; the likeliest to understand the meaning of church and state of any other place. Therefore, they that will not either endure we should have, or they who will not believe we have any altar allowed and

continued in our church (howsoever as it is here, and as it is in most of the fathers, sometimes called a table) let them go to the king's court, and to most of our cathedral churches, and inquire how long they have stood there, and kept that name only, as being indeed the most eminent, and the most usual among the Christians." Again, "The sacrament of the Lord's Supper they [i. e., the first reformers] called *the Sacrament of the Altar*, as appears plainly by the statute, 1 Edward VI., entitled 'An Act against such as speak unreverently against the sacrament of the body and blood of Christ, commonly called *the Sacrament of the Altar*.' For which consult the body of the act itself. Or, *secondly*, by Bishop Ridley (one of the chief compilers of the *Common Prayer Book*), who doth not only call it *the Sacrament of the Altar*, affirming thus, 'that in *the Sacrament of the Altar* is the natural body and blood of Christ,' &c., but in his reply to an argument of the Bishop of Lincoln's, taken out of St. Cyril, he doth resolve it thus, viz., 'The word "*Altar*" in the Scripture signifieth as well the altar whereon the Jews were wont to offer their burnt sacrifice, as the table of the Lord's Supper; and that St. Cyril meaneth by this word altar, not the Jewish altar, but the table of the Lord,' &c. (*Acts and Mon.*, part 3, pp. 492, 497). *Thirdly*, by Bishop Latimer, his fellow-martyr, who plainly grants 'that the Lord's table may be called an altar, and that the doctors called it so in many places, though there be no propitiatory sacrifice, but only Christ.' (Part 2, p. 85). *Fourthly*, by the several affirmations of John Lambert and John Philpot, two learned and religious men, whereof the one suffered death for religion under Henry VIII., the other in the fiery time of Queen Mary—this sacrament being called by both, '*the Sacrament of the Altar*' in their several times: for which consult the Acts and Monuments commonly called *the Book of Martyrs*."—Heylin's *Life and Death of Abp. Laud*, p. 21. With regard to the *oblation*, Mede says, "If all this be so, how is not our celebration of the Eucharist defective, where no such oblation is used? I answer, this concerns not us alone, but all the churches of the West of the Roman communion, who, as in other things, they have depraved this mystery, and swerved from the primitive pattern thereof, so have they for many ages disused this oblation of bread and wine, and brought in, in lieu thereof, a real and hypostatical oblation of Christ himself. This blasphemous oblation we have taken away, and justly, but not reduced again that express and formal use of the other. Howsoever, though we do it not with a set ceremony and form of words, yet in deed and effect we do it, so often as we set the bread and wine upon the holy table, for whatsoever we set upon God's Table is, *ipso facto*, dedicated and offered unto him according to that of our Saviour (Matt. xxiii 19), '*the altar sanctifies the gift*,' that is, conse-

crates it to God and appropriates it to his use. In which respect it were much to be wished, that this were more solemnly done than is usual; namely, not until the time of administration, in the name and sight of the whole congregation standing up, and showing some sign of due and lowly reverence."—*Christian Sacrifice*, p. 477, folio, 1664. On the mixture of water with the wine, too, we extract the subsequent remarks:—"It must be confessed, that the mixture has, in all ages, been the general practice, and for that reason was enjoined, as has been noted above, to be continued in our own church by the first reformers. And though in the next review the order for it was omitted, yet the practice of it was continued in the king's chapel, all the time that Bishop Andrews was dean of it. How it came to be neglected in that review I have not yet been able to discover. I am apt to suspect that it was thrown out upon some objection of Calvin or Bucer. . . . But whatever may have been the cause of laying it aside; since there is no reason to believe it essential, and since every church has liberty to determine for herself in things non-essential; it must be an argument sure of a very indiscreet and over-hasty zeal to urge the omission of it, as a ground for separation."—*Wheatly*, p. 281. "In the Roman missal, as soon as the offertory is said, and the priest has put the bread upon the paten and the wine into the cup, he is ordered to pour a little pure water into the cup also. . . . And I do not remember to have met with any other, besides the Armenians, that excluded water from the Eucharistical cup, till Calvin and his followers began the practice at Geneva, by whose interest the water was also excluded from the sacramental cup in the English liturgies."—Brett's *Dissertation on the Ancient Liturgies*, p. 194. new ed. "It is certain three of the Evangelists do intimate that the cup offered by Christ was wine, or the fruit of the vine; and since the Scripture makes no mention of water, I hope all learned, charitable Christians will judge favourably of the Church of England for using none. And on the other side, we of the Church of England ought by no means to censure others, who put water into the cup, for they have the consent of the Church Catholic of all ages with them in this particular."—Johnson's *Unbloody Sacrifice*, part ii., p. 58. "It is probable that the cup which our Saviour blessed at the last supper, contained water as well as wine, since it appears that it was generally the practice of the Jews to mix the paschal cup, which our Saviour used in instituting the sacrament of his blood. It has, however, been long decided by theologians, that the mixture of water is not essential to the validity of the sacrament. Bona, presbyter-cardinal of Rome, refers to Bernard as speaking of some persons who thought that water was essential; 'but,' he adds, 'the judgment of theologians is certain, that consecration is valid, even if water be omitted, though ho

who omits it is guilty of a serious offence.”—Palmer's *Origines Liturgicæ*, vol. ii., p. 75. In the Roman service prayer was made for the dead, and the form was preserved in the English service book in the reign of Edward VI. But it was changed under Queen Elizabeth, but not without opposition. For Thorndike, in his *Epilogue*, argues, “I will not here allege, that the Church of England teacheth to pray for the dead, where the litany prays for deliverance ‘*in the hour of death and in the day of judgment* ;’ or, when we pray after the communion, that ‘by the merits and death of Christ, and through faith in his blood, we and all the whole church may obtain remission of our sins, and all other benefits of his passion. But it is manifest, that in the service appointed in the time of Edward VI. prayer is made for the dead both before the communion and at the burial, to the same purpose as I maintain. It is manifest, also, that it was changed in Queen Elizabeth’s time to content the Puritans, who now, it appears, could not be content with less than breaking of the church in pieces. And, therefore, since unity hath not been obtained by parting with the law of the Catholic Church, in mine opinion, for the love of it I continue the resolution to bound reformation by the rule of the Catholic Church. Allowing that it may be *matter of reformation, to restore the prayers which are made for the dead, to the original sense of the whole church*, but maintaining that to take away *all* prayer for the dead, is not paring off abuses, but cutting to the quick.” And Palmer adds, “These facts being certain, it becomes a matter of some interest and importance to ascertain the reasons which justified the omission of these prayers in the liturgy of the English Church for the first time in the reign of King Edward VI. Some persons will perhaps say that this sort of prayer is unscriptural; that it infers either the Romish doctrine of purgatory, or something else which is contrary to the revealed will of God, or the nature of things. But when we reflect that the great divines of the English Church have not taken this ground, and that the Church of England herself has never formally condemned prayers for the dead, but only omitted them in her liturgy, we may perhaps think that there are some other reasons to justify that omission. The true justification of the Church of England is to be found in her zeal for the purity of the Christian faith, and for the welfare of all her members. It is too well known that the erroneous doctrine of purgatory had crept into the Western Churches, and was held by many of the clergy and people. Prayers for the departed were represented as an absolute proof that the Church had always held the doctrine of purgatory. The deceitfulness of this argument can only be estimated by the fact, that many persons at this day, who deny the doctrine of purgatory, assert positively that the custom of praying for the departed infers a belief in purga-

tory. If persons of education are deceived by this argument, which has been a hundred times refuted, how is it possible that the uneducated classes could ever have got rid of the persuasion that their church held the doctrine of purgatory, if prayers for the departed had been continued in the liturgy? Would not this custom, in fact, have rooted the error of purgatory in their minds? If, then, the Church of England omitted public prayer for the departed saints, it was to remove the errors and superstitions of the people, and to preserve the purity of the Christian faith.”—Palmer *Origines Lit.*, vol. ii., p. 94.

There were also other questions of keen dispute between the puritan and anti-puritan parties, which need not be recorded. Nor need we refer to the service of the holy communion, as found in the *Book of Common Prayer*, save to give the order of celebration.

¶ “*When the priest, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of consecration, as followeth:—*

“Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who, in the same night that he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you; Do this in remembrance of me. Likewise after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

¶ “*Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons, in like manner (if any be present), and after that to the people also, in order, into their hands, all meekly kneeling. And, when he delivereth the bread to any one, he shall say,*

“The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in re-

membrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *“And the minister that delivereth the cup to any one shall say,*

“The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ’s blood was shed for thee, and be thankful.

¶ *“If the consecrated bread or wine be all spent before all have communicated, the priest is to consecrate more, according to the form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the bread; and at [Likewise after supper, &c.] for the blessing of the cup.*

¶ *When all have communicated, the minister shall return to the Lord’s Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.”*

The theology of the *Westminster Confession* on the subject of the Eucharist is contained in the eight following propositions which form Chapter xxix:—“Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord’s Supper, to be observed in his Church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body. 2. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that one offering of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the popish sacrifice of the mass, as they call it, is most abominably injurious to Christ’s one only sacrifice, the alone propitiation for all the sins of the elect. 3. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation. 4. Private masses, or receiving this sacrament by a priest, or any other, alone—as likewise the denial of the cup to the people—worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use—are all contrary to the nature of this sacrament, and to the institution of Christ. 5. The outward elements in this sacrament, duly set apart to the uses ordained by

Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly and only bread and wine, as they were before. 6. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ’s body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries. 7. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are to their outward senses. 8. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord’s Table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.”

The form and order of service enjoined by the Directory is brief and simple: “The communion, or Supper of the Lord, is frequently to be celebrated; but how often may be considered and determined by the ministers and other church-governors of each congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And, when it shall be administered, we judge it convenient to be done after the morning sermon. The ignorant and the scandalous are not fit to receive the sacrament of the Lord’s Supper. Where this sacrament cannot with convenience be frequently administered, it is requisite that public warning be given the Sabbath day before the administration thereof: and that either then, or on some day of that week, something concerning that ordinance, and the due preparation thereunto, and participation thereof, be taught; that, by the diligent use of all means sanctified of God to that end, both in public and private, all may come better prepared to that heavenly feast. When the day is come for administration, the minister, having ended his sermon and prayer, shall make a short exhortation, expressing the inestimable benefit we have by this sacrament, together with the ends and use thereof, &c. After this ex-

hortation, warning, and invitation, the table being before decently covered, and so conveniently placed, that the communicants may orderly sit about it, or at it, the minister is to begin the action with sanctifying and blessing the elements of bread and wine set before him (the bread in comely and convenient vessels, so prepared that, being broken by him, and given, it may be distributed amongst the communicants; the wine also in large cups), having first, in a few words, showed that those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of institution and prayer. Let the words of institution be read out of the Evangelists, or out of the First Epistle of the apostle Paul to the Corinthians, chap. xi. 23. *I have received of the Lord, &c.*, to the twenty-seventh verse, which the minister may, when he seeth requisite, explain and apply. Let the prayer, thanksgiving, or blessing of the bread and wine, be to this effect: 'With humble and hearty acknowledgment of the greatness of our misery, from which neither man nor angel was able to deliver us, and of our great unworthiness of the least of all God's mercies; to give thanks to God for all his benefits, and especially for that great benefit of our redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of grace, the Word and sacraments; and for this sacrament in particular, by which Christ, and all his benefits, are applied and sealed up unto us, which, notwithstanding the denial of them unto others, are in great mercy continued unto us, after so much and long abuse of them all,' &c. All which he is to endeavour to perform with suitable affections, answerable to such an holy action, and to stir up the like in the people. The elements being now sanctified by the Word and prayer, the minister, being at the table, is to take the bread in his hand, and say, in these expressions (or other the like, used by Christ or his apostle upon this occasion): 'According to the holy institution, command, and example of our blessed Saviour Jesus Christ, I take this bread, and, having given thanks, break it, and give it unto you (there the minister, who is also to himself communicate, is to break the bread, and give it to the communicants); *Take ye, eat ye; this is the body of Christ which is broken for you: do this in remembrance of him.*' In like manner the minister is to take the cup, and say, in these expressions (or other the like, used by Christ or the apostle upon the same occasion): 'According to the institution, command, and example of our Lord Jesus Christ, I take this cup, and give it unto you (here he giveth it to the communicants); *This cup is the new testament in the blood of Christ, which is shed for the remission of the sins of many: drink ye all of it.*' After all have communicated, the minister may, in a few words, put them in mind 'of the grace of God in Jesus

Christ, held forth in this sacrament; and exhort them to walk worthy of it.' The minister is to give solemn thanks to God 'for his rich mercy, and invaluable goodness, vouchsafed to them in that sacrament; and to entreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those who have received so great pledges of salvation.' The collection for the poor is so to be ordered, that no part of the public worship be thereby hindered." This form, with few trifling variations, is observed, we believe, by almost all non-episcopal churches. The posture of communicants was debated in the Westminster Assembly, as Lightfoot records in his *Journal*:—"Then fell we upon the sitting about the table at the receiving of the sacrament; and the Scots' commissioners professed, they could not take it in any sense but sitting to the table, and that they are so engaged from Scotland to take it so; and therefore, they either desired a recommitment of this passage, or that their sense might be expressed in the margin, which cost a long and large debate. At last it was concluded thus to have it in the text, 'About the table; or at it, as in the Church of Scotland:' and so they retain their custom, and we of England are left at liberty; and so it was the sense of the assembly, that we might, at liberty, either cause the communicants to sit at the table, or at some distance about it."

It is foreign to our immediate purpose to review the questions which have been raised as to the benefits of this sacrament, and the kind of efficacy which belongs to it. What may be called the Lutheran, the Calvinistic, and the Zwinglian theories on the nature of the sacrament will be found under SACRAMENT, and the notorious theory of some Anglican divines may be seen under TRACTARIANISM.—See the *Works* of Durand, Hospinian, Duranti, Bingham, Coleman, Augusti, Siegel, Rheinwald, Bulley, Taylor, Palmer, Scuddamore, Cudworth, Warburton, Hoadley, Waterland, Henry, &c., &c.

Euchelaion (from *εὐχή*, prayer, and *ἔλαιον*, oil), or the sanctified oil, is one of the seven mysteries or sacraments of the Greek Church, "in which the servant of the church, anointing the sick with oil, prays to God for his recovery from sickness, and for the forgiveness of his sins. It is founded on the exhortation contained in the General Epistle of St. James v. 14, 15. Pure and unmixed oil alone is used for this purpose. It is consecrated on the Wednesday in the Holy or Passion Week, and in a quantity sufficient to last for a whole year. This service is, by the Latins, considered equivalent to, or the same as, the extreme unction of the Church of Rome. But though the Greek Church reckons it in the number of her mysteries, yet it is certain that there is nothing throughout the office appointed for this purpose, which implies that it

should not be administered to any but persons who are dangerously ill, or in the article of death, as is prescribed in the Romish ritual. On the contrary, the Greek Church holds that it may be used in any illness as a pious and charitable work, but not as a work of necessity. According to the ritual appointed for this purpose, seven priests are required to perform this rite or mystery, each of whom, in the course of the prayers, with a twig, upon the end of which there is a little cotton, anoints the sick person with oil on different parts of the body. In doing this they make use of seven small twigs, one for each priest. At present this mystery is administered by a smaller number of priests, it being difficult to collect the full number specified in the regulations of the Greek Church. (Pinkerton, *Present State of the Greek Church*, pp. 193, 194.)

Euchelogium (*prayer book*), name of a liturgical book of the Greek Church. In the time of Pope Urban VIII. an attempt was made, but in vain, to bring it into conformity with the Romish ritual.

Euchites (εὐχή, prayer), called also *Massalians*, or *Messalians*, from a Hebrew word of the same signification, were fanatics who first appeared in Mesopotamia about A.D. 360, and who removed thence into Syria and Pamphylia. We find mention of them here and there in each of the six following centuries; and in the eleventh century they openly appeared in Thrace, and attracted much notice. The basis of their doctrine was the opinion that a demon dwells in every man from his birth, who can only be expelled by unceasing prayer. They despised public worship and the sacraments, professed to spend all their time in secret prayer and in mystical contemplation, and imagined thus to gain the victory over sin. Fanaticism, in many cases, along with conceit and self-delusion, was the result. They forgot that activity is essential to spiritual health, and is the result of Divine grace—that indolent and morbid brooding only produces dreams which may please and startle—and that evil is best subdued, not in solitary retreats, but in doing the will of God with heart and soul. A sect of the same name arose in the twelfth century among the Greek churches, and were also called Enthusiasts. The name was by and bye given in reproach to any earnest religious party.

Eudists, a congregation of missionary priests named after Eudes, established at Caen in 1643. They made no vows and had no peculiar habit, but were placed under a superior deriving his power from the bishop in whose diocese they laboured. They were under the patronage of Jesus and Mary.

Eudoxians, a name given to the Arians after the death of Arius, from Eudoxius, raised by Constantius, in 360, to the patriarchate of Constantinople. For a period he was the power-

ful head of the Arian party.—See **ARIANISM**. The Eudoxians held that the Son was created and had a will distinct from the Father.

Eulogium.—See **ANTIDORON**.

Eulogy (εὐλογία, blessing), a name given anciently to the Lord's Supper; then, after the fifth century, to the consecrated bread set apart for the poor.

Eunomians, named after Eunomius, the most famous disciple of Aetius, were an Arian sect of the fourth century. Cave's account, in his *Historia Literaria*, is as follows:—"There is one God, uncreated and without beginning; who has nothing existing before him, for nothing can exist before what is uncreated; nor with him, for what is uncreated must be one; nor in him, for God is a simple and uncompounded being. This one simple and eternal being is God, the creator and ordainer of all things; first, indeed, and principally, of his only begotten Son; and then through him of all other things. For God begat, created, and made the Son only by his direct operation and power, before all things, and every other creature; not producing, however, any being like himself, or imparting any of his own proper substance to the Son; for God is immortal, uniform, indivisible, and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure; he then created the Holy Spirit, the first and greatest of all spirits, by his own power, in deed and operation mediately; yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things, in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son."

Eusebians, a name given to the Arians from the patronage of Eusebius, Bishop of Cæsarea.—See **ARIANS**. Athanasius was condemned through their influence at the council of Antioch, 341, and the adverse decree of Cæsarea and Tyre against him, confirmed.

Eustathians, followers of Eustathius, Bishop of Antioch, deposed from that see by Arian influence in 327. A majority of the people, however, clung to him, refused to recognize the Arian bishops, and met peacefully for worship by themselves. The schism lasted for a considerable period, till Chrysostom reconciled both parties. Eustathius probably was a semi-Arian. There seem to have been two persons of the name—one of them a great patron of monkery and asceticism.

Eutuchites (*good fortuners*), a sect of the third century, who held that souls are given to bodies in order to honour the angels who made

them, and that nothing happens which ought to annoy or distract.

Eutyrians, those who adopted the opinions of the heretic Eutyches with respect to the nature of Christ. Eutyches was abbot of a large monastery near Constantinople, in which he had resided nearly fifty years, when he came out to exert himself in behalf of Cyril, deposed by Theodosius after the council of Ephesus. His vehement opposition to the unfortunate Nestorius betrayed him into statements of doctrine which were made the foundation of a charge of heresy; although it is remarkable that the phrase in which he stated his belief in "the one incarnate nature of God the Word," had been used both by Cyril and Athanasius, without offence, in days when the truth on this point was less accurately defined and understood. However, Eutyches would not distinctly deny the charge, and he was condemned by his bishop, Flavian, at a synod held in 448. Leo, Bishop of Rome, approved of the proceedings, in a celebrated epistle addressed to Flavian. The next year Dioscurus, the successor of Cyril, procured the summoning of a general synod at Ephesus, in which, by most violent measures, he compelled the bishops to condemn Flavian as a Nestorian, and to pronounce in favour of Eutyches and his doctrines. But Marcian, succeeding just at this time to the imperial throne, was induced to summon a general council, which assembled at Chalcedon in 451. This council, the last of the four generally acknowledged by Protestants, deposed Dioscurus for his many misdeeds, and adopted Leo's letter to Flavian as a correct statement of the Catholic faith; or, more briefly, in Mosheim's words, "that in Christ two distinct natures were united in one person, without any change, mixture, or confusion." The council decreed, therefore, "that the one Son of God, our Lord Jesus Christ, is of one substance with the Father according to the Godhead, and of one substance with us according to the manhood—like to us in all things except sin; one and the same Christ, Son, Lord, Only-begotten, in two natures, without confusion, without conversion, without division, without separation,—the difference of the natures not being taken away by reason of the unity, but the propriety of each being preserved and joined together to form one person." And thus Eutychanism, which confounded the Godhead and manhood in one nature, and Nestorianism, which divided them into two persons, were alike condemned. The word *θεοτόκος* was introduced into the decree as an epithet of the mother of Christ. The decision of the council was far from restoring peace. It was regarded as Nestorian, and fiercely opposed by many Eastern and Egyptian teachers, and the tedious Monophysitic controversies long continued to distract the Eastern Church.—See **MONOPHYSITES**.

Eutychan Tenets, the distinguishing tenet of the Eutychan or Monophysite sect was, that in Christ there was but one nature—that of

the Incarnate Word. This tenet was modified by Barsumas; and having rejected the Eutychan definition, that the human nature of Christ was absorbed by the Divine, he framed the following proposition:—That in the Son of God there was one nature, which, notwithstanding its unity, was double and compounded. The definition of Leo, which is still esteemed to be the orthodox doctrine, is to this effect: That in Christ two distinct natures were united in one person, without any change, mixture, or confusion. Of this heresy there were several modifications:—1. The Monophysite, a term synonymous with Eutychan. 2. The Acephali. Certain Eutyrians, looking on the conduct of Mongus, Patriarch of Alexandria, as highly criminal, because he had subscribed the *Henoticon*, formed themselves into a new faction, under the title of Acephali, or headless, since by the submission of Mongus they were deprived of their chief. 3. Subdivisions of this branch took place into Anthropomorphites, Barsanumorphites, and Essaianists. 4. The Jacobites, who derived their name from James Baradaeus or Zanzalus, although the sect affect to derive their origin from James the apostle. 5. The Severites, called from one Severus of Antioch. 6. Maronites, from Maron, the founder; and Monothelites, because they asserted a unity of will. 7. Agnoetæ, because they maintained that Christ was ignorant of the day of judgment. 8. Armenians, who, by the instigation of Ethanus, rejected the council of Chalcedon, and who have always maintained the Monophysite or Eutychan doctrine.—See **ACEPHALI, AGNOETÆ, ARMENIAN CHURCH**.

Evangel (*good news*), the Gospel of God's grace.

Evangelical Alliance.—See "Church, Unity of," in *Biblical Cyclopædia*. The Evangelical Alliance really originated in the bicentenary commemoration of the Westminster Assembly, held at Edinburgh July 12 and 13, 1843. A volume of *Essays on Christian Union* was the result of that meeting,—a result brought about chiefly by the liberality and enterprise of John Henderson, Esq., of Park—a name now widely known in connection with all philanthropic and missionary agencies. A preliminary meeting was soon after held in Liverpool, and the Alliance was formally organized in London in the year 1846. Branches now exist, not only in the United Kingdom, but also in France, Germany, Switzerland, Sweden, and Turkey; in America, Africa, East and West Indies, Australia, New Zealand, and in the city of Jerusalem. The great object of the Alliance is clearly set forth in the following resolutions of the Conference held at Freemasons' Hall in 1846:—I. That this conference, composed of professing Christians of different denominations, rejoice in making their unanimous avowal of the glorious truth that the Church of the living God, while it admits of growth, is one Church, never having lost, and

being incapable of losing, its essential unity. Not, therefore, to create that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one: and thus both to realize in themselves and to exhibit to others that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ—"which is his body, the fulness of him that filleth all in all." II. That this conference, while recognizing the essential unity of the Christian Church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the spirit of Jesus Christ. III. That, therefore, the members of this conference are deeply convinced of the desirableness of forming a confederation on the basis of great evangelical principles held in common by them, which may afford opportunity to members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation under the name of the Evangelical Alliance. In furtherance of this object the Alliance receives such information respecting the progress of vital religion in all parts of the world as Christian brethren may be disposed to communicate; and correspondence is opened and maintained with Christian brethren in different parts of the world, especially with those who are engaged amidst peculiar difficulties and opposition in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare. In subserviency to the same great object, the Alliance endeavours to exert a beneficial influence on the advancement of evangelical Protestantism, and on the counteraction of Infidelity, Popery, and other forms of superstition, error, and profaneness, especially the desecration of the Lord's Day.

The parties composing the Alliance are to be such only as hold and maintain what are usually understood to be evangelical views in regard to the matters of doctrine underdetailed, viz:—"1. The divine inspiration, authority, and sufficiency of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. 3. The unity of the Godhead and the trinity of persons therein. 4. The utter depravity of human nature in consequence of the fall. 5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign. 6. The justification of the sinner by faith alone. 7. The

work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. 9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper." It being, however, distinctly declared, that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance. In this Alliance, it is also distinctly stated, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held as free as before to maintain and advocate their religious convictions, with due forbearance and brotherly love. It is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian Church to which its members may respectively belong.

It is required that in their conduct, and especially in the use of the press, the members of the Alliance abstain from bitterness, wrath, anger, clamour, and evil speaking, with all malice; that they discourage envyings, strifes, and divisions; that they keep in mind the great duty of obeying their Lord's "new commandment" to "love one another," and thus strive to promote a spirit of peace and unity among all true believers in the Lord Jesus Christ. It is also a duty incumbent on the members of the Alliance, while regarding it as an important step towards the increase of Christian union, carefully to abstain from pronouncing any uncharitable judgment upon those Christian friends who do not feel themselves in a condition to give it their sanction. As the Christian union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it is recommended to all the members to make this matter the subject of simultaneous weekly petition at the Throne of Grace, in their closets and families; and the forenoon of Monday is suggested as the time for that purpose. And it is further recommended, that the week beginning with the first Lord's Day in January in each year, be observed as a season for concert in prayer on behalf of the grand objects contemplated by the Alliance.

In the admission of members, regard is to be had, not simply to an intellectual assent to the summary of doctrines enumerated in the basis,

but also to the practical exhibition of their influence upon the conduct of the individual, in relation to the forementioned objects and duties.

Among the results already attained by the Alliance, as incidental and secondary to its great object, may be mentioned:—The supply of an obvious want—namely, the existence of an organized body with and by whom correspondence and co-operation may be easily and effectually carried on between Christians in different parts of the world, and which may greatly aid in uniting Christians in this country, separated by ecclesiastical differences and other causes—the holding of conferences of Christians from all parts of the world, for devotion and mutual consultation, in London, Paris, Berlin, and other cities—aiding in the revival of religion, both at home and abroad—the convening of very many meetings for united prayer for the outpouring of the Spirit; and in reference to passing events of importance—the communication of much information as to the religious condition of Christendom—the encouragement of Christians exposed to trials and difficulties, by the expression of sympathy, and in several instances by eliciting pecuniary aid—successful interference on behalf of Christians and others, when persecuted in Roman Catholic and Mohammedan countries—the mitigation or removal of the persecution of Protestants by their fellow-Protestants in Germany and elsewhere—the presentations of memorials to the sovereigns of Europe, including the sultan himself, on behalf of liberty of conscience for Mussulmen—the encouragement and assistance of the friends of pure evangelical doctrine in all Protestant countries in their struggle with Rationalism or Infidelity—the uniting of evangelical Christians in different countries for fraternal intercourse, and for mutual protection—opposition, in common with other bodies, to the progress of Popery—the resistance of projects which would lead to the desecration of the Lord's Day—the origination and extensive circulation of prize essays on the Sabbath, and on Popery and Infidelity—and the origination of societies established on the principle of united action among evangelical Christians; such as the Turkish Missions Aid Society, the Continental Committee for Religious Liberty, Christian Vernacular Education Society for India, and German Aid Society. Although these practical results are thus referred to, yet it is to be understood that, even if no such secondary objects had been accomplished or attempted, the great value of the Alliance would still remain, in its adaptation to promote and manifest union among Christians. The preceding is from an authoritative statement made by the Alliance.

Evangelical Association, a body which arose in the United States of America in 1800. Its founder was Jacob Albrecht, a German Lutheran of Pennsylvania. He was their first ordained elder. Their services were at first

wholly in German, but they are now conducted in English also. The government is episcopalian, the bishops being elected every four years. The body has an annual and quarterly conference, with a general conference of delegates also once in four years. They devote themselves much to missionary labour, especially among the German population; and, save on the point of the imputation of Adam's first sin, their creed is the same as that of evangelical churches. In 1843 they had 15,000 communicants, and since that time have been making constant progress in various parts of the country.

Evangelical Union.—This body, more generally known as Morisonians, from the name of their founder, though such a title they repudiate, arose in Scotland under the following circumstances:—Mr. James Morison, the son of a minister of the United Secession Church of Scotland, when a licentiate of that church, promulgated certain forms of doctrine, which he afterwards brought forward in a tract bearing the title, *The Question, What must I do to be Saved? answered by Philanthropos*, and which was widely circulated. Having received a call (see CALL) to a church in Kilmarnock, several members of presbytery, before his ordination in 1840, expressed their dissatisfaction with some statements in the above tract. On giving explanations of some phrases, and promising to suppress the further circulation of the tract, he was ordained to the pastoral charge of that congregation. But after several new editions of this tract had been sent forth, in consequence of his giving a distinct assurance to those desiring to publish such editions that they might do so without any fear of legal proceedings being taken against them, and also in consequence of the prominence of certain forms of doctrine in his regular ministrations, he was summoned to the bar of the presbytery of Kilmarnock, to answer to charges preferred against him of heresy in doctrine and disingenuousness of conduct. On both counts of the indictment he was found guilty, and consequently was suspended from his office in 1841. The justice of the latter charge he substantially admitted, as he expressed regret at not having summarily prevented a republication of the tract. But against the decision come to be protested, and appealed to the synod. At the meeting of this ecclesiastical court in June 1841, held that year in Glasgow, the case was brought up and argued at great length. The trial lasted eleven days, and ended, on the motion of Dr. Heugh, in a confirmation of the sentence of the presbytery. The charges on which Mr. Morison was by the presbytery found guilty of erroneousness in doctrine were:—“1. That he taught that the object of saving faith to any person was, that Christ made atonement for the sins of that person, as he made atonement for the sins of the whole world, and that the seeing this statement to be true was in itself saving faith,

2. That all men were able of themselves to believe the Gospel. 3. That no person ought to be directed to pray for grace to help him to believe. 4. That repentance in Scripture meant only a change of mind, but not godly sorrow for sin. 5. That justification is not pardon, but that it is implied in pardon. 6. That election comes in the order of nature, after the purpose of atonement. 7. That there were in his publications many unwarrantable expressions regarding the atonement. And 8. That he taught that men could not be deserving of eternal death on account of Adam's sin." The following is a synodical statement of Mr. Morison's fundamental error:—"By the party accused it was held, that our Lord in dying bore no special relation to the elect, but was alike the substitute of the whole human race; that his atonement was made equally and in every sense for all men; that it secured no saving blessings to any, but solely removed all obstructions from the character and law of God to the salvation of mankind—thus rendering salvation possible to all men, without certainly securing it for any; and removing all obstructions to the salvation of all men, except those which exist in their own hearts, which, as will afterwards appear, it was held all men are able to remove of themselves." Mr. Morison protested against the finding of the synod in the following terms:—"Seeing the supreme court has given sentence against me, even to my suspension from the ministry, on most inadequate grounds, I protest against the decision, and I shall hold myself at liberty to maintain and preach the same doctrines, as if no such decision had been come to." Mr. James Morison's father, the Rev. Robert Morison of Bathgate, also dissented. He was tried by the synod in 1842, and cut off on this ground, that he likewise denied that the death of Christ bore a special reference to his people. This, indeed, was the great point at issue in this controversy. In 1843 two other ministers, Rev. A. C. Rutherford of Falkirk and Rev. John Guthrie of Kendal, were suspended on the same ground. Mr. Rutherford has been readmitted to the United Presbyterian Church. This controversy agitated the country, and the press sent forth numerous tracts and letters on the points at issue. It spread specially amongst the students of the Independent Church studying at their hall in Glasgow, and in 1844 nine were expelled. In the same year five Independent churches near Glasgow, and in 1845 four others in the north of Scotland declared their adherence to the views of Mr. Morison, and they were joined by one or two ministers from the Relief and Free Churches respectively. All these ministers and churches entered into friendly relations with one another, ultimately uniting as a body under the designation Evangelical Union. Their polity is that of the Independents, as regards their complete individual freedom, but the internal organiza-

tion of each church differs, according as it gives a preference to a government in which the whole church as a body judges, or prefers to remit these functions to a body of elders (see **ELDERS**) elected by themselves. Their numbers now exceed forty churches, and they have in Glasgow a theological hall for the training of their students. As may be supposed, from the want of any judicial control of the union over its members, there exists amongst them many varying shades of theological sentiment. As nearly as can be asserted, these are the characteristic differences of their theology, by which it is distinguished from that taught in the *Westminster Confession*: "The world-wide universality of the atonement," in the sense of the absence in it of any special reference to Christ's people; in short, that Christ died alike for all men. The universality of the Spirit's influence and the resistibility of the Spirit's influence—that he is not ultimately invincible. They hold an "essential and indestructible freedom of the will of man." Election is regarded as depending on, and arising out of man's own faith, and that this faith is in man's own power. They deny "such an imputation of Adam's sin as would render men liable to eternal punishment on account of it, and such a view of the corruption of our fallen natures as would warrant the application of the epithet 'sinful' to infant children," &c. (See "Morisonianism," by Rev. Fergus Ferguson, in Griffin's *Cyclop. of Relig. Denominations*; Morison's *Exposition of Romans IX.*; Dr Heugh's *Irenicum*; and *The Statement of Principles.*)

Evangelisimus, the feast of commemoration as the day of the Gospel.—See **ANNUNCIATION**.

Evangelist, one who proclaims the Gospel, and an order of ministers in the early Church. That they were the composers of our historical gospels, is an untenable opinion, which Chrysostom deemed possible, but which Cœcumenius stoutly asserts. On the other hand, Theodoret is more correct in his description "*πρεβιόντες ἐκλήρυτον*"—going about they preached. The word is used only thrice in the New Testament, as the designation of Philip in Acts xxi. 8, and as descriptive of one element of the vocation of Timothy (2 Tim. iv. 5). In one sense apostles and prophets were evangelists, for they all preached the same holy evangel (1 Cor. i. 17.) But this official title implies something special in their function, inasmuch as they are distinguished also from "teachers." These gospels may have been auxiliaries of the apostles, not endowed as they were, but furnished with clear perceptions of saving truth, and possessed of wondrous power in recommending it to others. Inasmuch as they itinerated, they might thus differ from stationary teachers. While the prophets spoke only as occasion required, and their language was an excited outpouring of brilliant and piercing thoughts, the evangelists might be

more continuous, and tamer, too, in their work. They passed from place to place with the wondrous story of salvation and the cross; for their characteristic function was didactic in its nature. Entering into the society of such as frequented not the places of Christian worship, they pressed Christ on their acceptance, and their hands were freed all the while from matters of detail in reference to organization, ritual, and discipline. The prophet had a revelation as the immediate basis of his oracle, and the evangelist had "the word of knowledge" as the ultimate foundation of his lesson. Were not the seventy sent forth by our Lord a species of evangelists, and might not Mark, Luke, Silas, Apollos, Tychichus, and Trophimus, merit such a designation?

Evangelista, the name of the deacon in the Greek Church who reads the gospel.

Evangelistarium, a book in the Greek Church, containing thirty-five canons for finding the gospel for each Sunday.

Evangelists.—Under last census four congregations in England returned themselves as worshipping under that name.

Evangelium, the book of the four gospels used in the Greek service.

Evening Service.—According to the *Apostolic Constitution*, the order said to be appointed by St. James was as follows:—"The hundred and forty-first psalm is first read; then this psalm having been said, the deacon shall say:—"Help us, and raise us up, O God, through thy Christ. Having been raised up, let us entreat the grace and mercy of the Lord, and pray for the angel of peace, for all things which are good and convenient for us, and that we may make a Christian end. Let us pray that this evening and night may pass in peace and without sin; and that the whole course of our life may be blameless. Let us commend one another to the living God through his Christ."

"Then the bishop shall pronounce this prayer:—"O God, who art without beginning and without end, the maker and governor of all things through Christ, the God and Father of him before all things, the Lord of the Spirit, and key of all things visible and invisible, thou hast made the day for works of light, and the night to give rest to our weakness. The day is thine, and the night is thine; thou hast prepared the light and the sun. Do thou now, O most merciful and loving Lord, graciously accept this our evening thanksgiving. Thou hast led us through the day, and hast brought us to the beginning of the night; O do thou preserve us by thy Christ! Grant that this evening may be passed in peace, and that the night may be without sin; and make us worthy of eternal life, through Christ; through whom be unto thee glory, honour, and adoration, in the Holy Spirit, for ever. Amen."

"After this, the deacon having bidden the people to bow down and receive the benedic-

tion with imposition of hands, the bishop pronounces over them the following prayer:—"O God of our fathers, and Lord of mercy, who by thy wisdom hast created man a rational being, of all thy creatures upon earth most dear unto thee, who hast given him dominion over the earth, and of thy good pleasure hast made us to be kings and priests; the one to secure our lives, and the other to secure thy lawful worship: be pleased now, O Lord Almighty, to bow down and show the light of thy countenance upon this people, who bow the neck of their heart before thee; and bless them by Christ, by whom thou hast vouchsafed unto us the light of knowledge, and hast revealed thyself unto us; with whom is due unto thee and the Holy Ghost, the Comforter, all adoration from every rational and holy nature for ever. Amen." The deacon then dismissed the congregation with the usual form, "depart in peace!" An evening hymn is also spoken of, one form of which is found in the *Alexandrian Codex* of the Septuagint.—See MORNING SERVICE.

Evens.—See VIGILS.

Evil.—See ORIGINAL SIN.

Exaltation of the Cross.—See CROSS, p. 195, sec. col.

Examination of Candidates for Holy Orders.—See ORDINATION.

Exarch (ἐξάρχος, first or chief), at first a civil title, but afterwards appropriated by the early ecclesiastics. Gibbon says, "After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a supreme magistrate; he was indifferently styled the *exarch*, or the patriarch." The title was adopted in the early Church, also by the principal bishops of every province. Primate or metropolitans were styled ἐξάρχου τῆς ἰσαρχίας; and the patriarchs were called ἐξάρχου τῆς διοικήσεως. The duty of the exarch in the Greek Church at the present day is to visit the provinces placed under his inspection, to inform himself of the lives and manners of the clergy, and to make general inquiry into all things pertaining to ecclesiastical discipline; but especially to take account of the revenues accruing from the several churches to the patriarchate. The exarch not unfrequently rises to the dignity of patriarch; for, having enriched himself in his exarchate, he is generally able to pay the price required by the Turkish emperor before the instalment of the patriarch elect—viz., 25,000 crowns.—See PATRIARCH, PRIMATE.

Excommunication is the *excluding* of a person from communion with the church. In the discipline of the primitive Church, according to the apostolic injunction, recourse was not had to excommunication until "after the first and second admonition." If the offender proved refractory after the time granted for repentance, which sometimes was limited to ten days,

he was visited with the greater or lesser excommunication. The lesser (*ἀφορισμός*) excluded from participation in the Eucharist and prayers of the faithful, but did not expel from the church; for the person under its sentence might stay to hear the psalmody, reading of the Scripture, sermons and prayers of the catechumens and penitents, and then depart as soon as the first service, called the *service of catechumens*, was ended (Theod. *Ep.*, 77; *ad Eulal.*, iii., 797). This punishment was commonly inflicted upon lesser crimes, or if upon greater, upon such sinners only as showed a willingness to repent—upon those who had lapsed rather through infirmity than maliciousness. The greater excommunication (*παντιλής ἀφορισμός, ἀνάθεμα*) was a total expulsion from the church, and separation from communion in all holy offices with it. The council of Pairs, in 850, which established this distinction, decreed that such anathema should not be pronounced against any one, without the concurrence of the metropolitans, and the common decree of all the provincial bishops. The several churches mutually informed each other of their own separate excommunications, in order that they might be mutually confirmed; so that he who was excommunicated by one church was so by all; and any church which received him was held deserving of similar punishment. He who was guilty of any intercourse with an excommunicated person, himself incurred a like sentence; which deprived him of Christian burial, and insertion in the diptychs or catalogues of the faithful. No gifts or oblations were received from the excommunicated. No intermarriages might take place with them. Their books might not be read, but were to be burned. The primitive Church was very cautious in exercising its power of excommunication. No man could be condemned to it in his absence, or without being allowed liberty to answer for himself. Legal conviction was always required, *i. e.*, by his own confession, by credible evidence, or by open notoriety. Minors were subjected to corporal discipline, rather than to this censure (Bingham, *Orig. Eccl.*, xvi., 2, &c.; Cave, *Primitive Christianity*, iii., 5). But on the erection of the papal dominion, the support which excommunication offered to ecclesiastical supremacy was too great to be neglected. By frequent use the right became abused; so that in the end, under the pontificate of Gregory VII., the Romish see assumed to itself the power of sentencing sovereign princes to excommunication, and through the virtue of such a decree, of deposing them from their thrones, absolving their subjects from their allegiance, and disposing of their kingdoms at will. The *Pontificale Romanum* recognizes three degrees of excommunication, *major*, *minor*, and *anathema*. The *minor* is contracted solely by communion with an excommunicated person: *oratione, locutione, bibendo, comedendo*—praying, speaking, drinking, eating; and

absolution may be given by any priest on confession. The *major* requires a written sentence from a bishop, after three admonitions. To free himself from this, the penitent must first swear to obey the commands of the church, and to make all necessary atonement for his special offence; he must then be *reconciled* by kneeling, bareheaded and stripped to his shirt, before the bishop sitting at the church gates. Here he again repeats his oath, and the bishop reciting the psalm *Deus misereatur*, strikes him with a rod during each verse. Then after certain prayers he absolves him, and leads him into the church. In the *anathema*, the bishop must be attended by twelve priests, each of whom, as well as himself, bears a lighted candle. He then sits before the high altar, or any other public place which he prefers, and delivers his sentence, which adjudges the offender to be *anathematizatum et damnatum cum diabolo et angelis ejus et omnibus reprobis in æternum ignem*—cursed and damned with the devil and his angels and all the reprobate to eternal fire. The candles are then dashed down. The ceremonials of absolution from this sentence are not very different from the last, although the form of prayer is varied.—See APHORISMI; BELL, BOOK, AND CANDLE; DISCIPLINE.

The Romish Church not unfrequently thundered its excommunications against noisome beasts and reptiles, "*factâ tamen prius ipsis monitione*"—a monition having been previously made. A specimen of such a decree is given by Du Cange as a *sententia officialis trecentensis*, so late as the year 1516. Broughton states, without citing his authority, that the Jews had similar excommunications for beasts: he adds also, from the *Voyage to North America* of the Baron de la Hontan, that a bishop of Quebec once excommunicated all the turtles of his diocese on account of some disorder committed by them; and that a Spanish bishop having excommunicated all the rats of his diocese, and appointed a particular island for their retreat, they all flocked thither immediately. The Greek Church has not been more backward than that of Rome in the usage of this formidable weapon of excommunication. Sir Paul Rycout, who wrote his observations on the state of that communion in 1678, has given, in the original Greek, the form of an excommunication issued against an unknown thief, whom the authorities were seeking to discover. It runs as follows:—
 "If they restore not to him that which is his own, and possess him peaceably of it, but suffer him to remain injured and damaged; let him be separated from the Lord God Creatour, and be accursed, and unpardoned, and un溶解able after death in this world, and in the other which is to come. Let wood, stones, and iron be dissolved, but not they: may they inherit the leprosie of Gehazi and the confusion of Judas; may the earth be divided, and devour them like Dathan and Abiram; may they sigh and tremble

on earth like *Cain*, and the wrath of God be upon their heads and countenances; may they see nothing of that for which they labour, and beg their bread all the days of their lives; may their works, possessions, labours, and services be accursed; always without effect or success, and blown away like dust; may they have the curses of the holy and righteous patriarchs *Abram*, *Isaac*, and *Jacob*; of the 318 saints who were the divine fathers of the synod of *Nice*, and of all other holy synods; and being without the Church of Christ, let no man administer unto them the things of the church, or bless them, or offer sacrifice for them, or give them the *'Αντίδοπον*, or the blessed bread, or eat, or drink, or work with them, or converse with them; and after death, let no man bury them, in penalty of being under the same state of excommunication; for so let them remain until they have performed what is here written." No doubt was entertained by any class that these several maledictions would certainly fall on the devoted head; and especially it was believed that the body of a person who should die under excommunication was incapable of dissolution until the sentence was remitted; for that it was possessed in the grave by an evil spirit, which animated and preserved it from corruption; that it fed and performed all animal functions by night; and that many such corpses, after forty days' interment, had been found ruddy in complexion, and yielding to the lancet blood as plentiful, fresh, and quick, as that which issues from the veins of the young and sanguine. Hence, doubtless, arose the numerous eastern legends of Goules and Vampires.

By old English law an excommunicated person was disabled from doing any act required to be done by one that is *probus et legalis homo*. He could not serve on juries, nor be witness in any court, nor bring an action real or personal to recover lands or money due to him. By stat. 5 and 6 Edward VI., c. 4, striking, or drawing a weapon to strike, in a church or churchyard, incurred *ipso facto* excommunication; *ipso facto* excommunication, or *lata sententia*, meaning some act so clear or manifest that no sentence is requisite, in contradistinction from *sententia ferenda*, i. e., when sentence must be passed before the offender be considered excommunicated. The offences which in the reign of Edward III., 1373, were punished by *ipso facto* excommunication, are enumerated in some *articuli* issued when Wittlesey was Archbishop of Canterbury; most of them are such as might be injurious to the persons or properties of the clergy. The document may be found in *Conc. Magn. Britt.*, iii., 95. By 3 James I., c. 5, every popish recusant convict stands to all intents and purposes disabled, as a person lawfully excommunicated. The ecclesiastical law denies Christian burial to those excommunicated *majori excommunicatione*, and an injunction to the ministers to that effect will

be found in the sixty-eighth canon, and in the rubric of the burial service. The law acknowledged two excommunications: the *lesser* excluded the offender from the communion of the church only; the *greater* from that communion, and also from the company of the faithful, &c. The sixty-fifth canon enjoins ministers solemnly to denounce those who stand lawfully excommunicated every six months, as well in the parish church as in the cathedral church of the diocese in which they remain, "openly in time of divine service, upon some Sunday." "that others may be thereby both admonished to refrain their company and society, and excited the rather to procure out a writ *de excommunicato capiendo*, thereby to bring and reduce them into due order and obedience." The thirty-second article also states, that "That person which, by open denunciation of the church, is rightly cut off from the unity of the church, and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereto." By statute 52 George III., c. 127, excommunications, and the proceedings following thereupon, are discontinued, except in certain cases specified in the act; which may receive definitive sentences as spiritual censures for offences of ecclesiastical cognizance; and instead of sentence of excommunication, which used to be pronounced by the ecclesiastical courts, in cases of contumacy, the offenders are to be declared contumacious, and to be referred to the court of chancery, by which a writ *de contumace capiendo* is issued instead of the old writ *de excommunicato capiendo*. Formerly this writ *de excommunicato capiendo* was issued by the court of chancery, upon it being signified by the bishop's certificate that forty days have elapsed since sentence of excommunication has been published in the church, without submission of the offender. The sheriff then received the writ, called also a *significavit*, and lodged the culprit in the county jail till the bishop certified his reconciliation. A similar method of proceeding to that now adopted was recommended by a report of a committee of both houses of parliament, as far back as March 7, 1710, and again on April 30, 1714. No person excommunicated for such offences as are still liable to the punishment, can now be imprisoned for a longer term than six months, (*Burns, Eccl. Law*, by Tyrwhit, *ad v.*) In Scotland, when the lesser excommunication, or exclusion from the sacraments, has failed, the minister pronounces a form by which the impenitent offender is declared "excommunicated, shut out from the communion of the faithful, debarred from their privileges, and delivered unto Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus." The people are then warned to avoid all unnecessary intercourse with him. Anciently, in Scotland, an excommunicated person was incapable of holding

feudal rights, but at present the sentence is unaccompanied by any civil penalty or disqualification.—See DISCIPLINE.

Exedra or **Exhedra** (ἔξῃδρα), in ancient architecture, a part of an open portico fitted up with seats. In the early Christian churches there was commonly at the upper end of the chancel a semicircular building, called, from its figure and position, apsis, conchula, bema, or exedra; and it is this to which we think St. Augustine alludes, when he speaks of the steps of the exedra *in gradibus* exedræ. Bingham would refer this passage to the ambo or reading desk, which he says, upon the strength of it, was sometimes called exedra. But it is not improbable that the exedra was frequently approached by steps, and therefore was in itself a *locus superior*—a place reached by steps. Besides this, such buildings as were distinct from the main body, and yet within the bounds of the church, were called by the general name of exedræ. These buildings appear chiefly to have belonged to the baptistery. In his life of Constantine (iii., 50) Eusebius describes the church of Antioch, built by that emperor, as surrounded with exedræ. (Bingham, viii., 7, 1.)—See APSIS, BEMA, CHURCH.

Exocatacoeli, officers in the early Church of Constantinople, not unlike the college of cardinals at Rome. The name is said to be derived from the manner of their sitting on either side of the patriarch's throne.

Exocotians.—See ARIANS.

Exorcist, an expeller of demons. Our Lord cast out devils "by the finger of God" (Matt. viii. 28-34; ix. 32-34; xv. 22, 28; xvii. 14-18); and to his disciples he communicated the like power (Luke ix. 1; x. 19, 20). Indeed, there is nothing more certain than that in the apostolic age, and the age next following, the practice of exorcism greatly prevailed among both Jews and Christians; nor was it confined in its exercise to the teachers of religion, nor to any special order either in the synagogue or the church. Josephus narrates the successes of several Jewish exorcists; one of whom, named Eleazar, cured persons demoniacally possessed, by means of a root set in a ring, applied to their nostrils; as soon as the devils smelled the exorcist's charms they immediately departed. These practitioners were no doubt a class of conjuring impostors. Though the miraculous gift of casting out devils was not conferred exclusively, nor generally, upon the first pastors of the Christian Church, yet in process of time, as its decidedly miraculous character began to wane, it gradually fell into their hands; until at length those who practised it were constituted into a special and distinct order. A few extracts from the early fathers relating to this subject may not be uninteresting: Origen informs us that laymen by their prayers and adjurations (see Mark ix. 25) dispossessed devils; of Gregory Thaumaturgus it

is recorded, that whilst he was a layman he cast out many devils, by sending letters to the possessed party only; Tertullian challenged the heathen, that, if they bring those possessed with devils into open court before a magistrate, any ordinary Christian would make him confess he was a devil and not a god; Cyprian and Firmilian speak of persons endowed with a divine power to discern and then to expel demons. Tertullian in his *Corona Militis* intimates that every man was, or might be, his own exorcist; for among other arguments which he urges to dissuade Christians from adopting the military profession, he says, that as they would be placed to guard the idol temples, they must then defend those devils by night whom they had put to flight by day by their exorcisms or prayers.

Cornelius, who lived in the third century, enumerates exorcists among the inferior officers of the Church of Rome; and we learn from one of the canons of the council of Antioch, held in the year 341, that the order of exorcists was settled in the Greek as well as in the Latin Church at that time; for the said canon gives permission to the chorepiscopi to promote sub-deacons, readers, and exorcists. Cardinal Bona's opinion is doubtless correct, that the order was gradually introduced upon the withdrawal of the miraculous power, which did not cease in all places at the same time; but at the close of the third century it was certainly established, inasmuch as in the writings of this period the exorcists are regularly classed among the established orders. It does not appear that imposition of hands formed part of the ceremony of ordaining exorcists, either in the Greek or Latin Churches; nevertheless, no one was permitted to practise exorcism, publicly or privately, without having first obtained the bishop's license or appointment. The candidate, kneeling before the bishop, received from his hands a book containing the various forms of exorcism, the bishop saying to him at the same time, "Receive thou these, and commit them to memory, and have thou power to lay hands upon the energumens, whether they be baptized or only catechumens." The forms of exorcism were certain prayers and adjurations in the name of Christ, commanding the demon to quit the person possessed. Paulinus says the exorcist's office was "to adjure evil spirits, and to drive them out by certain holy words." Exorcism was accompanied with the laying on of hands. Thus reads a canon of the council of Carthage: "Heretics and schismatics are first to be exorcised with imposition of hands, and then to be baptized, before they can be admitted as true members of the Catholic Church." Insufflation and marking with the sign of the cross were next added. Cyril of Jerusalem exhorted his catechumens to "receive exorcism with diligence, in the time of catechising; for whether it was insufflation or exorcism it was to be esteemed

salutary to the soul." Gennadius of Marseilles states, that not only in the French Church, but in all other churches, "exorcisms and exsufflations were uniformly used, both to infants and adult persons, before they were admitted to the sacrament of regeneration, and the fountain of life." Nevertheless, the virtue of exorcism was not supposed to reside in any of the attendant ceremonies, but chiefly, if not exclusively—at least in the first ages—in the prayers and adjurations. Cyril speaks of fire in connection with the exorcisms of his time; but it is evident that his language is to be understood metaphysically. He says, "As mixed metals cannot be purged without fire, so neither can the soul be purged without exorcisms, which are divine, and gathered out of the Scriptures." The prayers were selected from the Scriptures, and they besought God to break the dominion and power of Satan in the new converts, and to deliver them from his slavery, by expelling the spirit of error and wickedness from them. The main business, therefore, of an exorcist was the energetic use of certain prayers suited to the condition and circumstances of the subject. Exorcism is still practised in the Greek and Roman Churches; and was formerly recognized in the Anglican Church. In the first liturgy of Edward VI., a form of exorcism at baptism is given. The priest, looking upon the children, was to say, "I command thee, unclean spirit, in the name of the Father, the Son, and the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ has vouchsafed to call to his holy baptism, to be made members of his body and of his holy congregation. Therefore, thou accursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels; and presume not henceforth to exercise any tyranny towards these infants whom Christ hath bought with his precious blood, and, by his holy baptism, calleth to be of his flock."—See BAPTISM. Bucer's remonstrance against the indiscriminate use of the form of exorcism, on the ground that it would be uncharitable to suppose that all were demoniaes who came to be baptized, was listened to by the Reformers; for in their review of the *Prayer Book*, in the 5th and 6th of Edward VI., they decided on omitting it altogether. The seventy-second canon of the Church of England forbids any minister attempting to expel a devil or devils, under pain of the imputation of imposture, and cozenage, and deposition from the ministry, except he first obtains the license of the bishop of his diocese, had under his hand and seal. In the Greek Church exorcism is employed previous to baptism: the priest having received the child at the church door, marks him with the sign of the cross on the forehead, then carries him to the font, where, before his immersion (trine immersion is practised in the Greek Church) he

blows upon him—thus dispossessing him of the devil, and delivering him from his power and malice. The priest also blows upon the water, to expel from it the angels of the evil one. These practices are, however, understood symbolically, not as assertions of their actual possession. Exorcism is also practised in the Church of Rome. In baptism, after some preliminary prayers and ceremonies at the church door, the priest breathes three times upon the child's face, saying, "Come out of this child, thou evil spirit, and make room for the Holy Ghost," the priest carefully observing all the time not to let the child breathe upon him; other ceremonies then follow, after which the priest puts on his cap, and again exorcises the child, commanding the prince of darkness to come forth out of him. Prayers and ceremonies succeed this second exorcism, and at their conclusion the priest takes hold of the swaddling clothes of the child and brings it into the church,—the godfather and godmother follow, repeating the Lord's Prayer and the Creed. Arrived at the font, the devil is again exorcised, and then the child is anointed and baptized. When a house is infested with evil spirits, the priest is sent for, who, on his arrival, sprinkles the place plentifully with holy water, repeats some prayers, and then pronounces the form of exorcism, whereupon, it is supposed, the devils depart. Should they again return, the ceremony of exorcism is repeated, and again, if necessary, until at length the church proves itself victorious over the powers of hell. When an adult possessed with a demon is brought to the priest he is made to kneel down, and a copious shower of holy water is let fall upon him; he is next marked with the sign of the cross, and litanies, psalms, and prayers follow; after which the priest demands of the devil to confess his name; but without waiting for an answer he adjures the evil spirit, by the mysteries of Christianity, not to afflict the patient evermore. The priest then lays his hand upon the head of the person possessed, and pronounces over him this form of exorcism,—“I exorcise thee, unclean spirit, in the name of Jesus Christ; tremble, O Satan! thou enemy of the faith, thou foe of mankind, who hast brought death into the world, who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy.” The devil is then supposed to depart.—See more on this subject in the volume on the “Occult Sciences,” re-issue of *Encyclopædia Metropolitana*.

Exothoumenoi (*placed without*), the first or lowest class of catechumens, who were instructed outside the church—hence their name.

Expectation Week, the week between Ascension Day and Whitsunday, the period during which the apostles expected the fulfilment of the Master's promise as to the outpouring of the Comforter.

Exsufflation, a rite in ancient baptism, in

which the candidate for the ordinance *spat* defiance thrice on Satan.—See EXORCISM.

Extravagants.—See DECRETALS. Those decretal epistles of the popes after the Clementines so named because they were not ranged with the other papal constitutions, but appeared to be detached from them. The

first Extravagants were those of John XXII. The collection of decretals in 1483, though incorporated with the canon law, was still called the "common Extravagants."—See CANON LAW.

Extreme Unction.—See UNCTION, EXTREME.

F

Faculty, in legal acceptance, is a special privilege or dispensation granted by favour and indulgence, to enable a person to do that which he is not permitted to do without it. There is a court of the faculties, the chief officer of which is master of the faculties, under the Archbishop of Canterbury. It has power, by 25 Henry VIII., 21, to grant dispensations; and in it are registered the certificates of peers to their chaplains, to qualify them for pluralities and non-residence.

Fago, a white linen cloth in which communicants used to bring to the church their oblations of bread and wine for the Lord's Supper.

Faith, Articles of.—See ARTICLES.

Faith, Confessions of.—See CREED.

Faithful (*full of faith*), the early and common name of Christians, after their distinctive principle, which separated them from Jew and heathen.—See CHURCH, MEMBERS OF; CATECHUMENS, PENITENTS.

Faith Implicit, faith reposed when the grounds of it are not given; opposed to *faith explicit*, or when the grounds of it are distinctly set forth and understood.

Faith, Rule of.—The only rule of faith is the Word of God; but the Popish Church adds tradition, oral and written, as of equal authority. Confessions of faith are properly termed subordinate rules or standards, explanatory only of the sense in which the Word of God is understood.—See DEVELOPMENT, TRADITION.

Faldistory, a portable seat for a bishop when he officiated in any but his own cathedral church. It was made like a camp-stool, and was placed within the choir.

Fald-stool (from *falda*, a low Latin term), a name often, but erroneously, given to a small desk at which the litany is to be said or sung, placed in the middle of the choir or near the steps of the altar.

Fama Clamosa (*general bad report*), in the judicial procedure of Presbyterian Churches, is a ground of action before a presbytery or synod against a member of the church, independently of any formal charge by a regular accuser. Any one who is of good character may prefer to the court a complaint against another; but the court is not bound to proceed to the citation of the accused until the accuser shall lodge the complaint, with some evidence of its probability, and

undertake to make out the libel, under the pain of being considered as a slanderer. But when such an accusation is brought, the members are necessitated to examine into it. Besides, the court considers itself obliged to proceed against any of its members, if the *fama clamosa* is such that he cannot be vindicated unless they begin a process. This they can do without any special accuser, after they have made inquiry respecting the origin, occasion, and authors of this report. In the case of a minister, after the report raised against him is considered, they then order him to be cited, and draw out a full copy of what has been adduced, with a list of the names of the witnesses to be produced for proving the allegation. He is then formally summoned to appear before them; and he has notice served upon him at least ten days before the time of his appearance, to give in his answers to what is technically called the *libel*. If at the time appointed the accused appear, the libel is read to him, and his answers are also read. If the libel be found relevant, then the court endeavours to bring him to a confession. If a minister absent himself by leaving the place, and prove contumacious, without making any relevant excuse, a new citation may be given him, and intimation is made at his own church, when the congregation is met, that he is to be holden as confessing, since he refuses to appear, and accordingly he is deposed from office.—See DISCIPLINE, LIBEL.

Familiars of the Inquisition, titular officers of this celebrated tribunal. Their office consists in apprehending accused or suspected persons, and conveying them to prison, under the instructions of the inquisitor. Being assistants to the inquisitor, and forming a part of his family, they are hence called *familiars*. When several persons are to be apprehended at the same time, these officers so arrange their movements that their victims are taken up and placed in prison individually, without their being aware of one another's incarceration.—See INQUISITION.

Familists.—See LOVE, FAMILY OF.

Fanaticism (from *fanum*, a temple).—Fanatic was a name given to divines in the ancient Church, but is now applied to unreasoning and wild visionaries. Many lamentable instances are on record, and we give one, not usually known, from the history of Scotland.

We extract it from Chambers's *Domestic Annals of Scotland*, vol. ii., pp. 414-415:—"Feb. 21, 1681. A company of distracted people was this day brought into Edinburgh, under the guardianship of a troop of dragoons. They were commonly known as the *Sweet Singers of Borrrowsounness*, from their noted habit of frequent chanting of psalms. The religious exasperations of the times, the execution of a Bo'ness man named Stewart, with two others, on the preceding 1st of December, and perhaps, in addition to these causes, the terrors diffused by the comet, had now produced in that little town an epidemic mania of a type only too well known. They ran up and down the town in a furious manner, sometimes uttering prayers, which consisted chiefly of curses invoked against individuals, more frequently singing psalms of lamentation (74th, 79th, 80th, 83d, and 137th) for the sins of the land. Such of the females as were married deserted their homes and husbands, and if the husband, in his endeavours to win his wife back to rationality, took hold of any part of her dress, she indignantly washed the place, as to remove an impurity. They followed a gigantic fellow, commonly called Muckle John Gibb, but who passed among them under the name of King Solomon, and at length, 'leaving their homes and soft warm beds and covered tables,' six-and-twenty of them went forth from their native town, notwithstanding the entreaties of weeping husbands, fathers, and children, calling on them to stay; 'some women taking the sucking children in their arms to desert places, to be free of all snares and sins, and communion with all others, and mourn for their own sins, the land's tyranny and defections, and there to be safe from the land's utter ruin and desolation by judgments; some of them going to the Pentland Hills, with a resolution to sit there to see the smoke and utter ruin of the sinful, bloody city of Edinburgh. . . . Immediately after they came to these desert places, they kept a day of fasting and confessing of their sins one to another; yea, some of them confessed sins which the world had not heard of, and so not called to confess them to men.'—*Pat. Walker*. Even the Whig clergymen who had gone to the wilderness rather than own an uncovenanted king, were surprised at the more extreme feelings of the Sweet Singers. Walker tells how he was with the Rev. Mr. Cargill at Darnead Muirs, when the Gibbites were 'lying in the Deer Slunk, in the midst of a great flow-moss betwixt Clydesdale and Lothian about a mile distant.' Gibb and another man came armed, and held a conference with Mr. Cargill in a barn, but it led to no good. After resting awhile, the chief of the Sweet Singers rose in haste, and went to the mill all night. 'I well remember,' says Walker, 'it was a cold easterly wet fog.' Cargill was shocked by the state of mind he had found them in. They were afterwards all taken by a troop of dragoons at the

Woolhill Craigs, betwixt Lothian and Tweeddale, a very desert place, and carried to Edinburgh, where the men were put into the Canongate tolbooth, and the women into the correction-house, where they were soundly scourged. After a little time, these poor people cooled down somewhat, and were one by one set at liberty. Walker says the most of them ultimately returned to their right mind, and he had had some edifying conversations with them since."

Fans.—See FLABELLUM.

Farnovians, a Polish Socinian sect of the sixteenth century, originated by Stanislaus Farnowski, who held a species of Arianism, maintained the supremacy of the Father, and warned against worship being paid to the Spirit. Farnovius died in 1615, and the sect soon became extinct.

Farse.—Before the Reformation, an addition, in the vernacular, to some part of the Latin service received this name.

Fasters' Eve.—See SHROVE TUESDAY.

Fasting, Fasts.—Occasional abstinence from food has been observed as a religious duty among various nations from very early times. The only fast appointed by the law of Moses was that on the great day of atonement in the seventh month (Lev. xvi. 29; xxiii. 27). But as an act of humiliation in times of danger or of affliction, we have many instances of fasting being practised both by the nation of the Jews and by individuals, with evident tokens of the Divine approbation. Zechariah (viii. 19) mentions four fasts in the year, as if they had been generally observed during the captivity. At a later period the Jewish fasts were very numerous, and Lewis, in his *Antiquities of the Hebrew Republic* (iv., 15), has given from the Rabbi Maimonides many particulars concerning them. The two days in the week on which the Pharisee (Luke xviii. 12) boasted that he fasted were the second and the fifth (Maimonides, *Taanith*, i.)—Monday, in memory of the ascent of Moses to Sinai; Thursday, of his descent. Our Saviour neglected the observance of those stated fasts which had been superadded to the Mosaic law, and represented such observances as inconsistent with the genius of his religion (Matt. ix. 14-18, and parallel passages). The practice of voluntary and occasional fasting he neither prohibited nor expressly enjoined; but he warned his disciples against ostentations and hypocritical observances of this kind. The teaching of the apostles was to the same effect; and in their practice they joined fasting with prayer on certain solemn occasions (Acts xiii. 2, 3; xiv. 23). It does not appear that much value was attached to fasting in the age immediately following that of the apostles. In the *Shepherd of Hermas* it is spoken of disparagingly: "Nothing is done, nothing is gained for virtue by bodily abstinence: rather so fast, that ye do no wrong, and harbour no evil passion in your heart."

We learn from Justin Martyr, that fasting was joined with prayer at Ephesus, in the administration of baptism. In the second century, before the time of Victor and Irenæus, it had become usual to fast before Easter; and Clement of Alexandria, about the same time, speaks of weekly fasts. Tertullian, when a Montanist, in his treatise *De Jeuniis*, about 200, complains of the little attention paid to the practice of fasting by the Catholic Church. Origen, in the third century, in his voluminous writings, adverts to the subject only once, viz., in his tenth homily on Leviticus. And then he speaks in accordance with the apostolical doctrine. It appears, however, from his observations that, at Alexandria, Wednesdays and Fridays were then observed as fast-days, on the ground that our Lord was betrayed on a Wednesday, and crucified on a Friday. The custom of the Church at the end of the fourth century may be collected from the following passage of Epiphanius:—"In the whole Christian Church the following fast-days throughout the year are regularly observed. On Wednesdays and Fridays we fast until the ninth hour (*i. e.*, until three p.m.), except during the interval of fifty days between Easter and Whitsuntide, in which it is usual neither to kneel nor to fast at all. Besides this, there is no fasting on the Epiphany or Nativity, if these days should fall on a Wednesday or Friday. But those persons who especially devote themselves to religious exercises fast also at other times when they please, except on Sundays and during the fifty days between Easter and Whitsuntide. It is also the practice of the Church to observe the forty days' fast before the sacred week. But on Sundays there is no fasting even during the last mentioned period." At this period, however, there was no universal agreement in the practice of the Church in this matter; neither had fasts been established by law. The custom had been introduced silently into the Church, and its observance was voluntary. But by the second canon of the council of Orleans in 541, it was decreed that any one who should neglect to observe the stated times of abstinence should be treated as an offender against the laws of the Church. The eighth council of Toledo, in 553, condemns any one who should eat flesh during the fast before Easter, and says that such offenders deserve to be forbidden the use of it throughout the year. In the eighth century fasting began to be regarded as a meritorious work, and the breach of the observance of it at the stated seasons subjected the offender to excommunication.

The following are the fasts which most generally prevailed in the Church:—1. That of *Quadragesima*, or *Lent*.—See *LENT*. 2. The *Fasts of the four seasons*, *Jejunia quatuor Temporum*, or of the first, fourth, seventh, and tenth months. Of these, the spring fast was kept in Lent; the summer fast, for the most part, in the week after

Whitsuntide; the autumnal fast in September; the winter fast, from the festival of St. Martin (November 11) till Christmas Day, on Mondays, Wednesdays, and Fridays in each week. These fasts, though not at first so intended, afterwards coincided with the Ember Weeks or ordination fasts. 3. In the fifth century three days were set apart in France, immediately before Ascension Day, under the name of Rogation fasts. But as the whole of Pentecost had formerly been observed as a festival, these days were never generally received, and the council of Toledo in 684 finally declared that such Rogation fasts should be kept once every month. 4. There was also a fast of three days before the Epiphany, appointed for the purpose of restraining the excesses into which the people were used to run in celebrating the return of the year. 5. In some places monthly fasts were observed, excepting in July and August, because of the sickness of that season, and because, also, in the latter month almost every day was dedicated as a festival to some martyr. 6. Weekly fasts on Wednesdays and Fridays, called also stationary days (*Stationes*), half fasts (*Semijejunia*), fasts of the fourth and sixth days, were early decreed. These days were chosen because Wednesday was the day on which the Jews took counsel to put our Lord to death; Friday, that on which he actually suffered. They were not observed during the fifty days between Easter and Pentecost, neither were they attended with as severe abstinence as the Quadragesimal fast. It was sufficient if food was not tasted before three in the afternoon. Hence, the three degrees of fasting have been distinguished by Tertullian, as they might be kept, *per nullas, vel aridas, vel seras escas*, that is, real fast, or eating very dry victuals, or eating very late in the day. Fasting on the Lord's Day was considered highly criminal, because many early heretics, as the Manichees, Cerdonians, Marcionites, and Priscillianists, had impiously adopted this practice in derogation of our Lord's human nature. The Apostolical Canons sentenced the clergy to deposition for this offence, and more than one council anathematized it.—See *EMBER DAYS*, *ROGATION DAYS*.

The Church of Rome distinguishes between days of fasting and of abstinence. On the former but one meal, and that not of flesh, is tasted during twenty-four hours; on the latter, flesh only is abstained from.—See *ABSTINENCE*. The following is the present distribution given in Bishop Challoner's *Garden of the Soul*:—

Fasting Days.—1. The forty days of Lent. 2. The Ember Days, being the Wednesday, Friday, and Saturday of the first week in Lent; of Whitsun Week; of the third week in September; and of the third week in Advent. 3. The Wednesdays and Fridays of the four weeks in Advent. 4. The vigils or eves of Whitsuntide; of the feasts of St. Peter and St. Paul; of

the assumption of the Blessed Virgin Mary; of All Saints; and of Christmas Day. When any fasting day falls upon a Sunday, it is to be observed on the Saturday before. *Abstinence Days*.—1. The Sundays in Lent. 2. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Ascension Day. 3. St. Mark, April 25, unless it falls in Easter week. 4. The Fridays and Saturdays out of Lent, and the Ember Weeks, or such as happen to be vigils; but should Christmas Day fall upon a Friday or Saturday, it is not of abstinence. In the *Practical Catechism upon the Sundays, Feasts, and Fasts*, the reason assigned for observing St. Mark's Day as a day of abstinence, is that his disciples, the first Christians of Alexandria, under his own conduct were eminent for their mortification; moreover, that St. Gregory the Great, the apostle of England, first set it apart in memory of the cessation of a mortality in his time at Rome.

The Greek Church observes four principal fasts. That of Lent, commencing according to the old style; one, beginning in the week after Whitsuntide, and ending on the 29th of June, so that it varies in length, and is called the fast of the holy apostles; one, for a fortnight before the Assumption of the Virgin (August 15), which is observed even to the prohibition of oil, except on the day of the Transfiguration (August 6), on which day both oil and fish may be eaten; and one, forty days before Christmas.

The fixed days appointed by the Church of England for fasting and abstinence, between which no difference is asserted, are the following:—1. The forty days of Lent. 2. The Ember Days at the four seasons; being the Wednesday, Friday, and Saturday after the first Sunday in Lent, the feast of Pentecost, 14th September, and 13th December. 3. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord. 4. All the Fridays in the year, except Christmas Day. These days are mentioned in 2 and 3 Edward VI., c. 19, and in 5 Elizabeth, c. 5; and by 12 Charles II., c. 14, the 30th of January is ordained to be a day of fasting and repentance for the "martyrdom" of Charles I. But an act passed last year (1859), or 22 Victoria, repeals all enactments requiring special church service to be observed on the 30th of January, 29th of May, 5th November, and 23d October. Other days of fasting are occasionally appointed by royal proclamation. But no ecclesiastical directions are given by the Church of England respecting fasting, and even the ordinance prohibiting meat on fast days in 2 and 3 Edward VI., c. 19, is framed politically for the increase of cattle and the encouragement of fisheries and navigation, not on religious grounds. The act itself, however, is recommended in one of the homilies (*Of Good Works, and first of*

Fasting), where it is declared to be "a withholding of meat, drink, and all natural food from the body for the determined time of fasting;" and its ends are rationally and piously noted: "The first is, to chastise the flesh, that it be not too wanton, but tamed and brought in subjection by the spirit; the second, that the spirit may be more fervent and earnest in prayer; the third, that our fast be a testimony and witness with us before God of our humble submission to his high majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies."

Fathers, the name given to the early writers in the Church—often divided into Greek and Latin fathers—those who flourished before the council of Nice, in 325, being called Ante-Nicene fathers. Opinions as to their value have been very extravagant on both sides. As to the customs and histories of their own time they are competent witnesses; and as the language of the New Testament was the mother-tongue of many of them, they are to be judiciously consulted in interpretation. In matters of theology they are not to be unreservedly followed. (See on this subject *Jortin, Dailé, Faber, Isaac Taylor*.) The chief fathers of the first six centuries were as follows:—

Clement of Rome succeeded Anacletus (or Cletus) as Bishop of Rome, about A.D. 91 or 93; wrote some epistles, still extant—one especially to the Church of Corinth; died about.....	100
Ignatius, Bishop of Antioch, has left also some epistles; but several under his name are spurious; suffered martyrdom at Rome, some say as late as A.D. 116, but more probably.....	107
Polycarp, Bishop of Smyrna, visited Rome A.D. 158; wrote an epistle to the Philip- pians; suffered martyrdom about 160 or Justin Martyr; born probably about A.D. 100; left Palestine 132: presented his first <i>Apology</i> to Antoninus about (140 or) 148; wrote his second <i>Apology</i> in the reign of Marcus Aurelius, probably about 162-4; has left a variety of other works, and a <i>Dialogue with Trypho the Jew</i> ; suffered martyrdom at Rome about.....	165
Hermias wrote his work, <i>Derision of the Heathen Philosophers</i> , probably about Dionysius of Corinth wrote some epistles; all lost, except a very few fragments; fl.	170
Hegesippus, originally a Jew, wrote <i>History of the Church</i> , of which only a few fragments survive, about.....	175
Tatian wrote an <i>Oration against the Greeks</i> , which has been preserved; died probably about	176
Athenagoras wrote an <i>Apology</i> for the Christians, and also on the resurrec-	

tion, both of which have been translated into English,.....	A.D.	Lactantius, finished his <i>Institutes</i> about	
Theophilus, Bishop of Antioch, wrote his work on religion to Autolytus, about 180; died,	176	A.D. 320; wrote also on <i>The Death of Persecutors</i> , and on <i>The Wrath of God</i> ; composed a symposium or banquet, and an itinerary, both in verse; died,	A.D. 325
Irenæus, Bishop of Lyons, A.D. 177, wrote his work <i>Against Heresies</i> in the reign of Commodus, <i>i. e.</i> , after the year 180; died about.....	181	Eusebius (Pamphili), born about A.D. 270; Bishop of Cæsarea in Palestine, 315; was a learned and laborious writer; wrote, besides many other things, the <i>Evangelical Preparation</i> , in fifteen books; <i>Evangelical Demonstration</i> , in twenty books—the half of which is lost—but both works refer to the evidences; an <i>Ecclesiastical History</i> , in ten books; died,	340
Clement of Alexandria succeeded Pantænus in the catechetical school of that city, A.D. 188 or 189; quitted Alexandria, 202; has left an address to the Greeks, <i>Pædagogus</i> , or a treatise on Christianity; <i>Stromata</i> , or a miscellany, in eight books; died about.....	202	Julius Firmicus Maternus, who wrote on the error of profane religions; flourished about	340
Tertullian became a Montanist about the year 200; his <i>Apology</i> was composed (198 or) 205; his work against Marcion, 207; has left a great variety of tracts on the vices and customs of his age—as on the theatre, the dress of females, idolatry, second marriages, the soldier's crown, and on flight in persecution, &c.; died about.....	218	Hilary, Bishop of Poitiers, born A.D. 305; banished to Phrygia, 356; wrote on the Trinity, on Councils, against the Arians, with a Commentary on the Psalms and Matthew; died,	368
Minucius Felix wrote his <i>Octavius</i> , or defence of Christianity, about.....	220	Athanasius, born at Alexandria about A.D. 296; present, as deacon, at the council of Nicæa, 325; Bishop of Alexandria, 326; fled to Rome, 341; returned to Alexandria, 346; fled to the deserts of Egypt, 356; wrote a discourse against the Gentiles, on the Incarnation; against the Arians, on the Incarnation; against Apollinaris, &c.; died,	373
Hippolytus, Bishop of Portus Romanus, wrote, besides many other pieces, <i>Philosophoumena</i> , or confutation of all heresies, a work long ascribed to Origen, but which Bunsen has shown belongs to Hippolytus; died about.....	208	Basil, surnamed the Great, born A.D. 329; Bishop of Cæsarea, in Cappadocia, 370; wrote homilies, expositions, panegyrics, <i>Hexæmeron</i> , and letters; died,.....	379
Origen, born A.D. 185; head of the catechetical school at Alexandria, 204; went to Rome, and returned to Alexandria, 213; went to Cæsarea in Palestine, 215; ordained at Cæsarea, and afterwards settled there, about 230; retired to Cappadocia, 235; returned to Cæsarea, 239; was a most laborious scholar and critic; compiled a <i>Hexapla</i> , or polyglot Bible; wrote commentaries on Scripture, some of which survive; a treatise on prayer; and a defence against Celsus; thrown into prison, 250; died,.....	230	Ephraim the Syrian, Deacon of Edessa; published a variety of commentaries, polemical treatise, and smaller works; died about.....	379
Cyprian, Bishop of Carthage, A.D. 248; fled from Carthage, 250; returned, 251; banished, 257; author of some beautiful epistles, addresses, and tracts; suffered martyrdom,	254	Cyril of Jerusalem, born A.D. 315; Bishop of Jerusalem, 350; wrote catechetical discourses; died,.....	386
Dionysius, surnamed the Great, Bishop of Alexandria, a scholar of Origen, A.D. 247 or 248; died,	258	Gregory of Nazianzen, born A.D. 328; ordained deacon, 361; Bishop of Suzima, 372; Bishop of Constantinople, 381; wrote discourses, poems, and letters; died about.....	390
Gregory (Thaumaturgus), Bishop of Neocæsarea, flourished A.D. 245; composed a creed, an oration in praise of Origen, and a paraphrase on Ecclesiastes; died about.....	270	Gregory of Nyssa, born A.D. 351; Bishop of Nyssa, 372; wrote a <i>Hexæmeron</i> , life of Moses, on prayer, along with orations, panegyrics, tracts, and letters; died about.....	395
Arnobius wrote his treatise of seven books <i>Against the Gentiles</i> about A.D. 305; died probably about.....	325	Ambrose, born A.D. 340; Archbishop of Milan, 374; published annotations on Scripture, discourse, and miscellaneous treatises; died about.....	397
		Epiphanius, Bishop of Salamis, born about A.D. 330; wrote a <i>Pannarium</i> , or a treatise on heresies, &c.; died,.....	403
		Chrysostom, born at Antioch about A.D. 344; ordained presbyter in that church, 386; Bishop of Constantinople, 398;	

deprived and restored, 403; banished, 404; was a most eloquent preacher and voluminous writer; wrote many commentaries, homilies, orations, with several controversial pieces; died,.....
 A.D. 407
 Rufin, Presbyter of Aquileia, engaged in controversy with Jerome, A.D. 394; published a great many Latin translations, as well as original works; died, 410
 Jerome, born A.D. 331; in Rome, 363; ordained presbyter about 378; translated or revised the Latin *Vulgate*; wrote commentaries on most of the books of Scripture, controversial tracts, an *Onomasticon*, and lives and works of preceding ecclesiastical writers; died, 420
 Theodorus, Bishop of Mopsuestia, in Cilicia, about A.D. 392; wrote commentaries, in which he expounded the grammatical sense; but only a few brief fragments remain; died about..... 428
 Augustine, born A.D. 354; baptized, 387; ordained presbyter at Hippo, 391; coadjutor of Valerius, Bishop of Hippo, 395; began his work, *De Civitate Dei*, 402; published confessions; engaged in controversy with the Pelagians, Donatists, and Manichæans; composed a great variety of tracts, bearing on systematic theology and prevalent errors; wrote his *Retractationes*, or reviews of his own work, 426; died,... 430
 Cyril of Alexandria, Bishop of Alexandria, 415; an ambitious and turbulent defender of orthodoxy; wrote on the Pentateuch, on adoration in spirit, some commentaries on portions of the Old and New Testaments, on the Trinity, against the Emperor Julian, and against Nestorius; died,..... 444
 Vincent of Lerins (Vincentius Lirinensis) wrote his *Commonitorium*, or admonition against profane novelties of heretics, A.D. 434; died about..... 448
 Isidore of Pelusium; wrote tracts on Scripture, on doctrines, on discipline, and on monachism; died,..... 449
 Sedulius, poet, and Scotsman by birth, wrote several hymns, and a *Paschal Work*, in verse; flourished about..... 449
 Theodoret, born A.D. 386 (or 393); Bishop of Cyrus, in Syria, 423; deprived, 449; restored, 451; wrote questions on Scripture, commentaries, and a church history, extending from 325 to 429; a religious history, and an epitome of heretical fables; died..... 456
 Petrus Chrysologus, wrote a letter to Eutyches and some sermons; died about 456
 Leo I., surnamed the Great, to whom are ascribed letters and sermons; wrote on morals, on the pastorate, and left also homilies, dialogues, and letters; died,...

Vigilius, Bishop of Thapsus, wrote against the heresies of Arius, Nestorius, and on the Trinity; flourished about..... A.D. 480
 Boethius, author of the *Consolation of Philosophy*; put to death,..... 525
 Procopius of Gaza, a commentator on Scripture; flourished about..... 525
 Aretas, a commentator on the Apocalypse; flourished about..... 549
 Gregory, Bishop of Tours; died,..... 596
 Gregory I., surnamed the Great, Bishop of Rome, 590; died,..... 604
 To these may be added Bernard of Clairvaux; the last of the fathers; the pious and able opponent of Scholasticism; who wrote an immense variety of homilies, letters, and tracts; and died,..... 1157
Fathers, with various references. *Fathers of the Christian Doctrine*, a monkish order in France, enrolled by Clement VIII. in 1597, and much employed in the tuition of the young. Another order in Italy was approved by Pius V. and Gregory XIII. *Fathers of the Oratory*, an order of monks founded in Italy by St. Philip Neri, and sanctioned by Gregory XIII. in 1557, and deriving their name from the chapel which Neri built in Florence. The three great champions of the Church, and its historians, belonged to this order—Baronius, Raynaldus, and Laderchi. The order has made noise in England of recent years. *Fathers of the Oratory of the Holy Jesus*, a monkish society in France, instituted in 1613 by Peter de Berulle; intended to oppose the Jesuits, and co-operate with the Jansenists. They had no churches in which sacraments were administered, but only chapels, in which prayers were made and sermons delivered. *Fathers of the Faith*, an order founded by Paccanari, a Tyrolese, composed of Jesuits, and intended to put Jesuitry into a new form. But the superiors of the ancient Jesuits did not, it is said, recognize them, or allow them to claim kindred.
Feast of Asses.—See ASSES, FEAST OF.
Feasts.—See *Biblical Cyclopædia*. Several of the early Christian feasts had their origin in an imitation of the Jewish festivals. Other circumstances soon rose which gave occasion to additional feasts. The Lord's Day, with Easter and Whitsuntide, was first observed. Good Friday and Christmas were afterwards introduced.—See SABBATH, EASTER. A festive day among the early Christians was a holy day, no business being done, and all amusements suspended. Public worship was attended, the churches were adorned, the worshippers were attired in their finest apparel, and prayers were said by the people standing. Love feasts were held in the morning, and alms were through the day distributed to the poor. Many causes contributed to the multiplication of festivals, such as the commemoration of martyrs, and the superstitious imitation, not only of Jewish ordinances, but even of heathen ceremonies. As the simplicity of the Gospel was

gradually lost, a complex and gaudy ritual gradually crept in. The Popish Church has double feasts, half double, and simple feasts, measured from the amount of the solemnities employed in them.

Festivals or holy days are usually divided into movable and immovable. The Movable feasts are—

- Advent.
- Septuagesima.
- Sexagesima.
- Quinquagesima.
- Ash Wednesday.
- Quadragesima, and the four following Sundays.
- Palm Sunday.
- Maunday Thursday.
- Good Friday.
- Easter Day.
- Easter Eve.
- Sundays after Easter.
- Ascension Day.
- Whitsunday.
- Trinity Sunday.

The Immovable feasts and holy days are—

- January.*
- 1. The Circumcision of our Lord Jesus Christ.
- 6. The Epiphany.
- 25. The Conversion of St. Paul.
- February*
- 2. The Presentation of Christ in the Temple; or, the Purification of St Mary the Virgin.
- 24. Saint Matthias's Day.
- March.*
- 25. The Annunciation of the blessed Virgin Mary.
- April.*
- 25. Saint Mark's Day.
- May.*
- 1. Saint Philip and Saint James's Day.
- June.*
- 11. Saint Barnabas the Apostle.
- 24. Saint John Baptist's Day.
- 29. Saint Peter and Saint Paul's Day.
- July.*
- 25. Saint James the Apostle.
- August.*
- 24. Saint Bartholomew the Apostle.
- September.*
- 21. Saint Matthew the Apostle.
- 29. Saint Michael and all Angels.
- October.*
- 18. Saint Luke the Evangelist.
- 28. Saint Simon and Saint Jude, Apostles.
- November.*
- 1. All Saints' Day.
- 30. Saint Andrew's Day.
- December.*
- 21. Saint Thomas the Apostle.
- 25. Nativity of our Lord, or Christmas Day.

- 26. Saint Stephen's Day.
- 27. Saint John the Evangelist's Day.
- 28. The Innocents' Day.

The more important of these feasts are explained under their respective names.

Feather's Tavern Association, a society of 300 clergymen and others, who met at this tavern about the end of last century, to agitate for the reformation of the liturgy, and for relief from subscription to the articles. A keen controversy ensued, and the association did not long survive.

Fellowship.—See COMMUNION.

Fencing the Tables, the name given in Scotland to a special address before the Lord's Supper. The address bears on the nature of the ordinance, and the character of those who should engage in it. Of old it was called the debarrings, because the ministers pointed out the qualification of such as were worthy, and solemnly *debarred* those who had not the requisite character.

Fete de Dieu (*feast of God*), a solemn festival in the Romish Church, instituted for the presentation of a peculiar worship to the Saviour, in the Eucharist. It is observed on the Thursday after the octave of Whitsuntide. It originated with Pope Urban IV. in 1264, and the office was drawn up by the famous Thomas Aquinas. The Church being, at that time, disturbed by the faction of the Guefts and Ghibelins, Pope Urban's bull for this festival was not promptly nor universally obeyed. Afterwards, at the general council of Vienna in 1311, under Pope Clement V., the Kings of England, France, and Arragon being present, this bull was confirmed, and ordered to be everywhere observed. In 1316 Pope John XXII., to increase the solemnity, added an octave to it, and commanded the host to be carried in procession.

Feuillians, a reformed branch of the Cistercian order of monks, who practised the most incredible austerities: they went barefoot, and lived only on herbs. Pope Urban VIII. divided the French from the Italians in the year 1630, making two distinct congregations of them. The Feuilliantines are nuns of the same order.

Fide-jussores (*sureties*), a name borrowed from the Roman law, and applied to sponsors at baptism.—See BAPTISM, GODFATHERS.

Fidelium Missa.—See MISSA.

Fidelium Oratio (*prayer of the faithful*).—See PRAYER.

Field-Preaching, or preaching in the open air; a plan adopted by reformers in every age, in order to propagate more extensively and effectually their peculiar sentiments among the great masses of the people. Christ and his apostles not only availed themselves of the privileges which the synagogues afforded of making known the "Gospel of the Kingdom" to those who assembled therein from Sabbath to Sabbath, they also proclaimed the doctrines and precepts

of the new dispensation on the highways and hedges, on the sea-shore and on the barren glade, on the mountain's side and in the streets of the teeming city. Wherever men were found, and under whatever circumstances they were placed, if their ears could be reached, there the voice of the first teachers of Christianity was heard, warning sinners of coming danger, and pointing out the only way of escape—the only medium of access unto God. So was it, too, with other reformers, whose labours our limits forbid our noticing, as we desire to add a few words on the field-preaching of Whitfield and Wesley. The practice was commenced by the former, and that without any misgivings as to the "irregularity" of such a strange proceeding; whereas the latter, though a man of more highly cultivated intellect, and who, on that account, ought to have risen superior to the prejudices of his order, was, with much reluctance, induced to follow in the course so heroically opened up by the eloquent Whitfield. But having once commenced, there was no drawing back; he had taken to the field, and no man's face or frown should cause him to retire. John Wesley was not a man of a weak and shrinking spirit, as his whole life testifies; but he was a man who proved himself on all occasions to be a good soldier of Jesus Christ. When Whitfield was refused the pulpits of the London and Bristol churches, and after he had been threatened by the chancellor of the diocese of the latter place with suspension and excommunication if he persisted in preaching in his diocese without a license, he resolved in his mind whether it might not be his duty to preach in the open air. Indeed, he had thought of this before he was refused permission to preach in the pulpits of the establishment, when he saw that thousands who sought to hear him could not gain admittance into the churches. He mentioned his thoughts to some friends, who pronounced the idea to be a mad one; but now, he believed that in Bristol his duty in this respect was no longer doubtful. Moreover, many persons said to him, "What need of going abroad? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough at Kingswood." To these, therefore, he determined to preach the message of reconciliation. The colliers at Kingswood were without any means of religious instruction; they had no church in which to worship, no minister to teach them the duties of religion, or to pray with them; hence they were notorious for their brutality and wickedness, and in times of excitement were a terror to all around them. On the 17th February, 1739, Whitfield proceeded to *Rose Green*, Kingswood (his first field pulpit), where he preached to as many as the novelty of the scene collected, which were about 200. "The ice being now broke"—to use his own observation on this first open-air sermon—he determined to persevere in the same course. Accordingly, he

visited Kingswood frequently, and every time he went there the number of his hearers increased; for, besides the colliers, thousands of all ranks flocked from Bristol and the neighbourhood, and the congregation was sometimes computed at 20,000. With gladness and eagerness many of these despised outcasts, who had never been in a church in their lives, received the instruction of this eminent follower of Him who "*went about doing good.*" "The first discovery," says he, "of their being affected, was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. . . . Sometimes, when 20,000 people were before me, I had not, in my own apprehension, a word to say, either to God (in prayer) or to them (by preaching). . . . The open firmament above me, the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some on the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me." Whitfield was then requested to preach in a bowling-green in the city; and he complied. Many of the audience sneered to see a stripling with a gown mount a table on unconsecrated ground; for field-preaching, since common enough in England, was then unknown, and therefore obloquy was poured upon it. His engagements so increased that he sought the help of Mr. Wesley. Without delay Mr. Wesley proceeded to Bristol; and on his arrival was invited to preach in the open air. "I could scarce reconcile myself at first," says he, "to this strange way of preaching in the fields, of which he (Whitfield) set me the example on the Sunday, having been all my life, till very lately, so tenacious of every point relating to decency and order that I should have thought the saving of souls a sin, if it had not been done in a church." However, on the following day, Mr. Wesley preached from a little eminence in an open ground adjoining the city to about 3,000 people. In the days of Whitfield and the Wesleys field-preaching was not unfrequently attended with danger. Though they often met with a kind reception from the multitudes, yet at other times they experienced the rudest and most determined opposition, and often their lives were in imminent peril from the violence of an ignorant, depraved, and excited populace. In his *Earnest Appeal*, Mr. Wesley asks, "Who is there among you, brethren, that is willing (examine your own hearts) even to save souls from death at this price? Would not you let a thousand souls perish, rather than you would be the instrument of rescuing them thus? I do not speak now with regard to conscience, but to the inconveniences that must accompany it. Can you sustain them if you would? Can you bear the summer sun to beat upon your naked head? Can you suffer the

winty rain or wind, from whatever quarter it blows? Are you able to stand in the open air, without any covering or defence, when God casteth abroad his snow like wool, or scattereth his hoar frost like ashes? And yet these are some of the smallest inconveniences which accompany field-preaching. Far beyond all these are the contradiction of sinners, the scoffs both of the great vulgar and the small; contempt and reproach of every kind; often more than verbal affronts—stupid, brutal violence, sometimes to the hazard of health, or limbs, or life. Brethren, do you envy us this honour? What, I pray you, would buy you to be a field-preacher?" When Mr. Wesley had been accustomed to field-preaching for more than twenty years, he made the following remarks:—"One hour in Moorfields might convince any impartial man of the expediency of field-preaching. What building, except St. Paul's church, could contain such a congregation? And if it would, what human voice could have reached them there? By repeated observations I find I can command thrice the number in the open air that I can under a roof. And who can say the time for field-preaching is over, while—1. Greater numbers than ever attend; 2. The converting as well as the convincing power of God is eminently present with them?" One extract more, and this article must close. Mr. Wesley thus describes these open-air services:—"I cannot say I have ever seen a more awful sight, than when, on Rose-Green, or the top of Hannan-Mount, some thousands of people were calmly joined together in solemn waiting upon God, while—

'They stood, and under open air adored
The God who made both air, earth, heaven, and sky.'

And whether they were listening to his word with attention still as night, or were lifting up their voice in praise as the sound of many waters, many a time have I been constrained to say in my heart, 'How dreadful is this place!' This, also, 'is no other than the house of God! This is the gate of heaven!'" (See *Memoirs of Wesley*, by Coke, Southey, and Watson; also, Jackson's *Centenary of Wesleyan Methodism*.) Having now once adopted this mode of imparting instruction to the neglected classes of the community, Mr. Wesley never abandoned it to the end of his life; and in a short time his brother Charles followed his example in the same self-denying labour of love, being urged thereto by the indefatigable Whitfield. Mr. Charles Wesley's first field sermon was preached at Moorfields, on the 24th June, 1739, his congregation amounting to about 1,000, and in the evening of the same day he preached to multitudes on Kennington Common. A few weeks afterwards, he preached to about 10,000 people in Moorfields; and for several years he followed with equal steps, both his brother and Mr. Whitfield in laborious zeal and public usefulness. It is not to be supposed that

Mr. Wesley had not preached in the open air till the time he was induced by Mr. Whitfield to do so at Bristol. He had done so in Georgia before Mr. Whitfield was ordained; but he had no intention of resuming the practice in England, until compelled to do so by the necessities of the case. He says, "Wherever I was now desired to preach (in churches), salvation by faith was my only theme. . . . Things were in this posture when I was told I must preach no more in this, and this, and another church; the reason was usually added without reserve, 'Because you preach such doctrine.' . . . After a time I determined to do the same thing in England which I had often done in a warmer climate—to preach in the open air." "Be pleased to observe," he adds, "1. That I was forbidden to preach in any church 'for preaching such doctrine.' 2. That I had no desire nor design to preach in the open air till after the prohibition. 3. That when I did, as it was no matter of choice, so neither of premeditation. There was no scheme at all previously formed which was to be supported thereby. 4. Field-preaching was therefore a sudden expedient—a thing submitted to rather than chosen; and therefore submitted to because I thought preaching even thus better than not preaching at all." Field-preaching, or, as it was called, tent-preaching, that is, preaching from a tent, was common in Scotland on summer sacramental occasions up till a very recent period. The practice still survives in some parts of the highlands. Thousands from neighbouring parishes used to assemble on the brae or in the quiet hollow, and listen to the word of life. But unhallowed scenes sometimes occurred, of which Burns's *Holy Fair* is an exaggerated picture; and such gatherings have been discontinued. Of late, however, field-preaching has been resorted to for a different purpose—that of evangelization,—so that the masses may be reached which have given up attendance at the house of God. Everywhere the result seems to be satisfactory, and the practice is every year more and more extensively followed by all denominations in the three kingdoms.

Fifth Monarchy Men, a band of millenarian enthusiasts who, in Cromwell's days, and afterwards, expected the personal appearance of Christ, to found a new or fifth monarchy—a fifth, because the Babylonian, Persian, Grecian, and Roman monarchies had preceded it. The sect rose to arms to bring about the desired epoch, urged by the preaching of Venner in his conventicle in Coleman Street. Carlyle (*Life of Cromwell*, vol. iii., p. 228) thus, in his own style, describes the first rising:—"Thursday, 9th April, 1657. The fifth monarchy, headed mainly by one Venner, a wine-cooper, and other civic individuals of the old Peak-and-Powel species, whom we have transiently seen emitting soot and fire before now, has for a long while been concocting under-ground; and Thurloe and his

highness have had eye on it. The fifth monarchy has decided that it will rise this Thursday, expel carnal sovereignties, and call on the Christian population to introduce a reign of Christ—which, it is thought, if a beginning were once made, they will be very forward to do. Let us rendezvous on Mile-End Green this day, with sword and musket and assured heart. Perhaps General Harrison, Colonel Okey, one knows not who, will join us,—perhaps a miracle will be wrought, such as Heaven might work in such a case, and the reign of Christ actually take effect. Alas, Heaven wrought no miracle! Heaven and his highness sent a troop of horse into the Mile-End region early in the morning, seized Venner and some twenty ringleaders just coming for the rendezvous, seized chests of arms, many copies of a flaming pamphlet or war manifesto, with title *A Standard set up*, seized also a war-flag with lion couchant painted on it, Lion of the Tribe of Judah, and this motto, ‘Who shall rouse him up?’ O reader, these are not fictions, these were once altogether solid facts in this brick London of ours. Ancient, resolute individuals, busy with wine-cooperage and otherwise, had entertained them as very practicable things! But in two days’ time these ancient individuals and they are all lodged in the Tower. Harrison, hardly connected with the thing except as a well-wisher, he and others are likewise made secure; and the fifth monarchy is put under lock and key. Nobody was tried for it. Cooper Venner died on the scaffold for a similar attempt under Charles Second, some two years hence.”

Filioque (*and from the Son*), the addition made by the third council of Toledo to the Nicene Creed, describing the procession of the Holy Spirit, which still separates the Greek and Latin Churches, and produced fierce controversy in earlier times. Pope Leo III. and John VIII. disapproved of the addition, but it was finally adopted under Pope Nicholas I. The divinity of the Holy Ghost is a cardinal truth, but the passages usually quoted by the advocates of the *filioque* refer to official, not personal procession. —See CREED, GREEK CHURCH.

Filles Dieu (*daughters of God*), an order of French nuns devoting themselves to the care of the sick. They repeat the penitential psalms once a-week.

Fire, Holy, of the Greek Church, an annual imposture practised in the Church of the Holy Sepulchre at Jerusalem. Stanley in his *Palestine* thus describes it:—“In every direction the raging mob bursts in upon the troops, who pour out of the church at the south-east corner—the procession is broken through, the banners stagger and waver. They stagger, and waver, and fall, amidst the flight of priests, bishops, and standard-bearers, hither and thither before the tremendous rush. In one small but compact band the Bishop of Petra (who is on this occasion the bishop of ‘the fire,’ the representative of the

patriarch) is hurried to the chapel of the sepulchre, and the door is closed behind him. The whole church is now one heaving sea of heads, resounding with an uproar which can be compared to nothing less than that of the Guildhall of London at a nomination for the city. One vacant space alone is left; a narrow lane from the aperture on the north side of the chapel to the wall of the church. By the aperture itself stands a priest to catch the fire; on each side of the lane, so far as the eye can reach, hundreds of bare arms are stretched out like the branches of a leafless forest—like the branches of a forest quivering in some violent tempest. Silent, awfully silent, in the midst of this frantic uproar, stands the Chapel of the Holy Sepulchre. If any one could at such a moment be convinced of its genuineness, or could expect a display of miraculous power, assuredly it would be that its very stones would cry out against the wild fanaticism without and wretched fraud within, by which it is at that hour desecrated. At last the moment comes. A bright flame as of burning wood appears inside the hole—the light, as every educated Greek knows and acknowledges, kindled by the bishop within—the light, as every pilgrim believes, of the descent of God himself upon the holy tomb. Any distinct feature or incident is lost in the universal whirl of excitement which envelops the church as slowly, gradually, the fire spreads from hand to hand, from taper to taper, through that vast multitude, till at last the whole edifice from gallery to gallery, and through the area below, is one wide blaze of thousands of burning candles. It is now that, according to some accounts, the bishop or patriarch is carried out of the chapel in triumph, on the shoulders of the people, in a fainting state, ‘to give the impression that he is overcome by the glory of the Almighty, from whose immediate presence he is believed to come.’ It is now that a mounted horseman, stationed at the gates of the church, gallops off with a lighted taper, to communicate the sacred fire to the lamps of the Greek church in the convent at Bethlehem.”

First-Fruits.—See ANNATES, DISMES. The *valor beneficiorum*, commonly called the *value in the King's Books*, was made at the same time as the statute 26 Henry VIII., c. 3, by which these payments were transferred to the crown. A former valuation had been made, 20 Edward I., which still exists in the exchequer. By this statute and one subsequent, 1 Elizabeth IV., every spiritual person admitted to a benefice must pay his first-fruits within three months after induction, in proper proportion: if he does not live half a-year, or be ousted before the expiration of the first year, only one quarter is required; if he lives the year, or be ousted before eighteen months, one half; if a year and a-half, three quarters; if two years, the whole. Archbishops and bishops have four years allowed

them, and shall pay one quarter every year, if they live so long on the see. Other dignitaries pay as rectors and vicars. By several statutes of Anne, all livings under £50 per annum are discharged of the payment of first-fruits and tenths. The following notice of the valuation in the King's Books, and the former payments to the pope as *primitiæ*, is taken from Godwin's work *De Præsubibus Angl.* The florin was 4s. 6d., the ducat 8s., English:—

	King's Books.	To the Pope.
Canterbury,	£2,652 12 2	10,000 florins.
For a pall, .....	.....	5,000 —
London,	1,000 0 0	3,000 —
Winchester,	2,873 18 1½	12,000 ducats.
Ely,	2,134 18 6½	7,000 —
Lincoln,	828 14 9½	5,000 —
Litchfield and Coventry,	559 17 3½	1,733 —
Salisbury,	1,985 5 0	4,500 —
Bath and Wells,	533 1 3	430 florins.
Exeter,	500 0 0	6,000 ducats.
Norwich,	834 11 1½	5,000 —
Worcester,	929 13 3	2,000 florins.
Hereford,	768 11 0½	2,000 —
Chichester,	677 1 3	333 ducats.
Rochester,	358 4 9½	1,300 florins.
Oxford,	381 11 0½	.....
Gloucester,	315 7 1	.....
Peterborough,	414 19 8½	.....
Bristol,	294 11 0½	.....
St. David's,	426 2 1	1,500 florins.
Llandaff,	154 14 2	700 —
Bangor,	131 16 3	126 —
St. Asaph,	187 11 8	126 —
York,	1,610 0 0	10,000 ducats.
For a pall, .....	.....	5,000 —
Durham,	1,821 1 3	9,000 —
Carlisle,	531 4 9½	1,000 —
Chester,	420 1 8	.....

It will be observed that the bishoprics of Oxford, Gloucester, Peterborough, Bristol, and Chester, as creations or revivals by Henry VIII., are not included in the above catalogue as paying to the pope.

Fish, a common symbol in the early Church. The Greek *ἰχθύς* represents the first letters of "Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ"—Jesus Christ, Son of God, Saviour. Hence Christians were sometimes called "*pisciculi*"—little fishes, and the vessel holding baptismal water was called "*piscina*"—fish-pond.

Fisherman's Ring, the pope's signet, the impression being St. Peter holding a line with bait in the water.—See BULL.

Five Articles.—See ARTICLES, FIVE.

Five Points.—See ARMINIANISM, CALVINISM.

Flabellum, a kind of fan for driving away insects from the sacramental cup, &c. The *Apostolical Constitutions* mentions the use of such an instrument as part of the deacon's office at the time of the oblation. The Greek term was *ῥοπαῖδιον*.

Flagellantes.—About the year 1260 public associations sprang up in Italy for the purpose of discipline, under the name of Flagellantes. In an edict of the Marquess of Este and the people of Ferrara, for their suppression, they are termed *Le Compagnie de' Rattuti*, and *Sod-*

alitas Scopæ sive Fustigationis. Their discipline also is termed *batimentum*. Muratori has given a plate of the fearful weapon which they employed against themselves (*Antiq. Ital. med. ævi*, vi., 469). Multitudes of all sexes, ranks, and ages, fanatically practised this mortification in the open streets; and little regard was paid to decency, in the hope of obtaining divine mercy, by these ferocious and often licentious exhibitions. Perugia was the first scene of this madness, and a hermit named Rainier, the instigator. In the Chronicle of a monk of Sta. Justina, of Padua, printed by Wechel in 1585, will be found ample pictures of the enormities which were engendered by this superstitious folly. The Flagellantes were almost forgotten, when, during a plague in Germany in 1349, the sect arose afresh, with increased enthusiasm. They wandered through several provinces, whipping themselves, and propagating the most extravagant doctrines; namely, that flagellation was of equal virtue with the sacraments; that the forgiveness of all sins was to be obtained by it, exclusive of the merits of Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place. Clement VII. issued a bull against them, and in many places their leaders were burned. They are again mentioned in the beginning of the fifteenth century, as venting yet stranger and more mystical tenets in Thuringia and Lower Saxony. They rejected every branch of external worship; entertained some wild notions respecting the Evil Spirit; and held that the person who believes what is contained in the Apostles' Creed, repeats frequently the Lord's Prayer and the Ave Maria, and at certain times lashes his body severely, as a voluntary punishment for the transgressions he has committed, shall obtain eternal salvation. The infection spread rapidly, and occasioned much disorder; for by travelling in such numbers, they gave rise to seditious disturbances, and to very many excesses. The shameful exposure of their persons, and their extortion of alms, rendered them so obnoxious to the higher clergy, and to the more respectable classes, that several princes in Germany and Italy endeavoured to suppress their irregularities; and the kings of Poland and Bohemia expelled them from their territories. A numerous list of these fanatics, who were condemned to the flames, is preserved by the German ecclesiastical historians. At Sangerhausen, in the year 1414, no fewer than ninety-one of these infatuated people were cruelly burned at once. At length this sect began to decline, active measures for their total suppression being adopted by the council which assembled at Constance from the year 1414 to the year 1418. A remnant of them existed till the very close of that century. Discipline, though condemned when thus practised by wholesale,

was considered wholesome if applied with discretion; and each religious house observed its own peculiar rule in its administration of it. At Carnes it was exercised twice a-week; at Monte Cassino, once; by the Ursuline Nuns, on Fridays; by the Carmelite Nuns, on Wednesdays and Fridays; by the Nuns of the Visitation, whenever they pleased; by the English Benedictines, more or less, according to the season; by the Celestines, on the eve of great festivals; and by the Capuchins, every day. (See Isaac Taylor's *Fanaticism*.)

Flagellation, as an atonement for sin, was early practised among Christians; but it was not till the eleventh century that it became general, being zealously recommended by Peter Damiani of Ravenna, abbot of a Benedictine monastery near Gubbio, and Peter, afterwards Cardinal-bishop of Ostia, a man greatly famed for his penance and sanctity. From this time to the council of Constance the discipline of the scourge was in great repute; clergy and laity, men and women, princes and peasants, vied with each other in their devotion to the expiating lash, rod, thong, whip, and chain-scourge. Three thousand strokes and the chanting of thirty psalms expiated the sins of a year; thirty thousand strokes atoned for the offences of ten years, and so on in proportion. Princes were whipped naked by their father confessors; and the greatest criminals most eagerly availed themselves of this disgusting process as a substitute for amendment of life. At length the lash became obnoxious, on account of the excesses perpetrated by the followers of Rainier, the hermit; and the rulers both in church and state conspired to put it down, notwithstanding its formerly avowed efficacy as an atonement for sin.—See DISCIPLINE, FLAGELLANTES.

Flagon, the vessel which contained the sacramental wine, the chalice being that in which it is administered.

Flemingians.—See WATERLANDIANS.

Flentes (*weepers*), the lowest rank of penitents in the early Church, or rather candidates for penance. Their station was the church porch, where they lay in prostration, and begged the prayers of the faithful as they passed into the church, and craved to be admitted themselves, to do public penance in the church.—See PENITENTS, CATECHUMENS.

Font (*a fountain*).—The term is particularly applied to the vessel which holds the baptismal water. Little is known as to the form and construction of fonts in the baptisteries of the primitive Church, and they probably varied according to the fancy of each particular builder, and in most cases resembled baths. By the Greek ecclesiastical writers the font is usually called "*καλυμβήθρα*," or pool; and Socrates has expressly distinguished it from the baptistery, with which it has sometimes been confounded, and perhaps laterly became synonymous, as the

pool of the baptistry. By the Latins it was known as *piscina*; and, both for this name and *καλυμβήθρα*, some critics, and among them no less a scholar than Beveridge, have travelled as far as the Pool of Bethesda; and for the former of the two, Optatus (iii., 62) has discovered a mystical reason in the acrostic framed for our Saviour, "*ἰχθύς*"—fish, being composed of the first letters of the following words: "*Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ*"—Jesus Christ, Son of God, Saviour.—See FISH. Bingham has treated these refinements as they deserve: "But whether either of these reasons be true, or whether the font was not rather so called because *piscina* and *καλυμβήθρα* are commonly names of fountains, baths, and pools, in Greek and Latin writers, I leave to the determination of the judicious reader" (*Ant.*, iv., 7, 4). Besides these, the Latins call it, for equally obvious reasons, "*lavacrum*"—place of washing, and "*natatoria*"—place of swimming; and Gregory the Great, with more attention to the letter of Scripture than to delicacy of language, names it *cloaca*. Other names given by Durand (i., 21) are *amula*, *situla*, *aquimanile*, *aquamale*, and *malluvium*. It is not certain when the name *font* was introduced; but this word is found in William of Malmesbury's record of the baptism of Ethelred, son of Edgar, written in the beginning of the twelfth century. In the *pontificale* of the pseudo Damasus, under the life of Sylvester, may be found a description of a gorgeous font, pretended to be a gift of Constantine to the *basilica Constantiniana*, or *lateranensis*, in which font himself was baptized. Mosheim (Cent. iv., p. ii., c. 4, 8, 7) says that fonts were first erected in the porches of churches during the fourth century; afterwards they advanced into the church itself, but remained, as they still for the most part stand, near the entrance; a position emblematical of the admission of the newly baptized into the congregation. At first one church alone in each city possessed the privilege of administering baptism; and hence, as the others were in this sense subordinate to it, the church distinguished by the font was known as the mother church. This title became extended, as the bishop extended the privilege of baptizing. A remnant of the early custom is still to be found in our own law; for Lord Coke (2 *Inst.*, 363) informs us, that whenever there was a dispute among different places of worship in the same district as to the right of motherhood, the issue directed to be tried was the possession of a font. In Italy cinerary vases were frequently converted to this use. In the *Constitutions* of Edmund, Archbishop of Canterbury, promulgated in 1236, an order is given for the especial provision of a font instead of a basin. The water is not to remain unchanged in them more than seven days; this time, by 2 Edward VI., was extended to not more than a month. Canon 81 of the Church of England directs that there be a font of stone in every church and

chapel. In Scotland it is sometimes of stone, but usually of metal. The place of the font was discussed at the Westminster Assembly. Thus Lightfoot records in his *Journal*:—"About the place of the font or vessel of baptizing, it was resolved it should be in what place the people may best see and hear. The Scots urged hard to have it at the pulpit. Here fell in a debate about fonts: some called to have them to be demolished, but this was cried against: only the Scots desired that the place of it might be altered,—viz., removed from the church door. At last a vote passed that the superstitious place of the font should be altered."

Fontevraud, the Order of, a monkish order, connected with the Benedictines, named after its first monastery, and which rose in the beginning of the twelfth century. The founder was Robert of Arbriscelles, who prescribed, both for his monks and nuns, the rule of St. Benedict, and subjected both to female rule, in imitation, as he said, of Christ's commendation of the apostle John to the matronage of the Virgin. The first abbess, Bertrude, had been Queen of France; and so popular was the honour, that among the abbesses there have been fourteen royal princesses. This order was brought to England by Henry II., and had a house at Eton, with other two in the shires of Wilts and Worcester.

Fools, Feast of.—See BOY BISHOP. †

Formata Literæ.—See LETTERS.

Form of Concord, a treatise or confession of faith published by order of the Elector of Saxony in 1580, in the hope of putting an end to the crypto-Calvinistic controversy. It contained the Three Creeds, the Augsburg Confession, the Apology, the Articles of Smalcalde, and Luther's Catechisms; and in addition to these, the *Book of Torgau*, which had been drawn up at Torgau in 1576, and reviewed and corrected at Berg in 1577. All these writings were recognized in the *Form* as *symbola publica*, and a sentence of excommunication was added against all who should refuse to subscribe them. The attempt to produce harmony by thus narrowing the ground of communion was of course utterly unsuccessful. It effectually shut out the Reformed from the possibility of union with the Lutherans, and at the same time displeased and disappointed those moderate men among the Lutherans themselves, who would have been glad to live in concord and communion with Christians with whom they did not in all points agree. A full account of the *Form*, and of the circumstances attending its publication, may be found in a work by the Swiss writer Hospinian, entitled *Concordia discors*.

Forms of Prayer.—See PRAYER.

Formula Consensus, a document of twenty-six articles drawn up by John Henry Heidegger of Zurich, with the authority of the Swiss Reformed divines, especially of Turretin of Geneva, and Gernler of Basle. It was an effort to sup-

press such controversies as had agitated the Churches, and to put an end to further discussions. 1. It condemned the Amyraldists and their tenets of general grace.—See AMYRALDISM. 2. It condemned the views of Placcæus (Joseph de La Place), who denied the direct imputation of Adam's first sin to his posterity. 3. It condemned Piscator's denial of the active obedience of Christ. 4. It condemned the literary opinion of Cappell on the age and authority of the Hebrew points, &c. The opinions thus reprobated had their birthplace in the Theological Academy of Saumur. Subscription to this formula was for awhile rigidly demanded in the Swiss Churches, and great disputes and dissatisfaction were the result. But it gradually fell into disuse, and by the influence of Prussia and England was abolished in 1723.

Fossarii (*grave-diggers*), were called also *copiata*, either meaning *labourers* or *mourners*, according as it is thought to be derived, and also *lecticarii*, from carrying the corpse or bier. They were an inferior order of clergy in the primitive Church. By their office, according to Jerome, they wound up the body, dug the earth, built the vault, and in this way, according to custom, made ready the grave. The order seems to have been first instituted under the Emperor Constantine, and there were 1,100 of the fossarii in the city of Constantinople alone—a number afterwards confirmed by Justinian (*Novel*, 43). They formed a kind of college, hence they were sometimes called *collegiati* and *decani*. They were exempted from certain civil offices, as they acted gratuitously in burying the poor.

France, Churches in.—I. *Gallican Church*, i. e., the branch of the Romish Church existing in France.—This church has long enjoyed peculiar privileges and special immunities, and has always been more independent of the see of Rome than any other section of the Roman Catholic Church. This independence of the Gallican Church seems not to have been originally granted by Rome, but rather to have been preserved by the Church, in virtue of its ancient constitution, *in spite of* Rome. It dates at least as far back as the time of St. Louis. Though long existing unimpaired, the first formal and categorical enunciation of its principles seems to have been given at the council of Basle in 1438. By this act the council enraged the pope, Eugenius IV., who rejected the canons it had passed. The council retaliated, by passing an act deposing the pope from his office. The pope, however, triumphed, and the canons were not agreed to. But the French king, Charles VII., approving of them, was not to be thus defeated. He summoned an assembly of divines within his own dominions, and recommended them to adopt the regulations to which the council had agreed. This they did; and their decision is usually styled the "Pragmatic Sanction." The regulations proceed upon two great principles:—1. That the pope has no right

to interfere in the temporal affairs of the nation. 2. That, while his authority in spiritual matters is acknowledged, that authority is, in France, limited by the requirements of the ancient constitution, received by and acted upon in the Church of that kingdom. The following are the principal provisions of this charter of the Church's liberties:—"1. The King of France has a right to convene synods, or provincial and national councils, in which, amongst other important matters relating to the preservation of the state, cases of ecclesiastical discipline are likewise debated. 2. The pope's legates, *à latere*, who are empowered to reform abuses, and to exercise the other parts of their legatine office, are never admitted into France, unless at the desire or with the consent of the king; and whatever the legates do there is with the approbation and allowance of the king. 3. The legate of Avignon cannot exercise his commission in any of the king's dominions till after he hath obtained his majesty's leave for that purpose. 4. The prelates of the Gallican Church, being summoned by the pope, cannot depart the realm, upon any pretence whatever, without the king's permission. 5. The pope has no authority to levy any tax or imposition upon the temporalities of the ecclesiastical preferments, upon any pretence, either of loan, vacancy, annates, tithes, procurations, or otherwise, without the king's order, and the consent of the clergy. 6. The pope has no authority to depose the king, or grant away his dominions to any person whatever. His holiness can neither excommunicate the king, nor absolve his subjects from their allegiance. 7. The pope likewise has no authority to excommunicate the king's officers for their executing and discharging their respective offices and functions. 8. The pope has no right to take cognizance, either by himself or his delegates, of any pre-eminences or privileges belonging to the crown of France, the king being not obliged to argue his prerogatives in any court but his own. 9. Counts palatine, made by the pope, are not acknowledged as such in France, nor allowed to make use of their privileges and powers, any more than those created by the emperor. 10. It is not lawful for the pope to grant licenses to churchmen, the king's subjects, or to any others holding benefices in the realm of France, to bequeath the titles and profits of their respective preferments, contrary to any branch of the king's laws, or the customs of the realm, nor to hinder the relations of the beneficed clergy, or monks, to succeed to their estates, when they enter into religious orders, and are professed. 11. The pope cannot grant to any person a dispensation to enjoy any estate or revenues, in France, without the king's consent. 12. The pope cannot grant a license to ecclesiastics to alienate church lands, situate and lying in France, without the king's consent, upon any pretence whatever. 13. The king may punish his ecclesiastical officers for misbe-

haviour in their respective charges, notwithstanding the privileges of their orders. 14. No person has any right to hold any benefice in France unless he be either a native of the country, naturalized by the king, or has royal dispensation for that purpose. 15. The pope is not superior to an oecumenical or general council. 16. The Gallican Church does not receive, without distinction, all the canons, and all the decretal epistles, but keeps principally to that ancient collection called *Corpus Canonicum*, the same which Pope Adrian sent to Charlemagne towards the end of the eighth century, and which, in the year 860, under the pontificate of Nicholas I., the French bishops declared to be the only canon law they were obliged to acknowledge, maintaining that in this body the liberties of the Gallican Church consisted. 17. The pope has no power, for any cause whatsoever, to dispense with the law of God, the law of nature, or the decrees of the ancient canons. 18. The regulations of the apostolic chamber, or court, are not obligatory to the Gallican Church, unless confirmed by the king's edicts. 19. If the primates or metropolitans appeal to the pope, his holiness is obliged to try the cause, by commissioners or delegates, in the same diocese from which the appeal was made. 20. When a Frenchman desires the pope to give him a benefice lying in France, his holiness is obliged to order him an instrument, sealed under the faculty of his office; and, in case of refusal, it is lawful for the person pretending to the benefice to apply to the parliament of Paris, which court shall send instructions to the bishop of the diocese to give him institution, which institution shall be of the same validity as if he had received his title under the seals of the court of Rome. 21. No mandates from the pope, enjoining a bishop, or other collator, to present any person to a benefice upon a vacancy, are admitted in France. 22. It is only by sufferance that the pope has what they call a right of prevention, to collate to benefices which the ordinary has not disposed of. 23. It is not lawful for the pope to exempt the ordinary of any monastery, or any other ecclesiastical corporation, from the jurisdiction of their respective diocesans, in order to make the person so exempted immediately dependent on the holy see." These liberties were esteemed inviolable; and the French kings, at their coronation, solemnly swore to preserve and maintain them.

These canons, known by the name of the "Regale," continued in full force until the reign of Francis I., who was persuaded by Leo X. to consent to the abrogation of the Pragmatic Sanction, the pope promising to confer upon the king greater power in ecclesiastical matters than he had hitherto enjoyed. Francis accordingly concluded with the pope a *concordat*, which gave to the king the nomination to all the benefices in France. This paction between Francis and Leo gave great dissatisfaction to both the French

people and the French clergy. Thus matters remained until the reign of Louis XIV., who commenced, in 1678, a controversy with Pope Innocent XI. upon the subject of the "Regale." The controversy was conducted with much acerbity on both sides. But Louis ended it as Charles VII. had ended the one in which he was engaged, by summoning an assembly of his own clergy, and so setting the pope at defiance. This assembly, which consisted of eight archbishops, twenty-six bishops, and thirty-eight other clergymen, unanimously affirmed the principles of the "Regale," announcing them in the form of four propositions, which were registered by the parliament of Paris on the 23d March, 1682. The "Regale" continued in force until the revolution of 1789, when the Church was formally abolished, and religion itself seemed almost to have disappeared from the face of France. Napoleon, however, restored the Catholic Church. In 1801 he concluded a concordat with the pope; and it is said that this was the one act of his life which he most regretted. In virtue of this concordat, an alienation of church lands, to the value of 400 millions of francs, took place. The clergy were to be paid and appointed by the state, while the pope retained the right of canonical institution. No monks and no religious vows were to be permitted. On the restoration of the Bourbons Pius VII. revoked the concordat. In 1815 the Gallican Church was placed in a state of greater dependence on Rome than it had ever been in before. The influence of the Church, which was crippled by the revolution of 1830, continued stationary during the reign of Louis Philippe, and has decreased since the revolution of 1848. Of late years the influence of the Ultramontane or Romish party seems to have prevailed, though it will probably be somewhat lessened by the relations at present existing (March, 1860) between the Emperor Napoleon III. and Pope Pius IX. The Gallican Church has produced some eminent men, among whom may be mentioned Bossuet, Fénelon, and Pascal, who have won for themselves an enduring fame. If true piety existed to any considerable extent within her pale, it was probably among the Jansenists, who, in the days when the Port Royal was a literary power in Europe, were numerous and influential.—See JANSENISTS. But they breathed too liberal a spirit for Rome to endure, and accordingly they fell under the smothering incubus of that pet of the Vatican—the Society of Jesus.

II. *French Protestant Church.*—When the Reformation commenced in Germany and Switzerland, many who had been imbued with Protestant principles came from these countries to reside in France, as Francis I., the reigning sovereign, was a patron of learning. Their principles were not, however, altogether unopposed. The university of Paris declared against the reformed doctrines as early as 1521. In

that year the first Protestant congregation was formed in France, at Meaux. Bucer and Melancthon had just visited the neighbourhood. Bricconnet, Bishop of Meaux, was one of the converts of Lefevre and Farel, the first preachers of the reformed faith in France; and he laboured to promulgate among the people of his diocese the opinions which he had himself adopted. The clergy complained to the Sorbonne; and, in 1533, the parliament of Paris ordered an investigation into the circumstances. The consequence was, that the sword of persecution was unsheathed. The bishop recanted, and was fined. But many of his converts in humble life were more constant, and even submitted to martyrdom; and Marguerite de Valois, Queen of Navarre, who, by his instrumentality, had become acquainted with the doctrines of the Reformation, continued to befriend the rising cause. This noble woman exercised the great influence which she possessed over her somewhat weak-minded brother, Francis, in favour of the new faith. For a time the Reformation spread rapidly, and France bade fair to become a great Protestant country. But priestcraft prevailed. Tournon, Archbishop of Lyons, succeeded in finally determining Francis against the Protestants; and the whole after part of that king's reign was one continued bloody crusade against those who were variously styled Huguenots, Lutherans, or "those of the religion." Dreadful scenes were enacted throughout the whole of France, among which the massacres of Merindole and Cabrières stand out pre-eminent for their atrocity. These were, however, utterly powerless to prevent the spread of principles which, founded on truth, were sure ultimately to prevail.

During the reign of Francis, Calvin published his admirable *Institutes of the Christian Religion*, with a classic dedication to the king. This work, which, though written during a stormy period, is still an honoured text-book with those who have fallen upon more peaceful times, exercised a very beneficial influence upon the Protestant cause. Francis I. died in 1547, and was succeeded by Henry II., who persisted in persecuting the Protestants. The civil courts were enjoined to proceed against all heretics. In spite of all efforts to exterminate them, the reformed doctrines continued to prosper, receiving a new impulse from the translation, about this time, of the Scriptures into French, and the turning the Psalms of David into verse, and setting them to music. The Protestants now came to have very considerable influence in the kingdom. Their leaders were the two princes of the blood, the King of Navarre, and the Prince of Condé, along with the illustrious Coligny. Though Paris and the larger towns remained chiefly Catholic, the country districts were largely infected with the new opinions, large numbers of the *gentilshommes de province*, or country gentlemen, being

avowed Protestants. It was in this reign that the professors of the reformed faith, who had been for thirty years without any regular organization, first assumed a corporate existence.

In 1555 the first avowed French reformed church was established in Paris. All the chief towns followed this example. The first synod of the French Protestant Church assembled privately in Paris on the 25th May, 1559. Owing to the danger of the enterprise only thirteen churches sent deputies. Nevertheless, the foundations of an important superstructure were then and there laid. A complete system of ecclesiastical polity was speedily adopted; for the members of the synod had too vivid a sense of the dangers to which they were exposed to waste time in unprofitable discussions among themselves. The form of government thus established was thoroughly presbyterian in its character. It seems to have corresponded very closely to that of the Church of Scotland. The consistory may be viewed as representing the kirk-session; the colloquy, the presbytery; while the provincial synods of each are analogous; and the national synod corresponds to the general assembly. The consistory was elected at first by the whole congregation over which it was to rule; but vacancies occurring afterwards were filled up by the colloquy. The ministers were elected by the colloquy. A minister, on being thus elected, was required to preach before the congregation on three consecutive Sabbaths; whereafter, if no objection was made, the congregation was considered as acquiescing in the appointment. If there was any objection, the matter was referred to the provincial synod, whose decision was final. These provincial synods have been generally sixteen in number. The national synod has met but seldom, owing to the severe persecutions to which the Church has been exposed, and the increasing restrictions which have been imposed upon her. The *Confession of Faith*, adopted at the first synod, consisted of forty articles. Its doctrines were strictly Calvinistic. Though the Church was much harassed by persecution during the reign of Henry II., still it greatly increased: so much so, that we are told that Beza, who died in 1605, "could count 2,150 churches in connection with the Protestant Church of France; and the churches were not small or insignificant in point of strength. In some there were 10,000 members. The church of Orleans had 7,000 communicants, and the ministers in such churches were proportionally numerous: two ministers to a church was common; and that of Orleans had five. At this period there were 305 pastors in the one province of Normandy, and in Provence there were 60. Francis II., at the age of sixteen, succeeded his father, Henry II., in the same year in which the first Protestant synod was held. During his short reign of seventeen months, the condition of the Protestants was not a favourable

one. The kingdom was ruled by his mother, Catherine de Medicis, a woman of much talent for intrigue, and by the Guises. They were at one in harassing the Protestants to the utmost of their power. At this point commenced the "wars of religion," which lasted for forty years, *i. e.*, to the publication of the edict of Nantes, and during which, it is calculated that not less than one million lives were sacrificed. Minutely to trace the history of this period would exceed the limits, as it would be foreign to the object of this article. A few salient points can alone be noticed. In 1560 Francis II. died, and was succeeded by his brother, Charles IX., a boy of ten years of age. During the first part of his reign matters seemed to take a more favourable turn for the Protestants. The queen-mother seemed desirous to conciliate them, as they were now a powerful party in the state. At one time it almost seemed as if they were likely to gain the ascendancy at court. It was now that an assembly of Catholic and Protestant divines was held at Poissy, in order to endeavour to effect a compromise between the opposing opinions. The attempt was futile. The horizon became again overcast, and hostilities were resumed. Treaties of peace were concluded more than once, and then speedily violated. After the conclusion of one of those treaties, in 1570, the court used every means of lulling the Protestants into a feeling of security and of conciliating their leaders. Truly this was a deceitful calm before a fearful storm; for it was on the evening of the 22d August, 1572, that the massacre of St. Bartholomew's Eve took place. The blood-thirsty Catherine, who urged on the youthful king to the commission of this horrid crime, had attracted to the capital large numbers of the provincial gentry, and among them many of the Protestant leaders, by means of the fêtes consequent upon the marriage of Henri of Navarre with Marguerite of Valois, sister of the king. At midnight the work of premeditated carnage began. About 6,000 Protestants were slain in Paris alone. Among them was the generous and brave, but, alas! too confiding Coligny, who was slain in cold blood on his bed; while the two other Protestant leaders, the King of Navarre and the Prince of Condé, being of the blood royal, were permitted to save their lives by recantation. Throughout all France, the numbers slain amounted, according to one account, to 30,000, and according to another, to 70,000. A more detestable crime was, perhaps, never committed under the sanction of the sacred name of religion.—See BARTHOLOMEW'S DAY.

Even this attempt did not succeed in utterly exterminating the Protestants of France. A faithful remnant was still left; and it has been remarked that a large proportion of the pastors escaped—God, no doubt, preserving them, in order that they might bear aloft the flickering torch of truth in the days of trial yet to

come. During the twenty-six years which intervened between the massacre of St. Bartholomew's Eve and the publication of the edict of Nantes, only six national synods were held; and during these years there was a constant alternation of peace and war. One thing that served to cheer the drooping hearts of the Protestants during this period was the publication of a new and improved edition of the Genevan Protestant version of the Scriptures. But brighter days approach. In 1589 Henry IV., a Protestant, ascended the throne. He very speedily found it to be for his interest to belong to the religion of the majority. But, though become a Catholic, he was not inclined to be a persecutor. He caused the persecutions of the Protestants to cease; and, on the 30th April, 1589, signed the celebrated edict of Nantes. This continued to be for nearly a century the charter of Protestant rights, though it was strictly enforced only during the reign of its author. Though not admitting the Protestants to anything like equality with the Catholics, it yet recognized them as a party in the state. They were allowed by it a very considerable amount of religious liberty. The free exercise of their religion was granted to them; and they were declared eligible for admission into the universities, and for appointments in the public service. They were permitted to establish public worship in particular places, within certain limits. They also received an annual grant of 1,000 crowns. Until the assassination of Henry, in 1610, the Protestants enjoyed a period of repose. He was succeeded by Louis XIII., a bigoted Roman Catholic, who, during the thirty-three years of his reign, persecuted the Protestant Church, which notwithstanding continued to flourish. He, in turn, was succeeded by his son, Louis XIV., who has left a brilliant name in history, but which has certainly not been gained by his conduct to the Protestants. He followed in his father's footsteps, utterly setting at nought the edict of Nantes, which, on the 8th February, 1685, he formally repealed. By this act of revocation all the protective edicts were repealed, all sorts of religious assemblies were prohibited, and all the Protestant clergy were banished from the kingdom. Encouraged by this illiberal proceeding, the Romish party proceeded to persecute the Protestants with renewed zeal and increased cruelty. The consequence of the revocation of the edict of Nantes, and of the cruelties which followed, was, that vast numbers of the Protestant population finally left a country which was not worthy of them. The government of the country, alarmed at the prospect of an extensive depopulation, endeavoured by all means in their power to arrest the fugitives. Notwithstanding all efforts to detain them, large numbers were successful in effecting their escape, many, in order to do so, having to assume disguises, and not a few having to undergo the greatest hardships. They preferred even death

itself to the prospect which awaited them in the country ruled by "the most Christian king." It is calculated that between 30,000 and 40,000 Protestants fled from France at this time, leaving, perhaps, not more than one million co-religionists behind them. The fugitives took refuge in Great Britain, Switzerland, Holland, Prussia, Denmark, Sweden, and even in America and at the Cape of Good Hope. While by this means France lost many of her best citizens, the countries which gave the Huguenots a refuge have derived much benefit from their skill and industry. In our own country not a few honoured names can trace back their ancestry to the persecuted French Protestants. But not content with the wholesale emigration which they had caused, the king and his ministers proceeded to attempt the subjugation of the remaining heretics. The Protestants of the provinces of Lower Languedoc, Vivarais, and Cevennes, were exposed to fearful persecutions. Butcheries were numerous, the prisons overflowed, and the galleys were crowded. These cruelties, which were protested against by the more liberal Romanists, particularly the Jansenists, excited the sufferers to a pitch of uncontrollable fanaticism. The result was, that the bloody war of the Camisards desolated the south of France from 1702 to 1704.—See FRENCH PROPHETS, CAMISARDS.

In the closing years of the reign of Louis XIV., and during the regency of Philippe d'Orleans, the Protestants were more leniently dealt with. Though now enjoying external peace, the Church began to exhibit signs of internal declension. The chief causes producing this effect were the want of trained and educated men to fill the office of pastor, and the spirit of delusive fanaticism which had sprung up among the members of the Church. These defects were remedied mainly by the exertions of Antoine Court, who has been styled the "Restorer of the Protestantism of France." He instituted prayer meetings wherever he could, and also held synods or conferences of the ministers, along with a few intelligent laymen. By thus exciting a spirit of prayer and a love of order, he much benefited the Church. But while the Protestant Church was gradually recovering from its depressed condition, it was startled by the proclamation by Louis XV., on the 14th May, 1724, of the last great law against the Protestants. This law reinforced the most severe measures of Louis XIV. It sought not so much to intimidate Protestants into a recantation, or to punish them if they refused, but rather sought to force them, willing or not, to receive the ordinances of the Roman Catholic Church. For instance, it made baptism by the parish curate compulsory in every case, and declared that no marriage was valid unless performed by a Catholic priest. This attempt to force people into the Church of Rome only drove them farther from it. Antoine Court was sup-

ported by multitudes. The provincial synods, which he had reinvigorated, multiplied; and to meet the want of pastors he opened a school of theology at Lausanne, which continued to supply the Protestant Church with pastors until the time of Napoleon. From 1730 to 1744 the Protestants enjoyed quiet. In the latter year a national synod was held in Lower Languedoc. When the news of the holding of this synod reached Paris, it caused the king and his ministers to embark in a new crusade of horrors against the defenceless Protestants. This caused a new emigration. Calmer days followed the storm, and after 1760 principles of toleration began to prevail. The school of Voltaire, while doing incalculable injury to the cause of religion and morality generally, did good service in spreading the principles of toleration and of religious liberty. The nation gradually became leavened with these principles. Louis XVI., though rather inclined to the opposite principles, was ultimately obliged to yield to the spirit of the age, and in November, 1788, he published an edict of tolerance. The privileges granted by this edict to those who were not Catholics were the following:—"The right of living in France, and of exercising a profession or trade in the kingdom, without being disturbed on account of religion; the permission to marry legally before the officers of justice; the authority to record the births of their children before the local judge." It also included a provision for the interment of those who could not be buried according to the Roman Catholic ritual. The first French revolution, occurring in the following year, still further extended the privileges enjoyed by the Protestants. They were declared admissible to all civil offices; and the son of a long-proscribed Protestant pastor was actually nominated to the presidency of the constituent assembly. Animated by renewed hopes, the Protestant Church proceeded to re-establish to some extent its primitive external machinery. Such schemes were speedily frustrated by the extreme lengths to which the republican governing body soon went. All religion was abolished, and the goddess of reason was adored. The churches were shut up, and the ministers were prohibited from discharging their sacred functions. But this state of matters did not long continue. In 1795 it was decreed that "no one shall be prevented from exercising the worship he has chosen; provided he conforms to the laws; no one can be forced to contribute to the expenses of any creed; the republic salaries none." Napoleon placed the Romish clergy and the Protestant pastors on the same footing, with the exception of the matter of pecuniary support. The former were paid by the state, and the latter at first were not. Still the Roman Catholic Church was not formally acknowledged as the religion of the state, but only as "the religion of the great majority of the French people."

Napoleon, however, was not satisfied with this state of matters as regards the Protestant Church, as it left it too much beyond his own control. He accordingly conceded to it a modified state endowment, and at the same time imposed upon it conditions which deprived it of all independent action. The government of the Church was to be by pastors, consistories, and synods. The synods could not meet without the consent of the government. In point of fact, they were never allowed to meet at all. In 1807 there were not more than 200 pastors. At the restoration of the Bourbons, though liberty of worship was proclaimed, the Catholics began to exhibit signs of their desire to persecute the Protestants. In the reign of Louis XVIII. serious disturbances were excited in the south of France. From 1817 to 1830 the Church, though not receiving state support, was permitted to go on silently, witnessing for the truth, and endeavouring to propagate the principles of pure Christianity. The revolution of 1830 did not much alter the position of the Protestants, though after it they continued steadily to increase in numbers. They expected great advantages from the revolution of 1848, which ended in placing Louis Napoleon on the imperial throne. In this they have been disappointed. The aim of the present emperor has been, in ecclesiastical as well as in other matters, to carry out the Napoleonic ideas as propounded by his uncle. Accordingly, he has adopted the principles of the concordat of 1802. The Roman Catholic Church is looked upon as the church of the majority, and as such entitled to all respect from the state. At the same time, the emperor has repeatedly declared it to be his will that there should be universal religious toleration throughout his dominions. Upon the whole, taking into account the general character of the imperial system, a considerable measure of liberty has been enjoyed. It is in the provinces remote from the capital, where overbearing and priest-ridden prefects have almost irresponsible control, that oppression has been chiefly felt. In such localities authorizations to open Protestant places of worship have frequently been refused; religious meetings have been dispersed, under the pretence that they were political gatherings; and such occurrences as apprehensions for tract distribution have not been unheard of. In some cases appeals to the central authority in Paris, which are always, however, troublesome matters, have obtained redress. Notwithstanding these restrictions, a good work is being done in many parts of France; and here and there a few are beginning to see the errors of the system in which they have been educated.

3. *Union of Evangelical Churches in France.*

—This body dates its separate existence from the year 1848. The Protestants throughout the kingdom resolved, in that eventful year, to hold an assembly, to take into consideration the new

state of matters, and to concert measures for the future. The first assembly was held in May; but its constitution not being satisfactory, it did not issue in any result, except that of appointing the time for a second convocation. This was opened on the 11th of September of the same year. Its constitution was more correct than that of the former; but it was still only a voluntary assembly, wanting the sanction of the law. Eighty-nine consistories nominated members to represent them in it, though the number of members actually present was somewhat less. Their proceedings were not harmonious. The first question which they came to consider was, whether or not they should frame a confession of faith. Upon this point they differed. The majority held that it would be inexpedient to do so, whilst a minority strenuously contended that a confession of faith was absolutely necessary to their proper existence as a united and harmonious corporate body. Refusing to give up their opinion, the minority seceded, and formed themselves into a separate ecclesiastical communion, designating themselves as the "Union of Evangelical Churches in France." Their first synod was held on the 20th August, 1849. They then drew up a confession of faith, and adopted a form of church government. Their synod meets only every alternate year. Since their origin they have been gradually increasing in numbers, and extending the sphere of their operations. Some time ago they had twenty-six churches, twenty-two ministers, and nearly two thousand members. To enable them to carry and extend their operations, they are in the habit of receiving pecuniary aid from those in other countries who sympathize with their opinions. They are wholly unconnected with the state, and, so far as their limited means allow, are zealously engaged in the propagation of evangelical principles, F. Monod being one of their most distinguished ministers and leaders.

Francis, St. de Paula, Hermits of.—See MINIMS.

Francis, St., Fraternity of the Girdle of.—See FRATERNITIES.

Franciscans, Order of, founded in the year 1208 by Francis, a reformed prodigal, and son of a merchant of Assisi, near Naples. The immediate object St. Francis had in view in the formation of the community which bears his name, was to subserve the best interests of the church, by calling into active devotedness to the moral improvement of the people, then so much neglected by the regular clergy, a class of men who, having renounced the world, should go forth unencumbered by cares of any kind, to preach repentance and amendment of life.

Vows of absolute poverty were at first enjoined upon the members of the Franciscan order. They were to renounce all the pleasures of life, and the possession of any property whatever. They were authorized by the pope to beg and preach, and

indulgences were granted more frequently to them than to any other order. These, with other privileges, soon excited the envy and opposition of the secular clergy, upon whose rights the mendicant Franciscans often made great encroachments. For these trespasses, however, there was no immediate remedy, as the friars refused to acknowledge any authority whatever but that of the pope. At length their rules became relaxed. They were allowed to possess property. Literature, which they at first despised, began to be cultivated within their monasteries, and many of their austerities were greatly mitigated. Their celebrity began to spread. Kings and princes numbered them among their confessors, and men of their order rose to some of the highest stations in the church. For about 300 years, from the thirteenth to the sixteenth century, they maintained their honourable position; but the rising of the Jesuits into influence soon effected a material change in the number and importance of both Franciscans and Dominicans. The monks of St. Francis were divided and subdivided into several minor orders at various times, of which the following are a few:—The Cæsarianians, Celestines, Spirituals, the Soccolanti, or sandal-wearers, the Observantines, Capuchins, Cordeliers, and Alcantarines: the last-named order go with their feet quite naked.—See CELESTINES, CORDELIERS, CAPUCHINS, &c. They maintained the doctrine of the immaculate conception of the Virgin Mary, in opposition to the Dominicans, who asserted the contrary dogma. A branch or sect of the Franciscans founded by Maurato and Fossombroni in the pontificate of Celestine V., and known by the title of Fratricellii, were condemned by Pope Boniface VIII., by whose authority, and that of his successor, the terrors of the inquisition were poured upon them. Pope John XXII. also hunted them down with great cruelty, on which account they regarded him as Antichrist. It has been computed that no fewer than 2,500 to 3,000 persons were burned to death by the inquisition from the time of Boniface VIII. to that of Innocent VI., because of their attachment to the tenets of the Franciscans. The relics of this sect of the Franciscans fell in with the Reformers in the time of Luther. The Franciscans are not now of very great note in Europe, though many houses still belong to them; but they are in a flourishing condition in the United States of America. In former times the order was so famous that out of it sprang four popes and forty-five cardinals. In the reign of Henry III. they came into England, and first settled at Canterbury. They opposed the divorce of Henry VIII., and suffered imprisonment and dispersion, not a few of them being put to death. They had sixty monasteries over the country, which was divided into seven districts called *custodies*, each governed by a superior called *custos*.

In the year 1212, nuns of the order of St.

Francis made their appearance. The order was called into existence by Francis himself, and their first settlement was in the church of St. Damien, in the town of Assisi. St. Clare was their first prioress, from whom they were called Nuns of St. Clare or Clarisses.—See CLARISSES. They were also called Damiantines after the name of their first convent. Subsequently, they were divided into several branches, according to the degrees of austerity which they practised. At first they were supported by the alms collected by the friars, but afterwards by the revenues arising from their convents. These convents numbered 600 in the eighteenth century, and they contained 28,000 nuns.

Fratrculi Fratricelli (*little brethren*), the strictest class of Franciscans, who lived solely by begging, and regarded Pope Celestine V. as their founder. In their zeal they often declared against papal abuses, and were therefore disowned by the elder Franciscans, and condemned by Pope Boniface VIII.—See FRANCISCANS. Their Latin epithet was that with which St. Francis usually saluted his disciples, though the name has been often given to those who assumed a monastic gait, without belonging to any monastic order.

Fraternities, societies in popish countries for purposes of devotion. The more famous of them are these:—1. Of the Rosary, which owed its rise to Dominic, the founder of the rosary. He appointed it, they say, by order of the blessed Virgin, as he was labouring for the conversion of the Albigenses. The devotion of the rosary, which had become neglected, was revived by Alanus de Rupe, about the year 1460. This fraternity is divided into two branches,—that of the Common Rosary, and that of the Perpetual Rosary. The former, every week, say the fifteen divisions of ten beads each, confess and communicate every first Sunday in the month. The brethren of it are likewise obliged to appear at all processions of the fraternity. The latter are under very strict engagements, the principal of which is to repeat the rosary perpetually, some one of them always saluting the blessed Virgin in the name of the whole brotherhood. 2. Of the Scapulary, whom, according to the Sabbatine bull of Pope John XXII., the blessed Virgin has promised to deliver out of hell the first Sunday after their death. 3. Of St. Francis's Girdle. They are clothed with a sack of a gray colour, which they tie with a cord, and in processions walk barefooted, carrying in their hands a wooden cross. 4. Of St. Augustine's Leather Girdle, which comprehends a great many devotees, and the girdle is supposed to have been worn by the Virgin. Italy, Spain, and Portugal are the countries where are seen the greatest number of these fraternities, some of which assume the name of *arch-fraternity*. Pope Clement VII. instituted the arch-fraternity of *charity*, which distributes bread every Sunday among the poor, and gives portions to forty poor girls on the feast

of St. Jerome, their patron. The fraternity of *death* buries such dead as are abandoned by their relations, and causes masses to be celebrated for them. In Rome the trades are exercised in fraternities, each having a patron saint,—the shoemakers having St. Crispin, the carpenters St. Joseph, the painters St. Luke, the curriers St. Lawrence, and the tanners St. Bartholomew. (Broughton's *Dictionary*.)

Fratres Abbati (*white brethren*).—See ABBATI.

Free Church of Scotland.—See SCOTLAND, CHURCHES IN.

Freemason, probably originally a contraction for freestone mason, was, in early times, one who could work with a chisel, as distinguished from one who could only work with an axe or hammer, in dressing stones. Like other trades of the Middle Ages, the masons early formed themselves into a free guild or corporation. This happened in Lombardy as early as the tenth century, and in Normandy in the twelfth century. Freemasonry is, however, traced by its votaries to a much more ancient period. The result of such societies was great in developing taste and skill on the part of the workmen, who were often designers as well as performers; for architects, in the proper sense of the term, were scarcely known. Ecclesiastical edifices of great beauty and stateliness being in demand, masons were patronized by the dignitaries of the church. Their guilds have been abrogated; but freemasonry, in a mystic form, still survives, and is spread over the world.

French Prophets, The, were religious enthusiasts or fanatics, who arose in the south of France at the close of the seventeenth century. Their origin has been traced by M. Grégoire to a certain "school of the Prophets," in Dauphiny, conducted by a Calvinist named Du Serre. This statement, however, wants confirmation. They seem to have been closely connected with the Camisards, by which name, indeed, they are sometimes designated. The wars of the Camisards were caused by the intolerant measures taken by Louis XIV., after the revocation of the edict of Nantes. The Camisards, so called from the white frocks which they wore, took up arms in their own defence, and were led by young men, who assumed the joint offices of captain and pastor, without any previous training for either. They fought courageously and successfully, because they fought for life itself. The king was at last obliged to come to terms with them. But during the sore and protracted struggle which they had had, they had come to acquire undue notions of their own importance, looking upon themselves as peculiarly favoured of the Lord, and considering their leaders as the inspired depositaries of his will. Thus they were prepared to acquiesce in the pretensions of the French prophets, who first appeared in Dauphiny and Vivarais in 1688. They were

of both sexes, and numbered at first between five and six hundred, though they soon amounted to many thousands. They believed, or at least declared themselves to be under the direct influence of the Holy Ghost. They went into trances, saw visions, and made the Cevennes mountains ring with their howlings and cries for mercy. When in this ecstatic state, every word they uttered was received by the deluded populace with superstitious awe and veneration. In 1706 a few of the prophets came over to England, where the same manifestations occurred as in France. The great subject of their predictions was the speedy establishment of Messiah's kingdom. They likewise pretended to possess the gift of tongues and the power of working miracles. They obtained for some time considerable success in Great Britain, having their admiring followers not only in London, but also in the chief provincial towns. They were even joined by some parties of influence—such as Sir Richard Bulkely and John Lacey, Esq. The latter, who was originally a member of Dr. Calamy's congregation, entered, we are told, "into all their absurdities, except that of a community of goods, to which he strongly objected, having an income of £2,000 per annum." The enthusiasm was at one time immense. But the prophets were soon put to the test, and did not stand it. They went so far as to assert that Dr. Emes, one of their own number lately deceased, would rise from the dead on a given day. This the doctor failed to do; and the followers of the prophets speedily found out that they had been the dupes of their own credulity. The influence of the prophets speedily declined; but their proceedings left a stigma for a time upon the reputation of the Huguenot refugees settled in Britain.

Friar (from the Latin *frater*, a brother), a title generally applied to a brother of a religious order or community. As those monks who are in holy orders are denominated *fathers*, the term friar is applied only to monks not included in the priesthood. There are four generic orders: 1. Franciscans, friars minor, or grey friars; 2. Augustines; 3. Dominicans, or black friars; 4. Carmelites, or white friars.

Friars, Minor.—See FRANCISCANS.

Friday, the day of weekly fast, in memory of the crucifixion; and also a day of public worship in the early Church; sometimes also called half-fast, in opposition to the whole or Lent fast.

Friends of God, societies which sprang up in Germany in the thirteenth century, formed originally of men who, satiated with popish routine and frivolity, longed for a spiritual faith, and had not a full and harmonious comprehension of divine truth. They based their name on John xv. 15. The famous Tauler was one of them; but not a few of them fell into a partheistic quietism—a reaction from the mere externalism of the Popish Church. Finding no peace in

ceremonial, they strove after a hidden life in God, but forgot the necessity of a clear perception of objective truth. The convictions spread by them paved the way for the great Reformation; for thousands were pining for a purer and simpler worship of the heart.—See COMMON LOT, BRETHREN OF THE.

Friends, Society of.—See QUAKERS.

Full Connection, Receiving into, a technical phrase in use among the Wesleyans, implying the honourable termination of the four years' course of trial appointed to probationers for the ministry among them. Mr. Benson gives the following particulars of the method pursued in the choice of itinerant preachers:—"1. They are received as private members of society on trial. 2. After a quarter of a year, if they are found deserving, they are admitted as proper members. 3. When their grace and abilities are sufficiently manifest, they are appointed leaders of classes. 4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations when the preachers cannot attend. 5. If approved in this line of duty, they are allowed to preach. 6. Out of these men, who are called local preachers, are selected the itinerant preachers, who are first proposed at a quarterly meeting of the stewards and local preachers of the circuit, then at a meeting of the travelling preachers of the district, and lastly in the conference, and if accepted, are nominated for a circuit. Now those of the probationers selected who require a course of training in theology are sent to one or other of the academical institutions. 7. Their characters and conduct are examined annually in the conference, and if they continue faithful for four years are *received into full connection.*"

Fundamentals.—The question as to what are the fundamental truths of religion has often been debated in connection with theories of schism, heresy, toleration, and excommunication; but it has not been satisfactorily settled—some latitudinarian men narrowing fundamentals to a very few points, and other fanatical men multiplying them to an undue extreme. Locke thought that the one point was simply a confession that Jesus is Messiah; Samuel Clarke took his view from Hebrews vi. 1, 2; many others, such as Usher, Chillingworth, Davenant, Stillingfleet, and Tillotson, were content with the enumeration of the Apostles' Creed; while Romanists accept the definition of the church as the only rule. Waterland defines fundamentals in religion as 'things necessary to its being, or, at the least, its well-being. Some things are only necessary as matters of ritual and discipline, and other things there certainly are without belief in which salvation is impossible.—See EVANGELICAL ALLIANCE and its creed. How the strict theory works will be seen in the following paragraph, in which Mr. Palmer, without sigh or scruple, un-

churches all presbyterian parties in Scotland, both endowed and unendowed:—"These questions, however, are not essential in the discussion of the presbyterian ordinations; for it is certain, that such ordinations having been performed *without any necessity, and in opposition to the authority of the bishops of Scotland*, were in their origin illegitimate and schismatical; and the catholic Church in all ages has rejected such ordinations, and accounted them wholly null; therefore, the presbyterian establishment being founded in schism, and destitute of an apostolical ministry, constitutes no part of the visible Church of Christ. With regard to all the other sects in

Scotland which have seceded from the presbyterian community, such as Glassites, Sandemanians, Seceders, Burghers, Antiburghers, Constitutional Associate Presbytery, Relief Kirk, Scottish Baptists, Bereans, Independents, &c., the same observations apply to them all. Their predecessors, the Presbyterians, voluntarily separated themselves from the catholic Church of Christ; and they, in departing from the presbyterian communion, have not yet returned to that of the true Church, consequently, they form no part of the Church of Christ."

Funeral or Funeral Rites or Service.—See BURIAL.

G

Gabriel, St., Congregation of, was founded at Boulogne by Branchetti, in 1646, for religious improvement. *Gabriel, St., Feast of*, is observed by the Greek Church on the twenty-sixth of March. A joint festival of St. Michael and St. Gabriel is also celebrated by the same church on the first of November.

Gaianites, a party of Monophysites which took its name from Gaian, Patriarch of Alexandria, in the sixth century. They denied that Jesus was subject to any human infirmity, holding that his body was so permeated by his divinity as to be incorruptible, thus taking an erroneous view of that physical perfection which belonged to him.

Galenists.—See WATERLANDIANS.

Galilaem, the name given to the oil for catechumens in the Greek Church.

Galilean, a name often given to the early Christians, as Christ and his apostles had a close connection with Galilee (Acts ii. 7). Julian the Apostate scarcely used any other term to express his malignant scorn. Jesus he called "the Galilean God;" and when he was on the eve of death he is said to have cried, as he contemptuously addressed the Saviour, "Galilean, thou hast conquered."

Galilee, a species of inner porch at the west end of many old churches, and still attached to the three cathedrals of Durham, Ely, and Lincoln, which were erected about the end of the twelfth century. It seems to have been connected with purposes of discipline. Excommunicated persons sat there, and the women also assembled there at certain seasons. The name is supposed to be derived from the words of the angel to the women—"He goeth before you into Galilee, there shall ye see him." The Galilee at Durham has five aisles and three altars, and the consistory court is held in it; that of Lincoln is at the south-west corner of the south transept, and is cruciform in shape; while that of Ely differs little from an entrance porch.

Gallican Church.—See FRANCE, CHURCHES IN.

Gate, Holy, the name given in the Greek Church to the folding doors in the centre of the screen which divides the nave of the church from the most holy place. They are opened and shut several times during service.

Gates, Holy.—See JUBILEE.

Gazares, a sect which rose at Gazarre, in Dalmatia, about 1197. They held as a special point that capital punishment was unlawful, and that no civil power had any right to inflict it. Their other opinions were not different from those of the Albigenses.

Gazophylacium (*treasury*). The *diaconicum magnum* was so called (*which see*). It was also called *sceuphylacium*, or repository of sacred vessels.—See CEIMELIARCHE, CHURCH.

Gemara, or *completeness*, the elaborate commentary on the Mishna, text and commentary together making the Talmud. One commentary was compiled at Jerusalem, another at Babylon, which is the more highly esteemed, and has been printed in twelve folio volumes. It is full of miserable superstition and fables.—See MISHNA, TALMUD.

Gematria.—See CABALA.

General Assembly.—See ASSEMBLY, and SCOTLAND, CHURCHES IN.

General Baptists.—See BAPTISTS.

General Councils.—See COUNCILS.

Generation, Eternal, the name often applied in theology to describe the relation of the Son to the Father,—a relation beyond human analogy and comprehension.

Genethlia (*γένεθλια ἡμέρα*, birthday), a feast of nativity, such as Christmas, or rather the anniversary of a martyr's death, being, as Tertullian says, his nativity to a glorious crown.—See CHRISTMAS.

Genevieve, St., Feast of, celebrated on the third of January in Paris, in honour of the patroness saint. *Congregation of*, an order of canons regular, originating in 1615—the Abbot of St. Genevieve being superior of all their monasteries. *Nuns of*, two orders of nuns, one founded by Miramon, in Paris, in 1615; and another in

1636 by Blosset, and united under Miramion in 1665. Their office was to educate the young, visit the sick, and do other deeds of charity. A sister underwent two years of probation, and when admitted, was clothed in black woollen, and repeated the office of the Virgin every day.

Knellectentes (*knellers*), the third class of catechumens or penitents, so called because they received the benediction on their knees. They continued in this class for three, and occasionally for seven years.

George, St., Festival of, is observed in the Greek and Roman Churches on the twenty-third of April. St. George is the patron saint of England, and is famed in Romish legend for vanquishing the dragon. He was born in Cappadocia, and in 290 died a martyr under Diocletian, in whose army he had held a high command. When Robert, son of William the Conqueror, was besieging Antioch, St. George, with a red cross on his banner, appeared, with a countless host clad in white, as if descending the hills to reinforce the Christian army against a threatened assault of the Saracens. The enemy fled in dismay at the strange and supernatural sight, and St. George, to whom Justinian had already dedicated a church, became patron saint of England.—See **KNIGHTS**.

Georgian Church.—Georgia, which is an Asiatic province on the southern slope of the Caucasus, and was anciently called Iberia, originally belonged to Persia, but is now a part of the Russian empire. The primitive religion of the Georgians was probably a modification of that of the Persians. They were converted to Christianity in the fourth century, chiefly through the instrumentality of a Christian female captive, whose prayers were believed to have effected cures which all other means had failed to produce. A door of entrance being thus opened, preachers were sent from the Roman empire to instruct the people in the principles of the Christian religion, to which they have ever since remained faithful. The Georgian Church, from its proximity to Armenia, was led to join in the secession made by the church of that country from the orthodox Eastern Church. In fifty years, however, it returned to the communion of the latter, of which, since that time, it has formed an integral part. Though nominally subject to the Patriarch of Constantinople, to whom a tribute was paid, it possessed for fifteen centuries patriarchs of its own. In 1801 Georgia was conquered by Russia from Persia. The Georgian Church was then easily incorporated with the Russian Greek Church, and became subject to the Archbishop of Tiflis. The single peculiarity which distinguishes it from other branches of the Oriental Church is that it delays the baptism of children until their eighth year. There are in Georgia a large number of monasteries and nunneries. In the latter the women are so efficiently educated that it has been

remarked that the female population is better instructed in the doctrines of Christianity than the male, or even than the priests themselves.

Germany, Churches in.—The first explicit mention of the spread of Christianity into Germany is made by Irenæus, who was Bishop of Lyons in the latter half of the second century. The earliest period at which regularly organized Christian churches seem to have existed in Germany was towards the close of the third century. The knowledge of Christianity seems to have been carried simultaneously to the banks of the Rhine and to those of the Danube. The German invaders of the Roman empire, in the fifth century, were either Christians before their invasion, or became so immediately afterwards. In the end of the sixth century a number of new churches were founded in Germany, chiefly through the zealous efforts of Columbanus, an Irish monk. Still the great mass of the German tribes remained under the influence of paganism. In the eighth century the cause of Christianity in Germany received a powerful impulse through the labours of Winifred, an English Benedictine monk, afterwards known by the name of Boniface. Towards the end of the eighth century Charlemagne succeeded in establishing an outward form of Christianity throughout Saxon Germany. At the commencement of the thirteenth century Prussia was still almost entirely pagan. The Knights of the Teutonic Order of St. Mary succeeded, after a fifty-three years' war, in subduing it to the Christian faith; and it has thenceforth been a professedly Christian country. In the course of the fourteenth and fifteenth centuries Christianity took deep root in all the German countries. The power of the papacy grew, and the Church seemed likely to monopolize all authority. The doctrines that the priest is the only true channel of communication with heaven, and that there is no salvation beyond the pale of the Catholic Church, were stoutly maintained. Men of reflection began to see that these principles were absurd and pernicious; but it was reserved for an humble yet earnest German monk to inaugurate the movement which resulted in the glorious Reformation. Germany nobly responded to the call of Luther, and has since been to a large extent a Protestant nation. Ever since the peace of Westphalia, in 1648, Germany has been almost equally divided between Protestantism and Roman Catholicism—the north having been predominantly Protestant, and the south predominantly Catholic. In Austria and Bavaria the Catholics are in a large majority. In Prussia the Protestants are in the majority. In Hanover, Würtemberg, Baden, Hesse Cassel, and Hesse Darmstadt, Nassau, Oldenburg, and the four free cities, the Protestants also predominate. The Protestant Church in Germany is split up into a large number of separate sections, each petty state having its own distinct church organization.

Thus, territorially considered, there are no less than thirty-eight distinct Protestant Churches in Germany. Theologically considered, however, there are but three, viz., the Lutheran Church, the Reformed Church, and the Evangelical United Church. These three we now proceed to notice.

I. *The Lutheran Church* dates its origin from the year 1520, when Luther was expelled by Leo X. from the Romish Church. It assumed a more definite shape on the publication, in 1530, of the *Augsburg Confession*. This confession, the composition of Melancthon, assisted by Luther, consists of twenty-eight articles, twenty-one of which contain an explanation of the chief Protestant doctrines, the remaining seven being occupied with an enumeration of the various abuses which had caused Luther and his followers to forsake the Church of Rome. The Lutheran Church was finally established in 1552, when Maurice, the Elector of Saxony, formed a religious pacification with Charles V. at Passau. The standards of the Lutheran Church are—the *Augsburg Confession*; the *Apology* for it, published in 1531; the *Larger and Shorter Catechisms of Luther*; the *Articles of Smalcald*; and the *Formula of Concord*. The Lutheran and the Reformed Churches both recognize the Word of God as the only binding rule of faith and practice, but the Reformed Church considers that in ecclesiastical affairs nothing ought to be permitted to have place for which there is not a direct warrant in the Scriptures; while the Lutheran Church, on the other hand, holds that certain forms of worship, of which the Scriptures say nothing, and which are in themselves suitable, may be legitimately admitted. Accordingly, “the Lutheran Church, while it has removed the grosser elements of the Romish ritual, such as the mass, the adoration of saints and relics, and the use of the vernacular in conducting divine service, adheres much more closely to the stated liturgical and sacramental system of Romanism than the Reformed Church, which has adopted the utmost simplicity of worship.” The great leading principle which Luther strenuously proclaimed was the doctrine of justification by faith; and in so doing, he maintained what has ever since been considered the fundamental principle of Protestantism. There are, however, points with regard to which he, and the Lutheran Church following in his footsteps, occupy a position midway between Popery and genuine Protestantism. The chief of these regards the nature of the Lord’s Supper. Luther, though denying that there is any sacrifice in the mass, or any atonement made thereby, yet held the real presence of Christ’s humanity in, and with, and under the material elements in the Lord’s Supper. This opinion the Lutherans have always persistently maintained. Luther was so much occupied in reforming theological opinions, that he had but little time to bestow upon the secular

affairs of the Church. He paid little attention to the theory of church government. Thus the Lutheran Church, emancipated from the thralldom of the pope, submitted uncomplainingly to the sway of temporal princes; and spiritual independence is unknown in Germany. Notwithstanding this state of matters, there always existed in the Lutheran Church, down to the union with the Reformed Church, in 1817, a considerable amount of genuine religious life. A party of strict Lutherans refused to join the union, and they constitute the Lutherans proper of the present day. They are characterized by a spirit of exclusive bigotry, and an inordinate love of the formalities of religion. They correspond very much to the English Puseyites. As the Puseyites seem to imagine that there can be no salvation to any who have not received the ordinances of the Church from the hands of a successor of the apostles, so the Lutherans act as if none could rank as a Christian brother unless he pledged himself to the Augsburg Confession and the Formula of Concord. They will hold no communion with those who deny a real and objective presence of Christ’s humanity in the eucharistic elements. They are consequently strenuous opponents of the principles of the Evangelical Alliance. It is generally found that where a strict Lutheranism prevails, there the light of genuine Christianity burns but feebly, and the standard of morality is unusually low. The countries in which, at the present time, Lutheranism is most powerful are,—Brunswick, Hanover, Oldenburg, Thuringia, Saxony, Brandenburg, the Hanseatic towns, Pomerania, Silesia, and Prussia. The form of government of the Lutheran Church in Germany is presbyterian; but in Denmark and Sweden, where Lutheranism is more powerful than in Germany, it is episcopal.

An extensive branch of the German Lutheran Church exists in the United States of America. It arose from emigrations from Europe at various periods, commencing with 1680. For a long time its condition was weakly, and its prospects were the reverse of encouraging. But it grew and flourished by degrees, until it now stretches over all the Middle and Western States and some of the Southern, numbering, according to late accounts, nearly 900 ministers, and perhaps thrice as many congregations, with eight theological seminaries and five colleges. Though forming but one church, it includes within its pale three parties, the Old Lutheran, the New Lutheran, and the Moderate or Melancthonian party. Though great diversities exist among the members of this church, both in doctrine and in ceremonial observances, the church is making rapid progress, and its influence for good or evil must be very great, owing to the large numbers of German emigrants yearly arriving in the United States.

II. *The Reformed Church* owes its origin to

Ulrich Zwingli, the reformer of German Switzerland. Zwingli had, by the study of the works of Huss, Wycliffe, and others, obtained a knowledge of the reformed opinions. Though contemporary with Luther, he worked out his system altogether independently of the German reformer, declaring that he did not care though men called him a heretic like Luther, but refusing to be called a Lutheran. The fundamental principle upon which Zwingli proceeded, and which has ever been maintained by the Reformed Churches was, that the Bible is the sole standard by which the doctrines and ceremonies of the church are to be regulated. Accordingly, while Luther and the Lutheran Church retained such of the Romish ceremonies as they looked upon as matters of indifference, Zwingli and the Reformed Church sternly rejected them as being devoid of Scriptural authority. But the question which kept Luther and Zwingli farthest apart was that relating to the nature of the Lord's Supper. Luther's doctrine of consubstantiation virtually involved the dogma of a real material presence. Zwingli contended that the sacramental elements were merely symbols. It was this point alone which prevented Zwingli from adhering to the Augsburg Confession. A controversy was carried on upon this subject between Luther and Zwingli from 1527 to 1529; and a public discussion took place between Luther and Melancthon on the one side, and Zwingli and Œcolampadius on the other. It ended, however, without any satisfactory result.

Though the Reformed Church was founded by Zwingli, its character and constitution have been much modified by the influence of Calvin. After the death of Zwingli, Calvin's influence in the Helvetic Church became paramount. The points upon which Calvin and Zwingli differed were the nature of the Lord's Supper and the form of church government. In contradistinction to the opinion of Zwingli upon the first of these subjects given above, Calvin held that in the sacrament there is a real presence, not material, but spiritual. With regard to church government, Zwingli assigned considerable ecclesiastical influence to the civil magistrate, while Calvin held that the Church ought to possess a government totally distinct from that of the civil power, and would admit of no interference of the latter with the affairs of the former. Accordingly, on the death of Zwingli, the Church laid aside his view of the Eucharist in deference to that of Calvin, and remodelled the constitution of the Church according to the strict views of presbyterian equality held by the latter. "The doctrine and discipline of the Reformed Church, as modelled by Calvin, were soon afterwards established over a great part of Europe. In 1560 Frederic III. removed the Lutheran teachers in Germany, and filled their places with Calvinists, and at the same time obliged his subjects to accept the rites and discipline of the Church of Geneva. This

order was annulled by his son Louis in 1576, but again enforced in 1583; and Calvinism regained a sway which in Prussia it has lost only in the present generation." The spirit which emanated from Geneva speedily effected a lodgment in Germany, and showed itself in the formation of numerous churches which took the name of Reformed in contradistinction to the Lutheran. These were pervaded, as to doctrine at least, more by the spirit of Calvin than of Zwingli. Though these two men were the chief founders of the Reformed Church, it owed much of its consolidation and establishment to such men as Œcolampadius, Bullinger, Farel, Beza, Ursinus, and Olevianus. It took its rise in German Switzerland, and found a home afterwards in the Palatinate, on the Lower Rhine, in Friesland, Hesse, Brandenburg, and Prussia. The Reformed Church in Germany, as well as elsewhere, was characterized by a simplicity of worship and an earnest practical godliness, which the Lutheran Church did not exhibit. The former, too, draws a marked distinction between sacramental signs and sacramental grace; while the latter is but too ready to view them as always co-existing. The Reformed Church lays no stress upon tradition, but discards all for which Scripture warrant cannot be shown. The doctrine of the universal priesthood of believers is one to which this Church gives special prominence. The Reformed divines of Germany of more recent times are not strict Calvinists, especially with regard to the doctrine of predestination, but rather tend to agree with the more moderate or Melancthonian Lutherans. Hence they readily acquiesced in the scheme of union which resulted in the formation of the United Evangelical Church, with which they are now for the most part incorporated. The recent attacks of the high Lutherans upon the principles of the Reformed Church have called the friends of these principles to the defensive. For some years an annual Reformed conference has been held in connection with the sessions of the diet of the United Evangelical Church. Should the extreme Lutherans succeed in destroying the union, the Reformed Church will doubtless again form the rallying point of the defenders of evangelical Protestantism.

The German Reformed Church has also a representative in the United States. The German Reformed Church in America was founded by emigrants, chiefly from the Palatinate, who, in the days of Penn, took up their abode in Pennsylvania. They have since frequently received accessions from the Rhenish provinces and the other parts of Germany in which the Reformed are numerous. Their congregations are most numerous in Pennsylvania, and next in Ohio. They have also a considerable number of churches in Maryland and Virginia. The constitution of the Church is presbyterian; and they have two synods, an eastern and a western. According to recent accounts they have about 300

ministers and nearly 100,000 communicants, with three theological seminaries. The only standard of the Church is the Heidelberg Catechism. During recent years the Church has been agitated by keen theological discussions, and some of the other denominations have charged them with laxity of doctrine. Nevertheless this Church is labouring to fulfil the great ends of a Christian Church among the German population of the United States, and is likewise in missionary work.—See CREED, FORM OF CONCORD, HEIDELBERG CATECHISM.

III. *The United Evangelical Church.*—The first attempt to unite the Lutheran and Reformed Churches was made, shortly after they assumed a distinct existence, by the Landgrave of Hesse. In 1529 he summoned to Marburg the chief German and Swiss reformers. They there agreed upon fourteen fundamental articles, as expressing their common faith. The only point upon which they could not agree was that concerning the nature of the Eucharist. Many other attempts to unite the two churches were subsequently made by various individuals. None of them was at all successful until the year 1817. During this year it was proposed to celebrate the third centenary of the German Reformation, and Frederick William III., King of Prussia, selected this occasion as a fitting one for giving a practical illustration of the oneness of Protestant principles, by effecting a union between the Reformed and Lutheran Churches. On the 27th September, 1817, he issued a decree, stating that it was the royal wish that the two Churches should henceforth form one United Evangelical Church. In making this suggestion, there is no reason to doubt that the king was actuated by truly Christian motives. The royal wish was immediately and heartily acceded to by the clergy of Berlin, and generally by the whole clergy and people of Prussia. Of about 8,950 Protestant congregations, 7,750 are said to have joined the union. The example of Prussia was speedily followed throughout a large part of Germany. It was first followed by Nassau, and the union was effected in the Palatinate of Rhenish-Bavaria in 1818; in Baden in 1821; in Rhenish-Hessia in 1822; and in Würtemberg in 1827. Saxony, Hanover, Bavaria Proper, and Mecklenburg remained exclusively Lutheran. In Austria the Lutheran and Reformed branches of the Protestant Church still continue to exist separately, under the names of the Augsburg and Helvetic Confessions. The king's intention in consummating this union was not to secure uniformity of doctrine, but uniformity in the form of worship and the mode of church government. The great fault of the scheme was the undervaluing of the importance of creeds and confessions. The king proposed to borrow the form of church government of the new church from the presbyterian system previously in use among the Reformed Churches, and

her ritual from the liturgy of the Lutheran Churches. A clerical commission had been appointed to frame a new liturgy, but, having failed in the attempt, the king took the task into his own hands, and, with the assistance of the court chaplains and a pious layman, succeeded in framing one, which he published in 1821. Its reception was commanded; but several clergymen refused compliance. Some alterations and additions were made, which seemed to give pretty general satisfaction. The king commanded that, on the twenty-fifth of June, 1830, the third centenary of the presenting of the Augsburg Confession, the new liturgy should be read in all the churches. Some of the Lutheran clergy refused to read it, and many of them were, in that and the following year, suspended from their offices. Driven from their churches, they were not allowed to conduct worship elsewhere, for, in 1834, all Lutheran worship was declared illegal. The outrages upon religious liberty were most violent in Silesia and Posen, where the Lutherans were most numerous. Meetings for prayer were broken up by the police, the property of the recusants was confiscated, and all petitions and remonstrances addressed to the government were treated with contempt. To such an extent were these rigorous measures carried, that a considerable number of the Lutheran inhabitants were glad to emigrate to South Australia. In 1837, in consequence of a new cabinet order, the Lutherans looked for freedom from their unchristian persecution. Their expectations were not realized until, in 1840, the present king ascended the throne. He at once put a stop to the disgraceful measures which his predecessor had taken to insure Christian union; and in 1845 the Old Lutherans were permitted, in the capacity of dissenters, to form themselves into a separate ecclesiastical organization. In recent years a strong Lutheran party, headed by Hengstenberg, has arisen within the United Evangelical Church. This party advocates the necessity of a separate organization of the Lutheran and Reformed Churches, within the framework of the national church. The king, though having no sympathy with the views of this party, has been obliged to make them some concessions, which have had the effect of rendering apparent the different parties of which the united church is composed. These parties are described by Dr. Schaff as:—(1) "The Anticonfessional or Latitudinarian Unionists, who base themselves on the Bible simply, without the church symbols, and embrace a number of liberal divines of different shades of opinion." (2.) "The Evangelical Unionists, or the *consensus* party, which takes for its doctrinal basis the Bible, and the common dogmas of the Lutheran and Reformed confessions." (3.) "The strict Confessionalists, who regard the union as a mere confederation of the two confessions under a common state-church government." The United Evangelical Church,

like the two communions out of which it was formed, has an American representative, calling itself the German Evangelical Association of the West. This Church was founded at St. Louis, Mobile, in 1841, by seven ministers of the German United Church. In 1857 it had about thirty ministers. It was originally intended merely for the Western States, but a branch has since been formed in Ohio. This Church adopts as its standards those of both the Lutheran and Reformed Churches; "and where they differ" they "hold alone to the relevant passages of Scripture, and avail" themselves "of that freedom of conscience which prevails on such points in the Evangelical Church."

Gilbertines, a monastic sect founded in the year 1148, by St. Gilbert, of Sempringham, in the county of Lincoln. There were nuns also of the same name. The monks followed the rule of St. Augustine, and the nuns that of St. Benedict. Thirteen monasteries were established by Gilbert himself; four for men alone, and nine for men and women: the houses of the women were separated by a high wall from those of the men.

Girdle.—See FRATERNITIES.

Glasgow.—The city of Glasgow is famed for the general assembly which met in it on Wednesday, 21st November, 1638, the Marquis of Hamilton being the royal commissioner, and the Rev. Alexander Henderson being moderator. It consisted of 140 ministers and 98 ruling elders,—17 of whom were noblemen, 9 knights, 25 landed proprietors, and 47 burgesses. The commissioner dissolved the assembly when they proceeded to judge the prelates; but the assembly, though convened by the royal authority, refused to be dismissed in this peremptory manner, and continued its bold deliberations to the 20th of December. During this busy period it condemned the service book, the canons, and the high commission, declared the six assemblies held since the accession of James to the English throne to have been "unfree, unlawful, and null," excommunicated two archbishops and six bishops, deposed four bishops, and suspended two, and restored the presbyterian form of government to its primitive integrity.

Glassites.—See SANDEMANIANS.

Glebe (*land belonging to a parsonage*).—In England, every church of common right is entitled to house and glebe: without such assignment no church at first was regularly consecrated. The fee simple of the glebe is in abeyance. After induction the freehold is in the parson, by whom, nevertheless, it is not alienable without proper consent of the bishop, and usually by act of parliament; neither must he commit waste, under which term the opening of mines on glebe land is not prohibited. Glebe lands in the hands of the parson do not pay tithe to the vicar; nor in the hands of the vicar to the parson. But if the vicar be specially endowed with the small tithes of the glebe of the parsonage, then he shall

receive them, though they are in the hands of the appropriator. If a parson lease his glebe lands, and do not also grant the tithes thereof, the tenant shall pay the tithes thereof to the parson; and if a parson let his rectory, reserving the glebe lands, he shall pay the tithes thereof to his lessee. If any incumbent shall die, and before his death hath caused any of his glebe lands to be manured and sown at his proper costs and charges, with any corn or grain; in such case every such incumbent may make his testament of all the profits of the corn growing upon the said glebe lands, so manured and sown (28 Henry VIII., 11.) But if his successor is inducted before the severance thereof from the ground, he shall have the tithe; though not after severance, and before carrying. Such also is the law in cases of resignation and deprivation. Canon lxxxvi. says, "We ordain that the archbishops, and all bishops within their several dioceses, shall procure (as much as in them lieth) that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, lying out of their parishes (which belong to any parsonage, or vicarage, or rural prebend) be taken by the view of honest men in every parish, by the appointment of the bishop (whereof the minister to be one), and be laid up in the bishop's registry, there to be for a perpetual memory thereof." By 182 Vict., c. 106, the bishop may assign four acres of glebe to the curate occupying the house of a non-resident incumbent.

Every minister of the Established Church of Scotland, with the exception of ministers in royal burghs and the second minister of a collegiate charge, is entitled by law to a glebe of four arable acres,—and if there be no arable land in the parish, to sixteen sounes of grass "adjacent and maist nearest to the kirk" (Statute 1606, c. 7.) A soun of grass is what suffices to feed one cow or five sheep. The act 1663 (repeating the rescinded act 1664), directs, "that every minister have fuel, foggage, feal, and divots, according to the act of parliament, made *anno* 1593;" and it then goes on to declare, that he shall also have pasturage, which was included with fuel, &c., in that statute; but, instead of doing so in the general terms of the old statute, it specially provides, that "every minister (except such ministers of royal burghs, who have not right to glebes) have grass for one horse and two kine over and above their glebe, to be designed out of the kirk lands, and with relief according to the former acts of parliament standing in force. And, if there be no kirk lands lying near the minister's manse, out of which the grass for one horse and two kine may be designed; or, otherways, if the said kirk lands be arable land, in either of these cases ordains the heritors to pay to the minister and his successors yearly the sum of £20 Scots for the said grass for one horse and two kine, the heritors always being relieved, according to the law standing, off other heritors of kirk lands

in the said paroch." Under this statute all ministers entitled to glebes have right to grass for a horse and two cows, over and above their glebe, out of whatever church lands may be in the parish not arable; and where all the church lands are arable, to £20 Scots annually in lieu thereof. Church lands alone are liable to be designated for minister's grass, so that where there are no church lands in the parish, there can be no designation of grass in kind. (Dunlop's *Parochial Law*, p. 110.)

Gloria in Excelsis.—See DOXOLOGY, ANGELIC HYMN.

Gloria Patri.—See DOXOLOGY.

Glory be to thee, O Lord!—A form of praise very anciently used at the time of the reading of the gospel in the church. "When we are met together in the ecclesiastical theatre, as soon as the deacon opens the book of the gospels, we all look upon him with silence, and when he begins to read, we presently rise up, and say, Glory be to thee, O Lord!"—"Fifty-second Homily on the Circus," in vol. vi., p. 491, of the Paris edition of *Chrysostom.*) In the English *Liturgy* of 1549, there was a direction for the use of these words immediately before the reading of the gospel. That direction was omitted in the *Liturgy* of 1552, but the custom seems to have been retained, and is almost universal in English churches at the present day.

Glossa Ordinaria, the expository manual of the Middle Ages, compiled by Walafrid Strabo out of the comments of Rabanus Maurus.

Gloves, one of the special insignia of a bishop, along with the ring, &c.—See BISHOP.

Gnosimachi (*fighters against knowledge*), the professed antagonists of Gnosis, or theological science or knowledge, in the seventh century. The sect was a rebound from the Gnostic party. They placed religion wholly in a right life, forgetting, to a great extent, the study of Scripture, and shunning all insight into the deeper mysteries of the Gospel. They forgot to add "to virtue knowledge."

Gnostic.—This term, which implies the possession of *knowledge*, may be conveniently understood as denoting all those pretenders to superior knowledge who associated, however variously, the Oriental philosophy with some belief in Christ. The basis of those wild speculations in which the eastern philosophers indulged seems to have been the question, What is the origin of evil? and before the time of our Saviour's appearance, a variety of theories had been invented to solve, as was vainly supposed, the hopeless difficulty. With these theories were blended, though in a strangely perverted form, some portions of that which the Old Testament had revealed; for the intercourse occasioned by the captivity of the Jews, between that people and the heathen nations of the East, had not only caused the belief of many Jews to be tinged with Oriental and Grecian notions, but seems also to have supplied the

heathen sages with some important ingredients to work up into their fanciful systems; and this, even before the introduction of that Christian element which pervaded the teaching of those who are noted in the history of the Church as Gnostic heresiarchs. For independently of that Christian element, we find that such ideas as the following had been very generally adopted by those speculators:—In the first place, they all acknowledged the existence of one eternal and Supreme God. But then, finding it impossible to attribute to him the introduction of evil into the world, they were led to connect the origin of evil in some way or other with matter, which also they supposed to have existed from eternity. They differed as to whether the evil principle in matter was active, or only inert and passive. The Syrian Gnostics inclined to the former opinion—the Alexandrian to the latter. The Alexandrian sects, therefore, were driven to make more use than the others of that which may be regarded as the great Grecian element in their systems, viz., the theory of successive emanations of intelligent beings proceeding from the great First Cause. *Æons* (*αἰῶνες*) they were afterwards called. These were supposed to lose their resemblance to their original more and more as they were farther and farther removed from him; and in this way there came into existence a mighty being called the Demiurge (*δημιουργός*), supposed to be identical with the God of the Jews, who either ignorantly or maliciously—either without the sanction, or in opposition to the will, of the Supreme God—set to work upon the inert matter already existing, and formed out of it the world and all things that are therein. But the inventors of these fables knew that there was, in some at least of our race, something of good and holy origin, and to account for this, they next taught that the Supreme God inserted into the man whom the Demiurge had formed a particle of higher and spiritual life. This divine element was in some way or other to be rescued in due time from the material body with which it was thus combined, and to be brought back into the pleroma, or fulness of light, in which the Supreme God had his habitation. And when the preaching of the Gospel had presented a new feature of which these philosophers could avail themselves, they generally did so in this way. They taught that to assist in the deliverance of the spiritual soul from the defilements of matter and the tyranny of the Demiurge, one of the first and purest of the *Æons*—viz., Christ—came down upon Jesus at his baptism, and remained united to him till a short time before his crucifixion, enabling him to impart to mankind a clearer knowledge than they ever enjoyed before of the true nature of God, and of the dignity and destiny of the souls of men. Such were the general principles in which the Gnostics for the most part agreed. But they admitted of being combined with an endless variety of details, and some of them may be found

under the articles BASILIDIANS, CARPOCRATIANS, CERINTHIANS, VALENTINIANS, &c. We have only to add here, in the words of Gieseler, that "the principle of the Gnostic morality, freedom from the fetters of the *Demiurge* and of matter, led to rigid abstinence and a contemplative life. But when the pride of dogmatism among the later Gnostics had stifled the moral sense, they partly fell upon the expedient of giving out the moral law to be only a work of the *Demiurge*, for the sake of indulgence in several excesses."

Godfathers and Godmothers, sponsors for children at baptism in popish and episcopalian churches.—See BAPTISM, p. 55. They seem originally to have answered for sick persons, and for such as could not answer for themselves, as well as for children. They pledged themselves to look after the child's education, and to admonish grown-up persons of the duties which their baptism devolved upon them. Parents were not debarred from being sponsors till the council of Mentz, 813. In the Church of England, the rubric says, "And note, that there shall be for every male child to be baptized two godfathers and one godmother; and for every female, one godfather and two godmothers. When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer, to the curate. And then the godfathers and godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint. And the priest coming to the font (which is then to be filled with pure water), and standing there shall say." In the Church of Rome marriage is forbidden between those who stand in the spiritual relations of godparents and godchildren, without a special dispensation.

Golden Legend, the collection of the lives of the saints, compiled, in the thirteenth century, by John de Voragine, vicar-general of the Dominicans. It long had credit in the Church of Rome.

Golden Number.—The golden number (so called from its being written in gold, or from the great value formerly set upon it) is a periodical revolution of the moon for nineteen years, during which the ancient astronomers thought that the sun and the moon returned to the same aspects they were at nineteen years before. When they had observed on what day of each calendar month the new moon fell in each year of the cycle, they prefixed the number of the year to it, and thus obviated the use of astronomical tables. But as the cycle of the moon is less than nineteen Julian years, by nearly one hour and a-half, it was found that though the new moons during each period of nineteen years might fall on the same day of the year, they would not fall on the

same hour of the day. Thus the new moons having been found to fall four days and a-half sooner than the golden numbers indicated, the act of George II., in 1752, ordered that they should only be placed against the twenty-first of March and the eighteenth of April, the earliest and latest days on which Easter can fall, and some of the intermediate days. (Bates's *Christian Antiquities*.)

Golden Rose, such a rose was first sent to Joan, Queen of Sicily, in 1366, by Pope Urban V., and one is consecrated annually by the pope on the fourth Sunday in Lent, and being set in precious stones, is sent as a special mark of honour to those thought worthy of it, and often to crowned heads.

Good Friday, the day of our blessed Lord's crucifixion, which was originally observed as part of the sacred season of Easter; the name of *πένθα* being applied to the whole period of the festival; and the Passion Week, and sometimes Good Friday itself, being distinguished as *πένθα σταυρώσιμον*. In the course of the second and following centuries a separate observance of this day was established, and the following are some of the ordinances peculiar to it:—It was kept as a strict fast, continued by some persons even through the following day. The Lord's Supper was celebrated, but the elements were consecrated the day before. Communion tables and reading-desks were stripped of their ornaments; doxologies, intros, and the like, were omitted; music and bells were silent; the customary genuflexions were avoided, as well as the sacred kiss and embrace,—the former because the Jews bowed the knee in mockery (Matt. xxvii. 29), and the latter because Judas betrayed his master with a kiss. In very early times St. John's account of the passion was read instead of that from the harmonies. The day has been called, "*Dies absolutionis*"—the day of absolution, because it was usual at this time to absolve penitents from ecclesiastical penalties; "*Dies salutans*"—the day of salvation; "*Cena pura*"—to express the completeness of the fast; "*παρασκευή*"—the preparation, in reference to the Jewish ritual; *Long Friday*, among the Saxons, from the length of the fasts.—See CROSS.

Good Sons, Order of, was founded by a few pious artisans in Flanders in 1615, and it adopted, in 1626, the third rule of the Franciscans. They practised great austerity, and were flagellated thrice a-week. They wore a black costume, had at least three congregations or houses, and obtained the direction of several hospitals from Louis XIV.

Good Works, those works which spring from faith and love, and are the fruits of the grace and Spirit of God. They are thus spoken of in Articles xii. and xiii. of the Church of England,—“Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity

of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; inso-much that by them a lively faith may be as evidently known as a tree discerned by the fruit. Works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." Chapter xvi. of the *Westminster Confession* is not less explicit,—“Good works are only such as God hath commanded in his Holy Word, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention. 2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto; that, having their fruit unto holiness, they may have the end eternal life. 5. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment. 6. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblamable and un-reprovable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections. 7. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from an heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.” Such doctrinal teaching is plain. Salvation is of faith, and not of works. For 1. The statement that salvation is

of works involves an anachronism. Works, in order to procure salvation, must *precede* it, but the good works described by the apostle come *after it*, for they only appear after a man lives, believes, and is in Christ. 2. The statement that salvation is of works involves the fallacy of mistaking the effect for the cause. Good works are not the cause of salvation; they are only the *result* of it. Salvation causes them; they do not cause it. It is this workmanship of God—this creation in Christ Jesus, which is their true source, and these preparatory means imply a previous salvation. Thus runs the well-known confessional formula,—*bona opera non precedunt justificandum, sed sequuntur justificatum*. The law says: “Do this and live;” but the Gospel says: “Live, and do this.” 3. And even such good works can have in them no saving merit. The power and the desire to perform good works are alike from God; for they are only fruits and manifestations of Divine grace in man. They are not self-produced, and therefore cannot entitle us to reward. Such, we apprehend, is the apostle's argument. Still, though salvation is not of good works, it is in order to good works. The works termed good are the intended fruits of salvation and acceptance with God, proofs of holy obedience, tokens of the enjoyment of Christ's image, elements of the imitation of Christ's example, and the indices of that holiness which adorns the new creation, and “without which no man can see the Lord.” But there can be no productive love of God where there is no faith in his Son, and where that faith does exist, salvation is already possessed. The disputes on this point at the period of the Reformation were truly lamentable: Solifidians and Synergists battled with mischievous fury,—Major arguing that salvation was dependent on good works, and Amsdorf reprobating them as prejudicial to it; while Agricola maintained the Antinomian absurdity, that the law itself was abolished, and no longer claimed obedience from believers.

Gospel (*good news*), applied sometimes to the four inspired biographies, at other times denoting the scheme of divine mercy. In the Church of England it means technically the portion of the gospel read after the epistle, and during the reading of which the congregation stands, the preface being “Glory be to thee, O Lord.” *Gospeller* is the minister who stands at the north side of the altar, and reads the gospel; and in some cathedrals one of the clergymen is thus specially designated.—See **EPISTOLER**.

Gospels, Spurious, shoals of these were in early circulation. The Evangelist Luke speaks of “many who had taken in hand” to compose biographies of Christ. Somewhere about sixty spurious gospels have been enumerated, eight of which survive, nearly, if not wholly, entire; and fragments and notices of at least fifty more are well known to scholars. They had their origin

in curiosity, credulity, and pious fraud, and they usually dwell upon those points on which the canonical gospels are silent. Thus the *Protoevangelium and Nativity of Mary* give us events which extend to the eighth year of our Lord's life; the *History of Joseph* ends with his nineteenth year; and the events of his condemnation and death are found in the *Acts of Pilate*. In Tischendorf's edition we have,—*Protevangeliu* Iacobi, Graece; *Pseudo-Matthaei Evangelium*, Latine (altera parte ineditum); *Evangelium de nativitate Mariae*, Latine; *Historia Iosephi fabri lignarii*, ex Arabico Latine; *Evangelium Thomae*, Graece A; *Evangelium Thomae*, Graece B (ineditum); *Evangelium Thomae Latinum* (ineditum); *Evangelium infantiae*, ex Arabico Latine; *Gesta Pilati*, Graece A; *Gesta Pilati*, Graece B (ineditum); *Descensus Christi ad inferos*, Graece; *Gesta Pilati*, Latine; *Descensus Christi, ad inferos*, Latine A (xiv. Epistola Pilati prior); *Descensus Christi ad inferos*, Latine B (ineditum); *Epistola Pilati* (altera), Latine; *Anaphora Pilati*, A, Graece; *Anaphora Pilati*, B, Graece; *Paradosis Pilati*, Graece; *Mors Pilati qui Iesum condemnavit*, Latine (ineditum); *Narratio Iosephi Arimathiensis*, Graece; *Vindicta Salvatoris*, Latine (ineditum). The *Protevangeliu of James*, in Greek, was published first in 1552, and is probably the work of a Jew, dwelling on the events of Mary's life and the wondrous birth of her son. It gives us the name of the Virgin's parents as Joachim and Anna, and says she was only fourteen years of age when married to Joseph. The *Gospel of Thomas*, in two forms, dwells on the wonders of our Lord's early youth, as if the miracle at Cana had not been the first which he wrought. The so-called miracles of his youth are silly legends. The *Book of the nativity of Mary and infancy of the Saviour*, in Latin, or the *Pseudo-Matthaei Evangelium* is not by any means so old as the other gospel of the nativity of Mary, for it contains a plea for celibacy, and virtually for the worship of Mary. The *Arabic Gospel of the Infancy* was first published in 1697 from a manuscript purchased at Leyden, and is taken mostly from the *Protoevangel*, with many Egyptian legends. The *History of Joseph* was first published in 1722, from a manuscript in the Royal Library at Paris, and describes itself as a history told by Jesus himself to his disciples as they sat on the Mount of Olives. The *Acts of Pilate or Gospel of Nicodemus*, the second part of which is called the *Descensus*, is an account by two men, sons of Simeon, of what happened in Hades when Christ died, the two narrators being among those who came out of their graves at the crucifixion, and "went into the holy city." As a specimen we subjoin a brief summary of a portion of the *Gospel of Thomas*:—All fear him. One day, as he is playing with other boys on the roof of a house, one of the boys falls, and is killed; the rest flee. Jesus, when charged with the deed, calls the dead body to life to con-

tradict the accusers. Another time he sees a crowd round a young man, who has dropped a hatchet on his foot, and is bleeding to death: he heals him. His mother sends him, when six years old, to fetch water; he breaks the pitcher, but brings the water in the folds of his dress. He goes with his father to sow, and from a single grain gathers in an hundred homers, which he gives to the poor. Again, when Joseph was making a bed for a rich man, one piece proves too short; Jesus lays hold of it and stretches it to the right size. Joseph sends him to a school-master, who essays to teach him his letters. Jesus says, as before, "Explain to me the force of A, and I will explain the force of B." The master smites him, but is struck dead. (Tischendorf's *Evangelia Apocrypha*, Lipsiae, 1853.—See ACTS. *Cambridge Essays*, 1856; Fabricius and Thilo's *Collections*; Hone's *Apocryphal New Testament*).

Gossip, spelled more correctly by Chaucer, *gossib*, is literally god-sib, sib being a Saxon adjective still common in Scotland, signifying "of kin." The term is applied to godparents or sponsors in baptism, as having contracted a divine relationship to the child and one another—being akin in God, and so near akin that the Romish Church debarred them from intermarriage.—See GODFATHER. And because those who became *god-sib* may have been given to much idle and familiar tattle on such occasions, retailing the news and scandal of the district at baptismal feasts, gossip gradually acquired its present signification.

Gothic Architecture has for its leading characteristic the pointed arch. The hypothesis that this order originated in the imitation of an avenue of overarching trees is not well sustained. The pointed arch rather arose from the intersection of semicircular arches in that Norman style which preceded the Gothic in this country. In Gothic architecture, not only is the pointed arch prominent, but the pillars are extended far beyond classical proportions, and shafts are placed side by side, variously clustered and combined, the pier being a bundle of such vertical shafts surrounding a pillar. On the outside, buttresses of great projection often shoot up into pinnacles symbolic of the soul's aspirations toward heaven, and in the interior the shafts are continued on the arch-mouldings. The pillars and walls are covered with leaves, blossoms, and curious devices, and the large rose or circular window above the entrance symbolizes the silence which should reign in the sanctuary. Dragons and strange forms of demons are carved so as to appear crushed and writhing under pillars and door posts. The most beautiful specimens of the decorated style of Gothic in this country are the nave and west front of York Minster, the choir of Lincoln, and St. Stephen's Chapel, Westminster. Gothic architecture spread itself over Western Europe about the close of the twelfth

century, and the cathedral of Cologne and the minster of Strasburg, are renowned specimens. Of the Gothic there are various styles, such as the early English (*which see*), with acute arch and narrow windows, extending from 1190 to 1245. By and bye the tops of such windows were surmounted by a circular window, while in the later decorated English, the arch was included within an equilateral triangle. The windows were enlarged and filled with flowing tracery, and pinnacles sprang up of elaborate beauty. This style prevailed from about 1307 to 1377. During the succeeding epoch the arch became blunter and more depressed, as in the doorway of King's College Chapel, Cambridge, and Italian details were intermixed as the classical orders began to be restored. For popish worship or cathedral service the Gothic, with its lofty roof and "dim religious light" is well fitted, but it is not so well adapted, by any means, to a place of Christian instruction as well as devotion, and many recent and miserable imitations of it are useless and offensive.

Gothic Version is the Mæso-Gothic version of the Bible made by Ulphilas, Bishop of the Visigoths, in the fourth century. The four gospels are found in the Codex Argenteus, and fragments of the epistles have been collected from various places. A useful and handsome edition in quarto of the New Testament, with a grammar and dictionary, has been published by Gabelenz and Loebe, Leipzig, 1836-1846.—See ARGENTEUS CODEX.

Goths, Christianity among the.—The Goths were a barbarous race, who appear prominently on the page of history during the early centuries of the Christian era. They originally dwelt upon the coasts of the Baltic, but afterwards migrated to those of the Black Sea. Their religion was a pagan one. They were divided into two sections,—the eastern, or Ostrogoths, and the western, or Visigoths. During the third century, they, along with other barbarous tribes, made frequent incursions into the Roman dominions. Among the prisoners whom they made in these incursions were not only some who had embraced Christianity, but also, we are informed, some Christian priests. These authorized teachers of the Christian faith succeeded, by the excellence of their conduct and the beauty of their characters, in gaining the respect and esteem of their heathen captors, and in convincing them of the truth and worth of the Christian doctrines. More teachers were applied for and obtained, and by their exertions several Christian churches were founded among the Goths. Considerable success attended the labours of the missionaries among the Goths. This is evidenced by the fact, that among those subscribing the decrees of the council of Nice, in A.D. 325, occurs the name of Theophilus, Bishop of the Goths. Among the descendants of the captives who had been the means of introducing

Christianity among the Goths, was Ulphilas who has been styled the Apostle of the Goths. He is reported to have furnished the Goths with an alphabet, and, about the middle of the fourth century, he translated the Bible from the Greek into the language which he had been instrumental in reducing to writing. The remains of this translation now extant are the Codex Argenteus, the Codex Carolinus, and the Ambrosian Manuscripts. These, especially the first, are of much value to the student of biblical criticism. Ulphilas attained to the dignity of Bishop of the Mæso-Goths, and held that office for a lengthened period. During his episcopate, his services as mediator between the Goths and the Romans were extremely valuable. The celebrated Chrysostom, when, towards the close of the fourth century, he held the office of Patriarch of Constantinople, made strenuous efforts for the conversion of the Goths. In the fifth century, Christianity had made very considerable progress among the Goths; and their clergy began to study theology as a science. To the influence which Christianity had obtained over these hitherto barbarians is to be attributed the respect which they paid to the Christian churches, and the clemency which they showed to those who had taken refuge therein.—See ARGENTEUS CODEX. (*Bessell über das Leben des Ulphilas*, 1860.)

Grace (*the divine favour*), is, in theology, used with various appellations. Thus, "*gratia præveniens*"—preventing or prevenient grace for a person to be converted; "*gratia operans*"—operative grace on a person who is being converted; "*gratia co-operans*"—co-operative grace given to a person who has been converted, to secure his sanctification; "*gratia condigna*"—grace with merit, the doctrine of the Thomists that a man may act so as to be worthy of eternal life; "*gratia congrua*"—grace with fitness, the doctrine of the Scotists that man has such a fitness for grace that God cannot refuse it. *Grace common*, is what, in the Arminian theory, all men have, or may have, "*gratia communis*;" *grace special*, what belongs to the people of God, or the elect believers, "*gratia specialis*."

Graces, the name of certain concessions, amounting to fifty-one, which Charles I. made to his Irish subjects. Besides taking some restriction from off the Catholics, and declaring that Scottish settlers in Ulster should be "free denizens" of Ireland, it was provided in relation to the church, by the thirty-fifth grace, that pluralities of benefices should not be conferred on incompetent ministers, "and that such as are invested therein are to be compelled to keep preaching, and sufficient qualified curates, whereby both God's glory may be advanced, poor scholars provided for, and encouragement given to students to enable themselves for that high function." By the forty-first, it was ordered, among other matters, that "such persons as have great rectories, whereunto there are chapels-of-ease be-

longing, somewhere six or seven miles distant from the mother-church, are to be enjoined to keep preaching ministers in those parts, having competent allowance to defray the same." And, by the forty-ninth, it was agreed, that "all unlawful exactions taken by the clergy are to be reformed and regulated," by a commission to be appointed for this special purpose. Like the indulgences, these graces were simply put forth by royal prerogative, and the Irish parliament was prevented by various means from ratifying them. (Reid's *History*, vol. i.)

Gradual or Graite, a name given to the Antiphony before the Reformation, because portions of it were chanted on the *gradus*, or steps of the ambo.—See AMBO, ANTIPHONY.

Grandimontans, a monastic sect which took their name from the vicinity of Muret their first establishment to Grandmont in the district of Limoges. Their founder was Stephen of Thiers, a nobleman of Auvergne, who obtained permission to institute a new order from Gregory VII., in 1073. His first purpose was to establish the rule of St. Benedict, but ultimately he drew up a rule of his own. It was very strict, enjoining poverty and obedience, denying flesh even to invalids, commanding silence and solitude, and committing the secular affairs of the monastery to the lay brethren, so that the clerical brethren might give their undisturbed attention to divine things. The popularity of the order was great for a long period after the institution, and sixty houses belonged to it. But its glory waned when disputes took place between the clerical and lay brethren, and the rigour of the rule was greatly modified.

Graphé or Gramma (*γραφή* or *γράμμα*, writing), a name given to the creed in the early church.—See CREED.

Greek, a term of reproach applied to the early Christians.—See CHRISTIANS.

Greek Church.—This Church can claim a higher antiquity than any other now existing, as it was in Palestine and Asia Minor—countries included within the limits of the Greek or Eastern Church—that the Gospel was first proclaimed. Christianity soon spread over the whole Roman empire, taking, perhaps, deeper root in the West than it ever did in the East. From a very early period, points of difference have existed between the Eastern and Western Churches. The first of these we find in a controversy which arose in the second century regarding the proper time for the observance of Easter. The Eastern Churches held that it should be observed upon the day on which the Jews were in the habit of observing the pass-over,—viz., on the fourteenth day of the first month. Victor, Bishop of Rome, and the Western Churches maintained that "a Friday should always be consecrated to the memory of Christ's passion, and a Sabbath to the memory of Christ's resurrection." This controversy, so unimpor-

tant seemingly to us, sowed the seeds of dissension, which finally resulted in a complete separation between the two churches. The next point of dispute concerned the relative position and power of the bishops of Rome and Constantinople. When the latter city was made the capital, its bishop began to assert his equality with, if not supremacy over, the spiritual head of the Western Church. This rivalry commenced in the fourth century; and though two general councils gave decisions on the subject, the contest for supremacy continued till at least the close of the sixth century. The animosity thus engendered found new vent for itself in a controversy respecting the use of images, which arose in the eighth century. The introduction of images into Christian churches was favoured by the Western Church and opposed by the Eastern. About the same time a contest commenced concerning a matter which has ever since been one of the leading points on which the two churches have differed. This was the doctrine of what is styled the procession of the Holy Spirit. The Spanish Church had added to the Constantinopolitan creed, which declared that the Holy Spirit proceeds from the Father, the words, "and from the Son." The Latin Church adopted the addition, and maintained the doctrine, now acquiesced in alike by Roman Catholics and by Protestants, that the Holy Spirit proceeds both from the Father and from the Son. The Greek Church refused to acknowledge the addition; and the doctrine that the Holy Spirit proceeds from the Father alone is to the present day one of the distinctive tenets of that Church. The last general council in which the two churches were united was the second council of Nice in 787. Their final separation was effected in the eleventh century, when the pope excommunicated Michael Cellularius, the Patriarch of Constantinople. Numerous attempts, which we do not stay to particularize, have been made at different times to effect a reconciliation and reunion between the Greek and Latin Churches. The last of these was made by Pope Pius IX. in 1848. The Greek clergy have at various times been disposed to look with favour upon these attempts, but the laity have generally resisted. The consequence is, that the union has not yet been accomplished.

The rule of faith, according to the Greek Church, consists of the Scriptures and the decrees of the first seven general councils. The Greek Church accepts the authority of tradition. It does not claim infallibility for itself or its head, though it refuses to the people the right of private judgment. It holds the doctrine of predestination only in a modified sense. The intercession of saints and angels, and of the Virgin Mary is permitted—the latter being styled "the Immaculate Mother of the divine Word." The Greek Church has seven sacraments or "mysterics." They are baptism, chrism, the Euchar-

ist, penance, ordination, marriage, and the euchelaion, or holy oil. Baptism may be performed either by immersion or by sprinkling. Chrism corresponds to the confirmation of the Western Churches, inasmuch as it is viewed as the supplement of baptism, but differs from it, inasmuch as it (chrism) follows immediately upon baptism, and is not, like confirmation, delayed for a period of years. The Eucharist is administered to the laity *in both kinds*. The clergy of the Greek Church are frequently low-born and ignorant, and are viewed more as the hirelings of the state than as the true pastors of the Christian flock. The monks generally follow the order of St. Basil. The higher clergy are chosen from among the monks, and are not permitted to marry. The inferior clergy are allowed to marry, but cannot contract a second union. In the event of their becoming widowers, it is customary for them to retire to a monastery. Of the Greek Church as a whole, it has been said that it is much more orthodox in creed than it is pure in practice. The churches which had a Greek origin, and are generally comprehended in the Greek Church, are the Russian, Georgian, Montenegrine, and Nestorian Churches. The numbers of the adherents of the various branches of the Greek Church are said to be as follows:—In Russia, 50,000,000; in Turkey, 12,000,000; in Greece, 800,000; in the Austrian dominions, 2,800,000; in the patriarchate of Alexandria, 5,000; in that of Antioch, 150,000; and in that of Jerusalem, 15,000; in all, about 65,500,000.—See RUSSO-GREEK CHURCH, EASTERN CHURCH, COUNCILS, EUCHELAION.

Greeting House (*receptorium* or *salutatorium*), the room for receiving and saluting strangers, attached to many of the early churches, and referred to by many of the old writers, such as Theodoret and Sulpitius Severus.

Gregorian Chant, the general name given to the collection of chants compiled by Gregory the Great about the year 600. These chants had been in existence before the time of this compiler, and many of them are said to have been handed down from the period of Ambrose, who introduced them from the East. These beautiful chants, variously modified and harmonized, are still the basis of cathedral music.—See AMBROSIAN CHANT.

Grey friars, the Franciscan monks, so called from the colour of their ordinary costume.

Groningeniists, a sect of the "Refined," or more strict Anabaptists, so called because they held their regular conventions at Groningen. It is said that now they differ not from ordinary Baptists.—See WATERLANDIANS.

Guardian of the Spiritualities and Temporalities.—See CUSTOS.

Gule of August or Lammis Day (*Gula Augusti*), a feast mentioned in some old statutes, as that of West. 2, c. 30. It is the feast of St. Peter *ad Vincula*, in bonds, which happens on the 1st of August, and which received its name from the following legend of the Romish Church, as related by Durand from Bede. The feast itself was first instituted by Theodosia, the Empress of Theodosius II., who, while on a pilgrimage to Jerusalem, was greatly scandalized by observing a festival celebrated at Alexandria on the Kalends of August, in honour of the triumph of Augustus over Antony and Cleopatra. Accordingly, having obtained at Jerusalem the chains with which St. Peter had been bound by Herod, she carried them back to Rome, where they were no sooner produced before the other chains which had been used for the same purpose by Nero than they became agglutinated into one mass by some holy attraction. Theodosius, therefore, built a church in honour of the apostle, which was consecrated on the Kalends of August, and in which he deposited the chains. The name is derived by traditionists from "*gula*"—the throat, because the daughter of the tribune, Quirinus, who was afflicted with goitre, was healed on kissing the chains. Others derive the word from the Celtic "*Wyl*," or "*Gwyl*," signifying a festival. It thus would not differ in meaning from yule, as some allege.—See CHRISTMAS. Others say that the first day of August, as the first day of the Egyptian year, was called Gule, and Latinized into Gula; but there seems to be little foundation for the assertion.—See LAMMAS DAY.

Gyrovagi, a set of rambling monks that wandered from place to place, imposing on the people, bent on self-gratification—"eating the fat and drinking the sweet," or as St. Benedict says of them "*propriis voluptatibus et gula illecebris servientes*"—slaves of pleasure and appetite, lazy, and gluttonous.

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Habadim, a Jewish sect of Quietists in Poland, giving themselves to mystical contemplations, and shunning the external modes of worship peculiar to their nation. Their name is derived from the three initial letters of the three Hebrew words signifying wisdom, discretion, and knowledge. They are not on the increase.

Heretico Comburendo, an ancient writ for the burning of heretics, who having once renounced the heresy of which they had been convicted, had again relapsed into it. Before the time of Henry IV. persons convicted of heresy before the archbishop in his provincial synod were delivered over to the king to do

with them as he thought fit; but, in the second year of that king's reign, an act was passed (Cap. 15), conferring upon the diocesan power to examine and convict heretics without the intervention of a synod; and, in case of their refusing to abjure their heresy, or of their relapse after abjuration, the sheriff was bound to have them burnt, on the receipt of the writ *de hæretico comburendo*, signed by the diocesan alone. This power was taken away by the statute 29 Charles II., cap. 9; but the jurisdiction of the ecclesiastical judges and courts, in cases of atheism, blasphemy, heresy, or schism, was allowed to remain in force, preserving to them the power of excommunication, deprivation, degradation, and other ecclesiastical censures and punishments short of the infliction of death.

Hagiographa (*holy writing*), the name often given to the third great division of the Jewish canonical Scriptures, and which is apparently termed the "Psalms" by our Lord in Luke xxiv. 44. The Jews called them simply "the writings." Neither the Greek nor the Hebrew epithet is felicitous or discriminating.

Hagioscope (*holy glimpse*), openings so made in the inner architecture of a church that those worshipping in the aisles may see the altar.

Haleyon Church, a denomination in the United States, which arose in 1802 in Columbia. It rejects all creeds, denies the Trinity, and believes in the annihilation of the wicked. They practise adult baptism, with great parade of music and processions.

Half Communion, the practice of the Romish Church in withholding the cup from the laity.

Half-way Covenant, a method that crept into the Congregational Churches of New England between 1657-62, of administering baptism to the infants of parents not in full communion. Jonathan Edwards had special troubles in connection with it. The practice is found in several churches in this country.

Hallelujah (ἠ-λλη-λῶ-ια, Ἀλληλοῦ-ῖα, "Praise ye the Lord.")—The sacredness of this word was so great in ancient times that, as St. Augustine informs us, the Church scrupled to translate it; hence the word is to be found untranslated in nearly all, if not all, the ancient liturgies, and many modern versions of the Scriptures. In the first prayer book of King Edward VI. the word is to be found in its integrity, where it was appointed to be used in the morning service from Easter to Trinity Sunday, after these versicles,—Minister, *Praise ye the Lord*; congregation, *The Lord's name be praised*. In the next edition of the prayer book the word was omitted, doubtless on account of the inutility of repeating the same sentence, the sense of which had just been uttered. The word "hallelujah" is not only retained in many of the psalms, but is found in many of our hymns, "probably," as Buck says,

"on account of its full and fine sound, which, together with its simple and solemn meaning, so proper for public religious services, has rendered it a favourite of musical composers. Its vowels are very favourable for singers." "Hallelujah" was known by the title "Cæleusma," or word of invitation, in ancient times.—See CALL.

Hampton Court Conference.—See CONFERENCE.

Handkerchief, Holy.—It is said that one of the women who followed Jesus to the crucifixion lent him her handkerchief to wipe the sweat and blood from his face, and that the impress of his features remained upon it. Of course, St. Veronica very carefully preserved the cloth, and it is now at Rome. Jesus, according to tradition, sent another handkerchief to Agbarus, King of Edessa, who had requested a portrait of him. Veronica is only a mythical personage, the name being a hybrid compound signifying "true image."

Hands.—Hands are imposed by all churches in ordination, and in many churches in confirmation.—See IMPOSITION OF HANDS.

Haphtaroth, the section of the Hebrew prophets made or divided for the service of the synagogue, so that the whole prophets may be read every year.—See BIBLE, p. 71.

Harmony of the Gospels, the name given to those tabular compilations which places the corresponding parts of the four gospels in parallel columns, and vindicate their agreement. But from the fact that the gospels are not systematic biographies, and that each evangelist had a distinct end in view, in the elucidation of which chronology was not an essential element, it is very difficult, if not impossible, to construct a perfect Harmony. The best Harmonies are the following:—That of Osiander, 1537; Calvin, 1553; Chémnitz, 1593; Calixtus, 1624; Lightfoot, 1655; Le Clerc, 1699; Bengel, 1736; Macknight, 1756; Newcome, 1778; White, 1799; Griesbach, last edition, 1822; White, 1800; De Wette and Lücke, 1818; Chapman, 1836; Lant Carpenter, 1838; Reichel, 1840; Wieseler, 1843; Robinson, 1845; Greswell, 1845; Da Costa, 1851; Stroud, 1853; Mimpres, 1855.

Harmony Society was founded in America by George Rapp, and a number of followers from Würtemberg. They were seceders from the Lutheran Church, and sought an asylum in the United States in 1803. The pattern which they profess to imitate is the primitive Church in Jerusalem, especially as to the possession of all things in common. The community amounts to 4,000; and they are now located in Beaver County, Pennsylvania. Rapp died in 1847, and a board of nine elders rules in his stead, Jacob Henrico being, however, supreme spiritual guardian and adviser.

Hassideans.—See ASSIDEANS.

Hattemists, followers of Pontianus von Hat-

tem, a minister in Zealand, of whom, and of Verschoor, Mosheim says,—“If I understand correctly the not very lucid accounts given us of their doctrines, the founders of both sects in the first place inferred from the Reformed doctrine of the absolute decrees of God, this principle, that whatever takes place necessarily and unavoidably takes place. Assuming this as true, they denied that men are by nature wicked or corrupt, and that human actions are some of them good and others bad. Hence they concluded that men need not trouble themselves about a change of heart, nor be solicitous to obey the divine law; that religion does not consist in acting, but in suffering; and that Jesus Christ inculcated this only, that we patiently and cheerfully endure whatever by the good pleasure of God occurs or befalls us, striving only to keep our minds tranquil. Hattem in particular taught that Jesus Christ did not by his death appease divine justice, nor expiate the sins of men, but that he signified to us there was nothing in us which could offend God, and in this way he made us just. These things appear to be perverse and inimical to all virtue, and yet neither of these men—unless I am wholly deceived—was so beside himself as to recommend iniquity, or to suppose that a person may safely follow his lusts. At least, the sentiment ascribed to them, that God punishes men *by* their sins, not *for* them, seems to carry this import, that unless a person bridles his lusts he must suffer punishment both in this life and in that to come; yet not by a divine infliction, or by the sovereign will and pleasure of God, but by some law of nature.”

Haudriettes.—See NUNS.

Hearers, the second class of catechumens, who were permitted to hear certain portions of the service, such as the sermons and the reading of the Scriptures; but they were allowed to hear none of the prayers. They assembled in the narthex or ante-temple.—See CATECHUMENS.

Hebdomas Magna (*great week*), the week before Easter, which was kept with special solemnity, and honoured with peculiar usages.

Hegoumenos (*ruler*), same as ARCHIMANDRITE (*which see*).

Heidelberg Catechism.—This important document was drawn up by Olevianus and Ursinus, in 1652. It was designed primarily for the churches of the Palatinate, but was soon accepted by all the Reformed Churches. It is one of the symbolical books of the Dutch Reformed Church, and is believed to be the model after which the Westminster *Shorter Catechism* was constructed. On the other hand, the *Heidelberg Confession* was prepared by Bullinger, and published in 1564, and was translated from the original Latin into German by its author. It was accepted also by many churches beyond the Palatinate.

Helvetic Reformed Churches.—See SWITZERLAND, CHURCHES IN.

Hemero-Baptists (*daily baptizers*).—See MENDEANS.

Hemiphorium (*half-mantle*), a short clerical tunic; the same with the collobium, or very like it.—See COLOBIUM, DALMATIC.

Henoticon, the edict by which the Emperor Zeno, in 482, attempted to extinguish dissensions in the Church. In this proclamation he confirmed the established doctrines and anathematized alike the Arians, Eutychians, Nestorians, and Phantastics, while he avoided any particular mention of the council of Chalcedon. The more moderate among the Catholics and Monophysites assented to it; but the more violent of the one party were indignant at the omission of the name of Chalcedon, while their opponents were not conciliated by it. The result was that, instead of composing the differences among his subjects, Zeno seemed only to have embittered the character and multiplied the grounds of dissension.

Hercutians, the followers of a monk named Henry, who, in the twelfth century, proposed to himself the Herculean task of reforming the clergy, whose superstition and vices he declared to be disgusting and intolerable. He rejected infant baptism, treated the ceremonies and many of the festivals of the church with contempt, and inveighed against the immorality and hypocrisy of the priesthood. He settled at Toulouse in the year 1147, after having visited several places propagating his opinions. Here he had to encounter the opposition of Bernard, Abbot of Clairval. The condemnation of Henry's doctrines by Pope Eugenius III. was soon obtained; and at a council held at Rheims in the following year (1148), a decree consigning him to a close prison for life was quickly passed. Henry's days were soon numbered; for he sunk under the discipline and confinement of his prison.

Hepdomadarii, a name given by some of the fathers to the monks, on account of their weekly service.

Heracleonites, followers of Heracleon, a Valentinian heretic of the second century.—See VALENTINIANS. Theirs was a refined form of Gnosticism, at the same time denying the prophecies of the Old Testament, and indulging in mystic interpretations.

Heresy (*αἵρεσις*, from *αἰρέω*, to take).—The word denotes choice—a chosen set of opinions, a selected form of belief, and then a school or party. “The word *heresy* is Greek,” says Hobbes, “and signifies the *taking* of anything, particularly the taking of an opinion. After the study of philosophy began in Greece, and the philosophers disagreeing amongst themselves, had started many questions not only about things natural, but also moral and civil; because every man *took* what he pleased, each several opinion was called a *heresy*; which signified no more than a private opinion, without reference to truth or falsehood.” Heresy is an opinion *taken* in opposition, or a

dogma opposed to, the principles of the Christian Church as established by law, or in opposition to established doctrines in general. Heresy, according to Blackstone, consists not in a total denial of Christianity, but of some of its essential doctrines, publicly and obstinately avowed. Sir Matthew Hale thus defines it—" *Sententia rerum divinarum humano sensu excogitata, palam docta et pertinaciter defensa*"—a species of rationalism openly taught and pertinaciously defended. Heresy was visited with severe penalties, both civil and ecclesiastical, in early times. They have been succinctly given by Broughton from various authorities as follows:—"The laws both of the church and state were very severe against those who were adjudged to be heretics. Those of the state, made by the Christian emperors from the time of Constantine, are comprised under one title, *De Hereticis*, in the Theodosian code. The principal of them are, *first*, the general note of infamy affixed to all heretics in common. *Secondly*, all commerce forbidden to be held with them. *Thirdly*, the depriving them of all offices of profit and dignity. *Fourthly*, the disqualifying them to dispose of their estates by will, or receive estates from others. *Fifthly*, the imposing on them pecuniary mulcts. *Sixthly*, The proscribing and banishing them. *Seventhly*, the inflicting corporal punishment on them, such as scourging, &c., before banishment. Besides these laws, which chiefly affected the persons of heretics, there were several others which tended to the extirpation of heresy: such as, *first*, those which forbid heretical teachers to propagate their doctrines publicly or privately. *Secondly*, those which forbid heretics to hold public disputations. *Thirdly*, such laws as prohibited all heretical meetings and assemblies. *Fourthly*, those which deny to the children of heretical parents their patrimony and inheritance, unless they returned to the Church. And *fifthly*, such laws as ordered the books of heretics to be burned.

"There were many other penal laws made against heretics, from the time of Constantine to Theodosius, junior, and Valentinian III. But the few already mentioned may be sufficient to give an idea of the rigour with which the empire treated such persons as held or taught opinions contrary to the faith of the Catholic Church, whose discipline towards heretics was no less severe than the civil laws. For, *first*, the Church was used to pronounce a formal anathema or excommunication against them. Thus the council of Nice ends her creed with an anathema against all those who opposed the doctrine there delivered. And there are innumerable instances of this kind to be found in the volumes of the councils. *Secondly*, some canons debared them from the very lowest privileges of church communion, forbidding them to enter into the church, so much as to hear the sermon, or the Scriptures read in the service of

the catechumens. But this was no general rule; for liberty was often granted to heretics to be present at the sermons, in hopes of their conversion; and the historians tell us, that Chrysostom by this means brought over many to acknowledge the divinity of Christ, whilst they had liberty to come and hear his sermons. *Thirdly*, the Church prohibited all persons, under pain of excommunication, to join with heretics in any religious offices. *Fourthly*, by the laws of the Church, no one was to eat or converse familiarly with heretics; or to read their writings; or to contract any affinity with them: their names were to be struck out of the diptychs, or sacred registers of the church; and, if they died in heresy, no psalmody or other solemnity was to be used at their funeral. *Fifthly*, the testimony of heretics was not to be taken in any ecclesiastical cause whatever. These are the chief ecclesiastical laws against heretics. As to the terms of penance imposed upon relenting heretics, or such as were willing to renounce their errors and be reconciled to the Church, they were various, and differed according to the canons of different councils, or the usage of different churches. The council of Eliberis appoints ten years' penance before repenting heretics are admitted to communion. The council of Agde contracted this term into that of three years. The council of Epone reduced it to two years only. The ancient Christian Church made a distinction between such heretics as contumaciously resisted the admonitions of the Church, and such as never had any admonition given them; for none were reputed formal heretics, or treated as such, till the Church had given them a first and second admonition, according to the apostle's rule."—See BLASPHEMY, EXCOMMUNICATION, HERETICO COMBURENDO.

Heretics, those who originated, propagated, defended, or followed any heretical opinion. Four classes of heretics may be noted: 1. Such as sought to Judaize—to combine a dead Judaism with Christianity,—a party referred to in the Epistle to the Galatians. 2. Those who strove to blend with the Gospel an Oriental theosophy,—a party referred to in the Epistle to the Colossians. 3. Those who fell away into the fanatical advocacy and practice of asceticism. And 4. Those who tried to mould Christianity to their own views,—who did not take it as revealed, but in a blind rationalism explained it so as to harmonize with their philosophy. The following is a brief view of the most prominent heresies of the early ages:—

CENTURY I.—1. *Cerinthians* and *Ebionites*, followers of Cerinthus and Ebion, who denied the divinity of Christ, and blended the Mosaic ceremonies with Christianity.

CENTURY II.—2. The *Basilidians*, followers of Basilides of Alexandria, who espoused the heresies of Simon Magus, and denied the reality of the Saviour's crucifixion. 3. The *Carpocra-*

tians, followers of Carpocrates, who, besides adhering to the heresies of Simon Magus, rejected the Old Testament, and held that Jesus was but a mere man. 4. The *Valentinians*, followers of Valentinus, who corrupted the Christian doctrine with the Pythagorean and Platonic notions. 5. The *Gnostics*, so called from their pretences to superior knowledge. The term Gnostics seems to have been a general name of all the ancient heretics. 6. The *Millenarians* or *Chiliasts*, so called because they expected to reign with Christ a thousand years upon the earth. 7. The *Cainites*, a branch of the Valentinians, but particularly remarkable for paying a great regard to Cain and all the wicked men mentioned in the Scripture. 8. The *Quartodecimans*, who observed Easter on the fourteenth day of the first month, in conformity to the Jewish custom of keeping the passover. 9. The *Cerdonians*, followers of Cerdon, who held two contrary principles, denied the resurrection of the body, and threw the four gospels out of the canon of Scripture. 10. The *Marcionites*, followers of Marcion, who held three principles, denied the resurrection of the body, and disclaimed against marriage. 11. The *Cataphrygians* or *Montanists*, who baptized the dead, and held Montanus to be the Holy Ghost. 12. The *Encratites* or *Tatianists*, followers of Tatian, who boasted of an extraordinary continency, and condemned marriage. 13. The *Artotyrites*, so called because they offered bread and cheese in the Eucharist.

CENTURY III.—14. The *Monarchici* or *Patripassians*, followers of Praxeas, who denied a plurality of persons proper in the Trinity, and affirmed that our Saviour was God the Father. 15. The *Aquarians*, who used only water in the Eucharist. 16. The *Novatians*, who would not allow those who had lapsed in time of persecution to be restored, upon repentance, to communion. 17. The *Origenists*, followers of Origen, who, among other things, held that the devil, and all the damned, will at last be saved. 18. The *Sabellians*, followers of Sabellius, who denied the Trinity, and affirmed that the distinction of persons in the Godhead was merely nominal, and founded only upon a diversity of functions. 19. The *Manicheans*, followers of Manes, who held that two opposite principles reigned over the world, the one good, the other bad.

CENTURY IV.—20. The *Arians*, followers of Arius, a priest of Alexandria, who believed the Father and the Son not to be of the same nature, substance, or essence, and that there was a time when the Son was not. 21. The *Macedonians*, who denied the divinity of the Holy Ghost. 22. The *Agnoete*, so called because they denied the certainty of the divine prescience. 23. The *Apollinarians*, followers of Apollinaris, who asserted that our Saviour, at his incarnation, assumed a human body without a soul, and that the Word or Logos supplied the place of a soul. 24.

The *Collyridians*, so called because they made a kind of goddess of the Blessed Virgin, and offered cakes to her. 25. The *Seleucians*, followers of Seleucus, who held that the Deity was corporeal; and that the matter of the universe was co-eternal with God. 26. The *Priscillianists*, followers of Priscillian, a Spanish bishop, who held all the errors of the Gnostics and Valentinians. 27. The *Anthropomorphites*, so called because they ascribed a body to God, understanding literally those passages of Scripture which speak of God as having hands, eyes, feet. 28. The *Bonosians*, followers of Bonosus, who held that Jesus Christ was the Son of God only by adoption.

CENTURY V.—29. The *Pelagians*, followers of Pelagius, who denied the necessity of divine grace in order to salvation. 30. *Nestorians*, followers of Nestorius, who are said to have distinguished our blessed Saviour into two persons, the one divine, the other human. 31. The *Eutychieans*, followers of Eutyclus, who fell into the opposite error, and held that there was but one nature in Jesus Christ. 32. The *Theopaschites*, followers of Petrus Trullo, Bishop of Antioch, so called because they affirmed that all the three persons in the Trinity were incarnate, and suffered upon the cross.

CENTURY VI.—33. The *Aphthartodocetæ* or *Incorruptibles*, so called because they held that our Saviour's body was incorruptible, and exempt from passion. 34. The *Monothelites*, who held that there was but one will in Jesus Christ, thus denying him a perfect and distinct humanity.

Heretics, Baptism of.—It was a question keenly agitated in the second and third centuries whether heretics who had been baptized in their own communion should be rebaptized on entering the Catholic Church. In some regions, as in Asia Minor and generally in Africa, the first baptism was regarded as no baptism, and reclaimed heretics were uniformly baptized on admission to an orthodox community. In the Roman Church a practice the reverse was followed, and the previous baptism sufficed. A controversy arose on the subject, and keen agitations took place. Under Cyprian, in North Africa, the question was twice discussed and settled by three synods, in opposition to the Roman bishops. The one party held that baptism administered in Christ's name, no matter where or by whom, was valid; while the other party maintained, that baptism could not be valid unless administered in the true church, for in it alone the efficacious influences of the Spirit are enjoyed. The first party held to an objective and independent validity, and the second to a subjective and conditioned validity of the ordinance. In harmony with the earlier Western view, Roman Catholics and Protestants at the Reformation admitted the validity of each other's baptism. The Romish practice had been confirmed by the council of Nice.

Heritors, landholders in a parish in Scotland, or who are proprietors of land or houses liable in payment of public burdens. Along with the ministers and kirk-session, they had sole charge of the poor, till the passing of the new poor-law. They are charged with the expense of building and repairing the parish church and the parish school; but by the 43 George III., no heritor can vote in school matters or the election of a school-master, who is not a proprietor in the parish to the extent of at least one hundred pounds Scots of valued rent, "appearing in the land tax-book of the county." Such are usually called qualified heritors.

Hermeneutæ (*interpreters*), men in the early Church whose function was to translate the Scriptures and sermons to persons from abroad, and to carry on foreign correspondence.

Hermeneutics, the science of interpretation, of which *exegesis* is the art, and *philology* one special foundation—the grammar giving us the *forms*, the lexicon the *meanings*, and the concordance the *examples*; while the context guides to the development of the train of thought or succession of ideas.

Hermit.—See ANCHORETS.

Hermogenians, followers of the heretic Hermogenes, who lived toward the close of the second century, and found an able opponent in Tertullian. Hermogenes taught two eternal principles—God as the creative power, and chaos as a mass of uncreated matter, from the resistance of which to God's plastic power evil was developed.

Hernhutters.—See MORAVIANS.

Hesychasts or **Quietists**, a sect among the monks of Mount Athos, which was brought into notice in the fourteenth century, and became the occasion of a council assembling at Constantinople in 1341. They fancied that by means of intense and motionless (*ἡσυχία*) contemplation they could attain to a sensible perception of the divine light within them. They were denounced as heretics by a Greek abbot, Barlaam; but the council took their part, in consequence, perhaps, of another controversy which arose between Barlaam and the Archbishop of Thessalonica, as to the nature of that divine light which appeared at the transfiguration of Christ. Barlaam went over to the Roman Church; but the dispute was continued for some years, and two more synods were held, which both decided against the opinion of the apostate.—See BARLAAMITES.

Heterousians (*of different essence*), a branch of the Arians who held that the Son of God was different in essence from the Father, and so distinguished from the Homoiousians, or high Arians, who held that he was of similar (but not same) essence with the Father.—See ARIANISM, HOMOIOUSIAN.

Hexapla, the edition of the Bible prepared by Origen in six columns. Thus in the Old

Testament Hebrew was in the first column, Hebrew in Greek characters in the second, Greek of Septuagint in the third, and Aquila, Symmachus, and Theodotion occupying the other three.

Hicksites.—See QUAKERS.

Hierarchy (*ἱερασία*, sacred, and *ἀρχή*, government), a sacred or holy government, generally applied to an ecclesiastical establishment under the government of bishops, priests, and deacons. The chiefs or heads of such an establishment are called hierarchs. According to Socrates and other ancient church authors, bishops, priests, and deacons, were denominated "*ἱεραμίνοι*"—holy—because of their consecration or ordination to holy purposes; whereas the other orders, not being ordained by imposition of hands, were regarded as inferior (unconsecrated) officers.

Hierarchy, Angelical.—See ANGEL, DOMINATIONS.

Hieracites, followers of Hierax of Leontopolis, in the beginning of the fourth century. This bold spiritualist denied the resurrection of the body, inculcated celibacy and other elements of asceticism, and adopted extravagant allegorical interpretations.

Hieromonem (*church remembrancer*), an officer in the Greek Church to whose care the ritual and other church books are committed. In the absence of the bishop it is his privilege to ordain readers and to consecrate churches. Anciently, he stood behind the patriarch, to keep him in mind of the order of service.

Hieronymites, the name given to several orders of Romish monks which sprang up in the fourteenth century. One order was founded by Pecha, and confirmed by Gregory XI. in 1373. It had at first the rule of Augustine, but received the rule of Jerome in 1424, and was in 1595 united with the other Hieronymites. An order of the same name was founded in Italy in 1377. They have houses in Sicily, the West Indies, and Spanish America, and wear a white habit with a black scapulary.

High Churchman, Low Churchman, are terms in frequent use, but of very indefinite application. They appear to refer sometimes to a higher or lower estimate of the importance of conformity to an existing or established church, as compared with the circumstances that may justify a separation from it. Sometimes they refer to the higher or lower value attached to the doctrines and discipline which distinguish a particular church; but most commonly they seem to be connected with the mistake of speaking of the *clergy* as the *Church*; so that a high churchman is one who rates highly the authority of the clergy, and the privilege of receiving at their hands those means of grace which, by virtue of their apostolical succession, they are presumed to have the power of dispensing. And a low churchman is one who thinks little of their power or their authority, as compared with that of the written Word of God, and his grace communi-

cated directly to the believer's soul. In England the name of high churchman was first given to the Non-jurors, and is still chiefly appropriated to that party in the church which most nearly approaches to their views.

Hirschau, Congregation of, was established by William of Hirschau, in the diocese of Spire, in the eleventh century, and modelled after that of Clugny.—See CLUNIAC MONKS.

Histopedes (*hung up by the heels*), a name given to the Eunomians, because in their immersion, practised at baptism, they plunged the candidate into the water with his head down and heels upwards, head and bust alone being submerged. (Gothofred in *Cod. Theodos.*, lib. xvi., lit. 5.)—See EUNOMIANS.

History of the Church.—This has been a favourite study from the days of Hegesippus and Eusebius downwards. It is not, or should not be, a dry collection of annals and details of heresies, but should show the growth of spiritual life, or its decay, and how the Church, dependent on its Lord, has realized or wrought out its commission in the work. Its outworks—its rites, government, discipline and controversies—are not to be overlooked, but its inner character should be fully developed; for it is Christ's representative and embodiment on the earth. It is sad to see historians become polemical disputants, as Cæsar Baronius, or to find them totally blind to the spiritual relation of the Church to its Head, and treating it as a human institution or political machine. Modern writers have risen to a juster conception,—such as Neander and Gieseler; and Mosheim is far better than he appears in Mac-laine's translation. Separate periods have been well treated of by various authors, as in Wadding-

ton, and D'Aubigne's *History of the Reformation*. Individual churches have had their annalists, who usually are apologists too. Nor have ecclesiastical biographies been wanting, as those by Cave; while treatises on the antiquities of the Church occupy a prominent place, such as those of Durand, Hospinian, Bingham, Rheinwald, Augusti, Siegel, Riddle, and Coleman.

Guericke divides church history into the following nine periods:—*First Period*—The apostolic Church, A.D. 1-100. *Second Period*—The Church persecuted as a sect; to Constantine, the first Christian emperor, A.D. 100-311. *Third Period*—The Church in union with the Græco-Roman empire and amidst the storms of the great migration; to Pope Gregory I., A.D. 311-590. *Fourth Period*—The Church planted among the Germanic nations; to Hildebrand, A.D. 590-1049. *Fifth Period*—The Church under the papal hierarchy and the scholastic theology; to Boniface VIII., A.D. 1049-1294. *Sixth Period*—The decay of mediæval Catholicism, and the preparatory movements of Protestantism, A.D. 1294-1517. *Seventh Period*—The evangelical reformation and the Roman Catholic reaction, A.D. 1517-1600. *Eighth Period*—The age of polemic orthodoxy and exclusive confessionism, A.D. 1600-1750. *Ninth Period*—The spread of infidelity, and the revival of Christianity in Europe and America, from 1750 to the present time. Of the Greek histories; that of Sozomen extends from 323 to 423; that of Philostorgius, an Arian bishop, from 300 to 425; that of Theodoret from 325 to 429; that of Evagrius, continuator of Socrates and Theodoret, from 431 to 593. The following is a brief view of the earlier annals of the Church, with some characteristic events:—

A.D.	ROMAN EMPERORS.	NOTED BISHOPS, ECCLESIASTICAL OFFICERS, AND WRITERS.	HISTORICAL EVENTS.
60	Nero, d. 68.	Peter and Paul, martyrs at Rome.	80. Consecration to church offices by imposition of hands.—The celebration of the Jewish Sabbath by the Jewish Christians continued.—The yearly feasts of the Jews, as Passover and Pentecost, also continue among the Jewish Christians.—One of the presbyters usually presides in the college of presbyters.
70	Galba, d. 69. Vespasian, d. 79. Titus, d. 81.	Clement of Rome.	100. Reading of the New Testament Scriptures in the churches.
80	Domitian, d. 96.	Ignatius of Antioch, d. 116.	110. The communion connected with meetings for divine service, particularly with those on Sunday.—Catechumens.—Preparation for baptism by fasting and prayer.—Growing importance of the president in the college of presbyters.
90	Nerva, d. 98. Trajan, d. 117.	Papias of Hierapolis in Phrygia.	120. The celebration of marriages brought into connection with the Church.—Voluntary offerings at the celebration of the communion.—Traces of a separation of divine service into two parts.
100		Justin Martyr, d. 165. The Gnostics Marcion and Basilides.	130. In divine service the Scriptures explained by the minister—then simple celebration of the Supper.—The deacons carry the elements to the absent members.
110	Hadrian, d. 138.		
120			
130	Antoninus Pius, d. 161.		

A.D.	ROMAN EMPERORS.	NOTED BISHOPS, ECCLESIASTICAL OFFICERS, AND WRITERS.	HISTORICAL EVENTS.
140		Polycarp of Smyrna, d. 167.	140. Scriptures and Church Fathers read in divine service.—Epistolary correspondence between churches.—Formula of baptism as generally prevalent mentioned by Justin Martyr.
150		Montanus—The Montanists. Anicetus, Bishop of Rome. Hegesippus, ecclesiastical historian. Celsus, against the Christian religion.	150. Laying on of hands in baptism.—Difference about the celebration of the passover between the Oriental and Occidental Churches.
160	Marcus Aurelius, philosopher, d. 180.	Claudius Apollinaris, Bishop of Hierapolis. Melito, Bishop of Sardis. Bardesanes, the Gnostic.	160. First appearance of buildings set apart for public worship.—Polycarp has a conference with Anicetus on the disagreement respecting the passover.—Weekly or monthly collections in the meetings for public worship for the poor and the sick.—The use of the sign of the cross in all the actions and events of life very common.
170		Dionysius, Bishop of Corinth. Theophilus, Bishop of Antioch. 177. Irenæus, Bishop of Lyons, d. 202.	170. Catechists.—Contest about the passover in Asia Minor.—Deaconesses, who are widows above sixty years old, receive the usual ordination.—In the Lord's Supper, common bread, and wine mingled with water, used.—The deaconesses consulted in the celebration of marriage. The bride and bridegroom partake of the Lord's Supper with each other.—More definite form given to the confessions made at baptism.—Easter eve and Whitsuntide favourite times for administering baptism in the whole Church.—Celebration of Easter night by vigils.
180	Commodus, d. 192.	Pantæus, catechist in Alexandria. Tertullian at Carthage, d. 220.	180. The Christian custom of burying the dead.—Division of the form of worship into two parts the universal custom.—Tertullian opposed to infant baptism.—Heretics, on their entrance into the Catholic Church, are, in Asia Minor and North Africa, again baptized; but in Rome treated as penitents.—Attempts to determine the day of Christ's birth.
190	Pertinax, d. 193.	Victor, Bishop of Rome, d. 202. Clemens, catechist in Alexandria. Caius, presbyter in Rome.	190. Images of Christ among the heathen.—Symbolical rites in baptism.—Anointing after it.—Use of milk and honey.—Kiss of peace.—The laying on of hands, as a concluding act, regarded as particularly important.—Contest between the Christians of Asia Minor and of Rome respecting the celebration of the passover.—The college of the presbyters still exists in subordinate connection with the bishop.
200	Septimius Severus, d. 211.	Zephyrinus, Bishop of Rome, d. 218. 203. Origen, catechist in Alexandria.	200. Public discussions upon the baptism of heretics in North Africa.—Communion in private houses in North Africa.—The birth-day of the martyrs celebrated.—A house of public worship in Edessa.
210	Caracalla, d. 217. Macrinus, d. 218. Heliogabulus, d. 222.	Demetrius, Bishop of Alexandria, d. 232.	210. The clergy, as a body, called <i>κλήρος</i> , <i>κληρικοί</i> , <i>ordo</i> , in distinction from the <i>λαός</i> , <i>laici</i> <i>p'ebis</i> .—The catechumens divided into classes by Origen.
220	Alexander Severus, d. 235.	228. Origen ordained presbyter at Cæsarea.	220. Choice of bishop by the provincial bishops in connection with the adjacent churches.—The symbol of baptism, the rite of baptism, the Lord's Prayer, and some church songs, kept concealed from the catechumens.
230		Hippolitus, bishop. Origen flees to Cæsarea in Palestine.	230. Candidates for baptism exercised.—Consecration of the water.—Houses of public worship more frequent.—The churches provide for the support of their clergy.
	Maximus the Thracian, d. 238.	233. Heraclius, Bishop of Alexandria. Julius Africanus.	Comparison of the Christian clergy with the Jewish priests. <i>Episcopus</i>

A.D.	ROMAN EMPERORS.	NOTED BISHOPS, ECCLESIASTICAL OFFICERS, AND WRITERS.	HISTORICAL EVENTS.
240	Gordianus III., d. 244. Philip, the Arabian, d. 249. Decius Trajanus, d. 251.	Dionysius, head of the catechetical school in Alexandria. Minucius Felix, a lawyer in Rome. 244. Gregory Thaumaturgus, Bishop of Neocesarea, d. 270. Dionysius, Bishop of Alexandria, d. 265. 248. Cyprian, Bishop of Carthage, d. 258.	= Summus sacerdos, Presbyteri = Sacerdotes, Diaconi, or Clerici (generally) = Levitæ. 240. Infant communion in Africa, afterwards also in the East.—Clinic baptism.—The laying of hands on the newly baptized regarded as the appropriate act of none but the bishop.—The communion extended to the sick and dying.—Frequent and large ecclesiastical edifices.—Provincial synods common in Africa and proconsular Asia—the whole body of the clergy and the people participate in them.—Contests of the bishops and presbyters in Rome and Africa.—Sub-deacons. Acolyths. Exorcists. Ostiarii.—Doctores audientium in Africa.—Sometimes the advice of the whole church asked on ecclesiastical affairs. 250. Easter Sabbath a common fast-day in the Church.—The people take part in the elections to the Church offices, particularly in the election of bishops and presbyters.—Pope, the title of illustrious bishops.—Gregory Thaumaturgus permits banquets to be introduced into the festivals in honour of the martyrs.—252. Infant baptism at the council of Carthage declared to be necessary. Anointing at baptism required by Cyprian. 260. The practice of cheering the preacher during the delivery of his sermon.—The Lord's Supper a rite more complicated and splendid. 270. Fixed formularies for the administration of this rite are made.—Catalogues of the members of the church and of Christians that have died are kept.
250	Trebonianus Gallus I., d. 253. Gallus Volusianus, d. 253. Valerian, d. 260.	Fabian, Bishop of Rome, d. 251. Cornelius, Bishop of Rome, d. 252. Novatian. Stephannus, Bishop of Rome, 253-257. 254. Origen, d. — Sixtus II., Bishop of Rome, d. 258. Dionysius, Bishop of Rome, d. 270. Sabellius. Paul of Samosata, Bishop of Antioch, 265-269. Commodianus. Felix, Bishop of Rome, d. 275. Mani, d. 277.	260. Infant baptism common among the Persian Christians. 290. Pamphilus establishes a theological school in Cæsarea.—The ecclesiastical year begins with Easter festival.—Attempt to introduce images into the churches. 300. Peculiar dress of the clergy.—Beginning of sacred hermeneutics.—The beginnings of the school of Antioch.—305. The council of Elvira forbids images in churches, enjoins sabbatical fasts, censures the irregularities in the keeping of vigils, and limits the festival of Whitsuntide to one day.—In the Romish Church the beginning of an eighty-four years' Easter cycle.—The subterranean vaults in Rome (catacombs) used for Christian burial-places.
260	Gallienus, d. 268. Claudius Gothicus, d. 270.	Methodius, Bishop of Tyre.	280. Infant baptism common among the Persian Christians. 290. Pamphilus establishes a theological school in Cæsarea.—The ecclesiastical year begins with Easter festival.—Attempt to introduce images into the churches. 300. Peculiar dress of the clergy.—Beginning of sacred hermeneutics.—The beginnings of the school of Antioch.—305. The council of Elvira forbids images in churches, enjoins sabbatical fasts, censures the irregularities in the keeping of vigils, and limits the festival of Whitsuntide to one day.—In the Romish Church the beginning of an eighty-four years' Easter cycle.—The subterranean vaults in Rome (catacombs) used for Christian burial-places.
270	Aurelianus, d. 275. Tacitus, d. 276. Aurelius Probus, d. 282.	Pierius and Theognostus, in Alexandria. Caius, Bishop of Rome, d. 296. Pamphilus, pres. in Cæsarea. Marcellinus, Bishop of Rome, d. 304. Lucian and Dorotheus, pres. in Antioch.	300. Peculiar dress of the clergy.—Beginning of sacred hermeneutics.—The beginnings of the school of Antioch.—305. The council of Elvira forbids images in churches, enjoins sabbatical fasts, censures the irregularities in the keeping of vigils, and limits the festival of Whitsuntide to one day.—In the Romish Church the beginning of an eighty-four years' Easter cycle.—The subterranean vaults in Rome (catacombs) used for Christian burial-places. 310. The order of rural bishops in most places suppressed.—Regular division of the penitents into classes.—Easter cycle of nineteen years. 320. Establishment of the canonical age for bishops and of seven as the number of deacons.—Exclusion of such as had received clinic baptism from the rank of clergy.—(Ecumenical synods.—Altars mostly of wood.—Constantine and his mother very active in building churches in Asia and Europe.—The church of St. Sophia built.—Law for the religious observance of Friday.—325. The Nicene council ordains a uniform celebration of the passover for the churches, and commits to the Alexandrians the calculation of Easter.
280	Aurelius Carus, regent with Carinus, d. 283. Numerianus, d. 284. Diocletian with Maximian, from 286 to 305, regents for the emperors Galerius and Constantine Chlorus.	Peter, Bishop of Alexandria, d. 311. Marcellus, Bishop of Rome, d. 309. Arnobius, orator in Sicca. Eusebius, Bishop of Rome, 311. Melchtiades, Bishop of Rome, d. 314.	310. The order of rural bishops in most places suppressed.—Regular division of the penitents into classes.—Easter cycle of nineteen years. 320. Establishment of the canonical age for bishops and of seven as the number of deacons.—Exclusion of such as had received clinic baptism from the rank of clergy.—(Ecumenical synods.—Altars mostly of wood.—Constantine and his mother very active in building churches in Asia and Europe.—The church of St. Sophia built.—Law for the religious observance of Friday.—325. The Nicene council ordains a uniform celebration of the passover for the churches, and commits to the Alexandrians the calculation of Easter.
290	306. Constantius Chlorus, d. — Constantine, Maxentius, Maximianus, Galerius, Severus, and Maximin, rulers.	Lactantius. Alexander, Bishop of Alexandria. Sylvester, Bishop of Rome, d. 335.	310. The order of rural bishops in most places suppressed.—Regular division of the penitents into classes.—Easter cycle of nineteen years. 320. Establishment of the canonical age for bishops and of seven as the number of deacons.—Exclusion of such as had received clinic baptism from the rank of clergy.—(Ecumenical synods.—Altars mostly of wood.—Constantine and his mother very active in building churches in Asia and Europe.—The church of St. Sophia built.—Law for the religious observance of Friday.—325. The Nicene council ordains a uniform celebration of the passover for the churches, and commits to the Alexandrians the calculation of Easter.
300	307. Severus d. succeeded by Licinius.	Arius, in Alexandria, d. 336. Eusebius, Bishop of Cæsarea in Palestine, d. 340. Eusebius, Bishop of Nicomedia. Eustathius, Bishop of Antioch. Alexander, Bishop of Constantinople. Athanasius, Bishop of Alexandria, d. 373.	310. The order of rural bishops in most places suppressed.—Regular division of the penitents into classes.—Easter cycle of nineteen years. 320. Establishment of the canonical age for bishops and of seven as the number of deacons.—Exclusion of such as had received clinic baptism from the rank of clergy.—(Ecumenical synods.—Altars mostly of wood.—Constantine and his mother very active in building churches in Asia and Europe.—The church of St. Sophia built.—Law for the religious observance of Friday.—325. The Nicene council ordains a uniform celebration of the passover for the churches, and commits to the Alexandrians the calculation of Easter.
310	Maximian, d. — 311. Galerius, d. — 312. Maxentius, d. — 313. Maximinus, d. —	Arius, in Alexandria, d. 336. Eusebius, Bishop of Cæsarea in Palestine, d. 340. Eusebius, Bishop of Nicomedia. Eustathius, Bishop of Antioch. Alexander, Bishop of Constantinople. Athanasius, Bishop of Alexandria, d. 373.	310. The order of rural bishops in most places suppressed.—Regular division of the penitents into classes.—Easter cycle of nineteen years. 320. Establishment of the canonical age for bishops and of seven as the number of deacons.—Exclusion of such as had received clinic baptism from the rank of clergy.—(Ecumenical synods.—Altars mostly of wood.—Constantine and his mother very active in building churches in Asia and Europe.—The church of St. Sophia built.—Law for the religious observance of Friday.—325. The Nicene council ordains a uniform celebration of the passover for the churches, and commits to the Alexandrians the calculation of Easter.
320	Licinius, d. 324. Constantine, sole emperor, d. 337.	Arius, in Alexandria, d. 336. Eusebius, Bishop of Cæsarea in Palestine, d. 340. Eusebius, Bishop of Nicomedia. Eustathius, Bishop of Antioch. Alexander, Bishop of Constantinople. Athanasius, Bishop of Alexandria, d. 373.	310. The order of rural bishops in most places suppressed.—Regular division of the penitents into classes.—Easter cycle of nineteen years. 320. Establishment of the canonical age for bishops and of seven as the number of deacons.—Exclusion of such as had received clinic baptism from the rank of clergy.—(Ecumenical synods.—Altars mostly of wood.—Constantine and his mother very active in building churches in Asia and Europe.—The church of St. Sophia built.—Law for the religious observance of Friday.—325. The Nicene council ordains a uniform celebration of the passover for the churches, and commits to the Alexandrians the calculation of Easter.

A. D.	ROMAN EMPERORS.	NOTED BISHOPS, ECCLESIASTICAL OFFICERS, AND WRITERS.	HISTORICAL EVENTS.
330	Constantine II., d. 340. Constans, d. 350.	Marcus, Bishop of Rome, d. 336. Julius I., Bishop of Rome, d. 352. Macarius, sen. et jun.	330. Arch-presbyters. Arch-deacons.—Favourite division of churches into three parts—ante-temple, nave, and bema, or sanctuary.—The Oriental eighth of Whitsuntide a general martyr festival.—Supplications for the repose of the souls of the dead.
340		Julius Firmicus Maternus. Gregorius, Bishop of Alexandria. 342. Macedonius, Bishop of Constantinople. Eusebius, Bishop of Emesa, d. 360. Leontius, Bishop of Antioch. Hilarius, Bishop of Pictavium, d. 368.	340. Bishops and emperors exert an important influence upon church elections.—Images in many Oriental churches.—341. Decision in Antioch upon the celebration of the passover.—An anniversary festival in commemoration of the dedication of churches.—Celebration of the festival of the birth of Christ in Rome (on the 25th of December).—Anointing before and after baptism. The changing of the name at baptism practised.
350		Liberius, Bishop of Rome, 352-55, and 58-66. Felix, Bishop of Rome, 355-58. Cyril, Bishop of Jerusalem, d. 386. Zeno, Bishop of Verona. Hilary the Deacon.	350. Church singers.—In the East the emperors allowed to go into the bema.—Responsive singing introduced by the monks into the church of Antioch.—Preparatory exorcism on the days previous to baptism by Cyril of Jerusalem.
360	361. Constantius, d. —. Julian the Apostate, d. 363. Jovian, d. 364. Valentinian I., in the west, d. 375. Valens in the East, d. 378.	Ærius, presbyter in Sebaste. Ephraem, the Syrian, Deacon of Edessa, d. 378. Jerome, d. 420. Rufinus of Aquileia, d. 410. Epiphanius, Bishop of Constantia, d. 403. Damasus, Bishop of Rome, d. 384.	360. Theological school at Edessa.—The teaching of heathen literature in Christian schools forbidden by Julian.—Altars built of stone.—Church laws for the celebration of Sunday, the Sabbath, and the Quadragesima. Martyr-festivals, with vigils, very frequent.—The practice of crowning newly-married people with wreaths, of veiling the bride, &c., retained.
370	Gratian, d. 383. Valentinian II., d. 392. Theodosius in the East.	Optatus, Bishop of Milevi. Basil, Bishop of Cæsarea in Cappadocia, d. 379. Gregory, Bishop of Nyssa, d. after 394. Martin, Bishop of Tours, d. after 400. Amphilochius, Bishop of Iconium, d. after 394. Diodorus, Bishop of Tarsus, d. about 390.	370. Heathen temples converted into Christian churches.—Epiphany the time for baptism in the East.—Ambrose transfers responsive singing to the churches of the West and composes hymns for the church.
380		Ambrose, Bishop of Milan, d. 397. Gregory Nazianzen, Bishop of Constantinople, d. 391. Dydimus, president of the catechetical school at Alexandria, d. 395. Jovian, monk in Rome. Apollinaris, Bishop of Laodicea. Siricius, Bishop of Rome, d. 398. Theophilus, Bishop of Alexandria, d. 412.	380. Poor-houses and hospitals in Italy.—Baptisteries in or near the church.—Disagreement of Rome and Alexandria as to the celebration of Easter.—Images of the cross very frequent, and images of Christ still opposed.
390		Chrysostom. 386. Pres. in Antioch. 398. Bishop of Constantinople, d. 407. Asterius, Bishop of Amasia. Severianus, Bishop of Gabala, d. after 408. Augustine, Bishop of Hippo, d. 430. Theodorus, Bishop of Mopsuestia, d. 429.	390. Missions promoted by Chrysostom.—Laws of the empire to suspend ordinary business eight days before and eight days after Easter.
392.	Theodosius, sole emperor, d. 395.	Palladius the Younger, Bishop of Asona, d. before 431. Gaudentius, Bishop of Brixia. Anastasius I., Bishop of Rome, d. 402. Sulpitius Severus, presb., d. 420.	390. The Donatists oppose the festival of Epiphany.—The birth-day of Christ, as determined at Rome, generally adopted in the West.—Repasts for the poor take the place of the old love-feasts.—The custom of employing mourning women introduced into the Church.—Alms distributed in memory of the dead.—Images allowed in the East.
400	DIVISION OF THE EMPIRE. <i>Western Rom. Empire.</i> <i>Eastern Rom. Empire.</i> Honorius, d. 423. Arcadius, d. 408. Empress Eudocia.	Paulinus, Bishop of Nola, d. 431. Innocent I., Bishop of Rome, d. 417. Atticus, Bishop of Constantinople. Prudentius.	400-407. Defensors of the Church established.—Bishops interred in the churches.—Feasts at the graves of the dead, with many abuses accompanying them.

A. D.	ROMAN EMPERORS.	NOTED BISHOPS, ECCLESIASTICAL OFFICERS, AND WRITERS.	HISTORICAL EVENTS.
410	<i>West.</i> Theodosius II, d. 450. 414. Pulcheria Augusta.	Vigilantius, presb. in Barcelona. Victor of Antioch. Nilus the monk. Pelagius and Cælestius. Joannes Cassianus, d. after 432. Cyril, Bishop of Alexandria, d. 444. Isidorus of Pelusium, d. about 440. Zosimus, Bishop of Rome, d. 418. Boniface I. Bishop of Rome, d. 422. Possidius, Bishop of Calama. Synesius, Bishop of Ptolemais. Philostorgius, ecclesiastical writer. Cælestinus, I., Bishop of Rome, d. 432. Vincentius of Lirinum, d. before 440. Nestorius, Bishop of Constantinople, d. about 440. Theodoret, Bishop of Cyrus in Syria, d. 457.	410-416. Office of the parabolan in Constantinople.—418. Increase of the parabolan to six hundred.—Paulinus favours the use of images in churches and baptisteries, particularly for the instruction of the country people.—Contest in North Africa about the sabbatical fast.—In the Oriental churches candles lighted while the gospels are read. 420. In the East the people still take part in the church elections.—Votive offerings in the churches, particularly in the chapels of the martyrs.—425. Theatrical exhibitions on Sunday and on the high church festivals forbidden by the emperor.—In Egypt a separate celebration of the festival of Christ's birth. 430. Office of the Apocrisiarii.—The celebration of the Quadragesimal fasts still different in different ecclesiastical provinces. 440, 441. The appointment of deaconesses forbidden in the West.—Crosses upon the altar.—Altars richly ornamented.—Councils held in the baptisteries.—Contentions about the Easter festival of the year 444. 450, 451. The office of œconomus established by law.—The bishops have the spiritual oversight of the cloisters.—Lectionarii in the Gallic churches. 460. Canon Paschalis of Victorius Aquilanus introduced into Rome in 465.—Leo allows penitents the privilege of private confession previous to their being received again into the Church.—461. Council of Tours decrees that the bread be dipped in wine in the communion of the sick.—Burial-places in churches, particularly in those of the martyrs, considered as peculiarly holy. 470. Peter Fullo makes an addition to the Trisagion.—The North African Church holds strictly to a particular form of prayer.—Parents sponsors for their own children.—Rogation Days instituted at Vienna. 480, 489. Gelasius of Rome active in behalf of liturgies. 490. A special office instituted in Constantinople for enrolling the catechumens in the church books.—Council of Agde orders that on Palm Sunday the catechumens shall publicly repeat the creed.—Consecration of altars. 500. Romish bishops bear, by way of eminence, the title of POPE.
420	Valentinian III., d. 455.		
430		John, Bishop of Antioch. Proclus, Bishop of Constantinople, d. 446.	
440		Hilary, Bishop of Arles, d. 449. Sixtus III., Bishop of Rome, d. 440. Peter Chrysologus, Bishop of Ravenna, d. 458. Barsumas, Bishop of Nisibis to 489. Leo I., Bishop of Rome, d. 461. Salvianus, presb. in Massilia. Socrates the historian. Sozomen the historian. Dioscurus, Bishop of Alexandria. Symeon Stylites, d. 460.	
450			
	Pulcheria, died 453. Marcian, d. 457		
460	Ricimer, d. 472. Anthemius.	457. Leo I. the Thracian. Maximus, Bishop of Turin. Gennadius, Bishop of Constantinople. Arnobius the Younger. Hilary, Bishop of Rome, d. 468. Simplicius, Bishop of Rome, d. 483. Peter the Fuller. Sidonius Apollinaris, Bishop of Clermont. Acacius, Bishop of Constantinople. Peter the Monk, Bishop of Alexandria.	
470	474. Leo II. soon succeeded by his father Zeno. The Western Empire divided into several new states.	Victor, Bishop of Vita. Gennadius, presb. of Masillon, d. after 493. Vigilius, Bishop of Tapsus. Mace Ionius, Bishop of Constantinople.	
476	476. Odoacer, king of Italy and Noricum.	Felix III., Bishop of Rome, d. 492. Flavian, Bishop of Antioch. Gelasius I., Bishop of Rome, d. 496. Anastasius II., Bishop of Rome, d. 498.	
480			
490			
	481. Clovis I., d. 511.	Aritus, Bishop of Vienna. Symmachus, Bishop of Rome, d. 514. Boethius, d. 525.	
	491. Anastasius emperor until 518.	Epiphanius, the historian of the Church.	
500			

See Appendix to Coleman's *Christian Antiquities*.

Holy, with various applications.

Holy Ashes, the ashes used at the old ceremonial in Lent.—See LENT.

Holy Candles, the tapers consecrated at Candle-mas.—See CANDLEMASS.

Holy Cross-Day.—See HOLY ROOD.

Holy Days, the festivals of the Church.—See CALENDAR, FEASTS.

Holy Fire, the fire annually lighted at the holy sepulchre.—See FIRE, HOLY.

Holy Font, the vessel containing the baptismal water.—See FONT, BAPTISM.

Holy Gates.—See JUBILEE.

Holy Ghost.—See CREED, NICENE; FILIOQUE; MACEDONIANS.

Holy Handkerchief.—See HANDKERCHIEF, HOLY.

Holy, Holy, Holy, the name of the Trisagion (thrice holy) or cherubic hymn.—See CHERUBIC HYMN.

Holy Innocents.—See CHILDREMASS.

Holy Mortar, that mortar used in cementing altar stones, and made with holy water.

Holy Oil.—See CHRISM, GALILAEUM.

Holy Orders, applied to the clerical office.—See INDUCTION, INSTITUTION, ORDINATION.

Holy Rood (*rode* or *rod*), the name of the cross so often erected in churches.—See CHURCH, CROSS, ROOD.

Holy Rood Day, the 14th of September, or the Feast of the Exaltation of the Cross, the Invention or finding of the Holy Cross being celebrated on the 3d of May.—See CROSS.

Holy Saturday, in some places the Saturday before Easter is so called.

Holy Scriptures.—See BIBLE.

Holy Synod, the name of the highest governing body in the Greek and Russo-Greek Church.

Holy Table, that on which the elements of the Eucharist are set out.—See EUCHARIST, TABLE.

Holy Thursday, the Thursday before Easter.—See MAUNDY THURSDAY.

Holy Wars, the name of the Crusades.—See CRUSADES.

Holy Water.—The use of holy water was instituted by Pope Alexander I. The vessels in which this water was to be kept fixed in churches were to be made either of metal or marble, and any porous substance which could suck it up was carefully to be avoided. That in which it was carried abroad was termed *ama*, or *amula*, a sash and a derivation neither of which are to be found in the pages of Du Cange. He recognizes *aspersol*, *aspergillum*, and *aspersorium*, as the vessels from which the priests sprinkled the water, and *guadalerium* as that which contained it. The first three are plainly the same as the *περιβραστήριον* of paganism, to the lustral water of which institution the modern holy water may be traced.—See WATER, HOLY.

Holy Week, another name for PASSION WEEK (*which see*).—See LENT.

Holy Wells, sacred springs in popish countries—scenes of pilgrimage and expected miracles.

Homilies, Books of.—At the time of the Reformation in England, as there could not be found a sufficient number of preachers to instruct the whole nation, and as those who complied with the changes which were then made were not universally well affected to them, it was not safe to commit so important a trust as that of public teaching to the capacity of the one or to the integrity of the other. In order to obviate these difficulties, two books of homilies were prepared. The first book was published in the reign of King Edward VI., A.D. 1547; it contains twelve discourses, most of which are supposed to have been written by Archbishop Cranmer, with the assistance of other prelates and divines, though it is still uncertain to whom the authorship of this latter part of these homilies is to be assigned. The second *Book of Homilies* (which are twenty-one in number) was published in Queen Elizabeth's reign, A.D. 1562, and is generally attributed to Bishop Jewel. The design of both books was to combine doctrinal instruc-

tion with practical benefit; and by placing the purity of the Gospel before the eyes of the people, to reform them from the unscriptural and anti-scriptural errors in doctrine and in practice which had been introduced by Popery. The thirty-fifth article of religion of the Church of England asserts that the homilies "contain a godly and wholesome doctrine, and necessary for these times . . . and therefore we judge them to be read in churches by the ministers diligently and distinctly, that they may be understood of the people."

Homily (*ὁμιλία*, a sermon or sacred discourse).—In modern acceptation, homily is often restrained to a discourse read out of a book but not composed by the reader. But in the earlier days of the Church sermon and homily appear to have been used indifferently for any discourse or instruction addressed to the people. This was delivered by the bishop, or some one whom he appointed, immediately after the reading of the psalms and lessons, before the catechumens withdrew (Bingham, *Antiq.*, book xiv., c. iv., sect. 1). St. Augustine plainly uses the word homily as synonymous with sermon in the following passage: "*Sermones quæ præferuntur in populum quos Græci ὁμιλίας vocant*"—popular addresses, which the Greeks call homilies (In Psalm cxviii., *Preface*). But Photius distinguishes the two, making the homily a familiar conversation, in which the bishop (who alone was allowed to preach before the fifth century) interrogated the people and received their answers. A very celebrated collection of homilies (*Homiliarium*) from the writings of the early Christians, was compiled by Paulus Diaconus and Alcuin in the eighth century, at the command of the Emperor Charlemagne. In France the second provincial council of Vaison (canon ii.), and the second provincial council of Rheims (canon xv.), permitted deacons to read homilies of the fathers when a presbyter was prevented from preaching a sermon. The example set by Charlemagne in the eighth century was followed in that and the following age, when the collections of homilies, written or compiled by Haymo, Bishop of Halberstadt, and Rabanus Maurus, Archbishop of Mentz, were particularly celebrated, and were subsequently often printed (Mosheim, *Eccles. Hist.*, cent. viii., part ii., c. iii., sect. 6). At the Reformation on the continent of Europe, Calvin's homilies upon the Book of Job were read, both publicly and privately, with great benefit, in many of the reformed churches in France, where they supplied the place of pastors when these were wanting; and in Holland and the rest of the Belgian churches, Bullinger's *Duads of Sermons* were ordered to be read by public authority, from the beginning of the Reformation, in those places where ministers were wanting to preach to the people. (Bingham's *French Church Apology for the Church of England*, book ii., c. xi.; *Works*, vol. ix., p. 80).

Hombres d'Intelligence (*men of understanding*), a religious party founded by a Carmelite friar, William of Hildesheim, in the fifteenth century. Its place was the Netherlands, and it carried on a spirited protest against salvation by works or penance, against the necessity of sacerdotal absolution, and other dogmas of Popery. These men were not therefore very different from the Brethren of the Free Spirit, and other classes of awakened men, who, by their spiritual earnestness, paved the way for the Reformation.

Homoism.—After the Arian party had triumphed for a season under Constantius, it soon began to divide.—See AETIANS, ANOMOEANS, EXOCONTIANS. The extreme parties so designated were opposed by the High Arians, or Homoiousians. A second council was held at Sirmium, when it was resolved to discard the term "*ὁμοία*"—being, which had created so many and bitter discussions, and to declare that the Son was simply like God—*ὁμοιος* (*homoios*), hence the name. Two exiled bishops subscribed this very vague formula, and returned to their sees. The death of Constantius, 361, put an end to the hollow truce.

Homoiousian (*similar nature*), the name of the high Arians, who held that Christ was of similar, but not same nature with the Father.—See ARIANISM, HETEROUSIANS.

Homologoumena (*ὁμολογούμενα*, universally acknowledged), the name given by Eusebius to those books of the New Testament, of the canonical authority of which no doubts had been expressed. Eusebius includes under the term the four gospels, the Acts, the fourteen epistles of Paul, and the first epistles of Peter and John, while the epistle of James, the second epistle of Peter, and the second and third epistles of John, and the epistle of Jude, were placed among the Antilegomena. In a third or lower class some, he says, placed the Apocalypse, though others placed it among the acknowledged books. It, therefore, properly belonged to the Antilegomena.—See ANTILEGOMENA.

Homoousian (*same nature*), the name of the orthodox holders of Christ's true divinity.

Honey, a portion of honey and milk was sometimes given to newly baptized persons, in allusion to the name anciently given to Canaan, and in token that they belonged to the spiritual Israel. Honey and milk had a distinct consecration.

Hood, a monastic covering for the head. The habit was borrowed from the Roman cucullus, which was a coarse head dress, broad at the part where the head went in, and then lessening gradually till it ended in a point. The old monks and ascetics chose this article as being most suitable to "that strict reservedness which they professed;" for when it was drawn over their faces it at once prevented them from gazing at others or being stared at themselves. When not used as a covering, it was suffered to fall be-

hind on their back, being suspended by a cord, which, passing round the neck, was affixed to the hinder point of the hood. After the same manner the hood is now used in England, being generally hung at the back. In the course of time different orders adopted some trivial peculiarity in the cut and fashion of the hood, to indicate their several communities. Soon the hood was adopted by the regular clergy, and from them it passed into use in colleges and universities, the materials, colour, and fashion being varied according to the degree of the wearer. The seventeenth canon of the Church of England prescribes the wearing of hoods by masters, fellows, scholars, and students in the universities, on all proper occasions, the hoods being such "as do severally appertain unto their degrees;" the twenty-fifth canon enjoins their use in canons, masters, &c.; and finally, the fifty-eighth canon provides that ministers who are undergraduates shall not wear hoods under pain of suspension; but they are allowed "to wear upon their surplices, instead of hoods, some decent tippets of black, so they be not silk."

Hopkinsians, the followers of Samuel Hopkins, a Calvinist minister of Newport, Rhode Island, died in 1803. Among other metaphysical tenets, and besides the denial of imputation, Hopkins held that holiness consisted in universal benevolence; and that the love of man to God, if genuine, must be disinterested, so that a saint should be content to be lost for ever, and yet love God, and wholly approve of God's procedure towards him. The theory is a transcendental speculation, unfitted for man's nature, and unwarranted by any Scriptural text or declaration.

Hosanna (*ὡσαννά*), the word *hosanna*, a contraction of "הושיע נא, יהוה שמו" *σῶσον δὴ*—save, I beseech thee. A form of acclamation which the Jews were wont to use in their feasts of tabernacles, in which also they used to carry boughs in their hands, and also on public procession. In the ancient Church the hosanna formed part of the great doxology in the public service: it was also frequently used in the service of the Eucharist, during which the great doxology was also sung.—See ANGELIC HYMN, DOXOLOGY.

Hospitallers.—See KNIGHTS.

Hospitals.—Such receptacles for the poor and rich were built and kept up in connection with the early churches, and placed under the charge of certain of the clergy.—See XENODOCHIA.

Host (from the Latin *hostia*, a sacrifice), a name given by the Roman Catholics to the consecrated wafer of the Eucharist, in the belief that in the celebration of the mass the elements of flour and water are changed into the body and blood of Christ, which the priest offers as a sacrifice for the sins of the living and the dead.—See ADORATION OF THE HOST, EUCHARIST, MASS, TRANSUBSTANTIATION.

Hours of Prayer.—The book of the Greek Church, containing its prayers or hours, is called *horologium*.—See **CANONICAL HOURS**, **COMPLINE**, **EVENING HYMN**, **LAUDS**, **MATIN**, **MORNING HYMN**, **NOCTURNS**, **PRIME**, **VESPERS**.

Housel, the old Saxon name for the Eucharist, supposed by some to be from the Gothic "*hansa*"—a victim.

Huguenot, a name given to the Protestants of the French Reformed Church, and variously derived. From Mezeray we learn that the French, till the year 1560, were called *Luthériens*, though in many points they differed from Luther. Others called them *Sacramentaires*, from their denial of the real presence. At the time just named they received the name of Huguenots, because, as is said below, and as D'Aubigne takes it, they met by night at the gate Hugon, in Tours; or because they ventured out only in the dark, like a certain *Lutin*, or midnight spirit, *le Roy Hugon*, which is commonly believed to haunt the streets of that city; or from the first words of their protest, "*Huc nos venimus*"—hither are we come. Others prefer a Swiss word, "*Eidgenossen*"—confederates, which was first corrupted at Geneva, and then introduced into France by the Reformed themselves, not as a term of reproach but as a distinctive title. *Eidgenossen* was the title used by those Genevese who allied themselves with the Swiss Cantons against the tyranny of Charles III. of Savoy. Maclaine, in a note on Mosheim, speaks much to the same purpose; and adds, that the Count Villars, in a letter written to the King of France from the province of Languedoc, where he was lieutenant-general, and dated the eleventh of November, 1560, calls the riotous Calvinists of the Cevennes Huguenots; and this is the first time that this term is found in the registers of that province applied to the Protestants, (Note a., Cent. xvi., sec. 3, p. 2, ch. ii.) Garnier (*Hist. de France*, xiv., 434) states, that the Reformed assembled by night at the gate of the evil-minded Hugon, who rode on horseback in that quarter, and beat every one whom he met, so that he had become a bugbear used by mothers for naughty children. The Reformed adroitly adopted the *soubriquet*, and deprived it of its injurious application by founding it on their attachment to the descendants of Hugh Capet. Thuanus also has recognized King Hugo. Pasquier has an entire chapter on the origin of the name (*Recherches de la France*, viii., 53), in which he adduces most of the above statement, and adds, on mere conjecture, that Huguenot is a corruption of the Swiss *Henes quenaux*, which tallies with the French *Gens séditieux*. Père Daniel, in his *Histoire de France* (v., 666), has recounted the customary derivations without offering any new one. Mereri, to the derivations given above, adds the following, that the Calvinists having embraced the errors of John Huss, were named "*les Guenons*

de Huss"—Huss's Monkeys, or as Skinner gives it, "*les Guenots de Huss*"—John Huss's Imps; or, that they espoused the pretensions of the line of Hugh Capet to the crown, in opposition to the house of Guise; or, that they followed the teaching of one *Hugues*, *hérétique sacramentaire*, in the reign of Charles VI.; or, that in reference to a small piece of money, a *huguenote*, struck in the time of Hugh Capet, and current for a *maille* (half a *denier*), the Protestants were so called in contempt, as "*ne vallant pas une maille*"—not worth a penny; or, by another version of an origin before mentioned, that a German, who was arrested and questioned concerning the conspiracy of Amboise before the Cardinal of Lorraine, stopped short in his defence after he had uttered the words *Huc nos venimus*; whence the bystanders, not understanding Latin, said the prisoners were people who came from *Huc nos*. It is unfortunate for the author of this story that he forgot that, in order to verify it, it was necessary his bystanders should at least understand the meaning of *venimus*. (Browning's *Huguenots*.)—See **FRANCE**, **CHURCHES** IN.

Hulsean Lecture, a course of eight lectures delivered at Cambridge, under the will of the Rev. John Hulse, which will is dated 12th July, 1777. The lectures did not commence, however, till 1820; and they are upon the evidences of Christianity or the difficulties of Holy Scripture. The *Christian Advocate* is remunerated from the same source.

Humanism, Humanity.—At the revival of learning, literary culture was eagerly sought, and from its benign influence it was called *literæ humaniores*. The study of Latin is still called in our colleges the study of Humanity. Many humanists in their pride, however, swerved from the Gospel. Italy was the first scene of revived literary cultivation by such men as Emanuel Chrysoloras, Bessario, Laurentius Valla, and Picius Mirandola.

Humanitarian, a name sometimes given to Socinians, who believe in the mere humanity of Jesus—that is, that he was a mere man, son of Joseph and Mary, by ordinary generation.—See **SOCINIANS**.

Hungary, Protestantism in.—Though Popery be the dominant faith, Protestantism has long existed in Hungary. The Hussites had prepared the way for the Reformation, and by 1521 Lutheranism had many adherents in Hungary. Violent edicts were fulminated against the Lutherans under King Louis, but Devay and others, at a subsequent period, laboured and suffered with signal success. The Popish Church felt the benefit of King Ferdinand's firmness and liberality, and a bull was procured authorizing communion in both kinds,—a practice which was inaugurated under his son, Maximilian. At Silein in 1610 and Kirchdorf in 1614, the different seniorates holding the Augsburg Confession were united, and the Calvinistic congrega-

tions were similarly incorporated at the synod of Gotthmar in 1641. At the peace of Vienna, in 1606, the churches in Hungary enjoyed a brief respite from the persecution which they had endured under Rudolph, the bigotted son of Maximilian. But harassing years followed, and Rome, becoming more and more exasperated, used every effort to extirpate Hungarian Protestantism. The Jesuits reigned supreme for a season; and seceders from the Church of Rome had to hide their heads in rocks and caves. In 1711 some freedom was granted them by treaty, but much of it was only in name. Conventions at Pesth and Presburg led to no good result, and the Popish tyranny waxed so strong that many churches were confiscated, and Protestant children were forced to attend Popish schools. Under Maria Theresa there was little improvement; but in 1773, under her enlightened son Joseph, the Jesuits were banished from the empire. Then Protestantism breathed more freely; and in 1781 an edict of toleration was proclaimed. Leopold II. reigned for a brief period, but followed in the steps of his predecessor; but after his death the old desire to put down Protestantism revived in full force. Metternich, in his day, promised some relief to the harassed remnant, but did not secure it for them. An edict of Baron Haynau, in 1851, stript them of liberty and self-government; but on an earnest protest, an imperial decree was issued in 1859, which restored somewhat of their privileges. Probably revived and cheered by the late revolution, both the Lutheran and Reformed Churches, with more than two millions of adherents, have lifted their heads, and demanded liberty for an ecclesiastical constitution, in which they shall enjoy self-government both in churches and schools, without a hierarchy, but with elders and superintendents, and provincial and general synods. Cut off by position so long from Continental and British Protestantism, those Hungarian churches, "faint, yet pursuing," have a special claim on their co-operation and sympathy. Much has been done of late years to raise the standard of education in the lower and higher schools as well as the theological colleges. National jealousies, which formerly often divided the Helvetic and Angsburg communions, have vanished to a great extent, and on all important questions delightful harmony prevails between the two denominations, the idea of a formal and outward union having been abandoned only on account of difficulties of a practical and local nature. The extensive circulation of Hungarian, Slavonic, and German Bibles, and of excellent Christian publications—among which those issued at Güns, under the superintendence of the indefatigable Pastor Wimmer, occupy a prominent place—has been accompanied with important and blessed results; and the influence exerted by the ministers of the Free Church of Scotland, who, in the providence of God, lived and laboured

in Pesth for several years, has been also considerable and beneficial. Not a few of the Hungarian Protestant pastors preach the Gospel fully and clearly. In the capital itself, men like pastors Zörök, Banhofer, Szekacz, Professor Balogy, &c., ably and zealously teach the pure doctrines of the Word. According to statistics published in Pesth a few months ago, the Lutheran Church in Hungary has 552 congregations, numbering 818,894 souls; the Reformed or Calvinistic Church, 1427 congregations, or 1,511,842 souls; the total number of Protestants, being 2,331,736. A large proportion of these numbers belong to the educated classes. The Reformed Protestants are almost exclusively Magyars, while the Lutheran community consists of Slavonic, German, and Magyar elements.

Huntingdon's Countess of Connexion, a party of Christians which originated in the zeal and liberality of Selina, Countess of Huntingdon. She was deeply interested in the missionary labours of Whitfield and Wesley; and Whitfield was so much prized by her as to be made her chaplain. The six ministers and four preachers who attended the first Methodist conference in London, June, 1744, were invited to her house and hospitality. When Wesley and Whitfield separated, she clung to the latter, and founded a college at Trevecca, in South Wales, which was afterwards removed to Cheshunt. Several chapels were also built and endowed by her liberality; and such proceedings as an action at law against some of her ministers, and the refusal of the bishop to ordain her students, at length severed the tie which bound her and her friends to the establishment. Lady Huntingdon's Connexion has 109 chapels, with accommodation for 38,727 persons. They are sometimes called English Calvinistic Methodists. The liturgy is generally used in their churches, and sometimes also the episcopalian vestments. Their confession of faith is in substance the Thirty-nine Articles of the Church of England.

Hussites, the party in Bohemia who followed the teaching of John Huss, and who, after his martyrdom in 1415, were driven to take up arms against their persecutors. They encamped on a hill, to which they gave the name of Tabor, assuming for themselves the appellation of Taborites; while they stigmatized the nations around as Idnmeans or Moabites, Amalekites or Philistines. Animated with deep religious enthusiasm, and led to battle by Ziska, a man of great military genius, they gained many signal triumphs over Sigismund and the armies of the Church. But Ziska died in 1424, and dissensions immediately arose among his followers. Two parties, called Orebites and Orphans, divided them, though they united on occasions of common danger; and especially in 1431 they completely routed their enemies, who were led by the celebrated Cardinal of St. Angelo. In 1433 they sent deputies to treat with the council of Basle;

but the attempt at an accommodation failed. In 1434 a civil war broke out between the more violent portion of the reformers, who still retained the title of Taborites, and those who, from confining their demands to the concession of the cup to the laity, were called Calixtines. The Calixtines were supported by the Catholic party, and the war was carried on with much atrocity on both sides, till it was terminated by the compact made at Iglau in 1436. It was kindled again in 1466, through the arbitrary measures of Paul II.; but during the discords of almost thirty years that followed, the names of Taborites, Orphans, and even Hussites, gradually disappeared, and the open resistance to the Catholic authorities became fainter and fainter. And yet the principles of the Hussites were not expiring. They came out purer from the conflict; and under the name of the United Brethren of Bohemia, those who may be regarded as their representatives formed in the next century a regularly organized body, inheriting from their ancestors many of those views of divine truth which Luther then began to teach, and ready to unite with the great reformers in throwing off the fetters of Rome.—See **BOHEMIAN BROTHERS, CALIXTINES, MORAVIANS.**

Hutchinsonians, a name given to a few pious and worthy philosophers and interpreters, followers of John Hutchinson. He was born at Spennythorpe, Yorkshire, 1674; received a good education; became an enthusiastic naturalist and collector of fossils; was steward to the Duke of Somerset, and ultimately master of the horse to George I. In 1724 he published his *Mosis Principia*, designed to overthrow the *Principia* of Newton. The second part was published in 1727. His subsequent publications were numerous; and after his death in 1737, his works were published in twelve volumes 8vo, 1748. Beside other philological peculiarities in regard to the typical and radical meaning of certain Hebrew words, he found a scheme of natural philosophy taught in Scripture. This general theory was,—That the Hebrew Scriptures nowhere ascribe motion to the body of the sun nor fixedness to the earth; that they represent the created system to be a *plenum* without any *vacuum* at all, and that gravitation, attraction, or any such occult qualities is not necessary to the stated operations of nature, for they are carried on by the mechanism of the heavens, in their three-fold condition of fire, light, and spirit, or air, the material agents set to work at the beginning;—that the heavens, thus framed by Almighty wisdom, are an instituted emblem and visible substitute of *Jehovah Aleim*, the Eternal Three, the co-equal and co-adorable Trinity in Unity;—that the unity of substance in the heavens points out the unity of essence, and the distinction of conditions, the personality in Deity, without confounding the persons or dividing the substance;—and that

from their being made emblems, the heavens are called in Hebrew *shemim*, the names, representatives, or substitutes; thus expressing by their names that they are emblems, and by their conditions or offices what it is they are emblems of. Hutchinson also imagined that the Hebrew Scriptures have some capital words, which he endeavours to prove contain in their radical meaning the greatest and most comfortable truths. Thus, the word *Elohim* he reads *Aleim*, and refers it to the oath by which the eternal covenant of grace among the persons in *Jehovah* was and is confirmed. The word *berith*, which our translation renders *covenant*, he construes to signify, 'be or that which purifies,'—the *Purifier*, or the purification *for*, not *with*, man. The *cherubim* he explains to have been an hieroglyphic of divine construction, or a sacred image to describe, as far as figures could go, the *Aleim* and man, or *Humanity* united to *Deity*. Hutchinson's philological theories taint the pages of Bates's and Parkhurst's *Lexicons*. His views were espoused by Bishop Horne, by Romaine, Jones, Spearman, Cattcott, and Lord President Forbes of Culloden, in Scotland. But they have long ceased to maintain any credit with scholars or divines.

Hydroparastatæ (*offerers of water*).—See **AQUARI, EXCRATITES.**

Hyemantes (*winterers or tossed by a winter blast*), a name given by the Latin fathers to demoniaes.—See **ENERGUMENS, EXORCIST.**

Hymn.—The hymns of the early Church were simple and expressive; and the psalms of the Old Testament were usually sung. Few of the hymns have been preserved to us. The whole subject will be treated under **PRaise, PSALMODY**. The oldest hymn on record is found in Clement of Alexandria, in the third book of his *Pædagogue*, and is a direct act of homage to Christ. Literally, it is at the commencement:—

“Bit for unbroken colts;
Wing of unwandering birds;
True helm of infants;
Shepherd of royal lambs,
Thine own simple ones;
Gather the youths,
To praise holly,
To hymn sincerely,
With innocent mouths,
Christ, the leader of youths.
O King of saints,
World all-subduing
Of the most High Father.”

— See **ANGELIC HYMN, CHERUBIC HYMN, DOXOLOGY, PSALMODY, TRISAGION, &c.**

Hyppante (*meeting*), an old name of Candelmas or the Purification of the Virgin, taken from the circumstance that Simeon met the child Jesus in the temple when Mary presented her offering. The festival is not earlier than the reigns of Justinian or Justin.

Hyperdulia (*over-service*), worship offered to the Virgin.—See **DULIA, IDOLATRY, IMAGE.**

Hypopsalma (*responsive psalm*), much the same as **DIPSALMA** (*which see*). The *gloria patri*

repeated at the end of a psalm seems sometimes to have borne that name.

Hypostatical Union (from *hypostasis*, substance or person), the personal union of the divine and human natures in Christ—one person with two natures—not two persons with two natures or one nature. The word *hypostasis* was employed to denote a personal subsistence or person in the Godhead, and the word *essence* to signify the being which is common to Father, Son, and Spirit.—See PERSON OF CHRIST.

Hypothetical Baptism is thus described and warranted in the *Book of Common Prayer*,—"But if they which bring the infant to the church do make such uncertain answers to the priest's questions, as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost (which

are essential parts of baptism), then let the priest baptize it in the form before appointed for public baptism of infants; saving that at the dipping of the child in the font, he shall use this form of words,—'If thou are not already baptized, *N.*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

Hypothetical Universalism.—See AMYRALDISM, FORMULA CONSENSUS.

Hypsistarians (*Supremists*, that is, *worshippers of the Supreme*), a small sect of the fourth century, which worshipped God the Supreme alone. Their worship appears a combination of Jewish and Pagan or Parsee elements. Gregory Nazianzen says that they worshipped fire (probably as allied to the Supreme), and held sacred the seventh day.

I

Iberian Church.—See GEORGIAN CHURCH.

Ichthus (*ἰχθύς*, fish).—See FISH.

Iconostasis, the screen covered with images, which, in the Greek Church, separates the holy table from the body of the church, and within which none enter but the clergy.

Iconoclast (from *εἰκών*, an image, and *κλαστικός*, a breaker), a breaker of images: a name given by the Church of Rome to all who condemn the worship of images. The title was first given to a party of the eighth century, which, in conformity with an edict of Leo the Isaurian, undertook to demolish all images and pictures in churches as idolatrous. Their opponents, who were supported by the popes Gregory I. and II., received the name of *Iconoduli* or *Iconolatras*. In 726 Leo published a severe edict against this species of idolatry, in which he prohibited any kind of worship and adoration to be offered to images, and commanded them to be removed from the churches. However, the successful struggle of Leo for the demolition of idolatry in the imperial city did not influence the conduct of his subjects in the other parts of the empire, nor render his measures acceptable to the Roman see. The horrors of civil war raged in the islands of the Archipelago, in Asia, and in Italy. Gregory II., the Roman pontiff, opposed with great vehemence the attempts of the emperor respecting image-worship, and absolved the people of Rome from their allegiance to Leo. This measure was the signal of revolt: the Romans and other Italian provinces, subject to the Grecian empire, rose in arms, massacred or banished the imperial officers, and, refusing to acknowledge the authority of the emperor, chose new magistrates. Leo, however, opposed the worship of images with reiterated fury, and enforced his prohibition by threatening the oppressors of his laws with severe and exemplary

punishment. The death of Leo and that of Gregory III., who died the same year, and whose attachment to image-worship had not been less decisive than that of his predecessor, did not restore tranquillity to the church and the empire. Leo was succeeded by his son Constantine Copronymus, who renewed his father's edict, and, in 754, convened at Constantinople a council, in which not only the worship but the use of images was unanimously condemned. The decrees of this assembly, which the Greeks regarded as the seventh general council, were received by great numbers, though not universally, even in the Eastern Churches, but were utterly rejected at Rome. Leo III., who succeeded Constantine in 775, was not more favourable to idolatry than his progenitors. He openly declared his abhorrence of image-worship, and punished with severity those who had presumed to pay any kind of adoration to the saints, to the Virgin Mary, or to their images. The infant son of Leo, who was only ten years of age, was the nominal successor of his father; but the reins of government were assumed by the ambitious empress, Irene, who transacted all the affairs of the empire. Under her administration the Iconolatras enjoyed not only a respite from their sufferings, but the utmost protection and favour. New images decorated the walls which had lately been deprived of their ornaments; and she adopted the popular measure of annulling the edicts of former emperors against the worship of idols. In 786, in concert with Adrian, Bishop of Rome, a council was convened at Nice, in Bithynia, where the impiety of the image-breakers was severely condemned, the adoration of images and of the cross re-established, and severe punishments were threatened against the daring transgressors of the established rites. Charlemagne ordered a judicious divine to compose *Four Books concerning*

Images, which refuted the absurd decrees of the Nicene assembly with judgment and spirit. These books were sent, in 790, to the Roman pontiff, Adrian, who attempted to answer and refute the objections of Charlemagne. The prince, however, in 794, assembled a council at Frankfort, in which the opinion supported in the *Four Books*, of the lawfulness and expediency of placing pictures in churches, either as ornaments to the building, or as useful in refreshing the memory, was allowed; but the worship of them was absolutely forbidden. According to the testimony of Roger Hoveden and other English writers, the British Churches assented to this decision. After the banishment of Irene the controversy concerning images was renewed among the Greeks, and was carried on by the contending parties, during the half of the ninth century, with various and uncertain success. The emperor Nicephorus seems, upon the whole, to have been an enemy to that idolatrous service. His successor, Michael Curopalates, surnamed Rhangabe, pursued very different measures, and persecuted the adversaries of image-worship with the greatest rancour and cruelty. The scene again changed on the accession of Leo, the Armenian, to the empire; for he abolished the decrees of the Nicene council relating to the use and worship of images, in a council assembled at Constantinople in 814. His successor, Michael, surnamed Balbus, or the Stammerer, disapproved of the worship of images; and Theophilus, the son of Michael, opposed the worshippers of images with much violence, and treated them with great severity. On the death of Theophilus, the regency was entrusted to the empress Theodora, during her son's minority. This superstitious princess assembled, in 842, a council at Constantinople, in which the decrees of the second Nicene council were reinstated in their lost authority, and the Greeks were indulged in their corrupt propensity to image-worship by a decisive law. The council held at the same place under Photius, in 879, and reckoned by the Greeks the eighth general council, added force and vigour to idolatry, by maintaining the sanctity of images, and approving, confirming, and renewing the Nicene decrees. The Latins were generally of opinion that images might be tolerated as the means of aiding the memory of the faithful, and of calling to their remembrance the pious and virtuous actions of the persons they represented; but they detested all thoughts of paying them the least degree of religious homage or adoration. The council of Paris, assembled by Lewis the Meek, in 824, allowed the use of images in churches, but sternly forbade to treat them with the smallest marks of religious worship. In time, however, the European Christians gradually departed from the observance of this injunction, and fell imperceptibly into a blind submission to the decisions of the Roman pontiff, whose influence and authority grew daily more formidable. Towards the con-

clusion, therefore, of the ninth century, the Gallican clergy began to pay a certain degree of religious homage to the sacred images; and their example was followed by the Germans and other nations. Yet the Iconoclasts were not destitute of adherents among the Latins. The most eminent of these was Claudius, Bishop of Turin, who, in 823, ordered all images, and even the cross itself, to be cast out of the churches and committed to the flames. He also composed a treatise, in which he declared against the use as well as the worship of images. He denied that the cross was to be honoured with any kind of worship; treated relics with the utmost contempt, as absolutely destitute of the virtues attributed to them; and censured with much freedom and severity the frequent pilgrimages to the Holy Land, and the offerings at the tombs of saints. In the eleventh century the controversy concerning the sanctity of images was revived among the Greeks by Leo, Bishop of Chalcedon. The Emperor Alexius had ordered the figures of silver that adorned the portals of the churches to be converted into money, in order to supply the exigencies of the state. Leo obstinately maintained that Alexius had been guilty of sacrilege; and he published a treatise in which he affirmed that in the images of Jesus Christ and of the saints there resided an inherent sanctity, and that the adoration of Christians ought not to be confined to the persons represented by these images, but should extend to the images themselves. The emperor assembled a council at Constantinople, which determined that the images of Christ and of the saints were to be honoured only with a relative worship, and that invocation and worship were to be addressed to the saints only as the servants of Christ, and on account of their relation to him as their master. These absurd and superstitious decisions did not satisfy the idolatrous Leo, who obstinately maintained his opinions, and was therefore sent into banishment. In the Western Church the worship of images was disapproved and opposed by several considerable parties—as the Petrobrussians, the Albigenes, Waldenses, &c.; and at length this idolatrous practice was abolished in many parts of the Christian world by the Reformation. (*Mosheim's Eccles. Hist.*, vol. ii., pp. 89, 90, 91, 148, &c.)—See **IMAGE**.

Iconodulia or **Latria** (εἰκών, image), the worship of images: a name often used in the controversies of the eighth century.—See **ICONOCLAST**.

Idiotæ (ἰδιῶται, private persons), an early name of the private members of the Church, in contrast with those who held public office in the Church.

Idolatry.—The Church of Rome is plainly guilty of this sin. For in that church, as Palmer, an English High Churchman, remarks:—"1. It is maintained without censure that latria, or the worship paid to the Divine nature,

is also due to images of Christ; images of the Trinity; images of God the Father; relics of the blood, flesh, hair, and nails of Christ; relics of the true cross; relics of the nails, spear, sponge, scourge, reed, pillar, linen cloth, napkin of Veronica, seamless coat, purple robe, inscription on the cross, and other instruments of the passion; images of the cross; the Bible; the blessed Virgin. All these creatures ought, according to the doctrines taught commonly and without censure in the Roman communion, to receive the very worship paid to God.—2. Divine honours are practically offered to the Virgin, and to all the saints and angels. It has been repeatedly and clearly shown that they are addressed in exactly the same terms in which we ought to address God; that the same sort of confidence is expressed in their power; that they are acknowledged to be the authors of grace and salvation. These idolatries are generally practised without opposition or censure.—3. The Virgin is blasphemously asserted to be superior to God the Son, and to command him. She is represented as the source of all grace, while believers are taught to look on Jesus with dread. The work of redemption is said to be divided between her and our Lord.”

Ignorance.—The ignorance of many of the clergy prior to the Reformation is almost incredible. Chaucer affirms of many—“Nother canne thei the Gospel rede;” and Wycliffe says that there were “many unable curates that kunnen not the ten commandments, ne read their sauter (psalter), ne understand a verse of it.” There was scarcely a Latin Testament in any cathedral in England till the time of Dean Colet, though Latin was the language of the church, of its Scriptures, and services. Matters were as bad on the Continent. One monk affirmed that a new language had lately been discovered, called Greek, and that it was the parent of all heresy. “Many priests and pastors,” according to Musculus, “had never seen a Bible.” Archbishops and bishops could not write, but put their mark to deeds and acts of councils. The Catholic clergy in Scotland were wont to say, that Luther had lately composed a wicked book called the New Testament. If such was the case with so many of the clergy, what could be expected from the people? When the blind lead the blind, there is but one result.

Ikonobortsi, a small Russian dissenting sect, which not only will not allow paintings in places of worship, but forbids them also in private dwellings.

Illuminated (*enlightened*), a name given to those newly baptized in the early Church, either on account of the knowledge which they had professed, or because a lighted taper was put into their hands, as a symbol of their enlightenment.

Illuminated, a sect which, under the name of *Alumbrados* (*enlightened*), rose in Spain in 1575. They were a kind of Antinomian Quiet-

ists, believing that they had, by prayer, reached such perfection as to be able to dispense with the ordinances of the church; for they believed themselves to be beyond the possibility of sinning. Many of them were put to death by the inquisition. A sect of the same name and pretensions also arose in France under Louis XIII., but was soon extirpated.

Image, in a religious sense, is generally used to denote an object of idolatrous worship, or the medium of stimulating to grateful, devotional, and reverential remembrance of the person or being represented by it. Though the second commandment forbids most explicitly the use of images in religious worship, and though the history of the Israelites presents some solemn warnings against a violation of the letter or spirit of that commandment, yet, to the Christian Church of the latter end of the fourth century is to be ascribed the folly and crime of introducing the germ of image-worship. Like every other innovation upon the simplicity and purity of Christian worship this practice was introduced without any idea of the ulterior consequences which have attended it; besides which, a plea of utility was not wanting to repress the murmurs of those who argued that Christian men were bound to reject the doctrine of expediency under the most plausible modifications, adhering simply and closely “to the law and to the testimony.” Thus Paulinus, Bishop of Nola, ornamented the walls of his church with paintings of Scripture subjects, in order to engage the attention of the less instructed of his hearers, during the anniversary festival of the dedication of the Church of St. Felix. About the same time other intimations of a like practice appeared elsewhere, which St. Augustine unhesitatingly condemned, saying of those who introduced this artistic innovation, “The Church condemns them as ignorant, and superstitious, and self-willed persons; and dally it endeavours to correct them as untoward children.” So early as the year 305 the council of Eliberis published the following decree:—“We decree that pictures ought not to be in churches, lest that which is worshipped and adored be painted upon the walls;” whence it appears that pictorial embellishments, with the most innocent intention no doubt, had about that time been introduced into some churches. Probably the pictures were but emblematic representations of the spirit and power of Christianity, or of the religious experience of those who were led to embrace it as the true and genuine revelation of God to man; for we have mention, in Tertullian’s writings, of a communion cup embellished with a picture of a shepherd bringing home his lost sheep—a lively representation of Christ, “the good shepherd.” It is evident, however, that the design of these pictures was for ornament or historic instruction, and not for purposes of worship; but the boundary having

been once passed—the landmark having been once removed—further innovations stealthily and slowly succeeded, such as the hanging up in churches the pictures of kings, bishops, and other distinguished personages; till at length, by a decree of the second council of Nice, A.D. 787, the degrading superstition of reverencing the images of saints and martyrs was declared lawful. The Romanists, with much self-confidence, argue that “the principle itself is apostolic, but it was not expedient to set up images in the oratories and temples of Christians for the first three centuries, because the remembrance of idolatry was yet fresh in men’s minds.”—*Petavius*. “Images,” say others, “were only prohibited for fear the Gentiles should think that Christians were worshippers of stocks and stones.” And as it regards the decree of the council of Eliberis, Mendoza invented the following impudent explanation, which Bona, Pagi, and Schlestrate highly approved of, namely, that “it was only images of God and the Trinity that the council prohibited, not the images of saints and martyrs; and that only for fear the catechumens and Gentiles should be let into the secret of their religion, and understand the mystery of the Trinity before the time!” The canon, however, is quite clear in forbidding images or pictures of any sort whatever. But Mendoza’s invention failed in satisfying other doctors of the church; for we find that Albaspiny and Petavius were of opinion that “the images of God and the Trinity were prohibited lest the catechumens and new converts should learn to entertain wrong notions of the majesty of God, when they saw Him whom they were taught to believe invisible, immaterial, and incomprehensible, represented and circumscribed by visible lines and colours,” which, says Bingham, is a reason that will always hold against making images of the Deity, though it does not give the full sense of the above canon. In conclusion, we would observe with reference to the council of Nice, that its decrees were not favourably received except at Rome; nor was the worship of images adopted in Germany, France, England, and other countries, for some hundreds of years after they were introduced into the Romish churches. Indeed, it is well known that at several councils assembled in these countries, several of the decrees of the Nicene fathers were condemned.

In the early Church the makers of images were prohibited from baptism, seeing, as Tertullian says, “they made the devils their puppets, and make their house a shop to maintain them.” They were also forbidden to come to the communion; for the trade was scandalous, and wholly inconsistent with the profession of Christianity—believing in one God, and yet making many gods—lifting up those hands to him which had been employed in the manufacture of false divinities. The making or vending of incense,

purveying in any form for heathen worship, or connivance with it in any way, with its processions, feasts, or ceremonies, was similarly condemned. There is one image in the Church of Rome that merits a moment’s attention. It is that of the infant Jesus, usually called *il Bambino*—that being the Italian name for a child. It belongs to the Convent and Church of Ara Coeli, at the Capitol in Rome. It is a wooden doll, about two feet in length,—on its head a crown of gold, studded with rubies and diamonds, its body wrapt in swaddling clothes, so gemmed with precious stones as to blaze with a dazzling splendour. The worth of the clothing is several thousands of pounds sterling. It is said to have been carved out of olive wood by a Franciscan monk in Jerusalem, and is declared to have wrought many miracles. Seymour, in his *Pilgrimage to Rome*, describes the intense and universal homage paid to it:—“Such a scene! There, at the height of an hundred and twenty-four steps above the people, there stood the priests in all their splendid robes. On one side were arranged about forty monks; on the other hand about as many more; and clothed in their sombre dresses, and waving their blazing torches in their hands, they presented a scene of the most striking appearance. In the midst were the more immediate officials, holding aloft their gigantic torches; and in the centre of these again were the priests, surrounding the high priest, who held the little image—the Bambino—in his hand. At least one hundred torches, each in the hand of an ecclesiastic, glittered and flamed around. The monks stood in their places; the ecclesiastics gathered together; the incense was waved, and enwrapped all for a moment in its clouds and its perfume; the military band filled the whole place with a crash of music; and the soldiers of the guard presented arms, as the chief priest lifted the little image—slowly lifted the Bambino, raising it above his head. In an instant, as if the eternal Jehovah were visibly present in the image, among the vast multitude gazing from far beneath, every head was uncovered before it, and every knee was bent to it, and almost every living soul was prostrate before it. He raised it slowly a second time; he raised it in the same manner, only more slowly, the third time; and the muttered words of prayer ascended from the vast multitude, and told how deeply and universally rooted among the people is this worship of the Bambino. I felt as if my blood was frozen within me at so awful a spectacle. . . . There is no apology, and there can be no defence for this, which presents a plain instance of idolatry, as palpable and as gross as the very worst that ever characterized the ancient heathens of Rome. There was bowing, kneeling, and prostration, to a little wooden image. And there was in all this the belief that there was divine power in this image, to give the divine blessing.”—Besides the Bambino, there are also at Rome, as prime objects of

adoration, such as kneeling, kissing, and prayer, the statue of St. Peter, said to be really a Jupiter Tonans, worshipped of old by the pagan Romans; the Madonna of the Augustinians, not unlike "the figure of a collier, or coasting vessel," as large as life, and with a child in its arms, worshipped as the queen of heaven; and the image of Christ, close to the high altar of the Church of St. Maria Sopra Minerva, the product of Michael Angelo; but it has ceased to be the favourite idol of the populace, the Virgin having supplanted it—the mother wholly overshadowing her son.—See **ICONOCLAST**, **PICTURES**.

Immaculate Conception of the Virgin Mary, a dogma of the Romish Church, which was solemnly published in St. Peter's on the 8th December, 1854, in words of which the following is a translation:—"We declare, pronounce, and define, that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should be firmly and constantly believed by all the faithful." A bull dated that same day, and containing an elaborate defence of the doctrine, pronounces that "whoever shall presume to think otherwise, has suffered shipwreck of the faith, has revolted from the unity of the church; and if he gives utterance to his thought, incurs the penalties justly established against heresy." The first time this doctrine attracted any notice in the Church was when St. Bernard, about the year 1140, wrote to the canons of Lyons to reprove them for introducing into their church the Feast of the Conception (174th letter). The introduction of such a festival was supposed to be a consequence of their believing the conception to be miraculous. And such, no doubt, was their belief, and the belief of the many other churches in which the festival was from time to time introduced, although the authorities at Rome, when they came to sanction the festival, took pains to guard against the inference that they sanctioned the doctrine of the Immaculate Conception, pointing out how the festival of the Assumption also was celebrated without the Assumption being an article of faith. The first divine of any note who put forth the doctrine in question was Duns Scotus in 1306. His views were cordially taken up by the Franciscans, while the Dominicans no less warmly followed Thomas Aquinas in maintaining the contrary opinion. From that time to this the question has been disputed. Popes and councils have attempted to allay the strife and to avoid a formal decision. They have generally allowed that the Immaculate Conception may be held as a pious opinion. The council of Trent decreed that the doctrine of all men being conceived in original sin was not intended to in-

clude the Virgin; but the zeal of the worshippers of Mary would not be satisfied with such a compromise, and has completely triumphed at last. In 1843 the general of the Dominicans applied, in the name of his order, for permission to adopt the service for the Feast of the Conception, in which the epithet Immaculate occurs. This seemed to remove the last barrier to the attainment of the long-desired object; and accordingly Pius IX. has ventured solemnly to stamp, as an article of faith, that doctrine of which his infallible predecessor, Gregory XV., had declared "that it had not been revealed by God."—See **MARY**, **VIRGIN MARY**.

Immersion.—See **BAPTISM**, **PÆDOBAPTISTS**.

Immovable Feasts.—See **FEASTS**.

Impanation (*in panis*, bread).—The *impanation* were originally those who denied that the *bread* and wine were transubstantiated into the body and blood of Christ. Subsequently, Du Cange adds, the Lutherans were so called, who dreamed that the bread remains with the body of Christ in the Eucharist. "This conceit," says Waterland, "that our Lord's divinity becomes personally united with the elements, has sometimes gone under the name of *assumption*, as it imports the Deity's assuming the elements into a personal union; and sometimes it has been called *impanation*,—a name following the analogy of the word *incarnation*."

Impeccabiles (*not able to sin*), the Priscillianists and some ancient sects held that they were incapable of sin, and got this extravagant name.

Implicit Faith.—In a special sense such faith is enjoined by the Church of Rome. "When a man," says Newman, "has become a Catholic, were he to set about following a doubt which has occurred to him, he has already disbelieved." "Irrational obedience," says Cardinal Toletin, "is the most consummate and perfect obedience."—See **FAITH**, **IMPLICIT**.

Impluvium, the *atrium* or open court in front of the early churches. It had no covering, but was surrounded by cloisters. In it assembled the first class of penitents called Weepers.—See **FLENTES**.

Imposition of Hands.—This symbolical rite was often employed in the early Church, as in the ordination of the superior clergy, and in that of deaconesses, in confirmation, in absolution, in making catechumens and penitents, in exorcising the possessed or energumens, and at the bishops' benediction.—See **HANDS**.

Impropriations.—Skinner observes that *appropriation* (of an ecclesiastical benefice) and *impropriation* are to be distinguished; the latter term being used of those in the possession of laymen by the gift of the king, the former of those annexed to some ecclesiastical corporation. Spelman, also, who has inveighed with

great vehemence against the tenure of impropriations, very carefully distinguishes them from appropriations, with which they are usually identified. After showing in what manner religious bodies obtained a perpetual incumbency on benefices, he adds, "In old times, whilst these churches were in the clergy-hand, they were called appropriations, because they were appropriate to a particular succession of churchmen; now they are called impropriations, for they are improperly in the hands of laymen" (*Larger Work of Tythes*, c. 20.) Minshew in like manner observes, that impropriations are "when spiritual livings come to temporal men, as improper to them." "Benefices," Blackstone says, "are sometimes appropriated; that is to say, the benefice is perpetually annexed to some spiritual corporation, either sole or aggregate, being the patron of the living, which the law esteems equally capable of providing for the service of the church as any single private clergyman. This contrivance seems to have sprung from the policy of the monastic orders, who have never been deficient in subtle inventions for the increase of their own power and emoluments. At the first establishment of parochial clergy the tithes of the parish were distributed in a fourfold division,—one for the use of the bishop, another for maintaining the fabric of the church, a third for the poor, and the fourth to provide for the incumbent. When the sees of the bishops became otherwise amply endowed, they were prohibited from demanding their usual share of these tithes, and the division was into three parts only. And hence it was inferred by the monasteries, that a small part was sufficient for the officiating priest, and that the remainder might well be applied to the use of their own fraternities (the endowment of which was construed to be a work of the most exalted piety), subject to the burden of repairing the church, and providing for its constant supply, and therefore they begged and bought, for masses and obits, and sometimes even for money, all the advowsons within their reach, and then appropriated the benefices to the use of their own corporation. But, in order to complete such appropriation effectually, the king's license and consent of the bishop must first be obtained; because both the king and the bishop may some time or other have an interest, by lapse, in the presentation to the benefice, which can never happen if it be appropriated to the use of a corporation, which never dies; and also because the law reposes a confidence in them, that they will not consent to anything that shall be to the prejudice of the church. The consent of the patron also is necessarily implied, because, as was before observed, the appropriation can be originally made to none but to such spiritual corporation as is also the patron of the church,—the whole being indeed nothing else but an allowance for the patrons to retain the tithes and glebe in their own hands, without presenting any clerk, they

themselves undertaking to provide for the service of the church. When the appropriation is thus made, the appropriators and their successors are perpetual parsons of the church, and must sue and be sued, in all matters concerning the rights of the church by the name of parsons. This appropriation may be severed, and the church become disappropriate two ways; as, first, if the patron or appropriator presents a clerk, who is instituted and inducted to the parsonage; for the incumbent so instituted and inducted is to all intents and purposes complete parson; and the appropriation being once severed, can never be re-united again, unless by a repetition of the same solemnities. And when the clerk so presented is distinct from the vicar, the rectory thus vested in him becomes what is called a *sinécure*; because he hath no cure of souls, having a vicar under him to whom that cure is committed. Also, if the corporation which has the appropriation is dissolved, the parsonage becomes disappropriate at common law; because the perpetuity of person is gone, which is necessary to support the appropriation. In this manner, and subject to these conditions, may appropriations be made at this day; and thus were most, if not all, of the appropriations at present existing originally made—being annexed to bishoprics, prebends, religious houses, nay, even to nunneries and certain military orders, all of which were spiritual corporations. At the dissolution of monasteries by statutes 27 Henry VIII., c. 28, and 31 Henry VIII., c. 13, the appropriations of the several parsonages, which belonged to those respective religious houses (amounting to more than one-third of all the parishes in England), would have been by the rules of the common law disappropriated, had not a clause in those statutes intervened, to give them to the king in as ample a manner as the abbots, &c., formerly held the same, at the time of their dissolution. This, though perhaps scarcely defensible, was not without example; for the same was done in former reigns, when the alien priories (that is, such as were filled by foreigners only) were dissolved and given to the crown. And from these two roots have sprung all the lay appropriations of secular parsonages which we now see in the kingdom, they having been afterwards granted out from time to time by the crown. These appropriating corporations or religious houses were wont to depute one of their own body to perform divine service and administer the sacraments in those parishes of which the society was thus the parson. This officiating minister was in reality no more than a curate, deputy, or vicegerent of the appropriator, and therefore called *vicarius* or *vicar*. His stipend was at the discretion of the appropriator, who was, however, bound of common right to find somebody, *qui illi de temporalibus, episcopo de spiritualibus, debeat respondere*. But this was done in so scandalous a manner, and the

parishes suffered so much by the neglect of the appropriators, that the legislature was forced to interpose; and accordingly it is enacted by statute 15 Richard II., c. 6, that in all appropriations of churches the diocesan bishop shall ordain (in proportion to the value of the church) a competent sum to be distributed among the poor parishioners annually, and that the vicarage shall be sufficiently endowed. It seems the parishes were frequently sufferers, not only by the want of divine service, but also by withholding those alms for which, among other purposes, the payment of tithes was originally imposed; and therefore in this act a pension is directed to be distributed among the poor parochians, as well as a sufficient stipend to the vicar. But he, being liable to be removed at the pleasure of the appropriator, was not likely to insist too rigidly on the legal sufficiency of the stipend; and therefore, by statute 4 Henry IV., c. 12, it is ordained that the vicar shall be a secular person, not a member of any religious house; that he shall be vicar perpetual, not removable at the caprice of the monastery; and that he shall be canonically instituted and inducted, and be sufficiently endowed, at the discretion of the ordinary, for these three express purposes,—to do divine service, to inform the people, and to keep hospitality. The endowments, in consequence of these statutes, have usually been by a portion of the glebe or land belonging to the parsonage, and a particular share of the tithes which the appropriators found it most troublesome to collect, and which are therefore generally called *privy* or small tithes; the greater or *predial* tithes being still reserved to their own use. But one and the same rule was not observed in the endowment of all vicarages. Hence some are more liberally and some more scantily endowed; and hence the tithes of many things, as wood in particular, are in some parishes rectorial, and in some vicarial tithes. The distinction, therefore, of a parson and vicar is this: The parson has, for the most part, the whole right to all the ecclesiastical dues in his parish; but a vicar has generally an appropriator over him, entitled to the best part of the profits, to whom he is in effect perpetual curate, with a standing salary, though in some places the vicarage has been considerably augmented by a large share of the great tithes, which augmentations were greatly assisted by the statute 29 Charles II., c. 8, enacted in favour of poor vicars and curates, which rendered such temporary augmentations (when made by the appropriators) perpetual." Selden considers the subject very differently: in his *History of Tythes* (*Works*, vol. iii., 127) he gives an account of the nature of appropriations, and afterwards, in the *Review* of that work (1322), he makes their existence an argument against the origin of tithes, *jure divino morali*.

Imputation, a theological term, signifying the transference, not of character, but of guilt

or liability to punishment, or of merit freeing from punishment. Character is one and indivisible, and can never be transferred. Adam's first sin is said to be imputed to us, so that on account of it we are under sentence of death. Christ's righteousness is imputed to us, and on account of it we are justified, or exempted from condemnation. Our sins are said to be imputed to Christ, not that he was made a sinner, but that he bore, in our name, and as our representative and substitute, the penalty due to us. Nor are we made holy by the imputation of his righteousness: we are only absolved from the sentence of a broken law.—See **JUSTIFICATION**.

Inability.—Distinction is usually made between natural and moral inability—the first being beyond our control, and the second lying, not in the mind, but in the will,—that is, when a man cannot, just because he will not, do a certain thing. Thus Joseph's brethren "could not speak peaceably to him,"—that is, they were so filled with envy and hatred that they would not. Sin has brought moral inability upon man; but, so far from its being a palliation, it is only an aggravation of his crime. (Edwards *On the Will*.)

Incarnation.—See **PERSON OF CHRIST**.

Incense.—The use of incense in the Christian Church, and in connection with the Eucharist, was not known till the period of Gregory the Great, towards the close of the sixth century, incense is used still in the Romish Church on a variety of occasions.

Incest, a violation of the prohibited degrees.—See **MARRIAGE**. *Incest spiritual* was supposed to happen between two persons spiritually allied by baptism or confirmation, and such a union rendered necessary a papal dispensation.—See **GODFATHERS**, **GOSSIP**. The same epithet is also sometimes given to a beneficiary who holds two benefices, one of which depends on the collation of the other—mother and daughter.

Incineratio, the consecration of the ashes which, on Ash Wednesday or Lent, are by the popish ritual sprinkled on the heads of the clergy and people. The custom was begun by Gregory towards the end of the sixth century, but not fully established till toward the end of the twelfth by Pope Celestine III.—See **LENT**.

Incipientes (*beginners*), a name given to catechumens in the early Church.—See **CATECHUMENS**.

In Cœna Domini, a famous papal bull launched against all heretics, and issued in its latest form by Urban VIII. in 1627.—See under **BULL**, p. 110.

Incorruptibles, an extreme sect of Euty-chians which held that the body of Christ suffered no physical change of any kind, not even of appetite, thus denying the reality of his human nature. They were called in Greek *Aphartodocete*.

Incumbent (Lat., *Incumbens*, bending down under), used metaphorically of one who bends

under or sustains a duty. The title incumbent is given to a clergyman residing on his benefice; "because," as Sir Edward Coke says (*Lit.*, 119), "he does or ought diligently to bend all his study to the discharge of the cure of the church to which he belongs."

Indelible Character, a sign or change so impressed upon the soul by baptism, confirmation, and holy orders, that none of those sacraments can be repeated.

Indemnity (*a compensation*). — An indemnity was a pension paid to the bishop in consideration of discharging or indemnifying churches, united or appropriated, from the payment of procurations; or by way of recompense for the profits which the bishop would otherwise have received during the time of the vacation of such churches.

Independency, called also **Congregationalism**, that form of church government which is equally opposed to presbytery and episcopacy. It holds that each church has all the power of discipline and government within itself, independently of other churches, and without any court of review. It denies the office of ruling elders or congregational representatives, and lodges the government in the entire body of the membership. The *congregation* directly governs itself, and that *independently* of all foreign control or supervision. Congregationalism admits only pastors and deacons as office-bearers authorized by the New Testament. On this last point, however, they have differences both of opinion and practice, Dr. Davidson, in his *Lectures on the Ecclesiastical Polity*, arguing that there was a plurality of elders in each primitive church, any one of whom might teach. In reference to the congregational form of government the same writer says,—"Our investigations regarding the primitive churches have led to the full conviction, that they were voluntary societies; that they were of a spiritual character, existing for purposes of edification, worship, and discipline; that they were not in connection with civil governments, or under their control; that in the time of the apostles there were no provincial or national churches; that there was no external visible unity among them, farther than a sisterly relation; that they were not subordinate the one to the other; and that they were complete in themselves. That they were *voluntary societies* is admitted even by those who think they ought not to be such in the present day. 'The churches of Christ in those days were of necessity voluntary societies: but it does not thence follow that they were always so to continue.' The language in which they are uniformly described attests the truth of the proposition, that they were of a *spiritual character*. 'Know ye not,' says the apostle of the Gentiles, to the members of the Corinthian Church, 'that ye are the temple of God, and that the Spirit of God dwelleth in you?' That they were *unconnected with civil governments* is universally

conceded. All the governments of the world were opposed to them. So far from being assisted by civil power, they were persecuted by it. We never read of *provincial churches*. On the contrary, the churches of Asia are mentioned; the churches of Judea; the churches of Macedonia. Hence there is no record of the *church of Achaia*, although several churches existed in that province, as those of Corinth and Cenchrea. The advocates of *national churches* do not plead for their existence in the time of the apostles. There is nothing to show an *external visible unity* among the churches of the apostolic period. All indeed were under the superintendence of the apostles generally; but whatever unity they had, consisted in holding the same faith, and in serving the same Master with one spirit. Their unity was in having one Lord, one faith, one baptism. Neither were they *subordinate to one another*. No example of this subordination has yet been adduced from the New Testament. Even those called mother churches, such as were at Jerusalem and Antioch, did not claim or exercise power over others. All were distinct, independent societies. The preceding propositions imply that the churches were *complete in themselves*." The first Independents in this country were the Brownists.—See BROWNISTS. At the Westminster Assembly the Independents occupied a prominent place, their leaders being Nye, Simpson, Goodwin, Bridge, and Burroughs. Though they formally rejected "the proud and insolent title of Independency," they pleaded hard against presbytery, and for toleration; for the Presbyterians were ready to enforce uniformity. Through various causes the Independents grew and multiplied, and under Cromwell they acquired great influence in the country. A synod of them was convened at the Savoy on the 29th of September, 1658, and issued a declaration of faith and order—not different in its theology from the Westminster Confession. But the men of that day had more faith in the civil magistrate than their more modern representatives, and ascribed religious functions to him which modern Congregationalists would certainly disown. After the abdication of Richard Cromwell the ministers and delegates of the Congregational churches in and around London passed a series of resolutions, desiring a parliament that might preserve the interests of Christ, professing an utter dislike and abhorrence of universal toleration, and protesting "against the taking away of tithes, till as full a maintenance be equally secured and legally settled upon the ministry." The Independents suffered from the despotic "Acts" of the reigns of Charles II. and James, when Protestant non-conformists of all sects were cruelly persecuted. They continued, however, to live and prosper, though shaken by various strifes and heresies, and oppressed to some extent by the spiritual indifferencism of the first half of the eighteenth century. Of them Mackintosh says,—"They

(the Independents) disclaimed the qualifications of 'national' as repugnant to the nature of a 'church.' The religion of the Independents could not, without destroying its nature, be 'established.' They never could aspire to more than religious liberty, and they accordingly have the honour to be the first, and long the only Christian community who collectively adopted that sacred principle. It is true that in the beginning they adopted the pernicious and inconsistent doctrine of limited toleration, excluding Catholics as idolaters; and in New England, where the great majority were Congregationalists, punishing, even capitally, dissenters from opinions which they accounted fundamental. But as intolerance could promote no interest of theirs, real or imaginary, their true principles finally worked out the stain of these dishonourable exceptions. The government of Cromwell, more influenced by them than by any other persuasion, made as near approaches to general toleration as public prejudice would endure; and Sir Henry Vane, an Independent, was probably the first who laid down with perfect precision the inviolable rights of conscience, and the exemption of religion from all civil authority." To come down to the present time, the following is a portion of the declaration of the faith, church order, and discipline of the Congregational Independent Dissenters, as revised, May, 1852, in connection with the Congregational Union of England and Wales. We quote only what refers to government:—"1. The Congregational churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God, through Jesus Christ; and that each society of believers, having these objects in view in its formation, is properly a Christian church. 2. They believe that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians. 3. They acknowledge Christ as the only head of the Church, and the officers of each church under him as ordained to administer his laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the sacred Scriptures. 4. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the supreme and divine head of the Church, the Lord Jesus Christ. 5. They believe that

the only officers placed by the apostles over individual churches are the bishops or pastors, and the deacons; the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, is committed respectively the administration of its spiritual and temporal concerns—subject, however, to the approbation of the church. 6. They believe that no persons should be received as members of Christian churches but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church but such as deny the faith of Christ, violate his laws, or refuse to submit themselves to the discipline which the Word of God enforces. 7. The power of admission into any Christian church, and rejection from it, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers. 8. They believe that Christian churches should stately meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week. 9. They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power. 10. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to separate from such as, in faith or practice, depart from the Gospel of Christ. 11. They believe that it is the privilege and duty of every church to call forth such of its members as may appear to be qualified, by the Holy Spirit, to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning as one of its especial cares; that the cause of the Gospel may be both honourably sustained and constantly promoted. 12. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the churches add the imposition of hands by those already in office. 13. They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience

would deem to be sinful." Congregationalists have a large denominational literature, and many religious, benevolent, and educational institutions; and their history is adorned by many illustrious names.—Owen, Howe, Gale, Goodwin, Charnock, Watts, Doddridge, Pye Smith, &c. The number of churches is,—England, 1,600; Wales, 636; Scotland and Channel Islands, 147; Colonies, 208. Congregationalists, both in England and Scotland, are alive to the necessity of having an educated ministry. There are ten colleges or academies, with a staff of twenty-six tutors, or, as they are now commonly called, professors. The students connected with these institutions maintain a high character. Since the establishment of the London university, the total number of degrees in arts and laws conferred is 546; and of these 150 have been granted to the alumni of Congregational colleges. The committees and directors, entertaining strongly the belief that an unconverted ministry is fatal to the well-being of any church, are particularly careful in procuring evidence of the personal piety of all who are admitted. Adhering to the congregational principle, the churches are under no obligation to restrict themselves to any class of students in the choice of a pastor. They may and do select men who are self-taught, but who, in their estimation, possess the essential qualifications. Generally speaking, however, students from the colleges are chosen, and the exceptive cases are comparatively rare. In addition to the voluntary support of Gospel ordinances, Congregationalists take a fair share in missionary work, both at home and abroad. The following seminaries belong to the body:—Western College, Plymouth; Rotherham Independent College; Brecon Independent College; Cheshunt College; Airedale College, Bradford; Hackney Theological Seminary; Theological Hall of Congregational Churches of Scotland; Lancashire Independent College; Springhill College, Moseley, Birmingham; New College, London. There are also private seminaries at Bala, Bedford, Bethesda, Cotton End, and Huntington, and various schools of a high eminence and usefulness. (*Congregational Year Book*, 1860.)

Congregationalism in Scotland.—"The rise of Congregationalism in Scotland may be traced principally to John Glas, minister of the Church of Scotland, in the parish of Tealing, near Dundee, who formed a church there in 1725. The Congregationalists, forming the Congregational Union of Scotland, trace their immediate origin to the missionary enterprises of Robert and James Haldane, in 1798 and subsequent years. Surrounded by a band of faithful and devoted men, these gentlemen were intent only on preaching the Gospel. Originally they had no idea of forming churches; but when God blessed their labours, their converts, by a sort of spiritual instinct, drew towards each other. On

every side they were assailed by torrents of invective. The church was in arms against them, and they sighed for a polity, not cramped by rigid law, in which all the talent amongst them might at once be engaged in the cause of Christ. Places of worship, called 'meeting houses, or tabernacles,' were accordingly built in several of the large towns, in which churches were formed. The good work of the Lord went on; and had it not been for separations which occurred in consequence of the baptismal controversy, the number of churches would have been greater than it is. In connection with the union there are at present 114 churches."—*Russell's Sketch of Congregationalism; Walker, Hanbury, Fletcher, Boque, and Bennet.*

Congregationalism in America.—"In the year 1602 a dissenting church was formed in the north of England, which had for one of its pastors the Rev. John Robinson. This church was driven by persecution to Holland, in 1608, where Mr. Robinson soon followed them. He is regarded as the father of Congregationalism, and the principles which he established in his church at Leyden are the same in substance as still prevail in New England. Some of these principles were held by the early Puritans, and were acted upon by the Independents in England as early as 1580. But as there were other and distinctive principles at which they did not arrive, they are not considered as Congregationalists. The younger members of Mr. Robinson's church were the first settlers of New England, where they landed in 1620. The pilgrims had been harassed by prelacy on one side, and independency on the other, and strove to avoid the evils of both. Hence the Cambridge platform takes the ground that the Church, before the law, was in families; that under the law, it was national; and since the coming of Christ, only congregational; and adds, 'The term Independent we approve not.' Increase Mather, who knew well the usages of the churches, says, 'That the churches of New England have been originally congregational is known to every one. Their platform does expressly disclaim the name of Independent.' Samuel Mather says, 'The churches of New England are congregational. They do not approve the name of Independent, and are abhorrent from such principles of independency as would keep them from giving an account of their matters to members of neighbouring churches, regularly demanding it of them.' In speaking of those who would not act on the principle of the communion of churches, he says that 'they' (the Congregationalists) 'think it will not be safe or prudent for any Christian to commit his soul to the direction and conduct of such an independent church.' It were easy to multiply quotations on this point, were it necessary, but enough have been adduced. The doctrinal articles of the Congregational churches, if we except the Unitarians, have been

in general those of Calvin, modified to some extent by the views of Hopkins, Emmons, and other writers. Still they admit to their communion and fellowship all those churches which require evidence of Christian character as essential to church membership. The Westminster and Savoy Confessions of Faith, and the Thirty-nine Articles of the Church of England, have been repeatedly approved by synods and councils in New England, as in general agreeable to the Word of God; but the Bible is the only standard by which to test heresy. The churches are not bound by any one creed; but each church makes its own, and alters it at pleasure. Other churches can admonish, and if they see fit, withdraw fellowship where any of the essential doctrines of the Gospel have been renounced. All that synods and councils have done has been to set forth the prevailing belief of the churches at the time when they were held. Synods in New England are those larger bodies of delegates of the churches which assemble for making platforms or other matters of general interest. The synod of Newtown, in 1637, condemned eighty-two erroneous opinions which had been disseminated in New England. Councils are smaller bodies, and act on objects of less interest. Consociations, such as exist in Connecticut, are standing councils. There is in each county one or more of these bodies, composed of the ministers and lay delegates of such churches as see fit to unite for the objects proposed. In cases of great importance two or three adjoining consociations may unite and act together, or a temporary council, without regard to local limits, may be called for the occasion. A majority of the ministers, and enough of the lay delegates to make a majority of the whole council, is necessary in order to a valid decision. Most of the Congregational churches in Connecticut are consociated. So also are those in Rhode Island, and some in Vermont and in the state of New York. Associations are composed of ministers only, who meet for their own benefit, and to consult for the good of the churches. They examine and license candidates for the ministry, but have no power of making laws for the churches. Associations have been held from the first settlement of New England, and as early as 1690 had spread throughout the country. New Hampshire, Massachusetts, and Connecticut, have state or general associations, and Vermont a general convention, composed of delegates from the district associations. In Massachusetts, some of the minor associations are not connected with the general association. In the state of Maine, and in the eastern part of Massachusetts, conferences of churches exist. This organization was commenced in Maine soon after the separation of that state from Massachusetts, in 1820. Conferences are composed of the pastors and one or more delegates from the churches within a convenient district, meeting at stated times, to

promote a mutual acquaintance with the state of the churches represented, and consult and adopt measures for the promotion of their prosperity, having no legislative or judicial power. In Maine the district conferences are united, by a clerical and lay representation, in a general conference, meeting annually, and corresponding in its design and methods of proceeding to the general associations of New Hampshire, Massachusetts, and Connecticut, and the general convention of Vermont. In the year 1791 a plan was adopted by the general assembly of the Presbyterian Church and the general association of Connecticut, by which Presbyterians and Congregationalists, in the new settlements of the western states, were effectually amalgamated. This plan places the two classes on equal terms in union churches, securing to each a mode of discipline corresponding to their principles, and gives to the members of the standing committee of Congregational churches the same standing and powers in presbyteries and synods as belong to the ruling elders of the Presbyterians. Four hundred of these union churches have been planted in the western states by the Congregationalists in Connecticut alone. A work entitled *The Keys of the Kingdom of Heaven and Power thereof*, by the Rev. John Cotton, of Boston, had been the principal directory in ecclesiastical affairs next to the Bible, prior to the adoption of the Cambridge platform, in 1648. This platform was in force throughout New England, until it was superseded in Connecticut by the Saybrook platform, in 1708. They both contain the confessions of faith, and the rules of order and discipline, of the churches of New England, and also sanction and approve of the Westminster and Savoy Confessions of Faith. If we except Connecticut, there is throughout New England much practical neglect of some of the fundamental principles laid down in these formulas. In Massachusetts about 150 churches have become Unitarian, while in Connecticut there is but one minister of that faith, and but few in the other New England states. This change in Massachusetts has been mainly attributed to the operation of what is called "the half-way covenant," and to the neglect of congregational usage, as to watching over and disciplining churches. Owing to the fact that in early times church membership was necessary in order to become a voter, or eligible to office, there was a strong desire on the part of men not pious to enter the church. Hence an act was passed by the synod of Boston, in 1663, which recognized all baptized persons as members of the church, and their children were entitled to baptism. Still they made no profession of their faith in Christ, and did not partake of the Lord's Supper. This is what is called the "half-way covenant."—See HALF-WAY COVENANT. Efforts were made at an early period, by Eliot and others, to Christianize the Indians,

and in 1700 there were in New England thirty Indian churches under the pastoral care of the same number of Indian preachers. Licentiates are those who have received a commission to preach, but have not been ordained or set apart by the imposition of hands and other ceremonies. Evangelists are those who have been ordained, and hence have power to administer the sacraments, but are not put over any particular church. Missionaries to the heathen, and those who go as pastors to remote and isolated churches, are ordained before they are sent forth. Ministers who have been previously ordained are *installed* when they are placed over a church. In this ceremony there is no imposition of hands. Churches are by law corporate bodies; and in the call of a minister to become their pastor, they act separately from and generally prior to the society, or parish, which embraces both the church and those who worship with them. The call of the church, however, is not valid unless the parish assents to it. The contract of settlement is made wholly between the parish and minister, and is obligatory on them only. In the dismissal of a minister the church is expected to call a council for that purpose; and by the dissolution of his connection with the church his connection with the parish ceases also. If the church refuse to call a council, and the parish are dissatisfied, they can vote not to pay the minister, when he can bring his claims before a court of justice, who may decide whether he has been guilty of such immorality, or neglect of pastoral duties, as to amount to a violation of the contract. The Congregationalists have founded in New England eight colleges, two theological seminaries, and a large number of high schools and academies. Besides this they have contributed liberally to establish similar institutions in other parts of the United States. In commencing and carrying forward the various benevolent operations of the present day, the Congregationalists of New England have had a leading and prominent agency. The most distinguished writers among the Congregational divines of New England are—John Cotton, Increase and Cotton Mather, Thomas Hooker, the two Edwardses, father and son; the former, president of Princeton, and the latter, of Union College; Hopkins, Trumbull, Bellamy, Smalley, and Dwight. To these might be added a list of living authors, who are exerting a great and important influence on the theology and morals of this and other nations. There are now 943 Trinitarian Congregational ministers in New England. A number also of those who are born and educated there go abroad every year, and are settled in other parts of the United States, or sent as missionaries to foreign countries. In twenty-seven years from the first settlement of New England, forty-three churches were formed; and in an equal number of succeeding years eighty churches more rose into

existence. The present number is 1,059, exclusive of from one to two hundred Unitarian churches. The number of communicants is about 120,000. Congregational churches also exist in other parts of the United States, and in connection with missionary stations in various parts of the heathen world.—*From an article by Charles Rockwell, of Andover Theological Seminary.*

Indexes.—By the Romish Church *index* is used absolutely to designate the catalogues or lists of books prohibited by ecclesiastical authority, on account of the heretical opinions supposed to be contained in them, or maintained by the authors or editors of them. The catalogue, or list of books absolutely prohibited, is simply called the *Index*, or *Index Librorum Prohibitorum*; but, when the list or catalogue is of books allowed to be read after correction or alteration, agreeably to the orders of the papal authorities, it is termed *Index Expurgatorius*; and in the later indexes the words *donec corrigantur* are subjoined to certain works, in order to render a separate expurgatory index unnecessary. The invention of printing about the middle of the fifteenth century caused a rapid multiplication of books, and induced the papal hierarchy to prevent, if possible, the circulation of any which might prove injurious to the interests of the Romish Church. Hence originated *imprimaturs*, or official permissions to print works; and the promulgation and diffusion of the doctrines of the Reformation in the following century, increased the determination of the powerful adherents of Popery to suppress and to destroy all books tinctured with Lutheranism, or maintaining any of the peculiar opinions held by the Reformed Churches. In 1546, in pursuance of an edict of the Emperor Charles V., the university of Louvain published an index or catalogue of books regarded as dangerous, of which a revised edition was published in 1550. Similar lists of interdicted books appeared nearly at the same time at Venice, Paris, Rome, Cologne, and other places. These indexes assumed their most systematic form at the council of Trent, which, at its eighteenth session referred the consideration of works to be prohibited to a select committee; and in the twenty-fifth session what had been done by that committee was referred to the pope, that it might be completed and published with his authority. The work was accordingly published in 1564. Besides the catalogue of prohibited books, it contains general rules relative to such books, drawn up by certain persons, deputed for that purpose by the Tridentine council, and sanctioned by Pope Pius IV. These rules, which are ten in number, are prefixed to the different indexes which have been published since that period. They are as follows:—"1. All books condemned by the supreme pontiffs or general councils before the year 1515, and not comprised in the present index,

are nevertheless to be considered as condemned. 2. The books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zwingli, Calvin, Balthazar Facimontanus, Swenckfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after having been examined and approved by Catholic divines, by order of the bishops and inquisitors. Those Catholic books also are permitted to be read which have been composed by authors who have afterward fallen into heresy, or who, after their fall, have returned into the bosom of the church, provided they have been approved by the theological faculty of some Catholic university, or by the general inquisition. 3. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the *Old Testament* may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the Vulgate version, in order to understand the Holy Scriptures, and not as the sacred text itself. But translations of the *New Testament*, made by authors of the first class of this index, are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the Vulgate edition, they may be permitted to be read by the same persons as the versions, after the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions, also, pious and learned men may be permitted to have what is called 'Vatablus's Bible,' or any part of it. But the preface and Prologomena of the Bibles published by Isidore Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the Vulgate edition. 4. Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest, or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered

up such Bible to the ordinary. Booksellers who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors. 5. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, (collections of) apothegms, or similes, indexes, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of divines, such corrections and emendations as may be deemed requisite. 6. Books of controversy between the Catholics and heretics of the present time, written in the vulgar tongue are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. As to those works in the vulgar tongue which treat of morality, contemplation, confession, and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said also of sermons in the vulgar tongue, designed for the people. And if in any kingdom or province any books have been hitherto prohibited, as containing things not proper to be indiscriminately read by all sorts of persons, they may be allowed by the bishop and inquisitor, after having corrected them, if written by Catholic authors. 7. Books professedly treating of lascivious or obscene subjects, or narrating or teaching them, are utterly prohibited, as readily corrupting both the faith and manners of those who peruse them; and those who possess them shall be severely punished by the bishop. But the works of antiquity, written by the heathens, are permitted to be read, because of the elegance and propriety of the language; though on no account shall they be suffered to be read by young persons. 8. Books, the principal subject of which is good, but in which some things are occasionally introduced tending to heresy and impiety, divination, or superstition, may be allowed, after they have been corrected by Catholic divines, by the authority of the general inquisition. The same judgment is also formed of prefaces, summaries, or notes, taken from condemned authors, and inserted in the works of authors not condemned; but such works must not be printed in future, until they have been amended. 9. All books and writings of geomancy, hydromancy, aëromancy, pyromancy, onomancy, chyromancy, and necromancy; or which treat of soceries, poisons, auguries, auspices, or magical incantations, are utterly rejected. The bishops shall also diligently guard against any persons reading or keeping any books, treatises, or indexes, which

treat of judicial astrology, or contain presumptuous predictions of the events of future contingencies and fortuitous occurrences, or of those actions which depend upon the will of man. But they shall permit such opinions and observations of natural things as are written in aid of navigation, agriculture, and medicine. 10. In the printing of books and other writings, the rules shall be observed which were ordained in the tenth session of the council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the pope's vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places, the examination of any book or manuscript intended to be printed shall be referred to the bishop, or some skilful person whom he shall nominate, and the inquisitor of the city or diocese in which the impression is executed, who shall gratuitously, and without delay, affix their approbation to the work, in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner: and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print them; and that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized; and this examination and approbation, &c., shall be granted gratuitously. Moreover, in every city and diocese, the house or place where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed by the bishop or his vicar, conjointly with the inquisitor, so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep a catalogue of the books which they have on sale, signed by the said deputies; nor shall they keep, or sell, nor in any way dispose of any other books without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies; or if this kind of merchandise be exposed to sale in any public place, the public officers of the place shall signify to the said deputies that such books have been brought; and no one shall presume to give, to read, or lend, or sell any book which he or any other person has

brought into the city, until he has shown it to the deputies, and obtained their permission, unless it be a work well known to be universally allowed. Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their license, under pain of confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent. With regard to those books which the fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to be reprinted on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary, for the good of the kingdom, or province, or diocese. And let the secretary of these fathers, according to the command of our holy father, transmit to the notary of the general inquisitor the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination. Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one read, or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication; and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."—*Labbei S. S. Concilia*, tom. xiv., pp. 952-956; *Townley's Biblical Literature*, vol. ii. The Congregation of the Index holds its sittings at Rome, and has the right of examining generally all books which concern faith, morals, ecclesiastical discipline, or civil society; on which it passes judgment, for suppressing them absolutely, or directing them to be corrected, or allowing them to be read with precaution, and by certain persons. Pius V. confirmed the establishment of this congregation. Persons specially deputed by it may give permission to Romanists throughout the world to read prohibited books; and the penalty denounced against those who read or keep any books suspected of heresy or of false doctrine is the greater excommunication; and those who read or keep works interdicted on any other account, besides the mortal sin committed, are to be severely punished at the will of the bishops. The latest *Index Librorum Prohibitorum* appeared at Rome in 1841, to which supplementary pages have subsequently been published. Some notices of the earlier indexes of prohibited books may be seen in Peignot's *Dictionnaire des Livres condamnés au*

feu, supprimés, ou censurés, tom. i., pp. 256-266. But the best and most accurate account of them will be found in Mendham's *Literary Policy of the Church of Rome exhibited in an account of her damnatory Catalogues or Indexes, both Prohibitory and Expurgatory*, second edition (London, 1830, 8vo).

Indifferent Things.—See ADIAPHORISTS.

Induction, used technically for placing one in possession of a benefice. After institution to a benefice, the ordinary issues a mandate for induction, directed to the person who has power to induct. This by common right is the archdeacon, but others may also perform it, by composition or prescription. Thus the dean and chapter of St. Paul's, and the same body at Litchfield, induct by prescription; so also does the chancellor or commissary, if a church be exempt from archidiaconal jurisdiction; or if it be a peculiar, the dean or judge within such a peculiar; and when an archbishop collates by lapse, the mandate goes not to the officer of the archbishop, but of the bishop. If a bishop dies or is removed, after institution given, and while a mandate of induction is either not issued or not executed, the clerk may repair to the archbishop for such mandate. The person to whom the mandate is directed may direct a precept to some other clerk. The induction consists in vesting the incumbent with full possession of all the profits belonging to the church, and is usually performed in the following manner:—The inductor takes the clerk by the hand, and lays it upon the key or the ring of the church door; or if neither of these are to be had, or the church is in ruins, then on any part of the wall of the church or churchyard; or even presents him with a clod or turf of the glebe, and says to this effect,—“By virtue of this mandate I do induct you into the real, actual, and corporal possessions of the church of C., with all the rights, profits, and appurtenances thereto belonging.” After which the inductor opens the door, and puts the person inducted into the church, who usually tolls a bell to make his induction public and known to the parishioners. Which being done, the inductor endorses a certificate of induction on the archdeacon's mandate, and they who are present testify the same under their hands. Donatives are given and fully possessed by the single donation of the patron in writing, without presentation, institution, or induction. So also, if the king grants one of his free chapels, the grantee shall be put in possession by the sheriff of the county, not by the ordinary of the place. A prebendary of Westminster enters also without induction, upon the king making collation by his letters patent. The fees are now generally regulated according to the custom of the place. The clerk is not complete incumbent till after induction, whereby he becomes seized of the temporalities of the church, so that he hath power to grant them or sue for them, he is entitled to

plead that he is *parson imparsonée*, and the church is full, not only against a common person (for so it is by institution), but also against the king, on which account it is compared in the books of common law to livery and seisin. And what induction works in parochial cures is effected by instalment into dignities, prebends, and the like, in cathedral and collegiate churches. Being an act of a temporal nature, it is cognizable in the temporal courts, and the inductor, if he refuse or delay, is liable to an action at law, as well as to spiritual censures. Every incumbent of a benefice with cure, within two months after induction (computing twenty-eight days to each month), must read the Common Prayer, morning and evening, openly and publicly, upon some Lord's Day, within the church to which he is inducted, and declare his assent thereto in a prescribed form of words. If he neglects this, without some lawful impediment allowed by his ordinary (and in case of such impediment within one month after it be removed), he shall be immediately deprived of the benefice (13, 14 Charles II., c. 4). He is also to read and declare his assent to the Thirty-nine Articles, within like time and under like penalties (13 Elizabeth, c. 12). The ordinary must give six months' notice of such deprivation to the patron before any title can accrue through lapse. The incumbent must also publicly read the ordinary's certificate, that he has subscribed the declaration of conformity to the liturgy. This must be done under penalty of deprivation within three months after subscription, upon a Lord's Day, in his parish church, in the presence of the congregation, during the time of divine service. It is considered a necessary precaution that a clergyman should keep a written memorandum that he has complied with these forms, signed by some trusty persons present at their fulfilment. A convenient form for such memorandum may be found in Burn's *Eccles. Law, ad v. Benefice, ad fin.* Lastly, within six months from induction he must take the oaths of supremacy, allegiance, and abjuration, in one of the courts at Westminster, or at the general quarter sessions of the peace, on pain of being incapacitated to hold the benefice, of being disabled to sue in any action, to be guardian, executor, or administrator, to be capable of any legacy or deed of gift, to bear any office or vote at any election of member of parliament, and of forfeiting £500 (1 George II., c. 13; 9 George II., c. 26). In Presbyterian churches induction is the name usually given to the formal installation over a new charge of one who has been previously ordained.

Indulgence, according to the doctrine of the Romish Church, is “a releasing, by the power of the keys committed to the church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by repentance

and confession."—*Grounds of Catholic Doctrine*, ch. x., question 1.

Indulgences are divided into *plenary* and *non-plenary*, or *partial*, *temporary*, *indefinite*, *local*, *perpetual*, *real*, and *personal*. 1. A *plenary* indulgence is that by which is obtained a remission of *all* the temporal punishment due to sin, either in this life or in the next. 2. A *non-plenary* or *partial* indulgence is that which remits only a part of the temporal punishment due to sin: such are indulgences for a given number of days, weeks, or years. This sort of indulgences remits so many days, weeks, or years of penance, which ought to be observed agreeably to the ancient canons of the church, for the sins which we have committed. 3. *Temporary* indulgences are those which are granted for a certain specified time, as for seven or more years. 4. *Indefinite* indulgences are those which are granted without any limitation of time. 5. *Perpetual* indulgences are those granted *for ever*, and which do not require to be renewed after a given number of years. 6. A *local* indulgence is attached to certain churches, chapels, or other places; it is gained by actually visiting such church or other building or place, and by observing scrupulously all the conditions required by the bull granting such indulgence. 7. A *real* indulgence is attached to certain movable things, as rosaries, medals, &c., and is granted to those who actually wear these articles with devotion; should the fashion of them cease, so that they cease to be deemed the same articles, the indulgence ceases. So long, however, as such articles continue, and are reputed to be the same, the indulgence continues in force, notwithstanding any accidental alteration which may be made in them, as the affixing of a new string or ribbon to a rosary. 8. A *personal* indulgence is one which is granted to certain particular persons, or to several persons in common, as to a confraternity or brotherhood. These privileged persons may gain such indulgences wherever they may happen to be, whether they are in health, in sickness, or at the point of death. 9. Other indulgences are termed *enjoined penances*, *penitentiæ injunctæ*. By them is conferred the remission of so much of the punishment which is due to sins at the judgment of God, as the sinner would have to pay by canonical penances, or by penances enjoined in all their rigour by the priest. An indulgence produces its effect at the very moment when all the works prescribed in order to obtain it are performed. (Richard et Giraud, *Bibliothèque Sacrée*, tom. xiii., p. 366, *et seq.*) The scales of payment are peculiar, being made to meet a variety of cases, and they are so lenient that the payment of them can form no bar against the subsequent commission of the crime for which an indulgence has been already received. According to the "Tax of the sacred Roman Chancery," in which are con-

tained the sums to be levied, we find the fees to be—

	s.	d.
For murdering a layman, . . .	7	6
For lying with a mother, sister, &c., . . .	7	6
For procuring abortion, . . .	7	6
For taking a false oath in a criminal case, . . .	9	0
For defiling a virgin, . . .	9	0
For keeping a concubine, . . .	10	6
For laying violent hands on a clergyman, . . .	10	6
For simony, . . .	10	6
For sacrilege, . . .	10	6
For robbing, . . .	12	0
For burning a neighbour's house, . . .	12	0
And so on.		

In the primitive Church very severe penalties were inflicted upon those who had been guilty of any sins, whether public or private; and in particular they were forbidden to partake, for a certain time, of the sacrament of the Lord's Supper, or to hold communion with the church. General rules were made upon these subjects; but as it was often found expedient to make a discrimination in the degrees of punishment, according to the different circumstances of offenders, and especially when they showed marks of contrition and repentance, power was given to bishops by the council of Nice, to relax or remit those punishments as they should see reason. Every favour of this kind was called a pardon or *indulgence*. After the bishops had enjoyed this privilege for some centuries, and had begun to abuse it, the popes discovered that in their own hands it might be made a powerful instrument both to promote their ambition and to gratify their avarice. They could not but see that, if they could persuade men that they had the power of granting pardons for sin, it would give them a complete influence over their consciences; and if they could at the same time prevail upon them to purchase these pardons for money, it must greatly augment the wealth of the Roman see; and, therefore, in the eleventh century, when the dominion of the popes was rising to its zenith, and their power was almost irresistible, they assumed to themselves the exclusive prerogative of dispensing pardons, and carried it to a most unwarrantable length. Instead of confining them, according to their original institution, to the ordinary purposes of ecclesiastical discipline, they extended them to the punishment of the wicked in the world to come; instead of shortening the duration of earthly penance, they pretended that they could deliver men from the pains of purgatory; instead of allowing them, gratuitously and upon just grounds, to the penitent offender, they sold them in the most open and corrupt manner to the profligate and abandoned, who still continued in sinful practices. To vindicate in an authoritative manner these scandalous measures of the

pontiffs, an absurd doctrine was invented, which was modified and embellished by Thomas Aquinas in the thirteenth century, and which, among other monstrous declarations, affirmed, that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, and which, therefore, were applicable to the benefit of others; and that the Roman pontiff, being the guardian and dispenser of this treasure, was empowered to assign to such as he deemed proper objects a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes.

The sale of these indulgences afforded an ample harvest to the pontiffs of Rome; in the fifteenth century, in particular, the disposal of them was become almost a common traffic; and a public sale of them was generally preceded by some specious pretext; for instance, the reduction of the Greeks under the yoke of the Romish Church, a war with heretics, or a crusade against the Neapolitans, &c. Too often the pretences for selling indulgences were in reality bloody, idolatrous, or superstitious. It was one of the charges brought against John XXIII., at the council of Constance, in 1415, that he empowered his legates to absolve penitents from all sorts of crimes, upon payment of sums proportioned to their guilt. Leo X., in order to carry on the magnificent structure of St. Peter's Church at Rome, published indulgences, with a plenary remission to all such as should contribute towards erecting that magnificent fabric. The right of promulgating these indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, Elector of Mentz and Archbishop of Magdeburg, who selected as his chief agent for retailing them in Saxony John Tetzel, a Dominican friar, of licentious morals, but of an active and enterprising spirit, and remarkable for his noisy and popular eloquence. Assisted by the monks of his order, he executed the commission with great zeal and success, but with no less indecency, boasting that he had saved more souls from hell by his indulgences than St. Peter had converted by his preaching. He assured the purchasers of them that their crimes, however enormous, would be forgiven; that the efficacy of indulgences was so great that the most heinous sins, even if one should violate (which was impossible) the mother of God, would be remitted and expiated by them, and the person freed both from punishment and guilt; and that this was the unspeakable gift of God, in order to reconcile men to himself. In the usual form of absolution, written by his own hand, he said: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his apostles Peter and Paul, and of the most holy

pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; and then, from *all thy sins, transgressions, and excesses, how enormous soever they may be*, even from such as are reserved for the cognizance of the holy see: and, as far as the keys of the holy church extend, I remit to thee all punishment which thou deservest in purgatory on their account; and I restore thee to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which thou didst possess at baptism; so that, when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." These and similar extravagant assertions respecting the efficacy of indulgences, together with the gross abuses practised in granting them, were among the immediate causes of the Reformation (Mosheim's *Ecc. Hist.*, cent. xvi., ch. ii., sect. 1; D'Aubigné, book iii.) So lately as the year 1800, a Spanish vessel was captured near the coast of South America, freighted (among other things) with numerous bales of indulgences for various sins, the price of which, varying from half a dollar to seven dollars, was marked upon each. They had been bought in Spain, and were intended for sale in South America. Seymour tells us as follows:—"This inscription is placed in that part of the church which is of all the most public. It is placed over the holy water, to which all persons must resort, on entering the church, before partaking of any of the services. It is as follows:—

"*Indulgentia.*—'L'immagine di Maria Santissima, che esiste all' altare maggiore, parlò a santo Gregorio Papa, dicendagli—Perché piu non mi saluti mentre passando eri solito salutarmi. Il santo domando perdono, e concesse a quelli che celebrano in quell' altare la liberazione dell' anima dal Purgatorio, cioè per quell' anima per la quale si celebra la messa.'

"*Indulgence.*—'The image of the most holy Mary, which stands on the high altar, spoke to the holy Pope Gregory, saying to him—Why do you no longer salute me in passing, with the accustomed salutation? The saint asked pardon, and granted to those who celebrate mass at that altar the deliverance of a soul from purgatory,—that is, the special soul for which they celebrate the mass.'

"There is nothing more frequently remarked by Protestants, on entering the churches of Rome, than the constant recurrence of the words '*indulgentia plenaria*'—a plenary indulgence, inscribed over the altar, intimating that there was a plenary indulgence attached to the masses offered there; and this is tantamount to the emancipation of any soul from purgatory through

a mass offered at that altar. Instead of these words, however, the same thing is more plainly expressed in some churches. In the church S. Maria della Pace, so celebrated for the magnificent fresco of the sybils by Raphael, there is over one of the altars the following inscription:—'*Ogni messa celebrata in quest' altare libera un animo al purgatorio*'—Every mass celebrated at this altar frees a soul from purgatory. In some churches this privilege extends throughout the year, but in others it is limited to those masses which are offered on particular days. In the church of S. Croce di Gerusalemme this privilege is connected in an especial manner *with the fourth Sunday in Lent*. And this is notified by a public notice posted in the church close to the altar, setting forth that a mass celebrated there on that day releases a soul from purgatory." The testimonies of Romanist writers to the sale of indulgences may be seen in Bishop Philpot's *Letters to Mr. Butler*, pages 151-153, or Dr. Hales's *Analysis of Chronology*, vol. ii., part ii., pages 1019-1022; and especially in Mr. Mendham's *Spiritual Venality of Rome*, second edition (London, 1836, 12mo); and his *Venal Indulgences and Pardons of the Church of Rome Exemplified* (London, 1839, 12mo). The *Congregation of Indulgences*, at Rome, is an assembly or committee, consisting of cardinals and prelates, the number of whom is not fixed. Their duty is to examine the reasons of all persons applying for indulgences, and to grant them in the name of the pope.—See CONGREGATION.

Indulgence, in English history, is the unconstitutional and cunning proclamation of King James II., 4th April, 1687, announcing religious toleration to all classes of his subjects, suspending all penal laws against nonconformists, and abolishing religious tests as qualifications for civil office. The king's object was simply to favour Roman Catholics, and therefore neither the English Church nor the great body of the dissenters received the illegal stretch of prerogative with favour, and refused to believe that a "dispensing power" exercised by the king independently of parliament, could be of any lasting advantage. Howe and Baxter maintained this opinion. The same instrument was extended to Scotland, and divided the Covenanters into two parties. At first the king asked toleration for Papists only, but the Scottish parliament, usually very obsequious, would not listen. He finally declared, as if Popery were already in the ascendant, that he would never use "force or invincible necessity against any man on account of his Protestant faith," and all this he did "by his sovereign authority, prerogative royal, and absolute power." Charles II. had done a similar, though not so sweeping an act in 1662, and repeated it in 1672; but on both occasions his parliament obliged him to retract.

Indulgentia (*forgiveness*), a name given in the early Latin Church to baptism, limiting

the effect, however, to the worthy receivers of the ordinance.—See BAPTISM.

Indults, a power given by the pope to certain persons of presenting to benefices. The cardinals, for example, have such an indult from each pope conferred to them at his election.

Indwelling Scheme, that theory which holds that the soul of Christ pre-existed the incarnation, and was, in Old Testament times, the Angel in whom God dwelt, and who afterwards assumed humanity.—See PERSON OF CHRIST, PRE-EXISTENCE OF CHRIST.

Infallibility.—Infallibility is claimed by the Church of Rome, though it is not formally expressed in any bull, or the edict of any council. In the exercise of this infallibility, that church claims power to settle the canon, to give authority to Scripture, as well as to interpret it, and to decide all controversies on matters of faith. But the question has been agitated,—Where is this infallibility lodged? Some say in the pope, others in a general council, others in pope and council combined, and others in the universal church. Yet popes have been heretics, for Liberius was an Arian, and Honorius a Monothelite, and the councils of Constance and Basil claimed and exercised the right of electing and deposing popes. James, in his *Bellum Papale*, shows how the two popes, Sextus V. and Clement VIII. differ hundreds of times from each other about the text of the Latin Scriptures. Bull often differs from bull, and the one sometimes repeals the other; nay, bulls reckoned infallible on one side of the Alps are declared fallible on the other. The Jesuit doctrine is to place infallibility in the pope when he speaks as Christ's vicar *ex cathedra*. The professor of Canon Law in the Collegio Romano thus guards the doctrine by limitations which virtually neutralize it. In conversing with Mr. Seymour, he said,—"1. It was necessary, in the first place, that before composing and issuing the bull, the pope should have opened a communication with the bishops of the universal church—that in such communication he should ask their prayers to the Almighty, that the Holy Spirit might fully and infallibly guide him, so as to make his decision the decision of inspiration. 2. It was necessary, in the second place, that before issuing the bull containing his decision, the pope should carefully seek all possible and desirable information touching the special matter which was under consideration, and which was to be the subject of his decision. 3. He said that a further requisite or essential was, that the bull should not only be formal, but should be authoritative, and should claim to be authoritative: that it should be issued not merely as the opinion or judgment of the pope, in his mere personal capacity, but as the decisive and authoritative judgment of one who was the head of that church which was the mother and mistress of all churches, to whom all Christians owed

subjection and allegiance, and who was the living voice of infallibility, and who, as such, had the power and the authority to pronounce infallibly the decision required. 4. It was again necessary that the bull should be promulgated universally; that is, that the bull should be addressed to all the bishops of the universal church, in order that through them its decisions might be delivered and made known to all the members or subjects of the whole church. 5. He stated that another essential was, that the bull should be universally received; that is, should be accepted by all the bishops of the whole church, and accepted by them as an authoritative and infallible decision—that, after promulgation by the pope, it should be accepted and promulgated by all the bishops as authoritative and infallible, or at least should be simply accepted by them without formal promulgation, or even tacitly permitted by them without opposition, which is held to be a sufficient acceptance in a legal sense. 6. Another characteristic was of immense importance,—indeed, more absolutely essential than any he had as yet named, viz.—The matter or question upon which the decision was to be made, and which was therefore to be the subject-matter of the bull, must be one touching faith or morals, that is, it must concern the purity of faith or the morality of actions. And this necessity arose from the fact, that faith and morality are the matters upon which infallibility was designed to be exercised, and for the preservation of which this infallibility was given to the head of the church. 7. It was essential, in the last place, that the pope should be free—perfectly free from all exterior influence, so as to be under no exterior compulsion or constraint. He stated that the bull or decision of Pope Liberius possessed the other essentials, but that this one was wanting. That pope had acted under compulsion—under a fear of his life, and, therefore, as he was not free, his decision could not be regarded as *ex cathedra*. That bull thus issued was full of error. The pope, therefore, must be free from external influence or constraint, in order to his decision being received as infallible.” It is plain that this doctrine must go for nothing; for satisfaction on all those subjects cannot be universally obtained even about any present decision, much less about bulls which are hundreds of years old. (Seymour's *Mornings with the Jesuits*.)

Infant Baptism.—See PÆDOBAPTISTS.

Infant Communion.—It has been commonly supposed that the custom of administering the communion to infants was begun as early as Cyprian's time, about the middle of the third century, and that it was practised in the fifth century, on an opinion of its being necessary to salvation, as taught by Augustine and by Innocent I. But Waterland, in a tract on the subject, has examined into the evidence on which this supposition rests, and has shown that the

early ages never gave the communion to mere infants, but to children of ten years old, or perhaps seven, scarcely to any younger, if we except the single instance reported by Cyprian in his book *De Lapsis*; and, moreover, that they founded their practice, not upon the opinion of its being necessary to salvation, but upon prudential reasons, or general reasons of edification, pursuant to Christian principles. In later times the practice of giving it to mere infants crept in, and that under a persuasion of its necessity, founded upon John vi., taken with some passages of the ancients misunderstood. It is expressly named in the Gregorian Sacramentary, and enjoined in the *Ordo Romanus*, which, in their present state, may be dated about the end of the eighth century. In the Greek Church the practice is still retained. In the Romish Church it prevailed till about A.D. 1000, when the doctrine of Transubstantiation, which caused the cup to be withheld from the laity, caused the whole sacrament to be denied to infants, from the superstitious fear of throwing some of the body or blood of Christ on the ground. The council of Trent decrees that it is unnecessary, sess. 21, cap. 4. (See Waterland's *Inquiry concerning Infant Communion*; Wall on *Infant Baptism*, part ii, ch. ix.)

Infant Salvation.—See BAPTISM, INFANT COMMUNION, SALVATION.

Inferior Clergy, the several classes of lay assistants to the priesthood which existed in the ancient churches. They were distinguished by the title *ἄχριστοτόνητος ὑπηρέσια*, because they were appointed to their respective offices without the imposition of hands. Not being ordained at the altar, nor in ecclesiastical form, they were, of course, ineligible for the exercise of any of the sacerdotal functions; indeed, so distinctly drawn was the line between them and the superior orders, called “*ἱεραμένοι*”—holy, that they were strictly forbidden to touch the sacred vessels, or so much as to enter the “*diaconicum*”—sanctuary. The “inferior clergy” of the Church of England include all those in holy orders not distinguished by their position and title as *dignitaries of the church*. The offices of churchwarden, vergers, sexton, and pew-opener, in the Church of England, correspond in general to the offices of the “inferior clergy” of ancient times.

Infidelity.—See DEISTS, RATIONALISM.

Infralapsarians.—See SUBLAPSARIANS.

Inghamites, followers of Joseph Ingham, born in Yorkshire 1712. Ingham was a good and zealous man, and son-in-law of the Countess of Huntingdon. He was first attached to the Wesleys, but received episcopal ordination in 1735. He next went to America with John Wesley, and laboured for about two years in various parts of the country, came back with renewed zeal, but finding many pulpits in the establishment closed to him, he preached in the fields and gathered large audiences. He stood aloof from the conflicts of Wesley and Whitfield,

and fraternized with the Moravians for a season. The Glassite form of government was afterwards admired and adopted by Ingham and his followers. Latterly the Inghamites united with the Scots Independents. Nine Inghamite congregations were reported at the census of 1851.

Inhibition, is a writ by which an inferior is commanded by a superior ecclesiastical authority to stay the proceedings in which it is engaged. Thus, if a member of a college appeals to the visitor, the visitor inhibits all proceedings against the appellant until the appeal is determined. When the archbishop visits, he inhibits the bishop of the diocese; when the bishop visits, he inhibits the archdeacon; which inhibitions continue in force until the last parish is visited. If a lapse happens while the inhibition is in force against the bishop, the archbishop must institute; institution by the bishop would be void, as his power is suspended.

Initiated.—Various titles were employed in early times to distinguish baptized Christians, not only from the heathen, but also from catechumens. Some of these originated in the supposed analogy between baptism and the rites of initiation to the sacred mysteries of the heathen. Such were “*μεμνημένοι*,” “*μυσταί*,” or “*μυσταγωγῆται*”—the initiated; in opposition to which the catechumens were called “*ἀμύηται*,” “*ἀμυστοί*,” or “*ἀμυσταγωγῆται*”—uninitiated. Again, “*τέλειοι*,” or “*τελειούμενοι*”—the perfect, which distinguished those who had been admitted to the Lord’s Supper, an ordinance which they mystically denominated “*τελειτῆ τελειτῶν*.” These terms came into general use about the fourth century. “*φωτισμένοι*”—the enlightened, was a more ancient term, being mentioned by Justin Martyr. They were also called “*πιστοί*,”—faithful; “*ἀδελφοί*”—brethren; “*ἄγιοι*”—holy, &c., &c.—See CHURCH, MEMBERSHIP OF.

Inner Mission, the name of a special home mission in Lutheran Germany, originated by the devoted and enthusiastic Wichern, in a small and unpretending form, in 1833, and more fully developed by him in 1848. The Kirchentag of that year took up the scheme, and it has since that period made rapid progress in Germany and Switzerland. Kahnis, in a late work, thus describes its modes of operation:—“The Inner Mission,” says he, “opens to children, to whom the parents cannot devote the necessary care and attention, its infant schools and nurseries; to destitute and demoralized children its asylums and reformatory schools; and takes care of the spiritual and temporal improvement of the adults in Sunday schools and young men’s associations. It takes care of the poor in relief associations, which not only support, but also watch over the bodily and spiritual welfare of their charge. It nurses the sick; gets up healthy and cheap lodgings; increases in savings’ banks the mite of the poor; seeks, by the power of communion, to educate the intemperate to renunciation; penetrates

into the jails of the criminals, and takes care of those who have been dismissed; circulates Bibles and Christian books, for awakening Christian faith and love; and seeks to make the Sunday again a Sabbath—a day of rest and of elevation to the Lord. It takes care of prostitute girls; descends, reproving and helping, into the abodes of filth; offers to the travelling journeymen places of spiritual recreation; brings the Word of God to the crowds of labourers who do not find time to take care of their souls; endeavours to strengthen destitute and sunken congregations by itinerant preachers; educates nurses, who not only attend to the bodies but also to the souls of the sick.”

Innocents’ Day is celebrated on the 28th of December. The children of Bethlehem have been regarded in all ages as unconscious martyrs for Christ. The Greek and Abyssinian Churches speak of fourteen thousand children as having perished under Herod—an extravagant absurdity, as, in such a village as Bethlehem, only a very few children could be found “from two years old and under.”—See CHILDRESS DAY.

Inquisition (from the Latin *inquirere*, to seek or search after), an institution for inquiring into the opinions of others, and searching after their persons. The precise year of the foundation of the *holy office*, or the inquisition, is variously assigned between 1208 and 1215. But all authorities attribute its origin to the papacy of Innocent III. The immediate cause of its institution was the firm and persevering resistance offered by the Albigenses to the tyranny of the Romish Church. Innocent perceived that however much the Albigenses might apparently be subdued by open force, there never would be wanting numbers to make a secret profession of doctrine which no existing authority could reach. He projected, therefore, as a remedy against this and all other secessions from his spiritual dominion, a jurisdiction which should apply itself particularly to the detection, the punishment, and the extermination of heresy. The qualities required in the members by whom such a court should be composed, appeared to be an entire dependence upon Rome, and an absolute devotion to her interests; a leisure undistracted by other cares; a condition in society so little elevated that their chief honour might be derived from their new employment; a freedom from the ordinary bonds of life, which might otherwise, through the various channels of consanguinity or friendship, be supposed to interfere with public duty; hardness of purpose, inflexibility, sternness, rejection of pity; a burning zeal, which might esteem persecution for the faith’s sake the chief of religious duties; a sufficient dash of learning; and, above all, a strong bias, it mattered not from what motive it might arise, against all heresy. The bishops, to whom hitherto all ecclesiastical causes had been referred, did not satisfy the views of Innocent on these

points; and he looked with an eye of anxious hope to the extraordinary body of men which had recently been organized by Dominic of Caharoga. He found in this society an unbounded attachment to the papacy. The solitude and retirement professed by its members, but which were ill adapted to the ardour which for the most part animated them, gave promise of time adequate to the extent and labour of the task proposed, and of a most willing activity, as soon as they should be permitted to exercise their now slumbering powers. The poverty which they had vowed, and the public mendicity to which they were expressly bound, rendered the charge which awaited them a splendid object of ambition. They had already renounced their families, their names, connections, and alliances; and one of their chief boasts was a more than stoical indifference to natural and civil ties. The austerity of their rule, and the privations and severe discipline exercised upon themselves, encouraged a reasonable belief that the claims of others would not be regarded with greater tenderness than they were used to exhibit to their own. As a new created body they abounded in zeal; for their age they were learned; that is, they were profoundly versed in scholastic subtleties and in the canon law. Moreover, they had an interest greater than common in the destruction of the reigning heretics, by whom they were especially noted as marks for public obloquy, and who spared no pains to hold them up to popular reprehension.

With such materials at hand, their employment was easily arranged. Missionaries, as they were at first gently termed, were despatched into Provence and Languedoc; and Lombardy, Romagna, and the March of Ancona were visited by Dominican emissaries. Rainier, or Raoul, and Pierre de Castelnaud, both Cisterians, are joined with Dominic as the first who received the charge. The professed object of these *inquisitors*—for they soon obtained that title—was, as the name implied, to *inquire* into the faith of those among whom they were sent. By preaching and instruction they were to labour for the conversion of heretics. They were to exhort princes and civil magistrates to exercise the laws upon stubborn recusants; to register carefully their number and qualities; to observe and stimulate the bishops in their episcopal duties; and, above all, to forward information on each of these points to Rome, for the inspection and final judgment of the pope, who was to be considered the prime mover of this great machinery. Toulouse was the first place in which a formal tribunal was erected by Gregory IX. in 1229. It was in these territories that the Albigenses were most formidable, and Raymond VII., the reigning count, was compelled, after a long and ineffectual struggle, to assist in their suppression. But the inquisitors were unfavourably received by the populace; they were

soon expelled from the city, and, on their return, in the end, were massacred. Among the slain was numbered Pierre de Castelnaud, the proto-inquisitor. Raymond severely punished the insurrectionists: and during the reign of his successor, Alfonso, from 1249 to 1271, the holy office existed in Toulouse with full powers. The decrease of the Albigenses gradually diminished the occupation of the inquisitors, and their credit appears to have decayed together with their activity. Zeal was not wanting to display itself by occasional bursts of persecution; but in most instances it was exhibited unseasonably, and contributed little to revive the obsolete authority of the tribunal; so that, on the annexation of this province to the crown of France the inquisition retained little more than a nominal existence. Even the annual inspection of the names of those persons selected for the magistracy (*les capitouls*), in order to prevent the appointment of any one suspected of heresy (a privilege which had been accorded to the inquisitors on their first establishment, and which they had continued to preserve after the extinction of their real power), was taken away in 1646, and transferred to the Archbishop of Toulouse. The only remnant of the holy office in that city is a Dominican convent, which still bears the name of the inquisition, because it was of old the residence of the grand inquisitor.—See ALBIGENSES. Under Innocent IV. all Italy, except Naples and Venice, had received the yoke of the new judges. The opposition which arose from Naples, and which, even to the present day, has prevented the establishment of an inquisition within that kingdom, might naturally be anticipated from the never-ceasing dissensions between the popes and the Neapolitan princes. Even when the Spanish influence had secured Naples to itself, a singular reason continued to form a bar against the introduction of the holy office, by that power which elsewhere had evinced itself the most ardent of its supporters. The court of Madrid contended that the inquisitors of Naples, if appointed, should depend, not upon the *congregation* at Rome, which swayed all the other inquisitions of Italy, but upon their own grand inquisitor; and to such an arrangement, with so near and so restless a neighbour, it was the obvious policy of the Vatican to refuse assent. Hence, although the pope has occasionally sent commissaries to decide on charges of heresy in Naples, even in these rare cases his ministers have not been allowed to act without permission of the viceroy; and the cognizance of crimes against religion has remained in possession of the Neapolitan bishops, undisturbed by inquisitors. An attempt which was made in the reign of Charles V. by his viceroy, Don Pedro of Toledo, to establish the holy office in form, led to an insurrection in 1544, which cost the lives of many Spaniards; and had it not been for the timely abandonment of the project, would

have transferred the crown itself to a French dynasty. The experiment has not since been renewed. For their other possessions, Milan, while under the Spanish yoke, was subordinate to the inquisition of Rome, upon which it depended before its subjection; and Sicily and Sardinia, which had been free from the tribunal till their union with Spain, felt no reluctance to receive an inquisition from Madrid. In the Low Countries the resistance maintained against the establishment of the inquisition forms the most distinguished period of their history. The edict published by Charles V. for its introduction was rendered abortive by the sagacity of his sister Mary, Queen of Hungary, who, in her administration of these provinces, well knew that the curtailment of their religious privileges would be the prelude to commercial extinction, by the expatriation of their merchants. Charles, therefore, first qualified his edict by restricting its application to strangers, and modifying it as it affected the natives; and in the end he abandoned it altogether. The contrary policy, which was suggested by the unhappy bigotry of his son and successor, who endeavoured to form in the Netherlands as rigorous an inquisition as he found existing in Spain, led to a war which raged more than sixty years, and which, after costing the best blood and treasure of the mother country, and desolating the most profitable of her dominions, ended, after various fortune, in the entire overthrow of her power in the Netherlands, and the establishment of independence by the seven United Provinces. In the State of Venice the inquisition was introduced about a century after its first establishment; but the wary government of that republic took especial pains to prevent this foreign jurisdiction from attaining any power which might endanger its own; and the immunities of temporal dominion were carefully preserved from the inroads of ecclesiastical ambition. From the middle of the thirteenth century till 1289, ten popes, by repeated bulls, pressed the full acceptance of this tribunal upon the Venetians; but they could obtain no further admission than that secular judges should be appointed to receive denunciations against heresy; that these judges should refer the examination of such doctrines as were suspected of error to theologians, who might report upon them; but that, in the end, the civil magistrates should both find the verdict and pronounce the sentence. In the year which we have last mentioned, a final concordat was arranged between the doge, Giovanni Dandolo, and Pope Nicholas IV., and the provisions which it contained formed the future basis of the Venetian inquisition. This tribunal, in the capital, was to consist of the papal nuncio, the Bishop of Venice, and another ecclesiastic; but the two latter could not act without the sanction of the doge. In the provinces, the pope, in like manner, had the barren privilege of nomination; but his

nominees were powerless if the doge enforced his veto. Three senators in Venice, three magistrates in the provinces, completed the inquisitorial band; and without their presence all proceedings were absolutely null. They might suspend the deliberations, and prohibit the execution of the sentences of their court, if they judged them contrary to the interests of the republic. Secrecy, the boasted master-engine of the institution, was here deprived of its chief efficacy as strengthening the pontifical arm; for the assistants were sworn to reveal all proceedings to the senate, and no appeal or evocation to Rome was permitted. Heresy was the sole offence cognizable by the inquisitors. The Jews established in the Venetian territories were freed from their grasp; for it was plausibly argued that church authority could not extend beyond the members of the church. So, too, with the Greeks, for it was unjust that Rome should be judge in her own cause. Bigamists could not have offended against a sacrament, for the second marriage being void was no more than an infraction of the civil code. Blasphemers, usurers, and sorcerers, provided these last had not abused holy ordinances, were preserved equally harmless. Even with condemned offenders, property reverted to their heirs, so that the great stimulus of confiscation was wanting to avarice. Books, before the invention of printing, could not alarm ecclesiastical jealousy; but even after that discovery, the tyranny of the press was committed entirely to the vigilance of the civil magistrates. All offences of priests were submitted to the secular judge, and even the funds of the inquisition were managed by a Venetian treasurer, and inspected and controlled by the senate. Such were the chief barriers which Rome, notwithstanding her repeated attempts, was never able to pass (*Historia dell' Inquisitioni, è particolarmente della Veneta*, by Fra Paolo). The inquisition was not established in Britain. In France and Germany it never obtained more than partial and temporary establishment. The long struggle between the popes and the emperors, and the dawn of the Reformation in the German States, were sufficient obstacles against the submission of their princes to a permanent spiritual yoke from a foreign power; and the Gallican Church, notwithstanding the early example of Toulouse, has, on all occasions, maintained an independence of external control, which, even when it has been the false policy of the sovereign to encourage religious persecution, has declined placing the weapons of offence in any hands but its own. In 1558 an inquisition, in accordance with that of Rome, was erected in France under a bull of Paul IV. But even here the parliament interfered with a salutary check, by carefully distinguishing between laics and ecclesiastics. The latter were unreservedly left to the cognizance of the inquisitorial court; but against the former the inquisition had no further power than that of instituting a process, and

declaring the accused to be heretics; for all the rest they were left to the civil judges. The times, however, were too turbulent, and the reformed doctrine was too powerfully advocated in France, to allow of the quiet imposition of this detestable yoke. Accordingly, not two years after the papal bull of establishment, the Cardinal of Lorraine complained of the inefficiency of the court, and earnestly pressed the entire adoption of the Spanish model. He was dexterously met by the Chancellor l'Hôpital, who, knowing that there would be a majority against him in the cabinet, if he openly opposed the measure, admitted its advantages if seasonably applied, but argued that at such a moment the very name would create a revolt. He succeeded in stopping the progress of the inquisition, and substituted in its stead the provisions of an ordinance well known in French history under the name of *L'Edit de Romorentin*.

It was in the Western Peninsula of Europe, in Spain and Portugal, that the inquisition fixed and has ever maintained its strongest hold. The Arragonese, from the first, admitted this tribunal in all their dependencies; but it was not till the union of the two crowns under Ferdinand and Isabella, that the rest of Spain surrendered its freedom. Each of these royal personages sought a refuge from unhappiness in bigotry. Ferdinand endeavoured to make compensation for crime, Isabella to assuage affliction, and the priests were at hand to profit both by the stricken conscience and the wounded heart. The year 1481 may, therefore, be considered as the epoch of the establishment of the Spanish inquisition, and its first edict was issued from the Dominican convent of St. Paul at Seville. Its activity was chiefly directed against Jews, Mohammedans, and those unhappy offshoots from them who, having been baptized, were, nevertheless, suspected of attachment to their ancient faith; and under the stigma of being *new Christians* (*Maranos*, the cursed race), as they were termed, were perpetual objects of jealous observation. It is stated that, within ten months of this first year of the Spanish inquisition, in Seville alone, 298 new Christians were burned. The scene of execution was the *Quemadero*, in the suburbs, — a stone area, crowned at its angles with statues of the four greater prophets, which served to support the transverse beams on which a platform was raised. Here as late as 1782 a woman was committed to the flames. It was destroyed in 1810, in order to erect a battery against the approaching French army. These exercises of power were not deemed sufficient. The pope, Sextus IV., had been appealed to by the numerous bands who emigrated from Spain under the dread of persecution; and their appeal, instead of checking the tyranny against which it was directed, tended to its firmer consolidation. After a short correspondence with Isabella, it was agreed that the sentences of the Spanish

inquisition should, for the future, be definitive. The holy see relinquished its powers of revisal, and in 1483 Father Thomas de Torquemada (*de Turrecremata*, as he is appropriately Latinized), a Dominican, and prior of the monastery of the holy cross at Segovia, received his appointment as first grand inquisitor of Spain. Torquemada arranged a royal council, of which himself was president, with certain subaltern tribunals under its control. He issued also twenty-eight articles of instructions. By these, voluntary self-denunciations were especially recommended. The general spirit of these articles — for we have not room for details — may be apprehended from a slight specimen. By the eleventh it was decreed that if an heretic, detained in the prisons of the holy office, demanded absolution, and appeared to feel true repentance, it might be granted to him, imposing at the same time perpetual imprisonment. By the twelfth, if the inquisitors thought the repentance pretended, they might refuse absolution, declare the penitence false, and condemn the prisoner to be burned. By the fifteenth, if a semi-proof existed against a person who denied his crime, he was to be put to the torture. If he confessed during his agony, and afterwards confirmed his confession, he was to be punished as convicted. If he retracted, he was to be again tortured or condemned to an extraordinary punishment. And this appears ever afterwards to have been the regulation concerning torture.

The supreme council of the inquisition was composed of the inquisitor-general, nominated by the pope, but subject to a veto by the King of Spain; five counsellors, of whom one must be a Dominican; a procurator-fiscal; a secretary of the king's chamber; two secretaries of the council; an alguazil, or sergeant-major; a receiver; two relators; and two qualificators. The number of familiars (see FAMILIARS) and minor officers is very great, for their privileges are extensive, and they are amenable only to their own tribunal. Hence persons of the highest rank and of the noblest families in Spain are enrolled in the service of the inquisition. All the provincial inquisitions depend upon this supreme council, which is equally paramount with the *Congregation of the Holy Office* at Rome; and this supreme council itself depends upon the grand inquisitor, who has the absolute nomination to every post in the tribunal. No appeal lies from it. It makes and unmakes statutes; it confirms or annuls the sentences and decrees of the lower inquisitions; and it has the uncontrolled rule of every matter connected with its functions. Every officer, before his appointment, must give satisfactory proof that he is descended from old Christians, and that not one of his ancestors has fallen under the cognizance of the holy office for infidelity or heresy. Above all, he is bound to the most inviolable secrecy, and solemnly pledges himself that he will not be

induced, either by promises or menaces, to reveal any transaction of the inquisition, with which he may become acquainted. There are six chief offences to which the inquisition principally directs itself,—1. Heresy. 2. Suspicion of heresy. 3. Protection of heretics. 4. Magic. 5. Blasphemy. 6. Injury to the inquisition or any of its officers, and resistance of its orders; and these six offences, as they are interpreted, leave small room for escape, if the tribunal is determined to fix an accusation. Thus heresy is considered to be committed by any one who says, writes, teaches, or preaches anything against Scripture, the creeds, the articles of faith, or the traditions of the church; by a renunciation of the Roman Catholic religion, or an exchange of it for any other; by practising or even praising the rites and ceremonies of any other religion; or by believing that a man may be saved, whatever may be his faith, provided he embraces it conscientiously. Those also are heretics who disapprove any rite, ceremony, or usage, not only of the universal church, but of the particular church to which the inquisition belongs; who hesitate as to the infallibility of the pope, his sovereignty over general councils, and his power of dethroning princes. There is but little trouble requisite to render a man suspected of heresy: it is enough that he advances any proposition which scandalizes the hearer, or that he omits to denounce a person who has chanced to advance such a proposition in his hearing. Abuse of the sacraments, or other holy things; contempt, outrage, or injury of images; reading, possessing, or lending to others books condemned by the inquisition; abstaining from the usages of the church, as passing a whole year without confession or communion; eating flesh on forbidden days; neglecting mass; saying mass or confessing others without ordination; or, if in orders, saying mass without consecration; repeating sacraments which ought not to be repeated; or entering into marriage; if laics, contracting a second or more marriages while a first wife is alive; assisting, even once, at any public religious service of heretics; neglecting a citation of the inquisition; or not seeking absolution after being excommunicated for a year's space;—this, it must be admitted, is a fearfully comprehensive catalogue. But it extends yet further; an intimacy with any heretic is of itself enough to create suspicion of heresy; any correspondence with such an one, even for mercantile purposes, is to be avoided by those who are careful of their own safety. For under the next head of protection of heretics are included such as permit themselves to be engaged in friendship with those not professing the faith of Rome; who warn them against the inquisition; who point out to them methods of avoiding its vigilance; or even who forbear from denouncing them. This duty of denunciation is to supersede every bond of blood or affection, however closely it may be knit. Brother, sister,

father, mother, husband, or wife, against each of these must information be presented, if the person privy to their heresy would himself avoid like imputation, and free himself from the terrors of the holy office. *A fortiori*, the offence is increased if assistance or even advice be given to any one against whom the inquisition has commenced a process; if a fugitive or a recusant of a citation is housed, concealed, or succoured; if a prisoner is furnished with means of escape; or if an officer is intimidated or otherwise impeded in the execution of his duty; if, without permission, a prisoner is spoken to, written to, advised, or even consoled; if witnesses are tampered with; or if any evidence which may be brought to bear against an offender is destroyed or concealed. Magic, as we need scarcely say, was a most fruitful source of accusation; but on this head the inquisition was by no means singular; and the trials for witchcraft, for which even Scottish and English judicature must blush, to a comparatively late period, are not less disgraceful to human credulity than those which are recorded in the holy office. Blasphemy speaks for itself. The last crime, that of resistance to the holy office, was visited with the heaviest rigour. It was the policy of the inquisition to maintain itself by terror; disobedience to it, therefore, was in all cases a capital crime; and no birth, rank, character, or employment could shield the offender from assured extremity of punishment. Although neither Jews nor Mohammedans were in strictness subject to the inquisition, it is plain that they might easily be included under three of the heads of offence. Moreover, if they spoke or wrote anything contrary to the articles of belief common to themselves and Christians, as an impugment of the unity of God, &c., they might be accused as heretics. So, too, they were exposed to denunciation if they hindered the conversion to Christianity of any of their own brethren, or yet more, if they sought to obtain a proselyte to themselves. They were forbidden to have in their keeping any prohibited book, even if, as the Talmud, it related to their own creed; lastly, they might not engage Christian nurses for their children. In all these cases the vengeance of the holy office most unsparingly followed upon offence; for the inquisition had sagacity enough to perceive that the dread of like punishment frequently operated as a powerful motive for conversion. On the receipt of a denunciation, which was the most usual mode of proceeding (although common report, the suspicion of the inquisitors themselves, or even self-accusation in the hope of lighter punishment, not unfrequently formed the basis of trials), the informer swore to the truth of his depositions, and pointed out witnesses. The witnesses were then examined, not as to the fact itself—for of this they were never informed—but in general terms, if they had ever seen or heard anything which was or appeared to be contrary to the Catholic

faith or the rights of the inquisition. This vague question frequently elicited matter quite foreign to the subject under investigation, and, as may be supposed, gave rise to fresh processes. The depositions were written down in such form and words as the secretary approved. Inquiries were then made in all the tribunals of the province if any charges existed against the accused, and this review of the registers was incorporated, if it afforded any cause, in the preliminary instruction; even the same offence, if represented in different terms, was always considered to be a distinct charge. The instruction thus prepared was submitted to the qualifiers, who, by their censure, were to determine whether the propositions contained in it amounted to heresy or suspicion of heresy. The accused meantime was cited thrice to appear; if he disobeyed the third summons, he was immediately excommunicated and subjected to most severe punishment, without prejudice to that which he might afterwards receive, if proved guilty of the original charge. But few, however, were hardy enough to brave the dangers of an attempt at escape; for security was next to impossible, and the lowest punishment on detection was perpetual imprisonment. In Spain flight was more difficult than elsewhere; for bodies of men, not belonging to the inquisition, but who devoted themselves to its service, ceaselessly tracked the object of pursuit through the remotest districts. The members of the holy brotherhood (*la Santa Hermandad*) were dispersed everywhere, and under countless disguises; their great duty and chief merit was the arrest of the denounced. The crusade (*la Cruciatá*) in like manner took to itself the office of denunciation; and to these must be added the swarm of familiars more immediately attached to the tribunal. By these last, if the evidence was deemed sufficient, or if the crime was of an enormous nature, the accused was summarily arrested, without the previous form of citation. No asylum, no privilege, no sanctuary could protect the victim; resistance or remonstrance were both equally vain; and he who was once wanted by a familiar of the inquisition, had no other course than to obey in silence.

The prisons to which the accused were transferred were secret, and the captive had no communication except with his jailers and judges. He was rigorously searched, and all property, having been registered, was taken from him. Imagination, as it is natural to suppose, has been busy in painting the horrors of these cells; and they probably varied, as all prisons do, in their degree of severity. But take them at the best, even according to the description of Llorente, and they were abodes little fitting for a culprit before trial, who might be altogether innocent, and whose offence, even if he were proved guilty by the tribunal to which he was amenable, most probably was arbitrary and factitious. "These prisons," says the writer just mentioned, "are

not, as they have been represented, damp, dirty, and unhealthy; they are vaulted chambers, well lighted, not damp, and large enough for a person to take *some* exercise in. The real horrors of the prison are that no one can enter them without becoming infamous in public opinion; and the solitude and darkness to which the prisoner is condemned for fifteen hours in the day during the winter, as he is not allowed light before the hour of seven in the morning, or after four in the evening. Some authors have stated that the prisoners were chained. These means are only employed on extraordinary occasions, and to prevent them from destroying themselves," (c. ix.) Three audiences followed, one on each of the first three days of imprisonment. On the fourth audience, the prisoner for the first time learned the charge against him; for hitherto he had been only vaguely questioned, and urged to confess any offence of which he might be conscious. The procurator-fiscal now exhibited his requisition, in which, as in the preliminary instruction, one single charge might be made to assume numerous different shapes, to the great perplexity of the accused, who was required, between each article, to reply upon the instant whether it were true or false. The judge, according to an inherent principle of our English law, is always considered the advocate of the prisoner. On what widely different notions the code of the inquisition was framed may be learned from its own mouth. Even the gesture, and the degree of terror which the examiner was to assume in his countenance, were scrupulously defined. Moreover, instead of warning the prisoner that he be most careful not to let any word escape his lips which may contain self-accusation, self-accusation is the chief object which the judge sought to obtain; and to accomplish this purpose he was tutored in his legal education to adopt the most subtle stratagems, in order to entrap his victim.

The prisoner was then asked if he wished to make a defence, and for that purpose he was desired to select some advocate on the list of the holy office. This advocate was not allowed to see the original process nor to communicate with his client. He was to frame his argument upon the result of the preliminary instruction reported to him by a notary, in which were inserted the depositions of the witnesses, unaccompanied by their names or by any statement of time or place, and without the introduction of such circumstances as appeared to weigh for the prisoner. The advocate might inquire if the prisoner intended to challenge the witnesses, that is, such persons as he imagined to be witnesses. If he chanced to be right, the deposition of the person whom he challenged must receive a ratification; or, in other words, the judge must ascertain *to his own satisfaction*, that the witness is deserving of credit. If, however, confession was not obtained, and the proofs were not sufficient, yet if semi-proofs, such as it is called, was established,

the prisoner might be subjected to the torture. Upon the fearful inflictions of the pulley, the rack, and the fire, we shall not dwell. A full confession was deemed so important (because, without it, confiscation was not permitted), that if torture failed to procure it, the unhappy sufferer, whose limbs were just released from the grip of the executioner, and whose spirit was yet broken and distracted by the remembrance of the agonies which he had undergone, was exposed, in all his weakness, to fresh artifices. A seeming friend was instructed to gain his confidence, and by a show of affectionate anxiety, to win from his unsuspecting reliance that secret which no bodily sufferings could extort. After all, if semi-proof existed, it does not appear that the prisoner obtained his liberty by successfully braving the torture. Few, if any, so circumstanced were permitted to return to upper day, and their lot was perpetual secret confinement in the prisons, by a refinement of contradiction called those of *mercy*. On the other hand, if the proofs entirely failed (a rare occurrence), or if they were completely established by witnesses and by confession, the tribunal proceeded to the publication of the testimony, in which the declaration and facts were read to the accused, who after each article was required to admit its truth; and here, if he had not previously alleged anything against the witnesses, by an unusual clemency he was permitted to object to them. This indulgence, considering the general principles of the court, so unfavourable to the prisoner, must be viewed with surprise, since the depositions, now first read to him, might perhaps throw some light on the parties whose evidence had been received by the inquisitors, and in this place his advocate delivered his defence. The whole proceedings were then examined by the qualifiers, who were to pronounce a definitive censure, which was the precursor of the sentence. If this was acquittal, the prisoner still remained unacquainted with his denouncers and the witnesses against him, and he was considered happy in permission to return to his family with a certificate of absolution, after a heavy demand for expenses; for the inquisition had no funds but such as proceeded from confiscation. For the condemned there were numerous punishments, apportioned to their degree of crime, and the public infliction of them was reserved for an *auto da fé*; when the galleys, imprisonment for various terms, whipping, and the stake, were largely dispensed. Accounts of these celebrations are everywhere to be found: we have already given a few particulars (See ACT OF FAITH), and we are little inclined to dilate upon them. Those who have abjured, *i. e.*, admitted and renounced their crime, whether it be *de levi*, or *de vehementi*, from a light or a violent suspicion of heresy, perform their respective penances in a garb of infamy, which they are compelled to wear either for a longer or shorter period. The

zamarra, or *san-benito* (*sacco-benito*, the blessed vest of penitence), was kindly given by the original inquisitors to reconciled heretics, as a protecting badge, at a time when all suspected persons were indiscriminately massacred. It is a close tunic, like a priest's cassock, of coarse yellow woollen stuff. Those who abjured *de levi* wore it plain; those *de vehementi*, with one arm of a red St. Andrew's Cross. The formally convicted heretics who were reconciled, carried this cross entire; a burning taper in their hands, and a rope round their necks, completed their costume. The capitally sentenced (*relaxados*, abandoned), who repented before their doom was pronounced, were clothed in the third sort of *san-benito*, with the addition of a conical cap made of the same stuff, or of pasteboard, and called *caroza*. The *san-benito* of those who repented after sentence, and thus were privileged to be strangled before burning, was decorated with a bust surrounded with reversed flames (*Juego revuelto*); and those who were to encounter the fullest severity of punishment, as being impenitent and *negative*, carried the flames ascending, and interspersed with hideous figures of devils. These vests, at one period, were preserved and suspended in churches as perpetual marks of dishonour to their wearers. The *relaxados* bore in their hands a wooden cross painted green instead of a lighted taper. Llorente has calculated, but assuredly not on sufficiently accurate data, the number of victims whom that tribunal has sacrificed since its first institution. One statement cannot be disputed, for it is authorized by the inquisitors themselves, and was recorded, no doubt, as they believed, to their glory. In the Castle of Triana at Seville, in which the tribunal held its sittings, an inscription, placed there in 1524 imports, that from 1492 to that year, about 1,000 persons had been burned, and 20,000 condemned to various penances. Horrible as this destruction of life may be, let it not be forgotten that the rage of the English Papists exceeded it by a ratio of more than two to one. In the four years of the Marian persecution no less than 288 martyrs perished in the flames. Of the present state of the different inquisitions, it is by no means easy to offer a correct account. The *Congregation of the Holy Office*, with its twelve cardinals, inquisitors-general, nominated by the pope, the bishops and priests who form its consultants, its Dominican commissary, and its branch, the *Congregation of the Index*, still watches over heresy in Rome itself, and regulates such other similar Italian tribunals as choose to acknowledge its dominion. The use of torture in this court was abolished by Pius VII. in 1816, a sufficient admission that up to that time it was employed. In Spain, during Napoleon's occupation, the inquisition was suppressed in 1808, not as an unjust and cruel tribunal, but as one "encroaching on the royal authority;" and it was during the short-lived reign of Joseph Bona-

parte that Llorente, as he assures us, obtained possession of the archives of the supreme court. The *Cortes*, in 1813, confirmed this suppression by a decree of their own; but the restoration of Ferdinand VII. within a year re-established "the happy influence" of the inquisition, as it is termed in the royal ordinance, "at the desire of many learned and virtuous prelates and different bodies and corporations," "to preserve the tranquillity of the kingdom." In the Madrid *Gazette* of May 14, 1816, an account is given of an *auto da fe* celebrated by the inquisition of Mexico in the preceding December. In Goa a court of inquisition was erected under John III. of Portugal, in 1561. It was suppressed by royal edict in 1775, and re-established four years afterwards, with two restrictions, one of a humane tendency, which increased the number of witnesses necessary for a conviction; the other opening a door to fearful abuses, by abolishing public *autos da fe*, and ordering sentences to be executed privately within the walls of the inquisition.

Inuscrati (*unconsecrated*).—See INFERIOR CLERGY.

Inspiration.—See DEISTS and *Biblical Cyclopaedia*, *sub voce*.

Installation, the placing of a prebend or canon in his *stall*, and so giving him visible possession of his office.

Institution, as is shown by Blackstone (*Com.*, vol. i., book i., ch. ii., p. 390), is the act by which a clerk is invested by the bishop, or one commissioned by him, with the spiritualities of a benefice. His words are,—“If the bishop hath no objections, but admits the patron’s presentation, the clerk so admitted is next to be *instituted* by him; which is a kind of investiture of the spiritual part of the benefice; for by *institution* the care of the souls of the parish is committed to the charge of the clerk.” Before institution, the clerk must take before the ordinary, or his substitute, the oath against simony, the oaths of allegiance and supremacy, and the following oath of canonical obedience:—“I, A. B., do swear that I will perform true and canonical obedience to the Bishop of C. and his successor in all things lawful and honest; so help me God;” and also, if it be a vicarage, he shall swear, “I, A. B., do swear that I will be resident in my vicarage of —, in the diocese of —, unless I shall be otherwise dispensed withal by my diocesan; so help me God.” He must also, in the same presence, subscribe the Thirty-nine Articles, and the three Articles recited in the thirty-sixth canon concerning the king’s supremacy, the lawfulness of the Common Prayer, and the validity of the Thirty-nine Articles; which last subscription, after the signature of the articles themselves, may be considered a very unnecessary repetition. He must likewise subscribe a declaration of conformity to the liturgy, and obtain a certificate from the ordinary that such subscription has been made,

which, after induction, he must publicly read in his church. At the time of institution the clerk kneels down before the ordinary, who reads the words of institution out of a written instrument, with the seal episcopal appendant, which the clerk, during the ceremony, is to hold in his hand. An entry thereof is then made in the ordinary’s register. It is advisable that the clerk have trusty witnesses of all these oaths and subscriptions, who should indorse the instruments, and sign a memorandum to be kept by the clerk. The church by institution is full against all persons except the king, and the clerk may enter upon the parsonage house, and take the tithes; but he cannot let, grant, or sue for them till after induction, for which he receives a written mandate from the ordinary. The first beginning of institutions to benefices in England was in a national synod held at Westminster, A.D. 1124; for patrons originally filled all benefices by collation and livery, till this power was taken from them by the canons. (Selden, *Hist of Tythes*, c. 6, 9).—See ORDINATION.

Inusflation (*spitting*).—See EXORCIST.

Insulani (*islanders*), a name of old given to those monks who belonged to the famous monastery in the island of Lewis.

Intention, Doctrine of, in the Church of Rome, the doctrine which makes the validity of a sacrament depend on the intention of the priest who administers it. An ignorant, careless, or malicious priest may frustrate the benefit of a sacrament, and the partaker must be always in ignorance whether the priest had genuine intention or not. Accordingly, no little casuistry has been expended on the doctrine of intention, as to whether it should be actual, virtual, external, or internal; and it is held that it is enough to secure spiritual benefit if the priest simply intend to do what the church prescribes.

Intercessores, a title given in the African and other Churches to those bishops who were appointed to the temporary superintendence of neighbouring churches rendered vacant by the death or other removal of their episcopal guardians. Lest this office should be corrupted to self-interested purposes, so jealous were those churches, that the temporary authority was limited to one year.

Interdict (from *inter* and *dicere*, to interpose a dictum), a prohibitory command. An interdict is a general excommunication, directed not against an individual, but against a kingdom, province, or town; and, during the period of its application, suspending in the places visited all religious exercises, with a very few exceptions. The origin of this ecclesiastical censure is obscure, and assigned to various dates. Some carry it as far back as 579, without any good evidence. It was used, however, in the tenth and eleventh centuries. Frequent use was made of these spiritual weapons, and various modifications of, or additions to their severity,

were adopted by different popes. The first interdict pronounced against England did not issue from a pope, but from a turbulent Archbishop of Canterbury. Theobald having incurred the indignation of King Stephen, took refuge in France, and Lord Lyttelton, on the authority of Gervas of Durham (*Chron.*, ann. 1157), states, that "the obstinate prelate, exasperated at being detained so long from his see, sent over letters of interdict, wherein a day was fixed, before which, if he had not permission to return, they were to take place against all that part of the realm which was in obedience to Stephen. These were the first of this nature to which England had been ever subjected, and they were therefore much more terrible to the minds of the English." The archbishop came over, and solemnly published the interdict in person, at Framlingham, under the protection of Hugh Bigot, who was in arms against Stephen; nor was it removed till the prelate was restored in triumph to the metropolitan see, (*Hist. of Henry II.*, i., 358, 4to.) Alexander III., during an early stage of the dispute between Henry II. and Thomas à Beckett, in conjunction with the archbishop, directed an interdict to Clarendon, who nevertheless officiated as abbot elect at St. Augustine's. The same pope appears to have threatened England with an interdict after the murder of à Beckett. It was averted with difficulty, by what seems to have been a little hard swearing on the part of Henry II.'s messengers. The framers of the *Reformatio Legum*, which was intended to form the code of our English ecclesiastical law, and to supersede the canon law, saw the necessity of retaining the power of the keys, if they designed to preserve wholesome discipline. Accordingly, excommunication in cases of extremity was still preserved; but the penalty of interdict appears to have been abolished, since in collective bodies all individuals do not equally offend, and the innocent should not suffer together with the guilty.

Interest of Money.—See USURY.

Interim (*in the meantime*) was the name borne by an edict put forth by the Emperor Charles V., in 1548, in the hope of adjusting the religious dissensions of Germany. The diet of Augsburg had in vain petitioned the pope, Paul III., to bring back to Trent the prelates attending the council, who, under the pretext of the plague, had retired to Bologna. Upon the refusal of this prayer, Charles employed Julius Pflug, Bishop of Naumburg, Michal Helling, titular Bishop of Sidon and suffragan of Mentz, and John Agricola, a protestant divine, preacher to the Elector of Brandenburg, whose fidelity to his own church was more than suspected, to frame an instrument upon the model of one presented to the diet of Ratisbon in 1541. The theology of this system, contained in twenty-five articles, was in all points that of the Romish Church, the peculiar doctrines and even rites of

which were strictly retained. The only two deviations from its rule which were permitted were, that the cup was allowed to be administered in the Eucharist to such provinces as beforehand had been accustomed to receive it, and that married priests, who still refused to put away their wives, were not prohibited from the performance of their ecclesiastical duties. These concessions, however, were broadly stated to be but for temporary indulgence, and allowed only in consideration of the weakness of those who were not yet prepared for a more wholesome discipline. By collusion with the Archbishop of Mentz, who assumed to himself the right of conveying the general voice of the assembly, the emperor obtained the seeming approbation of the diet, on the 15th of May, to the articles of this formula; and he then prepared to enforce it as a decree of the empire. But at the dissolution of the diet it was equally disapproved both by Papists and Protestants: the former proudly and peremptorily rejecting any approach to conciliation, the latter justly alarmed at the total abandonment of their faith. At Rome it was condemned as impious and profane; but the pope himself, with great political sagacity, discovered the error which Charles had committed in thus irritating all parties, and rejoiced in the certain ultimate fate of a measure which it was unnecessary that he should openly combat, since it contained in itself the seeds of its own destruction. The emperor persisted in executing its provisions. But the interim was rejected by several of the German princes, especially by John, Marquess of Brandenburg, and by the heroic John Frederick, Elector of Saxony, who, regardless of his captivity and of the increased rigour with which he was visited, in consequence of his opposition, refused to betray the cause to which his whole life had been devoted. Bucer, when consulted by the Elector of Brandenburg, pronounced it to be downright Popery a little disguised. The imperial cities also opposed themselves, and Strasburg, Constance, Bremen, Magdeburg, and many other lesser towns, remonstrated with Charles against this violence to their consciences. The little town of Lindau (near Constance) professed general obedience, but protested that it could not agree to the interim without incurring eternal damnation. The emperor's reply was conveyed by the military occupation of Augsburg and Ulm, the abolition of the form of government existing in those towns, and the appointment of an administration devoted to his own views, the members of which, as their first act, swore to observe the interim.

Intermediate State.—See LIMBO.

Interpreters.—See HERMENEUTIC.

Interventores or **Visitors** (another name of the *Intercensores*), persons in the North African churches sent to manage elections in a vacant see, and to superintend it. When an intervenor managed to get himself elected as bishop—

no matter how strong his party among the people—the election was set aside. So it was ruled by the fifth council of Carthage. He could hold his office only for a year; and if he did not secure the election of a bishop in that time, another visitor or procurator was sent in his room.—See INTERCESSORES.

Introibo (*I will go in*), the word taken from the fifth verse of the forty-second psalm (Latin version or Vulgate), with which the priest, standing at the foot of the altar, begins mass.

Introit (*entrance*), in church service, what was sung as the ministering priest entered. Pope Celestinus ordained that the psalms should be chanted as introits, the mass before his time having immediately succeeded the epistle and gospel. All introits not taken from the Psalms are termed irregular. The introits, as set forth in the first *Common Prayer Book* of Edward VI., were well selected, as bearing upon the particular Sunday or holiday to which they were applied; but they were afterwards struck out, and the choice of the psalm was left to the caprice of the parish clerk. Carwithen, in his *History of the Church of England*, says, "The second *Service Book* of Edward suffered a material injury from the vitiation of devotional feeling. . . . The use of introits to begin the communion service was known in the Christian Church before the time of Jerome, and their propriety is as unquestionable as their antiquity is undisputed. Their absence is now sensibly felt, and is inadequately supplied by an unvaried anthem, or an unmeaning overture in cathedrals, and by the frequently improper selection of a psalm in parish churches. According to the first liturgy, while the whole psalter was read through every month, in the morning and evening service, the most edifying parts were repeated on Sundays and the other solemn days observed by the church" (i., 340). The sanctus, usually chanted as an introit in cathedrals, is among the most solemn and impressive portions of their sublime service. In the *Common Prayer* set forth in 1549 the *gloria patri* closes each psalm in accordance with a rubric, "and so must every introite be ended." By a canon of the fourth council of Toledo the *gloria patri* was omitted after the introits during Passion Week.

Intuition.—See SPIRITUALISM.

Invention (*finding*) of the Cross, a festival held in the Romish Church on the third of May in honour of the supposed discovery of the Cross by Helena.—See CROSS.

Investiture (*investire*, to put on a vest or covering), the act of confirming one in the possession of an office, by formally presenting him with its robe or insignia. In the primitive Church, after the election of a bishop, and his consecration, the early Christian emperors claimed a right of confirmation. The Gothic and Lombard kings exercised the same privilege. In the French monarchy the Mero-

vingians affected the still greater power of direct nomination, and their control was supported by means against which the church was wholly inadequate to contend. The estates and honours which composed the ecclesiastical temporalities were considered to partake of the nature of fiefs, and therefore to require similar investiture from the lord. Charlemagne is said to have introduced this practice, and to have invested the newly consecrated bishop by placing a ring and crosier in his hands. Gratian, indeed, affirms that Pope Adrian positively conceded to this emperor the power of electing even to the papacy, in 774; but neither Eginhard, nor any other contemporary writer, mentions this fact. The custom, however, existed, nor does it appear to have been objected to or opposed during the lapse of two centuries from his reign. The disorderly state of Italy which succeeded the death of Charlemagne, frequently interrupted the exercise of this right by the Carolingians; but even so late as 1047, when the empire had passed to another line, Henry III. received an explicit admission of his prerogative, and repeatedly used it. The investiture in the lesser sees followed as a matter of course. Alexander II. issued a decree against lay investitures in general, which was eagerly revived by Gregory VII. (Hildebrand), as one of the chief means through which his spiritual despotism might be confirmed. Not content with having shaken off the imperial yoke, as it weighed upon the see of Rome itself, and thereby annulling the power by which the emperors nominated or confirmed popes at each vacancy, he sought entirely to disjoin the ecclesiastical from the civil rule. He complained loudly of the humiliation to which the church was subjected by dependence upon the patronage of laymen; and he condemned, with far more reason and greater justice, the mercenary and simoniacal exactions which temporal princes extorted from ecclesiastics as the price of the benefices which they conferred. In the council of Lateran, in 1080, he declared that no bishop or abbot submitting to lay investiture should be considered a prelate. The convulsions which followed engendered the Guelph and Ghibbelin factions, and deluged Italy with blood during a long series of years; for the struggle commenced by Gregory with the Emperor Henry IV. was vigorously pursued by his successors; among whom Urban II. and Paschal II. especially distinguished themselves by their powerful efforts in the contest for independence. It was not, however, until the papacy of Calixtus II., in 1122, that the question was terminated, as it appears, materially to the advantage of the holy see. By a concordat, then arranged at Worms, Henry V. resigned for ever all pretence to invest bishops by the ring and crosier, and recognized the freedom of elections. By way of compromise, however, these elections were to be made either before the emperor in person, or his repre-

sentative; and the new bishop was to receive his temporalities by the sceptre. In France, even under the papacy of Hildebrand, the right of investiture does not appear to have been made a subject of open quarrel. Protests were occasionally offered by the holy see, but in spite of these the power was exercised till the kings, of their own accord, relinquished the presentation of the ring and crosier, a form which gave particular offence; and contenting themselves by investiture through a written instrument, or sometimes by word of mouth, they remained in peaceable enjoyment of their privilege. In England the dispute between our Henry I. and his primate, Anselm, concerning investiture, has been transmitted to us in a very full detail by Eadmer, a monk of Canterbury, a pupil, and afterwards a chosen friend of the archbishop, and his companion in banishment. Anselm, on his return from the exile to which the violence of William Rufus had compelled him, to the surprise of Henry, who had now succeeded to the throne, refused to do homage for his see. The pope was appealed to; and the king seems to have asserted an unqualified right of investiture, which was met by Paschal with as equally unqualified a denial. After a protracted struggle and continued threats of excommunication, the controversy ended in England, the king promising that, for the future, no regal staff should be given as an investiture to a bishop or abbot, either by himself or any other layman in England; and the archbishop in return declaring that he would no longer refuse consecration to such prelates as paid homage for their sees.

Invisibles, a name given to Osiander, Flacius, and others of their school, who maintained that the Church of Christ was not always visible, being driven, as they thought, to this position by the common query of the Romanists, Where was your church before Luther?

Invitatory.—The thirty-fourth psalm when sung, as it often was for this purpose, by the ancient Church, before the dispensation of the Lord's Supper, was called the invitatory psalm. Also some text of Scripture used before the *VENITE* (*which see*.)

Invocation of Saints, a form of idolatry practised by the Church of Rome, but unknown to the early Church, and expressly condemned by the council of Laodicea, and by the early fathers. The council of Trent decreed as follows:—"Touching the Invocation, Veneration, and on Relics of Saints, and Sacred Images.—The holy synod enjoins on all bishops, and others sustaining the office and charge of teaching, that, according to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and according to the consent of the holy fathers, and to the decrees of sacred councils, they especially instruct the faithful diligently touching the intercession and invocation of saints; the honour paid to relics;

and the lawful 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 resort to their prayers, aid, and help, for obtaining benefits from God, through his Son, Jesus Christ our Lord, who alone is our Redeemer and Saviour; but that they think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who assert either that they do not pray for men; or, that the invocation of them to pray for each of us even in particular, is idolatry; or, that it is repugnant to the Word of God, and is opposed to the honour of the *one mediator between God and men, Jesus Christ*; or, that it is foolish to supplicate, orally or inwardly, those who reign in heaven. Also, that the holy bodies of holy martyrs, and of others now living with Christ, which 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; so that they who affirm that veneration and honour are not due to the relics of saints; or, that these, and other sacred monuments, are uselessly honoured by the faithful; and that the places dedicated to the memories of the saints are vainly visited for the purpose of obtaining their aid; are wholly to be condemned, as the church has already long since condemned, and doth now also condemn them. Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and that due honour and veneration are to be awarded them; not that any divinity or virtue is believed to be in them, on account of which they are to be worshipped; or that anything is to be asked of them; or that confidence is to be reposed in images, as was of old done by the Gentiles, who placed their hope in idols; but because the honour which is shown unto them is referred to the prototypes which they 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 venerate the saints, whose similitude they bear. And this, by the decrees of councils, and especially of the second synod of Nicæa, has been ordained against the opponents of images. And the bishops shall carefully teach this; that, by means of the histories of the mysteries of our Redemption, depicted by paintings or other representations, the people are instructed, and strengthened in remembering, and continually reflecting on the articles of faith; as also that great profit is derived from all sacred images, not only because the people are thereby admonished of the benefits and gifts which have been bestowed upon them by Christ, but also because the miracles of God through the means of the

saints, and their salutary examples, are set before the eyes of the faithful; that so for those things they may give God thanks; may order their own life and manners in imitation of the saints; and may be excited to adore and love God, and to cultivate piety. But if any one shall teach or think contrary to these decrees; let him be anathema." As a specimen of some modern forms of invocation, take the following:—
 "It is 'The Litany to the holy warrior and Martyr Florian,' and begins as usual,—

"Lord! have mercy upon us.

"Christ! have mercy upon us.

"Holy Mary, *pray for us* (*Ora pro nobis*).

"St. Florian, courageous soldier of Christ, *pray for us*.

"St. Florian, unconquered martyr of Christ, *pray for us*.

"St. Florian, despiser of the world, *pray for us*.

"St. Florian, mirror and pattern of soldiers, *pray for us*.

"St. Florian, ornament of Austria, *pray for us*.

"St. Florian, valiant captain, *pray for us*.

"St. Florian, who, on account of the successes of thy forty soldiers, wert full of cares, *pray for us*.

"St. Florian, who broughtest thy comrades to martyrdom by thine exhortations, *pray for us*.

"St. Florian, who didst offer thyself to the governor of Aqualino, *pray for us*.

"St. Florian, who offered thyself to death for Christ, and willingly bore it, *pray for us*.

"St. Florian, who confessed the faith of Christ with loud voice, *pray for us*.

"St. Florian, who, for this confession, wert slain, *pray for us*.

"St. Florian, whose shoulders were branded and lacerated with hot irons, *pray for us*.

"St. Florian, who remained steadfast in the faith under most dreadful suffering, *pray for us*.

"St. Florian, who, bound hands and feet, and with millstones about the neck, wert thrown into the Enns, *pray for us*.

"St. Florian, who, passing through water and fire, didst enter the land of eternal life, *pray for us*.

"St. Florian, who art crowned in heaven, *pray for us*.

"St. Florian, who, in the presence of God, will bloom to all eternity, *pray for us*.

"St. Florian, whose body was by an unseen power saved from the river, and deposited on a rock, *pray for us*.

"St. Florian, whose body an eagle protected and showed to the Christians, *pray for us*.

"St. Florian, who wast taken and buried by Valeria and other pious women, *pray for us*.

"St. Florian, who, by a miraculous spring of water refreshed the oxen who were half dead from

want of water, while conveying thy holy body to the grave, *pray for us*.

"St. Florian, who obtained from God for this well such powers that the sick were healed by it, *pray for us*.

"St. Florian, who, after thy burial, didst immediately raise the dead body of another to life, *pray for us*.

"St. Florian, who, when invoked by a man who had fallen on burning coals, restored him uninjured, *pray for us*.

"St. Florian, powerful protector against fire, *pray for us*.

"Thou Lamb of God! that takest away the sin of the world, spare us, O Lord!" (Seymour's *Pilgrimage to Rome*, 1851.)—See SAINTS.

Ireland, Christianity in.—The general conversion of the Irish to Christianity is supposed to have taken place in the course of the fifth century. This change is generally traced to the indefatigable labours of St. Patrick, who is said to have undertaken a mission to that country in 432. When he entered on the work of evangelization, Ireland was, and had been for ages, the seat of pagan idolatry. The pagan priests, jealous of their authority over the minds of the people, raised the most formidable opposition to the advance of Christianity in the land. Yet, in the midst of all opposing influences, Patrick laboured with manifest success. Many of the people renounced their idolatrous worship, and publicly embraced the doctrines of the Christian religion; and several of the Irish chieftains, who were converted to the Gospel, voluntarily gave up their lands for the use of the Christian Church. On these lands schools were erected, and means provided for the training of Irish priests, who might in their turn teach their fellow-countrymen in their native language the Gospel of Christ. Such was the remarkable success which attended Patrick's labours among the Irish, that at the time of his decease in 492 the church had obtained a sure footing in the country, and a complete change had taken place in the conduct and character of the people. Many devoted men, educated by means of the agencies provided, were fully qualified for, and already engaged in, diffusing the knowledge of the Gospel. Their teaching was free from many of the corruptions which were associated with the religious services of the Church of Rome. They taught the Holy Scriptures in their truth and simplicity, and faithfully adhered to their infallible doctrines. Nor did they confine their evangelistic labours to their native island. Other lands were visited, and the same heavenly message was carried to other nations still sitting in darkness. From Ireland Columba sailed to Iona, whilst other missionaries went forth to Burgundy, Germany, and various parts of the continent of Europe. For several centuries the Irish Church was independent of the papal see. Even until the middle of the twelfth century it continued to

maintain its independence. At length, in 1155, by a papal bull, Ireland was claimed by the pope, and given over to Henry II., King of England. Subjected to papal jurisdiction, the Irish Church gradually exhibited an approximation in doctrine and discipline to the Church of Rome. Various contentions ensued among the clergy regarding the vacant sees. The two powers, that of the pope and that of the king, were frequently at variance, and much excitement and unseemly disputation was thereby caused. The papal power gradually increased, and soon the civil and spiritual rights of the Irish clergy were at the entire disposal of the Roman pontiffs. Italian ecclesiastics were thrust into vacant sees who proved themselves utterly unworthy of the sacred office. The native clergy were also degenerating, and were no longer characterized by that purity and zeal which had distinguished their predecessors. The church revenues were often insufficient to supply their rapacious demands, and in order to attain their purposes they charged at exorbitant rates the sacred duties which they performed. Indulgences were sold to the highest bidders, censures were commuted for money, and every base method was adopted to gratify their inordinate desires. Such were the corruptions and abuses which had crept into the church, and which had wellnigh stripped it of all resemblance to its former character. The following occurs in Soames' *Latin Church in Anglo-Saxon Times*:—"Patrick 'did not apply to the papal see to have the election of the bishops appointed by him confirmed, nor is there extant any rescript from the apostolic see to him, or any epistle of his to Rome. St. Austin of Canterbury corresponded with his master, St. Gregory, about a century and a-half later; and it is only natural to suppose that St. Patrick might have done the same with the Roman bishops of his day. But the fact is, that we have no record or hint of his having kept up any communication with Rome from the time of his arrival in Ireland until his death' (Todd's *Church of St. Patrick*, 30.) 'I have not been able to discover any fair instance of a bishop being elected to an Irish see by the interference of the pope, from the mission of St. Patrick until after the English invasion; and it is a fact admitted by a learned Roman Catholic antiquarian, that *our episcopal clergy never applied to that see for bulls of ratification, provisions, or exemption.*' (*Ib.* 35.) The real origin of Irish Popery is the English invasion under Henry II. The Irish prelates before that time had been kept in a state of subserviency by the native chieftains, which was the more distasteful, because their brethren elsewhere, under the patronage of Rome, had risen into a very different position. The inferior clergy, too, found themselves unable to enforce the payment of tithes, which in other countries was regularly made under legal sanction, and which they represented as divinely conferred upon themselves. These

selfish considerations made nearly the whole clerical body of Ireland anxious to welcome the English invaders, who pretended to come over under a grant from the pope. How that Italian prelate became possessed of any right to make such a grant few people, or probably none, then took any trouble to think. In after times the difficulty has been solved in four different ways. Either Constantine gave all islands to the pope, or the pope was destined by ancient prophecy for the dominion of all islands, or some king of Munster and other chieftains had, some time or other, given up their dominions to the pope, on some pilgrimage to Rome, or the whole Irish nation, in St. Patrick's time, from gratitude for that missionary's labours, had made over the sovereignty of their island to the pope. But whatever might be the pontiff's title to interfere, his countenance of the English invasion answered the purposes of the native clergy, until England, soon after the Reformation, set to work in earnest upon the conquest and civilization of the country. Then the chieftainry became zealous Papists, and popular hatred of the English was inflamed by representing, that however bad they might always have been by being oppressors, they were now become incalculably worse from having turned heretics." (Phelan's *Policy of the Church of Rome in Ireland*, 12.)

Irish Episcopal Church, The.—For three centuries prior to the Reformation on the continent of Europe, the Church in Ireland was held in complete subjection to the papal see. During that time the Irish Church rapidly degenerated, and in the beginning of the sixteenth century was sunk in the lowest depths of degradation. The grossest superstition prevailed among the people, and every vestige of a pure Christianity was wellnigh banished from their religious services. The clergy were characterized by ignorance and profligacy, and, with unblushing effrontery, made traffic of their sacred office. Such was the condition of the Church in Ireland when the light of the glorious Reformation dawned upon the world. It is said that certain followers of Wycliffe, who settled in Ireland, were the first to disseminate the reformed principles among the people, and that severe measures were adopted by Henry VII. to arrest the spread of heresy in the country. It is certain, however, that these principles had not taken deep root in the hearts of the nation; for in the reign of Henry VIII. Ireland was an entirely popish country. The efforts of that monarch to induce the Irish to withdraw their allegiance from the Roman pontiff were for a considerable time without success. The commissioners whom he despatched from England to treat with the Irish clergy were treated with contempt, and all their endeavours to further the ambitious designs of their royal master completely failed. The Archbishop of Armagh offered the most strenuous resistance to the innovations proposed, and most

zealously advocated the supremacy of the pope. Incensed at the treatment he received from the Irish clergy, the king appointed George Brown, an Augustine friar, who had espoused the cause of the Reformation, to be ordained Archbishop of Dublin. In 1536 Henry, at the suggestion of the archbishop convened an Irish parliament, in order to take into consideration the question of the papal supremacy. The parliament assembled, and, without opposition, the reformed principles were adopted, and the national religion formally abolished. By the statutes then enacted it was declared that the sovereign was the supreme head of the Irish Church, and all allegiance to the papal see was pronounced to be from that time forth illegal. By the great body of the people the conduct of the king was viewed with indignation, and the utmost discontent prevailed throughout the country. Many of the clergy abandoned their sees, rather than renounce the supremacy of the pope. A deputation was commissioned to repair to Rome, and to invoke the assistance of the holy father, whilst continuous efforts were made to stir up the people to a rebellion against the government. Unfortunately their purpose was attained, and several disastrous engagements were fought, in which the popish party was repeatedly defeated. In consequence of these successes the influence of Henry increased, and those who rebelled against him submissively bowed to his authority. Even the Irish chieftains, who had long resisted his power, openly avowed their submission to the government. But the clergy, obstinate as ever, refused to comply with innovations introduced into the Church. Through fear they were restrained from open violence during Henry's reign; but on the accession of Edward to the throne they threw off restraint, and opposed with all their influence the newly established religion. The liturgy, which was at that time compiled for the use of the Irish Church, they treated with the utmost contempt. Whilst the established clergy were continually exposed to the most shameful abuse, the situation of Protestants in the country was rendered still more perplexing under the government of Queen Mary. During her reign the work of reformation was brought to a stand, and the ancient religion, which was held in veneration by the great majority of the people, seemed to be re-established in all its former strength. By a papal bull it was formally declared to be the established religion of Ireland; and at a meeting of parliament, by which the laws unfavourable to Popery were repealed, the deliverance of the nation from Protestantism was made the subject of thanksgiving to God. But a change of government produced an entire change in the ecclesiastical system organized during the reign of Queen Mary. On the accession of her successor to the throne, an Irish parliament was convened, and the reformed religion, though not without considerable opposition, was established by

law. All the laws adverse to the reformed worship were repealed, and the Church was placed on the same footing as in the reign of Henry VIII. Many of the popish clergy refused to take the oath acknowledging the supremacy of the sovereign, and in consequence resigned, or were ejected from their livings. For many years the country was a scene of discord and commotion occasioned by the disaffection of the people towards their rulers. The Irish chieftains conspired against the government, and invoked the aid of the Roman pontiff, for the furtherance of their plans. The pope, who entertained the most bitter hatred towards the English sovereign, promised his assistance, and forthwith issued a bull calling upon all Catholic princes to engage in the cause of the Irish, and recover the independence of the ancient church. It was probably in obedience to this mandate that Philip II., King of Spain, sent forth a formidable armada against Elizabeth. The Irish, encouraged by the prospect of assistance from the Spanish king, broke out into open rebellion, but were soon compelled to submit, and to promise obedience to the laws of the country. The Irish Church, encompassed with so much opposition, made little progress among the people, whilst its presence in their midst continued to promote disaffection towards their English rulers.

In the reign of James I. renewed attempts were made to restore the Roman Catholic worship, but were immediately suppressed. More severe measures were adopted against the Romanists, and the priests were compelled to leave the country if they refused to acknowledge the supremacy of the king. These severities still more exasperated the people, and were universally considered as gross acts of injustice on the part of the government. A petition was drawn up, in which their grievances were stated, and in which they craved the royal permission to engage with freedom in their religious services. It so happened that their petition was presented on the same day that the intelligence reached Dublin of the gunpowder plot. In the excitement produced, their request was not even entertained, whilst the chiefs of their party were thrown into prison. Defeated in their purposes, the northern chieftains formed the plan of a new rebellion, but were again unsuccessful, and 500,000 acres of land were forfeited to the crown. With a view to settle the disturbed state of affairs in Ireland, a parliament was summoned to inquire into the existing disensions which threatened to embroil the country in a civil war. In the parliament assembled the Romanists were in the minority, and were disappointed to find that no measures were taken to remove their grievances. During the sitting of parliament a convocation of the Episcopal clergy was held in Dublin for the purpose of drawing up a public confession of faith for the

Church of Ireland. That document, which consisted of 124 articles, including the nine articles of Lambeth, was drawn up by Archbishop Usher; it was afterwards submitted to the assembly, received their approval, and was sanctioned by the lord deputy. On the accession of Charles to the throne, the Romanists renewed their oft repeated efforts to secure a full toleration for their religion. Rumours were afloat that the new sovereign was favourable to their religion, and that he would in due time give them relief. In consequence of these reports, the Protestant clergy were seized with alarm, and immediately laid before the government their protest against all toleration of the Roman Catholic religion. They were also more frequent and zealous in their denunciations of popish doctrines, and assiduously endeavoured to arouse the members to a deeper hatred of Popery. Meanwhile the Romanists, encouraged by the hope of the royal interference on their behalf, publicly professed their religion, and openly engaged in their distinctive services; their priests continued to harangue them on their grievances, and endeavoured to incite them to open rebellion. The lord deputy issued a proclamation commanding the popish clergy to forbear the exercise of their religious services; but his commands were treated with contempt, and in direct opposition to his mandate they publicly celebrated their religious worship. In consequence of these bold proceedings, the government carried out to their utmost limit the severe measures adopted by parliament for the suppression of Popery. It was at this time that the popish college in Dublin was seized and converted into a Protestant seminary. During the reign of Charles I. various measures were adopted for the purpose of renewing church buildings, and planting new churches in districts which were still unsupplied: for these charges suitable ministers were appointed, and sent forth to preach the Gospel. Means were taken to secure the better education of candidates for the ministry, and various reformatations were made in the university of Dublin, with this object in view. About the same time an effort was made to effect a union between the Irish Church and the Church of England, but for some time this was found impracticable, owing to the strenuous opposition of Archbishop Usher and the Irish clergy. With a view to conciliate those opposed to the union, several concessions were made to the satisfaction of both parties, and the union was accordingly consummated.

While the Irish clergy were with praiseworthy zeal seeking the advancement of religion in the land, the Romanists, urged on by their priests, and headed by the Irish chieftains, arose in rebellion against the government, their chief object being the overthrow and extermination of the Protestant Church. Proposals were made by the popish clergy to invoke the assistance of foreign princes of the Catholic religion, to aid

them in throwing off their allegiance to the English sovereign: many sanguinary conflicts ensued, and for several years the country was involved in all the horrors of a civil war. Under the government of Cromwell it was speedily brought to a termination, and for a time peace was restored to the country. But the long cherished animosity of the Romanists was only kept in restraint until a more favourable opportunity would lead them to action. During the short but bloody reign of James II., they displayed their indomitable hatred to the Protestant religion. Under that Roman Catholic sovereign they were not only tolerated, but sanctioned by law, in the exercise of their religious rites, and the ministers of the Irish Church were forbidden to discourse from their pulpits on the errors of Popery. Fortunately, James's purpose to overthrow the Irish Church was unsuccessful, and the revolution which compelled him to abdicate the throne, placed on a firmer footing than ever the established Church of Ireland. On the restoration of peace to that distracted country the Church entered with great spirit on the work of evangelization, and endeavoured to spread the Gospel in those districts hitherto neglected. The success attending their labours was small in comparison with the efforts put forth; for at the close of the eighteenth century we find that of a population of 6,000,000, only 600,000 were members of the Irish Church.

In addition to the ministrations of the clergy, several agencies are now employed in the work of evangelization. A society established in 1826 employs 59 readers and 719 teachers, whose labours are chiefly designed for the Roman Catholic population. There is also the Irish Island Society, which is more especially intended for the spiritual instruction of the Irish on the coasts and islands. The education of the young forms one of the schemes of the Church, by means of which education is imparted to an average number of 64,000 children. In 1833, in consequence of an agitation among the Roman Catholics, headed by O'Connell, a petition was laid before parliament craving the legislature to withdraw from the Church of Ireland various pecuniary advantages enjoyed by that Church; their petition was entertained, and considerable changes were made. The tithes payable throughout Ireland were reduced 25 per cent. The incomes of the sees of Armagh and Derry underwent a reduction. Ten bishoprics and two archbishoprics were suppressed, and the deanery of St. Patrick's was united to the deanery of Christ Church, Dublin.—See BISHOP. The surplus funds caused by these changes were appointed to be devoted to the use of the Church. Moreover, in consequence of the severe famine of 1847, and the constant tide of emigration to America and other lands, the population of Ireland, during the last ten years, has considerably decreased. By these untoward influences,

the Irish Church has no doubt been in some measure enfeebled; notwithstanding, their cause is gradually progressing, and their arduous efforts to diffuse the knowledge of Christianity throughout that benighted land have been abundantly blessed. At the census of 1851 the Protestants of the various denominations numbered 2,000,000 of the population, whilst the remaining 4,500,000 were Roman Catholics. By means of national schools and church schools, the Irish Evangelical Society, and the Association of Methodists, the means of religious instruction are widely spread in the sister isle. (*Mant, Fuller, &c.*) For Presbyterianism in Ireland, see PRESBYTERIANISM.

Irvingites, or, as they call themselves, the Catholic Apostolic Church, Edward Irving, after a very popular and eccentric career in London as a minister of the Scottish Church, was, for the error of holding and preaching the peccability of Christ's human nature, deposed, in 1833, by the presbytery of Annan, the body who had licensed him. Prior to this period persons in his church had claimed the possession of the gift of tongues, and put it into exercise,—the utterances being sometimes in English, and sometimes in unintelligible sounds. Irving himself thus describes them:—"The words uttered in English are as much by power supernatural, and by the same power supernatural, as the words uttered in the language unknown. But no one hearing and observing the utterance could for a moment doubt it; inasmuch as the whole utterance, from the beginning to the ending of it, is with a power, and strength, and fullness, and sometimes rapidity of voice altogether different from the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, quite supernatural. There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never felt. There is a march and a majesty, and a sustained grandeur in the voice, especially of those who prophecy, which I have never heard even a resemblance to, except now and then in the sublimest and most impassioned moods of Mrs. Siddons and Miss O'Neill. It is a mere abandonment of all truth to call it screaming or crying. It is the most majestic and divine utterance which I have ever heard; some parts of which I never heard equalled, and no part of it surpassed by the finest execution of genius and of art exhibited at the oratorios in the concerts of ancient music. And when the speech utters itself in the way of a psalm or spiritual song, it is the likeliest to some of the most simple and ancient chants in the cathedral service; inasmuch that I have been often led to think that those chants, of which some can be traced up as high as the days of Ambrose, are recollections and transmissions of the inspired utterances in the primitive Church. Most frequently the silence is broken by utterance in

a tongue, and this continues for a longer or shorter period; sometimes only occupying a few words, as it were filling the first gust of sound; sometimes extending to five minutes, or even more, of earnest and deep-felt discourse, with which the heart and soul of the speaker are manifestly much moved to tears, and sighs, and unutterable groanings,—to joy, and mirth, and exaltation, and even laughter of the heart. So far from being unmeaning gibberish, as the thoughtless and heedless sons of Belial have said, it is regularly formed, well-proportioned, deeply-felt discourse, which evidently wanteth only the ear of him whose native tongue it is, to make it a very masterpiece of powerful speech." An Irvingite congregation was soon formed in Newman Street, with an angel or bishop, apostles, prophets, evangelists, and elders. Mr. Irving died in 1834, but the church maintained its existence, and the worship is now conducted in a magnificent fabric in Gordon Square, which was opened in 1853. There are above thirty congregations in different parts of the country, and about six thousand members, numbering in the metropolis many persons of station and wealth. There are also some congregations in other lands. They hold the three creeds of the Catholic Church, the Apostles', the Nicene, and the Athanasian Creeds. They are also millenarian, in constant expectation of the Lord's coming. It is said by one of themselves, "The forms of worship are those which have been used in all ages in the Catholic Church. The first and last hours of every day are devoted to divine service,—the matins and vespers of our fathers. Prayers are made also at nine and at three o'clock. The holy Eucharist is offered and the communion administered every Lord's Day. The form of the buildings, the furniture of the same, the vestments of the clergy, are, in like manner, those that were devoted to the worship of God in Catholic times. Liturgies appropriate to each service as they were of old, cleansed from the mixture of idolatrous invocations of dead men and women, are employed. All these practices are still used in the greater part of Christendom, but they are become mere mummeries, because the true significance of them is forgotten and unknown." Another has thus described them: "Ecclesiastical matters are managed by a council, consisting of ministers of all classes, so arranged as to afford an idea of the relations and adjustment of the different parts of the machinery of the 'Apostolic Church.' This council was shown, at the time of its formation, by 'the word of prophecy,' to have been shadowed in the construction of the Mosaic tabernacle. The forty-eight boards of that structure, it was said, typified the six elders from each of the seven churches in London, together with six of the apostles; the five bars which upheld all the boards represented a ministry committed to other five of the apostles, whose duty it is to instruct the council in the principles

upon which counsel is to be given; the two tenons with their sockets of silver for each board had reference to the diaconal ministry, through which the eldership is rooted in the love of the people. Two elders appointed to act as scribes of the council have their shadow in the two corner boards of the tabernacle. The heads of the fourfold ministry—apostle, prophet, evangelist, and pastor—correspond to the four pillars between the most Holy and the holy place; five evangelists to the five pillars at the entrance; the seven angels of the churches, to the lights of the candlestick; and sixty evangelists are the antitypes of the sixty pillars of the court, four of whom form the outer door of entrance. This council is declared to be the model according to which God's purpose is to be effected in every land. It is, moreover, asserted that a council adequately representing the whole Church, and presided over by a complete apostolate of twelve, and in perfect unity, would be *infallible*. This unity, however, does not at present exist, one of the apostles having withdrawn himself. The ministers of 'the Apostolic Church' have of late years adopted priestly vestments, in which to perform their respective functions. These consist of alb and girdle, stole and chasuble for services connected with the altar, a cope for the presiding angel, and a surplice, rochet, and mosette, for preaching and other offices. The different colours of those vestments are not mere decorations, but emblems of spiritual realities;—the purple, of apostolic dignity and rule; the azure blue, of prophecy; the crimson, of that bloodshedding which it is the special office of the evangelist to announce; and the white, of the pure relation between the pastor and flock. Regarding the sacrament of the Lord's Supper, 'the Apostolic Church' hold that a real change takes place in the bread and wine through the act of consecration, whereby they become the body and blood of Christ; that this ordination is not only a communion feast, but also a *sacrifice* and an oblation; that the elements should be used not only for communion, but also for purposes of worship, prayer, and intercession; and that they ought always to be present upon the altar when the church is engaged in these acts. They also hold that, where the sacrament of the body and blood of Christ is, 'his whole human nature—his soul as well as his body—and himself in his Divine personality, are not absent.' Consecrated bread and wine are therefore reserved and kept continually in a receptacle upon the altar, as a symbol of the Lord's presence, and a means of exciting awe in those who draw near to worship." Such is a professed attempt to revive primitive worship with mediæval pomp and sensuous display, and not a little of the forms which characterize Popery. The Irvingite apostles have not "seen the Lord," and have therefore no claim to the title, and their prophets have uttered no words of divine impulse sustain-

ing their divine commission. The ideal angel of the seven apocalyptic churches, their symbolic guardian, they change into a man, and the tongues seem now to be silenced. Their ideas of the Eucharist stretch far beyond the nine English monosyllables of Paul's announcement, "Ye do show the Lord's death till he come."

Isaueki (*elect band*), a Russian sect which arose in 1666, under the fear that the printed church books were tainted with error, since they differed from the old manuscript copies which had been so long in use. They stoutly adhere to the letter of Scripture, deny different orders among the clergy, and any gradation of rank among the people, but under Alexander I. obtained toleration, though they had previously been exposed to constant persecution.

Italic Version (*Vetus Itala*), the usual name of the old Latin version of the Scriptures, used prior to the days of Augustine and Jerome, and probably made in Northern Africa in the second century. The Italic, however, is properly a revision of this old Latin version, which was in use in Northern Italy, or around Milan. Fragments of it have been preserved by Blanchini and Sabatier.

Itinerant Preachers, preachers who move from one place to another. Such were the apostles. South says (*Sermons*, vol. iv., p. 5), "He (Christ) now closes up all with the character of a preacher or evangelist; still addressing himself to his disciples, as to a designed seminary of preachers; or rather, indeed, as a kind of little *itinerant* academy (if I may so call it) of such as were to take his heavenly doctrines for the sole rule of their practice." Such were John Wesley and his co-workers, and such are now the ministers of the religious denomination called by Wesley's name. The origin of the itinerant ministry in connection with Methodism is thus given in Jackson's *Centenary of Wesleyan Methodism*:—"When the Wesleys began to preach the doctrine of salvation by faith, they did not confine their ministrations to any particular town, much less to any one congregation. . . . Preaching two or three times a-day, and travelling with great rapidity, their voices were soon heard in the length and breadth of the land. . . . The ministry assigned to their fellow-labourers was of a somewhat similar kind. Every one of them was required to be a 'travelling preacher.' The country was divided into circuits, to each of which two or three regular *itinerants* were generally appointed. Some of the circuits were at first very extensive, embracing a whole county, and in some cases a considerably larger space; but they became more contracted as the work spread, and the preaching places and societies were multiplied. Still, however, the preachers were required to visit in rotation the several towns, villages, and hamlets, which were committed to their care. . . . From these stations the preachers were liable to

be removed every year, and they seldom remained in any of them more than two years in succession. The same order is observed by Wesley's followers to this day. In the 'Deed of Declaration' drawn up by Mr. Wesley in 1784, provision is made for the perpetuity of his plan of an itinerating ministry, by limiting the power of the conference to appoint preachers to the same chapels to three years in succession, it being 'his

conviction, that it is next to impossible for any man permanently to preserve his ministry in all its spiritual efficiency when he is confined to one congregation'" (pp. 105-107). The agents of a society called "The Home Missionary Society" are itinerants; also the ministers of the Welsh, or Calvinistic Methodists.—See FIELD-PREACHING.

J

Jacobin.—The Dominicans were so called, because their first establishment in Paris was in an hospital of St. James.

Jacobites, in ecclesiastical history, were a branch of the sect of Monophysites, deriving their name from Jacobus Baradaeus, or Zanzalus, a Syrian monk of the sixth century, who so greatly contributed to their increase and powers that the various Eutychian sects were comprehended under this designation. Some of them admit, and others disown the communion of Rome. They have, in consequence, two rival patriarchs. They practise circumcision before baptism.—See EUTYCHIANS.

The votaries who have performed a pilgrimage to the shrine of St. James of Compostella are also termed Jacobites. The Dominicans appear also to have borne this name, as well as that of Jacobin.

James, St., of Compostella, Church of, a famous church in Galicia in Spain, dedicated to St. James Major, the patron saint of the kingdom. A wooden bust of the saint, with tapers ever burning before it, has stood on the high altar for nine hundred years, and the church is the resort of numerous pilgrims, who kiss the image. Miracles are ascribed to St. James, such as appearing on a white horse defeating the Moors.

James's, St., Day, July 25, the festival of St. James the Elder—the first of the apostles who died a martyr's death. The festival, which may have commenced in Spain, was not generally observed before the eleventh century.

James, St., Liturgy of, a form of service early used in the patriarchate of Antioch, the Monophysites using it in Syriac and the orthodox in Greek, this last having in it many interpolations from the liturgies of other places. Palmer in his *Origines Liturgicæ*, says, "There are satisfactory means of ascertaining the order, substance, and generally the expressions, of the solemn liturgy used all through the patriarchate of Antioch and Jerusalem, before the year 451; that the liturgy thus ascertained coincides with the notices which the fathers of that country give concerning their liturgy, during the fifth and fourth centuries; that this liturgy was used in the whole patriarchate of Antioch in the fourth century with little variety; that it prevailed there

in the third century, and even in the second." The liturgy of St. James in Greek and Syriac may therefore be considered to be derived from the most primitive times.—See LITURGY.

Janitores.—See DOORKEEPERS.

Jansenists, followers of Jansen. Corneille Janssen (Cornelius Jansenius), was born in a hamlet called Accoy, close upon Leerdam, in Flanders, in A.D. 1585. In 1602 he went to study at Louvain, but his severe industry brought on a malady which required change of air, and the young student repaired to Paris, where he formed a friendship with Jean du Verger de Hauranne, better known as the Abbé St. Cyran in the subsequent history of Jansenism. The two friends retired to Bayonne, where they spent several years in earnest study and meditation. On returning to Louvain, Jansen was elevated to the principality of the college of St. Pulcheria, became doctor of theology in 1617, and was added to the number of professors in ordinary. Twice was he sent by his college to Spain on business of moment. He was raised to the bishopric of Ypres in 1635; a work written by him against France for forming alliances with Protestant states having contributed to secure him such patronage from the court of Spain. He died of the plague in 1638, in the fifty-third year of his age. A large part of his life—at least twenty years of it—had been spent in studying and collecting the works of Augustine. The result of his labours—his *Augustinus*, scarcely finished at his decease—he submitted to the judgment of Pope Urban VIII. His friends published the posthumous volumes at Louvain in 1640. The Jesuits, who were favourers of Pelagianism, were its bitter and truculent opponents. Five propositions were selected to be condemned, and after many scenes of strife and papal anathema, the bull *Unigenitus* was issued by Pope Clement XI., which put under ban the evangelical doctrines of the whole party. Port-royal, the happy abode of so many of them, had before this time been razed to the ground by Jesuit malice and intrigue. The Jansenist party was the evangelical party in the Church of Rome. Quesnel, Pierre Nicole, De Sacy, Pascal, and Arnauld belonged to their number. Pascal published his famous *Provincial Letters* in 1656 in connection with this controversy—

letters immortal for their keen logic and keener wit. The propositions extracted from Jansen's *Augustinus*, condemned by successive popes, and against which the famous bull *Unigenitus* was finally launched by Clement XI. in 1713, were,—“1. Some of God's commandments are impossible to be observed by the righteous, even though they endeavour with all their power to accomplish them. 2. In the state of corrupted nature we are incapable of resisting inward grace. 3. Merit and demerit, in a state of corrupted nature, do not depend on a liberty which excludes necessity, but on a liberty which excludes constraint. 4. The semi-Pelagians admitted the necessity of an inward preventing grace for the performance of each particular act, even for the beginning of faith; but they were heretics in maintaining that this grace was of such a nature that the will of man was able either to resist or obey it. 5. It is semi-Pelagianism to say that Jesus Christ died or shed his blood for all mankind in general.” Jansenism was for a season quite popular. Eleven French bishops wrote to Innocent X. in 1635 not to condemn the work, while sixty-eight demanded a condemnation. When a formula was issued by Pope Alexander VII. in 1665, which was to be signed as a renunciation of Jansenism, not a few signed with the mental reservation that Jansen had not taught the doctrines condemned. When the bull *Unigenitus* was issued, six French bishops did not publish it, and fourteen opposed it. These dignitaries, with Cardinal de Noailles, Archbishop of Paris, at their head, were supported by the universities of Paris, Rheims, and Nantes, and countenanced by the parliaments of Paris, Rouen, Nix, and Toulouse. Nay, as late as 1764 the power of Jansenism in France influenced the parliaments to suppress the order of the Jesuits. In Austria and in Italy itself Jansenism exerted no little power, and was openly taught and vindicated. Berrington, Charles Butler, and O'Connor are supposed to have been infected with its spirit in England. But, indeed, whatever opinion went to curtail the prerogative of the pope, to set up the prime authority of Scripture, to reduce the merits of the mass and penance, to magnify the saving influence of a simple and honest faith in Jesus, and to give the church of each country more self-government and control, seems for many years to have been branded by the name of Jansenism. It is to be confessed, however, that all the Jansenists were not like their founders. Many of them became fanatical and superstitious, and some claimed the power of working miracles. Jansenism is still to be found in some parts of Holland. The bishops of Utrecht are not in submission to the Roman see, but each in succession is excommunicated by the pope, as was Van Santon on his election in 1825. Portions of the church service are read in the Dutch language, and there is a theological seminary at Amersfoort.

The last public attempt to buy the Jansenists over to the Church of Rome was made in 1823, but it signally failed, and private dealings since, as by the papal nuncio Capucini, have been attended with no better success.

Jannarius, St.—Jannarius is the patron saint of Naples, his day being the 18th of September. After solemn procession and service, his blood, preserved hard and dry in a phial, is seen to liquify and boil up. The trick has been often exposed, for it is a miserable one;—“one of the most bungling tricks I ever saw,” says Addison in his *Travels*.

Jasidians.—See YEZIDES.

Jejunium (Just).—See FASTS.

Jerusalem, New.—See SWEDENBORGIANIS.

Jesucans, a name of the early Christians, derived probably from the name of Jesus. Eusebius and Epiphanius both refer to this name, and the latter, along with Jerome, erroneously thinks that it was used of Christians by Philo.

Jesse or Tree of Jesse, in ecclesiastical architecture, is an exhibition of Christ's genealogy on scrolls of foliage, so arranged as to represent a tree, sometimes in the stone-work of the chancel windows, sometimes on the reredos, and it is often seen on painted windows. The candlestick in ancient churches often took this form and purpose, and was therefore called a Jesse.

Jesuates (clerks apostolic), a religious order founded by John Colombinus, a nobleman of Siena, in 1367. The order was confirmed by Pope Urban in 1368, but suppressed by Pope Clement XI. in 1668. Its members followed the rule of Augustine; and though they might not be in holy orders, they gave themselves to prayer, to relief of the poor, and medical attendance on the sick. They received the name of *Jesuates* from their frequent use of the name of Jesus.

Jesuit, a priest of the Society of Jesus, a religious order established by Ignatius Loyola, a Spanish soldier. Ignatius Loyola, or Don Inigo Lopez De Recalde, the founder of the order of Jesuits, was the youngest son of Don Bertram, and was born in 1491, at the castle of Loyola, in the district of Guipuzcoa in Biscay. He was attached in his youth as a page to the court of Ferdinand and Isabella, and trained up in all the vices and frivolities peculiar to his position. When still a young man he entered the army, and during his defence of Pampeluna, in 1521, against the French, he was severely wounded, and a long and tedious confinement was the result. The invalid, however, amused himself with the Spanish legends of the saints, and other works of a kindred character. His fancy was seized, and in a fit of mystical devotion he renounced the world, made a formal visit to the shrine of the Virgin at Montserrat, and on the 24th day of March, 1522, laid his arms on her altar, and vowed himself her knight. Arrayed in the garb of a pilgrim he then went to Manresa, and devoted himself to deeds of benevolence,

which won him great renown. His next resolution was to proceed to the Holy Land, and after ten months' residence at Manresa, he travelled to Barcelona, a poor, begging, sincere, and resolute ascetic, sailed thence for Rome, received the blessing of Pope Adrian VI., and at length reached Jerusalem in September, 1523. After staying but a brief period he returned by Venice and Genoa to Barcelona, where he began in earnest to study Latin at the age of three-and-thirty. At the end of two years, that is in 1526, he removed to Alcalá, in order to make himself master of philosophy. His retreat from Barcelona was hastened by the danger he had incurred in exposing and attempting to remedy some flagrant disorders in a convent of nuns. His peculiarities of thought and address made him suspected at Alcalá, and the inquisition charged him with witchcraft, warned, threatened, imprisoned, and finally dismissed him. The indomitable student was not to be crushed, but repaired at once to Salamanca, where he met with a similar treatment. Little did those inquisitors dream of the power that slumbered in the strange and self-denied recluse. Leaving Spain, which could not appreciate his motives, or divine his character, he came to Paris in February, 1528, where he studied in the lowest classes of the university with unfeigned humility, begged for his daily sustenance, and occasionally startled his friends by religious exhortations. Several young men admired his unwearied zeal and drew around him, and of the two who were domiciled with him, one was the famous Francis Xavier, afterwards known as the apostle of India. Their hearts were on fire for the conversion of the world, and they took solemn vows of chastity, poverty, and entire consecration to the church, in the subterranean chapel of the Abbey of Montmartre. At length these companions, ten in number, agreed to leave Paris and meet in Venice in January, 1537. As they resolved to go to Jerusalem, they went to Rome to receive the papal blessing, and came back to Venice in order to embark. But a war with the Turks frustrated their intentions, and their enthusiasm was in the meantime expended in various forms of effort. Rome naturally became their headquarters, and Loyola conceived the idea of founding an order to be devoted to the very work in which he and his fellows were so ardently engaged. When Loyola had framed his plans of a new society, he gave out that it had been suggested to him by a communication from heaven; notwithstanding which pretension it experienced but little favour at first. Loyola, however, was not to be deterred from the prosecution of his project; accordingly, he applied to Pope Paul for his sanction. Paul referred his application to the cardinals, who gave an unfavourable report, declaring that the proposed order was both unnecessary and dangerous; whereupon the pope refused to confirm the in-

stitution. Loyola, though repulsed, was not dismayed. Again he applied to his holiness, proposing to add to the three usual vows of the monastic orders—poverty, chastity, and obedience to their superiors—one of obedience to the pope, by which the members of the new society would be bound to go whithersoever he should command for the service of the church, and that free of all expense to the holy see. The pope's scruples were overcome; a bull was issued confirming the institution of the Jesuits, granting them important privileges, and appointing Ignatius Loyola the first general of the order. The peculiarities of the order of Jesuits are briefly these:—Instead of shutting themselves up in solitude, for the purpose of working out their salvation by self-mortification and the repetition of "long prayers," theirs is a life of thorough activity; they mix freely in the world, attending to the various transactions of life, with the view of bringing whatever influence may arise therefrom into the service of the church. They devote themselves to the education of the young, to the conversion of heretics and infidels, and to the instruction of the ignorant among the faithful. Their time is not occupied by rounds of devotion; they take no part in processions; nor do they practise any system of rigorous discipline. All the members are under the rule—the despotic rule—of the governor, who is elected for life, and to whose commands they are bound to yield the most implicit obedience. Previous to the admission of members to this order, candidates have to confess to a superior their sins and natural infirmities; they must also disclose to him the bent of their inclination, their desires, prejudices, &c., &c. These "manifestations," as they are called, must be repeated frequently during a long probation. At the same time the members of the order keep a sharp watch over the words and actions of the novices, of whom they are bound to report to the superior whatever of importance they discover in their conduct. Registers are kept by all the superiors, of the dispositions and abilities of their respective members, founded on these confessions, and "manifestations," and reports. These registers the general consults whenever he requires men for any important undertaking, whether of intrigue, or persecution, or any other purpose; and so absolute is his power, and so submissive are the members of the order to his sway, that whatever he commands is unhesitatingly performed, and that by the very men whom he has selected for the purpose. They preach much for the instruction of adults; they seek to promote the education of children by every means they can command; they go out as missionaries to foreign lands; and they have set themselves as the prominent opponents of any reform that tends to diminish the influence, authority, or revenues of the papal see. Restless and ambitious, they engaged in trade and commerce with the inhabitants of the East and

West Indies, for which they obtained a special license from the pope, "for the support of their missions." They opened warehouses in the chief cities of Europe for the sale of goods imported by them from foreign countries; in every revolution, whether in Europe or elsewhere, they have played a prominent part; and they have acquired large possessions of land in South America and other places. They have kept alive the spirit of persecution in the Church of Rome, and have shown themselves, under all circumstances, the inveterate enemies of Protestantism. They insinuate themselves into every society, obtain a friendly footing with persons of rank, influence, and authority, that they may study their dispositions, sway their judgments, and secure their co-operation in the various intrigues in which they are incessantly engaged. They maintain the complete independence of the priesthood over the secular power; assert for the Church of Rome the most unlimited claims to temporal and spiritual authority, and they justify the most atrocious crimes, if perpetrated for the good of the church. The order was suppressed in England in 1604; in Venice, in 1606; in Portugal, in 1759; in France, 1764; in Spain, 1767; and by Pope Clement XIV. the order was totally suppressed and banished in 1773, at which time their number amounted to 22,000. They were banished from Russia in 1820. Still, the order exists both in Europe and America, and the general resides at Rome. Archbishop Brown, in a sermon preached in Dublin in the year 1551, thus describes the then new order with prophetic forecast:—"But there are a new fraternity of late sprung up, who call themselves Jesuits, which will deceive many, much after the Scribes and Pharisees' manner. Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms: with the heathen, a heathenist; with the atheists, an atheist; with the Jews, a Jew; with the reformers, a reformade,—purposely to know your intentions, your minds, your hearts, your inclinations, and thereby bring you at last to be like the fool that said in his heart, 'there is no God.' These shall be spread over the whole world, shall be admitted into the councils of princes, and they never the wiser; charming of them—yea, making your princes reveal their hearts, and the secrets therein, and yet they not perceive it; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins; yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succoured them and made use of them; so that at the end they shall become odious to all nations. They shall be worse than Jews, having no resting-place upon earth; and then shall a Jew have more favour than a Jesuit."

Jesuitesses, an order of nuns in Italy and

Flanders, following the rule of the Jesuits. They had several monasteries; but the order was never approved at Rome, and was suppressed by Pope Urban VIII. in 1630.

Jews.—See *Biblical Cyclopædia*, under "Hebrews" and "Jews." Sometimes, as by the Romans, the early Christians were called Jews, as many of them belonged to that race, and heathen writers could not make the just distinction. Jews stood in a peculiar relation to the early Church. By the councils of Eliberis and Agde clergymen were prohibited from eating with Jews. By the apostolic canons they were debarred from receiving presents from them, and were neither to fast nor feast with them. Jews in certain cases had not the benefit of sanctuary in churches,—that is, when it was supposed that they professed Christianity, and sought asylum either to avoid punishment or payment of debt—such was the law of Arcadius and Honorius. Jews were not allowed to hear sermon in the church, though they might assemble in the portico; but by the fourth council of Carthage this prohibition was relaxed. Christians were forbidden to marry with Jews. The council of Eliberis enacted that parents who gave their daughters to Jews should be cast out of communion for five years. By the Justinian and Theodosian code, such a marriage is branded as adultery, and therefore made a capital crime, without reserve or exception. Constantius had made it a capital crime for a Jew to marry a Christian woman, but affixed no penalty for the Christian marrying a Jew.—See JUDAIZING CHRISTIANS.

Jezirah.—See CABALA.

Jonchimites, followers of Joachim, a Cistercian monk, Abbot of Flora, in Calabria, and a remarkable visionary. His followers were fond of dividing all things by threes, after the Trinity. Thus, as Buck describes it "They divided everything relating to men, doctrine, and manner of living into three classes, according to the three persons of the Trinity. The *first ternary* was that of men; of whom the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; and the last was that of monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The *second ternary* was that of doctrine, viz., the Old Testament, the New, and the everlasting Gospel: the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A *third ternary* consisted in the manner of living, viz., under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only."

Johannites.—See SABIANS.

John, St., Baptist's Day, a festival which is held on the 24th of June.

John, St., Christians of.—See **SABLANS.**

John, St., Evangelist's Day, a festival held on the 27th of December.

Jougs or **Juggs** (probably from *jugum*, a yoke), a collar of iron, attached by a chain to a post by the porch or door of old Scottish churches, and which was clasped round the necks of certain transgressors, who were obliged to stand in this ecclesiastical pillory, exposed to public gaze. An instrument of a similar kind was sometimes fixed in the market-place, and then called the Tron, for goods were weighed at it or by it. In Act Sederunt, 6th February, 1650, as to a false informer named John Rob, it is ordained that "his lugg be nailed to the Tron by the space of ane hour." A figure of the jougs will be found at the conclusion of the second volume of Chambers's *Domestic Annals of Scotland*.

Jovinians, followers of Jovinian, a monk, who, about 388, taught at Rome, and then at Milan. He "was of a truly genuine and enlightened reformatory spirit, though in some respects of one-sided tendency, who opposed the notion of the meritoriousness of monastic life, fasting, and celibacy of the clergy, and who attacked not merely single ascetic principles, but the entire ascetic tendency in the Church, the root of which he would find in a misapprehension of the true nature of Christian virtue, and a forgetfulness of the necessary inward connection between faith and works. At the same time, by his obscure and paradoxical manner of expressing himself, he furnished some ground for the misapprehension of his real opinions, and for suspicions in regard to them, which led to his being charged with holding heretical views, and to his excommunication by Siricius, Bishop of Rome, and afterwards by Ambrose, Bishop of Milan, to whom he had betaken himself. He was also most violently attacked by Jerome, in his work *Adversus Jovinianum* (in 392), and in his *Apologia*."—Guericke's *Church History*, § 75.

Jubilate, the name of the third Sunday after Easter—the name being taken from the first word of the Introit, Psalm lxxvi. 2.

Jubilate Deo (*be joyful in God*), the name given to the hundredth psalm, as the second lesson in the morning service.

Jubilee, one of the extraordinary festivals of the Jews, which was held every seventh sabbatical year, that is, at the end of every forty-nine years, or the fiftieth current year (Levit. xxv. 8-10).—See *Biblical Cyclopædia*. In imitation of the Jewish jubilee, or, as some learned writers have endeavoured to prove, of the secular games of the Romans, the Romish Church has instituted a year of jubilee, during which the popes grant the most plenary and complete indulgences to all those persons who, having confessed and partaken of the holy communion, shall visit certain churches. Some writers of

the Romish Church have pretended to trace the institution of jubilees to the apostolic ages; but Pope Leo XII., in "the universal indiction or proclamation of the jubilee of the sacred year 1825," simply asserted it to be according to the usages and institutions of the ancients—*ex more institutoque majorum*. Its boasted antiquity, however, does not extend much beyond five centuries. The first proclamation for a jubilee was issued in 1299 by Boniface VIII. The jubilee as first instituted was to be solemnized every hundredth year; but the successors of Boniface, finding by experience that it added to the lustre and augmented the revenues of the Romish see, rendered its return more frequent, Clement VI. commanding that it should be celebrated every fiftieth year, which period was reduced by Urban VI. to every thirty-third year. Shortly after, Paul II. commanded the jubilee to be celebrated every twenty-fifth year; and his bull being confirmed by Sixtus IV., was acted upon in 1475. The practice thus introduced continued to be followed by subsequent pontiffs, though it did not prevent them from granting jubilees in the year of their consecration. The bull proclaiming the approaching jubilee is read in St. Peter's after mass on the preceding Ascension Day, and copies of it are affixed in the northern, southern, eastern, and western extremities of Rome. Briefs and letters are then despatched to the ecclesiastical dignitaries in the various kingdoms and provinces professing the Romish faith, exhorting them to instruct their flocks in all necessary preparation. The jubilee itself commences immediately before Vespers upon Christmas Eve by a ceremony known as *The Opening of the Holy Gate*. On the morning of the 24th of December, the four churches containing holy gates are closed, and after Vespers the pope proceeds in solemn procession, accompanied by such foreign ambassadors as are resident in the city, the senate, magistrates, penitentiaries, prelates, chapters, fraternities, clergy, and college of cardinals, to the chapel of the apostolical palace. There the cardinals are presented with lighted flambeaux, the pope censes the altar, and *Veni Creator* is sung. The procession then advances to the holy gate, as it is termed, in St. Peter's, which has been walled up since the last jubilee, and holding a lighted wax-taper in his hand, seats himself close to it, and after a short repose, rises and strikes it thrice with a silver hammer, which is afterwards presented to some favourite as a mark of especial honour. The pope at the same time sings the following versicles, which are answered by the choir:—

"V. *Aperite mihi portas Justitie.*

"R. *Ingressus in eas confitebor Domino.*

"V. *Introibo in domum tuam, Domine.*

"R. *Adorabo ad Templum Sanctum tuum in timore tuo.*

"V. *Aperite portas, quoniam nobiscum Deus.*

"R. *Quia fecit Virtutem in Israel.*"

Then the pope seating himself says,—

“V. *Domine exaudi orationem meam* ;

“R. *Et clamor meus ad te veniat.*” (These verses and responses, as well as those which follow, are clauses of the psalms, the 118th psalm being most frequently quoted.) Meantime the masons are employed in demolishing and carrying away the brickwork, while responses, a prayer, and the jubilate are sung. The head-piece, posts, and threshold are then washed with holy water by the penitentiaries, and as the pope advances to the gate, the choir sings,

“V. *Hæc dies quam fecit Dominus.*

“R. *Exultemus et lætemur in eâ.*

“V. *Beatus populus tuus, Domine.*

“R. *Qui facit Jubilationem.*

“V. *Hæc est porta Domini.*

“R. *Justi intrabunt per eam.*

“V. *Domine, exaudi orationem meam.*

“R. *Et clamor meus ad te veniat.*

“V. *Dominus vobiscum* ;

“R. *Et cum spiritu tuo.*”

A prayer is then made for a plenary and absolute remission of all sins to those who pass through the holy gate, in order to keep the jubilee; and a cross having been placed in the pope's hand, he sings *Te Deum* kneeling down before the gate. He then passes through, and is carried to the great altar, where, after a prayer, he mounts a throne erected for the purpose, and begins the Vespers.

On the same day, and at the same hour, a holy gate is opened with like ceremonies, by a cardinal legate, in each of the three churches of St. Paul, St. John Lateran, and Santa Maria Maggiore. A few days before Christmas Eve, at the close of the year of jubilee, proclamation is made, that on that day the holy gate will be closed. The ceremonies are very similar to those with which it has been opened; the psalms chosen are *Cum jucunditate* and *Nisi Dominus edificaverit domum*. The pope blesses the materials by the following form:—

“V. *Adjutorium nostrum in nomine Domini* ;

“R. *Qui fecit cælum et terram.*

“V. *Sit nomen Domini benedictum.*

“R. *Ex hoc nunc et usque in seculum.*

“V. *Lapidem quem reprobaverunt artifices* ;

“R. *Illic factus est in caput anguli.*

“V. *Domine exaudi orationem meam* ;

“R. *Et clamor meus ad te veniat.*

“V. *Dominus vobiscum* ;

“R. *Et cum spiritu tuo.*”

A prayer for blessing upon the stones, mortar, and sand is repeated, and the pope having sprinkled the gate with holy water, and censed it, passes through it, and then putting a linen cloth round his middle, professes himself to be *servus servorum Dei*; and receiving a silver gilt trowel from the grand penitentiary, he takes some mortar from a basket carried by the master of the ceremonies, and spreads it upon the threshold, “according to the vision of the pro-

phet Amos, which saw the Lord with a mason's trowel in his hands.” The pope then scatters upon the mortar gold and silver medals, representing the heavenly Jerusalem, and covers the whole with three squared stones, repeating at the same time, *In fide et virtute Jesu Christi Dei vivi qui Apostolorum Principi dixit ‘Tu es Petrus, et per hanc Petram edificabo Ecclesiam meam,’ collocamus lapidem primarium, ad claudendam hanc Portam Sanctam, ipso tantummodi Jubilei anno reaperendam, in nomine Patris, &c.*—that is, the pope, as representing Peter, orders the gate to be shut till the next jubilee.

The pope next fastens the three stones with mortar, the master mason draws his line, and the grand penitentiary, and each other penitentiary present, lays a stone, “to convince the world that they are the pope's coadjutors in the administration of the sacrament of penance.” The choir chants *Cælestis urbs Jerusalem*, which being ended, the pope washes his hands, resumes the ordinary responses, and then prays as follows:—*Deus qui in omni loco dominationis tue clemens et benignus existis, exaudi nos quesumus, et presta ut inviolabilis permaneat hujus loci sanctificatio, et beneficia tui muneris in hoc Jubilei anno universitas fidelium impetrasse litetur, per Dominum nostrum, &c.* The pontiff then seats himself, and twelve bricklayers, six on his right and six on his left hand, build up the holy gate to the summit, while the choir sings appropriate psalms. The ceremony concludes with a benediction from the pope, and *Te Deum*.

The tract from which the above account has been abridged was printed by order of Benedict XIV. on account of the approaching jubilee of 1750. It concludes with the following explanation of the mystery. The pope opens the holy gate “to signify, *first*, that Jesus Christ opens the *limbus* to those fathers who, dying before his resurrection, were shut up in it; *second*, to show that the treasure of the church is open; *third*, to cause it to be known with what passion all the people of the East, West, North, and South, according to the number of the four gates, are expected at Rome;” also “the hammer with which the pope knocks at the gate denotes the sovereign authority given by God to his vicar upon earth. The great penitentiary and the others accompanying him, represent to us the power with which confessors are invested to absolve in all cases.” Those must be fastidious, indeed, who require more satisfactory reasons for the ceremony: they are in strict accordance with the mumery which we have described as attendant on it. The *Porta Santa* is one of the five doors leading out of the covered portico of St Peter's into the church; above it is a block of red and white marble, of a kind which takes its name in Rome from its position here, and is called *Porta Santa*. The dates of the last two jubilees are always registered over this gate, and whenever a new one is put up, the oldest of the other two is

removed. The centre of the brick work is marked with a gilt bronze cross. By the bull for the jubilee of 1825, Pope Leo XII. granted and imparted the most plenary and complete indulgence, remission, and pardon of all their sins to all the faithful in Christ, of both sexes, who are truly penitent, and have confessed, and who have likewise refreshed themselves with the holy communion; provided (if Romans, or inhabitants of the city) they shall have devoutly visited these churches of the city, that of St. Peter, St. Paul, St. John Lateran, and Santa Maria Maggiore, at least once a day for thirty days, whether successive or interrupted, natural, or even ecclesiastical, to be computed from the first vespers of one day, to the complete evening twilight of the succeeding day; but if they be foreigners, or in any respect strangers, they must have visited these churches at least three days, as already described; provided also that they shall have poured forth pious prayers to God for the exaltation of the holy church, the *extirpation of heresies*, the concord of Catholic princes, and the salvation and tranquillity of Christendom (*Lettre Encyclique, &c. ut supra*). In the *Directions and Instructions addressed to all the Faithful in the London District*, published by the vicars apostolic, the latter part of this condition for gaining the jubilee is differently translated, and the language of the papal bull appears to be designedly softened into prayers "for the exaltation of the holy Catholic Church throughout the world; for bringing back all strayed souls to the ways of unity and truth; for the peace and concord of Christian princes, and for the general welfare of all Christian people both in time and eternity" (p. 22). According to the Romish divines, a jubilee adds nothing to a plenary indulgence with regard to the remission of the temporal punishment due to sin. It only grants different privileges. Every penitent is permitted to choose his own confessor, who is empowered to absolve him or her in the tribunal of conscience, for once only, from the cases and censures reserved to the bishops or to the pope. Confessors are further authorized to commute simple vows for just and reasonable causes, with the exception of vows of perpetual chastity, of entering a religious order, and vows made in favour of a third person.

Judaizing Christians.—This party rose early in the Church, and laboured to bring the Gentile converts to conform so far to the Mosaic ritual. The Epistle to the Galatians, so full of indignation and sorrow, was directed against them. They wished the heathen converts to come to the cross by the Hebrew altar, to learn of Moses before they learned of Christ, and insisted that circumcision was as necessary as baptism for their admission to the Church. At various times in the churches a somewhat similar spirit showed itself. The ancient councils were frequent and solemn in their warnings against

keeping the Jewish Sabbath, against feastings and intermarriages with Jews, or using Jewish amulets for the cure of diseases. Thus, in Bingham's concise arrangement:—"The council of Laodicea forbids Christians to Judaize by resting on the Sabbath, under pain of anathema: likewise it prohibits keeping Jewish feasts, and accepting festival presents sent from them; as also receiving unleavened bread from them, which is accounted a partaking with them in their impiety. To the same purpose, among the apostolical canons we find one forbidding to fast or feast with the Jews, or to receive any of their festival presents or unleavened bread, under the penalty of deposition to a clergyman, and excommunication to a layman. And by another of the same canons, to carry oil to a Jewish synagogue, or set up lights on their festivals, is paralleled with the crime of doing the like for any heathen temple or festival; and both of them equally punished with excommunication. So a bishop, priest, or deacon, who celebrates the Easter festival before the vernal equinox with the Jews, is to be deposed; though this is a little more severe than the constitution that was made about it in the time of Irenæus, and afterwards was confirmed by Constantine and the council of Nice: for they forbid the celebration of Easter with the Jews, but lay not the penalty of deposition or excommunication upon those that followed that custom, because they had some pretence of apostolical tradition for their practice. The council of Eliberis forbids Christians to have recourse to the Jews for blessing the fruits of the earth, and that under the penalty of excommunication, because it was a reproach to the manner of blessing them in the church as if that was weak and ineffectual. The same council forbids both clergy and laity to eat with the Jews, upon pain of being cast out of the communion of the Church. And the reason of this is assigned by the council of Agde; because they use not the meats that are commonly used among Christians; therefore it is an unworthy and sacrilegious thing to eat with them; forasmuch as they reputed those things unclean which the apostle allows us to receive; and so Christians are rendered inferior to the Jews, if we eat of such things as they set before us, and they contemn what we offer them. Which canon is repeated in the same words in the council of Vannes, and there is a rule in the council of Epone to the same purpose. It appears also from the fourth council of Toledo that the Spanish churches were much infested with this sort of complying and Judaizing Christians; some patronizing the Jews in their perfidiousness, others turning downright apostates, and submitting to circumcision, and others indifferently conversing with them, to the manifest danger of their own subversion. Against which last sort of compliers the sixty-first canon of that council is particularly directed; and there are six or seven canons more in the

same places, one after another, relating to cases of like nature, which need not here be related. The council of Clermont makes it excommunication for a Christian to marry a Jew. And the third council of Orleans prohibits it under the same penalty, together with sequestration of the persons from each other. St. Chrysostom inveighs against those who went out of curiosity to the Jewish synagogues, saying it was the same thing as going to an idol temple."

Jude's Day, St., usually called the feast of St. Simon and St. Jude, is held on the 28th day of October.

Judgment of God.—See ORDEAL.

Judica (*judge thou*), the name of the fifth Sunday in Lent—taken from the first word of the Introit, Psalm xliiii. 1.

Judices Electi (*elect judges*), the bench appointed by a metropolitan for deciding provincial causes. If a bishop's cause was to be tried the number of such judges must be twelve.

Julianists.—Julian of Halicarnassus, in the year 519, maintained that the Divine nature had so insinuated itself into the body of Christ, from the very moment of his conception, that this body changed its nature and became incorruptible. With him agreed Cajanus [or Gaianus] of Alexandria, from whom the believers in this sentiment were called Caianists. The advocates of this doctrine became divided into three parties; two of which disagreed on the question whether Christ's body was created or uncreated; and the third maintained that Christ's body was indeed corruptible, but on account of the influence of the Divine nature never became, in fact, corrupted. This sect was vigorously resisted by the celebrated Severus of Antioch and Damianus, who maintained that the body of Christ, before his resurrection, was corruptible,—that is, was liable to all the changes to which human bodies in general are. Those who agreed with Julian were called Aphthartodocete, Docete, Phantasiastæ, and also Manichæans; because from their opinion it might be inferred that Christ did not really suffer, feel hungry, fall asleep, and experience the other sensations of a man; but that he only appeared to suffer, to sleep, to be hungry, thirsty, &c. Those who agreed with Severus were called Phthartolatæ, and Ktistolatæ or Creaticolæ. This controversy was agitated with great warmth in the reign of Justinian, who favoured the Aphthartodocetæ; but it afterwards gradually subsided. A middle path between the two parties was taken by Xenaias, or Philoxenus of Maubug [or Hierapolis]; for he and his associates held that Christ really suffered the ordinary sensations of a man, but that in him this was not the effect of nature, but of choice. (See Mosheim's *History*, part ii., chap. v.; Walsh's *Hist. der Ketzereien*, vol. viii., p. 556.)

Jumpers, a class of Methodists in Wales, who, under strong religious excitement, gave way to frantic bodily gestures. The custom be-

gan about 1760, and some of the earlier preachers appear to have encouraged it. The simple excitable people first groaned, then rocked themselves to and fro, and then leaped about in joyous fury. Persons who cannot control themselves under nervous excitement (and the Celtic temperament is liable to it), are found falling into similar extravagances under every revival.

June 20, the day on which "Her Majesty began her happy reign." The prayers belonging to the special service in all churches and chapels of the Church of England are as follows:—

"¶ *Instead of the first collect at morning prayer shall be used this following collect of thanksgiving for Her Majesty's accession to the throne.*

"Almighty God, who rulest over all the kingdoms of the world, and disposest of them according to thy good pleasure: We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady Queen Victoria upon the throne of this realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian profession, flourish in her days, direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience' sake: that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her person, and dutiful submission to her authority; let her reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. Amen.

"¶ *In the end of the litany (which shall always be used upon this day) after the collect [We humbly beseech thee, O Father, &c.] shall the following prayer, for the Queen and Royal Family, be used.*

"O Lord our God, who upholdest and governest all things in heaven and earth; receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady Victoria, as on this day, set over us by thy grace and providence to be our queen; and so together with her bless the Prince Albert, Albert Prince of Wales, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. Amen.

"¶ *Then shall follow this collect, for God's protection of the Queen against all her enemies.*

"Most gracious God, who hast set thy servant Victoria our Queen upon the throne of her ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprises of all her enemies, that no secret conspiracies, nor open violences, may disquiet her reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. Amen.

"¶ *Then the prayer for the high court of parliament (if sitting).*

"¶ *In the communion service, immediately before the reading of the epistle, instead of the collect for the Queen, and that of the day, shall be used this prayer for the Queen, as supreme governor of this church.*

"Blessed Lord, who hast called Christian princes to the defence of thy faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy servant our most gracious Queen over this church and nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the service of thy true religion established amongst us; And make her a blessed instrument of protecting and advancing thy truth, wherever it is persecuted and oppressed; Let hypocrisy and profaneness, superstition and idolatry, fly before her face; Let not heresies and false doctrines disturb the peace of the church, nor schisms and causeless divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this united kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be showing forth thy praise from generation to generation. Amen."

Jure Divino (*of or by Divine right*), a phrase often found in polemical writings as applied to various articles of dispute.

Jurisdiction.—To define the bounds of temporal and civil jurisdiction has led to no little discussion. Of old the earl and bishop sat in the same court. Afterwards the bishop held his courts by himself, though temporal lords sat in synod with bishops—"the one to search the laws of the land, and the other the laws of God."

The question of jurisdiction, after the period of the conqueror, was often agitated between the pope and the kings of England. The things that are Cæsar's belong to Cæsar, and it is treason to take them from him; the things that are God's belong to God, and it is impiety to take them from him. The Church is a free society, and should have perfect power of self-government within its own domain, and a purely spiritual sentence should be beyond review by a civil court.—See INVESTITURE; KEYS, POWER OF.

Jus Asyli.—See CHURCH, SANCTUARY.

Jus Devolutum (*devolved right*).—When, in the Established Church of Scotland, a patron does not present to a parish within six months after the commencement of the vacancy, the right of presentation falls to the presbytery, *tantum jure devoluto*. Still further to guard against abuse it has been enacted (act 1719, c. 29), "That if any patron shall present any person to a vacant church who shall not be qualified, by taking and subscribing the said oath in manner aforesaid, or shall present a person to any vacancy, who is then or shall be pastor or minister of any other church or parish, or any person who shall not accept or declare his willingness to accept of the presentation and charge to which he is presented, within the said time, such presentation shall not be accounted any interruption of the course of time allowed to the patron for presenting; but the *jus devolutum* shall take place as if no such presentation had been offered; any law or custom to the contrary notwithstanding."—See PATRONAGE.

Justification.—The popish doctrine of justification by inherent righteousness is delivered, at wearisome length, and in sixteen chapters, in the sixth session of the council of Trent. Thus:—"For, whereas Jesus Christ himself, as the head into the members, and the vine into the branches, continually causes his virtue to flow into the said justified, which virtue always precedes and accompanies and follows after their good works, and without which it could not in anywise be pleasing and meritorious before God, we must needs believe that to the justified nothing further is wanting, but that they be accounted to have, by those very works which have been done in God, fully satisfied the divine law according to the state of this life, and truly to have merited eternal life, to be obtained also in its due time; if so be, however, that they shall have departed in grace: forasmuch as Christ, our Saviour, saith, 'If any one shall drink of the water that I shall give him, he shall not thirst for ever; but it shall become in him a well of water springing up into everlasting life.' Thus, neither is our own *righteousness established as our own* as from ourselves; nor is the righteousness of God denied or repudiated: for that righteousness which is called ours, because we are justified from its being inherent in us, that same is [the righteousness] of God, because it is

infused into us of God, through the merit of Christ. Nor is this to be omitted, that, although, in the sacred writings, so much is attributed to good works, that Christ promises that even 'he that shall give a drink of cold water to one of his least ones shall not lose his reward;' and the apostle bears witness that, 'That which is at present but for a moment and light of our tribulation, worketh for us a far more exceeding eternal weight of glory.' Again, Canon ix. :—"If any one shall say that by faith alone the impious is justified; so as to mean that nothing else is required to co-operate in order unto the obtaining the grace of justification, and that it is not in any respect necessary that he be prepared and disposed by the movement of his own will; let him be anathema." Also, Canon xi. :—"If any one shall say that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sins, to the exclusion of the grace and 'the charity which is shed abroad in their hearts by the Holy Ghost,' and is inherent in them; or even that the grace, by which we are justified, is only the favour of God; let him be anathema." Also, Canon xxxii. :—"If any one shall say that the good works of a man that is justified are in such wise the gifts of God as that they are not also the good merits of him that is justified; or, that the said justified, by the good works which are performed by him through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal life, and the attainment of that eternal life, if so be, however, that he depart in grace, and, moreover, an increase of glory; let him be anathema."

On the other hand, the plain Scriptural doctrine that we are justified by the righteousness of Christ is clearly given in the eleventh article of the Church of England :—"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore, that we are justified by faith only is a most whole-

some doctrine, and very full of comfort, as more largely is expressed in the homily of justification." More fully is the same doctrine announced in the *Westminster Confession* :—"1. Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God. 2. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love. 3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners." The doctrine of justification was restored to its place by Luther, who declared it the article of a standing or falling church. Justification is opposed to condemnation. In condemnation a man is not made guilty, but only declared to be guilty, so in justification a man is not made righteous but only pronounced to be righteous—absolved from the penalty of a broken law, and brought into favour with God. It is therefore only a change of state, though it is followed by a change of character.—See *Hooker, Bull, Edwards, Fuller, Dick, &c.*

K

Kabbala.—See CABALA.

Kalendar.—See CALENDAR.

Karaites (*Scripturists*), a Jewish sect of more than 8,000 persons, found principally in Poland and the Crimea, differing from the Talmudists in that they reject the oral law, and allow the Talmud no binding authority. They hold by the written law, and seek to find its meaning, not from traditional sources, but from honest grammatical interpretation. Integrity characterizes all their worldly dealings, and their religion is devoid of that superstitious minuteness of ceremonial which oppresses so many of their blood and creed. They are supposed by some to have the same origin with the Sadducees,

but to have left that sect when it sunk into rationalism. They were re-formed by Rabbi Anan about the middle of the eighth century.

Keithians.—See QUAKERS.

Kelusma (*κίλισμα*, call).—See CALL.

Kells, Synod of, a famous Irish synod held in 1152, at which the Irish Church renounced its independence, and the Irish archbishops consented for the first time to receive pallis from Rome. Prior to that period, Ireland had, since the days of St. Patrick, ordained its own metropolitans, but it now submitted unreservedly to the papal see.—See IRELAND, IRISH EPISCOPAL CHURCH.

Keys, Power of, a phrase borrowed from Scripture to denote the power of inflicting spirit-

ual censure, and absolving from it. Papists ascribe it in highest prerogative to the pope, as if what was said to Peter, and then virtually to all the apostles as a body, was centred in him. The church, as a spiritual society instituted by Christ, holds authority under him, and must in his name exercise it, after the example of, and in conformity to, the teaching of the apostles. The Church has no power to bind to what is contrary to the Word of God, or to absolve from what is enjoined by it. In such an attempt she might break the keys, but would not open the door. Neither is the key to be given to the custody of Cæsar, nor is he to interfere with its use, unless civil rights be invaded. Spiritual privilege involves no civil franchise, and spiritual censure no civil penalty.—See INVESTITURE, JURISDICTION.

Khleostovshchicki.—See SKOPTZI.

Kilhamites.—See METHODISTS.

Kings, Coronation of.—See CORONATION.

King's Evil.—It was believed that the touch of an anointed king could heal this form of cutaneous complaint; and as if a religious virtue resided in the sovereign, a form of service was prescribed at the time of touching the patient. It was as follows:—"The first gospel was exactly the same with that on Ascension Day. At the touching of every infirm person, these words were repeated, 'they shall lay their hands on the sick, and they shall recover.' The second gospel began at the first of St. John, and ended at these words, 'full of grace and truth.' At putting the angel (or gold) about their necks, 'that light was the true light which lights every man that cometh into the world,' was repeated,—

"LORD have mercy upon us.

"Christ have mercy upon us.

"LORD have mercy upon us.

"Our FATHER which art in heaven, hallowed be thy name, &c.

"Minister. O LORD, save thy servants.

"Answer. Which put their trust in thee.

"Minister. Send unto them help from above.

"Answer. And evermore mightily defend them.

"Minister. Help us, O GOD our SAVIOUR.

"Answer. And for the glory of thy name's sake deliver us; be merciful unto us sinners, for thy name's sake.

"Minister. O LORD, hear our prayer.

"Answer. And let our cry come unto thee.

"THE COLLECT.

"Almighty GOD, the eternal health of all such as put their trust in thee, hear us, we beseech thee, on the behalf of these thy servants, for whom we call for thy merciful help; that they, receiving health, may give thanks unto thee in thy holy Church, through JESUS CHRIST our LORD. Amen.

"The peace of GOD, &c."—See Hook's *Church Dictionary*.

Kirchen-tag (*church diet*) a religious Protestant Association founded in Germany in 1848. It consists of lay and clerical delegates from the more important religious communions. Its doctrinal basis rests upon the confessions of the sixteenth century. It has no legislative power, for it is not strictly an ecclesiastical assembly; but it takes a wider range than the Evangelical Alliance, and strives to promote purity, harmony, and social reform. The Inner Mission is specially patronized by it.—See INNER MISSION. In 1850 it unanimously adopted the Augsburg Confession as the symbol of the German Evangelical Church. Von Bethmann Hollveg has been its president since the commencement. But difficult questions have risen up—questions of a politico-ecclesiastical nature, fierce animosities have been produced, and contending parties have bitterly assailed each other, so that the influence of the Kirchen-tag is greatly weakened, and its power for good nearly paralyzed.

Kirk of Scotland.—See SCOTLAND, CHURCH OF.

Kirk Session.—See SESSION.

Kiss.—In times prior to Constantine, and by one of his laws confirmed by Justinian, a kiss was an essential part of the nuptial ceremonial. Persons newly baptized received what was called the kiss of peace, as they were brought into the new spiritual relations of brotherhood. The same salutation was given mutually at the Eucharist, and Chrysostom founds upon the practice an eloquent appeal for brotherly love. The bishops who enthroned a new bishop all greeted him with a kiss, and the bishop and officiating clergy gave the new ordained presbyter the same token of affection. Kings, princes, and people, sometimes kissed the bishop's hand, and the altar was often kissed by the rapturous worshippers. But it was forbidden to give the kiss of peace to the dead.

Kiss of Charity (1 Peter v. 14).—It was a custom in the assemblies of the early Christians to salute one another, according to the apostolic injunction, with "an holy kiss" (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thes. v. 26). This custom, however, soon became a cause of reproach, but with what injustice may be inferred from the fact that in the first Christian churches, as well as in the Jewish synagogues, the men and women sat apart,—a practice which we believe is still observed by the Society of Friends, by the Primitive Methodists of Ireland, and by other minor denominations. The words of the nineteenth canon of the council of Laodicea are quite satisfactory on this point:—"After the three prayers for the faithful (which came on as soon as the penitents and highest class of catechumens were dismissed), the first of which is to be performed in silence, the second and third by the bidding and direction of the deacon, then the kiss of peace (or charity) is to be given, presbyters saluting the bishop, and laymen one

another. The holy communion shall then be celebrated." The author of the Apostolic Constitutions is still more specific:—"Immediately after the priest has given the salutation of peace, and the people have returned their answer, a deacon goes on to proclaim solemnly that they should salute one another with a holy kiss; the clergy to salute the bishop, and laymen their fellow laymen, and women one another." This kiss of charity or of peace was a symbol of reconciliation and forgiving of all injuries whatsoever. The custom was not, however, confined to the Eastern Churches, among whom it was observed in the most decorous manner, though false reports of promiscuous embraces were circulated by the heathen: it was adopted also in the Latin Church, but with this remarkable difference, that the kiss was promiscuously given. Tertullian adduces this argument, among others, why a Christian woman should not marry a heathen, "that he would be unwilling to suffer her to go into the prisons to embrace the martyr in his chains, or at any other times to give the kiss of peace to a brother." "The kiss of peace" at the celebration of the Eucharist is an established rite of the Catholic Church: immediately before communion the officiating priest kisses the altar, and then turns and embraces the deacon, saying to him, "*Pax tibi, frater, et ecclesie sanctæ dei;*" the deacon next salutes the sub-deacon, saying, "*Pax tecum;*" and proceeds to perform the same ceremony towards the other clergy. Kissing the great toe or foot of the pope has been required by every pontiff since Constantine the first.—See ADORATION, and ADORATION OF THE CROSS. After the performance of the marriage ceremony among Catholics, the priest generally kisses the woman. And among Protestants the minister sometimes kisses the babe after he has baptized it. There are, moreover, some few and insignificant sects of Protestant Christians who observe the custom of kissing after the communion; but like the Eastern Churches the men and women sit apart, so that the indecorousness of promiscuous embraces, and the scandals which marred the purity of the early Latin Church are thereby avoided.

Kneelers.—See GENUFLECTENTES, CATECHUMENS.

Kneeling, a devotional posture of great antiquity. In the days of Irenæus, and for some time after, four postures were in use among Christians, namely,—standing, prostration, bowing, and kneeling; the slovenly and irreverent posture of sitting during the time of public prayer, which has in modern days been adopted by some, was not then known. Kneeling at public devotions was the common practice during the six working days, "as a symbol of our fall by sin;" but worship was performed in a standing posture on Sundays, and during the fifty days between Easter and Whitsuntide, "as a

symbol of the resurrection, whereby, through the grace of Christ, we rise again from our fall." Cassian says of the Egyptian churches, that from Saturday night to Sunday night, and all the days of Pentecost, they neither knelt nor fasted. The Apostolical Constitutions order that Christians should pray three times on the Lord's Day, standing, in honour of him who rose the third day from the dead; and in the writings of Chrysostom we meet with frequent allusions to the same practice, especially in the oft-repeated form by which the deacon called upon the people to pray,—“Let us stand upright with reverence and decency.” Tertullian says “we count it unlawful to fast, or to worship kneeling, on the Lord's Day; and we enjoy the same immunity from Easter to Pentecost.” Deacons, presbyters, and bishops, were ordained in a kneeling posture. Dionysius says,—“The person to be ordained kneeled before the bishop at the altar, and he, laying his hand upon his head, did consecrate him with a holy prayer, and then signed him with the sign of the cross, after which the bishop and the clergy present gave him the kiss of peace.” It would appear, however, that bishops elect did not relish much the humiliating posture of kneeling at their ordination, for Theodoret informs us that “it was a customary rite to bring the person about to be ordained bishop to the holy table, and make him kneel upon his knees *by force.*” But this, no doubt, was a significant mode of showing with what reluctance men should undertake so important, so weighty, a charge, as that of bishop in the Church of Jesus Christ. And, indeed, so solemn and onerous were its responsibilities esteemed, that we read of several who absconded as soon as they understood that the popular voice had chosen them to fill this honourable post; and many of them, when captured, were brought by force unto the holy altar, and there, against their will and inclination, were ordained by the imposition of hands, being held down on their knees by the officers of the church.—See ELECTION OF PASTORS. Not only at the ordinary Sabbath prayers, but also at the celebration of the Eucharist, it was the practice to stand; but, on this occasion, as Cyril says, “it was with silence and downcast eyes, bowing themselves in the posture of worship and adoration.” The exact period when kneeling at the Lord's Supper became general cannot be ascertained, but it has prevailed for many centuries, and is now the acknowledged posture for communicants in many churches. Kneeling in the Church of Rome is carried to great excess, especially in the performance of monastic devotions, and in acts of penance. Instances are innumerable, and ever recurring, of delicate women being compelled to walk on rough pavements, for hours in succession, on their bare knees, until at length, nature, worn out by the injurious and demoralizing exercise, compels them to desist. To en-

courage the penitent and devout in acts of this nature, the most wonderful tales are narrated of the good resulting from self-mortification and entire submission to the stern discipline of the church. Upon women and children these "lying wonders" exercised a mighty influence,—an advantage which a cunning priesthood has ever turned to their own account. Indeed, it is a well-known fact that in most countries, and among all sects, the baneful influence of priestcraft would speedily vanish but for the firm hold which superstition in its various modifications exercises over the female and juvenile mind.

Knights.—Knighthood was originally a religious and monastic institute. The principal religious orders were:—1. The order of the Templars, founded by Hugh de Payens (1118), for the protection of pilgrims in the Holy Land. They wore a white cloak, with a red cross on the breast. St. Bernard warmly interested himself in favour of this order, and accordingly procured a large accession to its membership. When St. Jean d'Acre fell (in 1291), the Templars retired to Cyprus; but soon afterwards returned to the West, when Paris became the head-quarters of the order. The name of the order was derived from the circumstance, that the palace which King Baldwin of Jerusalem assigned for their use was built on the site of the temple of Solomon. 2. Originally the Knights of St. John, or Hospitaliers, were ordinary inmates of a monastery, whose special duty it was to take charge of sick pilgrims, to relieve their wants, and to extend hospitality to them (founded in 1099). With these duties Raymond du Puy, the second general of the order, combined in 1118 the obligation of fighting against the infidel. They wore a black dress, with a white cross on the breast, and had a red cross on their banners. When expelled by the Saracens, they settled first in Rhodes (1310), and lastly in Malta in 1530. 3. The order of the Teutonic Knights consisted also, at first, of the inmates of an hospital, or inn, founded during the siege of St. Jean d'Acre, in 1190, by some citizens of Bremen and

Lubeck. The knights wore a white cloak, with a black cross on the breast. At a later period the order settled in Prussia, where in 1237 it amalgamated with that of the Brethren of the Sword. Modern knighthood retains somewhat of its religious and symbolical character. Thus in the Order of the Garter or St. George, while the investiture with the mantle is performing, the following admonition is given:—"Take this mantle of heavenly colour, in sign and token of the most honourable order you have received, and to the increase of your honour, signed and marked as you see with a red scutcheon of our Lord's cross, to the intent that you being always defended by the virtue and strength thereof, may pass through your enemies, and them also overcome and vanquish, so that at the last, for your worthy and approved acts, you may, after this temporal chivalry, come to eternal triumphs and joys in heaven." Courts of law have also some connection with the ancient knights. The "temple" was the residence of one order, and their usual abode was called an "inn," while serjeants were the *fratres servientes, freres serjans* of the temple. (*Ashmole, Heliot, Fleury, Mills, Kurtz*).

Kornthal, Society of, was founded in 1818 by Hoffmann, burgomaster of Leonberg, inasmuch as he obtained relief from Lutheran jurisdiction for about forty families of dissenters, and a royal edict of 1819 gave them toleration. They bought land, and settled themselves as a distinct community, somewhat after the Moravian model. They claim, indeed, to be an apostolic church. Their numbers for a period rapidly increased. Virtually they have a community of goods, and at least a common chest.

Ktistolatræ (*worshippers of a created thing*), a party of the Monophysites, who, holding that Christ's body was created, was thus opposed to the Actistætæ, who held that it was not created.

Kyrie Eleison (Κύριε ἰλήσον, Lord have mercy), the well-known form of earnest petition borrowed from Scripture, occurring in the services of the early Church, and often repeated in the vernacular in the English *Prayer Book*.

L

Labadists, a sect named after a Frenchman, John Labadie, who was originally a Jesuit, but was dismissed from the order in 1639. He then joined the Reformed Church, and laboured in France, Switzerland, and Holland. Soon after he propounded a species of mysticism, laying great stress on the internal light, which alone can make the outer revelation intelligible; holding high notions on the purity of the Church, and advocating a community of goods. His party assembled first at Middleburg, in Zealand; then at Amsterdam, and then at Hervorden, in Westphalia; lastly, it removed to Altona, in

North Holland; and finally to Wiewert, where it sunk out of view. Labadie died at Altona in 1674.

Labarum, the name given to the imperial banner upon which Constantine, after his conversion, blazoned the monogram of Christ. Eusebius has described it with much particularity. It was a long gilt spear, with a cross beam towards the top, and a golden crown on the summit, inclosing the two first letters of the Greek name of Christ, intersecting each other—thus $\begin{matrix} \times \\ \text{P} & \text{P} \\ \text{P} & \text{P} \end{matrix}$ From the cross beam was suspended a silken veil, with the images of the

emperor and his children inwrought into it. The story of the vision of Constantine, as related by Eusebius, may be denied or variously explained from subjective causes. The monogram is said to have been employed before the period of Constantine. This standard, wherever it was borne, was believed to be the precursor of victory, insomuch that fifty of the most able-bodied men were appointed for its special defence. Miracles, as it is natural to expect, were largely attributed to it. The Greeks wrote the term *λαβῶρον*, and derived it à *labore*; but the second syllable in *labarum* is short. Lipsius believes it to be a word of foreign origin (*Not. in lib. iii., c. 15, De Cruce*). Numerous derivations have been suggested. Scribecius says it is drawn from *lab-hair* or *hair-lab*, which in Celtic signifies *panniculus exercitiis*, and he is confident that it was adopted from the Belgæ, (*Origines Celticæ et Belgicæ. Index ii., Miscell.*) Suicer (*Thes. Ecc. ad v.*) assigns its beginning to the time of Hadrian. Fuller (*Miscell. Sacra, ii. 1, iv. 12*) says it is derived from *λάφυρα* (spoils). *Εὐλαβία* (piety) and *λαβῖν* (to capture), and its real source may still be considered totally unknown, "in spite," as Gibbon says, "of the efforts of the critics, who have ineffectually tortured the Latin, Greek, Spanish, Celtic, Teutonic, Illyric, and Armenian, in search of an etymology."

Labis (*λάβις*), the name in the modern church for the spoon by which the eucharistic elements are dispensed.

Laborantes.—See FOSSARII.

Lady Day, the 25th of March.—See ANUNCIATION DAY.

Laity, the people, as in contrast to the clergy.—See CLERGY, LAYMAN.

Lamb of God.—See AGNUS DEI.

Lambeth Articles.—See ARTICLES OF LAMBETH.—These articles were drawn up by the Archbishop of Canterbury and the Bishop of London, at Lambeth, in 1595. They affirm Calvinism in a sharp and decisive form; but they were never imposed by authority. They are as follow:—"1. God hath from eternity predestinated certain persons to life, and hath reprobated certain persons unto death. 2. The moving or efficient cause of predestination unto life is not the foresight of faith, or of perseverance, or of good works, or of anything that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestinate are a predetermined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, doth not utterly fail, doth not vanish away in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying

faith, is certified by the full assurance of faith that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will. 8. No man is able to come to Christ unless it be given him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved."

Lammass Day, (A. S. *hlaf-masse*), the Calends, or first day of August; *q. d., loaf-mass*. called also the feast of St. Peter *ad vincula*.—See GULE OF AUGUST. Some derive the term from *Loaf-mas*, the day when the Saxons made offerings of bread from new wheat; others from *lamb*, in bald allusion to Peter's commission, "Feed my lambs;" while others allege that on this day the mediæval priests gathered their tithe lambs—such as from the tenants who held lands belonging to the church at York, which is dedicated to St. Peter *ad vincula*. Like many other church festivals, it seems to have existed in pagan times, and, like the first of May, was one of the festivals of the Druids—*mass* being a term for feast, as *Candlemas*, *Martinmas*, &c.

Lamp, a strange ceremony of the Maronite Church. A wafer of some size, having seven pieces of cotton stuck into it, is put into a flask or basin of oil; a religious service is then read, the cotton is set fire to, and the sick person for whose recovery the rite is intended is anointed with the oil, and prayer is repeated over him.

Lamps.—Lamps were kept burning in the heathen temples, and Christians were solemnly prohibited from carrying oil to them. Chrysostom condemns the custom of setting up lamps on days of festival—the relic of some pagan rite. Nor were the faithful, according to the council of Eliberis, to light wax candles during day in cemeteries or burial-places of the martyrs, under pain of excommunication. Lights in the time of Jerome burned by day in the churches, and the custom was much discussed.—See LIGHTS ON THE ALTAR.

Lampadary, an officer in the Greek Church, whose care it was to light the lamps, and supply them with oil, and also to carry a taper on days of great processions.

Lampetians, followers of Lampetius, a Syrian monk of the seventh century, who held Arian tenets, denied the lawfulness of vows, and kept the Sabbath as a fast. They are condemned by several early writers.

Lantern, in church architecture, is a tower open to view from the ground, and lighted with windows. Lanterns are usually found over the centres of cross-churches, as at York Minster and Ely Cathedral. The term is also applied to a small structure on the top of a dome, for the purpose of giving light, as on St. Paul's, London.

Lapse, in law, occurs when the person entitled to present or collate to a vacant ecclesias-

tical benefice neglects to exercise his right within the period allowed to him by law. On such occasions, if the bishop be the patron, the right devolves or lapses to the archbishop, and if the archbishop omits to take advantage thereof, to the king. So also if any person, other than the bishop, be patron, on his neglecting to present, the right lapses in the first place to the bishop, on the bishop's neglect to the archbishop, and from him to the king. The patron, the bishop, and the archbishop, are severally and successively allowed the full period of six calendar months, exclusive of the day on which the benefice becomes void; and if the bishop be himself the patron, he must collate to the benefice within the period of the first six months after the vacancy, as he is not, entitled to six months in his character of patron, and six months more in his character of bishop. When the patron's six months have expired his right of presentation is not absolutely destroyed by the lapse which then takes place; but the bishop acquires merely a kind of concurrent right with him. For although the bishop may collate immediately after the lapse, yet so long as he suffers the benefice to continue vacant, he cannot refuse to institute a person presented by the patron; and, in like manner, when the bishop's six months have expired, the patron may present at any time before the archbishop has filled up the vacancy. By these means provision is made against the improper duration of vacancies in the church. For when the benefice has continued vacant for six months, the patronage for that turn becomes an object of competition between the original patron and the bishop or archbishop, as the case may be, the nominee of that party which presents first being entitled to the benefice. But when the right to present has passed the bishop and the archbishop, and through their neglect has actually lapsed to the crown, a different rule prevails, arising from an old maxim of our law, that the king's rights shall never be barred or destroyed by delay on his part. *Nullum tempus occurrit Regi*. When, therefore, the lapse to the king has actually occurred, the right of presentation for that turn is absolutely vested in him; and if the patron presents while the benefice continues vacant, the king may present at any time afterwards before another vacancy occurs, and may turn out the patron's nominee. But if the patron's nominee is instituted and inducted, and dies incumbent, or if after his induction he is deprived by sentence of the ecclesiastical courts, or resigns *bona fide*, and not with intent to defeat the king's right to present, before the king has exercised that right, it is then held that his right is destroyed; for he was only entitled to the presentation for one turn, and his having permitted the patron to present for that turn will not entitle him to any other. When the vacancy is occasioned by the death of the incumbent, or by his cession, which is his own voluntary act,

being the acceptance of a second benefice incompatible with the one which he already holds, the patron is bound to take notice of the vacancy, without its being notified to him by the bishop, and his six months are calculated from the time at which the vacancy actually occurs. But when the incumbent is deprived by sentence of the ecclesiastical courts, and when he resigns, such resignation being necessarily made into the hands of the bishop, it is held that, as neither his deprivation nor resignation can be complete without the concurrence of the bishop, the bishop ought to notify the vacancy to the patron; and that the patron's six months are to be calculated from the time at which such notice is given. And in like manner, if the patron presents in due time, and the bishop refuses to institute the person so presented, on the ground of his insufficiency, the bishop ought, if the patron be a layman, to give notice of his refusal, and until he does so no lapse can take place; but if the patron be a spiritual person, it appears from the old law books that no notice is necessary, because the spiritual person is presumed to be a competent judge of the morals and abilities of the person whom he has selected for the appointment. If on account of some such neglect or omission on the part of the bishop, the benefice does not lapse to him, it cannot lapse to the archbishop or to the king; for it is a rule that a lapse cannot take place *per saltum*, that is, by leaping over or leaving out the intermediate steps. This rule protects the patron's right from being ever injured by the improper refusal of the bishop to institute his nominee; for the bishop can take no advantage of that which is occasioned by his own wrongful act; neither can the archbishop or the king, for the reason alleged above. This right of lapse appears to have been first established about the time of the reign of Henry II., and to be coeval with the practice of institution. Previously to that period the incumbent's title was complete, upon his appointment by the patron, without his being instituted by the bishop. But the Church of Rome, always anxious to render the clergy independent of the laity, strongly opposed this custom (*pravam consuetudinem*, as Pope Alexander III., in a letter to Thomas à Beckett, designates it), and insisted that the right of appointing to ecclesiastical benefices belonged exclusively to the bishops. This introduced the ceremony of institution. It is, however, contended by some that institution is as ancient as the establishment of Christianity in England; but Blackstone (ii., 33) maintains that it was introduced at the time stated above. After that period the bishop alone had the power of conferring the legal title to the vacant church, which he did by institution; but he was still bound to institute the person presented to him for that purpose by the patron, provided the patron presented some one. But how long was the bishop to wait to see whether it was the

patron's intention to exercise his right of presentation? The law declared that he should wait a reasonable time; and with a due regard to the interest of the patron and the convenience of the public, it has settled that time to be six months.—See *JUS DEVOLUTUM*.

Lapsed, the term commonly applied to those who fell away from the faith under the terrors of persecution. The question how such persons were to be treated on their repenting caused great trouble to the Church in the third century, and led to the schism of the Novatians.—See *NOVATIANS*.

Lateran Councils.—There are usually reckoned five Lateran councils, which were held as follows:—1. In the year 1123, convened by Pope Calixtus II., who presided in person, and consisted of 300 bishops. It decreed that investiture to ecclesiastical dignities was the exclusive right of the church; and it also commanded the celibacy of the clergy. 2. In 1139, composed of nearly 1,000 bishops, under the presidency of Pope Innocent II. It affirmed the due election of this pope, and condemned the errors of Peter de Bruys and Arnold of Brescia. 3. In 1179. At this council, with Pope Alexander III. at their head, 302 bishops condemned the "errors and impieties" of the Waldenses and Albigenses. 4. In 1215, composed of 412 bishops, under Innocent III. It discussed the recovery of the Holy Land, reformation of abuses, and the extirpation of heresy. 5. In 1512, assembled by Pope Julius II., to oppose another held by nine cardinals the year before at Pisa with a view to check his turbulence. It declared that council schismatic, and abolished the Pragmatic Sanction.—See *COUNCIL*.

Latin Church.—See *GREEK CHURCH*, *PAPACY*, *POPERY*. (Milman's *History of the Latin Church*.)

Latitudinarian (*Broad Church*), the term more particularly applied to those pacific divines, in the seventeenth century, who offered themselves as mediators between the more violent Episcopalians and the rigid Presbyterians and Independents, respecting the forms of church government, public worship, and certain religious tenets, more especially such as were debated between the Arminians and Calvinists. The chief leaders of these Latitudinarians were Hales and Chillingworth; but More, Cudworth, Gale, Whichcot, Burnet, and Tillotson, were also among the number. These men were firmly attached to the Church of England; but they did not consider episcopacy as indispensably necessary to the constitution of a Christian church. Hence they maintained that those who adopted other forms of government and worship were not, on that account, to be excluded from their communion, or to forfeit the title of brethren. As to the doctrinal part of religion, they took the system of Episcopius for their model, and, like him, reduced

the fundamental doctrines of Christianity to a few points. By this manner of proceeding they endeavoured to show the contending parties that they had no reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature with respect to salvation. They met, however, with much opposition, and were branded as atheists and deists by some, and as Socinians by others; but upon the restoration of King Charles II. they were raised to the first dignities of the church, and were held in great esteem. (Burnet's *Hist. of his own Times*, vol. i., book ii., p. 188.)

Latria (*Divine worship*), worship done to God alone.—See *ADORATION OF THE HOST*.

Latter-day Saints.—See *MORMONISM*.

Laudisti, a society for religious service at Florence, founded in 1316.

Lauds (from *laus*, praise), in the distribution of monastic service, were the last portion of *nocturns*, which were celebrated between 12 and 3 A.M., or in the third watch. Du Cange assigns them this place, but cites a passage from which it would appear that they rather belong to *matins* in the following watch. They consisted, according to Du Cange, of the last three psalms. Durand names five.

Laura (*collection of anchorites' cells*), a term sometimes confounded with *monasterium*, but differing from it, inasmuch as the inmates of the latter were cœnobites, and held intercourse with each other,—those of the former lived apart, in seclusion. The holy tenants of a laura passed in solitude and silence five days in a week; their food was bread, water, and dates; on the Saturday and Sunday they received the sacrament, and messed together on broth and a small allowance of wine. Bingham states that when many of the cells of anchorets were placed together in the same wilderness, at some distance from one another, they were all called by one common name, laura, which, as Evagrius informs us (i., 21), differed from a cœnobia in this, that a laura was many cells divided from each other, where every monk provided for himself; but a cœnobia was but one habitation, where the monks lived in society, and had everything in common. Epiphanius (*Hæres.*, 69, 1) says, Laura, or Labra, was the name of a street or district where a church stood in Alexandria; and it is probable that from this the name was taken to signify a multitude of cells in the wilderness, united, as it were, in a certain district, yet so divided as to make up many separate habitations.—See *MONACHISM*, *MONASTERY*.

Lavacrum (*place for washing*).—See *FONT*.

Law.—See *CANON LAW*.

Lawn Sleeves.—See *ROCHET*.

Lawrence, St., Festival of, held on the 10th day of August. He was a deacon in Rome and treasurer of the church, and was cruelly put to death, in 259, over a slow fire. The gridiron

in which he was broiled was said to have wrought many miracles.

Lawrence, St., Regular Canons of, a religious order, said to have been founded by St. Benedict in the sixth century. Its seat was in Dauphiné. It was re-formed in the eleventh century under the patronage of Odo, Count of Savoy. The Bishop of Turin, in 1065, conferred many gifts upon it, and several popes enriched it with benefactions.

Lawyers.—In the Roman and Spanish Churches pleaders before the courts were not eligible to the clerical office. The rule, however, was not universal, for the council of Sardica enacted that a lawyer might be ordained a bishop if he passed through the inferior grades of reader, deacon, and presbyter. On the other hand, clergymen were not allowed to act as lawyers, or to plead either their own cause or even an ecclesiastical one. Bribery and extortion were forbidden to lawyers under severe penalties.

Lay (from *λαός*, people), an epithet with various reference, such as,—

Lay-Abbots or Abbaconites.—Prior to the period of Charlemagne the court appointed its favourites to the office of abbot: rich abbacies were given to the higher secular clergy *in commendam*, *i. e.*, simply to enjoy its revenues, or else to counts and military chiefs in reward for their services. These lay-abbots occupied the monasteries with their families, or with their friends and retainers, sometimes for months, converting them into banqueting halls, or using them for hunting expeditions or for military exercises. The wealthiest abbacies the kings either retained for themselves or bestowed on their sons and daughters, their wives and mistresses. Charlemagne corrected this abuse: he insisted on strict discipline, and made it a rule that schools should be planted in connection with the various monasteries, and that literary labours were to be prosecuted within their walls.—See ABBOT.

Lay-Baptism.—See *Administration of Baptism*, BAPTISM, p. 54.—The question is of some importance in modern law, since some clergymen of the Church of England have refused to bury children baptized by Methodist or dissenting ministers. They allege that, as such ministers are simply laymen, the child has not been properly baptized, and cannot therefore receive Christian burial. The following is a case decided by Sir H. Jenner, in the Arches Court of Canterbury, May 8, 1841. The plea was instituted by *Mastin v. Escott*, vicar of Gedney in Lincolnshire, for refusing to bury a child who had been baptized with the proper matter and form by a Wesleyan minister, the said T. S. Escott being aware of such fact of baptism, and assigning it as the ground for refusing to comply. The learned judge stated, that the question which the court is called upon to decide is, whether a child that received the outward and visible form of baptism, *i. e.*, which

had been sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost, by a dissenting minister, that minister not being an ordained minister of the Church of England, not episcopally ordained, was to be considered within the terms of the rubric “unbaptized.” Here it was shown, 1. That in the very early, if not in the earliest ages, baptism by lay hands, with the proper matter and form, *i. e.*, with water, and in the name of the Holy Trinity, was held to be valid, and on no account to be repeated. 2. That the practice of the ancient Church had been adopted in this country up to the time of Henry VIII. 3. That by the rubrics of the books of Edward VI. baptism by lay hands was declared to be lawful and sufficient, and not to be repeated; and that these rubrics were confirmed by act of parliament. 4. That they also underwent no material alterations in the reign of Queen Elizabeth. 5. That the canon agreed on by convocation in 1575 was involved in great obscurity, and was never considered to have any binding authority. 6. That the commissioners at Hampton Court, 1603, strongly as they were opposed to baptism by laymen and women, yet could not prevail on themselves absolutely and expressly to prohibit it, still less to declare such baptism *null and void*. 7. That such a notion would be inconsistent with the king’s language against rebaptization, and with the wording of the proclamation, “that some *small things* might rather be explained than changed,”—a passage incompatible with alterations such as those contended for. 8. That the rubric respecting persons “dying unbaptized” was inserted at the Restoration. But what was the meaning of the word “unbaptized?” In its usual sense it would apply to persons to whom this sacrament had not been administered, without reference to the administrator. 9. But it had been objected, that the term applied to persons not baptized by a “lawful minister,” *i. e.*, by a minister episcopally ordained. 10. Now, although by the expression “lawful minister,” the law since 1661 certainly intended an episcopally ordained minister, it does not follow that acts performed by persons not so ordained are null; for then they should have been so declared by authority, which was not the case at the Restoration. The bishops at that time neither refused to confirm persons not episcopally baptized, nor did they instruct their clergy to rebaptize in such cases. It was therefore not intended to include within the term “rebaptized” those who had already been baptized with the proper form and matter, though not by a lawful minister. In fact, the practice continued as it was, irregular undoubtedly, but not null and void. 11. That this view of the question is borne out by the minutes of the conference at Lambeth in 1712, up to which time lay-baptism in the opinion of the Church of England was valid so as not to be repeated, and that a person so baptized was not a person unbaptized, and not entitled to

Christian burial. 12. That the foregoing argument may be proved from Hooker, Bingham, Fleetwood, &c., against Waterland and Wheatly. 13. That the church does not esteem the minister an essential part of the sacrament appears to follow from the last rubric in the office of private baptism [James, 1603, and Charles II., 1662] compared with the catechism on the sacraments, and that this statement is not inconsistent either with the twenty-third article or the sixty-ninth canon, as alleged by Mr. Escott. Then it seems upon the whole of the case that the law of the church is beyond all doubt that a child baptized by a layman is validly baptized. Therefore, the law calls upon the judge to pronounce, that the articles admitted in this case have been proved; that the party promoting the office of the judge has established, that Mr. Escott being duly informed, and having due notice of the death of the child, and being also duly informed that the child had been baptized by a dissenting minister, refused to perform the office for the interment of the dead over the body of that child; and that Mr. Escott has failed in establishing, to the satisfaction of the judge, that the church does consider a child baptized by an unordained minister, is not validly baptized; and consequently has failed to establish that the child in this case was unbaptized according to the doctrine of the Church of England, and according to the meaning of the rubric prefixed to the order for the burial of the dead. The sentence therefore which the court must pronounce must be, that Mr. Mastin has sufficiently proved the articles by him exhibited, and that Mr. Escott has failed in proving the allegation by him given in." (*Bulley*; Bingham's *Scholastical History of Lay-Baptism*, Works, vol. viii.)

Lay-Brothers, illiterate persons who, in Romish countries, devote themselves to serve a religious order in any of its convents. They wear a different habit, and take no vow but that of constancy and obedience; but they are not allowed to enter the choir, or be present at any meeting of the chapters. The institution began in the eleventh century. There are also lay-sisters holding a similar relation to houses of nuns.

Lay-Chancellor.—See CHANCELLOR.

Lay-Communion.—See CLERGY.—A clergyman was sometimes punished by being debarred from communion with his clerical peers, and only allowed to communicate with the laity.

Lay-Elders.—See ELDERS.

Laying on of Hands.—See IMPOSITION OF HANDS.

Layman.—The distinction of clergy and laity, whether found in germ in Scripture or not, existed in the Church at a very early period. Origen, Cyprian, and Tertullian, often refer to it in various ways. A layman, properly speaking, must be one in full communion with the Church. Laymen, by the fourth council of Carthage, were not allowed to preach in the presence of the

clergy, except at their request. Some bishops occasionally employed them to address the people. Whatever the distinction which must exist between office-bearers and those placed under them, it is wholly different from the arrogant opinions of independent prerogative and authority which churchmen have so often assumed.

Lazarites, an order of French monks, founded by St. Vincent in the seventeenth century, and taking their name from a suburb in Paris, where they had a seminary—*des bons enfans*.

Lazarus, St., Festival of, kept in the Church of Rome on the 21st day of February, in memory of Lazarus, a painter of images in the fourteenth century, who persisted in his task in defiance of persecution from Theodosius Iconoclastes.

Leader, an officer in the Wesleyan Methodist body whose duty it is, according to Mr. Wesley, 1. "To see each person in his class once a-week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give towards the support of the Gospel. 2. To meet the ministers and stewards of the society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each one has contributed." The "leadership" of classes is not confined to men; for women of experience in connection with the Methodists are also chosen as "leaders" of female classes, who thus fulfil some of the duties which devolved upon the deaconesses in the early ages of the Church.—See CLASS MEETINGS.

League and Covenant.—See COVENANTS.

League of Smalcald.—See SMALCALD.

Lectern, the reading desk in old churches.—See EAGLE. In Scotland, during the last generation, the precentor's desk was commonly called by that name, and pronounced *lectern*.

Lecticarii.—See FOSSARII.

Lectiouarium, a collection of lessons to be read during divine service.—See LESSONS.

Lecturer, one who reads or speaks a discourse; an oral instructor; a reprove. It is not easy to decide at what particular time the office of lecturer was admitted into the English Church; but such persons were not generally recognized till the statute of 13 and 14 Car. II., c. 4, § 19, commonly known as the Act of Uniformity. Nevertheless, an evening lecture on Fridays was endowed in the London Parish of St. Michael Royal as early as 1589; and at not a later date three lecture-sermons were established in St. Michael's, Cornhill,—two on Sundays after evening prayers, and a third at the same time on Christmas Day. During the great rebellion the pulpits of the lecturers were used as powerful instruments by those who sought to overthrow

the church and monarchy; and Lord Clarendon especially points to St. Antholin, in Watling Street, as made infamous by a seditious lecturer (i., 189). Lecturing, as thus appointed, has gradually tended to the exclusion of a far more useful and important office, that of catechizing; which used to be performed by the minister at the conclusion or in the course of the evening service. Selden, in his *Table Talk*, has this caustic remark:—"Lecturers do in a parish church what the fryers did heretofore—get away not only the affections but the bounty that should be bestowed upon the minister. Lecturers get a great deal of money, because they preach the people tame; as a man watches a hawk, and then they do what they list with them. The lectures in Blackfryers, performed by officers of the army, tradesmen, and ministers, is as if a great lord should make a feast, and he would have his cook dress one dish, and his coachman another, his porter a third," &c. Lecturers are usually chosen by the vestry, or by popular election of the parishioners. They must have the consent of those by whom they are employed, and the approbation and admission of the ordinary, before which admission they must subscribe the Thirty-Nine Articles, and conform to the other provisions of the Act of Uniformity. They must be licensed by the bishop; but this license regards the fitness of the person, not the right of the office. If they preach on week-days, they must read the Common Prayer on the first day on which they preach, and declare their assent to it; likewise they must read the Common Prayer on the first lecture-day in every month, on pain of being disabled till they conform to the same; and if they preach before such conformity, they may be committed to prison for three months, by warrant of two justices of the peace, granted on the certificate of the ordinary. Where lectures are founded by donation without the consent of the incumbent, the incumbent, in whom resides the freehold, may refuse his pulpit. The Court of King's Bench will not grant a *mandamus* to the bishop to license a lecturer without the consent of the incumbent, where the lecturer is supported by voluntary contributions, unless an immemorial custom to elect without such consent be shown. Nor will that court grant a *mandamus* to the incumbent to certify to the bishop the election of a lecturer chosen by the inhabitants, where no such custom is shown, though the lecturer has been paid out of the poor-rates. The incumbent may, however, free himself from an obnoxious intruder, by occupying the pulpit in his own person. Lecture in Scotland signifies an exposition of a passage, analyzing it clause by clause, and carefully and patiently bringing out the mind of the sacred writer. Every Scottish clergyman usually lectures on Sabbath forenoon, and goes through, in this instructive way, a gospel or an epistle.

Lectures.—Various lectures have been founded in England at different periods.—See BAMP-
TON, BOYLE, CONGREGATIONAL, DONELLAN,
HULSEAN, MERCHANT, MORNING, MOYERS,
WARBURTONIAN LECTURES.

Legate (*legatus*, one sent), a person deputed to act for another. "The legates *a latere*, as they were called," says Hume, "were a kind of *delegates*, who possessed the full power of the pope in all the provinces committed to their charge, and were very busy in extending as well as exercising it." The papal legates, whose great powers are thus briefly noticed by Hume, and who in all points represented the person of the holy father himself, were selected from the college of cardinals. Hoveden gives an instance in which our own kings might, if they had so chosen, have performed the duties of this high office. In 1164 Alexander III. nominated Henry II. *Legatus totius Angliæ*—an appointment which that prince had sufficient reasons, in the turbulent state of his ecclesiastics, for declining. *Legati nati* were such as held legatine jurisdiction by virtue of office, and as such were not subject to the authority of occasional legates. Before the latter part of the tenth century, the legatine commission was for the most part entrusted to the *legati nati*. The special legates (*legati dati*), who were much employed afterwards, displayed unbounded arrogance. They held councils, promulgated canons, deposed bishops, and issued interdicts, at their discretion. And they were as little acceptable to transalpine ecclesiastics as they were to the laity; for simple deacons were frequently invested with this office, which at once placed them above bishops; and the splendour in which they lived was supported at the expense of the clergy of that province to which they were despatched. A legate (as may be seen in Wolsey's bulls) may create a certain number of apostolical notaries, knights, and doctors, in all faculties; and hence the right of conferring degrees is still retained by the Archbishop of Canterbury, who, before the Reformation, was the ordinary *legatus natus* of England. Legates also may legitimate bastards, and have several other powers, which not being deemed consistent with the liberties of the Gallican Church, caused their exclusion from the French dominions, till their bulls should be examined and registered. A legate cannot exercise his functions till he is forty miles distant from Rome.

Legend (*something to be read*).—Originally, and in the Romish Church, it contained the lessons to be read in divine service. Lives of saints and martyrs, to be read at matins in religious houses, received also the same name.—See ACTS OF THE SAINTS, BOLLANDISTS, GOLDEN LEGEND. The Roman Breviary is full of legendary stories, absurd, incredible, and superstitious.

Legion, Thundering.—In the war of Marcus Antoninus against the Marcomanni, in A.D. 174,

his soldiers were in danger of destruction from thirst in the burning desert. The soldiers of one legion betook themselves to prayer, and forthwith followed thunder and abundance of rain. The legion was therefore called the "thundering legion." Such was the story. There is nothing incredible in it, as Eusebius tells it on the authority of Apollinaris and Tertullian. Whether it was a natural or supernatural event has been keenly disputed. But, though the Christian soldiers might claim the credit, the emperor directly ascribed his deliverance to Jupiter. Besides, the twelfth of the Roman legions had borne the name of "thundering" from the period of Augustus. That some Christian soldiers did pray in the crisis is very likely, and their report of the Divine answer may have been soon exaggerated, and brought finally into the form in which Tertullian rehearses it.

Leipsic Conference.—It was held in 1631. between divines of the Lutheran and Reformed Churches, to try, if possible, to effect a union. But it failed, after a prolonged discussion.

Leipsic Disputation.—It was held at an early stage of the Reformation between Luther and Carlstadt on the one side, and Eckius on the other, the universities of Paris and Erfurt being judges or umpires. Many topics were discussed during three weeks, but no formal decision was come to. Melancthon, however, was confirmed in the reformed doctrines, and Poliander was won over to them, while Luther himself derived a fresh accession of light, courage, and strength.

Lent (German *Lenz*, Spring) is the season of fasting which precedes Easter. The Greeks called it *τεσσαρακοστή*, and the Latins, "*quadragesima*"—fortieth, either from the number of hours it originally lasted, or from the number of days to which it was afterwards extended; for there seems good reason to believe that the fast, as originally observed, lasted only from the day on which our Saviour was crucified to cock-crowing in the morning of his resurrection. So Tertullian and Irenæus seem to testify, the former saying that the Christians thought themselves obliged to keep two days of fasting; and the latter referring to "the fast of forty hours before Easter." Many of the early Christians appear to have thought that they had a divine command for a fast of that length in the words of our Saviour recorded in Matthew ix. 15. It is clear, however, that before the times of Irenæus various additions had been made to the length of the fast. And yet even in the time of Gregory the Great, at the end of the sixth century, it did not extend beyond thirty-six days of actual fasting. That pope, or (as some suppose) Gregory II., more than 100 years later, added what are now the first four days of Lent, in order that it might contain forty days, exclusive of the Sundays, on which fasting was unlawful.

The manner of observing Lent among those who

were piously disposed, was to abstain from all food till evening; to hold assemblies for prayer and preaching every day, at least in the greater churches; and to have frequent communions, especially on the Sabbath and the Lord's Day. All public games and stage plays were forbidden, and even the celebration of marriages, birth-days, and martyrs' festivals, except on Saturdays and Sundays. Servants had vacation, and criminal processes were suspended. On the Thursday in that week the Eucharist was in some places administered twice—in the morning and the evening; in others in the evening, after supper, as a close imitation of its original institution; the candidates for baptism publicly rehearsed their creed in the church, and servants received the communion. On Good Friday it is believed that penitents were absolved. On the Saturday a strict fast was observed, it being the only Saturday in the year on which such service was permitted, for all others were festivals, and the fast continued till cock-crowing, the supposed time of the resurrection. The night was spent in a vigil, in which the assembled worshippers performed divine service, sang psalms, read the Scriptures, prayed, preached, and baptized the catechumens; and thus concluded their Lent.

It was scarcely possible that the appointment of a season like Lent could escape a mystical explanation; and accordingly it has endured the same fortune with which almost every part, either doctrinal or ceremonial, of Christianity has been visited, at some time or other. The first day of Lent was called "*Caput Jejuni*"—the head or beginning of the fast. It also received the name of *Dies cinerum*, *Dies pulveris*—*Ash Wednesday*, *Pulver Wednesday*, from a ceremony observed in the Romish Church of sprinkling ashes on the congregation. Penitents had ashes sprinkled upon their heads, and stood clothed in sackcloth, according to the rite mentioned Isaiah lviii. 5. Gratian thus describes the ceremony: "All penitents who either then were admitted to penitence, or had been admitted before, were presented to the bishop before the doors of the church, clothed in sackcloth, barefooted, and with countenances dejected to the earth, confessing themselves guilty both by their habit and their looks. They were to be attended by the deans or archpresbyters of the parishes, and the penitential presbyters, whose office was to inspect their conversation, and enjoin them penance, according to the measure of their faults, by the degrees of penance that were appointed. After this they bring them into the church, and then the bishop, with all the clergy, falling prostrate on the ground, sing the seven penitential psalms. The bishop, rising from prayer, gives them the imposition of hands, sprinkles them with holy water, puts ashes on their heads, and then covering their heads with sackcloth, declares, with sighs and groans, that as Adam was cast out of paradise, they are then turned out of the

church, while the inferior clergy follow after, reciting these words,—“In the sweat of thy face; &c. At the end of Lent, viz., the Thursday before Easter, they are again presented before the gates of the church, when those who had performed their penances were solemnly received and absolved.” Notwithstanding this minute account by Gratian, the most that can be gathered from the ancient canons is, that penitents were commanded to change their habit, and appear in a doleful dress; to cut off their hair or shave their heads; to prostrate themselves in their acts of devotion; and to observe strictly all the fasts. Many penitents added to their mortification by their avoidance of all pleasurable pursuits—even the innocent and grateful exercise of bathing. Women were enjoined to cut off their hair, or to appear with it dishevelled and loose about their shoulders; to wear penitential veils, and to change their habit. We learn from Bingham that it was sometimes enjoined on women to shave their heads; for St. Ambrose, writing to a virgin who had grievously sinned, bids her cut off her hair, which, through vain glory, had given her occasion to sin. Nevertheless, we find a different practice in the case of Fabiola, who performed her penance with her hair dishevelled, the bishops and presbyters and all the people weeping with her. Now, as these canons make no specific allusion to Lent, but relate to penitential discipline, whenever inflicted; and as the first day of Lent did not commence with Ash Wednesday till Gregory the Great added it and the three following days, it has been reasonably concluded that Gratian’s account refers to a more modern practice. The ashes used in the Church of Rome on this day, are made from olive branches that had been blessed on Palm Sunday of the previous year; they are laid on the altar in a small vessel for the blessing of the priest; chants are sung, and other solemnities performed; after which the priest makes the sign of the cross upon the ashes, and then sheds incense over them. Another priest then goes up to the altar, takes the vessel containing the ashes, and places it on the head of him who officiates, repeating these words,—“Remember, man, that thou art dust.” The officiating priest’s assistants then receive the ashes, next the clergy, and at last the whole congregation, on their foreheads. If a bishop is present he receives it sitting, his mitre being off; he then gives it to the officiating priest, who stoops to receive it. All the canons come next. Should there be any princes, ambassadors, or nobles present, they obtain the mark on their foreheads, immediately after the priests, and that kneeling; for the exemption from this position is confined to the officers of the church.—See **SHROVE TUESDAY**. In the Church of England the office of commination, which is always read in the course of the service of this day, has been substituted in the room of this

open penance.—See **COMMINATION**. “Though the ancient discipline was severe,” says the Rev. C. Wheatly, “yet the many good consequences of it showed it worthy the imitation of all churches in succeeding ages; and ours in particular heartily bewails the want of it; but till she can be so happy as to succeed in discharging those obligations she lies under to restore it, she supplies that want by adding to her ordinary service a very proper and suitable office called *commination*.”

Of the carnival sports which contribute by contrast to the diversions of a Romish Ash Wednesday, no writer with whom we are acquainted has left us a more vivid picture than Hospinian. In Germany the last evening is called *der Herren Fassnacht hoc est, Clericorum seu Dominorum Bacchanalia, appellatur*. The Latin is far too elegant a rendering of the German, which literally signifies the Lord’s barrel-night, and very appropriately represents the gross, vulgar, swinish sottishness of the old Teutonic revelry.

In the Romish Church each of the five Sundays in Lent bore its name from the introit chanted upon them respectively,—1. *Invocavit*; 2. *Reminiscere*; 3. *Oculi*; 4. *Letare*; 5. *Judica*. The Church of England terms the fourth, Midlent Sunday; and Bishop Sparrow has called it *Dominica Refectionis*, probably because the Gospel for the day treats of the miraculous feeding of the 5,000; and on that account it has likewise been called *Dominica de Panibus*. It has also a vulgar name of Mothering Sunday, which Brand traces to the popish custom of visiting the mother church on that day. Another reason is given from Cowell, that the epistle to the Galatians, ch. iv., contains the words *Jerusalem mater omnium*. Be this as it may, it seems to have been a provincial custom in England for the lower classes, as servants and apprentices, to visit their parents on this day, and to carry with them some present, as money, a trinket, or some nice eatable. In return they were regaled with a mess of furmety—that is, whole wheat boiled in milk and then sweetened and spiced. In the north of England also it is known as Care or Carle Sunday, when gray peas, steeped over night in water, and fried in butter, are eaten under the name of carlings. Karr or Carr, in German, is a satisfaction for a fine or penalty, and Good Friday by that people is indifferently called *Gute Freytag* and *Car Freytag*. Midlent Sunday is known also in the Romish ritual as *Dominica de Rosâ*. The pope, on going to mass on this day, bears in his hand a golden rose, which he displays in the sight of all the people. This rose, after being perfumed and consecrated, is presented as a mark of especial favour to some crowned head or prince.—See **GOLDEN ROSE**. The Sunday before Easter was named *Pascha floridum, Dominica in ramis palmarum*, or Palm Sunday, from the procession accompanied with palm branches, in commemoration of our

Saviour's public entrance into Jerusalem, and of the circumstances attending it. We learn from Epiphanius that this day was celebrated as a festival in the Greek Church as early as the fourth century. In the Latin Church there are no traces of its observance till after the sixth century. In the Middle Ages the great event of the day was represented by a priest mounted on an ass; and sometimes a wooden figure on a wooden ass was employed. The palm branches were regularly consecrated, and the form of blessing is given by Brand. It is still customary in many parts of England for boys to gather slips of willow, with their flowers and buds, about this season. Brand says, with much probability, that these are substituted for palms, as being the only trees sufficiently forward for the purpose.—See PALM SUNDAY.

The week following Palm Sunday has been called "*Hebdomas magna*," or "*Sancta*"—Holy Week, Passion Week, and was observed in the early Church with a yet greater degree of fasting and humiliation than the remainder of Lent. The Thursday of this week is known to the Romish Church as *Quinta Feria Dominice in ramis palmarum*, and its institution is attributed to Leo II. about 682. But the day was observed as early as the fifth century, by the celebration of the Lord's Supper, in connection with the ceremony of washing the feet. It has had several appellations, in allusion to the events commemorated or the ceremonies observed,—such as "*Dies cene Dominice*"—the day of the Lord's Supper; "*Eucharistia*," or "*Dies natalis Eucharistie*"—the birth-day of the Eucharist; "*Natalis calicis*"—the birth-day of the cup; "*Dies panis*"—the day of bread; "*Dies lucis*"—the day of light, with allusion, perhaps, to the lights used at the Lord's Supper; "*Dies viridum*," a title of somewhat doubtful meaning.—See DAY. Another title was *Capitularium*, because the heads (*capita*) of catechumens were diligently washed upon this day, preparatory to baptism. In England this day is known as *Chare Thursday*, or *Shere Thursday*, which, from a passage cited by Brand, appears to be the same as *Capitularium*, although he does not recognize it as such: "for that in old fathers' days the people would that day *shere* their heedes, and clypp theyr bordes, and pool theyr heedes, and make them honest ayent Easter Day." But this probably refers more to the readmitted penitents than to the catechumens. It is yet more commonly known as *Mauudy Thursday*, which Spelman, with no little violence, derives from "*mand*," or "*maundy*,"—a basket, sc. from which provisions are distributed. Others have traced it to "*maundier*"—to beg; and others again to *mandatum*, perhaps more correctly as to the real source. Cowell contents himself with saying, "some derive the word from '*mandatum*'—a command." Very probably the name was drawn in the same manner as those of other days in Lent, and indeed throughout the year, from a

portion of the service performed on it; and the Romish ritual shows, that while the pope is washing the feet of the poor, *Cantores cantant mandatum novum*. With this opinion Whately seems to agree. The second lesson of the Church of England at morning prayer relates this new commandment. The pope still washes and kisses the feet of thirteen poor persons, to whom he likewise gives clothes and alms, and entertains them with a banquet, himself placing the first dish on table.—See WASHING. The custom of washing the feet of the poor was observed by our own kings. James II. was the last who performed it in person. The alms are still annually distributed in Whitehall chapel. As many poor men and women as the sovereign is years of age receive portions of meat, dried fish and bread, shoes, stockings, linen, and cloth, and some money; part of which is given in silver pennies, twopences, threepences, and fourpences in white kid purses. If an account in the *Gentleman's Magazine* (vol. i., April, 1731, p. 172) is to be believed, so late as in that year the Archbishop of York, as Lord High Almoner, washed the feet of a certain number of poor. In the *Earl of Northumberland's Household Book* is an account of a *maundy* annually dispensed by that nobleman.

Among the observances which gradually crept into the Church, and which Hospinian characterizes as superstitious, were the silence of all bells from this day till Easter Eve; the admission of penitents who had been excluded from religious services at the beginning of Lent; and the consecration of the elements by the pope below the altar of the Lateran. This was done in imitation of the high priest under the law, who entered once in every year into the Holy of holies, with a censer full of burning coals, (Lev. ch. xxx.) The oil also employed for extreme unction, for chrism, and for baptism, was consecrated on this day. After vespers on this day two acolytes strip the altars of all their ornaments, and cover them with black trappings. The images are veiled, and the lights, one after another, extinguished, with the exception of a single one. In many places the altars are washed with wine and water, and rubbed with herbs. On the *Sexta Feria*, or *Parascene*, the Romish Church exhibited a sort of mystery of the crucifixion. The kings of England blessed their cramp rings on Good Friday, or Long Friday of the Saxons; and the ceremony of creeping to the cross was observed. On Easter Eve all fires in churches were extinguished, and new ones lighted by flint and steel. At this time was lighted also a huge waxen taper, *Cercus Paschalis*, previously consecrated. On Palm Sunday the pope assists at a tedious *funzione* in the Sistine chapel, when he censes and blesses artificial palm branches of plaited straw, topped with real palm leaves from the Gulf of Genoa. Of Monday nothing is related. On Tuesday the body of St.

Joseph of Arimathea is exhibited in St. Peter's. On Wednesday a service, termed *Il Mattutino delle Tenebre*, is celebrated in the Sistine chapel. Fifteen wax tapers, of a dark purple colour, are placed pyramidally beside the altar, to represent the twelve apostles and the three Marys—the Virgin herself being in the centre. All of these, excepting that of the Virgin, which at last is set under the altar, are extinguished one after the other, to typify the falling away of the apostles at the hour of trial. At dusk, and while the chapel is thus dim, a *miserere* is chanted, which is described to consist of the most solemn, touching, and impressive music. One writer says,—“Never by mortal ear was heard a strain of such powerful, such heart-moving pathos. The accordant tones of a hundred human voices, and one which seemed more than human, ascended together to heaven for mercy to mankind—for pardon to a guilty and sinning world. It had nothing in it of this earth,—nothing that breathed the ordinary feelings of our nature. Its effects upon the minds of those who heard it was almost too powerful to be borne, and never can be forgotten. One gentleman fainted and was carried out; and many of the ladies near me were in agitation even more distressing, which they vainly struggled to suppress. It was the music of Allegri; but the composition, however fine, is nothing without the voices which perform it here.” Another writer says,—“At the conclusion of this portion of the service, and when the darkness is complete by the concealment of the last light, commences the *Miserere*. This is the fifty-first psalm. And as it is breathed by the choir—the most perfect and practised choir in the world—as it is heard in all the stillness and solemnity of the scene, wrapped in darkness and leaving nothing to distract the eye where all looks dim and shadowy, it has a strange and wonderful effect. It is designed to express as far as music can express, the deep and mental agonies of the dying Saviour; and certainly there never yet was heard, except among the shepherds of Bethlehem on the night of the nativity, such sounds, so unearthly, and unlike the music of the world. It is plaintive, intensely melancholy, and has a powerful effect under the peculiar circumstances of the scene. The several musical compositions for the *Miserere* are the productions of the greatest composers, are stamped by the highest popularity, and all bear a similar character, being unquestionably among the most strikingly suitable and effective pieces of music in the world; and they undoubtedly express, as far as musical composition is capable of expressing, the depths of inward and intense grief. If angels could be supposed to sigh and moan in sorrow, they might attune their harps of heaven to such music as is then sung in the Sistine chapel.” At its termination some loud strokes reverberate through the chapel, intended to represent the rending in twain of the veil of the temple.

This strange anachronism is followed by one equally so on the succeeding day. Though the crucifixion took place on Friday, it is on Thursday that the ceremony of our Saviour's interment is performed. The pope himself, bare-headed, carries the host from the Sistine chapel, through the intermediate hall, to the Paulina chapel, where it is deposited in a sepulchre prepared to receive it beneath the altar. A similar rite is celebrated in each of the other churches. The tomb is brilliantly illuminated, and hundreds, clad in deep mourning, kneel around it in silence, interrupted only by demonstrations of grief and penitence. Thirteen priests are then arrayed in the *Sala della Lavanda*; twelve are old, and represent the apostles; one is young, and personifies an angel, who once came to the table while St. Gregory was officiating. All are dressed in loose white gowns, with white caps on their heads and clean woollen stockings, and are seated in a row along the wall under a canopy. The pope takes off his splendid dress of ceremony, and, remaining in a white linen robe and wearing a bishop's mitre instead of his tiara, takes from an attendant cardinal a silver bucket of water, kneels before the first priest, dips his foot in the bucket, pours water over it with his hand, wipes it with a fringed cloth, kisses it, and presents the cloth, together with a white flower, to the man. All the thirteen are despatched in less than two minutes. A table is then spread with a variety of dishes and a profusion of flowers, in the *Sala della Tavola*; and the thirteen priests being seated, the pope gives a blessing, and, walking along the side of the table opposite to them, presents each with bread, plates, and a cup of wine, which they rise to receive. After a parting benediction, they are left to finish their dinner. What is not eaten they are permitted to carry away, and they have a small present in money besides. On the evening of this and the next day a cardinal sits in the great confessional of St. Peter's, to perform the *penitenza maggiore*. He has power to give absolution for such crimes as no other priest can remove. On this evening also a brilliant illuminated cross, eighteen feet in length, is suspended from the dome of St. Peter's, above the tomb of the apostle. The pope visits the tomb in procession, and some of the most sacred relics, among them the *Volto Santo* (St. Veronica's handkerchief, with the impression of our Saviour's face), are exhibited. On Good Friday the mourning coverings with which the crucifixes have been veiled during the week are removed. This is called the *discovery of the cross*.—See *Cross*. The pope and cardinals then perform its *adoration*. The host is taken out of the sepulchre, and during the three hours of Christ's agony upon the cross a service is performed, called *Le Tre Ore*. During three days of the holy week poor pilgrims of all nations are gratuitously lodged and fed in the hospital of the *Trinità de' Pellegrini*. That build-

ing will contain 5,000 inmates, and is frequently full. On the evening of Maundy Thursday and Good Friday many cardinals and Roman nobility of both sexes wash, not according to the pope's form, but really and truly wash the pilgrims' feet, and afterwards wait upon them at supper. In some of the churches on Good Friday evening Flagellants exercise their disciplines in the dark. On Saturday such Jews as can be converted, and arguments sufficiently cogent for the occasion are never wanting, are baptized in St. John Lateran. At noon the moment of the resurrection is announced by the dissonance of every possible species of barbarous noise. The bells of all the churches in Rome, of which there are more than three hundred, peal forth at once. The cannon of St. Angelo are discharged, and horns, trumpets, and kettle-drums are employed to swell the clangour. Thus ends a Romish Lent.—See **FASTING**.

Leonine Verses, a name given to the jingling Latin poetry, if it may be so called, which was much in fashion during the Middle Ages. Leoninus, or Leonius, from whom the title is most probably derived, is supposed to have been first a canon of the order of St. Benedict at Paris, afterwards a monk of the monastery of St. Victor at Marseilles, in the twelfth century. He composed twelve books in heroic verse on the history of the Bible, and other poems, with much purity of style, as it is said, before he adopted this false taste of rhyming. The date of the origin of this style is not precisely ascertained; and it is indeed somewhat remarkable that this style of writing should derive the name by which it is most generally known, from one who was neither its inventor nor by any means the chief of his class; but it is far more reasonable to leave Leoninus in possession of this honour than to trace the designation, as others have done, from one of the many Popes Leo (of whose authorship in this way nothing is asserted), or from *leo*—a lion, because that animal is the king of beasts, and a leonine bard is the king of poets! The proper leonine is a couplet in which two verses—the second being, if the writer so pleased, a pentameter—rhymed only at the end,—

“Alme Deus, rector, qui terræ fræna gubernas
Nec sinis absque modo sedes fluitare supernas.”

Or the middles and ends sometimes rhymed alternately,—

“Si tibi grata seges—est morum, gratus haberis;
Si virtutis eges—despicendus eris.

Or the first pause rhymed with the fourth and the second with the third,—

“Est Domini donum—puri devoto cordis;
Contemptus sordis—initiale bonum.”

In the fourth century rhyming Latin appears to have been introduced into hymns for the Church service; and the sacred poems of St. Hilary, St. Ambrose, and Pope Damasus, may be cited as pleasing specimens of this fantastic style. St. Augustine was not equally successful;

but his zeal directed him to frame, not a devotional hymn, but a psalm vituperative of the Donatists. It consists of 270 lines, all rhyming to the letter E, and divided into stanzas of twelve lines each, every stanza beginning with a new letter, in alphabetical order, from A to U. A rhyming hymn, attributed to St. Patrick, who died in 492, may be found among the Cottonian MSS. A similar composition, sometimes assigned to Tertullian, is a production of the fifth century. In the sixth, Fortunatus established a deserved reputation; and among others the well-known hymn, *Vexilla Regis prodeunt*, exhibits considerable poetical fire. He was followed, but at a distance, by Gregory the Great. The venerable Bede, himself the subject of one of the most celebrated leonines on record, must not be forgotten as a writer of them also.

Leontarium.—See **CANTHARUS**.

Lessons, the portions of Scripture appointed to be read during divine service. The reading of the Scriptures in the primitive Church belonged to the service of the catechumens, the whole congregation therefore being present. Two lessons, and sometimes three and four, were read out of the Old and New Testaments. There were also proper lessons for peculiar seasons and festivals. For a full account, see **SCRIPTURES**. According to Hook, the Church of England in the appointment of lessons observes two different courses—one for ordinary days and another for holidays. On ordinary days she begins the course of her first lessons with the book of Genesis, in the beginning of her civil year, January, and proceeds regularly through the greatest part of the Bible. Isaiah alone is not read in the order in which it stands. The evangelical prophet, in conformity to primitive usage, is reserved to be read in the season of Advent. Before Isaiah, and after the other canonical Scriptures, the English Church substitutes some apocryphal lessons in the room of the canonical Scripture that has been omitted. But though the most part of the Bible is read through every year once, yet some chapters of particular books, and three whole books, are left unread, for reasons that sufficiently appear. Of Genesis, chapters x., xi., and xxxvi., are not read; x. and xxxvi. evidently because they contain little else than genealogies. The first nine verses of chapter xi., giving an account of a most extraordinary display of the divine power—the confusion of tongues at Babel—is received into the table of lessons for holidays, viz., Monday in Whitsun Week. Of Exodus, the first twenty-four chapters are read, excepting some repetitions and genealogies in the latter part of chapter vi. From chapter xxv. to the end of the book there is little that does not relate to the ark, and other local and temporary particulars, except chapters xxxii., xxxiii., and xxxiv., which are accordingly read. Of Leviticus, as it treats chiefly of Jewish sacrifices, and ceremonial observances of clean and unclean beasts, and

birds, lepers, &c., only four chapters are read, viz., the xviii., xix., xx., and xxvi. Of Numbers, the first ten chapters are omitted, which relate to the men of war, the Levites, their services and offerings. Chapters xv., xviii., xix., xxvi., xxviii., xxix., xxxiii., and xxxiv., are also omitted, as containing similar subjects. All Deuteronomy is read, except chapter xxiii. In Joshua, the history contained from chapter xi. to xxii., treating of the destruction of several kings, and the division of the land of Canaan, is not read. The whole of the book of Judges is read, and also that of Ruth, and so are also the two books of Samuel, and the two books of Kings. The first book of Chronicles is entirely omitted, probably because it consists of the details of facts which are related in the preceding historical books. Of 2 Chronicles, chapters i., ii., v., vi., &c., to xxxvi., are read, extending to evening prayer, on December 16. Of Ezra, chapter ii. being a catalogue of names, is omitted, as are also chapters viii. and x., partly for the same reason. Of Nehemiah, chapters iii., vii., xi., and xii., consisting of the names of the builders of the wall, genealogies, &c., are omitted. Of Esther, the tenth chapter, containing only three verses, is omitted, probably on that account. In the Scotch calendar chapters ix. and x. make one lesson; a rare occurrence in that calendar, but frequent in ours. The whole of the book of Job is read. The book of Psalms is passed over as being otherwise used. Of Proverbs, chapter xxx., the prayer of Agar, &c., is alone omitted; but the Scotch calendar retains it. The book of Ecclesiastes is read throughout; but the whole of the Song of Solomon is omitted, as containing mystical descriptions not likely to edify. The Jews did not permit this book to be read by any one under thirty years of age. The whole book of Isaiah is read, but not in its regular place, as before remarked,—the first chapter being read on the 23d of November, and the sixty-sixth concluding the year. Jeremiah and the Lamentations of Jeremiah, are read throughout. Of Ezekiel only nine chapters are read, viz., ii., iii., vi., vii., xiii., xiv., xviii., xxxiii., and xxxiv. The remainder of the Old Testament is read through regularly. The whole of Esdras is omitted. The whole book of Tobit is read, except chapter v. The whole of Judith is read. The remainder of the book of Esther is passed over. The Wisdom of Solomon is read throughout. And the whole of the Wisdom of Jesus the son of Sirach, or Ecclesiasticus, except chapter xxvi., and part of xxv., xxx., and xlvi. The whole of Baruch is read. But the Song of the Three Children (one chapter), a continuation of Daniel iii. 23, is omitted; principally, perhaps, as the greater part of it is the "Benedicite," &c. The History of Susannah, and that of Bel and the Dragon, are both read. The two books of Maccabees are omitted. The New Testament is read through

three times in the year, for the second lessons; *i. e.*, the four Gospels and the Acts, for the second lessons in the morning service; and the Epistles for the second lesson in the evening service. The book of the Revelation of St. John is wholly omitted, except on his own peculiar day, when the first and twenty-second chapters are read; and on All-saints Day, when part of the nineteenth chapter is read. (See Hook's *Dictionary*.)

Letters (*Epistolæ literæ*), with various references, such as,—

Letters Canonical (*Epistolæ canonicæ*).—See CANONICAL LETTERS.

Letters Clerical (*Epistolæ clericæ*).—Bishops' letters to foreign churches were usually carried by the sub-deacons. Cyprian (*Ep.* xxiv.), tells the clergy at Carthage, that having occasion to write to the church at Rome, he had to ordain a sub-deacon for the purpose of carrying his letter.

Letters Commendatory (*Epistolæ commendatoriæ*).—See COMMENDATORY LETTERS.

Letters Communicatory (*Epistolæ communicatoriæ*).—These were granted to persons in full communion, or to those who were at peace with the Church; therefore also called *pacificæ*, *ecclesiasticæ*, and occasionally *canonicæ*.

Letters Concessory (*Epistolæ concessoriæ*), letters of license granted by a bishop to a clergyman who was removing from one diocese to another.

Letters Demissory (*Epistolæ demissoriaræ*, ἀπολυτικά), the name given in the old canons to letters concessory.—See DIMISSORY LETTERS.

Letters Ecclesiastical (*Epistolæ ecclesiasticæ*), a name which, from their nature and contents, was given to communicatory letters.

Letters Enthronistic (*Epistolæ enthronisticæ*).—It was customary for a bishop, after being installed or enthroned, to send letters to foreign bishops, giving an account of his orthodoxy, that he might get in return letters of peace and congratulation from them. Such letters were called enthronistic, and sometimes communicatory, κοινωνικά. If a bishop refused to give such intimation to those of his own order, it was regarded either as a slight or as a token that he suspected their orthodoxy, and wished to hold no fellowship with them.

Letters, Formed (*Epistolæ or literæ formatæ*).—This epithet applies to various epistolary documents, including commendatory, communicatory, and demissory letters, because they bore certain characters or signatures which showed them not to be spurious or forged. This term, therefore, does not apply to the substance of the letters, but only to their form or marks of authentication.

Letters of Orders.—In the Church of England the name is given to the bishop's certificate that he has ordained one either deacon or priest. Churchwardens can demand a sight of the docu-

ment from any person offering to serve in the church in which they hold office.

Letters of Peace (*Epistole pacificæ*), same as letters demissory, in which a man was sent away in peace—the Christian form of blessing and farewell.

Letters Synodical (*Epistole synodice*), were the circular letters, or the summons sent by the primate to all his bishops, when he convoked a synod. If a bishop refused the metropolitan without valid reason, suspension or other penalty followed disobedience.

Letters Systatic or of Introduction (*ϑυστατικαι*), same as letters commendatory.

Letters Tractory or of Journey (*Epistole tractorice*), same as letters synodical. The term in civil law signified an imperial letter commanding all necessaries to be provided for a person on his journey.

Levites, Military, a name sometimes given to the chaplains in Cromwell's army.

Libel, the technical name of the document which contains the accusation framed against a minister before ecclesiastical courts.—See **FAMA CLAMOSA**. In England, libel, in the ecclesiastical courts, is the name given to the formal, written statement of the complainant's ground of complaint against the defendant. It is the first stage in the pleadings after the defendant has been cited to appear. The defendant is entitled to a copy of it, and must answer the allegations contained in it upon oath. In Scotland, the libel is a document drawn up, as usual, in the form of a syllogism, the major proposition stating the name and nature of the crime, as condemned by the Word of God and the laws of the church; the minor proposition averring that the party accused is guilty, specifying facts, dates, and places; and then follows the conclusion deducing the justice of the sentence, if the accusation should be proven. By the term *relevancy* is meant whether the charge is one really deserving censure, or whether the facts alleged, if proved, would afford sufficient evidence of the charge. A list of witnesses is appended to the copy of the libel served in due time and form on the person accused. One of the forms is as follows:—“Unto the Rev. the Moderator and Remanent Members of the ——— Presbytery of the United Presbyterian Church, The Complaint of A and B, a committee appointed to prosecute the matter after-mentioned (or of Mr. A. B., merchant in ———, a member of said Church); Sheweth, That the Rev. C. D., minister of the ——— Congregation of ———, has been guilty of the sin of (*here state the denomination of the offence, such as “drunkenness,” “fornication,” or such like*). In so far as, upon the ——— day of ———, 1848, or about that time, and within the house of ———, situated in ——— street, ———, he, the said C. D. (*here describe the circumstances attending the offence charged, as, for example, “did drink whisky or some other*

spirituous liquor to excess, whereby he became intoxicated”), to the great scandal of religion, and disgrace of his sacred profession. May it therefore please your reverend court to appoint service of this libel to be made on the said Rev. C. D., and him to appear before you to answer to the same; and, on his admitting the charge, or on the same being proved against him, to visit him with such censure as the Word of God and the rules and discipline of the church in such cases prescribe, in order that he and all others may be deterred from committing the like offences in all time coming; or to do otherwise in the premises as to you may appear expedient and proper. According to justice, &c.—*List of witnesses.*”

Libellatici, those who in times of persecution, when the emperor's edict called upon the Christians to appear and offer sacrifice, obtained from the magistrates, by a payment of money, certificates—*libelli* of having obeyed the edict.

Libelli Pacis (*Certificates of peace*), documents given by confessors to penitents pleading for their re-admission to the church. The practice was abused at one time to a great extent, and discipline was relaxed. The giving of these papers to the lapsed led in the north of Africa to very keen controversy. Such documents, sometimes called *libelli penitentiales*, were often used about the eighth century by the popish priesthood, granting absolution, upon confession and professed readiness to do penance, to persons imperfectly prepared for the holy communion. Efforts were afterwards made to abolish the evasive practice.

Libertines.—See *Biblical Cyclopædia*.

Libertines, a party that arose in Flanders about the year 1525. The heads of this party were Copin and Quintin of Picardy. The doctrines they taught are comprised in the following propositions:—That the Deity is the sole operating cause in the mind of man, and the immediate author of all human actions; that consequently the distinctions of good and evil, which have been established with respect to these actions, are false and groundless, and that men, properly speaking, cannot commit sin; that religion consists in the union of the spirit, or rational soul, with the Supreme Being; that all those who have attained to this happy union by sublime contemplation and elevation of mind, are allowed to indulge, without exception or restraint, their appetites and passions, as all their actions are then perfectly innocent; and that after the death of the body they are to be united to the Deity. This denomination permitted their followers to call themselves either Catholics or Lutherans. Calvin wrote a special treatise against them, and their spread in France was prevented. (Broughton's *Histor. Dictionary*, vol. ii., p. 543; Mosheim's *Eccles. History*, vol. iv., pp. 122, 123.)

A party at Geneva got the same name. They were the resolute and unscrupulous opponents of Calvin's church rule, and cried out for a *liberty*

or license which was little else than practical infidelity.

Libra (*pound*), the name sometimes given to the seventy suffragans of the Bishop of Rome, from the circumstance that there were seventy solidi or parts in the Roman libra.

Libraries.—Many churches had libraries attached to them. Thus Bingham says: "Alexander, Bishop of Jerusalem, in the third century, built a library for the service of that church, where, Eusebius tells us, he found the best part of his materials to compose his *Ecclesiastical History*. Iulius Africanus founded such another library at Cæsarea, in Palestine, which Pamphilus and Eusebius much augmented. St. Jerome says, Pamphilus wrote out almost all Origen's works for the use of this library, which were reserved there in his time. And he often mentions his own consulting it upon necessary occasions, in his emendations of the text of the Holy Scriptures; telling us further, that there was a copy of St. Matthew's Gospel in the original Hebrew, as it was first written by him, extant in his time. Another of these libraries we find mentioned in the Acts of Purgation of Cæcilian and Felix, belonging to the church of Ciria Julia, or Constantina, in Numidia, where Paulus, the bishop, is accused as a traditor for delivering up the goods of the church in the time of the Diocletian persecution. These were all founded before the Church had any settled times of peace. In the following ages we find Augustine making mention of the library of the church of Hippo, and St. Jerome commending Euzoius, the Arian Bishop of Cæsarea, for his care in repairing the library of Pamphilus, which was fallen to decay. St. Basil speaks of the Roman libraries, or archives at least; and the author of the Pontificale, if any credit may be given to him, ascribes the building of two to Pope Hilary, near the baptistery of the Lateran church. But that which exceeded all the rest was the famous library of the church of St. Sophia, which Hospinian thinks was first begun by Constantine, but was afterwards vastly augmented by Theodosius Junior, who was another Ptolemy, in whose time there were no less than 100,000 books in it, and 120,000 in the reign of Basiliscus and Zeno, when both the building and its furniture were all unhappily consumed together, by the firing of the city in a popular tumult."

In the Middle Ages the religious houses usually had a library. Some of the monastic libraries still in existence have an antiquity of a thousand years—that of St. Gall being an eminent example. The Annals of Fleury mention a tax imposed on all the priories and dependencies of the abbey of that name, for the furnishing of its library. Much earlier than this (*i. e.*, the fourteenth century) there are instances of a library-tax levied on all the members of an individual monastery. In many houses each novice regularly contributed writing materials at

the outset, and books at the close of his novitiate. The library of the Benedictine Monastery of Christ Church, Canterbury, was probably one of the largest of the English monastic collections. The ancient classics formed a considerable proportion of most of the monastic collections. In the eleventh century the monks of Monte Cassino became famous for the industry with which they transcribed, not only the theological and ecclesiastical MSS. they had amassed, but also Homer, Virgil, Horace, Terence, the Idyls of Theocritus, the Fasti of Ovid, and not a few of the historians of Greece and Rome. The copies thus made were widely disseminated. In many of the monastic communities, both the library (*armarium*) and its great feeder, the writing-room (*Scriptorium*), were under the immediate charge of the "precentor and armarius." The very usual conjunction in one person of these officers of leader of the choir and keeper of the MSS., grew naturally enough out of the fact, that at first the only books which had to be taken care of were breviaries and service-books. Each volume being a MS. representing a vast amount of labour, the rules for the loan of books seem to have been strict. The rule of St. Benedict contains express laws to regulate the annual delivery of books, and these laws were observed in almost all Benedictine monasteries.

The precise day on which this annual partition was to be made depended at first on the will of the abbot, or other superior; but after the Cluniac and Cistercian reforms, it was usually fixed by statute. Howsoever fixed, it then became the duty of the armarius to spread out on a carpet in the chapter-house the books assigned for circulation during the coming year. After mass the monks were assembled; the appropriate sections of the rule and constitution were read; and the armarius then proceeded to call over the names of the monks, each of whom had to answer his name, and to return the book he had borrowed a year before. In certain communities it was the practice for the abbot to put some question on the contents of the book so returned, with a view to ascertaining that it had been read carefully. If the answer was satisfactory, the borrower was then asked what other book he desired to have; if unsatisfactory, the book was redelivered with an intimation that on the next occasion a better result would be expected. The armarius (or his assistant) kept a *brevis librorum*, or register, an example of which may be seen in Herrgott's *Vetus disciplina monastica*. In the Carthusian houses the issue of two books at a time seems to have been permitted.

The literary reputation of Henry VIII. deserves to suffer more than it has done for the little care that was taken by him, on the dissolution of the monasteries, to preserve their invaluable MSS. from dispersion and destruction. John Bale, afterwards Bishop of Ossory, writing to King Edward VI., in 1549, says,—“But

this is highly to be lamented of all them that have a natural love to their country, either yet to learned antiquity, which is a most singular beauty to the same, that in turning over of the superstitious monasteries so little respect was had to their libraries, for the safeguard of those noble and precious monuments. . . . A great number of them which purchased those superstitious mansions, reserved of those library-books, some to scour their candlesticks, and some to rub their boots; some they sold to the grocers and soap-sellers, and some they sent over the sea to the book-binders, not in small numbers, but at times whole ships full, to the wondering of the foreign nations. . . . I know a merchant-man that bought the contents of two noble libraries for forty shillings price. This stuff hath he occupied in the stead of gray paper by the space of more than these ten years, and yet hath he store for as many years to come." Fuller joins in this lamentation with bitter and indignant sarcasm: "As brokers in Long Lane, when they buy an old suit, buy the linings together with the outside, so it was conceived meet that such as purchased the buildings of monasteries should, in the same grant, have the libraries, the stuffing thereof, conveyed unto them. And now these ignorant owners, so long as they might keep a ledger-book or terrier by direction thereof to find such straggling acres as belonged unto them, they cared not to preserve any other monuments. The covers of books, with curious brass bosses and clasps, intended to protect, proved to betray them. . . . What heart can be so frozen as not to melt into anger thereat? . . . What monuments of mathematics all massacred together; seeing every book with a cross was condemned for Popish; with circles for conjuring! Yea, I may say that then holy divinity was profaned, physic hurt, and a trespass, yea, a riot, committed on law itself. And, more particularly, the history of former times then and there received a dangerous wound, whereof it halts at this day, and without hope of a perfect cure, must go a cripple to the grave." (Edward's *Memoirs of Libraries*.)

Libri Carolini.—The four books compiled under Charlemagne against image-worship, after the second council of Nice.—See **ICONOCLAST**.

License.—The name given in Presbyterian Churches to the liberty and warrant to preach, conferred by the presbytery on those who have passed satisfactorily through the prescribed curriculum of study. When a student has fully completed his course of study at the theological hall, he is taken on trials for license by the presbytery to which he belongs. These trials consist of an examination on the different subjects taught in the theological hall, his personal religion, and his motives for seeking to enter the ministerial office. He also delivers a lecture on a passage of Scripture, a homily, an exercise and additions, a popular sermon, and an exegesis;

and lastly, he is examined on Church History, Hebrew and Greek, and on divinity generally. It is the duty of the presbytery to criticise each of these by itself, and sustain or reject it separately, as a part of the series of trials, and then, when the trials are completed, to pass a judgment on the whole by a regular vote. If the trials are sustained, the candidate is required to answer the questions in the formula, and after prayer, is licensed and authorized to preach the Gospel of Christ, and exercise his gifts as a probationer for the holy ministry, of which license a regular certificate is given, if required. He is simply a layman or lay candidate for the clerical office, preaching, but not dispensing the sacraments.

Lifters.—It is common, we believe, in Presbyterian churches, for the minister to lift the bread and the cup, ere he offers prayer, in imitation of the Lord at the last Supper, who "took the bread and gave thanks," and "in the same manner also took the cup." In 1782 Mr. Smyton, a seceding minister at Kilmaurs, in Ayrshire, insisted on perfect uniformity, or that the formal lifting of the elements was essential to the due celebration of the ordinance; but the General Associate or Antiburgher Synod declared, when appealed to, that the matter should be one of mutual forbearance. After several discussions Mr. Smyton left the fellowship of the synod two years afterwards. Several people in Paisley, Kilwinning, Beith, and Greenock, sympathized with him, and they were popularly called "Lifters." A minister of Falkirk also joined him, but the whole controversy sunk into speedy oblivion.

Light, Friends of, a party of Rationalists that, about 1841-42, arose in Prussia, and made some noise and disturbance, especially at Magdeburg, where Uhlich, their leader, preached. But they soon disappeared.

Light, Inward.—See **QUAKERS**.

Light, Old and New, cant names of seceding sects in Scotland.—See **UNITED PRESBYTERIAN CHURCH**.

Lights, Feast of, a name given in the Greek Church to Epiphany.—See **EPIPHANY**, **ILLUMINATED**.

Lights on the Altar.—Lights were early employed in the Christian Church, but for no other purpose than to obviate the inconvenience of assembling for worship in the dark. Their use as a matter of religion, or rather of superstition, is of far less ancient date, although it has been defended as a primitive custom, and might, of course, be traced even to Jewish antiquity, if such a precedent were esteemed of any value. The practice of lighting candles on the altar, which prevailed, and still prevails, in the Romish Church, was abolished in England at the Reformation. The injunctions of Edward VI. in 1547 made an exception in favour of two lights upon the high altar, to signify that Christ is the true light of the world, and those who wish to

restore in the English Church the symbols and ceremonies which formerly encumbered it, have pleaded this exception as justifying them in placing two candles on the communion table. But those injunctions of Edward VI. have no force at all in the present day. The rubric at the commencement of the prayer book sanctions only those ornaments in churches that "were in this Church of England by the authority of parliament in the second year of king Edward VI.; i. e., those that were mentioned in Edward's first prayer book, and were consequently authorized by the Act of Uniformity, 2 Edward VI. We have, moreover, express testimony to the intention of abolishing the practice of setting lights on the table; for it is one of the things forbidden by certain articles issued by royal authority just after the first prayer book of Edward VI. was put forth, (See Goode's *Aid for determining some disputed points in the Ceremonial of the Church of England*, section ix.) The opinion of Dr. Hook is different, and he contends for the lights. Wheatly says,—"I must observe still further, that among other ornaments of the church then in use, there were two lights enjoined by the injunctions of King Edward VI. (which injunctions were also ratified by the act of parliament here mentioned) to be set upon the altar, as a significant ceremony to represent the light which Christ's Gospel brought into the world. And this, too, was ordered by the very same injunction which prohibited all other lights and tapers that used to be superstitiously set before images or shrines, &c. And these lights, used time out of mind in the church, are still continued in most, if not all, cathedral and collegiate churches and chapels, so often as divine service is performed by candle light; and ought also, by this rubric, to be used in all parish churches and chapels at the same times."

Limbo.—The *Limbus Patrum*, as it is called, is a place that the Schoolmen supposed to be on the limb, that is, the edge or border of hell, where the souls of the patriarchs were detained, and those good men who died before our Saviour's resurrection. The doctrine of a Limbus, or receptacle for the souls of just men not yet made perfect, appears to have arisen from a false rendering of the passage of St. Luke (xvi. 23), in which Lazarus is placed in *Abraham's bosom*. The Christian fathers appear to have been a good deal perplexed on this matter. Tertullian (*adversus Marcionem*, iv., 34) in some degree adopts the Jewish notion when he speaks of *Christi et Dei caelestis sinus et portus*. Bishop Kaye has given a distinct summary of Tertullian's opinions regarding this separate state, as far as distinctness can belong to opinions which more than once contradict each other. "He speaks of four different places of future happiness or misery. The Inferi, Abraham's bosom, Paradise, and Gehenna. The Inferi he defines to be a deep and vast recess in the very heart and

bowels of the earth. He sometimes distinguishes between the Inferi and Abraham's bosom; at others he includes under the common name of Inferi, both the place in which the souls of the wicked are kept in a state of torment until the day of judgment, and Abraham's bosom, the receptacle prepared for the souls of the faithful, where they enjoy a foretaste of the happiness which will afterwards be their portion in heaven."—*Eccl. Hist. illus.*, 263. Paradise, as far as we understand Tertullian, is the place of ultimate reward to which martyrs are at once transferred. Thither accordingly the Latin fathers, who found *Paradisus* in the Vulgate or *Ecclesiasticus* (xliv. 16), supposed Enoch to be translated. The Schoolmen defined and distributed the various abodes of the dead with rash ingenuity; and it is from their unseemly dogmas that the limbus has been derived. A few specimens from St. Thomas Aquinas may suffice. He first determined that the *Limbus Inferni* is not now the same as Abraham's bosom; then that before our Saviour's advent they were the same, *per accidens et non per se*—a nice distinction. Next he decided that the *Limbus Patrum*, as regards the quality of the place, differs from the *Infernus Damnatorum*, but as to its site, borders upon it, and is above it. Again, that there is a *Limbus Puerorum* for unbaptized children, distinct, *secundum qualitatem*, as to quality from the *Limbus Patrum*; because the inhabitants of the latter always cherish hope of final translation to heaven, of which the former are deprived; as regards the site, they are probably the same, except that the patriarchs are uppermost. Thus then, he says, there are five states to which departed spirits are allotted: Paradise, *Limbus Patrum*, Purgatory, Hell, and *Limbus Puerorum*.

The limbo of Dante is placed in the outermost of the nine circles of his *Inferno*. No weeping is heard within it, but perpetual sighs tremble on the air, breathed by an infinite crowd of women, men, and children, afflicted, but not tormented. These inhabitants are not condemned on account of sin, but solely because it was their fortune to live before the birth of Christ, or to die unbaptized. The poet was grieved at heart, as well he might be, when he recognized in this sad company many persons of great worth.

Limitier or **Limitour**, an itinerant friar employed to beg or to collect dues and perquisites within certain limits. In the *Prologue to the Canterbury Tales*, Chaucer thus describes one of the fraternity:—

"A friar there was, a wanton and a merry,
A limitour, a full solemn man.
In all the orders four is none that can
So much of dalliance and fair language.

Until his order he was a noble post;
Full well beloved, and familiar was he
With franklins over all in his country,
And eke with worthy women of the town;
For he had power of confession,

As said himself, more than a curate,
 For of his order he was licentiate,
 Full sweetly heard he confession,
 And pleasant was his absolution,
 He was an easy man to give penance,
 There as he wist, to have a good pittance:

He was the best beggar in all his house:
 And gave a certain farm for the grant,
 None of his brethren came in his haunt.
 For though a widow haddè but a shoe,
 (So pleasant was his *In principio*),
 Yet would he have a farthing or he went,
 His purchase was well better than his ret.
 And rage he could as it had been a whelp,
 In lovèdays there could he muchel help.
 For there was he not like a cloisterer,
 With threadbare cope, as is a poor scholar,
 But he was like a master or a pope.
 Of double worsted was his semicope.
 That round was as a bell out of the press.
 Somewhat he lispd for his wantonness,
 To make his English sweet upon his tongue."

Litany (*λειτουργία* from *λειτουργία*, to pray).—

The word signifies a general supplication for the removal of any calamity by which a church, community, people, or nation, may be visited. Hooker, in his *Ecclesiastical Polity*, book v., fol. 265, has the following:—"As things invented to one purpose are by use easily converted to more, it grew that supplications with this solemnity for the appeasing of God's wrath, and the averting of publique evils, were of the Greeke Church termed *litanies*; rogations, of the Latine." The term litany for a supplicatory form of worship among the pagans was early adopted by Christian writers. Eusebius employs it in relating the devotions of Constantine and Chrysostom, in a declaration to his flock before he quitted it on going into banishment. Nevertheless, in an edict against heretics, promulgated by Arcadius, the word appears to be used for any form of prayers in general (*Cod. Theod.*, xvi., tit. 5., leg. 30); and there are expressions in other writings of contemporary date, in which *litania* is applied to all worship in its most extended sense. The council of Orleans, A.D. 511, expressly recognizes litanies as peculiarly solemn supplications, and enjoins their use preparatory to the celebration of a high festival. In the Spanish Church, in like manner, they were observed in the week after Pentecost. Other councils subsequently appointed them at a variety of other seasons, till, in the seventeenth council of Toledo, A.D. 694, it was decreed that they should be used once in each month. By degrees they were extended to two days in each week, and Wednesday and Friday being the ancient *stationary* days, were set apart for the purpose. Gregory the Great instituted a service at Rome for the 25th of April, which was named *Litania Septiformis*, because a procession was formed in it of seven different classes. This service originated in consequence of a pestilence which desolated Rome, and among the various titles which distinguished it was that of *Major*, from its extraordinary solemnity. The *Litania Minores*, on the other hand, are supposed by Bingham

to consist only of a repetition of *Κύριε ἰλήσον*, the customary response in the larger supplications. "It was a short form of supplication, used one way or other in all churches, and that as a part of all their daily offices; whence it borrowed the name of the Lesser Litany, in opposition to the Greater Litanies, which were distinct, complete, and solemn services, adapted to particular times or extraordinary occasions. I must note further, that the Greater Litanies are sometimes termed "*exomologeses*"—confessions; because fasting, and weeping, and mourning, and confession of sins, were usually enjoined with supplication, to avert God's wrath, and reconcile him to a sinful people." Sometimes processions accompanied the celebration of litanies in the early Church; and Sidonius, who wrote in the fifth century, inveighs against the unbecoming and unseasonable pomp of dress in which those who attended them often indulged themselves. Du Cange cites a passage from the Acts of the *Conc. Cloveshoviense*, A.D. 747, confirming the identity of *litania* and *rogatio*; but showing that originally there was a distinction between *litania* and *exomologesis*. Johannes de Janua terms litany, properly, a service for the dead. In the authorities given by Du Cange for the early litanies, it will be found, he says, that they differ but little from those in modern usage. In regard to the Church of England, in the first book of Edward VI., A.D. 1549, the litany was placed between the communion office and the office of baptism, under the title "The Litany and Suffrages," without any rubric for its use. But at the end of the communion office occurred the following rubric:—"Upon Wednesdays and Fridays the English litany shall be said or sung in all places, after such form as is appointed by his Majesty's injunctions, or as it shall be otherwise appointed by his Highness." In the review of the Common Prayer, in 1552, the litany was placed where it now stands, and the rubric was added, to "be used on Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary." So late as the last review, in 1661, the litany continued a distinct service by itself, used sometime after the morning prayer (then read at a very early hour) was concluded, the people returning home between them. The rubric which inserts the litany after the third collect in morning prayer, is formed from a similar rubric in the Scotch *Common Prayer Book*, with this difference, that the English rubric enjoins the omission of certain of the ordinary intercessional prayers; the Scotch rubric, on the other hand, states expressly, "without the omission of any part of the other daily service of the church on those days." In both of King Edward's books, in the clause deprecating "sedition" and "privy conspiracy," after the last two words were added, "from the tyranny of the Bishop of Rome and

all his detestable enormities." In the same clause "rebellion" and "schism" were introduced soon after the Restoration. The clause for the king in King Edward's liturgies ran,—“That it may please thee to keep Edward the Sixth, thy servant, our King and Governor.” The clause for the royal family was added in the reign of James I., the first of the Protestant Princes who had issue. The litany of the Church of England differs very little from that of the German and Danish Lutherans.

Liturgy (λειτουργία, a public work, a public office).

I. LITURGIES OF THE ANCIENT CHRISTIAN CHURCHES.

Besides the Lord's Prayer, it is evident that the primitive Christians very early employed precomposed set forms of prayer, from the appellations given by them to their public prayers; which are termed *Common Prayers* (Κοινὰ Εὔχαι) by Justin Martyr (*Apol.*, i., c. 85); *Constituted* or *Appointed Prayers* (Εὔχαι προστάχθισαι) by Origen (*Contra Celsum*, lib. vi., p. 312, Aug. Vind., 1605); and *Solemn Prayers* (*Preces Solennes*) by Cyprian (*De Laps.*, p. 122). In the first ages every bishop was at liberty to order the form of divine service in his own church: and accordingly each particular church or diocese had its proper liturgy. But when the Roman empire was divided into different kingdoms, *National Liturgies* were introduced, the use of which was co-extensive with the bounds and limits of the several nations and kingdoms. None of the ancient liturgies are now remaining as they were at first composed for the use of particular churches; for the authors of them having designed them only for the use of such churches, there was no reason or inducement for them to be very solicitous either to communicate the knowledge of them to other churches or to preserve them to posterity. Besides, it is not improbable that the ancient liturgies were, for some ages, only certain forms of worship committed to memory, and known by practice rather than by writing (Bingham's *Orig. Eccles.*, book xiii., ch. v., sect. 3). This conjecture is confirmed by the fact, that during the persecution of Dioclesian, when the strictest search was made for everything belonging to the Christian Church, no mention is made of the discovery of any ritual books, or books of divine service, among the Christians. Dupin, also, has demonstrated by numerous examples that the liturgies bearing the names of Peter, Matthew, Mark, and James, cannot possibly be the genuine productions of those apostles, from the anachronisms found in them, and also from their containing doctrines, and mentioning ecclesiastical persons, offices, and usages, all of which were utterly unknown to the apostles, or to the Christians living in the apostolic age. A collection of Oriental liturgies (some of which pretend to be the productions of the evangelists John and Mark, of the apostle

James, and of the martyred Bishop of Antioch, Ignatius, and others) was published at Paris, by Eusebe Renaudot, in Greek and Latin, in 1716, in two quarto volumes, which have been recently reprinted at London. In 1848 an edition of the restored *Greek Liturgy of St. James* was published in octavo by the Rev. William Trollope, M.A., with an introduction and notes, and a Latin version of the Syriac copy. The liturgy or collection of public prayers, contained in the pseudo-Apostolical Constitutions, is the oldest composition of the kind now extant; and it most probably exhibits the form and order of public worship as it existed at the close of the third or early in the fourth century. The following is the order of *daily service*, as given in these constitutions:—After the morning psalm (the sixty-third of our enumeration), prayers were offered for the several classes of catechumens, of persons possessed by evil spirits, and candidates for baptism, for penitents, and for the faithful or communicants, for the peace of the world, and for the whole state of Christ's Church. This was followed by a short bidding prayer for preservation in the ensuing day, and by the bishop's commendation or thanksgiving, and by his imposition of hands or benediction. The morning service was much frequented by people of all sorts. The evening service was much the same with that of the morning, except that Psalm cxl. (the one hundred and forty-first of our enumeration) introduced the service, and that a special seems to have been used sometimes at the setting up of the lights.—See **EUCCHARIST, EVENING SERVICE, MORNING SERVICE.** The liturgies formed on the model of that contained in the pseudo-Apostolical Constitutions, which were used in different churches, have been divided by the Rev. W. Palmer into four great families or classes, viz.:—

1. The great *Oriental Liturgy* includes, as its variations,—(1.) The *Liturgy of Antioch*. It bears the name of the apostle James, and was used in churches within the patriarchate of Antioch. This liturgy seems to have prevailed in all the churches from the Euphrates to the Hellespont, and thence to the southern extremity of Greece. (2.) The *Liturgy of Basil*, Bishop of Caesarea, A.D. 370, was in use through the greater part of Asia Minor. It is ascribed to Basil, but has since undergone various alterations: it is, however, justly valued as one of the most venerable remains of Christian antiquity. (3.) The *Liturgy of Chrysostom*, Patriarch of Constantinople, was used throughout Thrace, Macedonia, and Greece. From the repeated mention of liturgical forms in the genuine writings of Chrysostom, it is evident that an ancient liturgy was in use in the church of Constantinople in his time; but no contemporary writer has mentioned that this father composed a liturgy, and it was not until the council of Trullo, held at Constantinople A.D. 692, that his name was

placed at the head of that of Constantinople. This liturgy has been greatly altered and interpolated, and contains expressions not to be found in the writings of Chrysostom: for instance, the appellation of Mother of God, given to the Virgin Mary, was not used until after the third general council held at Ephesus, A.D. 431 (twenty-four years after the death of Chrysostom, who, consequently, could not have been the author of this liturgy), in which council the tenets of Nestorius were condemned.

2. The *Alexandrian Liturgy* was used throughout the patriarchate of Alexandria, which included Egypt, Abyssinia, and the country extending along the Mediterranean sea towards the west. This liturgy was first ascribed to the evangelist Mark towards the end of the fourth, or early in the fifth century. It received additions from Cyril, Patriarch of Alexandria, in the fifth century.

3. The *Roman Liturgy* includes,—(1.) The *Roman Liturgy*, properly so called. It was used throughout Italy and Sicily; and it has been ascribed to Gregory the Great, Bishop of Rome, towards the close of the sixth century. Some writers, however, are of opinion that Gregory only revised or improved a liturgy which he found already in use. (2.) The *Liturgy of Milan*, also called the *Ambrosian Liturgy*, is substantially the same as the Roman Liturgy until the time of Gregory the Great. It is ascribed to Ambrose, Bishop of Milan, who made various additions to it. (3.) The *African Liturgy* was used throughout the civil diocese of Africa: it was nearly the same as the Roman Liturgy.

4. The *Gallican Liturgy* includes, as its variations,—(1.) The *Gallican Liturgy*, properly so called. It was in use in Gaul before the time of Charlemagne, by whose decree it was exchanged for the Roman Liturgy. This liturgy is confessedly of very high antiquity, and in all probability proceeded from the Oriental liturgies, with which it very closely agrees. The earliest bishops in Gaul were mostly Orientals. Mr. Palmer is of opinion that the ancient Gallican Liturgy and rites were derived from the churches in Asia and in Phrygia. (2.) The *Spanish Liturgy*, also called the *Mozarabic Liturgy*, appears to have agreed very nearly with the ancient Gallican Liturgy; but the kingdom of Spain being overrun in the fifth century by the *Alani*, *Suevi*, *Vandals*, and *Goths*, two liturgies were introduced in the celebration of divine service: that of the ancient Catholics, which was derived from the Roman Liturgy, and that of the Arian *Goths*, which was of Oriental origin. In the year 563 the council held at Braga (at that time the metropolitan city of Portugal) commanded all priests to celebrate mass conformably to the order sent by Virgilius, Bishop of Rome, to the Spanish bishop Eutherius or Profuturus. The council held at Toledo in 633 also enjoined uniformity, and adopted the missal and breviary

of Isidore, Bishop of Seville. Julian, Bishop of Toledo, who died in 690, revised the liturgy of Isidore, which has been denominated the *Gothic*, because it was used by the *Goths*, and most commonly the *Mozarabic* since the eighth century, because the Christians who lived under the Moorish dominion were termed *Mozarabes*, that is, *mixed with the Arabians*, who had subjugated Spain. Cardinal Ximenes, apprehensive lest the Mozarabic Liturgy should be entirely forgotten, caused the missal to be printed at Toledo in 1500 and the breviary in 1502, and founded and endowed a chapel and canons to celebrate divine service daily according to this office. (3.) Mr. Palmer is of opinion that the ancient Gallican Liturgy may have been used in Britain at first; and that, from the time of Patrick (the middle of the fifth century), the Irish probably used the Roman Liturgy. The ancient British Liturgy may have been introduced into Ireland about a century later, and both forms may have been used at the same time in different parts of the island. (Palmer's *Dissertation on Primitive Liturgies*, in the first volume of his *Origines Liturgicæ*; Riddle's *Manual of Christian Antiquities*, book iv., ch. i., sect. 6.)

II. LITURGIES OF THE MODERN GREEK AND ORIENTAL CHURCHES.

Three liturgies are in use in the modern Greek or Constantinopolitan Church, viz., those of Basil and of Chrysostom, and the liturgy of the Presanctified. The liturgy bearing the name of Basil is used by the Constantinopolitan Church ten times in the year; viz., on the eve of Christmas-Day; on the festival of St. Basil; on the eve of the Feast of Lights, or the Epiphany; on the several Sundays in Lent, except the Sunday before Easter; on the festival of the Virgin Mary; Good Friday, and the following day, which is sometimes termed the great Sabbath. The liturgy ascribed to Chrysostom is read on all those days in the year on which the liturgies of Basil and of the Presanctified are not used. The liturgy of the Presanctified is an office for the celebration of the Lord's Supper on Wednesdays and Fridays during Lent, with the elements which had been consecrated on the preceding Sunday. The date of this liturgy is not known, some authors ascribing it to Gregory Thaumaturgus in the third century, while others ascribe it to Germanus, Patriarch of Constantinople, in the eighth century. These liturgies are used in all those Greek churches which are subject to the Patriarch of Constantinople, and in those countries which were originally converted by Greeks, as in Russia, Georgia, Mingrelia, and by the Melchite patriarchs of Alexandria, Antioch, and Jerusalem (King's *Rites of the Greek Church*, p. 131-134; Richard et Girard's *Bibliothèque Sacrée*, tom. xv., p. 222-224). The Coptic Jacobites, or Christians in Egypt, make use of the *Liturgy of Alexandria*, which formerly was called indifferently the *Liturgy of St. Mark*, the reputed

founder of the Christian Church at Alexandria, or the *Liturgy of St. Cyril*, who caused it to be committed to writing. The Egyptians had twelve liturgies, which are still preserved among the Abyssinians; but the patriarchs commanded that the Egyptian churches should use only three, viz., those of Basil, of Gregory the Theologian, and of Cyril. The earliest liturgies of the Church of Alexandria were written in Greek, which was the vernacular language, until the fourth and fifth centuries: since that time they have been translated into the Coptic and Arabic languages. The Abyssinians or Ethiopians receive the twelve liturgies which were formerly in use among the Coptic Jacobites: they are commonly found in the following order, viz.,—1. The liturgy of St. John the evangelist. 2. That of the three hundred and eighteen fathers present at the council of Nice. 3. That of Epiphanius. 4. That of St. James, of Sarug or Syrug. 5. That of St. John Chrysostom. 6. That of Jesus Christ. 7. That of the Apostles. 8. That of St. Cyriac. 9. That of St. Gregory. 10. That of their patriarch, Dioscurus. 11. That of St. Basil. 12. That of St. Cyril. The Armenians who were converted to Christianity by Gregory, surnamed the Illuminator, have only one liturgy, which is supposed to be that of the Church of Cæsarea in Cappadocia, in which city Gregory received his instruction. This liturgy is used on every occasion, even at funerals. The Syrian Catholics and Jacobites have numerous liturgies, bearing the names of St. James, St. Peter, St. John the evangelist, St. Mark, St. Dionysius, Bishop of Athens, St. Xystus, Bishop of Rome, of the Twelve Apostles, of St. Ignatius, of St. Julius, Bishop of Rome, of St. Eustathius, of St. Chrysostom, of St. Maruthas, &c. Of these, the liturgy of St. James is most highly esteemed, and is the standard to which are referred all the others, which are chiefly used on the festivals of the saints whose names they bear. The Maronites, who inhabit Mount Lebanon, make use of a missal printed at Rome in 1594 in the Chaldeo-Syriac language; it contains thirteen liturgies under the names of St. Xystus, St. John Chrysostom, St. John the evangelist, St. Peter, St. Dionysius, St. Cyril, St. Matthew, St. John the patriarch, St. Eustathius, St. Maruthas, St. James the apostle, St. Mark the evangelist, and a second liturgy of St. Peter. The Nestorians have three liturgies,—that of the Twelve Apostles, that of Theodorus, surnamed the Interpreter, and a third under the name of Nestorius. The Indian Christians of St. Thomas are said to make use of the Nestorian liturgies (Richard et Giraud, *Bibliothèque Sacrée*, tom. xv., pp. 221-227).

III. LITURGIES OF THE CHURCH OF ROME.

There are various liturgical books in use in the modern Church of Rome, the greater part of which are common and general to all the members in communion with that church, while others are

permitted to be used only in particular places or by particular monastic orders.

1. The *Breviary* (Lat., *breviarium*) is the book containing the daily service of the Church of Rome. It is frequently, but erroneously, confounded with *Missal* and *Ritual*. The breviary contains the matins, lauds, &c., with the several variations to be made therein, according to the several days, canonical hours, and the like. It is general, and may be used in every place; but on the model of this have been formed various others, specially appropriated to different religious orders, such as those of the Benedictines, Carthusians, Dominicans, Franciscans, Jesuits, and other monastic orders. The difference between these books and that which is by way of eminence designated the *Roman Breviary*, consists chiefly in the number and order of the psalms, hymns, ave-marias, pater-nosters, misereres, &c., &c. Originally, the breviary contained only the Lord's Prayer and the Psalms, which were used in the divine offices. To these were subsequently added lessons out of the Scriptures, according to the institutes of the monks, in order to diversify the service of the church. In the progress of time the legendary lives of the saints, replete with ill-attested facts, were inserted, in compliance with the opinions and superstition of the times. This gave occasion to many revisions and reformations of the Roman Breviary by the councils, particularly of Trent and Cologne, and also by several popes, as Gregory IX., Nicholas III., Pius V., Clement VIII., and Urban VIII.; as likewise by some cardinals, especially Cardinal Quignon, by whom various extravagances were removed, and the work was brought nearer to the simplicity of the primitive offices. In its present state the breviary of the Church of Rome consists of the services of matins, lauds, prime, third, sixth, nones, vespers, complines, or the *post-communion*, that is of seven hours, on account of the saying of David, *Septies in die laudem dixi*—"Seven times a day do I praise thee" (Psal. cxix. 164). The obligation of reading this service-book every day, which at first was universal, was by degrees reduced to the beneficiary clergy alone, who are bound to do it on pain of being guilty of mortal sin, and of refunding their revenues in proportion to their delinquencies in discharging this duty. The Roman Breviary is recited in the Latin language, throughout the Romish Church, except among the Maronites in Syria, the Armenians, and some other Oriental Christians in communion with that church, who rehearse it in their vernacular dialects.

2. The *Missal*, or volume employed in celebrating mass. It contains, besides the calendar, the general rubrics or rites of the mass, and such parts of it as are invariably the same, viz.,—(1.) The *De tempore*—that is, the variable parts of the mass on Sundays and such *feriæ*, or week days,

as have proper masses. (2.) The *Proprium Sanctorum*—that is, the same variable parts in the masses for the festivals of such saints as have proper masses, viz., gospels, epistles, &c., appropriated to their festivals. (3.) The *Commune Sanctorum*—that is, the variable parts of the liturgy upon the feasts of such saints as have not fixed gospels, epistles, &c., appropriated to their festivals. To this part are added the forms of prayers used when masses are offered for the dead, &c. According to a tradition generally believed by members of the Romish Church, this liturgy owes its origin to St. Peter. The canon of the mass was committed to writing about the middle of the fifth century. Various editions were subsequently made, especially by Gregory the Great, who reduced the whole into better order. This missal is in general use throughout the Romish Church.

3. The *Ceremoniale* contains the various offices peculiar to the pope. It is divided into three books, the first of which treats on the election, consecration, benediction, and coronation of the pope, the canonization of saints, creation of cardinals, the form and manner of holding a council, and the funeral ceremonies on the death of a pope or of a cardinal, besides various public ceremonies to be performed by the pope as a sovereign prince. The second book prescribes what divine offices are to be celebrated by the pope, and on what days; and the third discusses the reverence which is to be shown to popes, cardinals, bishops, and other persons performing sacred duties; the vestments and ornaments of the popes and cardinals when celebrating divine service; the order in which they are severally to be seated in the papal chapel; incensing the altar, &c. The compiler of this liturgical work is not known.

4. The *Pontificale* describes the various functions which are peculiar to bishops in the Romish Church, such as the conferring of ecclesiastical orders; the pronouncing of benedictions on abbots, abbesses, and nuns; the coronation of sovereigns; the form and manner of consecrating churches, burial grounds, and the various vessels used in divine service; the public expulsion of penitents from the church, and reconciling them; the mode of holding a synod; suspending, reconciling, dispensing, deposing, and degrading priests, and of restoring them again to orders; the manner of excommunicating and absolving, &c., &c.

5. The *Rituale* treats on all those functions which are to be performed by simple priests or the inferior clergy, both in the public service of the church and also in the exercise of their private pastoral duties. The *Pastorale* corresponds with the *Rituale*, and seems to be only another name for the same book.

IV. LITURGIES OF THE REFORMED OR PROTESTANT CHURCHES ON THE CONTINENT.

Origen, who lived in the third century, says,

“The Grecians use Greek words in their prayers, the Romans, Latin; and every one prays to God in his own language; and he that is Lord of every language, hears them who pray in every language, understanding those of different tongues as if they spake with one voice.” *Contra Celsum*, p. 402. In the times immediately succeeding that of the apostles, liturgies were composed in the language of the people for whose use they were intended. The Eastern Churches employed the Greek language, and the Western Church the Latin, because those were the predominant languages of the Roman empire. The Latin language continued to be generally understood in the countries immediately under the influence of the popes, until it became the policy of the Romish Church to keep the common people in a state of ignorance and blind dependence. They were aware that this purpose would be greatly promoted by the continued use of the Latin liturgies, even after these ceased to be understood. On this account the Romish divines convened at Trent, declared, first, that it did not appear expedient to the fathers that mass should be celebrated in the vulgar tongue (*Canones Conc. Trid.*, sess. 23, cap. 8), and afterwards that, “if any person say that the mass ought to be celebrated in the vulgar tongue . . . let him be accursed” (*Ibid.*, cap. 9, can. 9). And as the same principle continues to actuate the governing part of that church, no alteration has been made in this anti-scriptural practice. At the Reformation all the Protestant Churches on the Continent unanimously rejected prayers in an unknown tongue, and, without a single exception, introduced liturgies for the more uniform celebration of divine service.

1. The *Liturgy of the Episcopal Church of the Unitas Fratrum*, United Brethren, Moravians, or, as they were more anciently termed, Bohemian Brethren, was first published in 1632. That which has been adopted by the renewed Moravian Church is mainly the work of Count Zinzendorf, who compiled it chiefly from the services of the Greek and Latin Churches, but who also availed himself of the valuable labours of Luther and of the English reformers. The United Brethren at present make use of a Church litany, introduced into the morning service of every Sunday; a litany for the morning of Easter Day, containing a short but comprehensive confession of faith; two offices for the baptism of adults, and two for the baptism of children; two litanies at burials; and offices for confirmation, the holy communion, and for ordination; the *Te Deum*, and doxologies adapted to various occasions. All these liturgical forms in use in England are comprised in the new and revised edition of the *Liturgy and Hymns for the Use of the Protestant Church of the United Brethren* (London, 1849). Other services peculiar to this church, which are called “liturgies,” consist chiefly of hymns and passages

of Scripture, to be sung or chanted alternately by the choir and by the whole congregation. These are intended for church festivals and other solemn occasions.

2. *Lutheran Liturgies*.—*Liturgies of the German Lutheran Church*.—In 1523 Luther drew up a liturgy, or form of prayer and administration of the sacraments, which, in many things, differed but little from the mass of the Church of Rome (Lutheri, *Opera*, tom. ii., p. 384). He did not, however, confine his followers to this form; and hence every country in which Lutheranism prevails has its own liturgy, each perfectly agreeing with the others in all essential matters, but differing widely in many things which are of an indifferent nature, and concerning which the Scriptures are silent. The prayers are read or chanted by the minister at the altar, and the subject of the sermon or discourse is in most cases limited to the epistle or gospel for the day (Adam's *Relig. World Displayed*, vol. i., pp. 365, 366). A new *Liturgy* was published at Berlin in 1822, of which subsequent editions have appeared with various alterations. Though designed primarily for the use of the "Royal and Cathedral Church in Berlin," it was pretty generally adopted in Prussia. This liturgy was subsequently submitted to the ecclesiastical synods of the several provinces in the kingdom of Prussia, by which it was accepted, with some additions or variations adapted to each province. In 1843 a *German Liturgy*, for the public worship of the Evangelical Christians in the Duchy of Nassau, was published at Wiesbaden. It comprises prayers for Sundays and festivals, besides various occasional offices. *Swedish Liturgy*.—A revised edition of the old *Kyrko-Hanabok* (church manual) or liturgy, established in Sweden at the Reformation, was published in 1811: it is divided into fifteen chapters, containing the psalms, the morning prayer and communion service, the evening prayer and holyday service, the litanies, forms for baptism, confirmation, marriage, and the churching of women, the funeral service, and forms for the consecration of churches and of bishops, and for the ordination of presbyters, &c. The *Danish Liturgy* comprises morning and evening services for all the Sundays in the year, and three services daily for the three great festivals of Christmas, Easter, and Pentecost (each of which is kept for two days), besides forms for baptism, confirmation, &c.

3. *Calvinistic Liturgies*.—Calvin was by no means averse to liturgies; and forms of prayer were drawn up for the use of the Reformed Churches in Holland, at Neuchâtel, at Geneva, in France, and in other countries. Of these, the Genevese and French Liturgies are the most important. (1.) The *Liturgy or manner of celebrating Divine Service in the Church at Geneva* contains the ordinary prayer with which divine service commences on Sundays, a confession of sins,

and public prayers for every day in the week, prayers for Christmas and for New Year's Day, articles or paragraphs which may be inserted in the prayers for festival days and other solemnities, prayers for fast days, liturgies for baptism, the Lord's Supper, and marriage, a formulary for the reception of catechumens to the Lord's Supper, the Lord's Prayer, Decalogue, and Creed, together with the benediction given to the congregation by the officiating minister at the close of every service. The whole is concluded with a table of lessons which are read and of portions of psalms which are sung, in the church at Geneva throughout the year. (2.) The old *Liturgy of the Reformed Churches in France*, which was published in 1562, contains forms of ecclesiastical prayers, together with the mode of administering the sacraments, and a formulary for the visitation of the sick; but the want of various additional formularies having been felt after the restoration of the Bourbons, the Rev. J. M. F. Roux, presiding pastor of the consistory of the church at Uzès, in 1826, published a new edition of this liturgy, revised, and enlarged with various services adapted to every extraordinary occasion. This liturgy terminates with a table of lessons read and of psalms sung on every Sunday and Thursday throughout the year. (3.) All preceding *French Liturgies* having been found and indeed acknowledged to be defective, a *Specimen of an Evangelical Liturgy, extracted from the Liturgies of the Protestant Churches of France, England, and Switzerland (Essai d'une Liturgie Evangelique extrait des Recueils Liturgiques des Eglises Protestantes de France, d'Angleterre, et de Suisse)*, was published at Paris in 1846, in octavo. It comprises forms of prayer for morning and evening service; hymns for the great Christian festivals in the words of Scripture; prayers for the festivals, and some other solemnities; the form (equivalent to the office for confirmation in the United Church of England and Ireland) for the admission of catechumens; offices for the celebration of the Lord's Supper, of baptism, and of marriage, and for the burial of the dead.

V. LITURGY OF THE CHURCH OF ENGLAND.

Before the Reformation the public service of the Anglican Church was performed only in Latin, and different liturgies were used in various parts of the kingdom. Thus gradually was formed the "Uses" or liturgies used in the dioceses of Bangor, Hereford, Lincoln, Sarum, York, and other churches. Of these liturgies the most celebrated were the Breviary and Missal, &c., *secundum usum Sarum*, compiled by Osmund, Bishop of Salisbury, about the year 1080, and reputed to be executed with such exactness according to the rules of the Romish Church, that they were also employed in divine service in many churches on the Continent. They consisted of prayers and offices, some of which had been transmitted from very ancient times, and

others were of later origin, accommodated to the Romish religion. In 1844 the Rev. W. Maskell published *The Ancient Liturgy of the Church of England, according to the Uses of Sarum, Bangor, York, Hereford, and the Modern Roman Liturgy*, in one volume octavo. And in 1846 he also published, in three octavo volumes, *Monumenta Ritualia Ecclesiæ Anglicanæ; or, Occasional Offices of the Church of England, according to the Ancient Use of Salisbury; the Prymer in English, and other Prayers and Forms. A List of Printed Service Books, according to the Ancient Uses of the Anglican Church*, was printed by Joseph Masters in octavo (London, 1850). In the year 1536, in pursuance of Henry VIII.'s injunctions, the Bible, Pater-noster, Creed, and Decalogue, were set forth and placed in churches, to be read in English. In 1545 the *King's Primer* was published, containing a form of morning and evening prayer in English, besides the Lord's Prayer, Creed, and Ten Commandments, the Seven Penitential Psalms, Litany, and other devotions. Not long after, in 1547, on the accession of Edward VI., the king and his council commissioned Archbishop Cranmer, Bishop Ridley, and eleven other eminent divines, martyrs, and confessors, for the purpose of drawing up a liturgy in the English language, free from those unfounded doctrines and superstitious ceremonies which had disgraced the Latin liturgies. When the commissioners had completed it, Cranmer presented it to the king, and towards the close of the year 1548 it was ratified by act of parliament. In 1549 it was published. This liturgy is commonly known and cited as the *First Prayer Book of Edward VI.* In the great body of their work Cranmer and his associates derived their materials from the earlier services which had been in use in England; "but in the occasional offices they were indebted to the labours of Melancthon and Bucer, and through them, to the older liturgy of Nuremberg, which those reformers were instructed to follow (Dr. Cardwell's *Two Books of Common Prayer, set forth . . . in the reign of King Edward the Sixth, compared*, p. xiv., Oxford, 1838). In consequence, however, of exceptions being taken at some things in this book, which were thought to savour too much of superstition, it underwent another revision, and was farther altered in 1551, when it was again confirmed by parliament. This edition is usually cited as the *Second Prayer Book of Edward VI.*: it is very nearly the same with that which we have now in use. *The two Liturgies*, A.D. 1549 and A.D. 1552, with other Documents, set forth by Authority in the Reign of King Edward VI., were very carefully edited for the Parker Society by the Rev. Joseph Ketley, M.A., at the Cambridge University Press, in 1844, in octavo. The two acts of parliament (2 and 3 Edward VI., c. 1; and 5 and 6 Edward VI., c. 1) which had been passed for establishing uniformity of divine service, were

repealed in the first year of Queen Mary, who restored the Latin liturgies according to the popish forms of worship. On the accession of Elizabeth, however, this repeal was reversed, and the second book of Edward VI., with several alterations, was re-established. This liturgy continued in use during the long reign of Elizabeth, and received further additions and improvements. An accurate edition of it, and of the Latin translation of it made by Alexander Aless, was published for the Parker Society by the Rev. W. K. Clay, B.D. It is entitled, *Liturgies and Occasional Forms of Prayer set forth in the Reign of Queen Elizabeth* (Cambridge University Press, 1847, 8vo). Early in the reign of James I. it was again revised. At this revision a collect in the daily morning and evening service, and a particular intercession in the litany, were appointed for the royal family; the forms of thanksgiving upon several occasions were then added; the questions and answers concerning the sacraments were subjoined to the catechism; and the administration of baptism was, by the rubric expressly confined to the lawful minister. These and some other additions and improvements were made by the authority of James I., though they were not ratified by parliament. In 1661, the year after the restoration of Charles II., the commissioners, both episcopal and presbyterian, who had met at the Savoy to revise the liturgy, having come to no agreement, the convocation agreed to the following alterations and additions, viz., several lessons in the calendar were changed for others more proper for the days; the prayers upon particular occasions were disjoined from the litany; several of the collects were altered; the epistles and gospels were taken out of the last translation of the Bible, published in 1611, instead of being read from the old version. Further, the prayer for the parliament, that for all conditions of men, the general thanksgiving, the office of baptism for those of riper years, the forms of prayer to be used at sea, for the anniversary of the martyrdom of Charles I., and for the restoration of the royal family were added; and throughout the whole liturgy, ambiguities were removed, and various improvements made. The whole book being finished, passed both houses of convocation; it was subscribed by the bishops and clergy, and was ratified by act of parliament, and received the royal assent, May 19, 1662. This was the last revisal of the *Book of Common Prayer*, in which any alteration was made by public authority. (Wheatly's *Illustration of the Common Prayer*, appendix to introduction; Nicholl's *Preface to his Commentary on the Book of Common Prayer*; Tomline's *Christ. Theol.*, vol. ii., pp. 20-29; Dr. Cardwell's *History of Conferences and other Proceedings connected with the Revision of the Book of Common Prayer, from the year 1558 to the year 1690*, Oxford, 1840, 8vo). Hamon L'Estrange's *Alliance of Divine Offices* (London, 1659, folio,

reprinted at Oxford in 1844, in 8vo), exhibits all the liturgies of the Church of England since the Reformation, as also the service-book introduced into the Church of Scotland in 1637: it is illustrated with ample annotations. The *Liturgice Britannice*, published by the Rev. William Keeling, B.D., at London, in 1842, exhibits the several editions of the *Book of Common Prayer* of the Church of England, from its first compilation to its last revision in 1662; together with the liturgy set forth for the use of the Episcopal Church in Scotland. These are all arranged so as to show their respective variations, and the Rev. W. K. Clay's *Book of Common Prayer Illustrated* (London, 1841, 8vo), most commodiously shows its various modifications, the date of its several parts, and the authority on which they rest. An appendix, containing various important ecclesiastical documents, terminates this cheap and very useful volume. To those who can procure more expensive publications, the complete collection of the authentic editions of the *Book of Common Prayer*, published at London in 1848, and in six large folio volumes, will doubtless be preferred. This collection, which is uniformly printed in black letter, like the original editions, comprises the liturgies of King Edward VI., 1549 and 1552; the first Prayer Book of Queen Elizabeth, 1550; King James the First's Prayer Book, as settled at the Hampton Court conference in 1604; the Scotch Book of King Charles I.; and King Charles the Second's Book, as settled at the Savoy conference in 1662. By the Act of Uniformity, 13 and 14, Car. II., c. 4., sec. 23, it was enacted that true and perfect copies of that act, and of the *Book of Common Prayer*, 1662, should be delivered into the respective courts, and into the Tower of London, to be preserved among the records thereof, in all time to come. These copies are usually termed "The Sealed Books," from their being exemplified under the Great Seal of England. From the copy in the Tower of London the folio fac-simile edition of 1848 was chiefly printed; and in 1849-50 Mr. A. J. Stephens published an edition of the *Book of Common Prayer* in three octavo volumes, with notes legal and historical. The text of this edition is taken from the "Sealed Book" of the Court of Chancery, collated with the copies preserved in the courts of Queen's Bench, and Exchequer, and also with the copies in the Tower of London; in the library of St. Paul's Cathedral, London; of Christ Church, Oxford; at Ely; and with the manuscript *Book of Common Prayer*, originally annexed to the Irish statute, 17 and 18 Car. II., c. 6, now preserved in the Rolls Office at Dublin. And in 1849-55 Mr. Stephens also published, in three octavo volumes, the text of the *Book of Common Prayer* for the use of the Church of Ireland, from the same manuscript, with an introduction and notes. Numerous learned divines and others

have applied themselves to the illustration of the liturgy of the Church of England. Of these, the works of Comber, Hole, Wheatly, Bennett, Nicholls, Rogers, and Shepherd, may be noticed as particularly worthy of study; but the most useful and comprehensive elucidation of the *Book of Common Prayer* is Bishop Mant's edition of it, with notes compiled from upwards of fifty different authors.

VI. LITURGIES OF SEPARATISTS FROM THE CHURCH OF ENGLAND.

1. *Liturgies of the Nonjurors*.—The Nonjurors were those who refused to take the oaths of allegiance and supremacy to King William III. and Queen Mary II., on the settlement of the government in 1688, after the abdication of James II. The result was that eight bishops and about four hundred other clergymen were deprived of their ecclesiastical benefices. This schism continued until the year 1779, in which year the last non-juring bishop died (Bishop Short's *History of the Church of England*, sec. 801-803). With few exceptions the earlier Nonjurors adhered to the *Book of Common Prayer*, even at the celebration of the Lord's Supper, unless in the prayer for the king. But there were some exceptions. Dr. Hicks, whose example was probably followed by Jeremy Collier, used the communion office in the first book of King Edward VI., which he regarded as more conformable to the ancient practice; but most others continued to use the *English Prayer Book* until the year 1718 (Lathbury's *History of the Nonjurors*). The following are the principal liturgies of the Nonjurors:—(1.) *A Communion Office, taken partly from the Primitive Liturgies and partly from the first English Reformed Common Prayer Book: together with Offices for Confirmation and the Visitation of the Sick* (London, 1718, 8vo. Reprinted in the fifth volume of Hall's *Fragmenta Liturgica*, in 1848, 12mo). From the publication of these offices the Nonjurors were divided into two parties,—those who adopted the new, and those who retained the old offices. The obsolete, not to say superstitious, ceremonies revived in this new communion office were four, viz., mixing water with the wine, prayer for the dead, prayer for the descent of the Holy Spirit on the elements, and the prayer of oblation. These were called the *usages*, and those who practised them were called *usagers*. Three other ceremonies, apart from these usages, are frequently reckoned among them, viz., trine immersion at baptism; chrism, or consecrated oil in confirmation; and unction at the visitation of the sick, (*Ibid.*, vol. i., p. xxxviii.) (2.) *A Compleat Collection of Devotions, taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer Book of the Church of England. Part I. comprehending the Publick Offices of the Church. . . . Part II. a Method of Private Prayer* (London, 1734, 8vo). Part I. is reprinted in Hall's

Fragmenta Liturgica. Among these "publick offices" are forms of consecrating oil for baptism, and milk and honey for the baptized, chrism for confirmation, oil for the sick, and a form for the ordaining of deaconesses. The anonymous compiler of this liturgy was Mr. (afterwards Dr.) Deacon, who, in 1746, published three additional offices; one of which, *A Litany for the use of those who Mourn for the Iniquities of the Present Time*, is reprinted in the second volume of *Fragmenta Liturgica*.

2. *Liturgies of Dissenters from the Church of England.*—(1.) The earliest of these is *A Booke of the Forme of Common Prayers, Administration of the Sacraments, &c., agreeable to God's Worde and the use of the Reformed Churches*. This liturgy was printed by Waldegrave at London, without date, and at Middleburg, in Holland, in 1586, 1587, and 1602. The text of Waldegrave's edition is reprinted in the first volume of the Rev. Peter Hall's *Fragmenta Liturgica*; and that of the Middleburg edition, 1586, in the first volume of his *Reliquiæ Liturgicæ*. The differences between the two editions are specified in the introductions to those publications. Whether this liturgy was composed by "Cartwright, his friend Travers, or Snape, . . . certain it is that nothing more was attempted than a brief and desultory compilation from the Genevan form of Calvin" (Hall's *Rel. Liturg.*, vol. i., p. xii.) (2.) At the conference held in the Savoy, in 1661, between the royal commissioners for reviewing the liturgy and the nonconformists, the office of drawing up certain additional forms was assigned to the Rev. Richard Baxter, who in little more than a fortnight presented a new form of prayer of his own composition, entitled, *The Reformation of the Liturgy as it was presented to the Right Reverend the Bishops, by the Divines appointed by his Majesties Commission to treat with them about the alteration of it*. This form of prayers was published in 1661, and is now more generally known as the Savoy Liturgy. It has been repeatedly reprinted, and will be found in the fourth volume of Hall's *Reliquiæ Liturgicæ*. The Savoy Liturgy comprises forms of prayer for "the ordinary public worship of the Lord's Day; the order of celebrating the sacrament of the body and blood of Christ, and the celebration of the sacrament of baptism; a short discourse of catechizing, and the approbation of those who are to be admitted to the Lord's Supper; the celebration of matrimony; directions for the visitation of the sick, and their communion," with prayers; "the order for the burial of the dead, prayer and thanksgiving for particular members of the church;" a discourse "of pastoral discipline," with forms of "public confession, absolution, and exclusion from the holy communion of the church." An appendix contains a "larger litany or general prayer," and "the Church's praise for our redemption," both of which are

"to be used at discretion." When it is considered in how short a space of time this liturgy was composed, and that Baxter, as he himself stated, *Reliquiæ Baxterianæ*, part ii., p. 306, could not have time to make use of any book save the Bible, comparing all with the *Assembly's Directory*, and the *Book of Common Prayer*, and Hamon L'Estrange's *Alliance of Divine Offices*, candour must allow that it is a very extraordinary performance, in which the deepest devotion is combined with the most profound acquaintance with the language of the Holy Scriptures. The method which Mr. Baxter pursued in its composition was, to follow the general plan of the Lord's Prayer and the Ten Commandments." In 1855 the Rev. David Thomas, of Stockwell, London, published, for the use of his congregation and for "evangelical churches and homes," a *Biblical Liturgy*. (3.) William Whiston, sometime fellow of Clare Hall and Lucarian professor of mathematics in the university of Cambridge, attracted public attention by his zeal in propagating Arianism, for which he was deprived of his professorship. Being for a time suspended from communion with the church by an act of convocation, he formed a religious society at his house in London for public worship. There he employed *The Liturgy of the Church of England reduced nearer to the primitive standard, humbly propos'd to publick consideration*. This liturgy was first published at London in 1713. Whiston believed the pseudo-Apostolical Constitutions to be the genuine work of the apostles, and has made use of them in the composition of some of his prayers. (4.) John Henley, M.A., sometime rector of Chelmondiston, in Suffolk, removed to London, where he became a popular preacher. "Convinced of his own abilities and powers," he established what he called an oratory in Newport Market, whence he subsequently removed to Clare Market. There, "under cover of the Toleration Act, he lectured on Sundays in theology, and on Wednesdays in every faculty and science under heaven." The first part of *The Primitive Liturgy for the Use of the Oratory* was published in 1726, in 12mo. In 1727 appeared an enlarged edition, entitled the *Primitive Eucharist, according to the Institution of Christ and his Apostles, for the Use of the Oratory*, in 8vo; and shortly after, in the same year, *The Appeal of the Oratory to the First Ages of Christianity*, in four parts. All these publications are reprinted in the fourth volume of Hall's *Fragmenta Liturgica*. Henley professes to have taken his liturgy "entirely from Scripture and the primitive writers, but especially the most antient and authentick liturgy of the Apostolical Constitutions." (5). *The Book of Common Prayer, Reformed according to the Plan of the late Dr. Samuel Clarke*; or as it is designated in the prefatory advertisement, *The Liturgy of the Church of England, with the Amendments of Dr. Clarke*,

and such further Alterations as were judged necessary to render it Unexceptionable with respect to the Object of Religious Worship," was first published in 1774 by the Rev. Theophilus Lindsay, M.A., who Socinianized the Arian alterations proposed by Dr. Samuel Clarke, rector of St. James's, Westminster. This liturgy has subsequently passed through numerous editions. It contains almost all the offices in the *Book of Common Prayer*, except the order of baptism for persons of riper years, and the commination; and in some of them, as the thanksgiving of women after childbirth, and the burial of the dead, but few alterations are made. The great object of the whole is, to address the entire worship to God the Father, to the utter exclusion of God the Son and God the Holy Spirit. Various alterations and omissions are also made, which are too numerous to admit of being specified here. This liturgy is the basis of *A Liturgy collected principally from the Book of Common Prayer, for the Use of the First Episcopal Chapel in Boston* [Massachusetts], together with the *Psalter or Psalms of David* (Boston, 1785, 8vo). This was reprinted in 1811, and again in 1838, with further alterations. (6.) *The Book of Common Prayer compiled for the Use of the English Church at Dunkirk, together with a collection of Psalms*, was printed at Dunkirk in 1791. The anonymous compiler states that he followed throughout the plan proposed by Dr. Clarke. Its deviations from the liturgy of the Church of England are less offensive than those which occur in the Socinian liturgy above noticed. The affairs of the congregation at Dunkirk were managed by a committee: the English Church at Dunkirk had but a short existence. (7.) *The Sunday Service of the Methodists* was originally prepared by the late Rev. John Wesley. What alterations (if any) this liturgy may have received since his death we have no means of ascertaining. On comparing a copy of the edition of *The Sunday Service of the Methodists, with other Occasional Services* (printed in 1826), with the *Book of Common Prayer*, we find that the first lessons for Sundays are retained; but for the second lessons in the morning, a chapter out of the four gospels, or the Acts of the Apostles, is to be read; and in the evening a chapter out of the epistles in regular rotation. Many verbal expressions, which have been excepted against, are here corrected. Select psalms are appointed to be read, while others are abridged. The only creed read is that of the apostles. The offices for the baptism of infants, or of persons of riper years, the celebration of matrimony, the communion of the sick, and the burial of the dead, are materially shortened. The offices for the ordination of priests and deacons, and for the consecration of bishops, are here altered into forms for the ordination of deacons, elders, and superintendents; and the thirty-nine articles are, by omissions, reduced to twenty-five. The Nicene

and Athanasian Creeds, and the apocryphal books of the Old Testament, are severally rejected. Some obsolete words are replaced by others which are more easily understood. (8.) On the passing of the Act 6 and 7 Will. IV., c. 85, by which dissenters from the Church of England were permitted to solemnize marriages in their respective chapels, some forms of prayer for this purpose were published. (9.) *The Liturgy of the New Church, signified by the New Jerusalem in the Revelation, prepared by Order of the General Conference*, was published in 1828, and superseded all the liturgies which had previously been used by the Swedenborgians, or followers of Emanuel Swedenborg. Some ideas and sentences of the national liturgy may be traced in this form of prayer for divine worship; but the whole of the several offices is made conformable to the peculiar tenets of this denomination. This liturgy comprises several tables of psalms and proper lessons; but only those books of the Old and New Testament are read which "have the internal sense, and thus are truly the Word of God." The result is, that the New Church omits to read nine books of the Old Testament, viz., Ruth, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes; and twenty-two books of the New Testament, viz., the Acts of the Apostles, and the whole of the Apostolical Epistles; "though" it is admitted, "most of the other books contained in the collection called the Bible, particularly those commonly included in the New Testament, were written by men who enjoyed divine illumination."—*Liturgy*, p. 153. "In thus distinguishing these books from others, the New Church does not deny their truth, nor place them below the rank commonly assigned them by the professing Christian world."—*Ibid.*, pref. p. xxviii.—The *General Services* contain forms of prayer for morning and afternoon or evening service, together with prayers, thanksgivings, and glorifications, to be used on particular occasions. In the celebration of divine service "the ministers of most of the principal societies of the New Church have adopted the use of white robes, resembling in form those worn by the ministers of the Church of England."—*Ibid.*, p. xxiv. And the congregations are directed to kneel during prayers, stand when giving thanks or singing, and sit when receiving instruction. The *Particular Services* comprise the order of the administration of baptism to infants, to adults, and also to infants and adults together; for the administration of the Holy Supper; order of nuptials, or consecration of marriage; and orders for visiting the sick and burial of the dead. These are followed by *Forms of Doctrine and Instruction*, including articles of faith, a creed, and a catechism; and by *Extraordinary Services* for the ordination of ministers, for the consecration of ministers having authority to ordain others, for the consecration of a church or place of worship,

and some chants. The explanatory addresses in the offices for baptism, the Holy Supper, nuptials, and the ordination of ministers, are almost entirely taken, even to the very words, from the works of Swedenborg. The "order of nuptials" is observed "in regard to those whose feelings prevent them from being satisfied with the Church of England ceremony. The forms of the Church of England," it is stated, "may be gone through as a civil act, necessary to obtain a legal sanction to the properly indissoluble engagement of marriage; and afterwards, before the parties begin to live together as husband and wife, their nuptials may be religiously solemnized, and their marriage consecrated by a minister of the New Jerusalem," who receives a certificate that the parties have previously complied with the formalities required by law (*Liturgy*, p. 91).

VII. LITURGIES IN USE IN SCOTLAND.

1. *Ancient Liturgy of the Kirk of Scotland.*—At the commencement of the Reformation in Scotland the Protestant nobles and barons, assembled at Edinburgh in December, 1577, agreed that they would rest satisfied for the present with the reading of the prayers and lessons in English, according to the order of the *Book of Common Prayer*, that is, the liturgy of King Edward VI., in every parish on Sundays and other festival days. If the curates of the several parishes were qualified, they were to read the same; but if they were disqualified, or refused to read them, "the most qualified person in the parish was to read the same."—*Keith*, p. 66. This regulation, however, continued in force only a short time; for in 1562 the *Book of Common Order*, commonly termed "Knox's Liturgy," was partially introduced; and by an act of the general assembly, passed December 26, 1564, its use was authoritatively ordained in all the churches in Scotland. This liturgy was taken from the order or liturgy used by the English church at Geneva. It contains forms for morning and evening prayer, the celebration of baptism, the Lord's Supper, and marriage; and for the election of superintendents or presbyters who were invested with episcopal functions; the order of ecclesiastical discipline, of excommunication, and of public repentance; a treatise on fasting; and forms of prayer for domestic and private use. A new edition of *The Liturgy of the Church of Scotland; or, John Knox's Book of Common Order*, was published by the Rev. Dr. Cumming, at London, in 1840, in 18mo. *The New Booke of Common Prayer, according to the Forme of the Kirke of Scotland, our Brethren in Faith and Covenant*, printed in 1644, is a very brief abstract of Calvin's Geneva Prayer Book, or rather of Knox's *Book of Common Order*. It is reprinted in the first volume of the Rev. P. Hall's *Fragmenta Liturgica*.—See DIRECTORY.

2. *Liturgy of the Episcopal Church in Scotland.*—The liturgy of the Episcopal Church in Scot-

land is at present nearly the same as that of the Church of England. Charles I., in 1637, made an unsuccessful attempt to introduce into Scotland a *Book of Common Prayer*, copied, with some alterations, from that of England, which produced the Solemn League and Covenant. That liturgy was prepared by Archbishop Spotswood, of St. Andrews, and Lindsay, of Glasgow; assisted by Wedderburn, Dean of the Chapel Royal at Edinburgh, and by Bishops Guthrie, Maxwell, and Whitford. On its being sent to London, Charles I. referred it to the examination of Archbishop Laud, and of Wren, Bishop of Ely—Juxon, Bishop of London, being too much engaged to attend to the revision. It was published at Edinburgh in folio, and entitled—*The Booke of Common Prayer and Administration of the Sacraments and other parts of Divine Service, for the Use of the Church of Scotland.*" This liturgy is reprinted in the second volume of Hall's *Reliquiæ Liturgicæ*; a copious bibliographical and historical account of it will be found in vol. i., pp. xiii.-xxxv. From 1645 until after the Restoration in 1660, the *Westminster Directory* was adopted, but by no means strictly adhered to, in various instances (as in that of praying for the civil government); and when episcopacy was restored together with monarchy, it was not thought advisable to renew the attempt to introduce a public liturgy; so that, except at ordinations, when the English forms were used, as far as local circumstances would admit, no regular form of prayer was in general use, while episcopacy continued to be the form of ministry in the established church. Many, indeed, of the episcopal clergy compiled forms, to be used by themselves in their particular congregations, with some petitions and collects taken out of the English book; and all of them uniformly concluded their prayers with the Lord's Prayer, and their singing with the doxology. *Prayers for the Morning and Evening Service of the Cathedral Church of Aberdeen*, composed by the Rev. Henry Scougal, professor of theology in the King's College, continued in use until the Revolution, when the Presbyterians would no longer tolerate such superstition as a written prayer. At length, in 1712, the English *Book of Common Prayer* was universally adopted by the Scottish Episcopal Church with little variation, except in the celebration of the Eucharist. In that service the order for the administration of the Lord's Supper is substantially that in the liturgy authorized by Charles I., but with alterations made, to make it more conformable to the first and comparatively imperfectly reformed liturgy of King Edward VI. By the twenty-first canon of *The Code of Canons of the Episcopal Church in Scotland*, as revised, amended, and enacted, by an ecclesiastical synod, holden for that purpose at Edinburgh, from August 20 till September 6, 1838 (Edinburgh, 1838, 8vo), after ratifying and confirming the per-

mission, formerly granted by the bishops "to all those who profess to be of the episcopal persuasion in Scotland, . . . to retain the use of the English office in all congregations where the said office had previously been in use," it is enacted, "That in the use of either the Scotch or English office no amalgamation, alteration, or interpolation whatever shall take place, nor shall any substitution of the one for the other be admitted, unless it shall be approved by the bishop. From respect, however, for the authority which originally sanctioned the Scotch Liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch communion office continue to be held of primary authority in this church; and that it shall be used in all consecrations of bishops, but also at the opening of all general synods."—Pp. 29, 30. Although the Scotch communion office is thus established, it is worthy of notice that this canon does not prescribe what specific edition is to be used; almost every single bishop, in the lapse of years, having made additions, and even some changes, according to their own judgment or preference. But the edition of *The Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of Scotland*, which was published at Edinburgh in 1849, under the sanction of Patrick Torry, D.D., Bishop of St. Andrews, Dunkeld, and Dunblane, was disowned and rejected by the synod of bishops of the episcopal communion in Scotland, for the following reasons, viz.,—"That the said book is not the *Book of Common Prayer*, according to the use of the Church in or of Scotland; that it possesses no canonical authority; and that neither the college of bishops, nor the church at large, is answerable for a book compiled and published without their approbation, consent, or knowledge." The edition thus disclaimed does not contain the office for the administration of the holy communion, which is actually used by a large proportion of the congregations of this church. Whatever may be the comparative excellencies ascribed by different persons to the order for the administration of the Lord's Supper which is followed in the United Church of England and Ireland, and in that (or those) in use in the episcopal communion in Scotland for the same purpose, truth and candour require it to be stated that the difference between the two offices is most clear and unequivocal—the English office being exclusively commemorative, and the Scottish most distinctly sacrificial. Besides which, the following usages are practised, not one of which is adopted in the English office, viz.—1. The mixing of water with the wine in the Eucharist; 2. Commemorating the faithful departed at the altar; 3. Consecrating the elements by an express invocation; 4. Using the oblatory prayer before distribution.—See COMMUNION SERVICE.

8. *The Book of Common Prayer, according to*

the Use of the Protestant Episcopal Church in the United States of America, varies as little as circumstances will allow from the liturgy of the Anglican Church, except in regard to the communion service. In 1785 the English Liturgy was revised and proposed for the use of the Episcopal Church in the American Union, at a convention held in Philadelphia, where the "Proposed Book," as it is commonly termed, was printed in 1786. It is reprinted in the fifth volume of the Rev. P. Hall's *Reliquiæ Liturgicæ* (London, 1847). This first edition of the American Liturgy adopted most of the alterations in our *Book of Common Prayer* which had been proposed, in 1689, by several distinguished divines acting under a royal commission, but which were rejected by the convocation then assembled. These alterations are chiefly confined to such circumstances of language or arrangement as time and local situation appeared to render necessary. The prayers for the king and royal family are, of course, omitted, and prayers adapted to the government of the United States inserted in their room. Various other alterations and omissions were made, which it is not necessary to specify, as the second edition, which was ratified by the American Episcopal Church, October 16, 1789, is now the authorized liturgy of that church. The Athanasian Creed is omitted; and in the Apostles' Creed the officiating minister has a discretionary power of omitting the clause "he descended into hell," and substituting for it the words "he went into the place of departed spirits." Not to dwell on verbal alterations and corrections, it may suffice to state that the American Episcopal Church has adopted the oblation and invocation in the communion service, in which it approximates nearly to the Scottish communion office; and that there are added six forms of prayer, viz., for the visitation of prisoners; for thanksgiving to Almighty God for the fruits of the earth, and all the other blessings of his merciful providence; for morning and evening, to be used in families; for the consecration of a church or chapel; and lastly, a beautiful and impressive "office of institution of ministers into parishes or churches." A beautiful "standard edition" of this liturgy was published at New York in 1844, in one volume octavo, which, by order of the general convention of the American Protestant Episcopal Church, is to be the basis of all future editions.

VIII. LITURGY OF THE PRIMITIVE EPISCOPAL CHURCH, REVIVED IN ENGLAND IN 1831.

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Primitive Episcopal Church, revived in England in the Year of our Redemption, One thousand eight hundred and thirty-one, together with the Psalter or Psalms of David, though bearing the imprint of London, 1832, was printed at Liverpool, but was never published. It was

edited by the Rev. George Montgomery West, M.A., a presbyter of the Protestant Episcopal Church in the state and diocese of Ohio, in North America. This volume is of great rarity, not more than five or six copies being found in the libraries of the curious in ecclesiastical matters. The liturgy of the Protestant Episcopal Church in the United States of America is the basis of this edition, excepting two or three alterations in the office for the ministration of baptism, and a few verbal alterations to fit it for use in England and in Ireland. "The Primitive Episcopal Church, revived in England in 1831," had a short existence of little more than twelve months.

For a bibliographical account of the principal collections of liturgies and liturgical treatises, the reader is referred to Koehler's *Bibliotheca Liturgica*, &c., 699-866.

IX. DEISTICAL LITURGY.

In 1752 a liturgy was published in Liverpool by some of the Presbyterians, as Antitrinitarians are often called in England, but Christ's name is hardly mentioned in it, and the Spirit has no place in it. In 1776 was published *A Liturgy on the Universal Principles of Religion and Morality*: it was compiled by David Williams, with the chimerical design of uniting all parties and persuasions in one comprehensive form. This liturgy is composed in imitation of the *Book of Common Prayer*, with responses celebrating the Divine perfections and works, with thanksgivings, confessions, and supplications. The principal part of three of the hymns for morning and evening service is selected from the Works of Milton and Thomson, though considerable use is made of the language of the Scriptures.—T. H. H.

The Rev. Dr. Robert Lee of Edinburgh had prepared a book of prayers, and used them for a time in public worship. Complaints were made against him, and the following is the formal deliverance of the general assembly:—"The general assembly had transmitted to them, from their committee on bills, an appeal by the Rev. Dr. Lee, minister of Old Greyfriars Church, Edinburgh, against a judgment of the synod of Lothian and Tweeddale, of date 3d May, 1859, affirming a sentence of the presbytery of Edinburgh, of date 26th April, 1859, of the following tenor, viz. :—'The presbytery of Edinburgh having received and considered the report of the committee, given in at last meeting, in pursuance of the remit made to them, of date 23d February, 1859, find,—1st, That the practice has been introduced into Old Greyfriars Church, Edinburgh, of standing at the singing of psalms, and of kneeling at prayer, of which the presbytery disapprove, as inconsistent with the immemorial usage of the church. 2d, That the prayers are read by Dr. Lee. 3d, That Dr. Lee uses, and others officiating for him in Old Greyfriars Church use, a book, either in manuscript or printed, entitled, *Prayers for Public Worship*,

a copy of which was laid on the table of the presbytery, and has now been reported on. 4th, That the order of service contained in said book, and in as far as it is admitted by Dr. Lee to be an exponent of the mode in which he conducts the devotions of the congregation, is at variance with the law and usage of the church, in respect,—That he commences the service with the reading of verses of Scripture, as an introduction to the devotional exercises. That after the confession of sins certain passages of Scripture are read, styled *Comfortable Words*, and which may be regarded as occupying the place of what is termed "the absolution" in other liturgies. That the prayers are broken into fragments; and although Dr. Lee explains that in using them he gives them a continuous form, yet from their structure, each short prayer being complete in itself, it is impossible to give them that real unity which is agreeable to the law and practice of the church. That in the use of this form the people are directed to say "Amen" audibly at the close of each prayer,—all which being innovations unknown to this church, and unauthorized by it, the presbytery enjoin, as they do hereby enjoin, Dr. Lee to discontinue the same, and to conform in future to the order and form of public worship as established in the *Directory of Public Worship*, confirmed by acts of assembly, and presently practised in this church.' It was moved and seconded,—That the general assembly sustain the appeal, and recall the judgment of the synod, in so far as the same affirms *simpliciter* the judgment of the presbytery of Edinburgh, pronounced on the 26th April, 1859, but find it established by the report of the committee of the presbytery of Edinburgh, referred to in this judgment, and by the admissions of Dr. Lee and certain members of his kirk-session, that the prayers in the services of Greyfriars Church are read by Dr. Lee from a book, either in manuscript or printed, entitled *Prayers for Public Worship*, a copy of which was laid on the table of the committee, and is now laid before this house: Find that this practice is an innovation upon, and contrary to the laws and usage of the church in the celebration of public worship; and the assembly enjoin Dr. Lee to discontinue the use of the book in question in the services of his church, and to conform, in offering up prayer, to the present ordinary practice of the church. It was also moved and seconded,—That the general assembly, having heard parties, and after reasoning, dismiss the appeal, and so far affirm the judgment of the synod as to find,—1st, That the reading of forms of prayer is not in accordance with the Directory for the public worship of God, and is contrary to the practice of this church. 2dly, That whilst the order of public worship, as stated in the Directory, begins with prayer, it has become the general usage in this church to begin with singing. 3dly, That whilst the Directory prescribes

nothing as to the position of the worshippers during the devotional exercises of praise and prayer, the practice of sitting during the former and of standing during the latter exercise has become the general practice. The general assembly do therefore enjoin the Rev. Dr. Lee to discontinue the practice lately introduced by him of reading forms of prayer in the public worship of God, and do further earnestly recommend to him to conform to the common usage of the church in regard to the manner of conducting public worship. The vote being called for, it was agreed that the state of the vote should be first or second motion; and the roll being called, and votes marked, it carried first motion by 140 to 110."

Living.—See **BENEFICE**.

Loci Communes (*commonplaces*), the name of Melancthon's well-known *Theological Treatise*, published in 1521, and the first Protestant system of divinity. Sixty editions of it were published during its author's lifetime, the earlier editions being marked by successive improvements and clearer statements of doctrine. It consists of fifty-three heads. Luther calls it "the best book next to the Holy Scriptures;" and Calvin, who published, in 1551, an edition in French, says in his preface, "it is a summary of those truths which are essential to the guidance of the Christian in the way of salvation."

Locker, a small cupboard, often hewn out of the wall, on the north side of the altar, fastened with a door, and containing wine, water, towels, and other materials for mass. It was smaller than the aumbry, though the terms are generally used synonymously.—See **AUMBRY**.

Logos.—See "Word," *Biblical Cyclopædia*.—See also **PERSON OF CHRIST**.

Logothetes, an officer in the household of the Greek patriarch, and a general overseer in the church.

Lollards, Continental.—The word is probably from "*lullen*"—to chant in a low key, though some popish writers take it from *lolium*, or tare, as if the Lollards were tares in the field of the Church. They were called by the people Cellites.—See **CELLITES**. Walter Lollard, from whom some derive their name, was burned at Cologne in the fourteenth century.

Lollards, English.—The adherents of Wycliffe were so called. They were most numerous in the dioceses of Lincoln and London. Some, indeed, suppose that the English Lollards came from Germany. At all events so inefficacious had the measures hitherto adopted against them proved, that on many occasions they ventured to bring their tenets prominently before the public. Thus they affixed to the doors of churches placards denouncing the priests; and in 1395 they even addressed "twelve conclusions" to parliament, in which they attacked, in no measured language, the doctrines of Rome. This and other disturbances induced King Rich-

ard to return from Ireland, in order to check the daring sectaries. So far as the hierarchy was concerned, zeal was not wanting. At a synod held in February, 1396, Thomas of Arundel, the new primate of England, procured a formal condemnation of eighteen propositions extracted from the writings of Wycliffe. Still Richard was not very hearty in lending secular aid to the hierarchy. At length the clergy found a monarch ready to obey their behests. Richard was dethroned by Henry IV., with whom the house of Lancaster came to the throne of England. The new king was all the more willing to aid the clergy that, as usurper of the throne, he needed their support. It seems strange that under the son of that Duke of Lancaster who so long had proved Wycliffe's steady friend the act *de Heretico comburendo*—the first of the kind which disgraced the English statute book—should have been passed (1400). The statute gave power to bishops to hand over obstinate or relapsed heretics to sheriffs or magistrates, who were enjoined to have them publicly burnt. The ordinance was not allowed to remain a dead letter. In 1401 William Sawtré, a parish priest, was burnt at Smithfield as a relapsed heretic. Among many other victims we select such names as William Thorpe, a most devoted priest (1407); J. Badby, who was burnt in a barrel; and especially that generous friend of the Reformation, Lord Cobham (Sir John Oldcastle). Frequently had his castle afforded shelter to Lollard preachers, and devotedly did he adhere to these doctrines, since, as himself attested, his whole life had through them undergone a change. Henry V., the conqueror of Agincourt, had made vain efforts to induce him to change his opinions. However little that monarch cared for theological subjects, he deemed the submission of the layman to his priest as necessary as that of the soldier to his general. He now handed the heretic to the tribunal of his bitter enemy, Archbishop Arundel. Lord Cobham refused to recant, and was condemned as a "pernicious and detestable heretic" (1413). But during the respite granted him he managed to escape into Wales, where he concealed himself till 1417, when he was captured and executed at St. Giles's Fields amidst barbarous tortures. The same sufferings—the victim being hung, and then roasted over a slow fire—were endured by many others of all classes in society. The escape of Lord Cobham, and rumours of a Lollard insurrection the following year, were made the occasion for fresh measures of persecution. In 1414 it was ordered that all public officials should bind themselves by oath to aid in the extirpation of heresy, and that the lands and possessions of those convicted of heresy should be confiscated. In 1416 a regular inquisition was instituted in every parish of the diocese of Canterbury. Still stringent measures gradually led the nobility

and clergy to withdraw from so dangerous a movement. Among the common people, however, these opinions continued to spread; secret conventicles were held; and though the persecution, which lasted till 1431, may have crushed the party, so late as 150 years after Wycliffe's death Leland testifies that the English tractates of the reformer were still preserved, and eagerly read by the people. They were opposed to all priestly celibacy, even to that of the monastic orders; they denounced the doctrine of purgatory, ordained priests of their own, and allowed laymen to preach; regarded the Lord's Prayer as the only form which should be used; objected to the lawfulness of oaths, to wars, and to the punishment of death; and denounced art as an antichristian invention, and a means of sinful indulgence. If such was the state of matters among the people, the position which the university of Oxford occupied in reference to the condemned opinions was for some time far from satisfactory to the hierarchy. Despite former ordinances it published in 1406 a *Public Testimonie, given out by the Universitie of Oxford*—supposing that document to be genuine—in which the character and attainments of Wycliffe were vindicated. Whatever may be thought of this remarkable document, the hierarchy at least deemed it requisite to keep a watchful eye on the university. Accordingly, in 1408, the primate passed, in convocation at Oxford, the so-called *Constitutions of Arundel*, directed against the tenets of the reformer. Indications, however, are not wanting that the university still continued "to beget degenerate children" till 1412, when an entire change seems to have taken place. In that year the university appointed a commission to examine the writings of Wycliffe; and 260, or, according to another computation, 298, propositions extracted from them were branded as heretical. A still heavier blow awaited the cause of the Reformation in England. In 1415—two months before the death of Hus—the council of Constance solemnly denounced forty-five articles taken from the works of Wycliffe, to which afterwards a catalogue of other sixty heresies was added. That assembly went even further. It ordered the bones of Wycliffe to be exhumed and burnt. The infamous sentence was only carried out in 1428—sad to tell, by Fleming, Bishop of Lincoln, once a devoted adherent of the reformer. Attempts were not wanting to confute the tenets denounced by the Romish hierarchy. Thus William of Woodford endeavoured to refute those eighteen articles from the "trialogus," which Archbishop Arundel had solemnly condemned on his accession. Again, between 1417 and 1422, Thomas Netter of Walden composed a work in which he endeavoured to prove the falseness of Wycliffe's theological views. But neither of these works was written in a manner likely to carry conviction. It was

otherwise with the writings of Reginald Peacock, Bishop of Chichester, in 1449. Unfortunately, the evangelical and candid spirit in which they were composed proved fatal to their author. He was obliged to recant and do penance for his moderation, and was besides condemned to spend the remainder of his life in prison, deprived even of the consolation of books and writing materials. (See *Kurtz*, sec. 150.)

Lollards, Scottish, or, as they were sometimes called, the Lollards of Kyle. From England Lollard tenets spread into Scotland. John Resby, an English priest who had fled northwards from persecution, soon attracted by his teaching the attention of Wardlaw, Bishop of St. Andrews. He was tried before Dr. Laurence de Lindoris, afterwards Professor of Common Law at St. Andrews; and, on his refusal to retract his views about the supremacy of the pope, auricular confession, transubstantiation, &c., was burnt at Perth (1405 or 1407). According to Pinkerton, such a scene was unknown before in Scotland. The burning of Resby is given in the twentieth chapter of the fifteenth book of the *Scotichronicon*. Still these opinions continued to extend, especially in the south and west of Scotland. The regent, Robert Duke of Albany, was known to be opposed to the Lollards; and though King James I. was by no means blind to prevailing abuses in the church, an act of parliament was passed during his reign, in 1425, by which bishops were required to make inquisition in their dioceses for heretics, in order that they might undergo condign punishment. This act was soon to be put in force. In 1433 Paul Craw or Crawler, a physician of Prague, had arrived—probably to escape persecution—in Scotland. As he made no secret of his Lollard or Hussite opinions, he was soon arraigned before Lindoris, and condemned to the flames. From this time we hear little of the Lollards in Scotland, though their continuance is attested by the fact that, in 1494, Blackadder, first Archbishop of Glasgow, signalized his zeal for the church by persecuting the numerous heretics in his diocese. Accordingly, thirty suspected persons were summoned before the king and council. Among them were Reid of Barskimming, Campbell of Cessnock, Campbell of Newmills, Shaw of Polkemmet, Helen Chalmers, Lady Polkillie, and Isabel Chalmers, Lady Stairs. According to Knox, their indictment contained thirty-four different articles, which he informs us are preserved in the Register of Glasgow. Among the chief of these were—that images, relics, and the Virgin, were not proper objects of worship; that the bread and wine in the sacrament were not transubstantiated into the body and blood of Christ; that no priest or pope could grant absolutions or indulgences; that masses could not profit the dead; that miracles had ceased; and that priests might lawfully marry. But James IV., who

was not inclined to be a persecutor, dismissed the prisoners, after an examination which contributed little to the credit of the new Archbishop. (See *Kurtz*, sect. 150; *Lee*., vol. i., p. 13, 17.)

Long Friday.—See GOOD FRIDAY.

Longinus, St., Day of, observed in the Romish Church on the 15th of March. This saint is said to have been the soldier who pierced the Saviour's side with a spear. He was nearly blind, but as the blood fell in some drops upon his eyes, he had his vision restored, was converted by the miracle, became a zealous preacher and missionary, and afterwards died a martyr.

Lord's Day.—See SABBATH.

Lord's Prayer.—See PRAYER.

Lord's Supper.—See EUCHARIST.

Lord's Table.—See EUCHARIST, TABLE.

Lords of the Congregation, an association of noblemen banded together to promote the Reformation, when they discovered the hostile intentions of the queen regent.—*The Lord High Commissioner* is the nobleman annually appointed by the crown to preside at the General Assembly of the Church of Scotland.—See ASSEMBLY.

Loretto, Holy House at.—According to popish legend, this Santa Casa is the identical house in which Jesus was born, and in which Mary was born, betrothed, and married. It was discovered by Helena, the mother of Constantine, about three centuries after the incarnation, on its original spot. In 1291 angels carried it through the air and set it down in Dalmatia. In December, 1294, some shepherds saw it flying over the Adriatic into Italy. Afterwards it was shifted by the same supernatural power to its present site. It is built of stone, and is thirty-two feet long, thirteen feet wide, and eighteen feet high. On the right of the altar is the image of the Virgin, with a face, according to Dr. Middleton, "black as a negress, and liker a Proserpine than a Queen of Heaven." "Infinite miracles," according to a bull of Pope Paul II., have been wrought at this shrine, and it is hung round with votive offerings of vast value from all parts of the world, for the foolish legend is believed by myriads. There was a chapel of our Lady of Loretto at Musselburgh, near Edinburgh, which had a famous image of the Virgin. To this shrine James V. made a pilgrimage from Stirling in 1536. The shrine was popular. The satirist Lyndsay thus sings of its pilgrims,—

"I have sene pass ane marvillous multitude—
Young men and women, flingand on thair feit,
Under the forme of fenzeit sanctitude,
For till adore ane image in Laureit;
Mony came with thair marrows for to meit."

Lots.—See BIBLIOMANCY.—While such appeals to Scripture, by reading the first verse that occurred, or by some other profane and fortuitous method, were condemned, divining lots were allowed, such as in dividing property, or as in the case put by Augustine, in determining during a

plague what ministers shall stay in the infected city. The disposal of ecclesiastical offices and of the lives of men was forbidden to be determined by lot, being left simply in the hands of God.

Love, Family of, a sect which was founded in the Netherlands during the sixteenth century by Henry Nicolai. His theory was that religion consists wholly in love, independently of any form of truth held and believed. He came to England in the reign of Edward VI., and under Elizabeth the sect made some noise. In 1580 the queen burned their books and dispersed them, but they survived in a declining state for another century. Some immoralities charged against them do not appear to be substantiated. Of recent years an Agapemone, or abode of love, has been founded in England by a man named Prince, once an English clergyman, but the strange doings of his household have of late been dragged to light by a court of law.

Love Feasts.—See AGAPE.

Low Churchman.—See HIGH CHURCHMAN.—In Queen Anne's reign low churchmen were latitudinarian, with a leaning towards Socinianism. Conybeare thus speaks of the low church party of the present day:—"It originated in the revival of religious life which marked the close of the last and the beginning of the present century,—the reaction against a long period of frozen lifelessness. The thermometer of the Church of England sank to its lowest point in the first thirty years of the reign of George III. Butler and Berkeley were dead, and had left no successors. The last of that generation of clergymen which had founded the societies for 'the Diffusion of Christian Knowledge,' and the 'Propagation of the Gospel,' were now in their graves. Unbelieving bishops and a slothful clergy had succeeded in driving from the Church the faith and zeal of Methodism, which Wesley had organized within her pale. The spirit was expelled, and the dregs remained. That was the age when jobbery and corruption, long supreme in the state, had triumphed over the virtue of the church; when the money-changers not only entered the temple, but drove out the worshippers; when ecclesiastical revenues were monopolized by wealthy pluralists; when the name of curate lost its legal meaning, and, instead of denoting the incumbent of a benefice, came to signify the deputy of an absentee; when church services were discontinued; when university exercises were turned into a farce; when the holders of ancient endowments vied with one another in evading the intentions of their founders; when everywhere the lowest ends were most openly avowed, and the lowest means adopted for effecting them. In their preaching, nineteen clergymen out of twenty carefully abstained from dwelling upon Christian doctrines. Such topics exposed the preacher to the charge of fanaticism. From the period of the French revolution the Evangelical party began to assume the

form which it still retains. At first it had comprehended many different shades of theological opinion. All religious men had been classed together by their opponents as enthusiasts, fanatics, and Methodists, and had agreed to forget their minor differences in their essential agreement. But when the great truths of Christianity were no longer denied within the church, the maintenance of them ceased to be a distinctive badge of fellowship; and other secondary doctrines assumed greater importance, as forming the specific creed of the majority of those who had hitherto been contented with a more catholic bond of union. Of the tenets which then became, and have since continued, the watchwords of the Evangelical camp, the most conspicuous were the two following; first, '*the universal necessity of conversion,*' and secondly, '*justification by faith.*' A third was added, to which subsequent controversy gave more than its original prominence, namely, '*the sole authority of Scripture as the rule of faith.*'" (Goode's *Rule of Faith.*)

Low Sunday, the octave of, or first Sunday after, Easter, called "low," either as corrupted from "close of Easter," or because it was Low Easter in comparison with the previous Sunday, which was High Easter. It was also called *Dominica in albis*.—See ALB, CHRISOME, EASTER.

Lucernarium (λυχνοςία), a name given to the evening service of the church, because ere it began it was usually dusk, and the place had to be lighted up with lamps.—See EVENING SERVICE, VESPERS.

Lucianists, a party of semi-Arians, named after Lucian, a presbyter of Antioch, in the beginning of the fourth century. The Antiochian school became famous for a long season on account of its critical and exegetical labours, and in theology was the antagonist of the orthodox school of Alexandria. Lucian died a martyr in 311, and Chrysostom and Jerome speak of him very highly. Whether he held the opinions which his followers maintained, it is difficult to say, though he seems to have been a man given unduly to speculation, and may have originated in this way the heresy with which his name is historically connected.

Luciferians.—In 360 the Arians of Antioch chose Meletius of Sebaste, formerly an Eusebian, but afterwards an adherent of the Nicene Confession, their bishop. But his inaugural discourse convinced them of their mistake about his views, and they deposed him after the lapse of only a few days. Meletius was next chosen bishop of the Homoousian congregation at Antioch. The appointment of one who had been an Arian was, however, resisted by a part of the people, headed by Paulinus, a presbyter. Athanasius and the synod of Alexandria, A.D., 362, used every influence to heal this schism. But Lucifer of Calaris, whom the synod for this purpose deputed to Antioch, took the part of the opposi-

tion, and ordained Paulinus counter-bishop. The schism was only healed when, in 413, Alexander, the Meletian bishop, an excellent man, resigned of his own accord, in order to restore harmony. On his return to Alexandria, Lucifer protested against any recognition of those Arians and semi-Arians who had renounced their errors. He founded a sect called the Luciferites, which entertained the views about ecclesiastical purity formerly advocated by Novatian. The party continued till the fifth century.—See NOVATIANS. The zeal of Lucifer on behalf of orthodoxy had alienated even Athanasius from him. The persecution he had undergone under Constantius had sunk into his soul, and made him bitter, irascible, and impracticable in his after life. (Kurtz.)

Lucifugæ (*fleers from the light*), a name of scorn given to the early Christians, because in dangerous times they met for worship in the darkness of night.

Lucopetrians, the followers of a person called Lucopetrus, as is usually supposed. They were fanatics and ascetics, believed in a double Trinity, rejected marriage, scorned all external forms of worship, and adopted absurdly allegorical interpretations of Scripture. The probability is that Lucopetrus is a nickname, and it is said to have been given to a person called Peter, who promised to appear on the third day after his death, and who was called Wolf-Peter or Lucopetrus afterwards, because the devil on that day appeared to his followers in the shape of a wolf.—See BOGOMILES, EUCHITES, MESSALIANS.

Luke's, St., Day, a festival observed in the Greek and Romish Churches on the 18th of October.

Luminum dies (*day of lights*), a name given to Epiphany.—See EPIPHANY; ILLUMINATED; LIGHTS, FEAST OF.

Lutheraus.—See GERMANY, CHURCHES IN.

Lychgate or **Lichgate** (corpse-gate, from *leich*, a corpse), is a shed erected at the entrance of a church-yard, beneath which the persons bearing a corpse for interment were wont to pause. It sometimes signifies the path by which a corpse is carried. Leikwake was a term used in Scotland during the last generation for the watch held by friends and neighbours in the room where a corpse lay before its burial.—See BURIAL.

Lychuoscope (*an opening for watching the light*), a name assigned by conjecture to an unglazed window or opening, which is frequently found near the west end of the chancel, and usually on the south side, below the range of the other windows, and near the ground. What purpose these low side windows served in churches is not now known. Some suppose that they were used to watch the pasch-light from without the church, others imagine that they belonged to the confessional, and others as ingeniously maintain that they were simply ventilators.

Macarians.—1. The followers of two monks named Macarius—one named of Egypt, and the other of Alexandria. Several ancient treatises are extant bearing the name of Macarius—supposed to be him of Egypt, named the Great, or the Elder. A good edition by H. J. Floss was published at Cologne in 1850. 2. The followers of Macarius, Patriarch of Antioch in the seventh century. At a council in Constantinople, held in A.D. 680, he avowed his Monothelism, and was deposed.—See MONOTHELITES.

Maccabees, Feast of, a festival annually held by the Church in honour of the seven youths who were martyred under Antiochus Epiphanes. The story is told at length in the seventh chapter of 2 Maccabees. Chrysostom, Augustine, and Gregory of Nazianzum allude to the feast.

Macedonians.—Macedonius was Bishop of Constantinople, and a celebrated semi-Arian teacher; but through the influence of the Eunomians he was sent into exile, in which he formed the sect of the Macedonians, or Pneumatomachians. He considered the Holy Ghost as a divine energy diffused throughout the universe, and not as a person distinct from the Father and the Son (Epiphan. *Hæres.*, 74; Augustin. *De Hæres.*, c. 52). The opinions of Macedonius were condemned in a general council at Constantinople, which completed that which the council of Nice had left imperfect, and fixed in a full and determinate manner the doctrine of three persons in one God.—See ARIANISM; CREED, NICENE.

MacMillanites.—See SCOTLAND, REFORMED PRESBYTERIAN CHURCH IN.

Madonna (*My Lady*), the name of the Virgin and her images in popish countries.

Magdalens, an order of nuns, consisting chiefly of reformed prostitutes. Pope Leo X. established the order in Rome. Clement VIII. endowed it, decreeing that the effects of all prostitutes dying intestate should belong to it, and that the testamentary deeds of none of them should be valid, unless a fifth part at least of their effects were bequeathed to the order. In each monastery were three classes,—1. Nuns proper, and under vow; 2. Those who, though admitted, were not fully avowed, and called nuns of St. Martha; and 3. Such as were detained by force, and styled after St. Lazarus.

Magdeburg Centuries (*Centuriæ Magdeburgenses*), the name of a famous Protestant *Church History*, receiving one of its names from the city where the earlier portions were finished, and getting its other name from the fact that the history is divided into centuries, and that each volume contains a century. It was published between the years 1559 and 1574, and extends to thirteen folio volumes. The ori-

ginator of the gigantic work was Matthias Flacius; and he was assisted by John Wigand and Matthew Judex, preachers in Magdeburg; and also by Basil Faber, a jurist; Andrew Corvinus, &c. Each century is divided into sixteen chapters, and under the following heads:—1. A tabular view of the whole century. 2. The progressive enlargement of the Church. 3. The persecutions or tranquillity of the Church, and the punishment of persecutors. 4. The doctrine of the Church. 5. Errors and heresies. 6. Rites and ceremonies. 7. Government of the Church, in which are included accounts of libraries, schools, power of magistrates, discipline, and popes. 8. Schisms. 9. Councils held. 10. Lives of bishops and doctors. 11. Heretics. 12. Martyrs. 13. Miracles and prodigies. 14. The state of the Jews. 15. State of religion without the Church. 16. Political changes in the empire.—Such a division gives an artificial air to the work, though it is well adapted for reference. It abounds with documents also, and pays special attention to the history of doctrines. Prejudices may be detected in it; but it is a work of vast and honest research and labour. A new edition in quarto was begun at Nuremberg in 1757, but extended only to the sixth volume. An abridged edition was also published in three folios at Basle in 1624. Cæsar Baronius undertook to refute this Protestant work, the fruit of his labour extending to twelve folios, and he was rewarded for his toil with a cardinal's hat.

Magicians, a name of reproach given to the early Christians, and brought by Celsus against Christ himself, as if he had learned magic in Egypt.

Magister Disciplina, a presbyter in the Spanish Church in the fourth century, under the Gothic kings, whose function it was to superintend in the bishop's house the education of children early devoted to the church. The second and fourth councils of Toledo make reference to the office.

Magistrates.—In the early Church magistrates, whatever the grade of their office, were under the spiritual jurisdiction of the clergy; and if they were impious or profane, they were subject to censure and excommunication. The council of Arles, called by Constantine, ratified this ecclesiastical power. Synesius, Bishop of Ptolemais, excommunicated Andronicus, the governor, for his blasphemies and cruelties, and with him all his accomplices. Athanasius pronounced a similar sentence on the governor of Libya. Ambrose denied the communion to the Emperor Theodosius. But such a spiritual sentence did not deprive the magistrate of his lawful civil authority. The Church rendered allegiance

to the rightful governor, whether heathen or heretic; but she had perfect right to exclude from her fellowship any magistrate of erroneous creed or depraved life. The temporal power of the pope, or his claim to dethrone princes, however ingeniously Baronius and Bellarmin may argue from this old practice, has no support in the early history of the Church. She did not attempt to deny a magistrate's authority, while she refused him ecclesiastical fellowship. In all ecclesiastical causes—that is, in matters of faith, the canons, order, or discipline—the clergy were not subject to the civil jurisdiction. In matters of “*levia delicta*”—lesser crimes—the bishops seem to have been the judges of the clergy; but greater crimes on the part of the clergy were judged by the secular power,—such crimes as murder, robbery of graves, defrauding widows and orphans, &c.—See CLERGY, p. 153; JURISDICTION; KEYS, POWER OF. The *Westminster Confession* gives to the magistrate extraordinary power in or about sacred things. The earlier Scottish Reformers went still farther, as in the first Confession. The *Books of Discipline* are no less explicit. The First Book says,—“We dare not prescribe unto you what penalties shall be required of such; but this we feare not to affirme, that the one and the other deserve death; for if he who doth falsifie the seale, subscription, or coine of a king, is judged worthy of death, what shall we think of him who plainly doth falsifie the seales of Christ Jesus, Prince of the kings of the earth? If Darius pronounced that a balk should be taken from the house of that man, and he himselfe hanged upon it, that durst attempt to hinder the re-edifying of the material temple, what shall we say of those that contemptuously blaspheme God, and manifestly hinder the temple of God, which is the soules and bodies of the elect, to be purged by the true preaching of Christ Jesus from the superstition and damnable idolatry in which they have bene long plunged and holden captive? If ye, as God forbid, declare your selves carelesse over the true religion, God will not suffer your negligence unpunished; and therefore more earnestly we require that strait lawes may be made against the stubborne contemners of Christ Jesus, and against such as dare presume to minister his sacraments not orderly called to that office, least while that there be none found to gainstand impiety, the wrath of God be kindled against the whole.” Nay, blasphemy was to be tried by the civil judge, but false weights and measures by the kirk. The Scottish parliament, in 1560, enacted not only that the power and jurisdiction of the pope should cease in Scotland, but that all who either assisted or were present at mass should be punished, for the first offence, by confiscation of goods; for the second, by banishment; for the third, by death. It was believed that the magistrate had the same power in regard to the first table as to the second,—a theory which, restoring

the Jewish theocracy, would justify persecution, and put an end to toleration. For example, the Scottish parliament in 1579 passed an act ordaining every householder worth three hundred merks of yearly rent, and every burgess or yeoman worth £500 stock to have a Bible and psalm-book in their houses under a penalty of ten pounds.—See SACRA.

Magnificat, the hymn of the Virgin; so named from its first words in the Vulgate. In the sixth century it was chanted in the French churches. In the English Church it is to be said or sung after the first lesson, at every prayer, unless the ninety-eighth psalm, called *Cantate Domino*, is sung.

Majoli, Clerks of.—See CLERK.

Majores, a name given to Jewish ministers in the Theodosian Code, and also by Augustine and others, to a party called Coelicole, made up of Jewish apostates. The laws were specially severe against them, three statutes of Honorius being levelled at them.

Majoristic Controversy, named after Major—his followers holding that good works are essential to salvation; his opponent, Amsdorf, reproaching them as prejudicial to it.

Malta, Knights of.—See KNIGHTS. (Major Paton's *History of the Knights of Malta*, 2 vols. 8vo.)

Managers, a committee of members appointed annually in many Presbyterian churches, and to which is entrusted all merely secular affairs as to property and finance.

Maudra (*sheepfold*), a name given to a monastery in the Greek Church.—See ARCHIMANDRITE.

Mandyas, a vestment of the Greek priests, not unlike the cope of the Romanists, but with bells at the lower edges, in supposed imitation of the Jewish high priest.

Manichæism, a system of religion which was first disseminated in Persia, about the year 270, by Mani or Manes. It rested on the assumption of two everlasting kingdoms, bordering on each other,—the kingdom of light, under the dominion of God, and the kingdom of darkness, under the demon or hyle (ϑλν). The borders between the two kingdoms were broken down by a war; and God caused the world to be formed out of the mixed materials, with the intention of separating, in the course of time, the light from the darkness, and restoring the old boundaries. After men had long been led astray by false religions (heathen and Jewish), Christ came down in the appearance of a body, to lead them to the worship of the true God. But his teaching was not fully understood even by his apostles; and therefore he promised to send in due time a still greater apostle, the Paraclete, who should effectually separate truth from falsehood. This Paraclete appeared in Mani. Accordingly, his followers rejected entirely the Old Testament, and regarded so much of the New as answered

their purpose as remnants of the truth. The only writings wholly to be accounted canonical were those of Mani. Their morality was most rigid, and the privations imposed on the baptized were so severe that it was usual for most of the adherents of the sect to remain as long as possible in the condition of catechumens. A close union was preserved among them, under the superintendence of a president, twelve masters, and seventy-two bishops. Mani was put to death about 275; but the sect soon spread into proconsular Asia, and even into Africa and Italy, although they were vehemently opposed by the Catholic Church, and persecuted by the heathen emperors, who enacted bloody laws against them, as a sect derived from hostile Persia. We hear of them as still existing so late as the fifteenth century. It is a remarkable circumstance in their history, that though they could not stand openly against the power and severity of their persecutors, they continued for ages to make proselytes in secret. Their doctrines lurked even among the clergy and the monks. Augustine fell under their influence, and was a member of the sect from his twentieth to his twenty-ninth year (374-383). They still were to be found in Leo's time, 440. The Arian Hunneric, in 477, began his reign with attempts to persecute them, and was mortified to find most of those whom he detected had professed to be lay or clerical members of his own sect. Gregory the Great, about 600, had to take means for extirpating them from Africa; and even after his pontificate traces of them appeared now and then in Italy, as well as other countries, threatening danger to the church. But about the year 1000 they emerged from obscurity, and spread from Italy into other countries. Among the works of Manes may be reckoned four books, sometimes ascribed to Terebinthus and sometimes to Scythian, entitled the *Mysterics*, the *Chapters* or *Heads*, the *Gospel*, and the *Treasure*. In the *Mysterics* Manes endeavoured to demonstrate the doctrine of two principles from the mixture of good and evil which is found in the world. He grounded his reasoning on the argument that, if there were one sole cause, simple, perfect, and good in the highest degree, the whole, corresponding with the nature and will of that cause, would show simplicity, perfection, and goodness, and everything would be immortal, holy, and happy, like himself. The *Chapters* contained a summary of the chief articles of the Manichaean scheme. Of the *Gospel* nothing certain can be asserted. Beausobre, apparently without sufficient grounds, considers it as a collection of the meditations and pretended revelations of Manes. The *Treasure*, or *Treasure of Life* may, perhaps, have derived its name from the words of Christ, wherein he compares his doctrine to a treasure hid in a field. Manes also wrote other works and letters, and among them the *Epistle of the Foundation*, of

which we have fragments still extant in St. Augustine, who undertook to refute it. His works appear to have been originally written, some in Syriac, some in Persic. And if the Cathari and other sects of that kind, cannot be thoroughly identified with them, it is probable that there may have been some ground for the charge of Manichæism universally brought against the heretics who appeared in the twelfth century, under various names, in the south of France, north of Italy, &c. (*Walch, Füsslin, Hahn.*)

Maniple, a portion of the Romish priests' dress during celebration of mass. It is used to wipe away perspiration, or to clean the sacred vessels. It was originally a strip of linen, hanging from the left arm, but was in course of time fringed and embroidered. It is not retained in the Church of England.—See EPIGNATON, EPIMANICIA.

Manse, the name usually given in Scotland to the house of the minister. In unendowed churches the manse is the property of the church, erected and maintained by it. In the established church it is built and maintained by law, and belongs to the heritors. Dunlop says,—“While manses and houses which had belonged to the popish clergy were still standing, these of course fell to be first designed for a manse, and an order of designation, similar to that prescribed by the act 1593 as to glebes, seems to have been followed.—See GLEBES. A minister accordingly was not allowed to have a manse designed to him within the precincts of an abbey or bishop's palace, if there was a parson's or vicar's manse in the parish; nor was he entitled to any house which, though erected on church lands, had not of old belonged to any kirkman, or incumbent serving at the church. Where there is no manse in a parish, the minister is entitled to have designed to him, by the presbytery of the bounds, half-an-acre of land for the manse, offices, and garden, and to have the heritors ordained to erect a manse and offices thereon. The statutes regarding manses require that they shall be situated near the parish church; and in general the manse and glebe are contiguous. The presbytery are of course, in the designation of a new manse, entitled, in the first instance, to fix its situation; and even in the case of an old manse to be rebuilt, they may fix on a new situation, always, of course, within the ground or glebe allotted to the minister. The act 1663 provides, ‘that where competent manses are not already built,’ the heritors shall ‘build competent manses to their ministers, the expenses thereof not exceeding one thousand pounds, and not being beneath five hundred merks;’ and it has been questioned whether, in respect of the phrase ‘competent manses,’ heritors can be compelled to expend a greater sum than £1,000 Scots on the erection of a manse.” Hill says, “The law of Scotland provides the minister of every country parish with a dwelling-house, called a manse, a

garden, a glebe, of not less than four acres of arable land, designed out of lands in the parish near the manse, and with grass, over and above the glebe, for one horse and two cows; and with the out-houses necessary for the management of his small farm. As the act James VI., parl. 3, c. 48, declares that the manse and glebe shall be marked and designed by the archbishop, bishop, superintendent, or commissioner of each diocese or province, upon whose testimonial being presented by the minister, the Lords of Council and Session are instructed to direct letters, charging the former occupiers to remove, and entering the minister to possession; as the act Charles II., parl. 1, sess. 3, c. 21, ordains, that the heritors of the parish, at the sight of the bishop of the diocese, or such ministers as he shall appoint, with two or three of the most knowing and discreet men of the parish, build competent manses to the ministers; and as, by the settlement of presbyterian government in Scotland, the presbytery has come in place of the bishop, all applications concerning manses and glebes are made, in the first instance, to the presbytery of the bounds. After taking the regular steps suitable to the nature of the business, which, as a civil court specially constituted for that purpose, they are called to discuss, the presbytery pronounce a decret; and their sentence, unless brought by a bill of suspension before the Court of Session, is binding upon all concerned." Prior to the Reformation canon xiii. ordained that every parish should have a dwelling for the minister, built at the expense of the parsons and their vicars, the support of it afterwards falling as a burden on the vicars. By the general assembly of 1563 ministers having manses were required to live in them.

Mansionarii (παρρημοναρχοί), a class of functionaries who were not only keepers of churches, but especially bailiffs or stewards of the glebes or lands belonging to the church or the bishop.

Marcellians, followers, in the fourth century, of Marcellus, Bishop of Ancyra, in Galatia. If confidence may be placed in Eusebius of Cæsarea and in his other adversaries, Marcellus so explained the mystery of the holy Trinity as to fall into the Sabellian and Samosatene errors. Yet there are many who think that both Eusebius of Nicomedia and Eusebius of Cæsarea unfairly represent his sentiments, because he gave offence by the severity of his attacks upon the Arians and upon the bishops who favoured them. But admitting that his accusers were influenced in some respects by their hatred of the man, it is certain that their accusations were not altogether groundless; for it appears, from a careful examination of the whole subject, that Marcellus considered the Son and the Holy Spirit as two emanations from the divine nature, which, after performing their respective offices, were to return back into the substance of the Father, and whoever believed so could not, without self-contradiction, hold the Father, Son, and Holy Spirit, to differ from each other in the manner of distinct persons. Marcellus increased the odium and suspicions against him by refusing, in the last years of his life, to condemn Photinus, his disciple. Marcellus and his friends always denied that they were Sabellians, though the language they employed would almost lead one to believe the accusation against them,—that they believed in a phenomenal and not in an immanent Trinity.

Marcionites, an important sect of Gnostics, whose founder, Marcion, was son of a bishop of Sinope. He came to Rome between A.D. 140 and 150, and attached himself to the Syrian teacher, Cerdon. The system which he developed was widely distinguished from those of all the other heresiarchs. He assumed three moral principles:—the good God, all love; the Demiurge, all justice, and of whom it is doubtful whether Marcion meant to teach that he was an emanation from God or an independent existence; and the god of matter, all evil. Mankind were created by the Demiurge; and, having fallen from the state in which he made them, they received from him a promise of his son to restore them. But as this gave a prospect, at best, of very limited happiness, the good God determined to send his own Son into the world; and accordingly Christ came down, clothed in a phantastic body, and suddenly appeared at Capernaum, revealing to men the God of whom before they had known nothing. Those who believe in him and lead holy lives, out of love to the good God, are to be exalted to his heavenly kingdom. The rest are to be left to the strict justice of the Demiurge. The disciples of Marcion were required to be extremely strict in their manner of living, abstaining from marriage and from all earthly pleasures, and confining themselves to the simplest diet. Marcion's Gospel, so called, was a mutilation of the canonical Luke, and he received only ten epistles of Paul. Though Marcion admitted that Jesus was Christ, the Son of the good God, he would not allow that he was the Christ, or Messiah, foretold by the prophets, and son of the Demiurge. This last was, according to his account, a Saviour promised to the Jewish nation and yet to come, in order to free them from their enemies. The latter was designed to restore the state of the dispersed Jews, the former to deliver the whole human race. He denied that the descriptions given of Christ in the Old Testament corresponded with the accounts of him in the New. Marcion appears to have admitted, in the main, the Gospel account of the death and resurrection of Christ. He ascribed his crucifixion to the powers subject to the Demiurge, who had jealously observed that the Good Being was destroying the law. The Creator was not aware that the death, or the apparent death, of Christ (for a pure spirit could not suffer death) would procure the salvation of mankind—

i. e., their deliverance from the ancient law, and their adoption as children of the perfect Father, and heirs of eternal life. Thus, then, Marcion endeavoured to trace the difference between the Deity, all-powerful and perfectly good, and the Demiurge, just in his intentions, but weak and imperfect, and also between the Christ of the former and the Christ of the latter.

Marcosians.—See VALENTINIANS.

Margaret's, St., Day, two festivals, one held on 21st of February, and another on 20th of July.

Mariolatry (*worship of Mary*), a prevalent and characteristic form of Romish worship.—See MARY.

Mark's, St., Day, a festival observed on the 25th of April by the Greek and Romish Churches.

Maronites, the name of the Syrian Christians which inhabit the districts on and around Mount Lebanon, and who seem to have been driven to this asylum at the great Mohammedan invasion of the seventh century. At an early period they adopted Monothelite opinions, which they have long abjured; indeed, the present patriarch denied that ever they held them. For five centuries they maintained ecclesiastical independence. But the Church of Rome at length got the supremacy. Gregory XIII. founded a Maronite college at Rome; Pope Clement XII. summoned the great council of Lebanon in 1736; and its enactments guide the Maronites to the present day. The subjection to Rome, however, is far from being complete. The patriarch styles himself Peter, as if claiming to be the apostle's representative and successor. Dr. Wilson says,—“They have been allowed to maintain most of their own customs and observances, however much at variance with those which Rome is usually content to sanction. They are allowed to preserve their own ecclesiastical language, the Syriac; while Rome has shown her partiality for the Latin rite, by bringing it into use wherever practicable. They dispense the communion in both kinds, dipping the bread in wine before its distribution among the people. Though they now observe the Roman calendar, as far as the time of feasts and fasts is concerned, they recognize local saints, which have no place in its commemorations. They have retained the custom of the marriage of their clergy previous to their ordination. Though they profess to be zealous partizans of Rome, it dare not so count upon their attachment as to force upon them all that in ordinary circumstances it thinks desirable. In order to secure its present influence over them it is subjected to an expense of no small magnitude.” The patriarch, who is elected by the bishops, but receives investiture from Rome, has jurisdiction over nine sees. There are 356 churches, with about 1,000 priests. The priests are of two orders,—episcopal priests and common priests, the latter being again divided into monastic and parochial priests.

A United Presbyterian missionary in the East, and a native, says, “The Maronites have three orders of monks. The convents and cenobia are about seventy in number, are well endowed, and contain above one thousand monks and five hundred nuns. Some of the convents are under the supervision of the patriarch, and others under the bishops, though each convent has its superior, and each order its superior-general. The monks, by the rules of their order, are not allowed to smoke or eat meat. The latter, however, is permitted in case of sickness, by the order of the physician and the consent of the superior. In making long journeys the bishop may give the same permission, provided they shall not indulge in it on the days in which its use is forbidden by the canons of the Church. Much stress is laid on the nunneries being built at a distance from the convents; and no nun or woman is allowed to enter a convent, nor a monk to enter a nunnery, except on occasions of great necessity, and with strict limitation. The monks are employed in their prayers, and in various occupations of industry; the lay-brothers tilling the lands of the convents, making shoes, weaving, begging, &c.; and the priests applying themselves to study, copying books, and other matters befitting the dignity of their office. The nuns are taught to read and sew. Both the monks and nuns vow the three conditions of a monastic life,—namely, chastity, poverty, and obedience; and taken as a whole, both are extremely ignorant and bigoted.” The converts are numerous, but depraved. In fact, through ignorance, superstition, and fanaticism, Druse and Maronite are often only distinguishable in name. At the present moment (1860) the public journals are filled with deplorable accounts of revolting havoc and massacre done by the wild Druses on the Maronites, the Turkish government being either too feeble or too indifferent to protect its Christian subjects from violence and murder. (*Wortabet's Religion in the East*, London, 1860.)

Marriage.—See *Biblical Cyclopædia*.—In the earliest periods of the Church, marriage was honoured, according to apostolic mandate and after the example of Him who wrought his first miracle at the nuptial feast of Cana. But ascetic notions soon began to prevail, and in the course of time celibacy was reckoned among the highest virtues. Celibates formed a select and higher circle, the masses round about them being scorned or pitied, since they married and were given in marriage, multiplied and replenished the earth. It was never apparently asked by those who looked on marriage as worldly and unholy, how, without it, the Redeemer was to see his seed, and how the house of many mansions was to be filled. The heretics Marcion and Tatian were among the first who railed against marriage—as Simon Magus is said, on the other hand, to have taught in his day a plurality of wives. The Gnostics and Manichæans also re-

jected marriage; indeed, "forbidding to marry" has characterized fanatics in every age. Religious error has, according to temperament and circumstances oscillated between polygamy and celibacy. The canons of the Gangran council, held about 340, reveal the state of the age:—

"1. If any one reproach marriage, or have in abomination the religious woman, that is a communicant and sleeps with her husband, as one that cannot enter into the kingdom of heaven, let him be anathema. 4. If any one condemn a married presbyter, as if he ought not to partake of the oblation when he performs the liturgy, let him be anathema. 9. If any one live a virgin, or contain, as abominating marriage (while he lives in a retired state), and not for the beauty and sanctity of a virgin life, let him be anathema. 10. If one of those who live a virgin life for the Lord's sake insult those who are married, let him be anathema. 14. If any woman, abominating marriage, desert her husband, and will become a recluse, let her be anathema." (See also Isaac Taylor's *Ancient Christianity*.)

While the state ordained civil marriage laws, the Church claimed the power of ethical or spiritual regulation. Christians were not to marry with infidels, heretics, or Jews; they were to marry only in the Lord. Cyprian, Tertullian, Jerome, and Ambrose, insist on this at length. Various councils urged the same doctrine. Thus the council of Laodicea,—“10. That they of the Church are not to marry their children promiscuously to heretics. 31. That we ought not to make matches, or give our sons and daughters to every heretic; but rather to accept of them if they will promise to become Christians.” Bingham adds,—“The prohibition, in the third council of Carthage, extends only to the sons and daughters of bishops and the clergy, that they should not marry with Gentiles, heretics, or schismatics; but particularly mention no others. The council of Agde runs in the same words with the council of Laodicea,—‘That none shall marry with heretics, unless they promise to become Catholic Christians.’ And so the council of Chalcedon forbids the readers and singers among the inferior clergy to marry either Jew, Gentile, or heretic, unless they would promise to embrace the orthodox faith; and this is enjoined the clergy under pain of canonical censure. But the first council of Arles goes a little further with respect to the whole body of Christians, and orders, ‘That if any virgins who are believers be married to Gentiles, they shall for some time be separated from communion.’ The council of Eliberis not only forbids such marriages in one canon, for fear of spiritual adultery (that is, apostacy from the faith), though there was a pretence that young women were so numerous, they could not find Christian husbands enough for them, but also, in another canon, orders such parents as gave their daughters in marriage to Jews or heretics to be five years cast out of the communion of the

Church. And a third canon orders, ‘That if any parents married their daughters to idol priests, they should not be received into communion even at their last hour.’ The second council of Orleans forbids all Christians to marry Jews, because all such marriages were deemed unlawful; and if any, upon admonition, refused to dissolve such marriages, they were to be denied all benefit of communion. Nor was the civil law wanting to confirm ecclesiastical with its sanction.”—See JEWS. Again, children were not to marry without consent of their parents, nor slaves without that of their masters. Guardians were prohibited from marrying orphans during their minority; and a judge was not to marry a woman of his province during the period of his administration. Penitents were not to marry during the period of their penance; nor a widow till a year after her husband's death, under pain of forfeiting her goods. A wife was not to contract a marriage in her husband's absence, till fully certified of his death; for, by the council of Trullo, if the first husband re-appeared, he might claim her, and the second marriage was set aside; but a soldier's wife might marry after four years' absence on the part of her husband, if she had no proof of his survival.

Certain degrees of consanguinity always proved a bar to marriage, and a union of parties too nearly related was branded as *incest*. The council of Agde says,—“Concerning incestuous conjunctions, we allow them no pardon, unless the offending parties cure the adultery by separation from each other. We reckon incestuous persons unworthy of any name of marriage, and dreadful to be mentioned. For they are such as these,—If any one pollutes his brother's relict, who was almost his own sister, by carnal knowledge; if any one takes to wife his own sister; if any one marries his stepmother, or father's wife; if any one joins himself to his cousin-german; if a man marries any one nearly allied to him by consanguinity, or one whom his near kinsman had married before; if any one marries the relict or daughter of his uncle by the mother's side, or the daughter of his uncle by his father's side, or his daughter-in-law—that is, his wife's daughter by a former husband;—all which, both heretofore and now, under this constitution, we doubt not to be incestuous; and we enjoin them to abide and pray with the catechumens till they make lawful satisfaction. But we prohibit these things in such manner, for the present time, as not to dissolve or cancel anything that has been done before; and they who are forbidden such unlawful conjunctions shall have liberty to marry more agreeably to the law.” The canon law differs on these points somewhat from the Mosaic law; and the prohibited degrees in the early Church are given in the following Latin lines:—

“Nata, soror, neptis, matertera fratris et uxor
Et patril conjux, mater, privigna, noverca
Uxorisque soror, privigni nata, nurusque
Atque soror patris; conjungi lege vetantur.”

Incest was severely punished, incest with a sister being reckoned as vile as murder, and visited with the same penance. In the case of marrying a deceased wife's sister, the nineteenth canon of the Apostolic Constitutions says,—“He that marries two sisters or his niece cannot be a clergyman,” implying that among the laity such a connection was sometimes formed. The sixty-first canon of the council of Eliberis says, “If any one, after the death of his wife, shall have married her sister and she be a believer, let her abstain for five years from communion, unless illness render necessary an earlier reconciliation.” The marriage is neither formally forbidden nor dissolved by this canon. Basil condemned such marriages, affirming that he who marries two sisters must do the penance of one who divorces his wife and marries another,” for the last is “by our Lord's judgment an adulterer.” A woman who had married two brothers is, by the council of Neocæsarea, placed under the ban of excommunication till her death. Prior to the Reformation marriage with a deceased wife's sister was in the same category as marriage with a sixth cousin.—See AFFINITY. According to the canons of the Greek Church a man may not marry—

His second cousin's daughter.

His deceased wife's first cousin.

His deceased wife's first cousin's daughter.

His deceased wife's second cousin.

Two brothers may not marry—

Two sisters.

An aunt and a niece.

Two first cousins.

A man may not marry—

His wife's brother's wife's sister—i. e., his brother-in-law's sister-in-law.

His brother-in-law's wife: nor can his own brother marry her.

Godparentage and *Adoption* constitute impediments to marriage, up to the seventh degree.

Till the time of Ambrose there was no law against the marriage of cousins; but an act of Theodosius distinctly forbade it, under penalty of confiscation and burning, by advice of Ambrose, as is thought; and though the law be not extant, there is a statute of Honorius referring to it and confirming it. Another law of Arcadius alleviates the penalty, but still holds the connection as incestuous, and declares the children illegitimate and incapable of succeeding to any inheritance. Augustine, though he does not deem such marriages unlawful, by any divine prohibition, yet advises against them, as being *pæne cum sorore*. Arcadius afterwards revoked the law against the marriage of cousins; and Justinian inserted the revocation in his *Institutes*. The Church, however, continued to condemn them, as was done by the councils of Epone and Tours; nay, the prohibition was extended by and bye as far as the sixth and seventh degree of collateral con-

sanguinity. In the General Assembly of the Church of Scotland in 1565, it was declared that the marriage of cousins was not forbidden in Scripture; but it was desired that the matter should be settled by the civil magistrate, as such marriages had been attended with “diverse inconvenients.” Persons in spiritual relationship were, by a law of Justinian, debarred from marrying—not only the godfather and his godchild, but, by certain popish regulations, the baptizer was not to marry the baptized, nor the catechist the catechumen.

As for *digamy*, or a second marriage, the Novatians and Montanists condemned it. The seventh canon of the council of Neocæsarea says,—“7. Let not a presbyter be present at a feast made on occasion of a second marriage; for, since he who marries a second time ought to do penance, what a presbyter is he who consents to such a marriage by being entertained at the feast!” Many harder expressions are found in the fathers. Augustine says, “That he dares not condemn any marriages for the number of them, whether they be second or third, or any other. I dare not be wise above what is written. Who am I that I should define what the apostle has not defined? ‘The woman is bound,’ says the apostle, ‘as long as her husband liveth.’ He said not the first husband, or the second, or the third, or the fourth, but ‘the woman is bound as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide.’ I see not what can be added to or taken from this sentence. Our Lord himself did not condemn the woman that had seven husbands; and therefore I dare not, out of my own heart, without the authority of Scripture, condemn any number of marriages whatsoever. But what I say to the widow that has been the wife of one man, the same I say to every widow—Thou art happier if thou so abidest.” Though granted to the laity, it was forbidden to the clergy. Bingham says (book xvi., cap. 11),—“It is certain the great council of Nice thus determined the matter against the Novatians, requiring them, upon their return to the Church, to make profession in writing that they would submit to the decrees of the Catholic Church, particularly in this, that they would ‘*διγάμοις κοινωνεῖν*,’—communicate with digamists, or those that were twice married. So that whatever private opinions some might entertain in this matter, or whatever private rules of discipline there might be in some particular churches in relation to digamists, it is evident the general rule and practice of the Church was not to bring such under discipline, as guilty of any crime, which at most was only an imperfection in the opinion of many of those who passed a heavier censure on it. As for such as plainly condemned second, third, or fourth marriages, as fornication or adultery, I

see not how they can be justified or reconciled to the practices of the Catholic Church."

The question as to the remarriage of persons divorcing or divorced is more difficult. An unlawful divorce is no divorce, and therefore a second marriage, in such circumstances, is only adultery or bigamy, having two wives at once. Constantine allowed a man to divorce his wife only for adultery, poisoning, or lascivious practices (*vel conciliatricem*); and a wife could repudiate her husband only if he were a murderer, a poisoner, or a robber of graves. If a man put away his wife for other reasons than these, he could not marry, and she might claim her dowry. Other causes of divorce were allowed by succeeding emperors. But the ecclesiastical canons were stricter. Augustine thought that none of the parties even lawfully divorced should marry again, though he does not absolutely forbid it. The first council of Arles also forbids such a marriage, or rather advises against it. The fathers had a similar view. But the councils of Eliberis and Mileris strongly condemn them, and declare that, according to evangelical and apostolical discipline, neither of the parties can marry. The law of England allows the parties to contract a second marriage. In the Church of Rome, where marriage is a sacrament, divorce, properly so called, is impossible. Modern canon law does not allow a man to marry a woman with whom he has committed adultery prior to her husband's death. Augustine, however, ruled it in the affirmative, since, as he argues, those who had survived might afterwards make a just and honest marriage; and some of the councils determined accordingly.

Marriages were to be notified to the bishop or church, and in the early ages were solemnized by the clergy, but with very many exceptions. Much was borrowed from the customs of the Roman law. Banns were required about the twelfth century.—See BANNS. No prescribed form for the solemnization of marriage seems to have existed in early times. Witnesses were required, and the dowry was settled in writing. The sponsalia or betrothal preceded, and tokens or pledges were given or exchanged. The ceremonies were as follows:—"The use of the ring, in the rites both of espousal and of marriage, is very ancient. It is mentioned both by Tertullian and Clement of Alexandria; the latter of whom says, 'It was given her, not as an ornament, but as a seal, to signify the woman's duty in preserving the goods of her husband, because the care of the house belongs to her.' The crowning of the married pair with garlands was a marriage rite peculiar to many nations professing different forms of religion. Tertullian inveighs against it with all the zeal of a Montanist; but it is spoken of with approbation by the fathers of the fourth and fifth centuries, from whom it appears that the friends and attendants of the bridal pair were

adorned in the same manner. These chaplets were usually made of myrtle, olive, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. The *crown*, appropriately so called, was made of olive, myrtle, and rosemary, variegated with flowers, and sometimes with gold and silver, pearls, precious stones, &c. These crowns were constructed in the form of a pyramid or tower. Both the bride and the bridegroom were crowned in this manner, together with the groomsmen and the bridesmaid. The bride frequently appeared in church thus attired on the day when proclamation of the banns was made. Chaplets were not worn by the parties in case of second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek Church the chaplets were imposed by the officiating minister at the altar. In the Western Church it was customary for the parties to present themselves thus attired. The wearing of a veil by the bride was borrowed from the Romans. It was also conformable to the example of Rebecca (Gen. xxiv.) From this marriage rite arose the custom of taking the veil in the Catholic Church. By this act the nun devotes herself to perpetual virginity as the spouse of Christ, the bridegroom of the Church. It appears to have been customary also to spread a robe over the bridegroom and bride, called *vitta nuptialis*, *pallium jugale*, &c., and made of a mixture of white and red colours. Torches and lamps were in use on such occasions, both among the Jews and pagan nations. These festivities were celebrated by nuptial processions, going out to meet the bridegroom and conducting him home, by nuptial songs and music, and marriage feasts. These festivals are frequently the subject of bitter animadversion by the fathers, especially by Chrysostom; and often called for the interposition of the authority of the Church. In connection with these festivities it was customary to distribute alms to the poor. The groomsmen had various duties to perform,—to accompany the parties to the church at their marriage; to act as sponsor for them in their vows; to assist in the marriage ceremonies; to accompany them to the house of the bridegroom; to preside over and direct the festivities of the occasion."

In England "marriage by the common law is considered merely as a civil contract. The holiness of its obligations is left entirely to the ecclesiastical courts, the temporal courts not having jurisdiction to consider unlawful marriage as a sin, but merely as a civil inconvenience. In legal language the husband is called the *baron*; the wife is called *coverte baron*, or *feme coverte*; and the period while both husband and wife are living, and the marriage is subsisting, is called the *coverture*. It is necessary to the validity of a marriage that the parties should consent to enter into the contract; that they should be subject to no disability pre-

venting them from so doing; and that they should conform to the ceremonies and solemnities required by law. There are two kinds of disabilities, canonical and municipal. The canonical are, consanguinity, or relation by blood, affinity, or relation by marriage, and corporal infirmity. They afford grounds for avoiding the marriage in the spiritual court; but, until sentence of avoidance be pronounced, the marriage is considered valid. The object of the sentence in the spiritual court is *pro salute animarum*, to reform the parties by a separation; as this object cannot be gained after the death of either of them, all hope of reformation being then lost, it follows that the spiritual court must pronounce its sentence during the lifetime of both, or not at all. While Popery was the established religion of the land a great variety of degrees of kindred were impediments to marriage, a dispensation from which, however, could always be procured for money. But now, by statute 32 Henry VIII., c. 33, confirmed by 1 Elizabeth, c. 1, it is declared that nothing (God's law excepted) shall impeach any marriage but within the Levitical degrees, the furthest of which is that between uncle and niece. The municipal disabilities differ from the canonical disabilities in this, that the former render the marriage void *ab initio*, without sentence of avoidance in any court, while the latter merely render it liable to be declared void. This distinction is of great importance; for the issue of a marriage void *ab initio* is necessarily base-born, but the issue of a marriage voidable only by sentence in the spiritual court is legitimate, unless the marriage be actually avoided, which, as we have seen, can only be done in the lifetime of both the parents. The municipal disabilities are, a prior marriage, want of age, and want of consent of parents or guardians. If any person shall solemnize matrimony at any other time than between eight and twelve o'clock in the forenoon, or in any improper place, without special license; or shall solemnize matrimony without license or due publication of banns; or if any person falsely pretending to be in holy orders shall solemnize matrimony according to the rites of the Church of England, every such person, knowingly and wilfully so offending, is declared by the same statute to be guilty of felony, and liable to be transported for fourteen years; provided he be prosecuted within three years after the offence committed. The royal family, Jews, and Quakers are exempted from the operation of the above statute of 4 George IV., c. 76. "The 6 and 7 William IV., c. 85, was passed chiefly in favour of those who scrupled at joining in the services of the established church; and it contains numerous provisions for this purpose. Persons who object to marry in a registered place of worship may, after due notice and certificate issued, according to the provisions of this act, contract and solemnize marriage at the office of the superintendent regis-

trar, and in his presence and in that of some registrar of the district, and of two witnesses. These statutes do not extend to marriages contracted out of England, or to marriages of the royal family, which are regulated by a particular statute, 12 Geo. III., c. 11. In August, 1844, an act was passed (7 and 8 Vict., c. 81) relating to marriages in Ireland, and for registering such marriages, which came into operation April 1st, 1845. It establishes a system very nearly similar to that which exists in England and Wales under 6 and 7 William IV., c. 85." The form of the solemnization of matrimony is to be found in the *Book of Common Prayer*. With various prayers, address, and reading of appropriate portions of Scripture, the contract is made in the following terms:—

¶ "If no impediment be alleged, then shall the curate say unto the man,

"M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ "The man shall answer, I will.

¶ "Then shall the priest say unto the woman,

"N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ "The woman shall answer, I will.

¶ "Then shall the minister say,

"Who giveth this woman to be married to this man?

¶ "Then shall they give their troth to each other in this manner,

"The minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

"I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ "Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister,

"I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ "Then shall they again loose their hands; and the man shall give unto the woman a

ring, laying the same upon the book, with the accustomed duty to the priest and clerk. And the priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the priest, shall say,

"With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ "Then the man, leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down," &c.

The marriage ceremony is usually simpler and briefer in Scotland, and is rarely performed in church. Marriage is at the same time a civil contract,—even parties declaring themselves before witnesses, or before a justice of peace, to be man and wife, are held bound by such a contract. But clandestine marriages are not common, even though a proved promise of marriage, followed by cohabitation, constitutes marriage by the law of Scotland. Ministers not of the established church have been always in the habit of solemnizing marriages; and they were never called in question, though legally the established clergy and licensed episcopalian ministers alone had the privilege. But by 4 and 5 William IV., c. 28, marriages may be legally solemnized by the clergy of any denomination. According to the Directory, after some admonitions, it is said, "The prayer being ended, it is convenient that the minister do briefly declare unto them, out of the Scripture, the institution, use, and ends of marriage, with the conjugal duties which, in all faithfulness, they are to perform each to other; exhorting them to study the holy Word of God, that they may learn to live by faith, and to be content in the midst of all marriage cares and troubles, sanctifying God's name, in a thankful, sober, and holy use of all conjugal comforts; praying much with and for one another; watching over and provoking each other to love and good works; and to live together as the heirs of the grace of life. After solemn charging of the persons to be married, before the great God, who searcheth all hearts, and to whom they must give a strict account at the last day, that if either of them know any cause, by pre-contract or otherwise, why they may not lawfully proceed to marriage, that they now discover it; the minister (if no impediment be acknowledged) shall cause first the man to take the woman by the right hand, saying these words:

"I N. do take thee N. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death."

"Then the woman shall take the man by the right hand, and say these words:

"I N. do take thee N. to be my married husband, and I do, in the presence of God, and before this congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death."

"Then, without any further ceremony, the minister shall, in the face of the congregation, pronounce them to be husband and wife, according to God's ordinance, and so conclude the action with prayer."

In the Church of Rome marriage is a sacrament, and the contract is indissoluble. In session xxiv. of the council of Trent it is said, "The grace which might perfect that natural love, and confirm that indissoluble union, and sanctify the wedded, Christ himself, the institutor and perfecter of the venerable sacraments, merited for us by his passion. Whereas, therefore, matrimony, in the evangelical law, excels the ancient marriages in grace, through Christ, with reason have our holy fathers, the councils, and the tradition of the universal Church, always taught, that it is to be numbered amongst the sacraments of the new law. Also canon i. If any one shall say that matrimony is not truly and properly one of the seven sacraments of the evangelic law, instituted by Christ the Lord, but that it has been invented by men in the Church, and that it does not confer grace, let him be anathema."

A peculiar social celebration of marriage called penny weddings, which was common in Scotland, came under the notice of the general assembly and the parliament. "The assembly, considering that many persons do invite to these penny weddings excessive numbers, among whom there frequently falls out drunkenness and uncleanness, for preventing whereof, by their act February 13, 1645, they ordain presbyteries to take special care for restraining the abuses ordinarily committed at these occasions, as they shall think fit, and to take a strict account of the obedience of every session to their orders thereanent, and that at their visitation of parishes within their bounds; which act is ratified March 8, 1701. And by the 12th sess. assembly, 1706, presbyteries are to apply to magistrates for executing the laws relating to penny bridals, and the commission, upon application from them, are to apply to the government for obliging the judges, who refuse to execute their office in that matter. By the 14th act, parl. 3. Car., II., it is ordained, that at marriages, besides the married persons, their parents, brothers and sisters, and the family wherein they live, there shall not be present above four friends on either side. And if there shall be any greater number of persons at penny weddings within a town, or two miles thereof, that the master of the house shall be fined in the sum of 500 merks." (*Augusti, Siegel, Riddle, Bingham, &c.*)

Marrow Controversy.—The *Marrow of Modern Divinity* was a work published, in 1646, by Edward Fisher, of the university of Oxford.

It was in the form of a dialogue, to explain the freeness of the law,—to expose, on the one hand, Antinomian error, and also, on the other, to refute Neonomian heresy, or the idea that Christ has, by his atonement, so lowered the requirements of the law that mere endeavour is accepted in room of perfect obedience. A copy of the book, which had been brought into Scotland by an English puritan soldier, was accidentally found by Boston, then minister of Simprin, and was republished in 1718, under the editorial care of Mr. Hogg, minister of Carnock. It had been recommended long before by several divines of the Westminster Assembly. The treatise, consisting of quaint and stirring dialogues, throws into bold relief the peculiar doctrines of grace, occasionally puts them into the form of a startling proposition, and is gemmed with quotations from eminent Prote-tant divines. The publication of the *Marrow* threw the clergy into commotion; and by many of them it was violently censured. But not a few of the evangelical pastors gave it a cordial welcome, and among multitudes of the people it became a favourite book, next in veneration to the Bible and the Shorter Catechism. In 1719 its editor, Mr. Hogg, wrote an explanation of some of its passages; but in the same year Principal Haddow, of St. Andrew's, opened the synod of Fife with a sermon directed against it. The synod requested the publication of the discourse, and this step was the signal for a warfare of four years' duration. The assembly of that year, acting in the same spirit with the synod of Fife, instructed its commission to look after books and pamphlets promoting such opinions as are found in the *Marrow*, though they do not name the book, and to summon before them the authors and recommenders of such publications. The commission, so instructed and armed, appointed a committee, of which Principal Haddow was the soul; and before this committee, named the "committee for purity of doctrine," four ministers were immediately summoned. The same committee gave in a report at next assembly of 1720, in the shape of an overture, classifying the doctrines of the *Marrow*, and solemnly condemning them. It selected several passages which were paradoxically expressed, while it severed others from the context, and held them up as contrary to Scripture and to the *Confession of Faith*. The passages marked for reprobation were arranged under distinct heads,—such as the nature of faith, the atonement, holiness, obedience and its motive, and the position of a believer in reference to the law. The committee named them as errors, thus,—universal atonement and pardon; assurance of the very essence of faith; holiness not necessary to salvation; and the believer not under the law as a rule of life. Had the *Marrow* inculcated such tenets it would have been objectionable indeed. The report was discussed, and the result was a stern condemna-

tion of the *Marrow*; and "the general assembly do hereby strictly prohibit and discharge all the ministers of this church, either by preaching, writing, or printing, to recommend the said book, or in discourse to say anything in favour of it; but, on the contrary, they are hereby enjoined and required to warn and exhort those people in whose hands the said book is or may come, not to read or use the same." That book which had been so highly lauded by many of the southern divines—such as Caryl and Burroughes—by the men who had framed the very creed of the Scottish Church, and who were universally acknowledged to be as able as most men to know truth and detect error—was thus put into a presbyterian *Index expurgatorius*. Nobody can justify the extreme statements of the *Marrow*, but their bearing and connection plainly free them from an Antinomian tendency. In fact, some of the so-called Antinomian statements condemned by the assembly are in the very words of inspiration. But the rigid decision of the assembly only added fuel to the controversy which it was intended to allay, and the forbidden book became more and more an object of intense anxiety and prevalent study. The popular party in the church at once concerted measures to have that act repealed. Consultations were repeatedly held by a section of the evangelical clergy, and at length it was agreed to hand in a representation to the court, complaining of the obnoxious decision, and of the injury which had been done by it to precious truth. This representation was signed by twelve ministers, and it briefly called the assembly's attention to the fact that it had condemned propositions which are in accordance at once with the Bible and the symbolical books. The names of the twelve were—Messrs. James Hogg, Carnock; Thomas Boston, Etterick; John Bonar, Torphichen; John Williamson, Inveresk; James Kidd, Queensferry; Gabriel Wilson, Maxton; Ebenezer Erskine, Portmoak; Ralph Erskine and James Wardlaw, Dunfermline; Henry Davidson, Galashiels; James Bathgate, Orwell; and William Hunter, Lilliesleaf. Other discussions followed; the Representatives were summoned, in 1722, to the bar of the assembly, and admonished—against which they solemnly protested. This doctrinal controversy was one principal origin of the first secession in 1734.

Martinists, a Russian sect of mystics which rose and disappeared during the last sixty years. Chevalier St. Martin of France was its founder, and it was a recoil against prevalent infidelity. It took advantage especially of masonic lodges, and spread itself from Moscow as its centre. The works of the German pietists, Arndt and Spener, were special favourites; and many other translations of excellent treatises were published. Catherine II., however, resolved to crush the society; but it revived under Alexander I., as it had the patronage of Prince Galitzin. Nicholas at length put it down with a strong arm;

and many kindred institutions shared a similar fate under that despot's repressive policy.

Martinmas, a feast kept on the 11th of November in honour of St. Martin of Tours. The feast was often a merry one. At that period, too, in England and Scotland, the winter's provision was cured and stored up, and was called a mart. Luther derived his first name from being born on the eve of this festival.

Martyr.—The word sometimes, in later times, signified a sponsor in baptism; but specially it means one who has died rather than renounce his Christian faith. As was most natural, martyrs were held in high esteem by the early Church; but the esteem soon grew into veneration, and deepened at length into superstitious homage.—See RELICS. Their festivals or birthdays were observed often at their graves; and on such occasions their acts were read in the churches.—See LEGEND. Churches which were often built over their graves were called *martyria*, and their keepers *martyrarii*. Every church soon wished to possess a saint's tomb for an altar. Mere cenotaphs did not suffice. Thus, according to Augustine, Ambrose was delayed in the consecration of a new church at Milan, till a seasonable dream helped him to the bones of two martyrs, Gervasius and Protasius. The second council of Nice subjected bishops to deprivation if they consecrated churches without relics. The consequence was that a supply was produced by such a demand, and frauds of every kind were perpetrated and overlooked. Each church also had its own *Fasti*, or calendar of martyrs.—See CHURCH, CALENDAR. Public notaries took down the accounts of their martyrdom: these accounts were carefully preserved, and out of them were compiled the *Martyrologies* of subsequent periods. The martyrs, when in prison, sometimes interceded for offenders, and the penance was, on their request, mitigated—a practice which, as Cyprian complains, soon grew into an abuse.—See LIBELLI PACIS. The estates of martyrs who died without heirs were, by a law of Constantine, to be given to the Church.—See DIPTYCHS. Gieseler has well said,—“The respect paid to martyrs still maintains the same character as in the second century, differing only in degree, not in kind, from the honour shown to other esteemed dead. As the churches held the yearly festivals of their martyrs at the graves of the latter, so they willingly assembled frequently in the burial places of their deceased friends, for which they used in many places even caves (*cryptæ catacumbæ*). At the celebration of the Lord's Supper, both the living who brought oblations, as well as the dead, and the martyrs for whom offerings were presented, especially on the anniversary of their death, were included by name in the prayer of the church. Inasmuch as the re-admission of a sinner into the church was thought to stand in close connection with the forgiveness of sin, an opinion was associated

with the older custom of restoring to church communion the lapsed who had been again received by the martyrs, that the martyrs could also be serviceable in obtaining the forgiveness of sins. In doing so they set out in part with the idea, which is very natural, that the dead prayed for the living, as the living prayed for the dead; but that the intercession of martyrs abiding in the captivity of the Lord would be of peculiar efficacy on behalf of their brethren; while they partly thought that the martyrs, as assessors in the last decisive judgment, were particularly active (1 Cor. vi. 2, 3). Origen attributed very great value to that intercession, in expecting from it great help towards sanctification; but he went beyond the ideas hitherto entertained in attributing to martyrdom an importance and efficacy similar to the death of Christ. Hence he feared the cessation of persecution as a misfortune. The more the opinion that value belonged to the intercession of martyrs was established, the oftener it may have happened that persons recommended themselves to the martyrs yet living for intercession.”

Mary, Mother of our Lord.—See *Biblical Cyclopædia*.—That she was “Blessed among women” is the testimony of Scripture. But undue honours began in the fourth century to be given to her. She was called Mother of God, — *Deipara*, *θεοτόκος*—an appellation which really can have no meaning; for in no possible sense can any creature bear a maternal relation to God. The acknowledgment of Christ's supreme divinity is an objection to such a title, and not an argument for it. In the vindications of the phrase by some of the fathers the inconsistency of the epithet is apparent; and they strove in many ways to neutralize it. It would be no difficult matter to show that none but a Monophysite could use the title with any propriety. Divine honours were at an early period paid to the Virgin.—See ANTIDICOMARIANITES, COLLYRIDIANs. In the fifth century images of the Virgin, with the infant Jesus in her arms, began to prevail.—See IMAGE. In course of time Mariolatry was fully established; and it is now the characteristic worship or idolatry of the Church of Rome. The Oriental Church salutes her as “*Panagia*”—all holy. There is in the Latin Church the daily office of Mary; and the rosary contains one hundred salutations to her. The *Ave Maria* and *Salve Regina* are of perpetual occurrence. In Bonaventura's psalter is the following:—“O thou, our governor, and most benignant lady, in right of being his mother, command your most beloved Son, our Lord Jesus Christ, that he deign to raise our minds from longing after earthly things to the contemplation of heavenly things.—We praise thee, Mother of God; we acknowledge thee to be a virgin. All the earth doth worship thee, the spouse of the eternal Father. All the angels and archangels, all thrones and powers, do faithfully serve thee.

To thee all angels cry aloud, with a never-ceasing voice, Holy, holy, holy, Mary, mother of God. . . . The whole court of heaven doth honour thee as queen. The holy church throughout all the world doth invoke and praise thee, the mother of divine majesty. . . . Thou sittest with thy Son on the right hand of the Father. . . . In thee, sweet Mary, is our hope; defend us for evermore. Praise becometh thee; empire becometh thee; virtue and glory be unto thee for ever and ever." St. Alphonsus Liguori, canonized but a very few years ago, wrote a book called the *Glories of Mary*, in which, among other extravagant blasphemies, it is said that even God himself is subject to Mary. He says again,—“The King of heaven has resigned into the hands of our Mother his omnipotence in the sphere of grace.” St. Peter Damian declares, “When St. Mary appears before Jesus she seems to dictate, rather than supplicate, and has more the air of a queen than of a subject.” So prevalent has Mariolatry become, so full of it are the encyclicals of popes and bishops, that the religion of Papists may be said to be rather that of Mary than that of Christ.—See IMMACULATE CONCEPTION. Seymour says, in reference to one absurdity,—“I then called his attention to a large number of pictures, to be seen in almost every church. They are designed to represent the Virgin Mary in heaven, enthroned above the clouds, and encircled by angels and cherubs, and even there she is represented with the infant Jesus in her arms! It could not possibly be that either the artists who paint, or the priests who suspend those pictures over the altar, suppose that Jesus Christ is now an infant still, in the arms of Mary in heaven—that he is still an infant in heaven; and therefore it is apparent that he is introduced, thus absurdly and improperly, as a mere accessory, to distinguish the figure of Mary from the figure of any other saint! I added that there were few things in the Church of Rome that so offended us, as dishonouring to Christ, as this system of making Mary the principal person, and Christ only the secondary person in their pictures. It seemed an index of the state of Italian religion, in which Mary seemed first, and Christ second in prominence, as if it was the religion of Mary rather than the religion of Christ. I added yet further, that it was singular that in the Church of *Gesue Maria* in the Corso, where the sermons are preached in English, for the conversion of the English, there are no less than three large altarpieces,—pictures larger than life, representing the Virgin Mary with the infant Jesus in heaven!”

Masora (*tradition*), the critical digest of the Rabbins of the school of Tiberias on the text of Scripture—called by its authors *Pirke Avoth*, or fence of the law. Letters, vowel-points, accents, and words, are annotated by them with extraordinary minuteness. The common Hebrew Bible has many of their notes. Their object

was, by their scrupulous exactness, to preserve the integrity of the Hebrew text. (See Buxtorf's *Tiberias* and the “Introductions” of Horne, Jahn, De Wette, &c.)

Mass may be satisfactorily derived either from *missa catechumenorum*—the dismissal of the catechumen penitents and energumens, which in the primitive Church took place before the celebration of the communion, by the words *ite, missa est*; or from *missa fidelium*—the similar dismissal of the communicants themselves after that service. But the Romanists, perhaps, believed that their doctrine of the mass being a sacrifice would be strengthened by tracing the name to the Hebrew מִקָּח, *oblatio, tributum*.

Be this as it may, the word itself is of great antiquity, and it means the office at the celebration of the Eucharist. The order almost universally adopted among Roman Catholics is that of the Roman missal; to this, however, there are a few exceptions: the Church of Milan prefers that of St. Ambrose; the Spanish dioceses of Toledo and Salamanca, the Mozarabic or Gothic; and most national churches introduce certain variations peculiarly adapted to their own spiritual condition.—See LITURGY.

There are masses of various kinds, “*Missa alta*”—high mass, is offered up with the greatest solemnities by a bishop or priest, attended by a deacon, sub-deacon, and other ministers, each officiating in his respective part, and it is always sung. Masses bear also names from the holy personages through whose intercession they are offered, as a Mass of the Beata or our Lady, a Mass of the Holy Ghost, a mass of any particular saint, &c. Each day also has some peculiar prayers introduced into its own mass. The *missa sicca*, or dry mass, is without consecration or any administration of the holy elements. This is said to have been authorized by St. Louis while voyaging to Palestine, and hence is called also *missa nautica*: the reason assigned for the omission of the Eucharist is, that on account of the motion of the sea it could scarcely be offered without hazard of effusion. In the Mass of the Presanctified—“*Missa Presanctificatorum*”—elements before consecrated are administered. A solitary mass, low mass—“*missa solitaria, bassa, privata*”—is that said by the priest alone, without a congregation, for the benefit of a departed soul; and when those masses became a source of great lucre, an abuse crept in which some of the Romish divines have bitterly condemned. In order to save time, and because they were forbidden for the most part to say more than one mass in a day, the priests contrived to throw a great many masses into one, first saying the mass of the day so far as the offertory, and then repeating to the same resting place as many special masses as they pleased, for all of which one consecration (or canon, as it is termed) sufficed. These masses were opprobriously called *bifaciatae* or *trifaciatae*, because they were double

and triple-faced. In a "*Missa Animarum*"—Mass for the Dead,—the introit generally commences with a requiem.—See INTROIT, REQUIEM.

In the controversy concerning the doctrine of the mass, the chief disputed points between the Romish and Reformed Churches are, whether it is a positive sacrifice renewed at every celebration, or only a solemn feast on a sacrifice once offered by our Lord; whether Christ in body and blood is absolutely and corporally, or only spiritually and really present in the elements.—See REAL PRESENCE, TRANSUBSTANTIATION. The Romanists attach symbolical and allegorical interpretations to each action of the priest during the service. All of them are declared to bear relation to incidents in our Saviour's passion; and their mysteries are elucidated (or perhaps it may be thought rendered more obscure) at great length by Durand (*Rationale*, lib. iv.), and briefly explained by Picart, (*Cer. Rel.*, vol. i.) The following office of the mass is extracted from the *Garden of the Soul* by the late Bishop Challoner, and may be accepted, therefore, as the authorized rite of the English Roman Catholics:—"At the beginning of the mass, the priest at the foot of the altar makes the sign of the cross, 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen,' and then recites with the clerk, the forty-second psalm, *Judica me, Deus*, &c. Then the priest bowing down says the *Confiteor*, by way of a general confession to God, to the whole court of heaven, and to all the faithful there present, of his sins and unworthiness; and to beg their prayers to God for him. And the clerk, in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then, in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at this divine sacrifice. After the *Confiteor*, the priest goes up to the altar, saying, 'Take away from us we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord. Amen.' And kisses the altar as a figure of Christ, and the seat of the sacred mysteries. When the priest is come up to the altar, he goes to the book, and there reads what is called the introit or entrance of the mass, which is different every day, and is generally an anthem taken out of the Scripture, with the first verse of one of the psalms, and the glory be to the Father, &c., to glorify the blessed Trinity. The priest returns to the middle of the altar, and says alternately with the clerk, the *Kyrie eleison*,

or Lord have mercy on us, which is said three times to God the Father; three times *Christe eleison*, or Christ have mercy on us, to God the Son; and three times again *Kyrie eleison*, to God the Holy Ghost. After the *Kyrie eleison*, the priest recites the '*Gloria in Excelsis*,' or Glory be to God on high, &c., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. But this being a hymn of joy, is omitted in the masses of *requiem* for the dead, and in the masses of the Sundays and ferias of the penitential times of Advent and Lent, &c. At the end of the *Gloria in Excelsis*, the priest kisses the altar, and turning about to the people says, '*Dominus vobiscum*'—The Lord be with you. Answer, '*Et cum spiritu tuo*'—And with thy spirit. The priest returns to the book, and says, '*Oremus*'—Let us pray, and then reads the collect or collects of the day, concluding them with the usual termination, '*Per Dominum nostrum*,' &c.—Through our Lord Jesus Christ, &c., with which the church commonly concludes all her prayers. The collects being ended, the priest lays his hands upon the book, and reads the epistle or lesson of the day. At the end of which the clerk answers, '*Deo gratias*'—Thanks be to God,—viz., for the heavenly doctrine there delivered. Then follow some verses or sentences of Scripture, called the gradual, which are every day different. After this the book is removed to the other side of the altar, in order to the reading of the gospel for the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the Gospel of Jesus Christ published by the preachers of the new law. The priest, before he reads the gospel, stands awhile bowing down before the middle of the altar, begging of God in secret to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. At the beginning of the gospel the priest greets the people with the usual salutation, '*Dominus vobiscum*'—The Lord be with you, and then tells out of which of the evangelists the gospel is taken, saying, '*Sequentia S. Evangelii secundum*,' &c.—i. e., What follows is of the holy gospel, &c. At which words both priest and people make the sign of the cross. 1st, Upon their foreheads, to signify that they are not ashamed of the cross of Christ and his doctrine. 2d, Upon their mouths, to signify they will ever profess it in words. 3d, Upon their breasts, to signify that they will always keep it in their hearts. The clerk answers, '*Gloria tibi Domine*'—Glory be to thee, O Lord. At the gospel the people stand up, to declare by that posture their readiness to go and do whatsoever they shall be commanded by the Saviour in his gospel. At the end of the gospel the clerk answers, '*Laus tibi Christe*'—Praise be to thee, O Christ; and the priest kisses the book in reverence to those sacred words he has been reading out of it. Then upon

all Sundays, and many other festival days, standing in the middle of the altar, he recites the Nicene Creed, kneeling down at these words, 'He was made man,' in reverence to the great mystery of our Lord's incarnation. Then the priest turns about to the people, and says, '*Dominus vobiscum*'—The Lord be with you. And having read in the book a verse or sentence of the Scripture, which is called the offertory, and is every day different, he uncovers the chalice, and taking in his hand the paten, or little plate, offers up the bread to God; then going to the corner of the altar, he takes the wine and pours it into the chalice, and mingles with it a small quantity of water, in remembrance of the blood and water that issued out of our Saviour's side; after which he returns to the middle of the altar, and offers up the chalice. Then bowing down he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God; and blessing the bread and wine with the sign of the cross, he invokes the author of all sanctity to sanctify this offering. At the end of the offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying, '*Lavabo,*' &c.—I will wash my hands among the innocent, and I will encompass thy altar, O Lord, &c., as in the latter part of the twenty-sixth psalm. Then returning to the middle of the altar, and there bowing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honourable commemoration of the blessed Virgin, and of all the saints, that they may intercede for us in heaven, whose memory we celebrate upon earth. Then the priest, kissing the altar, turns to the people, and says, '*Orate Fratres,*' &c.—that is, 'Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty. Then the priest says, in a low voice, the prayers called *secreta*, which correspond to the collects of the day, and are different every day. The priest concludes the *secreta* by saying aloud, '*Per omnia sæcula sæculorum*'—that is, World without end. Answer, *Amen*. Priest, '*Dominus vobiscum*'—The Lord be with you. Answer, '*Et cum spiritu tuo*'—And with thy spirit. Priest, '*Sursum corda*'—Lift up your hearts. Answer, '*Habemus ad Dominum*'—We have them lifted up to the Lord. Priest, '*Gratias agamus Domino Deo nostro*'—Let us give thanks to the Lord our God. Answer, '*Dignum et justum est*'—It is meet and just. Then the priest recites the preface (so called, because it serves as an introduction to the canon of the mass), After the preface, follows the canon of the mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in

his passion, and his hiding at that time his glory and his divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing as it were in secret to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The canon begins by the invoking the Father of mercies, through Jesus Christ his Son, to accept this sacrifice for the holy Catholic Church, for the pope, for the bishop, for the king, and for all the professors of the orthodox and apostolic faith throughout the whole world. Then follows the memento, or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers, &c. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, of the apostles, martyrs, and all the saints; to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord. Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the body and blood of Christ, and begs that God would accept of this oblation which he makes in the name of the whole church; and that he would grant us peace in this life, and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the body and blood of his most beloved Son, our Lord Jesus Christ. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by Christ's own words, pronounced in his name and person by the priest, and is the most essential part of this sacrifice, because thereby the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Immediately after the consecration follows the elevation, first of the host, then of the chalice, in remembrance of Christ's elevation upon the cross. At the elevation of the chalice the priest recites those words of Christ, 'As often as you do these things you shall do them for a commemoration of me.' Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of Christ, and begging of God to accept this sacrifice, as he was pleased to accept the oblation of Abel, Abraham, and Melchisedek; and to command that it may, by his holy angel, be presented upon the altar above, in presence of his divine majesty, for the benefit of all those that shall partake of these mysteries here below. Then the priest proceeds to the memento, or commemoration of the dead, saying, 'Remember also, O Lord, thy servants N. and N., who are gone before us with the sign of faith,

and repose in the sleep of peace; praying for all the faithful departed in general, and in particular for those for whom he desires to offer this sacrifice. After this memento or commemoration of the dead, the priest, raising his voice a little, and striking his breast, says, '*Nobis quoque peccatoribus.*' &c.—And to us sinners, &c., humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs through Jesus Christ. Then kneeling down, and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, 'Through him, and with him, and in him, is to thee O God, the Father, in the unity of the Holy Ghost, all honour and glory;' which last words he pronounces, elevating a little the host and chalice from the altar, and then kneels down, saying, with a loud voice, '*Per omnia secula seculorum.*'—For ever and ever. Answer, *Amen.* After which he recites aloud the *Pater Noster*, or Lord's Prayer, the clerk answering at the end, '*Sed libera nos a malo.*'—But deliver us from evil. After this the priest breaks the host over the chalice, in remembrance of Christ's body being broken for us upon the cross; and he puts a small particle of the host into the chalice, praying that the peace of the Lord may be always with us. Then kneeling down, and rising up again, he says, '*Agnus Dei,*' &c.—Lamb of God, who takest away the sins of the world, have mercy on us. He repeats this thrice; but at the third time, instead of have mercy on us, he says, grant us peace. After the *Agnus Dei*, the priest says three short prayers, by way of preparation for receiving the blessed sacrament; then kneeling down, and rising again, he takes up the host, and striking his breast, he says thrice, '*Domine, non sum dignus,*' &c.—Lord, I am not worthy that thou shouldst enter under my roof; speak only the word, and my soul shall be healed. After which he makes the sign of the cross upon himself with the host, saying, 'The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.' And so receives it. Then, after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words. 'The blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.' Then follows the communion of the people, if any are to receive. After the communion, the priest takes the lotions, or ablutions, of wine and water in the chalice, in order to consummate whatever may remain of the consecrated species. Then covering the chalice, he goes to the book and reads a versicle of Holy Scripture, called the communion; after which he turns about to the people with the usual salutation, *Dominus vobiscum*, and returning to the book, reads the collects or prayers called the post-communion. After which he again greets the people with *Dominus vobiscum*, and gives

them leave to depart with *ite, missa est*; the clerk answering '*Deo gratias*'—Thanks be to God. Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity; and then turning about to the people, gives his blessing to them all, in the name of the blessed Trinity; and so concludes the mass, by reading the beginning of the Gospel according to St. John, which the people hear standing, till these words, '*Et verbum caro factum est.*'—And the Word was made flesh; when both priest and people kneel down, in reverence to the mystery of Christ's incarnation. At the end the clerk answers, '*Deo gratias*'—Thanks be to God. And so the priest returns from the altar to the sacristy, and unveils himself, reciting in the meantime the *Benedicite*, or the canticle of the three children, inviting all creatures in heaven and earth to praise and bless the Lord.

"As the mass represents the passion of Christ, and the priest there officiates in his person, so the vestments in which he officiates represent those with which Christ was ignominiously clothed at the time of his passion. Thus the amice represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him (Luke xxii. 64). The alb represents the white garment with which he was vested by Herod: the girdle, maniple, and stole, represent the cords and bands with which he was bound in the different stages of his passion. The chasuble, or outward vestment, represents the purple garment with which he was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on his sacred shoulders: lastly, the priest's tonsure or crown, is to represent the crown of thorns which our Saviour wore. Moreover, as in the old law, the priests, that were wont to officiate in sacred functions, had, by the appointment of God, vestments assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers: so it was proper that in the Church of the New Testament Christ's ministers should in their sacred functions be distinguished in like manner from the laity by their sacred vestments; which might also represent the virtues which God requires in them; thus the amice, which is first put upon the head, represents divine hope, which the apostle calls the helmet of salvation; the alb, innocence of life; the girdle with which the loins are begirt, purity and chastity; the maniple which is put on the left arm, patient suffering of the labours of this mortal life; the stole, the sweet yoke of Christ, to be borne in this life, in order to a happy immortality; in fine, the chasuble, which is uppermost, and covers all the rest, represents the virtue of charity. In these vestments the church makes use of five colours, viz., the *white* on the feasts

of our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the invention and exaltation of the cross, and of the apostles and martyrs; the *violet*, which is the penitential colour, in the penitential times of Advent and Lent, and upon vigils and ember days; the *green* on most of the other Sundays and ferias throughout the year; and the *black* on Good Friday, and in the masses for the dead.

"We make a reverence to the altar upon which mass is said, because it is the seat of these divine mysteries, and a figure of Christ, who is not only our priest and sacrifice, but our altar too, inasmuch as we offer our prayers and sacrifices through him. Upon the altar we always have a crucifix, that, as the mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image that puts them in mind of his passion and death. And there are always lighted candles upon the altar during mass, as well to honour the victory and triumph of our Great King (which is there celebrated) by these lights, which are tokens of our joy and of his glory, as to denote the light of faith, with which we are to approach to him."

The priest who is to celebrate mass must previously confess all his mortal sins, in order that he may feel morally sure that he is in a state of grace, since for the recovery of that state by such as have once fallen from it, confession, or contrition, if confession cannot be obtained, is absolutely necessary. Confession is unattainable when there is no confessor, or when there is none but an excommunicated person, or one whose powers have expired, or whose powers do not extend to absolution from the particular sins of which the penitent is guilty, or one who is justly suspected of having betrayed the secrets of confession, or who requires an interpreter, or when it is impossible to go to confession without manifest inconvenience from distance, badness of the roads, inclemency of the season, or the murmurs of the congregation impatient for mass. Even if any of these reasons can be pleaded, no unconfessed priest ought to celebrate mass unless he be compelled by menaces of death, or through fear that a sick person may die without receiving the *viaticum*, or to avoid scandal when a congregation is waiting, or to finish a mass in which another priest has been accidentally interrupted. If a priest, during the celebration of mass, should recollect that he is in a state of mortal sin, excommunicated or suspended, or that the place in which he is celebrating it is interdicted, he must quit the altar, unless he has already consecrated the host; and even if he has done so, or any fear of scandal induces him to proceed (as it is morally impossible but that some such fear must arise), he must perform an act of contrition, and make a firm resolution to confess, if in his power, on the very same day.

No priest, without committing venial or perhaps mortal sin, can celebrate mass before he has recited matins and lauds, unless from the necessity of administering the *viaticum* to the dying, or of exhorting such a one during the night, from pressure of confessions on a holiday, or to quiet murmurs among the congregation. It is a mortal sin for a priest intending to say mass to taste food, drink, or medicine, after the preceding midnight. Even an involuntary transgression of such rules is a mortal sin; so that a priest offends in that degree if he celebrates mass after having been forced to eat or drink the smallest morsel or drop while the hour of midnight is striking, or a single moment afterwards. The exceptions are,—*1st*, To save the profanation of the host; thus, if a heretic is about to profane the host, and there be no one else by, who can otherwise prevent it, a priest, although not fasting, may swallow it without sin. *2d*, When a priest has so far proceeded in mass that he cannot stop, as when water has been accidentally put into the chalice instead of wine, and he does not perceive it till he has swallowed it, or when he recollects after consecration that he is not fasting. *3d*, When, after having performed the *lavabo*, he perceives any scattered fragments of hosts, provided he be still at the altar, these he may eat. *4th*, To prevent scandal, such as a suspicion that he had committed a crime the night before. *5th*, To administer the *viaticum*. *6th*, To finish a mass commenced by another priest, and accidentally interrupted. *7th*, When he is dispensed. It is *very probably* a mortal sin, by authorities, to celebrate mass before dawn. So also mass must not be celebrated after noon, and never, unless for the dying, on Good Friday. It is a mortal sin to celebrate mass without the necessary vestments and ornaments, or with unconsecrated vestments, &c., unless in cases of the uttermost necessity. These vestments lose their consecration if any portion has been torn off and sewed on again, not if they are repaired before absolute disjunction, even if it be by a downright patch. No worn out consecrated vestment should be applied to any other purpose; but it should be burned, and the ashes thrown in some place in which they will not be trampled on. But on the other hand, with a very wise distinction, the precious metals which have served profane uses may be applied to sacred purposes, after having been passed through the fire, which changes their very nature by fusion. No dispensation has ever yet been granted by any pope to qualify the rigid precept enjoining the necessity of an altar for mass; and this must have been consecrated by a bishop, not by a simple priest, unless through dispensation from the holy father himself. Three napkins are strictly necessary; two may suffice if such be the common usage of the country—one in very urgent cases; and even that, provided it be whole and clean, may be unconsecrated; but

a lighted taper must not on any account be dispensed with, even to secure the receipt of the *viaticum* by a dying man. Mass must stop if the taper be extinguished, and another cannot be obtained. On that account a lamp should be kept burning day and night before every altar on which the host is deposited; and those to whom the care of this lamp appertains commit a mortal sin if they neglect it for one whole day. In no case must a woman be allowed to assist a priest at the altar. Certain prevalent superstitions during the celebration of mass are forbidden—such as picking up from the ground, during the *sanctus* of the mass on Palm Sunday, the boxwood consecrated on that day, infusing it for three-quarters of an hour, neither more nor less, in spring water, and drinking the water, as a cure for the colic; keeping the mouth open during the *sanctus* in the mass for the dead, as a charm against mad dogs; writing the *sanctus* on a piece of virgin parchment, and wearing it as an amulet; saying mass for twenty Fridays running as a security against dying without confession, contrition, full satisfaction, and communion, and in order to obtain admission into heaven thirty days after decease; ordering a mass of the Holy Ghost to be said in certain churches by way of divination. If a fly or a spider fall into the cup before consecration, a fresh cup should be provided; if after consecration, it should be swallowed, if that can be done without repugnance or danger, otherwise it should be removed, washed with wine, burned after mass, and its ashes thrown into the sacristy. There are some nice precautions to be observed in case of the accidental fall of a host among the clothes of a female communicant; if the wafer fall on a napkin, it suffices that the napkin be washed by a sub-deacon; but if it be stained by no more than a single drop of wine, the office must be performed by a priest. The Augsburg Confession (*syntagma* 30) protests against any notion that it abolishes mass; and the word, indeed, according to its original meaning, conveys no meaning from which a Protestant need recoil. It continued in England to be the name for the Lord's Supper during part of Edward VI.'s reign.—See EUCHARIST. (*Hospinian, Kortholt, Durand, Durant, Augusti, Möhler, &c.*)

Massalians (Heb., *askers*).—See EUCHITES.

Mathema (*learning*), an ancient name given to the creed.—See CREED.

Mathurins or **Brethren of the Holy Trinity**, an order of monks which arose at the end of the twelfth century, and got this name from having a church at Paris which has St. Mathurin for its patron saint. All their churches were dedicated to the Holy Trinity. Sometimes they are called Brethren of the Redemption of Captives, because, originating at the period of the crusades, they gave their labour and a third of their revenue to liberate Christian captives from Mohammedan masters. Their founders were two

French recluses in the diocese of Meaux—John de Mattia and Felix de Valois. By some they seem to have been called the Order of Asses, as they were permitted to use those animals only, and were debarred from riding on horses. A similar order was founded in Spain in 1228, and there called the Order of St. Mary.

Matin.—In the Roman Catholic Church Matins, *officium horæ matutine*, form the third watch of the monastic day, namely, from three to six o'clock A.M.—See MORNING SERVICE.

Matricula, a name given to the catalogue of the clergy.—See CANONICI, DIPTYCHIS.

Matricularii.—See SACRISTAN.

Matrimony.—See MARRIAGE.

Matthew's, St., Day, a festival kept by the Latin Church on the 21st of September, and by the Greek Church on 16th of November.

Matthias's, St., Day, a festival kept on the 24th of February. (*Matulina*).—See MORNING SERVICE.

Mauddy Thursday.—See DAY, and under LENT, p. 375. See also BULL, p. 110; and WASHING OF FEET.

Maur, St., Congregation of, a part of the Benedictine order, which was re-formed by Gregory XV., in 1621, and spread through France. It is named after St. Maur, who transplanted the Benedictine order into France in 543. They have been famed for their editions of many of the fathers. The eminent critics Montfauçon and Mabillon belonged to their order.

Maximianists, a considerable party among the Donatists who separated from the main body of that sect, and arrogated to themselves the exclusive possession of those qualities of perfection and infallibility to which the whole sect had made pretensions, when they separated from the Catholic Church.

Means of Grace, the name usually given to the divine institutions of Christianity—such as prayer, preaching, reading of the Word, and the sacraments. They are only means—not infallible conveyancers, but when filled by the Spirit of grace, channels of grace to the right-minded. The divine blessing alone can make them effectual, as they have no virtue or power in themselves, or from him who administers them.—See OPUS OPERATUM.

Meeting:—

Meeting for Sufferings, a meeting among the Society of Friends. Its origin and purpose are thus given:—"The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and assisting in cases of suffering for conscience' sake, which hath continued with great use to the society to this day. It is composed of Friends, under the name of correspondents, chosen by the several quarterly meetings, and who reside in or near the city. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in

London on emergency. The names of all these correspondents, previously to their being recorded, are submitted to the approbation of the yearly meeting. Such men as are approved ministers and appointed elders are also members of this meeting, which is called the 'Meeting for Sufferings;' a name arising from its original purpose, and which is not yet become entirely obsolete. The yearly meeting has entrusted the Meeting for Sufferings with the care of printing and distributing books, and with the management of its stock; and, considered as a standing committee of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government."—See YEARLY MEETING.

Monthly Meeting, among the Quakers, is a meeting usually composed of several particular congregations, situated within a convenient distance of one another. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other monthly meetings, certificates of their membership and conduct, without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of overseers, who are to take care that the rules of discipline be put in practice; and when any case of complaint, or disorderly conduct, comes to their knowledge, to see that private admonition, agreeably to the Gospel rule (Matt. xviii. 15-17) be given, previously to its being laid before the monthly meeting. When a case is introduced to the monthly meeting, it is usual for a small committee to be appointed to visit the offender, in order to endeavour to convince him of his error, and induce him to forsake and condemn it. Time is allowed to judge of the effect of this labour of love, and if needful the visit is repeated. If the endeavours prove successful, the person is by minute declared to have made satisfaction for the offence; if not, he is disowned as a member of the society. In disputes between individuals it has long been the decided judgment of the society that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned. To monthly meetings also belongs the allowing of marriages; for the society hath always scrupled to acknowledge

the exclusive authority of the priests in the solemnization of marriage. A record of marriages is kept by the monthly meeting, as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, is the subject of one of these last-mentioned records; and an order for the interment, counter-signed by the grave-maker, of the other.

Quarterly Meeting, among the Society of Friends, is an assembly composed of several monthly meetings. At the quarterly meeting are produced written answers from the monthly meetings to certain queries respecting the conduct of their members, and the meetings' care over them. The accounts thus received are digested into one, which is sent, also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them.—See MONTHLY MEETING and YEARLY MEETING.

A *Quarterly Meeting*, among the Methodists, is a general meeting of the stewards, leaders, and other officers, for the purpose of transacting the general business of the "circuit." There is also held a quarterly meeting for the issue of "love feast tickets" in all the "classes," on which occasions the poorest members generally pay one shilling, and those in better circumstances a larger amount.—A *quarterly meeting*, or, as it is called, "association," among the Welsh Calvinistic Methodists consists of preachers and leaders. As every such association is supposed to represent the whole Connexion, the decisions arrived at on those occasions is esteemed authoritative by all the members of the community.

Yearly Meeting, an annual meeting of the Society of Friends. "The yearly meeting has the general superintendence of the society in the country in which it is established; and therefore, as the accounts which it receives discover the state of inferior meetings, as particular exigencies require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as appear to be requisite, or excites to the observance of those already made, and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice." At the yearly meeting another meeting (a sort of sub-committee) is appointed, bearing the name of the *morning meeting*, for the purpose of revising the denominational manuscripts, previously to publication; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry in foreign parts, in addition to those granted by their monthly and quarterly meetings. When a visit of this kind doth not

extend beyond Great Britain, a certificate from the monthly meeting of which the minister is a member, is sufficient. If to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings. The "stock" of the yearly meeting consists of occasional voluntary contributions, which is expended in printing books, salary of a clerk for keeping records, the passage of ministers who visit their brethren beyond sea, and some small incidental charges; but not, as has been falsely supposed, the reimbursement of those who suffer restraint for tithes and other demands with which they scruple to comply. Appeals from the quarterly meetings are heard at the yearly meetings. There are ten yearly meetings,—namely, one in London, to which representatives from Ireland are received; one in Dublin; one in New England; one in New York; one in Pennsylvania; one in Maryland; one in Virginia; one in the Carolinas; one in Ohio; and one in Indiana.

Meeting-House, a name often given to dissenting places of worship.—See CONVENTICLE.

Melchites (Heb., *royalists*), the name given to the Greek-Catholic Church, or to such members of the Greek community as are Romanists. The number is about 40,000. The Melchites originated in the labours of the Jesuits in and around Aleppo in the seventeenth century. They conform to the Greek ritual, and they have a magnificent cathedral at Damascus. They conduct divine service in Arabic, use unleavened bread in the Eucharist, and their priests (not their bishops) are allowed to marry. They have also some monastic establishments. A branch of the same church exists in Cairo, and another in Constantinople.—See JACOBITES. The name Melchite was also given by the Jacobites to the orthodox in the sixth century, as if they had retained their orthodoxy in sycophancy to imperial patronage.

Melchizedecians, a sect of the second century who believed Melchizedec to be a divine power, superior to Christ, and an intercessor in heaven for the angels—Christ's priesthood being only a copy of his. Similar views were revived among the Hieracites.—See HIERACITES.

Meletians, Asiatic.—The Arians in 331 had deposed Eustathius, Bishop of Antioch, a learned and zealous Nicene; but a party who adhered to the Nicene symbol, and who called themselves Eustathians, continued to exist at Antioch. After appointing several successors to Eustathius, the Arians, in 360, transferred Meletius from the bishopric of Sebaste to that of Antioch. Although the Arians found they had made a mistake, and soon deposed him as an enemy of Arianism, yet only a part of the Nicenes at Antioch would acknowledge him as bishop, since the Eustathians regarded an Arian ordination as invalid. In this way two par-

ties were formed among the Nicenes at Antioch—a strict party, the Eustathians; and a moderate party, the Meletians. This schism, after Athanasius had tried in vain to remove it, Lucifer made worse, by ordaining as bishop over the Eustathians the presbyter Paulinus, in opposition to the wishes of Eusebius of Vercelli, who had been sent with him to Antioch, by the Alexandrine synod, as his co-deputy. The entire Nicene portion of Christendom now became divided, in reference to this matter, into two parties; the Occidentals and Egyptians recognizing Paulinus as the true Bishop of Antioch, and the majority of the Orientals, whose Nicene proclivities had been somewhat weakened by semi-Arian influences, recognizing Meletius.—See EUSTATHIANS.

Meletians, Egyptian.—During the Diocletian persecution, Meletius, Bishop of Lycopolis, in Thebais, had, without being authorized, arrogated to himself the power of ordaining and of otherwise interfering with the rights of his metropolitan, Petrus, Bishop of Alexandria, who for a season had retired from his diocese. Warnings and admonitions were in vain. An Egyptian synod then excommunicated and deposed him. This gave rise to a schism which spread over Egypt. The general council of Nice (325) offered to all Meletian bishops amnesty, and the succession in their respective sees, in case the Catholic counter-bishop should die. Many submitted; but Meletius himself, with some others, continued schismatic, and joined the party of the Arians. (*Kurtz*.)

Melitonians, followers of Melito, in the fifth century, and were ANTHROPOMORPHITES, (*which see*.)

Menaion, a service-book in the Greek Church, containing hymns and special services for the saints, with their biographies. It consists of twelve folio volumes—a volume for every month. It corresponds in some respects to the Roman Breviary.—See BREVIARY.

Menander, a pretended pupil of Simon Magus in the first century, who claimed to be one of the Æons or Emanations sent to redeem the world. He ordained his followers to be baptized in his name.—See GNOSTIC.

Menandrians, the sect of Samaritan Gnostics who followed Menander, the disciple of Simon Magus. Menander was no less arrogant and blasphemous in his pretensions than Simon had been before him. He practised also the same magic arts, and taught very much the same doctrines.

Mendeans, followers of John the Baptist, and sometimes called Hemero-Baptists. They are found near Bussorab, and amount to about 25,000 families. Another branch, calling themselves Galileans, exists in Syria, but is much smaller in numbers. They claim the Baptist as their founder, make a sacramental feast of locusts and wild honey, apply the term "Word," in the

beginning of the fourth gospel, to John, and not to Jesus, and baptize in a large vessel in the open air, their minister being clothed in a robe of camel's hair.—See **HEMERO-BAPTISTS**.

Mendicant Orders.—See **DOMINICANS**, **FRANCISCANS**.—Only two other mendicant orders of later origin attained great influence, viz., the Augustines, whom Pope Alexander IV. drew from the members of monastic orders which had been scattered (1256); and the Servites (*Servi b. Mariæ Virg.*), instituted by seven pious Florentines for the service of the Virgin Mary, in 1233—an order very popular both in Italy and Germany.

Mennonites, a sect of Dutch Anabaptists which had its origin about 1536. Its founder, Menno Simonis, from whom it derived its name, was born in 1505 at Witmarsum in Friesland. In 1529 he was ordained to the Romish priesthood; but in the course of a few years he resigned his office, in the conviction that the doctrines of the Papal Church—especially that regarding the “real presence” in the Eucharist—were not in harmony with the teaching of the Bible. On the subject of infant baptism also, he saw meet to change his views. At that time the excesses into which Munster and his followers had run were regarded with feelings of deep regret, by many good men even amongst those who agreed with them respecting the invalidity of infant baptism. Of this number was Menno. His opinions on this point having become known, he was induced to become the pastor of an Anabaptist congregation, which repudiated, not less than himself, the licentious conduct of Munster. In this office he continued during a period of twenty-five years, disseminating his peculiar tenets, not only in Friesland, but throughout Holland and Germany. Although oftentimes exposed to persecution, he nevertheless continued steadfast in the work, and ere he died had the satisfaction of seeing his followers a large and flourishing sect. Besides the necessity of adult baptism, the Mennonites in the sixteenth century held other doctrines in common with the Anabaptists. These were a belief in Christ's personal reign during the millennium—the unlawfulness of oaths and wars, even in resistance to injury—the impropriety of engaging in lawsuits—and the exclusion of the civil magistrate from the Church. But, with the wild notions, which were indulged in by many, of setting up Christ's kingdom on earth, by violence and bloodshed, they had no sympathy. Every immoral practice, also, they as a sect discountenanced. Scarcely had the Mennonites separated themselves from the other Anabaptists, than they themselves were divided. The subject of dispute was the propriety or impropriety of excommunicating from the fellowship of the church those who had incurred its censures. Even when the erring brother showed signs of repentance, it was maintained by some that he ought not to be re-admitted. From this cir-

cumstance the two parties were named respectively “*die Feinen*,”—the Fine, and “*die Groben*”—the Coarse. They were also called “Flemings” or “Flandrians” and “Waterlanders,” from the districts in which they resided. The former was the more rigid of the two; but ere long it was also divided into Flandrians and Frieslanders. This separation arose out of a question as to what should constitute a sufficient cause for excommunication. One party regarded those only who were open contemners of the divine law to be deserving the highest censure of the church, whilst the others considered offences of the most trivial kind a reason for their instant rejection. So much did this latter party insist on purity of life, that even now, although reduced to a very small number, they still hold tenaciously to this distinction. A disposition to indulge in the gaieties of life is held as a proof that the heart is set on the world—consequently, all ornaments and elegant clothing are strictly forbidden. Amongst them, also, all intercourse with the excommunicated is prohibited. Even the dearest ties of life are disregarded, no allowance being made for the weakness of the flesh. They also followed the example of the Saviour in washing the feet of their guests as a token of love. In doctrine, also, they differ amongst themselves, the old Flemings or *strict* Mennonites maintaining, with the original founder of the sect, that the body of Christ was not derived from the Virgin Mary, but produced out of nothing by the power of the Holy Ghost. In other respects they agree generally with the doctrines of the Reformed Churches, although, in some of their published confessions of faith, there is a manifest leaning towards Arianism. But although thus divided, they are all agreed in regard to the fundamental doctrine of baptism. This ordinance is delayed till the person reaches the age of twelve, or, if performed in infancy, has to be repeated. The mode in which it is administered is by pouring the water on the head. Their form of government is congregational, each church managing its own affairs. Besides the pastor, there are deacons and deaconesses, the former attending to the male and the latter to the female poor. Such of their ministers as are educated receive their training in the Mennonite college at Amsterdam. The sect numbers about 5,000 in Russia and 14,000 in Prussia. In Holland there are about 150 congregations.

Mennonites in America.—This sect was first known to exist on the western Continent about the end of the seventeenth century. Holding many things in common with the Quakers, they received an invitation from William Penn to settle in the new province of Pennsylvania. Many availed themselves of it, so that in little more than half a century the sect had increased to about 500 families. Since that time it has extended itself throughout the whole Union, and also to Canada. Their religious views are simi-

lar to those held by their brethren in Europe. They have, however, distinguishing peculiarities. Their office-bearers are bishops, ministers, and deacons, all of whom are chosen by lot. Their pastors give their services gratuitously. They keep no records of church membership, from a desire to avoid display. In Pennsylvania and Ohio, where they are most numerous, half-yearly conferences are held, to devise measures for the advancement of the sect.

Mennonites (Reformed) in America, separated from the other *Mennonites* in 1811, in consequence of a desire on their part to live more in accordance with the doctrines which they professed. They follow strictly the injunctions of Menno Simonis, in regard to foot-washing, non-resistance of evil, abstinence from oaths, and separation from all excommunicated persons. This sect is not so numerous as the other, and is confined chiefly to Pennsylvania, where it first originated, although there are congregations belonging to it scattered over many parts of the United States.

Men of Understanding.—See HOMMES D'INTELLIGENCE.

Menologium, the Greek calendar, taken from the Menaion, and corresponding in some respects to the Latin martyrology.

Mensa, Mensal (*table*), a name anciently given to a church erected over a martyr's grave.—See MARTYR. It got the name from the distinctive altar or common table. Thus Augustine speaks of a church called *mensa Cypriani*—Cyprian, as he explains, not having eaten there, but having been offered up there. Prior to the Reformation in Scotland, when the revenue of a popish bishopric arose from the annexation of parish churches, those allotted to the bishop himself were called *mensal* churches, as furnishing his table; the other churches being called *common*, as bishop and chapter had an interest in them.

Mensula.—See CREDESCENCE TABLE.

Men, The, are a class of persons who occupy a somewhat conspicuous place in the religious communities of the north of Scotland, and are chiefly to be found in those counties where the Gaelic language prevails, as in Ross, Sutherland, and the upland districts of Inverness and Argyle. Large and undivided parishes, a scanty supply of the means of grace, patronage, and other causes peculiar to such localities, seem to have developed this abnormal class of self-appointed, instructors, and spiritual overseers. They are designated "Men" by way of eminence, and as a title of respect, in recognition of their superior natural abilities, and their attainments in religious knowledge and personal piety. There is no formal manner in which they pass into the rank or order of *Men*, farther than the general estimation in which they are held by the people among whom they live, on account of their known superior gifts and religious experience. If they are considered to excel their neighbours in the exercises of prayer

and exhortation, for which they have abundant opportunities at the *lyke-wakes*, which are still common in the far Highlands, and at meetings for prayer and Christian fellowship; and if they continue to frequent such meetings, and take part in these religious services, so as to meet with general approbation, they thus gradually gain a repute for godliness, and naturally glide into the order of "The Men."—See Lychgate, BURIAL. There may be three or four such Men in a parish; and as, on communion occasions, the Friday is specially set apart for prayer and mutual exhortation, "The Men" have then a public opportunity of exercising their gifts by engaging in prayer, and speaking to some question bearing on religious experience. This, in many parts of the Highlands, is considered as the great day of the communion season, and is popularly called the "Men's day;" and as there may be present twenty or thirty of these "Men" assembled from the surrounding parishes, the whole services of the day may be said to be left in their hands—only the minister of the parish usually presides, and sums up the opinions expressed on the subject under consideration. Many of the Men assume, on these occasions, a peculiar garb in the form of a large blue cloak; and in moving about from one communion to another, they are treated with great respect, kindness, and hospitality. The influence which they thus acquired over the people was very powerful. According to current reports, some of them grievously abused it, forming as they once did, an *imperium in imperio*, which usurped supremacy over the minister, and superseded the authority of the kirk-session in a manner often as grotesque as it was high-handed and severe. Their criticisms on the sermons of ministers whom they disliked, are said to have been very racy and entertaining. Yet there can be no doubt that, in many parishes in the Highlands, where the ministers have been intruded on resisting congregations, and where others have been careless and remiss in the performance of their duties, these "Men" have been often useful in keeping spiritual religion alive. It is not to be wondered that the heads of some of them were turned, and that the honour in which they were held begat spiritual pride in them. But these are always said to have been the exception. Since the period of the Disruption, when the Highlands have been furnished with a more adequate supply of Gospel ordinances, and spiritual feudalism has been broken, it has been observed that the influence of the Men, who have for the most part connected themselves with the Free Church, has been gradually on the wane, their peculiar calling and services being, in a great measure, happily superseded by an active and evangelical ministry.

Merchants' Lecture, a lecture set up at Pinner's Hall, in 1672, by the Presbyterians and Independents, to defend the doctrines of the

Reformation against Popery and Socinianism. But some misunderstanding took place, and the Presbyterians removed to Salter's Hall.

Messalians.—See EUCHITES.

Mess Johns, a name given last century to a certain class of chaplains kept by the nobility and families of higher rank, who were generally expected to rise from table after the second course, and were in little better esteem than menials. (*Broughton.*) Be that as it may, the name of Mass or Mess John was given in Scotland also to Presbyterian ministers, not from any connection with the mass, or because they succeeded mass-priests, but probably because they were called Mr. or Messrs., the title reverend not being applied to them.

Metatorium or **Mutatorium**, a name given to the *diaconicum magnum*, because it served as a robing-room.—See DIACONICUM.

Methodists.—This name, which is now applied to a large and influential body of Christians, is of ancient use. It was first given to a class of physicians who flourished about a century before the Christian era. In the seventeenth century it was applied as a mark of distinction to those Roman Catholic controversialists who, in their disputations with Protestants, sought to be very precise. In the beginning of the eighteenth century the name Methodist received its present application. A religious society, founded by John Wesley, arose in England in the year 1729, who, on account of the exact regularity of their lives, and strictness in the performance of their religious duties, were called Methodists. This denomination of Christians rapidly increased in numbers and influence. They are divided into various societies, but still retain their original name.

Methodists (Wesleyan).—The founder of this large and influential body of Christians was John Wesley. That distinguished divine was born in 1703, at Epworth, in Lincolnshire, where his father, the Rev. Samuel Wesley, was rector. At an early age he was sent, along with his brother Charles, to the university of Oxford, where he laid the foundation of that sound and varied learning in which he so much excelled, and which was of immense advantage to him in after-life. It was when residing in Oxford that the two brothers became deeply impressed with a sense of the importance of religion. The regularity of their conduct, and general strictness of their behaviour, attracted the attention of their fellow-students, and made Wesley and his associates the objects of ridicule and reproach. It was with reference to that marked propriety in their "walk and conversation" that the name *Methodist* was applied to them. Two or three young men connected with the university were drawn towards them, and held meetings together for mutual edification. Of this first "Methodist" society Wesley gives the following account:—"In November, 1729, four young gentlemen of

Oxford, Mr. John Wesley, fellow of Lincoln College; Mr. Chas. Wesley, student of Christ Church; Mr. Morgan, commoner of Christ Church; and Mr. Kirkman, of Merton College, began to spend some evenings together in reading the Greek Testament. The next year two or three of Mr. John Wesley's pupils desired the liberty of meeting with them, and afterwards, one of Mr. Charles Wesley's pupils. It was in 1732 that Mr. Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. To these in April was joined Mr. Clayton, of Brazenose, with two or three of his pupils. About the same time Mr. James Hervey was permitted to meet with them, and afterwards Mr. Whitfield." But though brought under religious convictions, and deeply in earnest in his observance of the duties of Christianity, he was even then, according to his own declaration several years afterwards, without a saving knowledge of Christ. It was on his return from missionary labours in Georgia, in 1738, that he was brought under the influence of the Gospel, and found peace and joy through believing. That blessed result was, under God, attained by means of the instructions which he received from Peter Bohler, a Moravian minister in London. From that time he was seized with an inexpressible desire to communicate the knowledge of salvation to his fellowmen. His favourite theme ever afterwards was the doctrine of justification by faith in Jesus; and in all his exhortations he endeavoured to impress upon the minds of his hearers its unspeakable importance. Driven from the pulpits of the Establishment, he was forced to proclaim, wherever opportunity offered, the Gospel of salvation. Along with the celebrated Whitfield he preached in the open air to large multitudes assembled, and by these means many were awakened, and brought from "darkness into light." Referring to this, the beginning of his labours, he says,—“Not daring to be silent, after a short struggle between honour and conscience, I made a virtue of necessity, and preached in the middle of Moorfields. Here were thousands upon thousands, abundantly more than any church could contain, and numbers among them who never went to any church or place of public worship at all. More and more of them were cut to the heart, and came to me all in tears, inquiring with the utmost eagerness what they must do to be saved.” An unavoidable consequence of these efforts was the formation of religious societies. The following is portion of the original explanatory document, which has remained in force upwards of a century:—"In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did one or two more the next day) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw

continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them (for their number increased daily), I gave those advices from time to time which I judged most needful for them, and we always concluded our meeting with prayer suited to their several necessities. This was the rise of the United Society, first in London and then in other places." "Such a society is no other than 'a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in every class, one of whom is styled the leader. It is his business, (1.) To see each person in his class once a-week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give towards the support of the Gospel. (2.) To meet the ministers and the stewards of the society once a-week, in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed. There is one only condition previously required of those who desire admission into these societies,—viz., 'a desire to flee from the wrath to come, and be saved from their sins.' But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,—*first*, by doing no harm, by avoiding evil in every kind, especially that which is most generally practised, such as the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury—viz., unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the putting on of gold and costly apparel, the

taking such diversions as cannot be used in the name of the Lord Jesus, the singing those songs or reading those books which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying, or taking up goods without a probability of paying for them. It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation, *secondly*, by doing good, by being in every kind merciful after their power as they have opportunity, doing good of every possible sort, and as far as is possible to all men; to their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick or in prison; to their souls, by instructing, reproofing, or exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good unless our hearts be free to it.' By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more, because the world will love its own, and them only. By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race that is set before them, denying themselves, and taking up their cross daily, submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil of them falsely, for the Lord's sake. It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation, *thirdly*, by attending upon all the ordinances of God, such are, the public worship of God, the ministry of the Word, either read or expounded, the Supper of the Lord, family and private prayer, searching the Scriptures, and fasting or abstinence. These are the general rules of our societies, all which we are taught of God to observe, even in his written Word,—the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but then, if he repent not, he hath no more place among us. We have delivered our own souls.

"JOHN WESLEY,

"May 1, 1743.

"CHARLES WESLEY."

In order to supply the increasing demands of the people for gospel preaching, Wesley was induced to accept the assistance of preachers who had not been educated with a view to the Christian ministry, nor formally ordained to that sacred office. Pious and experienced men were

selected and set apart to that important work, and that they were able and effective preachers of the Word is attested by the fruit of their labours in every part of the land. From this time Methodism began to assume a regularly organized system. Meeting-houses were planted in various parts of the country, and certain rules were drawn up for regulating admission into the membership, and conducting the affairs of the society. The societies were divided into classes, over each of which a leader was placed. As they increased in number it was necessary to adopt new measures for carrying on the work. With this end in view a conference was held in London in 1744, composed of six persons, five of whom were clergymen of the Established Church; and the result of their deliberations was eminently conducive to the progress of the society. The country was divided into circuits, and to each of them two or three regular itinerant preachers were appointed, to whom a stated sum was allowed for their support. These preachers were placed under the superintendence of the conference, which now met annually to devise measures for maintaining and extending the operations of the society. Whilst the cause of Methodism continued to flourish at home, efforts were made to commence mission operations in other lands. And in this matter they were so successful that, ere the decease of the founder of Methodism, nineteen missionaries were employed by the society in the West Indies and in British North America. The Methodists had now become a numerous and influential body in England; and also in Scotland and Ireland their number was considerable. They were also rising to considerable importance in the United States of America. In the year 1784, Mr. Wesley, who was now in the decline of life, with a view to the permanency of the institution which by his unwearied efforts had been so successfully established, got a "Deed of Declaration" drawn up, constituting one hundred preachers by name "the Conference of the people called Methodists." "This deed," writes Mr. Jackson, "Wesley caused to be enrolled in His Majesty's High Court of Chancery, in the year 1784. It created some uneasiness at the time, particularly among the preachers whose names were omitted; but that uneasiness soon passed away, and the deed has unquestionably been the greatest benefit of the kind ever conferred upon the Connexion. From the time of Mr. Wesley's death it has been strictly acted upon by the conference, and has preserved the unity of the body by securing to the congregations and societies that itinerant ministry for the exercise of which every Methodist chapel was originally built."

At the advanced age of eighty-seven the founder of Methodism died, having presided over forty-seven conferences. Soon after his death attempts were made to set aside the Deed of Declaration by a body of trustees of chapels, who claimed the right

of appointing the preachers to the respective pulpits; but their attempts were unsuccessful. The body of the preachers, and the people over whom they presided, remained steadfast to their principles, and by their zealous and unremitting labours contributed to the advancement of the cause of Methodism. Within ten years after Wesley's decease the membership in the various societies numbered more than 40,000, and in twenty years after they were increased to upwards of 100,000. But, unhappily for the general interests of the body, disputes arose among the people regarding what was deemed by many the despotic rule exercised by the conference. A desire for reform was expressed, which, had it been granted, would have led to the representation of the laity in the conference. But that body (which was exclusively composed of ministers) firmly refused to make any alteration in the government or representation of the society; and in consequence a considerable number, headed by Mr. Kilham, one of the ministers, seceded, and formed themselves into a society, which they denominated the Methodist (Wesleyan) New Connexion. The cause which led to that secession gave rise to other secessions, which in no small measure marred the prosperity of the United Societies. Through these contentions and separations the society is said to have lost 100,000 members—a number equal to one-third of the whole. Of these may be reckoned a large and influential party denominated the Wesleyan Association; also another party who term themselves the Wesleyan Methodist Reformers. Notwithstanding these losses to the Connexion which have arisen in consequence of large secessions from their ranks, and the expulsion of a large number from the membership, they still maintain an important position in the country. In Great Britain, according to the latest accounts, the number in communion with the society is 300,000, their ministers 1,295, preachers on trial 83. In Ireland there are 19,287 members, 107 ministers and 18 preachers on trial.

The theology of the Wesleyans is of the Arminian type, and they recognize as their creed fifty-three of Wesley's discourses and his *Notes on the New Testament*. Thus, too, in the *Minutes of Conference* are found the following questions and answers:—"Q. In what sense is Adam's sin imputed to all mankind? A. In Adam all died, *i. e.*, 1. Our bodies then became mortal.—2. Our souls died, *i. e.*, were disunited from God. And hence,—3. We are all born with a sinful, devilish nature; by reason whereof,—4. We are children of wrath, liable to death eternal, (Rom. v. 18; Eph. ii. 3.) Q. In what sense is the righteousness of Christ imputed to all mankind, or to believers? A. We do not find it expressly affirmed in Scripture that God imputes the righteousness of Christ to any, although we do find that faith is imputed for righteousness. That text, 'As by one man's dis-

obedience all men were made sinners, so by the obedience of one all were made righteous,' we conceive, means by the merits of Christ all men are cleared from the guilt of Adam's actual sin. *Q.* Can faith be lost but through disobedience? *A.* It cannot. A believer first inwardly disobeys; inclines to sin with his heart; then his intercourse with God is cut off, *i. e.*, his faith is lost; and after this he may fall into outward sin, being now weak, and like another man. *Q.* What is implied in being a *perfect Christian*? *A.* The loving the Lord our God with all our heart, and with all our mind, and soul, and strength. *Q.* Does this imply that all inward sin is taken away? *A.* Without doubt; or how could we be said to be saved *from all our uncleanness*? (Ezek. xxxvi. 29.)"

The duties of a Wesleyan minister are thus defined:—" *Q.* What is the office of a Christian minister? *A.* To watch over souls, as he that must give an account. To feed and guide the flock. *Q.* How shall he be fully qualified for his great work? *A.* By walking closely with God, and having his work greatly at heart; by understanding and loving every branch of our discipline; and by carefully and constantly observing the twelve rules of a helper; viz.—1. Be diligent; never be unemphatically employed; never be triflingly employed; never *WILE* away time, nor spend more time at any place than is strictly necessary. 2. Be serious; let your motto be, *holiness to the Lord*; avoid all lightness, jesting, and foolish talking. 3. Converse sparingly and cautiously with women, particularly with young women. 4. Take no step towards marriage without solemn prayer to God, and consulting with your brethren. 5. Believe evil of no one; unless fully proved take heed how you credit it: put the best construction you can on everything,—you know the judge is always supposed to be on the prisoner's side. 6. Speak evil of no one, else *your* word especially would eat as doth a canker; keep your thoughts within your own breast, till you come to the person concerned. 7. Tell every one what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart; make all haste to cast the fire out of your bosom. 8. Do not affect the gentleman; a preacher of the Gospel is the servant of all. 9. Be ashamed of nothing but sin, no, not of cleaning your own shoes when necessary. 10. Be punctual; do everything exactly at the time; and do not mend our rules, but keep them, and that for conscience' sake. 11. You have nothing to do but to save souls; and therefore spend and be spent in this work; and go always, not only to those who want you, but to those who want you most. 12. Act in all things, not according to your own will, but as a son in the Gospel, and in union with your brethren. As such, it is your part to employ your time as our rules direct; partly in preaching and visiting from house to

house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that part of the work which the conference shall advise, at those times and places which they shall judge most for his glory. Observe:—It is not your business to preach so many times, and to take care merely of this and that society: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance; and with all your power to build them up in that holiness without which they cannot see the Lord; and, remember, a *Methodist preacher is to mind every point, great and small, in the Methodist discipline*; therefore you will need all the grace and all the sense you have, and to have all your wits about you."

The organization of Wesleyan Methodism is as follows:—"A number of 'Societies' form what is called a 'circuit.' This generally includes a considerable market town, and the circumjacent villages to the extent of ten or fifteen miles. To one circuit two, three, or four ministers are appointed, one of whom is styled the 'superintendent;' and this is the sphere of their labour for at least one year, or not more than three years. Once a-quarter the ministers visit all the classes, in order to speak personally to every member. All who have maintained a consistent walk during the preceding three months then receive a ticket. These tickets resemble in some respects the *symbols* or *tesseræ* of the ancients, and serve in place of the commendatory letters of which St. Paul speaks in 2 Corinthians iii. One of their main uses is to prevent imposture. After the visitation of the classes, a circuit meeting is held, which consists of ministers, stewards, leaders of classes, lay preachers, &c. The stewards then deliver their collections to a circuit-steward, and everything relating to the financial support of the ministry is thus publicly settled. This business is conducted simply on the principle of supplying the wants of those who are 'separated unto the Gospel of God,' that they may give an undistracted attention to their holy function. Accordingly, the Methodist ministry enriches no man. Candidates for the sacred office are proposed at the quarterly meeting just described: the presiding minister nominates them, and it rests with the members to approve or negative the nomination. A similar balance of power is maintained in the leaders' meeting in regard to various affairs of the particular society to which it belongs. Many of these meetings are attended by one minister only, or, at the most, by two or three; while the lay members are very numerous. No leader, or other society-officer, is appointed but with the concurrence of a leaders' meeting; no circuit steward, without that of the quarterly meeting. A number of the circuits—from ten to twenty, more or fewer, according to their extent—form a 'district:' the ministers of which meet at least annually. Every district

has a 'chairman' or president. These assemblies have authority,—1. To examine candidates for the ministry, and probationers; also, to try and suspend ministers who are found immoral, erroneous in doctrine, unfaithful to their ordination vows regarding the maintenance of order and discipline, or deficient in ability for the work they have undertaken. 2. To decide preliminary questions concerning the building of chapels. 3. To review the demands from the less wealthy circuits, which draw upon the public funds of the Connexion for aid in supporting their ministers. 4. To elect a representative, who is thus made a member of a committee appointed to sit previously to the meeting of the conference, in order to prepare a draught of the stations of all the ministers for the ensuing year; regard being had to the wishes of the people in the allocation of individual pastors. The judgment of this 'stationing committee' is conclusive until conference, to which an appeal is allowed in all cases, either from ministers or people. This 'district meeting' is in fact a committee of the conference, circuit stewards and other lay gentlemen attend all its sittings for financial and public business, taking part equally with ministers in all that affects the general welfare of the body. Strictly speaking, the conference consists of one hundred ministers, mostly seniors, who have been introduced according to arrangements prescribed in a deed of declaration, executed by Mr. Wesley, and enrolled in Chancery. But the representatives just named, and all the ministers allowed by the district committees to attend (who may or may not be members of the legal conference), sit and vote usually as one body; the 'one hundred' confirming their decisions. In this clerical assembly every minister's character undergoes renewed and strict scrutiny; and if any charge be proved against him, he is dealt with accordingly. The proceedings of the subordinate meetings are here finally reviewed, and the state of Methodism at large is considered. Candidates for the ministry are publicly and privately examined, and their ordination takes place during the second week of session."—The Wesleyan Missionary Society has upwards of £100,000 of annual income, with eight printing establishments, nigh 500 missionaries, and many more catechists and teachers. At home it has two theological institutions—one at Richmond Hill, and another at Didsbury—with various other educational seminaries. Its recognized "Book-room" issues hosts of publications of all sizes and prices. Methodism revived the spiritual life of England when it had far decayed, and has wrought effectually and successfully ever since its origin. It has not many names of literary eminence, learned leisure being denied to its laborious ministers; yet we may mention Adam Clarke, the commentator; Richard Watson, the theologian; with Benson, Fletcher, Drew, Treffrey, Rule, Etheridge, and Arthur. (Smith's *History*

of Wesleyan Methodism; Coke's *Life of Wesley*; Jackson, Isaac Taylor, &c.)

Methodists (Calvinistic), a name given to those Methodists who entertain those opinions on the leading doctrines of Christianity which, in their aggregate form, are usually termed Calvinistic. Their founder, the celebrated Whitfield, was well known to promulgate these views, as opposed to the Arminian doctrines openly avowed by John Wesley, the founder of Methodism. Notwithstanding, these two great men laboured together harmoniously for several years, both alike animated with an inexpressible desire for the revival of godliness in the land. But in the year 1748, in consequence of their differences of opinion with regard to the leading doctrines of Christianity, they separated from one another. Various attempts were made to reconcile their conflicting views, but without success. Whitfield still continued to preach the Gospel wherever he found an opportunity, having no fixed sphere of labour, and evidently without the slightest desire to be the founder of a sect. On one occasion he preached at Moorfields to a great multitude who were assembled there at the fair on Whitmonday, and with so much power and success did he preach, that hundreds were at that time awakened to a deep sense of their sins, and found peace with God through Christ. In the year 1755 Mr. Whitfield was asked to preach at a chapel in Long Acre. He agreed to preach twice a-week. Multitudes flocked to hear him, and to many his ministrations were abundantly blessed. A building for accommodating a large number was speedily erected, and was formally opened for public worship in November, 1756. In addition to these two great chapels in the metropolis, several others were built in different towns in England, where the followers of Whitfield still continue to worship. According to Dr. Haweis, the number of Calvinistic Methodists in 1800 amounted to as many as the Arminian Methodists. Their congregations are formed on the independent principle—each defraying its own expenses and conducting its own affairs.—See WELSH CALVINISTIC METHODISTS.

Methodists (Welsh Calvinistic).—This body of Methodists arose about the middle of the last century. Its origin may be traced to the zealous and successful labours of a gentleman named Howell Harris, a resident in Trevecca, Brecknockshire. At one time it was the intention of Harris to take holy orders in the Church of England. With this end in view he entered one of the Oxford colleges; but, disgusted with the immorality and unprincipled conduct which at that time prevailed to an alarming extent in these seats of learning, he left Oxford and returned home. Deeply impressed with a sense of the spiritual destitution of those around him, he began visiting from house to house, and with untiring zeal continued for four years, single-

handed and alone, these labours of love. Nor were his efforts in vain. At the end of that short period, no fewer than 300 societies were established in South Wales. His success attracted the attention of several pious ministers in the Church of England, who afterwards seceded from the Establishment, and joined themselves to the rising cause. A chapel was erected in Builth, Brecknockshire, in 1747, and soon afterwards other two were built in Carmarthenshire. In the midst of great opposition they continued to progress, and were the means of carrying the glad tidings of salvation to many thousands in Wales, who otherwise would have remained ignorant of Gospel truth. In 1784 the cause was much strengthened by the accession of the Rev. Thos. Charles, of Bala, Merionethshire, to their membership; and indeed the organization of the Calvinistic body, and its present prosperous condition, was mainly owing to the exertions of that indefatigable servant of Christ. Fully alive to the spiritual destitution of the surrounding districts, Mr. Charles set himself to devise a system by which the work of evangelization might be most successfully accomplished. Referring to these purposed labours, he thus writes some time afterwards:—"In my travels through different parts of North Wales, about twenty-three years ago, I perceived that the state of the poor of the country in general was so low as to religious knowledge, that in many parts not one person in twenty was capable of reading the Scriptures; and in some districts hardly an individual could be found who had received any instruction in reading. I found then, and still do find, daily proofs of the poor people who cannot read, and have never been catechetically instructed, even where constant preaching is not wanting. This discovery pained me beyond what I can express, and made me think seriously of some remedy, effectual and speedy, for the redress of this grievance. I accordingly proposed to a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another, to instruct the poor in reading, and in the first principles of Christianity by catechizing them. This work began in the year 1785." These circulating schools proved eminently successful. Both parents and children, in many cases, availed themselves of the means of instruction provided for them. Sunday schools were also numerous formed, and were the means of communicating to many neglected children the knowledge of Divine truth. An edition of Welsh Bibles and Testaments was issued by the British and Foreign Bible Society, and many copies of both were distributed among the Welsh population. By these various agencies the Welsh Calvinistic Methodists were the honoured instruments in the hand of God of imparting new life to many places which for centuries were the abode of superstition, ignorance, and vice. The doctrines held by this body are de-

cidedly Calvinistic. With regard to church government they are neither episcopalian nor congregational, but agree in many respects with the presbyterian form. They have two colleges for the education of candidates for the ministry. The first of these is at Bala, and was established in 1837; the second is at Trevecca, and was established in 1842. The number of chapels, as reported at last census (1851), was 828, containing accommodation for 211,951 persons. In 1853 their ministers were in number 207, their preachers 234, and their communicants 58,577. In late years they have taken a decided interest in missionary operations. They have now a mission station in the north-east part of Bengal. They have also a station in Brittany, in the south of France; and, in addition to these, they have undertaken a mission to the Jews.

Methodists, Killhamites, a name by which the members of the "New Connexion of Wesleyan Methodists" are known. It appears that after Mr. Wesley's death much dissatisfaction was expressed by members of the denomination in various places, on account of the decision of the first conference which met after that event, to "take the plan as Mr. Wesley had left it." The plan, as Mr. Wesley had left it, gave all power into the hands of the travelling preachers; denied to the people any share whatever in the disbursement of the public funds; refused them a voice in the election of church officers, or in the management of the general affairs of the Connexion, at the annual meeting of conference. The principal asserter of the popular rights was the Rev. Alexander Killham, one of the itinerant preachers, who published tracts on "the Progress of Liberty," which gave the conference much offence. For this crime he was expelled the Wesleyan community, by his brethren in the ministry, in the year 1796. This early act of conference did not, however, stop the agitation; for the conference held at Leeds the following year was besieged by delegates from various places, who came "to request that the people might have a voice in the formation of their own laws, the choice of their own officers, and the distribution of their own property." The request was rejected; whereupon a plan for a new itinerancy was proposed by the friends of the popular cause; and in order that this plan might be carried into immediate effect, they formed themselves into a regular society in Ebenezer Chapel, appointing Mr. William Thom the president and Mr. Killham the secretary. They at once proceeded to supply the "circuits" of the "New Connexion" with preachers, and then authorized the president and secretary to draw up a form of church government, embodying those principles for the support of which they had left the older community of Wesleyans. Soon after, a pamphlet, entitled *Outlines of a Constitution proposed for the Examination, Amendment, and Acceptance of the Methodist Itinerancy*, made its

appearance. This publication, after it had passed through the various select committees appointed for its examination, was, with a few alterations, finally adopted at the conference of delegates and preachers held the ensuing year. In this "Connexion" the preachers and people are incorporated in all meetings for business, by the essential principles of its constitution; but the most striking difference between the New Connexion and that of the Wesleyan Connexion is in the composition of the conference,—the former consisting of an equal number of delegates and preachers, chosen by the people; while the latter is composed of preachers only, with regard to whom the people exercise no choice whatever. The representative principle, upon which the New Connexion conference is based, pervades the entire system of that community; so that neither the legislative nor the executive power of the body, in any single instance, is exclusively possessed by the preachers. The will of the people is brought to bear upon the proceedings of the Connexion, whether local or general.

Methodist Primitive Connexion.—This society of Methodists, which arose in Staffordshire about the commencement of the present century, was the fruit of a revival of religion which took place among the workmen engaged at the Potteries. The principal instrument in promoting these revivals was one of the workmen, named William Clowes. When but a young man he was converted to a knowledge of the truth as it is in Jesus, and was seized with an ardent desire to proclaim the tidings of salvation to his fellowmen. In his house a prayer meeting was held, which was numerously attended, and was the means of awakening many to spiritual concern. Finding that these meetings were eminently blessed, Clowes, along with two others who were deeply interested in the movement, resolved to extend their efforts for the conversion of sinners. They resorted frequently to united prayer, and in their supplications, which were characterized by great fervency and strong faith in the promises of God, the great object of desire was the conversion of souls. In addition to the local prayer meeting which was established in the district, a local preachers' meeting was commenced. Other associations of a kindred character and design were likewise formed—such as a tract distribution society, and a society for the preservation of the sanctity of the Sabbath. Meanwhile, they continued to increase, a spirit of inquiry was raised among the people, and a growing desire for religious services. New prayer meetings, class meetings, and preaching stations were commenced, and even camp meetings were held, with a view to extend more widely the blessings of the revival. Their first camp meeting was held on Mow Hill, near the boundary line which divides Cheshire from Staffordshire. The services, which chiefly consisted in prayer and exhortation, were con-

ducted by William Clowes, Edward Anderson, and several others. Referring to that meeting, Clowes writes,—“The glory that filled my soul on that day far exceeds my power to explain. Much of the good wrought at this great meeting remains, but the full amount of that good eternity alone will develop to the myriads of the angelic and sainted inhabitants, who will everlastingly laud the Eternal Majesty on account of the day's praying on Mow Hill.” Other open air meetings were held soon afterwards, and were attended by great multitudes of people. Until this time, those who were instrumental in promoting these revival services were members of the Wesleyan Connexion; but, as their proceedings met with disapprobation from the Wesleyan preachers in the Buslem Circuit, on the ground that camp meetings were irregular and contrary to the discipline of the church, they were soon afterwards expelled from the membership. Thus driven out from the church with which they had been connected, they continued to hold prayer meetings among themselves, and commenced other operations for the spiritual well-being of those around them. But it was not until the 30th May, 1811, that they formed themselves into a separate body of Methodists, and made systematic arrangements for the spiritual provision of those who adhered to them. At a meeting in Tunstale, in the year 1812, they took the name of the Primitive Methodist Connexion. Efforts were now made by the Wesleyan Society to induce them to return into their fellowship, but without success. Their numbers and influence gradually increased, and in a few years after their organization as a separate body, their missionary operations had extended into several counties in England. At their first annual meeting, held on 2d May, 1820, the report of the Connexion stood as follows:—8 circuits, 48 travelling preachers, 277 local preachers, and 7,842 members. At the conference in 1822, so rapidly had they increased, that they then numbered 25,218 members. In 1844 they commenced foreign missionary operations. In that year two missionaries set out for America. A missionary society was organized, and missions were adopted to Canada, New Zealand, Australia, and other parts of the world. At present the society supports 40 missionaries, 22 of whom are in Canada, 14 in Australia, and 4 in New Zealand. Their membership in these various places numbers 3,363. In 1857, at the annual conference, their report stood as follows:—598 travelling preachers, 10,205 local preachers, and the members of the Home and Foreign Missions in connection with the British conference, 110,683. Their Sabbath schools are also in a flourishing condition. At the last annual conference they had 1,692 schools, attended by 139,486 scholars. The doctrines held by this body of Methodists are the same as those set forth in the published

standards of the Wesleyan Society. They give great prominence to the doctrine of a full and free salvation. They also believe in the doctrine of instantaneous conversions. They believe in infant baptism, while they reject the dogma of baptismal regeneration. Their main object as a society is to diffuse Christian knowledge among the ignorant and neglected, and thus to aid in extending the kingdom of Christ throughout the world.

Methodist (Wesleyan) Association.—This society of Methodists originated in a secession from the Wesleyan Methodists in 1835. The controversy which led to their separation from that body arose in consequence of an undue exercise of power on the part of its ministers. The distinctive feature in the government of the "Wesleyan Association" consists in the introduction of the laity as representatives at the conference. In doctrine and worship they essentially agree with the society from which they seceded. They have made great progress since their organization into a separate body. In 1857 there were in England 93 preachers; the members in England and Scotland, 20,873; in Wales, 250; in Ireland, 34; and on foreign stations, 1,185.

Methodist (Wesleyan) Reformers.—This society, like the one referred to in the preceding article, originated in consequence of what was deemed by them an undue exercise of power on the part of the ministers. The proceedings of conference which led to the formation of this society took place in 1849, and were occasioned by a series of tracts called "Fly Sheets," which were evidently published with a view to bring discredit on certain points of Methodist procedure. Several ministers were expelled on the ground of being implicated in the publication of these pamphlets. A considerable party among the laity sympathized with them, and in concert with the expelled ministers formed themselves into a separate society. Though separated from the original Wesleyan Connexion, they still claim to be considered as Wesleyan Methodists who have been unjustly expelled from the society. Thus in their "Declaration of Principles" it is stated, "that the restoration of all preachers, officers, and members who had been expelled, in consequence of the recent proceedings of the conference, is essential to the future peace and prosperity of the Connexion." In 1851 there were in connection with the body 339 chapels, with nearly 50,000 members.

Methodist Episcopal Church in America.—The first Methodist Society in America was established in New York in 1766. The circumstances which led to its formation in that country are thus described by the Rev. Dr. Bangs:—"A few pious emigrants from Ireland, who, previous to their removal, had been members of the Methodist Society in their own country, landed in this city. Among their number was Mr. Philip Embury, a local preacher. Coming

among strangers, and finding no pious associates with whom they could confer, they came very near making 'shipwreck of faith and a good conscience.' In this state of religious declension they were found the next year on the arrival of another family from Ireland, among whom was a pious 'mother in Israel,' to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after her arrival she ascertained that those who had preceded her had so far departed from their 'first love' as to be mingling in the frivolous amusements of the world. The knowledge of this painful fact excited her indignation, and, with a zeal which deserves commendation, she suddenly entered the room in which they were assembled, seized the pack of cards with which they were playing, and threw them into the fire. She then addressed herself to them in terms of expostulation, and turning to Mr. Embury, she said,—'You must preach to us, or we shall all go to hell together, and God will require our blood at your hands!' This pointed appeal had its intended effect, in awakening his attention to the peril of their condition. Yet, as if to excuse himself from the performance of an obvious duty, he tremblingly replied,—'I cannot preach; for I have neither a house nor congregation.' 'Preach in your own house first, and to our own company,' was the reply. Feeling the responsibility of his situation, and not being able any longer to resist the importunities of his reprover, he consented to comply with her request, and accordingly he preached his first sermon in his own hired house to five persons only. This, it is believed, was the first Methodist sermon ever preached in America." The attendance on that first little meeting gradually increased; and in order to accommodate all who sought admission, they hired a large room in the neighbourhood. Soon that room, though much larger than their first meeting-place, became too small to receive all who wished to assemble. They therefore hired a rigging loft in the city, where they assembled for religious service. Success continued to follow their preaching. Many were awakened to a sense of their sins, and found forgiveness through Christ. In consequence of a further accession to their numbers, they resolved to build a place of worship. "But," says Dr. Bangs, "in the accomplishment of this pious undertaking many difficulties were to be encountered. The members in the society were yet few in number, most of them of the poorer class, and, of course, had but a limited acquaintance and influence in the community. But while all were deliberating on the most suitable means to be adopted to accomplish an object so desirable, the elderly lady whose pious zeal has been already mentioned, while earnestly engaged in prayer for direction in this important enterprise, received, with inexpressible sweetness and power, this answer,—'I, the Lord,

will do it.' At the same time a plan was suggested to her mind, which, on being submitted to the society, was generally approved of and finally adopted. They proceeded to issue a general subscription paper, waited on the mayor of the city and other opulent citizens, to whom they explained their object, and received from them such liberal donations that they succeeded in purchasing several lots in John Street, on which they erected a house of worship sixty feet in length by forty-two in breadth, calling it, from respect to the venerable founder of Methodism, Wesley Chapel. This was the first meeting-house ever erected for a Methodist congregation in America. This was in the year 1768; and the first-sermon was preached in it October 30, 1768, by Mr. Embury. This, therefore, may be considered as the beginning of Methodism in this country." From that time Methodism made rapid progress in America. Several preachers were despatched from England, who, by their fidelity and zeal, contributed much to the advancement of the cause. Many new societies were established in various parts of the country. In 1773, five years after the Wesley Chapel was erected, the members of the various societies numbered 1,160. Their first conference was held in Philadelphia on the 4th July, 1773, on which occasion Mr. Ranken, who had newly arrived from England, presided. Matters went on prosperously, and their numbers continued to increase, until, in consequence of the war with Britain, persecution arose against them, and the preachers who had come from England were obliged to leave the scene of their successful labours, and return home. Mr. Ashbury only remained, but was under the necessity of withdrawing for some time from public notice. Notwithstanding these opposing influences, Methodism continued to flourish. At the close of the war in 1783 the body consisted of 43 preachers and 13,740 members. The year following was the beginning of a new era in the history of Methodism. Their connection with the Methodist Episcopal Church in England formally ceased, and they became an independent religious body, bearing the name of Methodist Episcopal Church of America. The first general conference of the newly organized church was held in the year 1792, and at that time numbered 266 travelling preachers, 65,980 church members. In 1819 the Missionary Society of the church was formed, having for its object the diffusion of Christian knowledge throughout the United States and elsewhere. They have also special missions to the Swedes, French, Germans, Danes, and Norwegians, who are settled in the States, besides missions to Africa, China, and South America. These agencies have been abundantly blessed in spreading the knowledge of the Gospel. With regard to church government, the Methodist Episcopal Church conforms to the rules laid down by Wesley for the Methodist

societies in England. In the year 1847 a division took place in the church in connection with the slavery question, which led to the secession of those members who resided in the Southern States from the mother church. They then formed themselves into an independent society, which they denominated the Methodist Episcopal Church, South. In their separate connections these two churches have made great progress, and have each contributed largely to the extension of the Gospel in foreign parts. In 1854 no fewer than 78 missionaries were thus employed by the two divisions of the Methodist Episcopal Church. In 1853 there were enrolled in the Methodist Episcopal Church, South, 1,659 travelling preachers, 4,036 local preachers, and 529,394 members; while the Methodist Episcopal Church, North, enrolled 5,100 travelling preachers, 6,061 local preachers, and 732,637 members, under 7 bishops.

Methodist (African) Episcopal Church in America.—This society of Methodists is composed entirely of coloured members. It is commonly known in America by the name of the "Zion Wesley Methodist Connexion." It originated in a secession from the Methodist Episcopal Church, New York, which took place in consequence of the ill treatment experienced by the coloured members at the hands of their white brethren. Their separation from the mother church took place in 1799; but until 1820 they continued to subject themselves to the spiritual control of the White General Conference. At a meeting of the general conference in 1820, certain resolutions were passed, by which it was designed to exercise a control over the temporalities of the African Church. To these innovations the members of the Zion Wesley Connexion were unwilling to submit, and, in consequence, withdrew all connection with the Methodist Episcopal Church, and formed themselves into a separate society. They hold a general conference every fourth year, at which the superintendent, who is then elected, receives reports from the various ministers of the church. The annual conference consists of the itinerant ministers of a district. There is besides a quarterly conference, a monthly meeting of the trustees of each church, and a leaders' meeting, consisting of the class leaders and stewards of the district. In the superintendence and administration of the spiritual and temporal affairs of the church are,—1, the superintendent; 2, elder; 3, deacon; 4, the licensed preacher; 5, the exhorter; 6, the class leader. Their religious tenets are of a low Arminian character. They also hold peculiar views regarding marriage: they place it among the sacraments, and reckon it of equal importance with baptism and the Lord's Supper.

Methodist (African) Episcopal Church in America.—This church originated in circumstances entirely similar to those which occasioned

the origin of the society referred to in the preceding article. The coloured members were subjected to a species of persecution which ultimately drove them from the membership of the Methodist Episcopal Church. On their secession, which took place in 1816, they founded a church in Philadelphia. They hold the same principles in doctrine, discipline, and general government, which are held by the body from which they seceded. Their first annual conference was held at Baltimore in 1818. At that time there were connected with the society 23 preachers and 6,778 members. In 1847 there were in the Connexion 300 preachers and upwards of 20,000 members.

Methodists (Camp), a name given to those Methodists in the Western States of N. America, who, with a view to promote revivals of religion, adopted camp meetings, at which religious services were conducted. These meetings were often numerous attended, and frequently were scenes of the most painful excitement. In the earlier part of the present century they were frequently resorted to; but in later years they have been of less common occurrence.

Methodist Reformed Church in America.—This body, which is now merged into the Wesleyan Methodist Church, originated in a secession from the Methodist Episcopal Church in 1814. The seceders considered themselves restricted under the episcopal form of government, and, with a view to obtain redress of their grievances, petitioned the general conference. Their representations met with no favourable reception, and in consequence they withdrew from the membership of the Methodist Episcopal Church. Their formal separation from that body took place on the 16th January, 1814, when they adopted the name of the "Reformed Methodist Church." In the leading doctrines of Christianity they agree with the church which they left; but as to the government of the church, they conduct their affairs on the congregational principle. They hold peculiar views regarding the efficacy of faith. They believe that all blessings given in answer to prayer are in consequence of faith; and in cases of sickness and distress faith exercised is the restoring principle. They further believe that it is possible for them in this life, through faith in the blood of Christ, to arrive at a state of moral perfection. The condition on which members are admitted is simply by exhibiting clear evidence that their sins are forgiven, and that their hearts are renewed. They hold that subscription to any record of Christian principles is altogether unnecessary. This body was first known in Upper Canada in 1818, and there made great progress. In combination with the Society of Methodists and local bodies of Wesleyan Methodists, they formed a society for advancing the interests of Christianity. For some time after the organization of the Wesleyan Methodist

Church in America, they united with that body in publishing a magazine called the *True Wesleyan*—a circumstance which ultimately led to a union between the two bodies.

Methodist Society in America.—This class of Methodists originated in a secession from the Methodist Episcopal Church in New York in 1820. Their secession from that body took place in consequence of what they considered an undue interference on the part of the ruling preacher with the temporalities of the church. They were also opposed to the passing various resolutions, by which it was designed to petition the legislature to recognize the peculiarities of church discipline enjoined by the Methodist Episcopal Church. On seceding from that body, they formed themselves into a separate religious society. They erected a church in New York, which was presided over by the Rev. Wm. M. Stilwell. They still hold the doctrines which they held before their secession; but in the government of the church there is a considerable difference. In a short account of the operations of this society, written by their minister, the Rev. Mr. Stilwell, we find the following rules bearing on the government of the church:—1st. No bishop was allowed; but a president of each annual conference was chosen yearly by ballot of the members thereof. 2d. All ordained ministers, whether travelling or not, were allowed a seat in the annual conference. "The property of the societies to be vested in trustees of their own choice, and the minister to have no oversight of the temporal affairs of the church." For several years the Methodist Society, as a separate body, made great progress in the country; and, with a view to extend their operations, they joined themselves with a body of seceders from the Methodist Episcopal Church, and took the name of the Protestant Methodist Church.

Methodist Protestant Church in America.—This body of Methodists sprung out of a secession from the Methodist Episcopal Church, which took place in 1830. Their separation from that body originated in consequence of a disagreement which arose among a considerable number of the members with regard to a peculiar feature in the government of the church, adopted by the general conference in 1784. The obnoxious feature was that which gave to the itinerant ministers the entire exercise of the legislative and judicial powers of the church, to the exclusion of all other classes of ministers, as well as the whole membership of the body. Various petitions were presented by large numbers of dissentients, in the expectation of having that grievance redressed; but in this they were unsuccessful. For nearly ten years they continued their efforts, but with the same ill success. Regarding these fruitless endeavours to attain their object, and their ultimate separation from the Methodist Episcopal Church, the Rev. Thos. F. Norris thus writes:—"Sometime

during the spring of the year 1826, the Baltimore Union Society recommended State conventions to be held in the several States, for the exclusive purpose of making inquiry into the propriety of making one united petition to the approaching general conference of 1828, praying for representation, and to elect delegates to meet in a general convention for the purpose." These conventions were accordingly held, and delegates elected; in consequence of which reformers in different parts of the country were made to feel the displeasure of men in power. Meanwhile, several members who were favourable to the movement were excluded from the membership. Eleven ministers were suspended, and finally expelled from the church. The memorials presented by the general convention of ministers and lay delegates to the general conference in 1828 were not entertained, and consequently no change was effected either in the principles or operations of the church. Abandoning all hope of redress, the reformers withdrew from connection with the Methodist Episcopal Church, and took steps to form themselves into a separate body. On the 2d November, 1830, their first general convention was held in Baltimore, at which the Methodist Protestant Church was regularly organized. A form of constitution and discipline was agreed to and published, in which they state the reason which led to their secession from the Methodist Episcopal Church. Their general conference meets every seventh year, and is represented by an equal number of ministers and laymen—there being one minister and one layman for every thousand members. In doctrine they are in all points agreed with the church from which they seceded, and in all other respects they agree, with this exception, viz., that the Protestant Church admits of lay representation and a parity in the ministry.

Methodist (the True Wesleyan) Church in America—This society was formed in 1843, at a convention held in Utica, New York. At that convention, which consisted of ministers and laymen, a formula was drawn up, called "The Discipline of the Wesleyan Methodist Church in America." They also organized six annual conferences, including the chief portions of the Northern and Eastern States. The distinctive feature of this body of Methodists consists in their aversion to intemperance and slavery, and in maintaining the equality of elders in the church. In the fundamental doctrines of Christianity they agree with the Methodist Episcopal Church. They number about 20,000 communicants, 300 ministers and preachers who itinerate, and 300 other ministers and preachers to whom stations have not been allotted.

Methodists, Romish.—The term Methodist was first brought into ecclesiastical use in the beginning of the seventeenth century, and was applied to certain clergymen of the Church of Rome, who attempted, by ingenious sophistry, to refute

the arguments employed against them by the Protestant party. Mosheim arranges them under two classes. According to his classification, the one party in their controversies urged their opponents to adduce direct proof of their doctrines by an appeal to the statements of the Holy Scripture. The other party refused to encounter the Protestants by arguing with them on the various disputed points; but sought to overcome them by adducing certain great principles involving the whole subject. Thus they argued that the church which was chargeable with changing or modifying its doctrines could not have the Holy Spirit for its guide.

Metropolitan, bishop of a mother church, or the chief church in a chief city.—See PRIMATE, BISHOP, ARCHBISHOP.

Michael, St., Festival of.—See GABRIEL.

Microchemi, or ordinary professed monks, the second of the three ranks of monks in the Greek Church.—See CALOYERS.

Midwives.—See BAPTISM, LAY-BAPTISM.

—At the conference held at Hampton Court, his Majesty was "earnest against the baptizing by women and laics." Barlow says:—"The lord archbishop proceeded to speak of private baptism, showing his Majesty that the administration of baptism by women and lay persons was not allowed in the practice of the church, but inquired of by bishops in their visitation, and censured; neither do the words in the book infer any such meaning. Whereunto the king excepted, 'urging and pressing the words of the book, that they could not but intend a permission and suffering of women and private persons to baptize.' Here the Bishop of Worcester said, that indeed the words were doubtful, and might be pressed for that meaning; but yet it seemed, by the contrary practice of our church (censuring women in this case), that the compilers of the book did not so intend them, and yet propounded them ambiguously, because otherwise, perhaps, the book would not have then passed in the parliament. The Bishop of London replied that those learned and reverend men who framed the *Book of Common Prayer*, intended not by ambiguous terms to deceive any, but did indeed by those words intend a permission of private persons to baptize in case of necessity, whereof their letters were witnesses; some parts whereof he then read, and withal declared that the same was agreeable to the practice of the ancient Church. . . . The Bishop of Winchester spake very learnedly and earnestly in that point, affirming that the denying of private persons, in cases of necessity, to baptize, were to cross all antiquity, seeing that it had been the ancient and common practice of the Church, when ministers at such times could not be got; and that it was also a rule agreed upon among divines, that the minister is not of the essence of the sacrament. . . . The issue was a consideration, whether into the rubric of private baptism, which leaves it in-

differently to all laics or clergy, the words *curate* or *lawful minister* might not be inserted, which was not so much stuck at by the bishops. It had been customary till this time for bishops to license midwives to their office, and to allow their right to baptize in cases of necessity, under the following oath:—"I, —, admitted to the office and occupation of a midwife . . . in the ministrition of the sacrament of baptism, in the time of necessity, will use the accustomed words of the same sacrament; that is to say, these words following, or the like effect: "I christen thee in the name of the Father, the Son, and the Holy Ghost," and none other profane words; and that in baptizing any infant born, and pouring water on the head of the said infant, I will use pure and clean water, and not any rose or damask water, or water made of any confection or mixture; and that I will certify the curate of every such baptizing."

Militant, a term often applied to the Church on earth, as in a state of battle with evil, and opposed to the *triumphant* state which the Church shall enjoy in heaven, when her warfare is over.

Milk and Honey.—See HONEY.

Millenary Petition.—As King James VI. passed through England on his way to London, the Puritans presented to him a petition signed by nearly a thousand ministers, and praying for such changes or alterations in ceremonial as the Puritans had generally contended for. An answer to it was published by the university of Oxford, and the divines of Cambridge thanked their Oxonian brethren. The conference at Hampton Court, however, was the result of the famous petition.

Millennium (thousand years)—**Millenarians.**—The epithet is applied to such as believe in the personal reign of Christ on earth for a thousand years, and in the pre-millennial resurrection of the martyrs. Chiliasm began early, and was very extravagant, especially at the end of the third and the beginning of the fourth century. It originated chiefly in too literal an interpretation of the prophetic writings, more especially of some passages in the Apocalypse, and appears to have corresponded with the notions and prejudices of the Judaizing Christians. The first, according to Eusebius, who introduced it was Papias, a man of slender capacity, who had published certain parables of Christ not recorded in the Gospels, and various fables which he pretended to have received by unwritten tradition. It was subsequently embraced by Irenæus, Justin Martyr, Tertullian, Lactantius, and others, but was severely attacked by Origen, with whose peculiar opinions it was inconsistent. Nepos, an Egyptian bishop, about the middle of the third century, wrote, in defence of the doctrine, a work entitled *A Confutation of the Allegorists*, by which name were designated such as explained allegorically the passages on which the opinion of a Millennium

rested. This work, which acquired much reputation, was refuted with equal zeal and candour by Dionysius of Alexandria. It was still common, however, in the time of Jerome, who himself was one of its opponents. The following appear to have been the general opinions of the ancient *Millenarians*:—They thought that the city or temple of Jerusalem should be rebuilt, and splendidly adorned with gold and jewels, and that Christ, having come down from heaven upon earth, all the just, both those who were before dead, and those who were still found alive, should reign with him in the land of Judea for the space of a thousand years, at the expiration of which the conflagration of the world and the last judgment were to take place. The descriptions which they give of this period of enjoyment are not marked by that spiritual character which peculiarly distinguishes the state of beatitude in the Christian paradise. The productions of nature were to be lavishly multiplied and prodigiously enlarged to administer to corporeal delights. The earth was to pour forth spontaneously its abundant harvests. The rocks of the mountains were to exude honey, wines were to run down with the stream, and the rivers to overflow with milk. Rich vineyards and luxuriant fruits, delicious fare and immoderate banquets, were the pictures of bliss which they drew and embellished. And lest the prospect of any exertion should cast the slightest shade over the brilliancy of the colouring, they imagined that nations should serve them as slaves, that princes should bow down to them, that aliens should come to offer them gold and frankincense and precious stones, and should perform for them menial offices as ploughmen or as builders. And not merely men, but beasts, both wild and domestic, should be raised up and subjected to them. The marriage state was still, in the opinion of nearly all the *Millenarians*, to flourish during this term of triumph. Modern *Millenarians*, however, indulge not in such extravagances. Dr. Brown, in his masterly work, thus states the substance of the modern *Millenarian* view:—"That the fleshly and sublunary state is not to terminate with the second coming of Christ, but to be then set up in a new form; when, with his glorified saints, the Redeemer will reign in person on the throne of David, at Jerusalem, for a thousand years, over a world of men yet in the flesh, eating and drinking, planting and building, marrying and giving in marriage, under this mysterious sway." It is impossible, in consistency with our limited space, and the purpose of this work, to review the controversy, or vindicate the anti-*Millenarian* view which we maintain. It is unjust, however, to rank as *Millenarians* men who use strong language or imagery in describing the future and happy condition of the world, when Christ's kingdom shall be universally established, and the power and grace of his sceptre everywhere acknowledged. On the *Millenarian*

side may be consulted Mede, Abbadie, Beverley, Burnet, Hartley, Price, Frere, Irving, Birks, Bickersteth, Brooks, Duke of Manchester, Begg, Burgh, Greswell, Gilfillan, Bonar, Elliot, Homes, Burchell, Wood, Tyso, Molyneux, &c.; and on the other side, Bishop Hall, R. Baxter, Gipps, Dr. David Brown, Waldegrave, Fairbairn, Urwick, Bush, and many others.

Minims (*minimi fratres*, least brethren), a religious order, founded in the fifteenth century by St. Francis de Paula, of Calabria. They wore a black coarse woollen dress, and a girdle with five knots of the same materials and colour. Originally, too, they went barefooted. They do not doff their habit day or night, and their life is a continual Lent. This new order made rapid progress at first, and spread from Sicily into Italy, France, Spain, and Germany. The founder, who had been educated among the Franciscans, and was distinguished in his youth for his austerities, died in 1507, and was canonized by Leo X. in 1519.

Minister.—See CLERGY, ORDERS, ORDINATION.

Minor (*less*) **Friars.**—See FRANCISCANS.

Minoreess, a nun of the rule of St. Clara—See CLARISSSES.

Minster (German, *Münster*), probably or originally the church of a monastery, or one to which a monastery has been attached. It now signifies a cathedral—as the Minster of York, or Strasburg.

Miracles.—See MYSTERIES.

Miramcon.—See GENEVIEVE.

Miserere (*have compassion*) is taken from the Latin commencement of the fifty-first psalm. For two striking accounts of the Miserere chanted during Lent in the Sisters' Chapel, see LENT, p. 376. The name is also given to hinged brackets connected with stalls in the old churches, which were a relief to the infirm, who were obliged to stand during the long service; for they might rest or lean upon the projections.

Mishna (*repetition*), the second or oral law of the Jews—additional to the written law, or explanatory of it. The Rabbins held that its statutes were given to Moses by God, and by Moses delivered to Joshua, and so handed down from age to age. The commentary on the Mishna is called the Gemara. The Mishna was probably compiled in the second century. A good edition was published by Surenhusius in six vols. folio, 1698-1703.—See GEMARA, TALMUD.

Missa.—See MASS.

Missal.—See LITURGY, p. 386.

Missions.—One special function of the Church is to spread the truth, as well as to preserve it. The early Church rejoiced in this work, and carried the Gospel to many a land. Devoted men went out to various lands, such as Patrick and Columba; Gallus, the apostle of

Switzerland; Boniface, the apostle of the Germans; Ansehar, the apostle of the North; and Frumentius, the apostle of the Ethiopians. Many noble men of later days have followed their examples, and carried the Gospel to distant and degraded countries, such as India, Persia, Syria, South and West Africa, Polynesia, the West Indies, Greenland, and the western portions of North America. The Church of Rome always manifested a spirit of proselytism in a higher or less degree. The Congregation de Propaganda Fide was established in 1622. The Moravians early gave themselves to the work; and the numerous Protestant Churches were aided and stimulated by their noble example. In the General Assembly of the Church of Scotland some hostility was at first shown to missions. Thus in the General Assembly of 1796, Hamilton, minister of Gladmuir, eulogized the innocence of savage life as not needing the Gospel—sentiments which provoked the venerable Dr. Erskine to rise and exclaim, "Moderator, rax (reach) me that Bible." In the same assembly, Dr. Hill, leader of the so-called moderate party, declared that missionary societies "were highly dangerous in their tendency to the good order of society at large;" and the elder from the burgh of Irvine, Mr. Boyle, who was afterwards Lord President of the Court of Session, maintained that such associations were "of an alarming and dangerous tendency." Cunningham, in his *History*, says that this was in accordance with the spirit of the times, and adds in proof, "that, in 1796, the Antiburgher synod passed a resolution against missionary societies." This is so far a misrepresentation of a body which had by that time sent out about fifty missionaries to the American colonies. The Secession Act refers, not to missions simply, but to the extra-ecclesiastical constitution and procedure of some of the societies—a dispute which has been revived again and again, and recently, too, in several churches. The question with that synod was,—Should not every church have a missionary organization within itself? And if this were the case, would not such voluntary associations as the London Missionary Society and the American Board of Commissioners for Foreign Missions be superseded? In fine, we cannot forget the British and Foreign Bible Society, whose total issue of Bibles is above thirty-seven millions and a-half of copies, and which expended last year (1860) in the printing and circulation of the Scriptures in nearly two hundred tongues, £179,365 15s. 6d. The following table, showing the date of origin, sphere of labour, and amount of funds belonging to the different missionary societies of note, is taken, with some necessary emendations, from the Rev. J. L. Aikman's *Cyclopædia of Missions*, a work of great accuracy and fullness:—

TABULAR STATISTICS OF EXISTING MISSIONARY ASSOCIATIONS—1859-60.

DATE.	ASSOCIATIONS.	AGENCIES.	SCENES OF LABOUR.	INCOME.
1701	I.—BRITISH. The Society for the Propagation of the Gospel in Foreign Parts,	*500 Missionary agents, including many native assistants, 300 students, catechists, and teachers,	East and West Indies, South Africa, Australia, New Zealand,	£ 66,753 0 0
1792	The Baptist Missionary Society,	75 Missionaries, about 112 native assistants, 43 schls., 6,512 schlrs., 16,994 communicants,	India, the West Indies, and Western Africa,	29,006 13 11
1795	The London Missionary Society,	183 Churches, 19,781 communicants, 735 educational institutions, including day and boarding schools, 33,625 scholars, 152 missionaries, about 800 native agents,	South Seas, West Indies, South Africa, Mauritius, India, China,	93,906 18 2*
1800	The Church of England Missionary Society,	228 Ordained missionaries and assistants, 2,140 other assistants, 16,231 communicants, 33,546 scholars,	Western Africa, Western Asia, India, China, West Indies, New Zealand, &c.,	161,976 9 1
1808	The London Society for Promoting Christianity among the Jews,	78 Missionaries—Jewish College,	Europe, Persia, Palestine, North Africa,	32,451 10 9
1816	The General Baptist Missionary Society,	8 Missionaries, 24 assistants,	India, China,	3,500 0 0
1817	The Wesleyan Missionary Society,	763 Ministers and assist. mis., 967 other paid agents, as cat., interp., day-schl. teachers, 133,726 commun., and 121,766 scholars.	Europe, Ceylon, India, Africa, West Indies, Canada, Australasia, and Ireland,	140,005 5 11†
1824	The Church of Scotland's Foreign Mission,	9 Missionaries, several assistants, 3 Mission establishments in India, and staff of agents,	India, European Continent, the Colonies,	10,365 7 1
1840	The Irish Presbyterian Church's Foreign Mission,	11 Missionaries,	India, European Continent, the Colonies, Syria,	7,234 14 10
1840	The Welsh Foreign Missionary Society,	4 Missionaries,	Brittany, India,	5,263 4 11
1841	The British Society for Propagating the Gospel among the Jews,	19 Missionaries—Jewish College,	North Africa, European Continent, Syria,	715 0 0
1841	The Edinburgh Medical Mission,	4 Missionaries,	China,	852 0 0
1842	The Reformed Presbyterian Church's Foreign Mission,	24 Missionaries, 8 natives, 4 printers, 65 native teachers, 814 communicants, and 9,261 scholars,	New Hebrides, Jewish Mission in London,	12,790 5 10
1843	The Free Church of Scotland's Foreign Mission, } Colonial and Continental Missions, } Jewish Mission, }		{ India, South Africa, The Colonies, } European Continent, }	4,420 15 11 2,500 0 0

* This includes £14,281 ls. 11d. raised on the Foreign Mission fields, and £13,068 for the extension of the Missions in India and China.
† Includes £33,170 12s. 2d. raised abroad, one part of which was Colonial Grants for Schools, to the extent of £3,439 10s. 10d.

TABULAR STATISTICS OF EXISTING MISSIONARY ASSOCIATIONS—Continued.

DATE.	ASSOCIATIONS.	AGENCIES.	SCENES OF LABOUR.	INCOME.
	I.—BRITISH—Continued.			
1843	The Lew-Chew Naval Mission,	1 Missionary and 1 assistant,	Lew-Chew,	302 0 0
1844	The English Presbyterian Church's Foreign Mission,	3 Missionaries,	China,	1,093 12 2
1847	The United Presbyterian Church's Foreign Mission,	37 Ordained missionaries, 65 catechists and teachers, exclusive of Canada and Australia,	India, Southern Africa, Syria, Northern Africa, European Continent, the Colonies,	19,228 12 11
1850	The Chinese Evangelization Society,	5 Missionaries (1 medical),	China,	2,748 13 1
	II.—CONTINENTAL.			
1732	The Moravian Missions,	305 Missionaries and assistants, 74,538 converts and catechumens,	The West Indies, Greenland, North America, Tartary, South Africa, South America, Persia, Egypt, Nicobar Islands, Labrador, China, India,	14,453 5 2
1797	The Netherlands Missionary Society,	23 Missionaries, 146 nat. assist., 8,290 scholars,	East Indies,	7,500 0 0
1816	The Basle German Mission,	51 Missionaries, 18 assistants, 69 other assistants, 1,212 communicants, 2,342 scholars,	Western Africa, India, China,	13,000 0 0
1822	The Paris Society for Evangelical Missions,	14 Missionaries, a number of native assistants, 1,300 communicants,	South Africa,	4,545 0 0
1828	The Rhenish Missionary Society,	31 Missionaries,	China, South Africa,	3,600 0 0
1833	The Berlin Missionary Society,	15 Missionaries and several assistants, about 200 communicants, and 600 scholars,	South Africa,	4,150 0 0
1836	The Evangelical Union for the Spread of Christianity (Gossner's),	5 Missionaries, 13 assistant missionaries, 25 male and female assistants,	India, Australia, the Chatham Islands,	796 0 0
1836	The Evangelical Lutheran, or the Leipsic Missionary Society,	6 Missionaries, 67 assistants, 2,152 communicants, and 890 scholars,	India, New Holland,	2,000 0 0
1836	The North German Missionary Society,	12 Missionaries,	Africa, India, . . . . .	...
1842	The Norwegian Missionary Society,	6 Missionaries and assistants,	South Africa, . . . . .	...
1850	The Berlin Missionary Union for China,	3 Missionaries,	China, . . . . .	...
	III.—AMERICAN.			
1810	The Board of Commissioners for Foreign Missions,	26 Missions, 258 stations, 161 missionaries, 12 physicians, 224 assists., 21 native pastors, 222 preachers, and 254 assists., 5 printing offices, 153 churches, with 23,155 membs., 8,949 scholars, besides Sandwich Islands,	India, Indian Archipelago, Western Asia, European Turkey, China, West Indies, Pacific Isles, North American Indians, Africa,	74,569 0 0

TABULAR STATISTICS OF EXISTING MISSIONARY ASSOCIATIONS—Continued.

DATE.	ASSOCIATIONS.	AGENCIES.	SCENES OF LABOUR.	INCOME.
1814	III.—AMERICAN—Continued. The Baptist Missionary Union,	84 Stations, 539 out-stations, 66 missionaries, 64 female assistants, 220 native helpers, 192 churches, 15,219 members, 88 schools, 2,000 pupils, including European agency.	Burmah, Assam, Telooogo country, China, North American Indians, Europe,	£ 22,180 s. 0 d. 0
1819	The Methodist Episcopal Missionary Society,	56 Stations, 81 missionaries, 30 local preachers, 6,869 members, 63 schools and 2,535 pupils, including the South Church,	North American Indians, Western Africa, China,	16,849 0 0
1820	The Episcopal Board of Missions,	13 Stations, 15 missionaries, 1 native preacher, 20 American and 6 native teachers, 350 church members, 413 scholars,	Greece, Western Africa, China, North American Indians,	8,935 0 0
1823	The Society for Ameliorating Condition of the Jews,	10 Missionaries, 7 colporteurs,	America,	3,081 0 0
1833	The Free-Will Baptist Foreign Missionary Society,	4 Missionaries, 4 native preachers, 2 churches, with 75 members, and several schools,	Orissa,	956 0 0
1837	The Board of Foreign Missions of the Presbyterian Church,	69 American and 4 native missionaries, 27 male, 101 female, and 52 native teachers, 1,162 church memb., and 4,000 scholars,	North American Indians, Western Africa, India, Siam, Japan, China, San Francisco,	47,595 0 0*
1837	The Foreign Missionary Society of the Lutheran Church,	5 Ordained and 2 unordained native missionaries, 86 church members, 355 scholars,	Hindustan, . . . . .	...
1842	The Seventh-Day Baptist Missionary Society,	3 Missionaries,	Western Asia, China,	423 0 0
1842	The American Indian Mission Association,	6 Stations, 8 sub-stations, 28 missionaries and assistants, 21 churches, 1,300 members, 165 scholars,	North American Indians,	3,400 0 0
1843	The Baptist Free Missionary Society,	1 Missionary, 3 female assistants, 1 native pastor, 4 native teachers,	Hayti, . . . . .	...
1844	The Associate and Associate Reformed Presbyterian Churches,*	8 Missionaries,	India, Turkey, the Pacific, . . . . .	...
1845	The Southern Baptist Convention,	40 Missionaries, white and coloured, 26 assistants, 11 native helpers, 1,225 church members, and 633 pupils,	China, Western Africa, North American Indians,	10,829 0 0
1846	The American Missionary Association,	14 Churches, 1,160 members, 9 teachers, 70 male and female missionaries and assistants,	The West Indies, North American Indians, Pacific Islands, Siam, California, Egypt,	9,030 0 0
1848	The Nova Scotia Presby. Church's Foreign Missions,	1 Missionary and several native assistants, 140 agents,	New Hebrides,	339 0 0
1849	The American and Foreign Christian Union,		Romish and Greek Communities,	16,097 0 0

* Including the Associate Reformed Presbyterian Fund.

Mitre (*μίτρα*), a bandage or diadem to encircle the head; applied to the crown or diadem worn by bishops, which is a cap pointed and cleft at the top.

Modalists, those who look on Father, Son, and Spirit, as mere names of modes of being, and not of persons, and who deny immanent or personal distinction in the Trinity.—See SABELLIANS.

Moderates, the name given to the party in the Church of Scotland who were adverse to popular claims, and who were also opposed to the Evangelical party—as many of themselves did not give prominence in their preaching to the distinctive doctrines of the Gospel.

Moderator, the elected chairman of a presbyterian church court. *To moderate in a call*, is to preside over the election of a minister. When the attempt was made to introduce episcopacy into Scotland, one plan was to have *perpetual moderators* for presbyteries—a bishop or his vicar to be chosen to the office.

Modern Question.—See QUESTION, MODERN.

Modus, in law, signifies an exemption from the payment of tithes, and is of two kinds,—*first*, a partial exemption, when it is called a *modus decimandi*; *secondly*, a total exemption, when it is called a *modus de non decimando*. There is a third species of exemption, called a *real composition*, where an agreement is made between the owner of lands and the parson or vicar, with the consent of the patron and ordinary, that the lands specified shall be exempt from tithes on such considerations as are contained in the stipulation, such as land or other real recompense given in lieu and satisfaction of the tithes to be relinquished. The *modus decimandi* is that which is generally meant when the term *modus* is used. It is defined to be a custom of tithing in a particular manner, different from that which the general law prescribes, which custom must have existed from time whereof the memory of man goeth not to the contrary—that is, from the commencement of the reign of Richard I., A.D. 1189, a period which for these purposes is fixed as the limit of legal memory. The modes of tithing established by these customs are exceedingly various: sometimes it is a compensation in work and labour, as that the incumbent shall have only the twelfth cock of hay, and not the tenth, in consideration of the landowner's making it for him: sometimes it is a less quantity of tithe in a more perfect, in lieu of a larger quantity in a crude and imperfect state, as a couple of fowls in lieu of tithe eggs; sometimes, and more frequently, it consists in a pecuniary compensation, as twopence an acre for the tithe of land.

The *modus de non decimando* is an absolute exemption from tithes. It exists in four cases:—1. The king may prescribe that he and his progenitors have never paid tithes for ancient

crown lands, and this prescription will be good. 2. The vicar does not pay tithes to the rector, nor the rector to the vicar, according to the rule that *ecclesia ecclesie decimas solvere non debet*. 3. An ecclesiastical person, as a bishop, may prescribe to be exempt from paying tithes on the ground that the lands belong to the bishopric, and that neither he nor his predecessors have ever paid them. 4. The abbey and monasteries at the time of their dissolution were possessed of large estates of land, a great part of which was held tithe-free, either by prescription or by unity of possession, which was, in fact, no more than prescription, or by the pope's bull of exemption, or by a real composition. The statute 31 Henry VIII., c. 13, which dissolved the larger abbey, enacted that all persons who should come to the possession of the lands of any abbey then dissolved should hold them tithe-free, in as ample a manner as the abbey themselves had formerly held them. The lands which belonged to the order of the Knights of St. John of Jerusalem and to the order of the Cistercians are within the protection of the statute 31 Henry VIII., c. 13; and those of them, consequently, which were tithe-free before they came into the hands of the king, still continue tithe-free, in whatsoever hands they may now be. Some lands have been made tithe-free by act of parliament; but the great bulk of tithe-free lands throughout the country are so by virtue of the above-named statute. (Blackstone's *Commentaries*, vol. ii., p. 28; Selden's *History of Tithes*, ch. xiii.; Burton's *Compendium of the Law of Real Property*, p. 367, *et seq.*)

Molinists, followers of the Spanish Jesuit, Molina, who belonged to the university of Evora, in Portugal. Scholastic divines were in the habit of ascribing to God *scientia simplicis intelligentie*, or the knowledge of all things possible; and *scientia visionis*, or the knowledge of all which he was about to create. Molina, in 1588, proposed a third kind of knowledge—*scientia media*, the knowledge of events which are to happen on certain conditions—that is, the voluntary action of his creatures. These He knew not immediately, but mediately—that is, by knowing all the circumstances in which free agents shall be placed, and the amount and kind of influence which shall be brought upon them. Upon this *scientia media*, according to Molina, and the Arminians who espouse his theory, is based God's elective decree. The Dominicans complained of Molina's book, and condemned it; and the congregation at Rome decided in their favour. The pleadings had lasted over three years, and the Pope, Clement VIII., presided on seventy-three sessions. But his holiness died before he published his decision; and Paul V., his successor, dismissed the matter without any formal decision.

Molokans, a Russian sect, so called because they use bread and milk on the ordinary fast-

days, which they hold in contempt, while they keep every Saturday as a fast.

Momiers (*Mummers*), a name given in contempt to Protestant evangelical sects in Switzerland—to those who, whether in the established church or out of it, hold evangelical truth, and labour to promulgate it. The Evangelical Society of Geneva, which has done so much good, is the result of their co-operation and zeal.

Monachism or **Monkery** has its origin in man's nature—in the morbid desire of many minds for solitude and reflection—in their loathing of the world, and in their mystical aspirations after perfection and oneness with Deity.—See *ACEMETÆ, ANCHORETS, ASCETICS, BOSKOT, CŒNOBITES, HESYCHASTS, LAURA*, and the names of the various orders. In the fourth century, and especially in Egypt and Palestine, monachism possessed powerful attractions. Climate, temperament, and persecution, aided the delusive impulse of many to secrete themselves in the wilderness of Jordan, the rocky environs of Sinai, and the dreary sands of the Nile. The pride of sanctity was speedily nursed, and the monks soon acquired a prodigious ascendancy. The passion for an ascetic life seized on all classes, even though monks were not formally placed on the same level with the clergy, but were called *religiosi*. A monk, if he wished ordination as a priest, had to pass through all the inferior grades of office. The *clerici regulares*, or monks, were, after the tenth century, distinguished from the clergy, *clerici seculares*. Establishments for females appear also in the fourth century. Pachomius was one of the founders of monachism in the upper Thebais, in Egypt, where Antony also had his cells in the lower Thebais. Hilarion brought it into Palestine; Eusebius of Sebastia carried it into Asia Minor; Martin of Tour gave it celebrity in France; Athanasius of Alexandria brought it into fame in Italy; and with Augustine it came into England in 596. Within two hundred years thirty kings and queens retired from the world, and built and endowed monasteries. It was finally organized by Basil in the East, and Benedict in the West. The pope in course of time became protector of religious houses, and arbiter of their disputes, so that the jurisdiction of bishops was superseded. Prior to Christianity, a similar tendency to monachism had developed itself among the Jews, as in the case of the Essenes and Therapeutæ. Hermits and ascetics also abounded in Persia, Assyria, and Judea; and the Pythagorean institutes are not unlike monastic rules and forms. During the rage for monachism, certain restraints were laid upon it. Children and servants were forbidden to take the vows, the latter by a law of Valentinian III.; but the law was afterwards relaxed. Monks could at first return, if they chose, to society; but more stringent regulations were afterwards enacted. Thus, when a monk deserted and married, he was declared incapable

ever after of holy orders; and by a law of Justinian, if monastic deserters possessed any property, it was forfeited to the monastery which they had abandoned. At first, married persons could not enter a monastery without mutual consent, and curiales, or civil officers, were on no account to turn monks. No direct promise of celibacy was at first made; nay, there appear to have been married monks. Nor yet was there any vow of poverty, though, when men renounced the world, they generally sold their estates for charitable uses, or keeping them in their own hands, made a distribution regularly of all the proceeds. Monks also laboured with their own hands at a great variety of occupations, and their industry is often commended. "A labouring monk," said they, "was tempted by one devil, but an idle monk by a legion." Their exercises were penitence, fasting, and prayer.—all supposed to be more extraordinary in intensity and frequency than could be practised in the world. As they ate their meals, one often read to the rest, and they, in some houses, served one another by turns. But great corruption crept, in course of time, into monastic establishments, and so vile were many of them that their demolition became a national duty. There were the following orders of monks:—1. Those of Basil—Greek monks and Carmelites; 2. Those of Augustine, in three classes, canons regular, monks, and hermits; 3. Those of Benedict; and 4. Those of St. Francis—all of which names may be consulted in their respective places. Originally, monks were divided into *SOLITARIES, CŒNOBITES*, and *SARABITES*, (*which see.*) In more modern times the orders were distinguished by the colour of their dresses, as white, black, and grey friars. At admission the hair was polled, though some wore long hair, and were censured by Augustine and Jerome for their effeminacy; as, according to the latter, long hair, goats' beards, black cloaks, and bare feet, were tokens of the devil. Neither was the ancient tonsure identical with the shaven crown of more modern times; for tonsure was censured by the fathers as a pagan custom, and characteristic of the priests of Isis. As superstition grew, cowls, sackcloth, and wooden crosses suspended from the neck, came into fashion.

Monarchians, a title assumed towards the end of the second century, not unlike that of Unitarian in more modern times, by those who fancied themselves the sole defenders of the unity of God against the generally prevailing faith of the Christian Church. Various opinions respecting the nature of Christ might prevail among those who were included under this name. For instance, while Praxeas and his followers exalted as much as possible the dignity of the Saviour, by representing that it was the Father himself manifested in the form of man; others, like Artemon and Theodotus, seem to have denied his divinity altogether, or at any rate, to have held that Jesus was a mere man, even if

they imagined a divine Christ to have been for a time united with him.

Monarchy.—See FIFTH MONARCHY MEN.

Monastery (*Μοναστήριον*), an abode of the solitaries or monks (*μόναχοι*). It was called by a variety of names. Thus,—“*Claustrum*, or *claustrum*, α, f., cloister, or place of confinement—the prevailing name in the West—and indicating a stricter seclusion than in the East; *Cœnobium*—i. e., a common dwelling-place; *Laura*, λᾶύρα, or λᾶβρα, an old name for the residence of anchorites; *Σεμειῖον*, a name applied by Philo to the abodes of the Therapeutæ; and hence sometimes given to monasteries, the Latins retaining the word *seminium*; *Ἀσκήτηριον*—i. e., ἀσκητῶν καταγωγὴ, a place of religious exercise and contemplation, the Latins retaining the word *asceterium*; *Φροντιστήριον*, the same as ἀσκήτηριον, but with especial reference to meditation and spiritual exercises; *Ἡσυχαστήριον*, place of silence and repose; *Conventus*, or convent, applied to monasteries, with reference to the social connection of their inmates; *Ἡγουμενίον*, properly the residence of the ἡγούμενος, or ἡγουμένη, the president, but was sometimes used to denote the whole establishment; *Μάνδρα* (*mandra*), a term frequently employed in this signification by both Greek and Latin writers; and lastly, the Syrians and Arabians use the word *daïro*, *daïron*, to denote a monastery.” (See also under these respective words.) As Bingham remarks,—“The monasteries were under strict government. They were commonly divided into several parts, and proper officers appointed over them. Every ten monks were subject to one, who was called the *decanus*, or dean, from his presiding over ten; and every hundred had another officer called *centenarius*, from presiding over a hundred. Above these were the *patres*, or fathers of the monasteries, as St. Jerome and St. Augustine commonly term them; which in other writers are called *abbates*, abbot, from the Greek word ἄββας;—a father; and ‘*hegumeni*’—presidents, and *archimandrites*, from ‘*mandra*’—a sheepfold, they being, as it were, the keepers or rulers of these sacred folds in the Church. The business of the deans was to exact every man’s daily task, and bring it to the *œconomus*, or steward of the house, who himself gave a monthly account to the father of them all.” To give our readers some impression of the routine of a conventual house, we print the rule of St. Benedict as in operation:—“The abbot represented Christ; called all his monks to council in important affairs, and adopted the advice he thought best: he required obedience without delay, silence, humility, patience, manifestation of secret faults, contentment with the meanest things and employments. *Abbot* selected by the whole society; his life and prudence to be the qualifications; and to be addressed *dominus* or *pater*. *Prior* elected by the abbot, deposable for disobedience. A *dean* set over every ten monks in

larger houses. The *monks* to observe general silence; no scurrility, idle words, or exciting to laughter; to keep head and eyes inclined downwards; to rise to church two hours after midnight; to leave the church together at a sign from the superior. No property; distribution according to every one’s necessities. To serve weekly, and by turns, at the kitchen and table. On leaving their weeks, both be that left it and he that began it to wash the feet of the others; and on Saturday to clean all the plates and the linen which wiped the others’ feet. To render the dishes clean and whole to the cellarer, who was to give them to the new hebdomary. These officers to have drink and food above the common allowance, that they might serve cheerfully. *Daily Routine*—Work from prime till near 10 o’clock, from Easter to October; from 10 till near 12, reading. After refection at 12, the meridian or sleep, unless any one preferred reading. After nones, labour again till the evening. From October to Lent, reading till 8 A.M., then tierce, and afterwards labour till nones; after refection, reading or psalmody. In Lent, reading till tierce; doing what was ordered till 10: delivery of books at this season made. Senior to go round the house, and see that the monks were not idle. On Sunday, all reading except the officers. Workmen in the house to labour for the common profit. If possible, to prevent evagation, water, a mill, garden, oven, and all other mechanical shops, to be within or attached to the house. *Refectio* in silence, and reading Scripture during meals: what was wanted to be asked for by a sign. Reader to be appointed for the week. Two different dishes at dinner, with fruit. One pound of bread a-day for both dinner and supper. No meat but to the sick. Three-quarters of a pint of wine per day. From Holyrood-day to Lent, dining at nones; in Lent, till Easter, at six o’clock; from Easter to Pentecost at six; and all summer, except on Wednesdays and Fridays, then at nones. Collation or spiritual lecture every night before compline (after supper); and compline finished, silence.—See COMPLINE, BREVIARY. Particular abstinence in Lent from meat, drink, and sleep, and especial gravity. Rule mitigated to children and the aged, who had leave to anticipate the hour of eating. *Dormitory*, light to be burning in. To sleep clothed, with their girdles on, the young and old intermixed. Monks travelling to say the canonical hours wherever they happened to be. When staying out beyond a day, not to eat abroad without the abbot’s leave. Before setting out on a journey to have the previous prayers of the house, and upon return to pray for pardon of excesses on the way. No letters or presents to be received without the abbot’s permission. Precedence, according to the time of profession. Elders to call the juniors brothers; the seniors to call the elders *nonnos*. When two monks met, the junior was

to ask benediction from the senior; and when he passed by, the junior was to rise and give him his seat, and not to sit down till he bade him. Impossible things ordered by the superior to be humbly represented to him; but if he persisted, the assistance of God to be relied on for the execution of them. Not to defend or excuse one another's faults. No blows or excommunication without the abbot's permission. Mutual obedience, but no preference of a private person's commands to those of the superiors. Prostration at the feet of the superiors as long as they were angry. *Strangers* to be received with prayer, the kiss of peace, prostration, and washing their feet, as of Christ, whom they represented; then to be led to prayer; the Scripture read to them; after which the prior might break his fast (except on a high fast). Abbot's kitchen and the visitors' separate, that guests coming in at unseasonable hours might not disturb the monks. *Porter* to be a wise old man, able to give and receive an answer; who was to have a cell near the gate, and a junior for his companion. *Church* to be used only for prayer. *Admission*—Novices to be tried by denials and hard usage before admission. A year of probation. Rule to be read to them in the interim every fourth month. Admitted by a petition laid upon the altar, and prostration at the feet of all the monks. Parents to offer their children by wrapping their hands in the pall of the altar; promising to leave nothing to them (that they might have no temptation to quit the house); and if they gave anything with them, to reserve the use of it during their lives. Priests requesting admission to be tried by delays; to sit near the abbot; not to exercise sacerdotal functions without leave, and conform to the rule. *Discipline*—Upon successful admonition and public reprehension, excommunication; and, in failure of this, corporal chastisement. For light faults, the smaller excommunication, or eating alone after the others had done. For great faults, separation from the table, prayers, and society, and neither himself nor his food to receive the benediction: those who joined him or spoke to him to be themselves excommunicated. The abbot to send seniors to persuade him to humility and making satisfaction. The whole congregation to pray for the incorrigible, and if unsuccessful, to proceed to expulsion. No person expelled to be received after the third expulsion. Children to be corrected with discretion, by fasting or whipping."—*Sanctorum Patrum Regulae Monasticae*, in Fosbrooke's *British Monachism*, p. 109. These Benedictines had the following houses in England:—St. Albans, Bardney, Battell, St. Bennet's, Hulme, Bury St. Edmunds, Colchester, Crowland, Evesham, Glastonbury, Hyde, Malmesbury, Peterborough, Ramsey, Reading, Selby, Shrewsbury, Tavistock, Tewkesbury, Thorney, Westminster, Winchelcombe, and York, which enjoyed the distinction of mitres, and to which may be added the large abbeys of Canterbury,

Chester, Coventry, Bath, Ely, Gloucester, Malvern, Whitby, Winchester, and others, whose ruins, even in their decay, attest the magnificence of their ancient owners. The chief orders in Scotland, according to Dr. Lee, were:—"The principal Benedictine monasteries were Coldingham and Dunfermline,—Kelso, Kilwinning, Arbroath, and Lindoris,—Faisley, Crossraguel, and Icolmkill,—Melrose, Newbattle, Dundrennan, Kinloss, and Culross. The canons regular of the Augustinian order had twenty-eight monasteries in Scotland, among which were Scone, Inchcolm, St. Andrews, Holyrood House, Abernethy, Cambuskenneth, and St. Mary's Isle. About twenty other monasteries professed to be canons regular,—but they were either Canons of St. Anthony, or Red Friars, or Pæmonstratenses. The Carthusians were the most austere of all the orders. They had only one establishment in this country, namely, at Perth, where they were settled by James I. The Mendicant orders were four in number,—Dominicans, or Black Friars; Franciscans, or Grey Friars; Carmelites, or White Friars; and Hermits of St. Augustine. Of these, the Black Friars were the most considerable, and the Grey Friars were not far behind them."

The following calculation has been made as to the number and wealth of the religious houses in England dismantled and scattered at the period of the Reformation:—"The number of houses and places suppressed from first to last, in England, so far as any calculations appear to have been made, seems to be as follows:—

Of lesser monasteries, of which we have the valuation,	374
Of greater monasteries,	186
Belonging to the Hospitallers,	48
Colleges,	90
Hospitals,	110
Chantries and free chapels,	2,374
Total	3,182

Besides the friars' houses, and those suppressed by Wolsey, and many small houses of which we have no particular account. The sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follows:—

Of the greater monasteries,	£104,919 13 3
Of all those of the lesser monasteries of which we have the valuation,	29,702 1 10
Knights Hospitallers, head house in London,	2,355 12 8
We have the valuation of only twenty-eight of their houses in the country,	3,026 9 5
Friars' houses, of which we have the valuation,	751 2 0
Total,	£140,784 19 2

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, &c., which came into the hands of the king by the dissolution, and for the valuation of money at that time, which was at least

six times as much as at present, and also consider that the estimate of the lauds was generally supposed to be much under the real worth, we must conclude their whole revenues to have been immense. It does not appear that any computation hath been made of the number of persons contained in the religious houses.

Those of the lesser monasteries dissolved by 27 Hen. VIII. were reckoned at about	10,000
If we suppose the colleges and hospitals to have contained a proportionable number, these will make about	5,347
If we reckon the number in the greater monasteries according to the proportion of their revenues, they will be about 35,000; but as, probably, they had larger allowances in proportion to their number than those of the lesser monasteries, if we abate upon that account 5,000, they will then be	30,000
One for each chantry and free chapel,	2,374
Total	47,721

But as there was probably more than one person to officiate in several of the free chapels, and there were other houses which are not included within this calculation, perhaps they may be computed in one general estimate at about 50,000. As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into the full enjoyment of their whole revenues; however, by means of what he did receive, he founded six new bishoprics—viz., those of Westminster (which was changed by Queen Elizabeth into a deanery, with twelve prebends and a school), Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries—viz., Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the colleges of Christ Church in Oxford, and Trinity in Cambridge, and finished King's College there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues in both the said universities. He gave the house of Grey Friars and St. Bartholomew's Hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel."—*Buck.* (*Baxter's History of the Church of England.*)

Money.—See **USURY.**

Moniales.—See **NUNS.**

Monitorium (*Monitory*), an injunction in the Church of Rome laid on those who are supposed to be able to discover any secret story with which their ecclesiastical superiors desire to be acquainted. The threatened penalty to such as disobey, or in any way frustrate the end, is excommunication.

Monk (*μοναχός*, from *μόνος*, alone), one who lives a solitary life—a life secluded from the

general intercourse with society.—See **MONACHISM, MONASTERY.**

Monophysites, those who held that there was but one nature in Christ.—See **EUTYCHIANS.** They were greatly divided among themselves, especially after the deposition of their bishops in the reign of Justin I. Some taught that the Saviour's body was corruptible, called therefore Phthartolatræ (servants of the corruptible), or Severians, (*q. v.*) Others insisted that it was incorruptible, and were styled Aphthartodocetæ, or Julianists, from Julian of Halicarnassus, who first broached the doctrine. From the Phthartolatræ came the Agnoëtæ, who maintained that many things were unknown to Christ in his human nature; called also Themistians, from Themistius, a deacon of Alexandria.—See **AGNOËTÆ.** The Aphthartodocetæ were divided into Aktistetæ, who held that the body was uncreated, and the Ktistolatræ, who affirmed the contrary. Under Justin II. other minor sects branched off, such as the Philoponists, led by a grammarian of Alexandria, who propounded a Tritheistic system founded upon an erroneous application of the Aristotelian Realism to the doctrine of the Trinity; the Conists, named from Conon, a bishop of Tarsus, who slightly differed from the Philoponists respecting the resurrection of the body; the Damianists, followers of Damian, the Monophysite Patriarch of Alexandria, who, in opposing the errors of Philoponus, verged himself towards Sabellianism; and the Niobites, followers of Stephen Niobes, who denied that there was any difference between the two natures of Christ after their union.—See also under some of the various names.

Monothelites (*One Will*).—This heresy was derived from the Eutyechian doctrine, and it arose under the reign of the Emperor Heraclius. He was assured that the Monophysites might be induced to receive the decrees of the council of Chalcedon, and thereby to terminate their controversy with the Greeks, on condition that the latter would give their assent to the following proposition:—viz., That in Jesus Christ there was, after the union of the two natures, but *one will* and one operation. Heraclius communicated the proposal to Sergius, Patriarch of Constantinople, a Syrian by birth, and a Monophysite by profession, and that prelate delivered his opinion that the doctrine of one will and one operation, after the union of the two natures, might be adopted without departing from the decrees of the Chalcedonian council. Flattering as was the first appearance of this project, it was soon changed. The emperor published an edict in favour of the Monothelite doctrine, and it was received, if not with general approbation, yet without serious opposition. Cyrus, who had been raised by Heraclius from the bishopric of Phasis to the patriarchate of Alexandria, assembled a council, by the seventh canon of which the doctrine of Monothelism, or one will, was solemnly

confirmed. Hence Cyrus has been generally esteemed the founder of the sect. The decree of the Alexandrian synod, bringing the doctrine of the council of Chalcedon nearer to the Eutyechian system, had the desired effect; and numbers of the Eutyechians, who were dispersed throughout Egypt, Armenia, and other remote provinces, returned to the bosom of the Church. But in the council of Alexandria there was one dissident, who carried his opposition to the Monothelite doctrine further than the limits of mere argument and hostility in debate. Sophronius, a monk of Palestine, had opposed the decree of the Alexandrian synod with violence; but his opposition was treated with contempt. In the succeeding year, however, he was elevated to the vacant patriarchate of Jerusalem; and he soon exercised his authority by summoning a council, and condemning the Monothelite as a branch of the Eutyechian system. In order to terminate, if possible, the commotions to which this division of opinion had given rise, Heraclius issued an edict composed by Pope Sergius, and entitled the *Ecthesis*, or exposition of the faith, in which all controversies upon the question whether in Christ there was a double operation, were prohibited, though the doctrine of a unity of will was inculcated. A considerable number of the eastern bishops declared their assent to the *Ecthesis*, and above all Pyrrhus, who succeeded Sergius in the see of Constantinople. A similar acceptance was obtained from the metropolis of the Eastern Church; but at Rome the *Ecthesis* was differently received. John IV. assembled a council, in which that exposition was condemned.—See ECTHESIS. Neither was the Monothelite system maintained in the Eastern Church any longer than during the life of Heraclius. The Emperor Constans published a new edict under the name of the *Type*, or *Formulary*, suppressing the *Ecthesis*, and enjoining a silence on both the controverted points of one will and one operation. This silence was not sufficient for either of the contending parties. Very soon the *Ecthesis* and *Type* were both condemned. At length, in the Trullan, or sixth general council, the Nicene Creed was solemnly declared to be that of the Church. Monothelism was a compromise, and shared the fate of many similar projects.—See EUTYCHIAN TENETS.

Montanists, a sect which arose in Asia Minor in the second century. The name was derived from Montanus, a native of Mysia, on the confines of Phrygia; but his personal character and influence had but little to do with the growth of the heresy. He was rather, as Neander observes, "the unconscious organ through which a peculiar mental tendency, which had developed itself in various parts of the church, expressed itself with clearer intelligence and greater strength."—*Antignost*. He had been a heathen, and soon after his conversion to Christianity he began to be subject to trances or

ecstasies, in which he uttered what were supposed to be prophecies; as did also Priscilla and Maximilla, two ladies of rank who joined him. This pretence to inspiration was one main characteristic of the sect; and as a consequence of it they assumed to themselves exclusively the title of spiritual, regarding all who denied their pretensions as devoid of the spirit, and living in a carnal unregenerate state. A belief in their extravagant claim spread rapidly in Asia Minor. And, indeed, there was much in the system which their pretended revelations were employed to establish, not only well adapted to take root and flourish among such a people as the Phrygians, but also sure to find in every country persons prepared to receive it by previous habits of mind. "It was attractive to the more rigid feelings, by holding out the idea of a life stricter than that of ordinary Christians; to weakness, by offering the guidance of precise rules where the Gospel had only laid down general principles; to enthusiasm and the love of excitement, by its pretensions to prophetic gifts; to pride, by professing to realize the pure and spotless mystical Church in an exactly defined visible communion; and by encouraging the members of this body to regard themselves as spiritual, and all other Christians as carnal."—*Robertson*, p. 71. It is said to have been chiefly among the lower orders that Montanism spread; but even in the powerful mind of Tertullian it found congenial soil; and his embracing their opinions is one of the most interesting events in the history of the sect, as it is also in the biography of Tertullian himself. It occurred about A.D. 200, and the treatises which he wrote after that important period in his life give us the clearest insight into the essential character of Montanism; for he carried the opinions of the sect to their utmost length of rigid and uncompromising severity, though at the same time on the great fundamental points in which the Montanists did not differ from the Church he continued as he had before been, one of the ablest champions of Scriptural truth, and one of the mightiest opponents of every form of heresy. It has been remarked with much truth, that although the actual number of the Montanists was at one period very considerable, the importance of the sect is rather to be estimated by the extent to which their character became infused into the Church. Neander attributes much of this to the great influence which Tertullian exerted through the relation in which he stood to Cyprian, who called him his teacher. At the same time it is to be noticed that there was some tendency in the opposite direction in the introduction of a prophetic order superior in rank and importance to the order of bishops. The first order among the Montanists was that of patriarch, the second that of cenones, and the third that of bishop. The patriarch resided at Pepusi in Phrygia, which they believed would be the seat of the millennial kingdom. Hence

the sect obtained the name of Pepsians and Caphrygians.

Montenegrine Church, that portion of the Greek Church located in the mountainous tracts of southern Albania, and consisting of about 60,000. It, however, rejects pictures, images, and crucifixes. Such is its abhorrence of Popery that Papists admitted to its fellowship must be re-baptized. It is under the jurisdiction of the synod of Russia. The people are ignorant and fanatical. They have their own patriarch.

Month's Mind, an office performed for a month in the Romish Church for the dead. Mind in that case is used in its old sense of memory—as in the phrases, “to call to mind,” “time out of mind.”

Monthly Meeting.—See MEETING.

Mountlivetenses, monks of Mount Olivet—that is, living in a residence so named. This body, wearing white serge, and professing the rule of St. Benedict, sprang up in 1407, was approved by Pope John XXII., and confirmed by Gregory XII. They trace their origin to St. Bernard Tolomaei of Sienna, and their first monastery was at Acona; but the order soon spread through Italy and Sicily.

Moravians, Unitas Fratrum, or United Brethren.—The Church of the United Brethren is originally descended from the Slavonian branch of the Greek or Eastern Church, which is supposed to have received the Gospel through the immediate agency of the apostles and their cotemporaries. By the seventh century the Slavonian Church had increased considerably, and rendered herself remarkable, in the year 680, by refusing to appear at the sixth synod of Constantinople, because her members abjured image-worship. Soon after this period nearly the whole of the Slavonian provinces received the Gospel. The Bulgarians were the next who embraced the faith, which, through the laborious efforts of Cyril and Methodius, two Greek bishops, spread likewise among the neighbouring nations. They entered Moravia, where, in 861, Swatopluk, the reigning monarch, was converted; and a short time afterwards, Borziwogius, Duke of Bohemia. From these countries the beams of sacred truth shone upon Poland, and even upon Muscovy. The bishops of Rome, jealous of the spreading influence of the Eastern Church, used every means to bring these nations under their yoke. In 940 the Emperor Otho, having subdued the Bohemians, commanded their princes to introduce the Roman liturgy in the Latin tongue. The Bohemian Church refused; and, though their princes, from the year 967, adhered to the Roman communion, they resolutely retained the Bible, and performed their church service in the vulgar tongue. Not long afterwards Pope Celestine endeavoured to impose celibacy upon the Bohemian clergy; but the cardinal legate who made the attempt, narrowly escaped being stoned to death. The doctrine of Transubstan-

tiation was next obtruded upon them; and, being at length wearied out by the repeated efforts of the popish emissaries, they began to relax in their zeal for purity of doctrine and worship, when, in the year 1146, at a most seasonable period, the Waldenses came into Bohemia, by whom the faithful worshippers were anew encouraged to adhere firmly to the truth which they had received.

It was not until the year 1361 that, by the command of the Emperor Charles IV., at the instigation of the Roman pontiff, the cup of the Eucharist was taken out of the hands of the laity; and all the corruptions and abuses of the Western Church commanded to be adopted. This measure was brought about by the erection of Prague into an archbishopric, and the establishment of an university there, into which numerous German, French, and Italian doctors were introduced. To these innovations, however, a large body of the Bohemian Christians opposed a resolute resistance, and many upright ministers dispensed the ordinances of the Word of God in private dwellings. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission, many being punished with death, more with the spoiling of their goods, and multitudes with imprisonment and exile. At the end of the fourteenth century, John Huss, professor, and afterwards rector of the university of Prague, began to inveigh boldly against the errors of the Church of Rome. His spirit was greatly revived by receiving the books of Wycliffe from England, in the year 1400, part of which he translated into the Bohemian tongue; and he exhorted his cotemporary, Jerome of Prague, to persevere in opposing, in the schools, the errors which he was resisting in the church. The rejection of the popish indulgences in 1411, by the Bohemians, who publicly burnt the bulls of the pontiff and the letters of his prelates, led to the citation before the council of Constance in 1414, and the subsequent martyrdom of that man of God, as well as of his fellow-reformer, in pursuance of the sentence of the council, and in violation of the safe conduct granted by the Emperor Sigismund. During the long war that followed, and about the year 1450, the Church of the *Unitas Fratrum*, or United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth than to take up worldly weapons for its defence. They were granted a retreat in the barony of Lititz, in the mountainous parts of Bohemia, and afterwards at a spot named Fulnek, in Moravia; and being solicitous to retain and perpetuate episcopal ordination, they solemnly selected three of their ministers, and sent them into Austria, where they were consecrated bishops by Stephen, Bishop of the Waldenses. In the same year, 1467, Stephen was burned by the papists at Vienna, and many of the Waldenses retired to

the Brethren, and joined their communion; but, in the following year, a dreadful persecution broke out; and a bloody decree, requiring all the states to seize and punish them at pleasure, was commanded to be read from all the pulpits of Bohemia. The prisons were crowded with the members of their church—many perished in dungeons from hunger, and others were inhumanly tortured. The remainder fled to the thickest forests, where they hid themselves by day “in dens and caves of the earth.” When obliged to go out, they were compelled carefully to obliterate their footsteps in the snow, and, lest the smoke should betray them, only dared to kindle their fires by night, round which they spent their time in reading the Scriptures, and in prayer. When, afterwards, the rage of persecution had somewhat abated, they were the first people who applied the newly invented art of printing to the publication of the Bible in a vernacular tongue, of which they had issued three editions before the Reformation dawned upon Europe. The first was printed at Venice about the year 1480. This ancient church appears to have been known in England at an early period. During the progress of the Reformation, the Brethren received the strongest testimonies of approbation and regard from the learned and pious Archbishop Cranmer and Bishop Latimer, as well as from Luther, Calvin, Bucer, and Melancthon, and afterwards from the whole body of Lutherans and Calvinists, who united with them in the synod of Sendomir, in Poland, in 1570. The Reformation had not then reached the recesses of Bohemia and Moravia, where renewed and more violent persecutions broke out against the United Brethren, who were again visited with imprisonment, confiscation, exile, and death. In the year 1621 no less than twenty-seven Protestant noblemen, many of whom were members of the Brethren’s church, were executed in one day, sealing with their blood the most affecting testimonies to the truth. Many hundred families, noble and plebeian, were driven into distant countries, and their Bibles and religious books burnt under the gallows. In the short space of ten years, of two hundred ministers of the Brethren’s church, only ninety-six were left alive. At length, towards the close of the seventeenth century, the Brethren were so hunted down and scattered as to be no longer publicly known to exist as a church. In the year 1660, John Amos Comenius, one of the greatest scholars of the age, considering himself their last bishop, transmitted to Charles II. of England a history of the church, with an affecting account of its sufferings, and a dedication (which he called his last will and testament), bequeathing these memorials of his people to the Church of England. The Church and the government of England have not been backward in acknowledging this bequest. In the extremity of her distress the Church of the

Brethren made an appeal to the generosity of the English Church, supported by a formal testimonial of their orthodoxy, signed and sealed by the synod of Lissa, in Great Poland, and dated on the 10th of February, 1683, which was presented to Charles II. in that year, certifying that she had preserved unimpaired, in Great Poland and Polish Prussia, the purity of the Christian doctrine, her apostolical rites, and episcopal constitution. A most pathetic account of the history and severe persecutions of this church was published by order of Archbishop Sancroft and Bishop Compton, and letters patent, authorizing collections for the relief of the Brethren were issued by the king. In 1715 they again addressed the Church of England, being reduced to a very low ebb in Poland, when his majesty George I., by the recommendation of Archbishop Wake, gave orders in council for their relief as a Reformed Episcopal Church, and letters patent for that object were again issued. It was in the year 1722 that, fleeing from a renewed persecution in Moravia, the Moravian remnant of the Church of the Brethren found refuge in the estates of Count Zinzendorf in Lusatia, where they built a humble village, called Herrubut, which is now their principal settlement. By the accession of further numbers from their own country, and from various parts of the Continent, they gradually increased, though not to a large extent, and settlements were afterwards formed in England, Denmark, Sweden, Russia, Holland, and North America. Count Zinzendorf, finding that his efforts to induce the Moravian emigrants to unite themselves to the Lutheran Church, and forsake their ancient rule and discipline, were unavailing, devoted himself wholly to their service, after due examination of their claims and tenets; procured for them the continuation of their episcopal constitution from the only surviving bishops of their church, Jablonsky and Sitkovius; and, resigning all his worldly honours, was himself consecrated a bishop of the *Unitas Fratrum* in 1737. The desire of the Brethren to promote the salvation of the most benighted nations of the heathen world soon began to display its effects to a most extraordinary degree. When the Moravian refugees at Herrnhut scarcely amounted to 600 persons—when they had but just found rest from suffering themselves, and were beginning to build a church and habitations where there had previously been a desert—so powerful was this anxiety to communicate the blessings of the Gospel to the heathen, that in seven years they had sent missionaries to Greenland, to the Indians in North and South America, to the Island of St. Thomas, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, and to Ceylon; and not long after they commenced missions in other West India Islands, in Tartary, in the Nicobar Islands, in the Bay of Bengal, in Persia, in Egypt, and in Labrador. Such was their devotedness to this

work, that in the first mission they undertook among the negroes in the West India islands, upon hearing that no opportunity would be afforded them of intercourse with the slaves unless they became such themselves, the first missionaries determined even to sell themselves as slaves, that they might be able to teach the poor Africans the way of deliverance from the darkness and the vice in which they were buried. This sacrifice, however, was not eventually required. The success of their labours has been remarkable. In those islands and in Surinam they have above 56,000 negroes under constant instruction, and in other countries about 10,000 of the natives of heathen lands, receiving through their means the inestimable blessings of the Gospel of Christ. The settlement of many families of the Brethren in the British colonies of North America, soon after their emigration from Moravia, led to an application to parliament for protection, and for relief from laws and services contrary to their religious scruples. In 1747 an act was passed in their favour (20 George II., cap. 44), for extending the privileges of natural-born subjects to the Moravian Brethren, and other foreign Protestants, who should make affirmation of allegiance, &c., and should scruple to take the oaths; but their case was more particularly brought to the notice of parliament in 1749, when, upon application to be relieved from taking oaths generally, and bearing arms, their doctrine, discipline, character, and history, were scrupulously examined before committees of both houses; and an act was passed, with the unanimous consent of the episcopal bench, in that year (22 George II., cap. 30), conceding to the Brethren in England, as well as America, the privileges they sought, and fully acknowledging them as "an ancient Protestant Episcopal Church, which had been countenanced and relieved by the Kings of England, His Majesty's predecessors." In the colony of the Cape of Good Hope the Brethren have been called upon repeatedly by the colonial government to increase the number of their stations among the Hottentot and other tribes. In 1823 they were requested to take charge of the Leper Hospital, a most trying station, in the midst of appalling and incurable disease and death, which no other Europeans could be found willing to superintend, but where a married couple have ever since resided. In 1828 they were desired by the government to commence a mission among the Tambookies, on the eastern boundary of the colony, towards the first expense of which a sum of money was advanced from the colonial treasury; and in 1838 they were requested, with similar offers of aid, to commence another mission among the Fingoes, a tribe who, having escaped from slavery among the Caffres, had flocked into the colony, and were as sheep without a shepherd. This mission, established at Clarkson, on the banks of the Zitzikamma,

is succeeding well. Two other stations are now in course of formation in or near British Caffraria. On the inclement coast of Labrador, the Brethren, who are the only representatives of the British government there, occupy four settlements, under three orders of the king in council, the first dated in 1769, the last in 1818; and, in acknowledgment of that service, Her Majesty's treasury exempt the stores sent annually to the missionaries from duty. It is a remarkable fact that the vessel conveying these indispensable supplies, though called to navigate an icy ocean and a rocky coast, presenting no ordinary perils, has never failed during seventy successive years to fulfil the object of her voyage. Many hundreds of the Esquimaux nation have, through the blessing of God upon the indefatigable and self-denying zeal of the Brethren, been raised from the depths of heathen degradation and superstition to a state of genuine Christian faith and obedience. The missions are supported upon the most frugal scale, at an expense of about £13,000 per annum; of this amount scarcely a fourth part can be furnished by the Brethren themselves.—Abridged from *A Brief Narrative of the United Brethren*, Marsden, La Trobe.

Mormonism.—The sect of the "Mormonites," or, as its members choose to designate themselves, "Latter day Saints," is of comparatively recent origin. Its founder, Joseph Smith, was born of obscure parentage, at Sharon, in Vermont, United States, in 1805. So early as his fifteenth year he commenced that system of religious imposture which characterized his after life, by professing himself to be the direct recipient of heavenly instruction, by means of miraculous visions. But it was not till several years had elapsed that he formally announced himself as a prophet, divinely commissioned to reform existing abuses in the church, and to rally round his own person those who were the true children of God. For this purpose, about the year 1823, he pretended to be favoured with a second revelation, through which he discovered certain golden plates which for ages had lain hid at Palmyra in Ontario County. On these, according to his own statement, were engraved in "Egyptian characters," sufficient directions for his future procedure in the work to which he had been appointed. But being unlearned, it was necessary to resort to another expedient, in order that their contents might be rendered intelligible to those on whom he meant to practise his deceptions. This was easily found in ascribing to a huge pair of spectacles, otherwise described as "two crystal stones, set in silver," representing the Urim and Thummim of the Jewish priesthood, and which were said to have been discovered along with the plates, the supernatural power of enabling him to read and understand the characters, so as to translate them into English. Consequently, in seven years after their first discovery,

and three years from the time when he received the angel's permission to remove them, a pretended translation of the "plates" was published under the title of the *Book of Mormon*. The year 1830 may therefore properly be said to date the rise of Mormonism; for although before this time its founder had made a few converts, chiefly amongst his own relations, it was not till after the publication of his book that Smith set about the regular organization of a church, furnished with a code of laws dictated by himself, and governed by men subject to his entire control. This book, which is to the Mormon what the Bible is to the Christian, or the Koran to the Mohammedan, contains a strange mixture of history, prophecy, and doctrine. The first of these is in many instances purely fabulous, as for example, ascribing to the North American Indians a Jewish origin, and tracing their descent from the Patriarch Joseph. The whole is written in the style, and interspersed with much of the language, of Holy Writ. So far, however, from its being a translation of the tablets, as alleged, it has since been satisfactorily proved that it is nothing else than an attempt at an historical romance by one Spalding, through whose widow the MSS. fell into the hands of Joseph Smith. The title was evidently suggested by the frequent recurrence of the fictitious name "Mormon," as one of the principal characters in the story. Such is the sole authority on which the religious belief of many thousands of human beings is based.

The system, as moulded and developed by recent events, possesses little which can commend it to the esteem of the virtuous and the wise. Many of its doctrines, it is true, are in theory correct. Some of the cardinal truths of the Gospel, such as the Godhead, faith in Christ for salvation, repentance, &c., are professedly acknowledged; but these are so obscured by error, and especially so counterbalanced by the corrupt practices which the whole system unblushingly countenances and supports, that a belief in them is rather nominal than real. Indeed, if the teaching of Joseph Smith is to be taken as the proper criterion of the Mormonite creed, then it follows that their ideas of the Deity, and even of man himself, are of the most perverted character. The former is brought down to the level of a "man of like passions with ourselves," while the latter is exalted to the dignity and power of the uncreated "I Am." Of the several distinguishing tenets of this sect, one of the earliest, and one which, indeed, is absolutely necessary to its very existence, is the "perpetuation of miracles in the church." On this all the others are based, for without it, the frequent revelations which are received as circumstances may require would be deprived of their authority. Hence its leaders, in order to sustain their influence over their deluded followers, have been compelled to resort to means the most disreputable and base. Not

unfrequently have attempts been made to restore the dead to life, which of course proving unavailing, the failure has with unblushing effrontery been ascribed to "want of faith" in the surviving relatives. Baptism is another doctrine on which great stress is laid. Not only does the neglect of this ordinance cut off from the inheritance of eternal life, but its being administered by the hands of any other than a Mormon, duly consecrated to the sacred office, is equally fatal. In the government of the church, all the offices which are mentioned in the New Testament as existing in the first century are revived—viz., apostles, prophets, pastors, teachers, evangelists, &c. They also claim for these different offices the miraculous gifts which were conferred on the Christian Church at its first institution, *e. g.*, "the gift of discerning of spirits, prophecy, revelations, visions, healing, tongues, and the interpretation of tongues," &c. They are also "Millenarians" in a peculiar sense. Their strange ideas on this subject will be best described in the language of their published creed. "We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be established upon the Western Continent; that Christ will reign personally upon the earth one thousand years; and that the earth will be renewed, and receive its paradisiacal glory."

But the chief point of difference betwixt this sect and every other acknowledging the inspiration of the Scriptures, is the unrestricted license which is allowed in the matter of polygamy. This doctrine, it is true, forms no part of the original constitution of the Mormon Church; for it was not till thirteen years after, when thousands of men and women were professing its principles, that Joseph Smith, by special revelation, received Divine permission for himself and a few others of his coadjutors, to add to their households an unlimited number of "wives," to whom they gave the appellation of "spiritual." This privilege, which at first was confined to the leading office-bearers in the church, was gradually extended, till at length it assumed the dangerous aspect in which it now presents itself—viz., that every man is entitled to as many wives as his position in life will enable him to provide for. To give colour to a proceeding so outrageous to every moral feeling, recourse was had to the example of the patriarchs and other Old Testament saints, and on this feeble pretext the sacred institution of marriage has virtually become a mere dead letter. A necessary consequence arising out of this system is the low place which is assigned to women in the social circle. Instead of receiving that consideration to which their sex entitles them, they are made "hewers of wood and drawers of water." Whilst their fathers and husbands live luxuriously, they exercise over them a tyranny almost unsurpassed by the greatest Oriental despot. So

inseparably connected, indeed, is the "spiritual wife" system with the degradation of females, that an ecclesiastical law has been already passed, declaring their *perfect* salvation attainable only through the instrumentality of their husbands. Such a system can of course be carried into effect only in the Mormon territory; but the fact of its existence there proves the perilous position in which many thousands who have left our shores for the city of the Salt Lake have placed themselves; and that instead of enjoying the glories of a paradise (a fitting rival to that of Mohammed), by which they were allured thither, they are only reaping the reward of their own folly. But notwithstanding this, and despite the many persecutions to which they have from time to time been subjected, this sect, during the thirty years which have elapsed since the publication of the *Book of Mormon* has, as regards numbers, continued rapidly to advance. At that time there were only thirty persons acknowledging the pretensions of Smith, but in the short space of thirteen years, when the foundation stone of the temple at Nauvoo was laid, this number had been increased to at least 150,000. Of these 30,000 were resident in the so-called "land of promise," and not less than 10,000 were living under British rule. Their fortunes otherwise have been various. With Smith at their head, they removed, in 1831, from La Fayette, where the first church was planted, to Kertland, in Ohio. Here they continued nearly two years, till, by their fraudulent speculations exciting the opposition of the neighbouring settlers, they were compelled to remove. For a time they found an asylum in the State of Missouri. From thence also they were speedily ejected, and the "city of Zion" which they had built, fell into the possession of their "Gentile" oppressors. Their next destination was the state of Illinois, where another city, called "Nauvoo," or "Beautiful," was founded, in which they continued to reside till after the death of Joseph Smith in 1844. This latter event happened at a time when he was waiting his trial for high treason against the state. In endeavouring to make his escape through a window of the jail in which he was confined, he was set on by an armed mob, and speedily despatched. His memory is held sacred, and his death, like that of martyrs in a better cause, only fanned the flame which it was meant to extinguish. A successor to the vacant office—the headship of the Mormon Church—was found in Brigham Young, under whose guidance the temple at Nauvoo, which had been begun by Smith, was completed. Again, and for similar reasons as on former occasions, but not till they had made a stout resistance, they were under the necessity of abandoning their artificial stronghold. This time, after many weary miles of marching, they secured a settlement beyond the Rocky Mountains, in the valley of the great Salt Lake. In this territory they still continue to reside; but

from the unhealthiness of the climate, and especially because of their late encounters with the United States government, it is proposed to migrate to another district where they may live unmolested. (*Report of United States Government Commissioners of 1851—Mormons, or Latter Day Saints; Hansbury's Expedition to the Salt Lake; Kelly's Excursions in California; Geschichte der Mormonen, Von Theodor Ols-hausen.*)

Morning Lecture.—It first commenced in London amidst the civil wars, and in connection with prayer for friends, in the army of the Earl of Essex. The lectures then became, in the days of the Commonwealth, casuistical in its character. A volume of them was published—*Morning Exercises at Cripplegate*. In different places there were ineffectual attempts to revive the lecture.

Morning Service.—According to the Apostolic Constitutions the early order was as follows:—"It began with the sixty-third psalm (according to our arrangement), 'O God, thou art my God; early will I seek thee.' After this follow the prayers for the several orders of catechumens, energumens, candidates for baptism, and penitents. When these were sent away, there followed the prayers which, on the Lord's Day, began the communion service. After the prayer for the whole state of the Church was ended, the deacon exhorted the people to pray, thus: 'Let us beg of God his mercies and compassions, that, this morning and this day, and all the time of our pilgrimage, may be passed by us in peace and without sin: let us beg of God that he would send us the angel of peace, and give us a Christian end, and be gracious and merciful unto us. Let us commend ourselves, and one another, to the living God, by his only-begotten Son.' Immediately after this common prayer of the deacon and people together, the bishop offered 'the morning thanksgiving,' in the following words:—'O God, the God of spirits and of all flesh, with whom no one can compare, and who art above all need, that givest the sun to govern the day, and the moon and the stars to govern the night: look down now upon us with the eyes of thy favour, and receive our morning thanksgivings, and have mercy upon us. For we have not spread forth our hands to any strange god. We have not chosen unto ourselves any new god among us, but thou, the eternal and immortal God; O God, who hast given to us our being through Christ, and our well-being through him also, vouchsafe, by him, to make us worthy of everlasting life, with whom, unto thee be glory, honour, and adoration, in the Holy Ghost, world without end. Amen.' After this the deacon bade them bow their heads, and receive the bishop's benediction in the following form:—'O God, faithful and true, that showest mercy to thousands and ten thousands of them that love thee; who art the friend of the humble, and defender of the poor, whose aid all stand in

need of, since all things serve thee; look down upon this thy people, who bow their heads unto thee, and bless with thy spiritual benediction: keep them as the apple of an eye; preserve them in piety and righteousness, and make them worthy of everlasting life, through Christ Jesus, thy beloved Son, with whom, unto thee be glory, honour, and adoration, in the Holy Ghost, now and for ever, world without end. Amen.' The deacon then dismissed the congregation with the usual form—'Depart in peace.'

Morisonians.—See EVANGELICAL UNION.

Mortal Sin.—See SIN.

Mortar.—See HOLY MORTAR.

Mortmain (*in a dead hand*).—The most probable origin of the term is that given by Coke, that "the lands were said to come to dead hands as to the lords, for that by alienation in mortmain they lost wholly their escheats, and in effect their knights' services, for the defence of the realm, wards, marriages, reliefs, and the like, and therefore was called a dead hand, for that a dead hand yieldeth no service." "By the 9 H. III., c. 36 (Magna Charta), it was enacted that it should not be lawful, for the future, for any person to give his land to a religious house so as to take it back again, and hold it of the house; and any such gift to a religious house was declared to be void, and the land was forfeited to the lord of the fee. The reason stated in the preamble of the statute of the 7 Edward I., sometimes entitled *De Religiosis*, runs thus:—'Whereas of late it was provided that religious men should not enter into the fees of any without the license and consent of the chief lords (*capitulum dominorum*) of whom such fees are immediately held; and whereas religious men have entered as well into fees of their own as those of others, by appropriating them to their own use and buying them, and sometimes receiving them of the gifts of others, by which means the services due from such fees, and which were originally provided for the defence of the realm, are unduly withdrawn, and the chief lords lose their escheats of the same,' &c. The statute then forbids any religious person or any other to buy or sell lands or tenements, or under colour of a gift or term of years, or any other title whatever, presume to receive from any one, or by any other means, art, or contrivance, to appropriate to himself lands or tenements, so that such lands and tenements come into mortmain in any way (*ad manum mortuam deveniant*), under pain and forfeiture of the same." By the 23 Henry VIII., c. 10, it was enacted, "That if any grants of lands or other hereditaments should be made in trust to the use of any churches, chapels, churchwardens, guilds, fraternities, &c., to have perpetual obits, or a continual service of a priest for ever, or for sixty or eighty years, or to such like uses or intents, all such uses, intents, and purposes, shall be void; they being no corporations, but erected either of devotion or else by the common con-

sent of the people; and all collateral assurances made for defeating this statute shall be void, and the said statute shall be expounded most beneficially for the destruction of such uses as aforesaid." "The statute of the 9 Geo. II., c. 36, is now commonly, though not correctly, called the Statute of Mortmain. It applies only to England and Wales. It is entitled 'An Act to restrain the Disposition of Lands, whereby the same become inalienable.'" "Various acts have been passed since the 9 Geo. II., c. 36, as already stated, for exempting various bodies from the operation of that act. These acts chiefly apply to the established church. The 58 Geo. III., c. 45, amended by 59 Geo. III., c. 134, and 2 and 3 William IV., c. 61, are intended to promote the building of new churches in populous places in England and Wales. The 43 Geo. III., c. 107, was passed to exempt decrees and bequests to the governors of Queen Anne's Bounty." By 12 and 13 Vict., c. 49, sect. 4, grants of land for sites of schools, not exceeding five acres, are voted; and there are other recent modifications.

Mortuary (*mortalis*, from *mors*, death), in law, is a gift which, by the custom of many parishes, is due to the minister upon the death of one of the parishioners. It was anciently usual to bring the mortuary to the church with the corpse; whence it took the name of corse-present, a name which shows that the payment of the mortuary was once voluntary, though so early as in the reign of Henry III. we find that the custom was established. The mortuary was given by way of compensation for the tithes and offerings which the deceased had failed to pay in his life-time, and for the salvation of his soul. In the reign of Henry VIII. the custom was found to be the cause of great exactions on the part of the clergy, and of expensive litigation. Accordingly the statute 21 Henry VIII., c. 6, was passed, by which it is enacted, that mortuaries shall be taken in the following manner, unless where less or none is due by the custom: viz., for every person who does not leave goods to the value of ten marks, nothing; for every person who leaves goods to the value of ten marks and under thirty pounds, 3s. 4d.; if above thirty and under forty pounds, 6s. 8d.; if above forty pounds, of what value soever the goods may be, 10s., and no more. It is enacted further, that no mortuary shall be paid on the death of a married woman; nor for any child; nor for any one that is not a housekeeper; nor for any wayfaring man; but such wayfaring man's mortuary shall be paid in the parish to which he belongs. This is the statute which regulates mortuaries at the present day (see Blackstone's *Commentaries*, vol. ii., p. 424; Burn's *Ecclesiastical Law*, title "Mortuary"). The purpose and mode of paying mortuaries anciently is given by Spelman. He says, "A mortuary was thus paid: the lord of the fee had the best beast of the defunct, by way of an heriot, for the support of

his body against secular enemies; and the parson of the parish had the second as a mortuary for defending his soul against his spiritual adversaries.

Prior to the Reformation in Scotland, the popish priest, after a parishioner's death, claimed a cow and the corpse-cloth, or uppermost cloth—apparently the coverlet of the bed of the deceased. Forret, Vicar of Dollar, had gained some new light, and began to preach to the people, and refuse also this customary present. Being summoned, on suspicion of Lutheranism, before the Bishop of Dunkeld, the following colloquy took place:—

“*Bishop.*—‘My joy dean Thomas! I am informed that you preach the epistle or gospel every Sunday to your parishioners, and that you take not the cow nor the uppermost cloth from your parishioners, which thing is very prejudicial to the churchmen;’ and therefore, my joy dean Thomas, I would you took your cow and your uppermost cloth, as other churchmen do, or else it is too much to preach every Sunday; for in so doing you may make the people think that we should preach likewise. But it is enough for you, when you find any good epistle or any good gospel, that setteth forth the liberty of the holy church, to preach that and let the rest be.’

“*The Martyr.*—Thomas answered, ‘My lord, I think that none of my parishioners will complain that I take not the cow nor the uppermost cloth, but will gladly give me the same, together with any other thing that they have; and I will give and communicate with them anything that I have; and so, my lord, we agree right well, and there is no discord among us. And whereas your lordship saith, it is too much to preach every Sunday, indeed I think it is too little, and also would wish that your lordship did the like.’

“*Bishop.*—‘Nay, nay, dean Thomas,’ saith my lord, ‘let that be, for we are not ordained to preach.’

“*Martyr.*—Then, said Thomas, ‘Whereas your lordship biddeth me preach when I find any good epistle or a good gospel, truly, my lord, I have read the New Testament and the Old, and all the epistles and the gospels, and among them all I could never find an evil epistle or an evil gospel; but if your lordship will show me the good epistle and the good gospel, and the evil epistle and the evil gospel, then I shall preach the good and omit the evil.’

“*Bishop.*—Then spake my lord stoutly, and said, ‘I thank God that I never knew what the Old and New Testament was [and of these words rose a proverb which is common in Scotland, Ye are like the Bishop of Dunkeldene, that knew neither new nor old law]; therefore, dean Thomas, I will know nothing but my portuese and my pontifical. Go your way, and let be all these fantasies; for if you persevere in these erroneous opinions, ye will repent it when you may not mend it.’

“*Martyr.*—‘I trust my cause be just in the presence of God, and therefore I pass not much what do follow thereupon.’” Forret was burned at Edinburgh in 1539. (*Foxe.*)

Motett, in the Catholic Church, a highly elaborate piece of vocal music, consisting of from one to eight parts, the theme usually being taken from some psalm or hymn. It seems, however, to have been at first synonymous with anthem, and was originally accompanied only by the organ.

Mother Church, a name given of old to the cathedral church of a diocese.

Mothering Sunday or **Middent Sunday**, supposed to be the day on which, in popish times, people visited the mother church, and made their annual offering. In more recent times children and servants in England obtain leave to visit their parents on this day. This custom, according to some, originated in this Sunday being the *Dominica Refectionis*, or Sunday of Refreshment, the gospel for the day being the record of the miraculous banquet to the five thousand in the desert. On that day the guests used to eat furrnety, consisting of whole grains of wheat, boiled in milk, and sweetened and spiced.

Mother of God.—See MARY.

Mountain Men.—See SCOTLAND, CHURCHES, IN.

Mourners.—See FLENTES.

Mourning.—See BURIAL.

Movable Feasts.—See FEASTS.

Moyer's Lecture, a lecture founded by Lady Moyer, widow of Sir Samuel Moyer, of the parish of St. Andrew, Holborn. Her will says, —“My now dwelling-house in Bedford Row, or Jockey Field, I give to my dear child Eliza Moyer, that out of it may be paid twenty guineas a-year to an able minister of God's Word, to preach eight sermons every year on the Trinity and divinity of our ever blessed Saviour, beginning with the first Thursday in November, and to the first Thursday in the seven sequal months, in St. Paul's, if permitted there, or, if not, elsewhere, according to the discretion of my executrix, who will not think it any incumbrance to her house. I am sure it will bring a blessing on it, if that work be well and carefully carried on, which in this profligate age is so neglected. If my said daughter should leave no children alive at her death, or they should die before they come to age, then I give my said house to my niece, Lydia Moyer, now wife to Peter Hartop, Esq., and to her heirs after her, she always providing for that sermon, as I have begun, twenty guineas every year.” Several courses of lectures were delivered—Berriman's on 1 Tim. iii. 16 being among the best—but they were discontinued about the middle of last century.

Muggletonians, a now extinct sect, named after Ludovic Muggleton, a journeyman tailor, who, about 1657, claimed, along with an associate named Reeves, to be inspired. The two

fanatics were stupid errorists, were guilty of the wildest blasphemies, and aped the mission of Moses and Aaron.

Mullion or **Monyal**, the upright piers or stone shafts which form the division between the lights in a Gothic or traceried window, the horizontal divisions being termed transons. The mouldings of the mullions are very varied, and partake of the character of the prevailing style of architecture.

Mynchery, the Saxon name for a nunnery—nuns being called *mynches* (*mynchores*, *moniales*).

Mystery.—See ARCANI DISCIPLINA.—Baptism, the Lord's Supper, Chrism, Ordination, &c., were reckoned among the mysteries which the catechumens were not allowed to behold.—See CATECHUMENS.

Mysteries, otherwise called Miracles and Moralities, were shows in the Middle Ages, representing scenes from the Scripture and from the Apocryphal Gospels. They were named miracles when supernatural events were represented, and moralities, when the cardinal virtues were personified; and persons emblematically dressed were called grace, patience, justice, wisdom, &c. The Coventry mysteries, for example, were famous in England. Of these, Dugdale relates, in his *History of Warwickshire*, published in 1656, that "Before the suppression of the monasteries this city was very famous for the pageants that were play'd therein, upon *Corpus Christi* Day (one of their ancient fairies), which occasioning very great confluence of people thither from far and near, was of no small benefit thereto; which pageants being acted with mighty state and reverence by the Grey Friars, had theatres for the several scenes, very large and high, placed upon wheels, and drawn to all the eminent parts of the city, for the better advantage of spectators, and contain'd the story of the Old and New Testament, composed in the old Englishe rithme, as appeareth by an ancient MS. (in Bibl. Cotton. Vesp. D. VIII.), entituled, *Ludus Corporis Christi*, or *Ludus Coventriæ*. I have been told," says Dugdale, "by some old people, who in their younger years were eyewitnesses of these pageants so acted, that the yearly confluence of people to see that show was extraordinary great, and yielded no small advantage to this city." The celebrity of the performances may be inferred from the rank of the audiences; for, at the festival of Corpus Christi, in 1483, Richard III. visited Coventry to see the plays, and at the same season, in 1492, they were attended by Henry VII. and his queen, by whom they were highly commended." . . . Of them it is said, "Every company had his pagiante, or parte, which pagiantes were a highe scafolds with two rowmes, a higher and a lower, upon four wheels. In the lower they apparelled themselves, in the higher rowme they played, being all open on the tope, that all behoulders might heare and see them. The places where

they played them was in every streete. They begane first at the Abay Gates, and when the pagiante was played, it was wheeled to the High Cross before the mayor, and so to every streete; and so every streete had a pagiante playing before them, till all the pagiantes for the daye appointed were played; and when one pagiante was ncere ended, worde was broughte from streete to streete, that soe the mighte come in place thereof, exceedinge orderlye, and all the streetes had their pagiante afore them, all at one time, playing together, to se which playes was great resorte, and also scafoldes, and stages made in the streetes, in those places wheare they determined to playe their pagiantes." These mysteries were often ludicrous and profane; and the wonder is how they could be so long tolerated.

Christmas carols were somewhat similar, and turned on scriptural subjects. The following lines from one of them are of simple beauty, referring to the Holy Babe:—

"As Joseph was a walking,
He heard an angel sing—

'This night shall be born
Our heavenly King;

"He neither shall be born
In housen, nor in hall,
Nor in the place of Paradise,
But in an ox's stall;

"He neither shall be clothed
In purple nor in pall,
But all in fair linen,
As were babes all;

"He neither shall be rock'd
In silver, nor in gold,
But in a wooden cradle,
That rocks on the mould;

"He neither shall be christen'd
In white wine nor in red,
But with the spring water
With which we were christened."

The Abbotsford Club have published a volume of mysteries from the Digby MSS. Halliwell has edited the Coventry Mysteries, and Wright the Chester Mysteries. The first mystery performed in Scotland was at Aberdeen, in 1445, and was called the *Haly Blude*. One was called Candlemas Day, and another, Mary Magdalene. The records of the town council of Edinburgh, in 1554, contain an order to pay Walter Bynning, for making, among other theatrical implements, a mitre, a fool's hood, a pair of angel's wings, two angels' hair, and a chaplet of triumph. Other and coarser scenes were enacted by the BOY-BISHOP, and at the FEAST OF ASSES, (*which see*.) These mysteries are still enacted in some parts of the Continent. The Holy Plays in 1860 were acted at Oberammergau, in Bavaria. This Passions-Spiel originated in a vow made by the inhabitants of Oberammergau in 1633—on their deliverance from a plague which ravaged the whole of the district, but fell with especial violence on their village—to represent every ten years for ever the last scenes of the life of the Saviour. The following are some of the principal scenes given by an eye-

witness last year:—"1. The triumphal entry of Christ to Jerusalem; the children and people shouting 'Hosanna!' and strewing clothes and branches. This introduced the Saviour and the apostles, and formed in itself an admirable introduction to the whole. There were certainly not less than 200 persons in the crowd, including seventy or eighty children. 2. The long and animated debates in the Sanhedrim, including the furious evidence of the expelled money-changers, and later the interview with Judas, when the contract was ratified between him and the priests by the payment of the thirty pieces of silver. Nothing could be more characteristic, real, and unaffected than these. 3. The Last Supper and the washing of the apostles' feet. Here the table was arranged on the model of the well-known picture of Leonardo da Vinci. 4. All the scenes in which Christ was brought successively before Annas, Caiaphas, Pilate, and Herod. The 'Ecce Homo' (copied, it struck me, from Van Dyck); the scourging, &c. In some of these as many as 250 persons were at once on the scene—infuriated mobs of priests, money-changers, Roman soldiers, &c.; and, violent as were the passions personified, there was not the least approach to rant, nor the slightest transgression into irreverence or improbability. In the course of these scenes a striking occurrence was the contrast of Barabbas, a brutal and squalid figure, with the noble form and countenance of the sacred sufferer—the latter formed more after the model of those of Albert Durer than of any other painter,—at least such was my impression. Both Pilate and Herod were admirably represented, but especially the former. 5. The whole long procession, at the slowest pace, from Pilate's house to Golgotha, our Lord and the thieves carrying their huge crosses; His interview with his mother and the other women of Jerusalem. This contained the legendary or traditional incident of the wiping of Christ's face by St. Veronica; but there was no attempt to show the miraculous impression of the sacred countenance on the handkerchief, which forms the point of the legend. 6. The last dreadful scene—the uprearing of the three crosses with their living burdens, and all the cruel incidents of that most cruel and lingering death."

Mystics.—The term mystical is sometimes applied to what is beyond the cognizance of the senses, as in the phrase, the "mystical body of Christ," meaning his Church. Mystics are of early date in the Church. The earliest were Platonic in opinion, and strove to arrive at the sublime consciousness of God within them by rapt contemplation, and thus to come to supreme and blessed communion with Him. The tendency with Mystics was to depreciate the Word and the ordinary means of grace, their delusion being the persuasion that not only an immediate cognition and enjoyment of God were possible, but

that one might lose himself in the infinite fullness. That among this class of devout men there was often genuine piety is not to be doubted, with a living faith which realized Christ within them the hope of glory. But delusion soon sprang up, and men, given to mental introversion, mistook the dreams of their own distempered imagination for realities. Sudden impressions were cherished as the illapse of the Spirit, and pictures of morbid fancy were hailed as exhibiting the odours, hues, and riches of a spiritual paradise. The reveries of the pseudo-Dionysius, the Areopagite, made a great noise in the fourth century, and following centuries. His theosophy was wild and dreamy; his angelogy, intruding into things he had not seen, was absurd and intricate. The impulse which led to monasticism in Western Europe, was also mystical in character, as in the case of Bernard and others—seclusion from the world to obtain intuitive knowledge of Divinity and transcendental fruition. Many who came after him went further, and strove to gaze at once and by some inner organ on the absolute and intolerable splendour of Divinity.

The mediæval mysticism of Germany was often a protest against surrounding ecclesiasticism. Men could find no spiritual peace nor satisfaction in the dead routine of church service, and longed for wholesome nutriment to their souls. They were nauseated with mere mechanical observances, and retired into themselves. Such a man was Eckhart, whose doctrine of the identity of all believers with the Son of God and in whom God is ever producing his only begotten Son, is closely allied to Pantheism. Then followed Tauler, who dwells so much on self-abnegation, and with whom the union of a believing soul with God is such that they become one, but not in the pantheistic sense. Yet he saw and reprobated several mischievous forms of mysticism around him. Luther admired Tauler's sermons, and their theology is that of the *Theologia Germanica*, another favourite of the great Reformer. There was Ruysbrock, too, who tells us that after our birth our souls are endowed with certain properties,—*first*, the "imageless nudity," by which we are united to the Father; *second*, the higher reason by which we receive the Son; and *third*, the spark of the soul by which we come into possession of the Holy Ghost. Yet both he and Tauler did condemn some prevalent forms of mysticism, such as the views of those who said there is one God, and believers are identical with him; or of those who affirmed that they are incarnations as well as Christ; or those who maintained that nothing exists but God, that themselves and the universe are nothing. There was Suso, too, author of the *Horologe of Wisdom*, professedly written under inspiration, and who dreamed that the free soul, transcending time and space, is, with amorous intuition, dissolved in God. Angelus also sings—

"I am as great as God, and he as small as I,
He cannot me surpass, or I beneath him lie."

And—

"I see in God both God and man,
He man and God in me;
I quench his thirst, and he in turn
Helps my necessity."

But the mediæval mystics often embodied the living piety of the Church of Rome, and prepared the way for the Reformation. Luther with marvelous precision balanced the objective and subjective in his evangelical system, brought into prominence the doctrine of justification by faith, and upheld the sole authority of the Divine Word; the ground of justification being the merit of Christ without us, and the Scripture, as the only rule of faith and manner, being an inspired teacher

external to us. Dreams and visions are no longer needed, reveries are but delusions, and the Bible is the voice of God. The Spirit does not reveal truths beyond Scripture, but he enlightens and impresses the soul with the truths found in Scripture. Sanctification, or the inner work of the same Spirit, is indissolubly connected with justification. (Vaughan's *Hours with the Mystics*, 2 vols., London, 1856; *Gieseler*; Ullmann's *Reformers before the Reformation*.) Others there were of less note. In a following age we find mysticism of a lower and more intricate stamp, as in the Anabaptists of Munster and the prophets of Zwickau, and in Agrippa, Paracelsus, Behmen, and Swedenborg.—See QUIETIST, BOURIGNON, QUAKERS, SWEDENBORGIANS, CORRESPONDENCE.

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Nansenes (from the Hebrew נחש, *nahash*, a serpent), serpent worshippers.—See OPHITES.

Nag's Head.—This story, or rather fable, refers to the consecration of Archbishop Parker, and was first told by a Jesuit, Sacro Bosco, or Holywood, forty-five years after the event. Intelligent Romanists now discredit it. We add Archbishop Bramhall's account of the Nag's Head fable (*Works*, p. 436), as the shortest and fullest refutation of the story. It is as follows:—"They say that Archbishop Parker and the rest of the Protestant bishops in the beginning of Queen Elizabeth's reign, or at least sundry of them, were consecrated at the Nag's Head, in Cheapside, together, by Bishop Scory alone, or by him and Bishop Barlow, without sermon, without sacrament, without solemnity, in the year 1559 (but they know not what day nor before what public notaries), by a new fantastic form. And all this they, on the supposed voluntary report of Mr. Neale (a single malicious spy), in private to his own party, long after the business pretended to be done. We say that Archbishop Parker was consecrated alone at Lambeth, in the church, by four bishops, authorized thereunto by commission under the Great Seal of England, with sermon, with sacrament, with due solemnities, on the 17th day of December, anno 1559, before four of the most eminent public notaries in England, and particularly the same public notary was principal actuary both at Cardinal Pole's consecration and Archbishop Parker's."

Name.—See BAPTISM.

Nantes, Edict of, was an act of toleration, promulgated by Henry IV. of France in 1598, restoring to Protestants their earlier liberties. It was revoked by Louis XIV. in 1685. Thousands of Protestants of all classes therefore left the country; and 40,000, including many of its best artisans, made Britain the place of their exile.—See more fully, FRANCE, CHURCHES IN; FACIFICATION.

Naos (*temple*).—See CHURCH, FORM AND ARCHITECTURE OF; see also NAVE.

Narthex, the portico or ante-temple in front of ancient churches, and usually entered by three doors from the outer porch, and admitting by three other doors into the nave and the aisles on each side. In this place catechumens and penitents stood during that part of the service which they were permitted to attend. The font was also in course of time brought into the narthex.—See FONT. The word narthex (ναρθηξ) signifies a plant with a long stalk, or the canes or rods used by schoolmasters (*ferula*)—then a case or casket of an oblong shape; and the ecclesiastical narthex seems to have been of an oblong form in front, or lying across the entrance to the sacred building.

Natal days.—"Natales episcopatus"—the days of a bishop's ordination, observed as an annual festival. "*Natalis Christi*"—day of our Lord's birth—Christmas.—See CHRISTMAS. "*Natales Martyrum*"—anniversaries of the martyrs, their sufferings and death being called their nativity.—See GENETHLIA. Ordinary birthdays were forbidden to be celebrated in Lent. "*Natalis calicis*"—the Thursday of Easter. The day of baptism was also called *nativitas spiritualis*.

National Covenant.—See COVENANT.

Nativity of Christ.—See CHRISTMAS.—It was a great festival in the early Church. Bingham says—"The day was kept with the same veneration and religious solemnity as the Lord's Day. For they had always sermons on this day; of which there are many instances in Chrysostom, Nazianzen, Basil, Ambrose, Augustine, Leo, Chrysologus, and many others. Neither did they let this day ever pass without a solemn communion. For Chrysostom, in this very place, invites his people to the holy table, telling them "that if they came with faith, they might see Christ lying in the manger; for the holy table supplied the place of the manger; the body of the Lord was

laid upon the holy table, not as before, wrapped in swaddling clothes, but invested on every side with the Holy Spirit." And that the solemnity might be more universally observed, liberty was granted on this day to servants to rest from their ordinary labours, as on the Sabbath and the Lord's Day. This is particularly mentioned by the author of the Apostolical Constitutions: "Let servants rest from their labour on the day of Christ's nativity, because on this day an unexpected blessing was given unto men, in that the Word of God, Jesus Christ, was born of the Virgin Mary, for the salvation of the world." And all fasting was as strictly prohibited on this festival as on the Lord's Day; and no one, without suspicion of some impious heresy, could go against this rule, as appears from what Pope Leo says of the Priscillianists, that they dishonoured the day of Christ's nativity and the Lord's Day by fasting, which they pretended they did only for the exercise of devotion in an ascetic life; but in reality, it was to affront the days of his nativity and resurrection, because with Cerdon, and Marcion, and the Manichees, they neither believed the truth of our Saviour's incarnation nor his resurrection. Therefore, in opposition to these and such like heresies, the Church was always very jealous of any who pretended to make a fast of the Nativity of Christ. Finally, to show all possible honour to this day, the Church obliged all persons to frequent religious assemblies in the city churches, and not go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them so to do. And the laws of the state prohibited all public games and shows on this day, as on the Lord's Day."

Natural Theology.—See THEOLOGY.

Nave (*naōs*, *navis*) was the body of the church where the faithful met for divine service, the chancel being at its inner end, and the narthex at its outer. Males and females had separate places assigned to them, and in its lowest part stood penitents of the third order, *substrati*; and in a more honoured part were ranged penitents of a higher class, *consistentes*: other penitents did not advance beyond the narthex. The nave was surrounded by passages or *aisles*, and small chambers or cells. In Norman churches, built in the form of a cross, the two wings are called aisles. But the word, as used among architects and antiquarians, seems to have two meanings,—first, *ala*, or wing; and secondly, written *ile* or *isle*, as if from "*insula*"—island, when the "middle isle," for example, is spoken of; the term being then used for an isolated or separate compartment. Alley is another form of the same term. The ambo or reading desk was in the nave. It was usually of a square form.—See AMBO, CHANCEL, CHURCH.

Nazarenes (*of or belonging to Nazareth*).—See *Biblical Cyclopædia*.—The name was given in contempt to all Christians by the Jews.

A sect called by this name rose up in the second century—keen Judaists, and impugners also, according to some, of Christ's divinity; but the latter point is so doubtful that many deny the charge. A spurious Aramaic gospel was in circulation among them, sometimes called the Gospel according to Matthew, but wanting the first two chapters of the canonical gospel, relating the miraculous conception.—See EBIONITES.

"**Necessary Doctrine**," the name of a book published toward the latter end of the reign of Henry VIII., more fully named, *The Necessary Doctrine and Erudition of a Christian Man*. It was preceded, however, by an act forbidding the Scriptures to the common people. It was the work of a committee, but Henry had some share in the composition of it, so that it was called "the King's Book," in contrast with one previously published, *The Institution of a Christian Man*, and called "the Bishop's Book." Cranmer also wrote a portion of it—that concerning faith. But while it was evangelical in doctrine, it was popish in other things, affirming transubstantiation, calling marriage a sacrament, and maintaining the seven sacraments of Romanism. As an authorized formula it retained authority till the king's death. Of the *Necessary Doctrine*, Carwithen says,—"A work whose materials are as heterogeneous as the opinions of those who composed it were discordant; a work which in the present day has occasioned much discussion and dispute, arising from the prejudices of its readers. One party has confidently appealed to it as a criterion of the opinions of the Reformers on many important doctrinal points, in opposition to the church from which they had separated; another party has condemned it, in the most unqualified terms, as leaning even in doctrine towards Popery rather than Protestantism."—*History of the Church of England*, vol. i., p. 246.

Necrology.—See DIPTYCHS.

Necology.—See RATIONALISM.

Neonomians (*new law*), those who held that the Gospel was a new law, accepting sincere for perfect obedience, as if the moral law had been modified or relaxed in its claims and sanctions by the death of Christ. The doctrine of Scripture is, that God's law is glorified in all its parts by the atonement of the Lord Jesus; that through faith in that atonement men are rescued from its condemning power; and that, released from that law as a covenant of works, they are the more bound to it as a rule of life. Perfect obedience alone can be accepted by the law, and the sinner is accepted through his faith in the perfect obedience and suffering of his Divine and glorified substitute. The scholastic question, Is the Gospel a new law? is very much of a quibble. The Gospel is a new economy, and faith is a new principle, the possession of which is a commanded duty, in obedience, it may be said, to a new law. By the power of that faith

in Christ those who are pardoned and reconciled are gradually brought to obey the divine law, which has its origin in God's nature, and is, like himself, eternal and immutable. The Gospel is properly a revelation of infinite mercy in Christ—a system of remedy, and also one of restoration; for it frees man from guilt, and brings him back to primeval obedience and holiness.—holiness being perfect conformity to the divine law or will. (*Marrow of Modern Divinity; Works of Baxter, Williams, and Crisp*).

Neophyte (*newly planted*), a Greek name given to converts in early times, and applied also to candidates for admission to a religious order. It is rendered "novice" in 1 Tim. iii. 6.

Nestorians, the followers of Nestorius, who was condemned by the council of Ephesus as heretical on the subject of our Saviour's incarnation. The false doctrine for which he suffered was found rather in the inferences drawn from his language by his enemies, and repudiated by himself, than in anything which he actually taught. The circumstances of the Alexandrian Church, and the peculiar errors with which it had to contend, had led to the use of language, even on the part of Athanasius, with respect to the nature of Christ, to which the Syrian Christians, viewing the truth from a different position, could see strong objections. Hence it arose that soon after his elevation from being a presbyter at Antioch, to be Patriarch of Constantinople, Nestorius was led to defend earnestly one of his presbyters, who preached against the application of the term "Θεοτόκος"—Mother of God, to the Virgin Mary.—See MARY. This was a favourite epithet with the Alexandrians, and they could not understand its being objected to, except by one who denied the doctrines which they intended it to express. The consequence was an angry and fruitless controversy between Cyril of Alexandria and Nestorius, in the course of which Cyril published twelve anathemas against the supposed errors of his antagonist, and persuaded Celestine, the Bishop of Rome, to join him in declaring Nestorius a heretic. Nestorius appealed to a council, which Theodosius was induced to summon at Ephesus, and the history of which forms one of the most painful pages in the annals of the Church. Cyril, the avowed enemy of Nestorius, claimed to preside in the assembly in right of his see, and forced on a decision without waiting for the arrival of the Syrian bishops. Nestorius was of course anathematized and deposed. And then the Syrians, arriving in the city and holding a separate council of their own, deposed and excommunicated Cyril, with his friend Memnon, the Bishop of Ephesus. The emperor confirmed both sentences, and all three of the bishops were put under arrest. The rival parties continued at Ephesus till September, when the emperor was persuaded to dismiss them, at the same time restoring Cyril and Memnon to

their sees. Nestorius was afterwards subjected to extremely cruel treatment, which only ended with his life. The breach between the Syrian and Egyptian Churches was healed to a certain extent by the Patriarch of Antioch consenting to sign the condemnation of Nestorius, while Cyril subscribed a confession of faith which Nestorius himself might have readily accepted. It was drawn up by Theodoret, the Bishop of Kars, the most learned as well as the most moderate of all who took part in this controversy. He had written against the twelve anathemas of Cyril when they first appeared, and he persisted to the last that they ought to have been condemned, and that nothing should have induced the Patriarch of Antioch to sign the condemnation of Nestorius. The cause of Nestorius continued to find favour in the East, and especially in the theological school of Edessa, from which many teachers spread themselves in Persia, so that, in the year 499, the whole Persian Church, in a council, declared its adoption of the Nestorian doctrines. The sect spread also into India, where they still exist under the name of Thomas Christians, and in the seventh century are said to have introduced the Gospel into China. Their doctrine, as it was determined in several councils held at Seleucia, amounts to what follows:—1. That in the Saviour of the world there were two hypostases, or persons, of which the one was Divine, or the Eternal Word, and the other Human, or the Man Christ Jesus. 2. That these two hypostases had only one outward appearance. 3. That the union between the Son of God and the Son of Man was formed in the moment of the Virgin's conception, and was never to be dissolved. 4. That this union was not of nature or person, but of will and affection. 5. That Christ was to be carefully distinguished from God, who dwelt in him as in a temple. 6. That Mary was to be called the Mother of Christ (Χριστοτοκος) and not the Mother of God (Θεοτόκος.)

Netherlands, Churches in the.

I. The Dutch Reformed Church.—Christianity was first introduced into the Netherlands in the seventh century, chiefly through the agency of missionaries from Britain. The church thus founded was speedily brought under the influence of Rome, and so continued until the period of the general Reformation movement on the Continent. The doctrines of the Reformation, spreading from Germany, found ready and sympathizing adherents in the people of Holland. Indeed, from the previous existence in the country of various religious societies of a liberal tendency, the people had been to some extent prepared for the important changes which now took place.—See BEGHARDS, BROTHERS OF THE FREE SPIRIT. These changes, however, were not ushered in without violent persecutions on the part of the civil and ecclesiastical authorities. Charles V. proclaimed an edict against heresy in the Netherlands, and resolved to suppress it there as well as

in his German dominions. It has been calculated that in the persecutions which resulted, not less than 50,000 persons suffered violent death in consequence of their religious opinions. These repressive efforts were unsuccessful, and the Protestant religion was firmly established. The Dutch Reformed Church, as its name implies, belongs to that great division of the Protestant Church known as the Reformed, in opposition to the Lutheran. It at first experienced a considerable amount of Zwinglian influence, but afterwards became almost entirely Calvinistic. Its confession of faith, agreed upon at Antwerp, in 1566, is very similar to that of the French Protestant Church. In its presbyterian constitution and mode of government, too, it is almost identical with that church. The different grades of ecclesiastical jurisdiction are, the consistory, the classis, the provincial synod, and the general synod—corresponding to the kirk-session, presbytery, provincial synod, and general assembly of the Scottish Church. According to the original constitution, the general or national synod was intended to meet once every three years; but this arrangement has not been at all adhered to. Not long after the establishment of the church as a Calvinistic Protestant community, it was agitated by the Arminian controversy, originated by Arminius, one of the professors of theology. His views were finally condemned by a synod held at Dort in 1618.—See ARMINIANISM. Still, during the greater part of the seventeenth century, the peace of the church was disturbed by controversial discussions upon doctrinal subjects. These arose partly from the philosophy of Descartes, and partly from the theology of Cocceius. In the eighteenth century, the state of religion was very low. In 1795 the church ceased to be directly and distinctively connected with the state; and since that time all ecclesiastical parties may have their share of government pay. In the early part of the nineteenth century, the spiritual life of the church still further declined; and the ecclesiastical government became more fettered by the trammels of the state. These were the chief causes of a pretty extensive secession which took place in 1834. There is nothing very striking or deserving of particular notice in the mode of divine worship in use in the Dutch Reformed Church. It is calculated that there still adhere to this church, now greatly marred by the inroads of Arianism, about 1,700,000 persons. It has considerable and vigorous offshoots at the Cape of Good Hope and in the United States of America. These, owing to their comparatively isolated position, have to a great extent escaped the withering blight of heresy which has fallen with such disastrous effect upon the parent church, and may thus be considered as constituting the true representatives of the faith contended for by their martyred forefathers in the Netherlands. The

Reformed Dutch Church in America has 30 classes, 410 ministers, a membership of above 50,000, a theological seminary, and 3 foreign missionary stations.

II. *The Dutch Separate Reformed Church* is the community referred to in the previous section as having taken its rise in 1834. This secession, having as its favouring causes the spiritual and ecclesiastical declensions of the national church, was commenced by Mr. H. de Cock, minister at Ulrum. It speedily acquired more extensive proportions, and it now numbers 234 congregations, 79 of which are reported as being unprovided with pastors. This deficiency is in process of being supplied by the training of a number of students in a theological academy. The synod of this church meets triennially, the most recent being that held at Drenthe in June, 1860. The opinions of the church on many questions are as yet rather unsettled. They seem to be as yet but feeling their way to the position of a church thoroughly voluntary in theory and practice. They have warmly espoused the cause of missions; and seem, with a membership of upwards of 40,000, to have an extensive door of usefulness opening before them.

New Jerusalem Church.—See SWEDEN-BORGIAN.

New Lights, a name given in contempt to the early Christians; also a cant name of some seceding parties in Scotland.—See SCOTLAND, CHURCHES IN.

New Platonists.—Ammonius, called Saccas, or Sack-Carrier, from his first occupation at the port of Alexandria, is the reputed founder of the New Platonic school. He was born in the second century, and some affirm that he was born of Christian parents, but that in riper years he apostatized. Porphyry affirms it, while Eusebius and Jerome as stoutly deny it. Possessed of a creative genius, and conversant with the prevalent philosophies, he strove hard to form a species of eclecticism, in which Christianity and all systems of philosophy should be harmonized. In his attempt to accomplish this, he, as might be anticipated, robbed Christianity of its prime peculiarities, and did great violence to the current philosophies in accommodating them to the new religion.—Plotinus, the most famous teacher of the New Platonic school, was born at Lycopolis, in Egypt, about A.D. 204. The original bent of his mind was to speculation, and he had prosecuted such studies under Ammonius Saccas, at Alexandria, for eleven years, when, in his thirty-ninth year, he joined the expedition of Gordian against the Parthians, as a means of enabling him to study the philosophy of the East. At the emperor's death he found his way back to Antioch, and afterwards went to Rome, where he taught for six-and-twenty years with great popularity, and where he gradually developed his system and composed many books, which were corrected and

arranged by his pupil, Porphyry. Porphyry divided his master's fifty-four books into six *Enneads*, or sections of nine. The metaphysics of Plotinus are obscure in their subtlety, though Plato was his acknowledged guide and pattern. He held that, in order to perfect knowledge, the subject and object must be united, that the intelligent agent and the thing understood—the apprehending and the apprehended—must not be in separation; the spirit having everything spiritual within itself. Great stress was laid by him upon pure intuition, as in some one of its gleams even the absolute and unconditioned might be discovered. Out of the spirit is developed the soul, which is brought into contact with the sensuous world. Plotinus had learned eclecticism from Ammonius, but he added to it a mysticism peculiar to himself, while he attempted to clothe paganism in the garb of a philosophical theism. Probably towards the end of his life his transcendental visions and ecstasies were the result of a diseased organization, which had been reduced and emaciated by continued abstinence. His system acquired great popularity in subsequent years, and sometimes opposed Christianity, and often modified it.—Porphyry, another of the Neoplatonists and early opponents of Christianity, was born A.D. 233. His original name was Malchus, the Shemitic term for a king; but Longinus, his master, gave him the appellation of Porphyry, in allusion to the purple vestments of royal persons. He studied under Origen and under Longinus in his youth, but at thirty years of age attached himself, at Rome, to Plotinus, whose works he arranged and corrected. Leaving Rome, where his thoughts had often reverted to suicide as the speediest means of freeing his spirit from its present prison-house, he went to Sicily, where he wrote his attack on Christianity. He seems to have returned to Rome, and he died about the year 304. Porphyry was a man of great abilities and erudition, and his elegant style contributed in no small degree to the popularity of the Plotinian philosophy. His asceticism may be found in his treatise *On Abstinence*, and the strange but not uncommon union of superstition and scepticism may be seen in his doctrine of demons, in his ascription of the power of miracles to Plotinus, and in his record of a special ecstasy enjoyed by him in his sixty-eighth year, in which he was privileged to gaze upon the unveiled Divinity. He laboured to find discrepancies in the Scriptures, and he made a special assault upon the authenticity of the Book of Daniel. The history of the gospels was also subjected to similar treatment. His fifteen books against Christianity were ordered to be destroyed by the Emperor Theodosius, so that we are only acquainted with their nature and contents through the replies made to them by such writers as Eusebius and Jerome. Besides his philosophical and Antichristian works, Porphyry wrote commentaries on Homer, and treatises on a great variety of

miscellaneous subjects.—Proclus holds also a conspicuous place in the new school. He was born in the year 412 at Constantinople, though, as his parents had dwelt in Xanthus, in Lycia, where he received the first elements of his knowledge, he is often called a Lycian. After having studied at Alexandria, and having learned from Olympiodorus to blend together the Aristotelian and Platonic doctrines, he visited Athens, where, so rapid was the progress which he made, that at the age of twenty-eight he had composed, besides other pieces, his best work, a *Commentary on the Timæus of Plato*. The skill which he acquired in the theurgic art, as well as in the mysterious science of his school, pointed him out as worthy of filling the office of public professor. His lectures, full of dark mysticism, harmonized well with the taste of the age, and won him many followers. His very credulous, or very inventive, biographer and successor, Marinus, relates that he prepared himself by abstinence from animal food, by long fastings and repeated prayers, for immediate intercourse with the Divine Being, and that he possessed the power of expelling diseases and of commanding the elements. His works, a strange mass of varied fanaticism, discover marks of a rich but unchecked fancy, and extensive but misapplied learning.—M. Degerando looks upon the school of the New Platonists as dividing itself into three branches; the school of Rome, that of Alexandria, and that of Athens. The *School of Rome* has this distinctive character, that it is essentially a philosophical eclecticism; that it shows itself but little tinctured with Oriental traditions; that it does not yet invoke the services of the ancient mythology. The *School of Alexandria*, on the contrary, plunges deeply into mystic theology; it is a syncretism of philosophical and religious opinions. The *School of Athens*, holds a middle course, adopting Faith as a sort of medium between direct Revelation and Reason, and preferring to reascend to the sources of Greek wisdom.

New Testament.—See BIBLE.

New Year's Day.—From the introduction of the festival of Christmas, in the fourth century, down to the seventh, the first day of January was called the octave of the Nativity. As the heathen, on the calends of January, indulged in great licentiousness and revelry, the Christians at first kept the day as a season of fasting and humiliation. In the course of the seventh century the day came to be called the festival of the circumcision, though some suppose the name to have had an earlier commencement. The first of January grew at length to be recognized in Europe as the first day of the civil year.

Nicene Creed.—See CREED.

Nicene Council.—See COUNCIL.

Nicodemus, Gospel of, sometimes called the *Acts of Pilate*, one of the early forgeries

which circulated in the third and fourth centuries.—See GOSPELS, SPURIOUS. We subjoin a specimen, describing the entrance of the converted thief into Hades:—"5. And while the holy Enoch and Elias were relating this, behold there came another man in a miserable figure, carrying the sign of the cross upon his shoulders. 6. And when all the saints saw him, they said to him, Who art thou? For thy countenance is like a thief's; and why dost thou carry a cross upon thy shoulders? 7. To which he, answering, said, Ye say right, for I was a thief, who committed all sorts of wickedness upon earth. 8. And the Jews crucified me with Jesus; and I observed the surprising things which happened in the creation at the crucifixion of the Lord Jesus. 9. And I believed him to be the Creator of all things, and the Almighty King; and I prayed to him, saying, Lord remember me, when thou comest into thy kingdom. 10. He presently regarded my supplication, and said to me, Verily, I say unto thee, this day thou shalt be with me in Paradise. 11. And he gave me this sign of the cross, saying, Carry this, and go to Paradise; and if the angel who is the guard of Paradise will not admit thee, show him the sign of the cross, and say unto him: Jesus Christ, who is now crucified, hath sent me hither to thee. 12. When I did this, and told the angel who is the guard of Paradise all these things, and he heard them, he presently opened the gates, introduced me, and placed me on the right hand in Paradise. 13. Saying, Stay here a little time, till Adam, the father of all mankind, shall enter in, with all his sons, who are the holy and righteous servants of Jesus Christ, who was crucified. 14. When they heard all this account from the thief, all the patriarchs said with one voice, Blessed be thou, O Almighty God, the Father of everlasting goodness, and the Father of mercies, who hast shown such favour to those who were sinners against him, and hast brought them to the mercy of Paradise, and hast placed them amidst thy large and spiritual provisions, in a spiritual and holy life. Amen."

Nicolaitans (see *Biblical Cyclopædia*), a licentious sect mentioned in Rev. ii. 6, and supposed by some of the ancients to have been founded by Nicolas, one of the seven named in Acts vi. But this was probably a conjecture without much foundation, and there is good ground for the idea that John may have intended to express by *Βαλαάμ* and *Νικολαῖτων* the same thing—both names being symbolic. For Balaam is compounded of two Hebrew words, which are equivalent to the Greek words "*νικᾶν τὸν λαόν*"—to destroy of the people.

Nicolas, St., Day, is the 6th of December, and is observed by the Greek and Romish Churches in honour of the patron saint of sailors.

Nihilists, a German sect of mystics who reduced God and the universe to nothing, and

denied, therefore, all moral obligation.—See ANNIHILATION.

Ninth Hour.—See NONES.

Niobites, followers of Niobes, who denied any distinction of natures in Christ after their union in the incarnation.—See MONOPHYTES.

Nipter (*wash-basin*).—See PEDILAVIUM.

Nocturns (*services for the night*).—The psalter in the *Breviary* is divided into portions consisting of nine psalms, each portion being called a nocturn.—See ANTELUCAN SERVICES.

Noctians, the followers of Noctus, a native of Asia Minor, in the early part of the third century, a heretic whose opinions were nearly similar to those of Praxeas and Sabellius. They were confuted by Hippolytus, Bishop of Portus, in a treatise which is still extant.—See PRAXEAS, SABELLIANS.

Nola, a name given to a church bell; said to be derived from the circumstance that Paulinus, Bishop of Nola, in Campania, first made use of bells. But Paulinus, neither in his epistles nor poems, makes any mention of bells; nor do his eulogists refer to them.—See BELL.

Nominalism.—The controversy involved in this term has a connection with theology; for its origin may be traced to well-known disputes with Berengarius on the Lord's Supper. The Nominalists held that what are universals are only names—the opposite sect, or Realists, maintaining that universals are real existences. Sir Wm. Hamilton says,—“The former of these opinions—the doctrine, as it is called, of Nominalism—maintains that every notion, considered in itself, is singular, but becomes, as it were, general, through the intension of the mind to make it represent every other resembling notion, or notion of the same class. Take, for example, the term *man*. Here we can call up no notion, no idea, corresponding to the universality of the class or term. This is manifestly impossible. For as *man* involves contradictory attributes, and as contradictions cannot coexist in one representation, an idea or notion adequate to *man* cannot be realized in thought. The class *man* includes individuals, male and female, white and black, and copper-coloured, tall and short, fat and thin, straight and crooked, whole and mutilated, &c., &c.; and the notion of the class must, therefore, at once represent all and none of these. It is therefore evident, though the absurdity was maintained by Locke, that we cannot accomplish this; and this being impossible, we cannot represent to ourselves the class *man* by any equivalent notion or idea. All that we can do is to call up some individual image, and consider it as representing, though inadequately representing, the generality. This we easily do; for as we can call into imagination any individual, so we can make that individual image stand for any or for every other which it resembles, in those essential points which constitute the identity of the class. This opinion, which, after Hobbes, has

been in this country maintained, among others, by Berkeley, Hume, Adam Smith, Campbell, and Stewart, appears to me not only true but self-evident." The Nominalists had for their founder, Roscellinus in the eleventh, who was followed by Abelard and Occam in the fourteenth century. The Church of Rome took Realism under its patronage, and the theism of Roscellinus was branded as Lutheranism.

Nomination.—See CLERGY, JUS DEVOTUM.—Hook says, in reference to the Church of England, nomination is "the offering of a clerk to him who has the right of presentation, that he may present him to the ordinary. The nominator must appoint his clerk within six months after the avoidance; for if he does not, and the patron presents his clerk before the bishop hath taken any benefit of the lapse, he is bound to admit that clerk."

Nomo-Canon.—See CANON LAW.

Nomophylax (*keeper of the law*), an officer of the Greek Church, whose function is indicated by his name.

Nonconformist, one who refuses or rejects uniformity; applied generally to dissenters from the established church, but chiefly with reference to those ministers who, in the year 1662, renounced their livings rather than subscribe according to the Act of Uniformity. This act enjoined on all ministers of religion in England to declare their unfeigned assent and consent to all and everything contained in the *Book of Common Prayer*; with which no fewer than two thousand of the clergy refused to comply. Had the government of the day been content with requiring subscription from those who desired to remain as ministers of the Establishment, without proceeding to the passing of obnoxious, persecuting, and iniquitous acts against those whose consciences forbade their compliance with the requirements of the Act of Uniformity, dissent would not, in all probability, have taken such deep root in the minds of the people, nor would it have attained the eminence to which it subsequently reached in this country. But only two years elapsed after the enactment above named, when the Conventicle Act was introduced into parliament, passed, and received the royal sanction. By this act only five persons above sixteen years of age, besides the family, were authorized to assemble for any worship, domestic or social. The power of enforcing the penalties of a violation of this act, which were very severe, was lodged in the hands of a single justice of the peace, who had authority to proceed on the oath of an informer, without the intervention of a jury. The penalties on him who officiated were, for the first offence, five pounds fine, or three months' imprisonment; for the second, ten pounds fine, or six months' imprisonment; and for the third, a fine of one hundred pounds, or transportation for life. The following year (1665) the Five Mile Act came into opera-

tion. It imposed an oath on all nonconformists not to attempt any alteration in Church or State, and in case of refusal, the parties were to be expelled all the towns, boroughs, and cities in the kingdom, and not be permitted to come within five miles of any one of them. The Corporation Act and the Test Act were also passed in the same reign—that of Charles II; thus increasing the civil disabilities of those whose opinions were heterodox to the established faith, and thereby creating among nonconformists a spirit of dislike and opposition to the clergy and constitution of the Anglican Church. The course pursued towards the first nonconformists has led to most of the strifes which, since the reign of the second Charles, have thickened and multiplied.—See ACTS, DISSENTERS, INDEPENDENTS, PURITANS.

Nones, a service of the ninth hour, or three in the afternoon, the usual time of the Jewish sacrifice. Chrysostom exhorts to this service by telling that at that hour paradise was opened for the thief and the great sacrifice was offered. Some derive the term noon from Nones, because the service was often antedated, and held at mid-day.

Non-Intrusionists.—See SCOTLAND, FREE CHURCH OF.—Non-Intrusion had its formal origin in the following motion, proposed to the general assembly in 1833—moved by Dr. Chalmers, and seconded by Lord Moncrieff:—"That the general assembly, having maturely weighed and considered the various overtures now before them, do find and declare, that it is, and has been ever since the Reformation, a fixed principle in the law of this church, that no minister shall be intruded into any pastoral charge contrary to the will of the congregation: and considering that doubts and misapprehensions have existed on this important subject, whereby the just and salutary operation of the said principle has been impeded, and in many cases defeated, the general assembly further declare it to be their opinion, that the dissent of a majority of the male heads of families, resident within the parish, being members of the congregation and in communion with the church, at least two years previous to the day of moderation (of the call), whether such dissent shall be expressed with or without the assignment of reasons, ought to be of conclusive effect in setting aside the presentee (under the patron's nomination), save and except where it is clearly established by the patron, presentee, or any of the minority, that the said dissent is founded in corrupt and malicious combination, or not truly founded on any objection personal to the presentee in regard to his ministerial gifts and qualifications, either in general or with reference to that particular parish: and in order that this declaration may be carried into full effect, that a committee shall be appointed to prepare the best measure for carrying it into effect, and to report to the next general assembly." The mo-

tion was lost, there being a majority of twelve against it. But it was carried in effect next assembly.—See VETO.

Nonjurants, a party in the Church of Scotland, who, in 1712, refused to take the oath of abjuration, an oath which, abjuring the Pretender, promised to support the succession to the crown as settled by act of parliament, one condition being, that the sovereign should belong to the Church of England.—See ABJURATION. Many stumbled at the oath as being wholly inconsistent with the Covenant.—See COVENANT. Principal Carstairs and others took it, but along with a declaration and a protest. The jurants were branded as traitors by the nonjurants, and all the features of a schism were rapidly multiplying. Woodrow, Boston, and many well-known evangelical preachers belonged to the nonjurants. The assembly had twice to interfere to preserve peace, and after five years the oath was altered.—See OATH.

Nonjurors, the name given to the episcopal clergy in England and Scotland, who would not take the oath of allegiance to the Prince of Orange. Macaulay says,—“Those clergymen and members of the universities who incurred the penalties of the law were about four hundred in number. Foremost in rank stood the primate and six of his suffragans—Turner of Ely; Lloyd of Norwich; Frampton of Gloucester; Lake of Chichester; White of Peterborough; and Ken of Bath and Wells. Thomas of Worcester would have made a seventh, but he died three weeks before the day of suspension. On his deathbed he adjured his clergy to be true to the cause of hereditary right, and declared that those divines who tried to make out that the oaths might be taken without any departure from the loyal doctrines of the Church of England, seemed to him to reason more Jesuitically than the Jesuits themselves.” Hickeys, and Jeremy Collier, and Dodwell, also belonged to the number. Macaulay adds,—“Most of them passed their lives in running about from one Tory coffee-house to another, abusing the Dutch, hearing and spreading reports that within a month his majesty would certainly be on English ground, and wondering who would have Salisbury when Burnet was hanged. During the session of parliament the lobbies and the court of requests were crowded with deprived parsons, asking who was up, and what the numbers were on the last division. Many of the ejected divines became domesticated as chaplains, tutors, and spiritual directors in the houses of opulent Jacobites. Not one in fifty, therefore, of those laymen who disapproved of the revolution thought himself bound to quit his pew in the old church, where the old liturgy was still read, and where the old vestments were still worn, and to follow the ejected priest to a conventicle—a conventicle, too, which was not protected by the Toleration Act. Thus the new sect was a sect of preachers without hearers; and

such preachers could not make a livelihood by preaching. In London, indeed, and in some other large towns, those vehement Jacobites whom nothing would satisfy but to hear King James and the Prince of Wales prayed for by name, were sufficiently numerous to make up a few small congregations, which met secretly and under constant fear of the constables, in rooms so mean that the meeting-houses of the Puritan dissenters might, by comparison, be called palaces.” The episcopalian nonjurors in Scotland ceased to be so after the death of Prince Charles in 1788, and in 1792 were relieved from various penalties and restrictions. Presbyterian nonjurors, too, there were and are in Scotland.—See SCOTLAND, CHURCHES IN; REFORMED PRESBYTERIAN.

Noun, or *nomis*, a noun.—See NUN.

Non-residence.—The early Church passed special laws against non-residence. Justinian ordained that no bishop shall be absent for more than a year, without the formal sanction of the emperor; and no bishop shall leave his diocese on pretence of coming to court. The council of Sardica prohibited episcopal absence for more than three weeks, unless for very weighty reason; and if the bishop have an estate in another diocese, he may, during three weeks, go there and collect his rents, provided on Sunday he perform worship in the church near which his lands lie.—See RESIDENCE. The council of Agde, yet more stringent with the inferior clergy, sentenced to suspension from communion for three years a presbyter or deacon who should be absent for three weeks.

Noon-day Service, the service in the early Church at mid-day, and in which, St. Basil says, the ninety-first psalm was read.

Norman Architecture is the style introduced at the Norman conquest into England. It succeeded the Saxon, though many buildings erected before 1066 are Norman in all essential particulars. At first it was plain, massive, and devoid of ornament, though afterwards ornamentation was profusely employed. Spires were not used nor pinnacles, though turrets are occasionally found. The arch was round, and this was a main characteristic, the pointed arch not being introduced till about the middle of the twelfth century. The windows look like small doors, and have no mullions, and the doors are often deeply recessed.—See EARLY ENGLISH, GOTHIC.

Norway, Church of.—See SWEDEN.

Notaricon.—See CABALA.

Notary (*clerk* or *recorder*), one who recorded the act and decision of ecclesiastical bodies, and occasionally had a charge or supervision in distant parts of the Church.

Notes of the Church, those marks by which a true church may be recognized. Palmer, who has written a high-church treatise on the subject, says,—“The necessity of devising some general

notes of the church, and of not entering at once on controversial debates concerning all points of doctrine and discipline, was early perceived by Christian theologians. Tertullian appeals, in refutation of the heresies of his age, to the antiquity of the Church derived from the apostles, and its priority to all heretical communities. Irenæus refers to the unity of the Church's doctrines, and the succession of her bishops from the apostles. The universality of the Church was more especially urged in the controversy with the Donatists. St. Augustine reckons amongst those things which attached him to the Church—The consent of nations, authority founded on miracles, sanctity of morals, antiquity of origin, succession of bishops from St. Peter to the present episcopate, and the very name of the Catholic Church. St. Jerome mentions the continual duration of the Church from the apostles, and the very appellation of the Christian name. In modern times Bellarmine, one of the Roman school, added several other notes, such as—Agreement with the primitive Church in doctrine, union of members among themselves and with their head, sanctity of doctrine and of founders, efficacy of doctrine, continuance of miracles and prophecy, confessions of adversaries, the unhappy end of those who opposed the Church, and the temporal felicity conferred on it. Luther assigned as notes of the true church the true and uncorrupted preaching of the Gospel, administration of baptism, of the Eucharist, and of the keys; a legitimate ministry, public service in a known language, and tribulations internally and externally. Calvin reckons only truth of doctrine, and right administration of the sacraments; and seems to reject succession. Our learned theologians adopt a different view in some respects. Dr. Field admits the following notes of the church: Truth of doctrine; use of sacraments and means instituted by Christ; union under lawful ministers; antiquity without change of doctrine; lawful succession, *i. e.*, with true doctrine; and universality in the *successive* sense, *i. e.*, the prevalence of the church successively in all nations. Bishop Taylor admits as notes of the church, antiquity, duration, succession of bishops, union of members among themselves and with Christ, sanctity of doctrine, &c. The Constantinopolitan creed gives to the Church the attributes of 'One, Holy, Catholic, and Apostolical.'" A high-churchman unchurches without hesitation other communities that want some of his extra-scriptural criteria; but theorists on this subject are not agreed among themselves.—See FUNDAMENTALS.

Notitia, the name given to the record or chart of the great divisions or provinces, &c., of the empire and of the Church.

Novatians, a sect which separated from the Church in the third century, on the question about re-admitting the lapsed to communion. The persecution of Decius, A.D. 249, produced an unprecedented number of cases in which Chris-

tians were induced either to sacrifice to idols, or to procure from the magistrates, by payment of money, a certificate of having obeyed the emperor's command. This latter proceeding seems to have been easily excused to their consciences, and when the persecution had ceased, the *libellatici*, as they were called, expected to be re-admitted to communion on very easy terms. Great abuses had also grown up in regard to LETTERS OF PEACE (*which see*) which were given in the shape of tickets available for a number of persons, and not only issued without discrimination, but even made a matter of traffic, like the indulgences of later days. Cyprian at Carthage, and Dionysius at Alexandria, exerted themselves to remedy these disorders. But they were disposed to deal leniently with the lapsed, and a council which Cyprian assembled in 251 decided that those who had actually sacrificed should be admitted to communion after a prescribed course of penance, and the libellatici, if truly penitent, immediately. Cornelius was elected Bishop of Rome just at this crisis, and adopted the decision of the council of Carthage. But Novatian, a presbyter, who had opposed the election of Cornelius, and who, in the interval of nearly eighteen months since the death of the former bishop, had exerted great influence at Rome, was anxious for the adoption of the most stringent measures towards all who in any way had yielded to the storm of persecution. The party which agreed with him elected him bishop, and so commenced an open schism, which soon spread through almost every province in which the Church had been planted. The Novatians called themselves "*καθαροί*"—puritans. At first they only declared against the re-admission of the lapsed. But afterwards they fully returned to the old African notion, that all who had defiled themselves by gross sins after baptism should for ever be excluded from the Church. In accordance with this view, they declared all other churches to have forfeited the rights of a Christian body, and re-baptized all who joined them.—See CATHARI, LIBELLATICI.

Novena, a nine days' devotion on some peculiar occasion in the Church of Rome.

Novice, one who, having entered a religious house, has not yet taken the vows, the initial term being called his *novitiate*. In the same way catechumens were sometimes *novitiosi*, *tirones Dei*.

Nullatenenses (*nowhere*), titular bishops without a see.—See ORDINATION.

Nun (*nonna, novis*), said by Hospinian to be an Egyptian term denoting a virgin. At an early period women devoted themselves to the service of the Church, though they did not dwell in monasteries. These ecclesiastical virgins were enrolled in the canon or matricula of the Church (see CANON, MATRICULA), and from this were sometimes called canonical virgins. It does not seem that they were absolutely forbidden to

marry. The council of Ancyra, however, decreed them to the penance of digamists, should any of them marry (see MARRIAGE), and the council of Chalcedon doomed them to excommunication. The marriage itself, however, does not appear to have been cancelled, even though the lady married after the age of forty, at which time her consecration was supposed to be valid. (Monastic virgins, on the other hand, lived in seclusion.) The consecration of virgins was performed by the bishop or by a presbyter specially deputed. After consecration they wore a certain habit, of which the veil (*velamen sacrum*) was a characteristic portion. Hence the modern phrase, "to take the veil." The virgins seem also to have worn a kind of mitre or coronet, and in some places their head was shaved—a practice condemned by the council of Gangra. Their persons were sacred, and special honours were paid to them both in society and in the place occupied by them in the church. The mother of Constantine used to wait upon them at her own table and do them service. But religious communities soon sprung up in the Church, and nuns proper dwelt under rule in special residences. Pachomius erected such residences in the fourth century in Egypt—the first one being built on the Island of Tabenna in the Nile. They soon spread through Europe. The following orders of nuns, among others of less note, were in England prior to the Reformation:—1. The nuns of the order of Fontevrault, of which the Abbess of Fontevrault was superior: they had their first establishment at Nuneaton in Warwickshire, and possessed only two other houses. 2. The nuns of the order of Saint Clare, or, as they were denominated from their scanty endowments, the poor Clares. Saint Clare was born in the same town, and was contemporary with Saint Francis; and the nuns of Saint Clare, observing the Franciscan rule, were sometimes called Minoresses, and their house, without Aldgate in London, was called the Minories. Blanche, Queen of Navarre, first introduced them into England. 3. Brigittines, or nuns of our holy Saviour, instituted by Bridget, Duchess of Nercia in Sweden, about the middle of the fourteenth century. They followed the rule of Saint Augustine, with some additions. There was but one house in England belonging to the Brigittine nuns, the celebrated establishment at Sion House in Middlesex.—See under the respective names of the Orders.

The religious houses in England were mercifully treated at the Reformation. In reference to Scotland, Cunningham says, in his *Church History*, "It was not to be expected that the female mind, ever susceptible of religious impressions, should withstand the tendency to monasticism at that time so prevalent. At Edinburgh, Berwick, St. Bathans, Coldstream, Eccles, Haddington, Aberdeen, Dunbar, and several other places, there were nunneries; and within these, ladies connected with many of the noblest families

in the land. The nuns of Scotland revered, as the first of their order in our country, a legendary St. Brigida, who is fabled to have belonged to Caithness, to have renounced an ample inheritance, lived in seclusion, and finally to have died at Abernethy in the sixth century. Church chroniclers relate, that before Coldingham was erected into a priory for monks, it had been a sanctuary for nuns, who acquired immortal renown by cutting off their noses and lips to render themselves repulsive to some piratical Danes who had landed on the coast. The sisterhood of Lindcluden were of a different mind, for they were expelled by Archibald, Earl of Douglas, for violating their vows as the brides of heaven, and the house was converted into a collegiate church. History contains no record of the influence which these devoted virgins exercised upon the Church or the world; and we may well believe that, shut up in their cloisters, and confined to a dull routine of daily duty, they could exercise but little. They would chant their matins and vespers, count their beads, employ themselves with needlework, and in many cases vainly pine for that world which their parents or their own childish caprice had forced them to abandon; but the world could not witness their piety nor penetrate their thoughts." There are nunneries again erected of recent years both in Edinburgh and Glasgow.

The consecration of a nun is a great ceremony in the Popish Church. Seymour, in his *Pilgrimage*, thus describes it,—“In a short time the masses were finished, and before long the seats were occupied with persons coming to witness the scene. The Cardinal-Vicar, to whose province the receptions of nuns belongs, arrived. He robed, assumed his mitre, held his crozier, and seated himself in the front of the high altar. He was robed in silver tissue brocaded with gold. In a few moments the destined bride of Jesus Christ entered. She was led into the chapel and along the aisle by the Princess Borghese. They knelt for a few moments at the side-altar, and then the princess conducted her to the Cardinal-Vicar. They both knelt to him, and as the candidate bent her head, her long rich tresses of chestnut-coloured hair fell like a veil around her, and gave her a peculiar interest. He then blessed a crucifix and presented it to the kneeling novice. The carrying of this crucifix is invariable in the order of St. Theresa. I could not catch the words that passed, though I was not four yards distant from the parties. They rose and retired to seats prepared for them at the right of the Cardinal-Vicar. This destined recluse, or bride of Jesus Christ, was dressed specially for the occasion. Her dress was white satin richly damasked in gold. Her head was adorned with a diadem of diamonds, beneath which fell a profusion of long and luxuriant curls of rich chestnut-coloured hair. Her neck was covered with precious stones, that

flashed through the many ringlets that fell among them. Her breast was gemmed with brilliants, set off by black velvet, so that she sparkled and blazed in all the magnificence of the jewels of the Borghese family, said to be among the most costly and splendid in Italy. There was a profusion of the most valuable lace, and a long and light train of gauze elegantly trimmed. This was borne by one of those beings of whom it is said that their visits are 'few and far between.' It was an angel, or rarer still, a seraph. It had the appearance of a little girl of eight years of age, a pretty, gentle thing, that seemed frightened at such close contact with sinful mortals. It had a wreath of no earth-born, but finger-made, flowers upon its head. It had a short, a very short dress of pale blue silk, to show it was some creature of the skies. Its arms and its neck and its legs were covered, not as in mortals with skin, but with a silken texture that was coloured like flesh, and to place its heavenly nature beyond doubt, it had two wings, regular feather-wings, projecting from the shoulders, and very airily trimmed with swan's down. There could be no doubt that, if not an infant angel, it was a real sylph or seraph, descended from the skies to wait on the destined bride of Jesus Christ. After some moments the reverend confessor, attired in his monkish dress, approached, kissed the hand of the Cardinal-Vicar, and seated himself within the chancel. He then proceeded to deliver an address or sermon to the destined novice. A curtain was raised at the side of the altar, and revealed an interior chapel. It was separated from that in which we were assembled by a strong grating of iron. Soon were heard the voices of the whole sisterhood. They were chanting some litany, and their voices were first heard coming from some distant gallery. It was faint and feeble, but sweetened by distance. It slowly swelled louder and clearer, as the sisterhood approached in slow and solemn procession, and recalled to my mind what had so often, in the days of romantic youth, filled my imagination in reading of the chants and the processions of nuns in the romances of other days. The effect at the moment was very pleasing. The chant, feeble and distant at first, and then becoming louder and clearer, and all who so chanted approaching slowly, and all the associations that gathered and crowded on my mind gave a charm to the moment that I shall long remember. The chant ceased, and from my position I could see the nuns, about sixteen in number, with three or four novices, enter the interior chapel and move slowly and solemnly around it, all taking their station in two lines, at right angles with the iron grating. The two lines faced each other. Each nun bore a large lighted candle in one hand, and a book in the other. They were dressed in blue over white serge. The nuns had a black shawl or napkin of black serge thrown over the head.

The novices had a similar thing of white serge, but of the colour of white flannel. Their faces were not visible, as those cloths, which are most unromantic things, though most romantically called veils, while they might more suitably be called shawls, hung down so as to hide the side-face, while the front-face, which was open and unveiled, was bent down on their books. In this position they stood and read some office or service in which the lines of nuns took alternate parts. They were motionless as statues, and might have passed for such, if their voices had not proved them living. The destined nun was on her knees inside the grating. The Princess Borghese was beside her, directing her maid to take off the tiara and other jewels; no other hands—not even the hands of the nuns—were allowed to touch a diamond; they were the jewels of the Borghese family, and the princess and her maid watched every stone till they were all carefully removed by their own hands, and deposited safely from any light fingers that might possibly be present, even in the sacred interior of a monastery of nuns. At last every diamond was gone, and then the hair—the beautiful hair, with its luxuriant tresses, its long wreathy ringlets of rich and shining chestnut, was to be now cut off. It was the loveliest charm she possessed, and in parting with the world, its pleasures and its sorrows together, she was to part with that which of all else had attracted the admiration of men; she meekly bowed her head to her sad destiny. Lo! they touched it, and it was gone! as if by a miracle it was gone! alas, that my pen must write the truth—it was a WIG! On the present occasion the charm of the scene was dispelled by the fact, that the young, the gentle, the loving, the interesting object of our romance, who had just parted from the pleasures of the bright and sunny world of splendid courts and fashionable revels was—A SERVANT MAID OF ABOVE FORTY YEARS OF AGE! She was the maid of the Princess Borghese, and the daughter of another domestic, and had now changed the service of the princess, where she was a menial, for a life in a monastery, where she was an equal of the sisterhood. The princess, in a foolish pride, displayed the jewels of the family."—See MONACHISM, MONASTERIES, and the various names of orders of nuns.

Nunc Dimittis (*now thou lettest depart*), the name given to Sineon's song, from its first two words in Latin. It was employed as a hymn at an early period; and in the English Church is appointed to be sung after the second lesson at evening service.

Nuncio (*uncio*, one who bears news; a messenger or delegate.)—A nuncio is to the pope what an ambassador is to a secular prince, there being of them both ordinary and extraordinary. The nuncio is the representing minister particularly, the *internuncio* the envoy extraordinary. The French nicely distinguished his authority

the pope's bull against the Jansenists who had denied his infallibility, the nuncio printed it on his own authority, assuming the quality of nuncio to the King and kingdom of France. The parliament, upon the appearance of the paper, arrested the printer and seized his goods, stating that if the nuncio had been sent to the kingdom, it would have been to exercise a jurisdiction; whereas he had none, being sent only to the king, that is, the sovereign of the state.—See LEGATE.

Nundines or Nundinal Letters.—The Romans used letters, called *literæ nundinales*,

in number eight, to denote the *dies profesti, nundinæ*, in their calendars. The *nundinæ*, or market days, happened every ninth day. In imitation of them, the European nations have adopted seven dominical or Sunday-letters, one of which denotes the Sunday throughout all the months of the year.—See DOMINICAL LETTERS.

Nuptials.—See MARRIAGE.

Nymphæum (*fountain*), one of the many names given to the laver which stood in the court of ancient churches.—See CANTHARUS, CHURCH.

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Oak of Reformation.—During the turmoil which preceded the Reformation various insurrections took place through the country. The insurrection in Norfolk was headed by one Ket, a tanner, who assumed to himself the power of judicature under an old oak, called from thence the Oak of Reformation. The rebels were twenty thousand strong; but the Earl of Warwick, with six thousand foot and fifteen hundred horse, quickly dispersed them. Several of the leaders were executed, and Ket was hanged in chains.

Oath of Abjuration.—The following was in Scotland the obnoxious clause in this oath:—"And I do faithfully promise, to the utmost of my power, to support, maintain, and defend the succession of the crown against him, the said James, and all other persons whatsoever; as the same is and stands settled by an act entitled, 'An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown to Her present Majesty and the Heirs of Her body, being Protestants;' and as the same, by another act entitled, 'An Act for the further limitation of the Crown, and better securing the Rights and Liberties of the Subject,' is, and stands settled."—See NONJURANTS.

Oath of Allegiance.—"I, A B, do sincerely promise and swear, that I will be faithful and bear true allegiance to her Majesty, Queen Victoria. So help me God."

Oath, Burgess, an old oath in some Scottish burghs. It was,—"Here I protest before God, and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion called papistry."

Oath of Canonical Obedience.—See INSTITUTION.

Oath of Purgation.—In an ecclesiastical process, when full proof is not to be had against a person accused and strongly suspected, he is allowed at length to clear himself by an

oath. "I, A B, now under process before the Session of the Congregation of C, for the sin of ———, alleged to have been committed by me: For ending said process, and giving satisfaction to all, do DECLARE, before God and this session, that I am innocent and free of the said sin of ———, charged against me. And I hereby call the Great God, the judge and avenger of all falsehood, to be witness, and judge against me in this matter if I be guilty. And this I do by taking his blessed name in my mouth, and swearing by Him who is the searcher of the heart, and that in sincerity, according to the truth of the matter and my own innocence, as I shall answer at the great day of judgment, when I stand before him, to answer for all that I have done in the flesh, and as I would partake of his glory in heaven after this life is at an end."

Oath against Simony.—Canon xl., in the Church of England, provides the following oath:—"I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring or obtaining of this ecclesiastical place, preferment, office, or living, nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other, without my knowledge or consent. So help me God, through Jesus Christ."—See SIMONY.

Oath of Supremacy.—"I, A B, do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whomsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God." (1 Will. & Mary, cap. 8.) Profane oaths are at all times too common, and several laws were passed against

them in Scotland. — See SWEARING, PROFANE.

Obit, an office originally performed at funerals, the corpse being in the church prior to interment. The word now denotes the anniversary of a benefactor's death, such as that of the founder of a college.

Oblati (*offered or dedicated*), lay-brethren who gave themselves and their estates to the service of the Church. At the time of their admission the bell rope was sometimes put round their necks as the symbol of their servitude.

Oblation (*offering*).—Out of oblations, in early times, the Church maintained both its ministers and its ordinances; and so liberal was the support, that Constantine and Valentinian made laws to repress excessive gifts, which tended to corrupt the clergy.—See EUCHARIST. The word is used also in connection with the Eucharist; and of it Wheatly says,—“Besides this, our liturgy at that time suffered a more material alteration: the prayer of oblation, which, by the first book of King Edward, was ordered to be used after the prayer of consecration (and which has since been restored to the Scotch common prayer), being half laid aside, and the rest of it thrown into an improper place; as being enjoined to be said by our present rubric in that part of the office which is to be used after the people have communicated; whereas it was always the practice of the primitive Christians to use it during the act of consecration. For the holy Eucharist was, from the very first institution, esteemed and received as a proper sacrifice, and solemnly offered to God upon the altar, before it was received and partaken of by the communicants. In conformity whereunto, it was Bishop Overall's practice to use the first prayer in the post-communion office between the consecration and the administering, even when it was otherwise ordered by the public liturgy.”—See COMMUNION SERVICE. (See Johnson's *Unbloody Sacrifice and Altar*.)

Oblationarium, the table on which were set the offerings of the people referred to in the previous article, and out of which the sacramental bread and wine were furnished.—See CRESCENCE TABLE.

Obsequies.—See BURIAL.

Octave (*eighth*), the eighth day after any of the great church feasts, which was wont to be kept with special solemnity, the practice being probably borrowed from Old Testament customs. Wheatly says,—“In the Roman Church they had ten of them, but our reformers have only retained five of the most ancient; all which (except that for Trinity Sunday, retained by reason of the great mystery it celebrates) are concerning the principal acts of our redemption—viz., the Nativity, Resurrection, and Ascension of our Saviour, and of his sending the Holy Ghost to comfort us.”

Octæchos, a service-book in the Greek

Church, containing services for each day of the week, and telling what tone is to be used in chanting them.

Œconomus (*steward*), an officer having charge of church property, in place of the earlier deacons. The steward, from the nature of his office, rose in mediæval times to high importance. The bishop, by early law, was not to appoint him, but he was to be chosen by the entire presbytery. The council of Chalcedon enacted this, and it was afterwards confirmed by imperial authority.

Œconomy.—See RESERVE.

Œcumenical Bishop or **Universal Bishop**, a title now assumed by the popes, but first taken by John the Faster, Patriarch of Constantinople, in the sixth century. The Bishop of Rome violently opposed this Eastern usurpation; but Boniface III. obtained the same title from Phocas, the Greek emperor, in 606, and his successors have borne it ever since.

Œcumenical Council.—See COUNCIL.

Offertory, the verses read in that part of the communion service of the Anglican Church in which offerings are made—such as alms for the poor, &c.

Office, Holy.—See INQUISITION.

Offices, the name given to a form of prayer or service in the churches of Rome and England.

Official, the title given to him who has the trial of offences entrusted to him. The official originated in the twelfth century, as if to check the power of the archdeacon. The official of an archdeacon stands to him as a chancellor to a bishop.

Oil.—See CHRISM, EUCHÆLATION, HOLY OIL, UNCTION.

Old and New Light.—See SCOTLAND, CHURCHES IN.

Olivetans, a Romish order of monks, confirmed by Pope John XXII. in 1319.

Omish Church.—A sect of Mennonites in America are sometimes so called, after one of their preachers of the seventeenth century. They are found also in Germany and Switzerland.—See MENNONITES.

Ōmophorion (*borne on the shoulders*), a Greek ecclesiastical vestment, corresponding to the pallium of the Romish Church. It was originally made of wool, and had four crosses.—See PALLIUM.

Ōphites or Serpentinians, a sect of Gnostics which arose in the second century, and was still in existence, A.D. 530, when Justinian enacted some laws against them. Their system was in many respects nearly allied to that of the Valentinians. Their name (from *ὄφις*, a serpent) had reference to their belief that it was either the Æon Wisdom, or Christ himself, who tempted Eve under the form of a serpent. This absurd opinion was connected with their ideas of the opposition between the Demiurge (Jaldabaoth, as they called him) and the Supreme God, or

rather the *Æon* Wisdom, who would fain set free the pneumatic natures from the ignorance and bondage in which their maker wished to hold them. The same view of the opposition existing between the creator of man and the holier beings above him led some sects, which may be regarded as branches of the Ophites, into still more extravagant perversions of Scripture history. The *Cainites*, for example, taught that all the books of the Old and New Testaments, being written by inspiration of the Demiurge, were purposely falsified; so that the really good men were Cain, Esau, &c., and the only spiritual apostle, Judas Iscariot, who betrayed his master from the best of motives—viz., to deliver man from the Demiurge. The *Peratics* (emigrants) taught that it was necessary to leave Egypt, that is, the body, and pass into the wilderness where the fiery serpents are, as gods of destruction, but where Christ also is, being represented by the brazen serpent, the symbol of salvation. The *Sethites*, another branch of the same sect, took a different view of the character of Cain, regarding him as the representative of a hylic race, against which the psychic, represented by Abel, was too weak to contend, till Wisdom substituted Seth, in whom she had implanted a portion of the pneumatic principle. The contest, carried on now upon more equal terms, would have been put an end to by the deluge, had not Ham, of the hylic race, clandestinely entered the ark. This made the vigilance of Wisdom still needful, and at length, at the most critical moment, she sent forth Seth once more in the person of Christ. This Christ descended upon Jesus at his baptism, and left him before his crucifixion, according to the common Gnostic theory.—See **GNOSTIC**.

Optimates or Best Men.—See **ELECTION OF PASTORS**.

Option (*optare*, to elect), choice, preference. The archbishop of a province has a customary prerogative, when one of his suffragan bishops is consecrated by him, to name a clerk or chaplain of his own to be provided for by such bishop; in lieu of which it is now usual for the bishop to make over by deed to the archbishop, his executors, administrators, and assigns, the next presentation of such dignity or benefice in the bishop's disposal within that see, as the archbishop himself shall choose, and this is called the archbishop's option. If the bishop die or be translated before the archbishop exercises his right, the option is lost, because the new bishop is not bound by the grant of the predecessor; and the archbishop cannot present to any benefice which is vacant at the time of the bishop's death, because the patronage of all such vacant benefices belongs by prerogative to the crown. An option is considered the private patronage of the archbishop; and if the archbishop die, it belongs to his personal representatives, who may present

whomsoever they please, unless the archbishop has by his will directed them to present a particular individual, in which case they can be compelled to obey the will.

Opus Operatum (*work wrought*) is a term which denotes the essential and inherent power which resides in the sacraments, irrespective of the moral qualities of the recipients. Thomas Aquinas boldly defended the doctrine that the sacraments now had virtue *ex opere operato*, and not, as in Old Testament times, *ex opere operantis*. The council of Trent, sess. 7, canons vii., viii., says,—“If any one shall say that grace, as far as concerneth God's part, is not given through the said sacraments, always, and to all men, even though they rightly receive them, but [only] sometimes, and to some persons, let him be anathema. If any one shall say 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 obtaining grace, let him be anathema.”—See **TRACTARIANISM**.

Orarium, in some of the ancient churches, a scarf or tippet worn by deacons on their left shoulder, and by bishops and presbyters on both shoulders, the use of which was for giving signals for prayer by the bishops and presbyters to the deacons, and by the deacons to the congregation; hence its name. Ambrose, Augustine, and other writers, speak of the orarium only as a handkerchief to wipe the face with; but the ecclesiastical councils of Braga and Toledo prove that it was a distinguishing badge of the clergy, the former ordaining that priests should wear the orarium on both shoulders when they ministered at the altar, and the latter that the deacons were to wear but one orarium, and that on the left shoulder, wherewith they were to give the signal of prayers to the people. Sub-deacons and all other unordained officials were not privileged to wear this clerical appendage.

Oratorio, a piece of sacred music, sometimes narrative and often dramatic in form, and said to derive its name from the Congregation of the Oratory, among whom, and in a simple form, such musical pieces were first performed. The oratorio was introduced into England by Handel's “*Esther*,” in 1720. His “*Samson*,” “*Messiah*,” “*Israel in Egypt*,” and “*Judas Macabæus*” are well known—as also Hadyn's “*Creation*,” and the compositions of other authors. The passages from Scripture in the “*Messiah*” have a perfect commentary in the music adapted to them.

Oratory (*place of prayer*), a name given to small domestic chapels, and also to some churches, as in Geneva. Among Romanists it denotes a private room for devotion, fitted up with altar and crucifix.

Oratory, Fathers of the, a religious order founded by St. Philip Neri, an active and remarkable devotee, and approved by Gregory

XIII. in 1577. The name is taken from the oratory which Neri built for himself at Florence. He was canonized by Pope Gregory XV. in 1622. The French branch of the order was originated by Cardinal Berulle, and sanctioned by Pope Paul V., under the title of the Oratory of Jesus. The vows of the French order are simply ecclesiastical, not sacerdotal. They belong to the secular clergy, and are not distinguished either in learning or theology. The Oratorians are found also in other countries, and recently have made some noise in England.

Ordeal is a Saxon word which signifies purification. The earliest trace of any custom resembling the ordeals, afterwards so largely used among the northern tribes of Europe, may be found in the waters of jealousy, which the Hebrew women suspected of adultery were compelled to drink as a test of innocence. The four chief ordeals of the Middle Ages, to which our Saxon ancestors resorted in common with the rest of Europe, were,—1. That of hot iron; 2. Of boiling water; 3. Of cold water; 4. The *corsned*. Ecclesiastics usually chose the first; they were prohibited from claiming the judicial combat in person, and they avoided the water ordeals, which for the most part were considered ignoble, and reserved for peasants. That species of the hot iron ordeal which consisted in treading, blindfold and barefooted, over a certain number of red-hot ploughshares laid lengthwise, at unequal distances, was no uncommon test of female chastity. The forms of service for the different species of ordeal have been given by Spelman in his *Glossary* from the *Tectus* Roffensis. In the cold water ordeal, a three days' fast is to be observed by the accused, who are then to be brought into the church to the celebration of mass. Abjuration is made thus,—“By the name of the Father, and of the Son, and of the Holy Ghost, and by the Christianity whose name thou bearest, and by the baptism in which thou wert born again, and by all the blessed relics of the saints of God that are preserved in this church, I conjure thee, Come not unto this altar, nor eat of this body of Christ, if thou beest guilty in the things that are laid to thy charge; but if thou beest innocent therein, come, brother, and come freely.” After the exorcism the accused are to be undressed, they are to kiss the Gospels and the cross, and to be sprinkled with holy water, and then, all persons present fasting, they are to be thrown into the water; if they sink they are absolved, if they swim they are convicted. A similar service *mutatis mutandis* belonged to the hot water and iron ordeals. At the conclusion of the adjuration, holy water is to be tasted by all present, and the chamber is to be sprinkled with it. Then the iron is to be produced, and carried by the accused over a space of nine feet. After which his hand is to be sealed up, and not inspected till the third night is past; then, if it be clean, let thanks

be given to God; but if it appears festered on the mark of the iron, he must be esteemed guilty. So also in the ordeal of boiling water. In the *corsned* (*panis ordeaceus*) all in like manner must be fasting. The *corsned* was a piece of bread or cheese eaten with imprecations, and supposed to choke the person taking it if he was guilty, as in the vulgar appeal, May this morsel be my last.

Order, the technical name of the law or discipline of a monastic body, or of a church, as in the phrase *Book of Common Order*, or the Order of Geneva.

Orders, Holy.—The three recognized orders in the early post-apostolic Church were bishops, priests, and deacons. The inferior grades admitted into the Roman Catholic polity, namely, sub-deacons, acolyths, exorcists, readers, and doorkeepers (*ostiarii*), must be considered of later and of entirely ecclesiastical institution. Their origin is obscure, and they are not mentioned before the days of Cyprian and of Tertullian; and, indeed, although the modern Romanists count precisely five, and sometimes have assigned mystical reasons for so doing, the number appears to have varied in different periods of church history. The reputed Ignatius (*Ep. ad Antioch*, 12) excludes acolyths, and yet, by adding singers and copiatæ, swells the list to six; the Constitutions which bear the name of Clemens Romanus (iii., 11) count but four—sub-deacons, readers, singers, and doorkeepers; the Apostolical Canons, as they are called (lxix.), name only the first three; and in a word, the number five is perhaps less selected than any other by the majority of ancient church writers, whether authentic or pseudonymous. Their use in early times was to form a nursery for the regular clergy, and to assist in the performance of certain lower and ordinary offices, to which laymen, if authorized by the bishop, were equally competent. More than one council, indeed, prohibited those who had once embarked even in this inferior ministry from returning to secular employments; nevertheless, they were esteemed *insacrati* by the ancient canons. They did not receive any ordination at the altar, nor, for the most part, any imposition of hands. By the fifth canon of the fourth council of Carthage, sub-deacons, on their appointment, were to receive an empty patin and an empty cup from the hands of the bishop, and a ewer and towel from the archdeacon; a ceremony implying their duties, namely, the preparation of the sacred utensils for the service of the altar. But they were not allowed in any way to minister at the altar, to step within its rails, nor even to place the holy vessels upon it. So the duties of the acolyths were symbolized when the archdeacon presented them with a taper in a candlestick, and an empty pitcher: they were to light the candles in the church, and to supply wine for the Eucharist. Concerning the duty of the exorcists, from the

obscurity attaching to the history of the emergents entrusted to their care, it is difficult to speak with certainty; and it may be thought that peculiar sanctity and especial reservation would be required in persons who were to exercise so important a gift as the adjuration of evil spirits. Nevertheless, some of the occupations of the exorcists, as noticed by the ninetyeth canon of the fifth council of Carthage, belong rather to inferior keepers than to spiritual guardians of the demoniacs. Thus, although at times in which the church was not assembled they were enjoined to pray over their unhappy charges, they were also to take heed that they were busied in wholesome exercises, such as sweeping the church pavement, &c., by which idleness might be banished, and the tempter thereby be deprived of favourable opportunities for assault. They were also to look after the daily meals of their patients. The bishop, on their appointment, presented them with a book containing the forms of exorcising. The readers, as their name implies, read the Scriptures publicly, not, however, at the *bema* of the altar, but at the *pulpitum* in the body of the church; and the bishop's words, upon placing in their hands the Bible, by which he conferred the privilege, sufficiently denote their separation from the regular clergy,—“*Accipe, et esto lector verbi Dei, habiturus, si fideliter et utiliter impleveris officium, partem cum eis qui Verbum Dei ministraverunt,*” (IV. Conc. Carth., c. viii.) To the *ostiarii* the bishops delivered the keys of the church; and they appear to have had about as much claim to the spiritual gifts conferred by ordination on the regular ministry as is possessed by the beadle or pew-openers of a modern chapel. We particularly specify the above five inferior orders, as they are still retained by the Romanists. Besides them, at different periods of ecclesiastical history, we read of *psalmistæ* or singers, sometimes called *ὑποβλαῖς*, because as preceptors they prompted and suggested the musical parts of the service to the remainder of the congregation; of *copiæ* (*κοπιῶσαι*, to labour), or *fossarii*, who looked after funerals, and seem to have united in one the functions both of a sexton and an undertaker; and of *parabolani*, who undertook the dangerous work (*παράβολον ἔργον*) of attending the sick.

The Church of England declines admitting orders as a sacrament, for the reasons stated in her Twenty-fifth Article—“For that they have not like nature of sacraments with baptism and the Lord's Supper, for that they have not any visible sign or ceremony *ordained of God.*” The doctrine of the Church of Rome on the subject of orders is thus given:—“Canon i. If any one shall say, 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 remitting 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 shall say that, besides the priesthood, there are not in the Catholic Church other orders, both greater and lesser, by which, as by certain steps, advance is made unto the priesthood: let him be anathema. Canon iii. If any one shall say that orders or sacred ordination is not truly and properly a sacrament instituted by Christ the Lord; or that it is a certain human figment devised by men unskilled in ecclesiastical matters; or that it is only a certain kind for choosing ministers of the Word of God and of the sacraments: let him be anathema. Canon iv. If any one shall say that by sacred ordination the Holy Ghost is not given; and that the bishops do therefore vainly say, *Receive ye the Holy Ghost*; or that a character is not thereby imprinted; or that he who has once been a priest can again become a layman: let him be anathema.”—See under the separate names of these various offices.

Orders, Religious, the various monastic bodies.—See under separate names; see also FRIAR, MONACHISM, MONASTERY, NUN.

Ordibarii, a sect of the Catharists, who held that a Trinity only began to be when Jesus Christ was born—that is, Jesus became Son of God by his reception of the Word; and when this preaching attracted others the Holy Ghost began to exist. In their patois, that of the south of France, their adherents were called “*bos homes*”—good men, and “*credentes*”—believers; these last at some future period joined the *bos ordo*, whence probably the name. (*Neander*, vol. viii., p. 366, Translation, Edin., 1852; *Kwrtz*, sect. 138).—See ALBIGENSES, BOGOMILES, CATHARI, GAZARES.

Ordinal, the name of the book which contains the forms of ordination for the various orders in the Church of England. It was prepared under Edward VI., and confirmed by parliament.

Ordinances.—See CEREMONY, MEANS OF GRACE.

Ordinary (*ordinarius*), a term used in the civil law, meaning in its most extensive signification any one who hath regular and proper jurisdiction, in opposition to those who are extraordinarily appointed; but in English law it has a much more confined meaning. Coke, in his *Second Institute*, p. 398, says, that “This word signifieth a bishop, or he or they that have ordinary jurisdiction, and is derived *ab ordine*,” for which he gives a quaint reason, as if the name were selected for the purpose of keeping the individual who bears it in perpetual remembrance of “the high order and office that he is called unto.” When the word is used in the present day, it is generally to denote either the individual who has the right to grant letters of administration of the effects of deceased persons, or him who has the right of ecclesiastical visitation. The bishop of the diocese is, generally speaking, the

ordinary in the first of these two senses; but there are many peculiar jurisdictions which interfere with his. In the second sense, the pope was formerly, as the queen is now, supreme ordinary, and as such, the visitor of the archbishops or metropolitans; the metropolitan is the ordinary of the suffragan bishops in his province; each bishop in his own diocese is ordinary and visitor of all deans and chapters, parsons, vicars, and other ecclesiastical corporations. The archdeacon, too, visits the clergy in his district, and therefore is called the ordinary. In some cases the archdeacon has a peculiar or exclusive jurisdiction, but generally his authority is only concurrent with that of the bishop.—See **INHIBITION**.

Ordination.—In the early Church many laws were enacted as to the persons who might receive ordination. By the Apostolical Canons no blind or deaf person, no demoniac or voluntary eunuch was to be ordained, nor a slave without his master's consent. The same prohibition by the same authority was extended to such as had kept a concubine, or had married two sisters, or a widow, or a person divorced, or a harlot, or a slave, or an actress, and to any one who retained an adulterous wife. Those who married irregularly could not be ordained, nor those who lapsed, nor those who had done public penance, nor persons newly turned from heathenism. Actors, soldiers, murderers, usurers, seditious persons, persons baptized by heretics, or clinically baptized (see **CLINICS**), were placed in the same category, as well as those whose families had not all become Christian.—See **CLERGY**. Ordination belonged to the bishop, and for his ordination, see **BISHOP**. Forced ordinations, though occurring, were generally condemned, and every bishop was to be ordained in his own church. When he was ordained, two bishops held the Gospels over his head, and solemn prayer was offered, which, according to the Apostolic Constitutions, contains a supplication that he might receive the Holy Spirit, and have power to remit sin, confer orders, and offer the "pure unbloody sacrifice," the sacrament of the New Covenant. Then he was enthroned, and wrote certain official letters.—See **ENTHRONIZATION**, **LETTERS ENTIRONISTIC**, **DEACON**.

The forms for the consecration of bishops and the ordaining of priests and deacons, according to the usage of the Church of England, were set forth, in a manner very little differing from that now employed, in the Liturgy promulgated in 2 Edward VI. By 3 and 4 Edward VI., c. 10, all other forms were abolished, and afterwards by 5 and 6 Edward VI., c. 1, the existing form was annexed to the *Book of Common Prayer*. It was then legally established by the Thirty-nine Articles, by the eighth canon, and by the Act of Uniformity, 13 and 14 Charles II., c. 4. The time for ordination is restricted by the thirty-first canon to the Sundays following the four Ember Weeks; but on urgent

occasions, the bishop, at his discretion, may admit priests and deacons on some other Sunday or holiday. The place is the bishop's own cathedral, the church of the parish in which he resides, or the chapel of his palace. The qualifications for the person to be ordained are, that to be admitted deacon he be twenty-three years of age (canon xxxiv.), unless he have a faculty (*Preface to Form of Ordination*), which faculty or dispensation for persons of extraordinary abilities must be obtained, as it seems, from the Archbishop of Canterbury. To be admitted priest, a candidate must be four-and-twenty years complete, and in this case there is no dispensation. (Canon xxxiv., 13 El. c. 12.) By the thirty-third canon some certain place is required at which the priest or deacon may exercise his function, and that *title*, as it is called, must be exhibited to the bishop. The titles enumerated are a presentation to some ecclesiastical preferment then void in the diocese; an appointment to some cure of souls in the same; a fellowship, conductship, or chaplainship in some college in Cambridge or Oxford; or a certificate that he is a Master of Arts of five years' standing, living at his own charge in either of the universities. And if any bishop shall admit any person into the ministry that hath none of these titles as aforesaid, then he shall keep and maintain him with all things necessary till he do prefer him to some ecclesiastical living. And if the said bishop shall refuse so to do, he shall be suspended by the archbishop, being assisted with another bishop, from giving of orders by the space of a year. A testimonial of good life and conversation must be exhibited to the bishop, under the seal of some college of Oxford or Cambridge, where the candidate before remained, or of three or four grave ministers, who have known his life and behaviour for the space of three years next before. The signatures now required are those of three beneficed clergymen, countersigned by the bishops of their dioceses, provided their benefices are not situated in the diocese of the ordaining bishop. If the candidate shall have quitted college, a notice, termed a *Si quis*, calling upon *any person* who is aware of just cause or impediment to his ordination to signify it to the bishop, must be read during divine service in the church of the parish in which the candidate usually resides, and a testimonial that no impediment has been alleged, signed by the officiating minister and the churchwardens, must be transmitted to the bishop. A certificate, also, of having attended university divinity lectures must be procured, and likewise a certificate of baptism to avouch the legal age. The previous examination by right appertains to the archdeacon, who in the form of ordination presents the candidates to the bishop. It is usually performed by a chaplain appointed for that purpose by the bishop, and with respect to priest's orders in particular, the candidates must be able to render to the ordinary

an account of his faith, in Latin, according to the Thirty-nine Articles, or have special gift or ability to be a preacher. No bishop may admit any person into sacred orders who is not of his own diocese, except he is of one of the universities, *i. e.*, have a title as Fellow of a College; or except he shall bring letters dimissory from the bishop to whose diocese he belongs. The candidates must take the oaths of allegiance and supremacy before the ordinary or commissary, must subscribe the Thirty-nine Articles, and three other articles specified by the thirty-sixth canon; one respecting the exclusion of all foreign authorities from spiritual or ecclesiastical power within the king's dominions; another respecting the legality of the *Book of Common Prayer*; and a third respecting the Articles of Religion.—See OATH. This subscription must be made before the bishop, willingly and *ex animo*. The form of ordination is given in the Service-Book. After the preliminaries referred to, and an address given by the bishop, the following questions are put:—

“Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the order of this United Church of England and Ireland, to the order and ministry of priesthood?”

“*Answer.* I think it.

“*The Bishop.* Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?”

“*Answer.* I am so persuaded, and have so determined by God's grace.

“*The Bishop.* Will you, then, give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the commandments of God: so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?”

“*Answer.* I will so do by the help of the Lord.

“*The Bishop.* Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion shall be given?”

“*Answer.* I will, the Lord being my helper.

“*The Bishop.* Will you be diligent in prayers and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?”

“*Answer.* I will endeavour myself so to do, the Lord being my helper.

“*The Bishop.* Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ, and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?”

“*Answer.* I will apply myself thereto, the Lord being my helper.

“*The Bishop.* Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?”

“*Answer.* I will so do, the Lord being my helper.

“*The Bishop.* Will you reverently obey your ordinary, and other chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?”

“*Answer.* I will so do, the Lord being my helper.

“*The bishop with the priests present shall lay their hands severally upon the head of every one that receiveth the order of priesthood, the receivers humbly kneeling upon their knees, and the bishop saying,*

“Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“*Then the bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

“Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto.”

In Presbyterian Churches a student, after the usual curriculum at college and divinity hall, is licensed (see LICENSE), and, after receiving a call, preaches certain trial discourses before the presbytery. His edict is read (see EDICT), and then he is ordained “by the laying on of the hands of the presbytery.” The doctrine of ordination is thus laid down in the Westminster books,—“*Touching the Doctrine of Ordination.*—No man ought to take upon him the office of a minister of the Word without a lawful calling. Ordination is always to be continued in the church. Ordination is the solemn setting apart of a person to some public church office. Every minister of the Word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching presbyters to whom it doth belong. It is agree-

able to the Word of God, and very expedient, that such as are to be ordained ministers be designed to some particular church, or other ministerial charge. He that is to be ordained minister must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle. He is to be examined and approved by those by whom he is to be ordained. No man is to be ordained a minister for a particular congregation if they of that congregation can show just cause of exception against him." Ordination is usually conducted as follows:—After sermon by one of the ministers present, the following questions in the Church of Scotland are put to the candidate; and the same form of questions, with a few unimportant deviations, are used in the other Presbyterian bodies:—"1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only rule of faith and manners? 2. Do you sincerely own and believe the whole doctrine contained in the *Confession of Faith*, approved by the general assemblies of this church, and ratified by law in the year 1690, to be founded upon the Word of God? And do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and, to the utmost of your power, assert, maintain, and defend the same, and the purity of worship as presently practised in this national church, and assented in the 15th act of assembly, 1707? 3. Do you disown all Popish, Arian, Socinian, Arminian, Bourignon, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the foresaid *Confession of Faith*? 4. Are you persuaded that the presbyterian government and discipline of this church are founded upon the Word of God, and agreeable thereto? And do you promise to submit to the said government and discipline, and to concur with the same, and never endeavour, directly nor indirectly, the prejudice or subversion thereof, but, to the utmost of your power, in your station, to maintain, support, and defend the said discipline and presbyterian government, by kirk-sessions, presbyteries, provincial synods, and general assemblies, during all the days of your life? 5. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this presbytery, and to be subject to them, and all other presbyteries and superior judicatories of this church, where God in his providence shall cast your lot; and that according to your power you shall maintain the unity and peace of this church against error and schism, notwithstanding of whatsoever trouble or persecution may arise; and that you shall follow no divisive courses from the present established doctrine, worship, discipline, and government of this church? 6. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives and chief inducements to enter into the

functions of the holy ministry, and not worldly designs and interest? 7. Have you used any undue methods, either by yourself or others, in procuring this call? 8. Do you engage, in the strength of Jesus Christ our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully, to discharge all the parts of the ministerial work, to the edification of the body of Christ? 9. Do you accept of and close with the call to be pastor of this parish, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among this people." The candidate is then set apart by solemn prayer and the imposition of hands. Suitable counsels are then tendered to him, and to the people, who at the conclusion of the service come forward and give him the right hand of fellowship.—See **CHARGE**.

Organ (*instrument*), as if of all musical instruments the most noble and powerful (see *Biblical Cyclopaedia*). The period when organs were brought into Europe is uncertain; but they had been long in use in the East, and also in some parts of Africa. Pope Vitalian is supposed to have introduced it about 670; but certainly, in 755, Copronymus, the Greek emperor, sent one to Pepin, King of France. By the tenth century organs were common in England. The use of instrumental music in the service of the Church was strongly opposed at an early time, and no mention is made of it in the old liturgies. Clement of Alexandria allows it for private Christians, such as the lute and the harp; and Chrysostom says it was permitted to the Jews, as sacrifices were. Several of the ancient fathers dwell on the spirituality of Christian worship, and place it in contrast with Levitical service. They condemn the tendency to enjoy the music for its own sake, as if men were at a theatre. Thus Augustine reprobates "nice singing of psalms," such intricate singing as prevented the people from joining in praise. Music of this kind, whether vocal or instrumental, must ever be condemned. Thomas Aquinas (1250) says,—“Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not appear to Judaize. Nor ought a pipe, nor any other artificial instruments, such as organ or harp, or the like, be brought into use in the Christian Church, but only those things which shall make the hearers better men. For by musical instruments the mind is more directed to amusement than to the forming of a good internal disposition. But under the Old Testament such instruments were used, partly because the people were harder and more carnal,—upon which account they were to be stirred up by these instruments, as likewise by earthly promises,—and partly because these bodily instruments were typical of something.” This statement may not refer to the entire Latin Church, but probably to some portion of it. In

the Latin Church organs were, at length, extensively used, and after the Reformation the Lutheran and the Anglican Church retained them. The question of their use in churches has been often debated, from the days of Hospinian down to our own. Presbyterians, Independents, and Methodists now, however, use them, so that they have ceased to be a denominational characteristic. The question is one of taste rather than conscience or Scripture. The passage in Ephesians v. 19, so often appealed to by both parties, says nothing for either (see our *Commentary* on the place, and those of Alford, Ellicott, Meyer, Hodge). Instrumental music was no Jewish thing in any typical sense, the choristers and performers of David's orchestra were no original or essential element of the Levitical economy. The music of the temple stood upon a different basis from sacrifice, which has long been formally superseded. But the service of song is not once alluded to in the Epistle to the Hebrews as among the things which "decayed and waxed old." Its employment in the Christian Church is therefore no introduction of any point or portion of Jewish ritual, nor any digression into popish ceremonial. Indeed, the employment of an organ to guide the music is properly not ritualistic at all. The leader has his pitch-pipe, and the hundred pipes of the organ only serve to guide and sustain the voice of the people. Nobody wishes to praise God by the mere sound of the organ: its music only helps and supports the melody and worship of the church. It has been abused certainly, but the sensuous luxury of some congregations should be no bar to the right and legitimate use of it by others. In fact, the proper employment of it might be pleaded for on the same grounds as scientific education in music. Both are simply helps to the public worship of God.

The Presbyterian Churches in this country have made stout and continued resistance against the use of organs. In the Church of Scotland the matter was discussed in connection with the use of an organ by the congregation of St. Andrews, Glasgow. The case was brought before the Presbytery of Glasgow, and no appeal was made. On the 7th October, 1807, the following motion was carried:—"That the presbytery are of opinion that the use of the organ in the public worship of God is *contrary to the law of the land*, and to the law and constitution of our Established Church, and therefore prohibit it in all the churches and chapels within their bounds; and with respect to Dr. Ritchie's conduct in this matter, they are satisfied with his declaration." In 1829 the question was brought up in the Relief Synod—as an organ had been introduced into Roxburgh Place Chapel, Edinburgh. The deliverance, given by a very large majority, was as follows:—"It being admitted and incontrovertibly true that the Rev. John Johnston

had introduced instrumental music into the public worship of God, in the Relief Congregation, Roxburgh Place, Edinburgh, which innovation the synod are of opinion is unauthorized by the laws of the New Testament, contrary to the universal practice of the Church in the first and purest periods of her history, contrary to the universal practice of the Church of Scotland, and contrary to the consuetudinary laws of the synod of Relief, and highly inexpedient. The synod agree to express their regret that any individual member of their body should have had the temerity to introduce such a dangerous innovation into the public worship of God in this country, which has a manifest tendency to offend many serious Christians and congregations, and create a schism in the body, without having first submitted it to the consideration of his brethren according to usual form. On all which accounts the synod agree to enjoin the Rev. John Johnston to give up this practice instantly, with certification if he do not, the Edinburgh Presbytery shall hold a meeting on the second Tuesday of September next, and strike his name off the roll of presbytery, and declare him incapable of holding office as a minister in the Relief denomination. And further, to prevent the recurrence of this or any similar practice, the synod enjoin a copy of this sentence to be sent to every minister in the synod, to be laid before his session, and read after public worship in his congregation, for their satisfaction, and to deter others from following divisive courses in all time coming." An organ having been erected in the new Claremont Church, Glasgow, the same question came up in 1856 before the United Presbyterian Synod, with which the Relief Synod had been for some years incorporated. Again more formally in 1858, when the following motion was carried alike against one for toleration, which had many supporters, and against another, which certainly had few supporters, and contained the assertion, "Instrumental music was one of the carnal ordinances of the Levitical economy." The motion which passed into law was,—“That the synod re-affirm their deliverance of 1856 respecting the use of instrumental music in public worship—viz., ‘The synod refused the petition of the memorialists, inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of this church, and of the other Presbyterian Churches in this country, and would seriously disturb the peace of the churches under the inspection of this synod; and at the same time enjoined sessions to employ all judicious measures for the improvement of vocal psalmody;’ and the synod now declare said deliverance to be applicable to diets of congregational worship on week days as well as on the Lord's Day.” It is to be observed that in each of these three instances, a constitutional principle of presbyterianism was violated, the

organ was introduced, and the innovation made without consulting the brethren,—without asking the advice or sanction of the presbytery. These decisions were anticipated by Aelfred, a monk of the twelfth century, who says,—“Since all types and figures are now ceased, why so many organs and cymbals in our churches? Why, I say, that terrible blowing of bellows, that rather imitates the frightsomeness of thunder than the sweet harmony of the voice? For what end is this contraction and dilatation of the voice? One restrains his breath, and another breaks his breath, and a third unaccountably dilates his voice, and sometimes, which I am ashamed to say, they fall a-quivering, like the neighing of horses; then they lay down their manly vigour, and with their voices endeavour to imitate the softness of women.”

Oriental Churches.—See EASTERN CHURCHES.

Oriflamme is the banner of the abbey of St. Dennis, which was taken by the kings of France, on occasions of great emergency, from the altar of that abbey, and on such occasions it was always consecrated and blessed. Louis VI. received the oriflamme A.D. 1119 and 1125, and a writer of that period speaks of this as an *ancient* custom of the French kings. The consecration of a knight's pennon or gonfalon was indeed an essential feature in the solemn religious ceremonial by which he was elevated to the rank of knighthood in those ages. The consecration of standards for an army or a regiment is merely a different form of the same general idea.—See KNIGHTS.

Origenists.—The speculations of Origen were upon all subjects; and, in the spirit of the new Platonic school of Alexandria, he spiritualized large portions of Scripture. The following tenets among others have been ascribed to him:—1. That the soul of Christ was united to the Word before the incarnation. 2. That there is a pre-existent state of human souls. 3. That souls were condemned to animate mortal bodies in order to expiate faults they had committed in a pre-existent state. 4. That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. 5. That the earth, after its conflagration, shall again be inhabited. (Mosheim's *Eccles. Hist.*, vol. i., pp. 219-225; Adams's *View of Religions*, p. 245, &c.)

Original Burghers, Antiburghers, Secceders.—See SCOTLAND, UNITED PRESBYTERIAN CHURCH.

Original Sin.—The ninth article of the Church of England says,—“Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam: whereby man is very far gone from original righteousness, and is of his own nature inclined

to evil, so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.” The *Westminster Confession* says,—“1. Our first parents being seduced by the subtily and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy council, to permit, having purposed to order it to his own glory. 2. By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. 3. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity descending from them by ordinary generation. 4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.”

The origin of evil is an inscrutable mystery, and has afforded matter of subtle speculation from Plato down to Kant and Schelling; while, in the interval, Aquinas bent his keen vision upon the problem, and felt his gaze dazzled and blunted. Ideas of the actual nature of sin naturally modify our conceptions of its moral character, as may be seen in the theories which have been entertained, from those of Manichaean dualism and mystic pre-existence, to those of privation, sensuousness, antagonism, impreventibility, and the subtle distinction between formal and real liberty developed in the hypothesis of Müller. While admitting the scriptural account of the introduction of sin, many have shaped their views of it from the connection in which they place it in reference to Divine foreknowledge, and so have sprung up the Supralapsarian and Sublapsarian hypotheses. Attempts to form a perfect scheme of Theodicy, or a full vindication of the Divinity, have occupied many other minds than that of Leibnitz. The relation of the race to its Progenitor has been viewed in various lights, and analogies, physical, political, and metaphysical, with theories of creatianism and traducianism, have been employed in illustration, from the days of Augustine and Pelagius to those of Erasmus and Luther, Calvin and Arminius, Taylor and President Edwards. Creatianism is the theory that each human soul is immediately created by God; traducianism the theory that soul and body are alike the result of ordinary generation. Questions about the origin of

evil, transmission of depravity, imputation of guilt, federal or representative position on the part of Adam, and physical and spiritual death as elements of the curse, have given rise to long and laboured argumentation, because men have looked at them from very different standpoints, and have been influenced in their treatment of the problem by their philosophical conceptions of the Divine character, the nature of sin, and that moral freedom and power which belong to responsible humanity. The *modus* may be and is among "the deep things of God," but the *res* is palpable; for experience confirms the Divine testimony, that we are by nature "children of wrath" *per generationem*, not *per imitationem*.

Orthodox (*ὀρθόδοξος*, from *ὀρθός*, an opinion, and *δοξός*, right) are those whose doctrine is right—whose religious opinion is in accordance with the Scriptures. The importance of an orthodox faith is thus expressed by Bishop Beveridge (*Sermon cxxxviii.*),—"I confess an orthodox faith can never bring us to heaven, without an holy life; but so neither can an holy life do it, without an orthodox faith; for heresies are damnable as well as sins." The national standard of orthodoxy is not the same in all countries; for those opinions and observances which are received by the majority of any nation, or are patronized by the ruling power, are recognized as the standard faith; hence the Greek Church is orthodox in Russia; the Roman Catholic in Spain, Portugal, France, &c.; the Anglican Church in England; the Presbyterian in Scotland; but in Ireland, while the religion of the majority is Roman Catholic, the endowed church is on the Anglican model; so that it is a disputed point which set of religious opinions and customs should be acknowledged as orthodox. Again, in Upper Canada the orthodox faith is the Protestant Episcopal; while in Lower Canada the established religion, which is also the religion of the majority, is Roman Catholic. The true standard of orthodoxy, however, is that book to whose pages we must all appeal—THE BIBLE; for it alone "containeth all things necessary to salvation: so that whatsoever is not read therein is not to be required of any man that it should be believed as an article of faith."—*Article vi. of the Church of England.*

Orthodoxy, Feast of.—The council of Constantinople, held under Photius in the year 879, and reckoned by the Greeks the eighth general council, fortified image-worship by new and firm decisions, approving and renewing all the decrees of the Nicene council. The Greeks, a superstitious people, and controlled by monks, regarded this as so great a blessing

conferred on them by heaven, that they resolved to consecrate an anniversary in remembrance of it, which they called the Feast of Orthodoxy.

Ortlibenses, a sect of the Waldenses charged by their enemies with denying a Trinity before the incarnation, with believing Peter to be the Holy Ghost, and as being without knowledge of immortality and a resurrection.

Osculatorium.—See KISS, KISS OF PEACE. —After the original practice was given up, a relic or picture, entitled the *osculatorium*, was passed from one person to the other, that it might be kissed or venerated. Thus the apostolical custom of kissing one another became extinct both in letter and spirit, and all that remained was the name of the *osculum pacis*.

Osculum Pacis (*kiss of peace*).—See KISS. **Osiandrian Controversy**, one of those disputes which distracted the Lutheran Church soon after the death of its founder. It turned upon the question whether the righteousness of Christ, which is imputed to the believer, was wrought out by the Saviour in his human or his divine nature. Osiander, who was professor of divinity at Konigsberg, maintained the latter opinion, that men obtained justification only through the righteousness of Christ as God. Stancarus, professor of Hebrew in the same university, took the opposite view; and the controversy was carried on with much bitterness on both sides. Osiander died in 1552; but the Osiandrian and Stancaristic parties at Konigsberg continued their disputes for many years; and Stancarus, retiring at length into Poland, is said to have kindled in that country also the flames of theological strife.

Ostiarins (*doorkeeper*).—See DOORKEEPERS.

Othobon, Synod of, a synod held in London, A.D. 1268, under Cardinal Othobon, claims attention, not only as representing the united churches of England, Wales, Scotland, and Ireland, but as displaying a commendable zeal for discipline, and embodying its decrees in constitutions, many of which are still law. It directs that the laity be carefully instructed in the baptismal formula, in order that in cases of emergency they might be qualified to administer the rite; and it enjoins, for the first time, the indicative form of absolution after confession, still retained in the office for the visitation of the sick. Several of its canons are directed against simoniacal contracts for benefices, non-residence and pluralities, commutations of penance, appropriations of tithes to monastic houses, and commendams, which, originating in early times when interruptions were perpetually occurring to regular ministerial appointments, were afterwards grievously perverted.

Pacification, Edicts of, the title given to the ordinances of the Kings of France, which sanctioned more or less toleration to their Protestant subjects, and in fact trifled with their liberties. The first was announced by Charles IX., in January, 1562, tolerating the Reformed religion in the vicinity of all the cities and towns of the realm. March 19, 1563, the same king granted a second edict, at Amboise, permitting the free exercise of Protestant worship in the houses of gentlemen and lords high-justiciaries (or those that had the power of life and death) to their families and dependents only, and allowing other Protestants to have their meetings in such towns as they had them in before the 7th of March. Another, called the Edict of Longumeau, sanctioning the execution of that of Amboise, was published March 27, 1558. Afraid of an insurrection of the Huguenots, Charles revoked these edicts in September, 1568, forbidding Protestantism, and commanding all its ministers to leave the kingdom in fifteen days. But on the 8th of August, 1570, he retracted, and published an edict on the 11th, allowing the lords high-justiciaries to have sermons in their houses for all who chose to attend. He likewise gave them four towns, viz., Rochelle, Montauban, Cognac, and La Charite, as places of security for them during the space of two years. Nevertheless, in August, 1572, he authorized the Bartholomew Massacre, and at the same time issued a declaration, forbidding the exercise of the Protestant religion. Henry III., in April, 1576, made peace with the Protestants, and the Edict of Pacification was published in parliament, May 14, permitting them to build churches. But the faction of the Guises began the famous League for defence of the Catholic religion, which became so formidable, that it obliged the king to assemble the states of the kingdom at Blois, in December, 1576; where it was enacted, that there should be but one religion in France, and that the Protestant ministers should be all banished. In 1577 the king, to secure peace, published an edict in parliament, October 5, granting the same liberty to the Reformed which they had before. However, in July, 1585, the League obliged him to publish another edict, revoking all former grants, and ordering all Protestants to leave the kingdom in six months, or conform. Henry IV., on his coronation, abolished, July 4, 1591, the edicts against the Protestants. This edict was verified in the parliament of Chalons, but was never fully acted out. In April, 1598, the king published a new Edict of Pacification at Nantes. This edict was confirmed by Louis XIII. in 1610; and by Louis XIV. in 1652. But the

latter, in 1685, abolished it entirely. — See NANTES, EDICT OF.

Pædobaptists (*those who baptize children*).—

For the history and form of baptism, see BAPTISM. As in the article "Baptist," we shall present some of the arguments of those who hold pædobaptist views. As to the connection of the present economy with the preceding one, Dr. Wardlaw affirms,—“We state our argument thus: Before the coming of Christ the covenant of grace had been revealed; and under that covenant there existed a divinely instituted connection between children and their parents; the sign and seal of the blessings of the covenant was, by divine appointment, administered to children, and there can be produced no satisfactory evidence of this connection having been done away. ‘And I will establish my covenant between me and thee, and thy seed after thee, in their generations, to be a God to thee, and to thy seed after thee.’ As to this promise, which certainly sounds very like one of the ‘exceeding great and precious promises’ of the new covenant, it is of essential consequence first of all to notice, that in whatever sense God promises here to be a God to Abraham, he promises, in the same sense, to be a God to his seed. The promise is one. No hint is ever given of his being the God of Abraham in one sense and the God of his seed in another. Now, who are the seed to whom Jehovah thus engages to be a God? Surely to the seed specified in the terms of the covenant. And who are they? Have we not the answer given us by inspired authority, in the apostle’s interpretation of the words, ‘Thou shalt be a father of many generations.’ ‘Therefore it is of faith, that it might be of grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.’ If this means, as Paul teaches us, his being the spiritual father of believers in all nations, then must not these be the seed of Abraham to whom he promises to be a God? If objections are brought to this, they ought, I think, to be brought against the apostle. Circumcision is most expressly pronounced by the apostle to have been a sign and seal of *spiritual blessings*, and especially of that first blessing of the Gospel covenant, *justification by faith*. I have endeavoured to show that the covenant made with Abraham was the Gospel covenant, the covenant of grace, under which we live, and which is the basis of the New Testament Church; that the ordinance of circumcision was attached to that covenant, and, as the sign of its blessings and the seal of its promises, was by divine command administered to children: that although there is

abundant evidence of a change in the rite or ordinance, there is none whatever of any such change in its administration as excludes children from being any longer the legitimate subjects of its observance. The Baptists prove adults to have been baptized on a profession of faith, but they do not *disprove* the baptism of the children of proselytes. 'Yes,' say they, 'they do disprove it; for, as to the baptism of any besides the believing adults themselves, the Scriptures are silent. They speak nothing concerning the baptism of infants; therefore infants ought not to be baptized.' Now this is what we deny. It is precisely here that we are at issue. We say they are not silent. We affirm that *there is abundant evidence of the fact, that instead of any change exclusive of children having taken place under the New Testament dispensation, the children of converts to the faith of the Gospel were actually baptized along with their parents, in the time of the apostles and the apostolic churches.*"

In reference to the New Testament, Dr. Dwight argues,—"*It is objected, that there is no certain example of infant baptism in the Scriptures.* To this I answer, that there is no instance in which it is declared in so many terms that infants were baptized. But there are instances in which, according to every rule of rational construction, this fact is plainly involved. Lydia and her house, and the household of Stephanas, were baptized. He who has examined the meaning of the words *house* and *household* in the Scriptures, cannot fail to perceive that in their primary meaning they denote *children*, and sometimes *more remote descendants*. Thus St. Paul said unto the jailer, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.' There is no reason to think that Paul knew what family the jailer had, and that he used the word *house* necessarily from this ignorance, in the manner in which it was customarily used by his countrymen. Of this manner we have many examples in the Old Testament. 'Come thou and all thy house into the ark,' said God to Noah. We know that the house of Noah consisted of his wife and children. In all these passages, and in others almost innumerable, the children only are meant. Thus the house of Israel, the house of Judah, the house of Joseph, are phrases exactly synonymous with the children of Israel, the children of Judah, and the children of Joseph. In this manner, then, Paul unquestionably used the term in the passage already quoted; accordingly it is subjoined, 'He was baptized, and all his, straightway.' St. Paul declares to the jailer, that in consequence of his own faith, he and all his house should be saved. Should this, however, be contested, there is strong reason to believe that in some or other of these families, and not improbably in all, there were children too young to be baptized on their own profession of faith. *It is objected, also, that children cannot be the subjects of faith; and*

that faith is a necessary qualification for baptism. This objection is certainly not founded in truth. John the Baptist was filled with the Holy Ghost, even from his mother's womb, and was unquestionably a subject of faith in such a manner, that, had he died in infancy, he would certainly have been received to heaven. What was true of him can be true of any other infant. The objection, therefore, is founded on error." As to the mode, the same author adds,—"*In Matt. iii. 11, it is said, 'He shall baptize you with the Holy Ghost and with fire.'* The bare rendering of this passage, 'He shall immerge you in the Holy Ghost, and in fire,' is, one would think, a sufficient exposition of the impropriety of translating βαπτίζω by the word *immerge*, or *plunge*. Substitute *cleans* for *immerge*, and the impropriety vanishes. It is incredible that the multitudes whom John baptized in the wilderness were immersed. Of these a very great multitude were women. These multitudes certainly came to hear John, without having prepared any proper dress in which to be baptized; for they could not even know that he would baptize them. It will not be mistrusted that this promiscuous assembly were immersed naked. To have immersed them with their clothes on would have exposed them to certain disease and death. It is impossible that those whom Peter and his companions baptized on the day of Pentecost should have been immersed. All the difficulties which attended the baptism of John's followers attended that of these people also, and probably in a still higher degree; because they did not assemble to be baptized, nor even to hear the preaching of the apostles. They therefore certainly assembled in their usual dress. At the same time, it seems almost a thing of course, that the apostles, who had just received a spiritual baptism, by the affusion of the Holy Ghost, and announced it to their hearers, should follow the mode in which this baptism was administered to them, in administering the baptism which was symbolical of it to their hearers. But, independently of these considerations, *the thing itself could not be done by the apostles, in the circumstances, and within the time specified, in the mode of immersion.* St. Luke informs us, that they who received the word of Peter were then baptized, and that the same day there were added to them about three thousand souls. The only way in which these persons could be known to be added to the Church, or could in fact be added to the Church, was by their baptism. They were, therefore, baptized that day. But the apostles could not, in any supposable circumstances furnished by the city of Jerusalem, nor indeed in any circumstances whatever, baptize by immersion three thousand persons within the utmost part of that day which the story will allow us to consider as left for this purpose, after the other transactions mentioned in it were ended. The least consideration of the time necessary for

each administration will clearly show this impossibility. I conclude, therefore, without hesitation, that these persons were not immersed."

As to the allusions in the New Testament, Dr. Halley says,—“ We have, then, to consider baptism as a scenic representation of the burial of the baptized with Christ. As Christ was buried, so the disciple is immersed, to represent his participation of the burial of Christ. The authorities adduced in favour of this doctrine are: ‘ Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death.’ ‘ Buried with him in baptism, wherein also ye are risen with him.’ That these are figurative allusions no one will deny. The design of baptism, if this be its design, is nowhere ostensibly taught, but only obliquely noticed in figurative language, in order to illustrate another subject. If the interpretation of the figure can be found in the inspired writings, we readily acquiesce; but we are not disposed to allow a fallible interpreter of figures to give law to the Christian Church, especially when his unauthorized interpretation appears to us incongruous and inconsistent. If I am asked for the meaning of the apostle’s language, I reply (according to my construction of the metaphor, which of course has no more authority than that of my opponents, and disputes upon the meaning of figures are endless), do we not satisfy all the legitimate requirements of the figure in maintaining that all who have the spiritual blessings proposed in the emblem of baptism have obtained them through the death, burial, and resurrection of Jesus? Those who have been baptized, not only in the letter, but also in the spirit, are virtually and legally considered as having become united to Christ in the fellowship of his sufferings, and the power of his resurrection; they have figuratively died unto sin, and become alive unto righteousness. But if the expressions are figurative, and represent spiritual things, no man who has not the reality of the baptismal emblem has been baptized into the death of Christ, or has been buried with him in baptism; while every man who has that reality has been spiritually baptized into the death of Christ, and been buried with him in the baptism of the Spirit. If I am dead with Christ, I have been buried with him in my baptism, not into water, but by his Spirit into his death. Is not this the sense, and all the sense, of the figurative language of the apostle? We object, then, to the symbol of the Baptists, in the first place, because it is unauthorized, except by figurative language, which will admit of another and, as we think, better interpretation. That baptism is the funeral solemnity of a believer, or his interment in the tomb of Christ, is a doctrine which has no sure warranty of Holy Scripture. In the next place, the symbol appears to us incongruous and inappropriate. It may be said, we have no right to

pronounce upon the propriety of an authorized symbol; but in this instance the supposed resemblance between immersion and burial is the foundation of the whole argument. It is said by the Baptists, sprinkling does not represent a burial; and our reply is, neither does immersion. The momentary and hasty dipping is so little like the solemn act of committing the body to the earth; the water is so little like a tomb; the service so little like a funeral solemnity; the words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, so inappropriate to the burial of the dead (and our friends, notwithstanding the use of this formulary, do not profess to bury alive), that sprinkling itself appears to me as good and veritable a symbol of a believer’s burial as such an immersion. Besides, the burial is with Christ in his tomb, and therefore the burial of Christ is the model of the service. But was Christ let down into the earth? Was there in his burial any circumstance which can be fitly represented by immersing in water? To lay a person in a tomb cut in a rock, and to complete the sepulture by rolling a stone to the opening, bear no resemblance to any mode of baptism whatever. Our Baptist friends, we think, gain some adventitious aid in representing immersion as the sign of a burial, because the baptistery as usually made in their chapels, in size and form, most fortunately for their argument (I do not say they take undue or designed advantage of it), resembles an English grave much more than it does a Jewish sepulchre. Were the image of the sepulchre in the garden to be exhibited in front of the baptistery, the charm of the representation, and with it the force of the argument, would, we imagine, be speedily dissolved.”

In reference to the early history of the practice, Coleman writes:—“ We will begin with Augustine, born A.D. 354, at which time the general prevalence of infant baptism is conceded by all. Passages without number might be cited from this father to show that the observance of this ordinance was an established usage of the Church. The rite itself he declares to be an *apostolical tradition*, and by no means to be lightly esteemed. ‘ The custom of our mother-church, in baptizing little children, is by no means to be disregarded, nor accounted as in any measure superfluous. Neither, indeed, is it to be regarded as any other than an apostolical tradition.’ This he also declares to be the practice of the *whole Church*, not instituted by councils, but always observed, ‘ *quod universa tenet ecclesia nec conciliis institutum, sed semper retentum.*’ Omitting other authorities, we go back into the third century. In the time of Cyprian there arose in Africa a question, whether a child might be baptized *before the eighth day, or not.* Fidus, a country bishop, referred the inquiry to a council of sixty-six bishops, convened under Cyprian, A.D. 253, for their opinion. To

this inquiry they reply at length, delivering it as their unanimous opinion that baptism may, with propriety, be administered at any time *previous to the eighth day*. No question was raised on the point whether children ought to be baptized *at all* or not. In this they were unanimously agreed. This passage is quoted by Rheinwald, to show that the church in Africa, in the third century, maintained the absolute necessity of infant baptism. The authority of Origen brings us still nearer to the age of the apostles. This eminent father was born in Egypt, of Christian parents, A. D. 185, and was himself baptized at an early age, if not in childhood or in infancy, as many suppose. He resided in Alexandria, in Cappadocia, and in Palestine. He travelled in Italy, Greece, and Arabia, and must have been in correspondence with the churches in every country. He is equally distinguished for his great learning, his piety, and his love of truth. He is therefore an unexceptionable and competent witness in this matter. What is his testimony? It is, 'that little children are baptized agreeably to the usage of the Church; that *the Church received it as a tradition from the apostles* that baptism should be administered to children.' Origen lived within a century of the apostolic age, and, according to Eusebius (lib. xvi., c. 19), received this tradition from his own pious ancestry, who, of the second or third generation from him, must have been contemporary with the apostles themselves. This explicit testimony of Origen, in connection with that of Augustine, of the universal practice of the Church, is, in the opinion of the Pædobaptists, strong evidence that infant baptism is an ordinance established by the authority of the apostles. We come next to Tertullian. He objects strongly to the *hasty administration* of baptism to children, and inveighs against the superstition of the age in this respect in such a manner as to show, beyond dispute, the prevalence of the custom in his days. 'According to the condition, disposition, and age of each, the delay of baptism is peculiarly advantageous, especially in the case of little children, *parvulos*. Why should the godfathers [of these baptized children] be brought into danger? For they may fail, by death, to fulfil their promises, or through the perverseness of the child. Our Lord, indeed, says, "Forbid them not to come unto me." Let them come, then, when of adult age. Let them come when they can learn; when they are taught *why* they come. Let them become Christians when they shall have learned Christ. Why hasten that innocent age to the forgiveness of sins [by baptism]? In worldly things men observe greater caution, so that he is entrusted with divine things to whom those of earth are not confided.' Whatever were the particular views of Tertullian on other religious subjects, he is sufficiently explicit in opposing infant baptism as a *prevailing custom*. He flourished some years before Origen,

and in less than one hundred years of the apostolic age. Within this brief period it appears, therefore, that the rite of infant baptism is observed with such superstitious care as to call forth from him these severe animadversions, and that, too, without any intimation that his own church is peculiar in its observance of this rite, or that *there was any example in favour of the correction for which he pleads*. Indeed, it deserves particular notice that Tertullian neither refers to the authority of Scripture nor to the usage of the Church in *opposition to the baptism of infant children*. Is it possible that this father of tradition could have overlooked so important a point, had there been any authority, usage, or tradition, in favour of his own peculiar views? Next in order, and at an age still nearer to the apostles, lived Irenæus, Bishop of Lyons. By some he is believed to have been born before the death of John the Evangelist; others, perhaps with greater probability, assign this event to a period somewhat later. It is, however, agreed that he lived, in early life, in Asia Minor, and enjoyed the friendship and received the instructions of Polycarp, the disciple of John. He therefore received apostolical instructions through the tradition of a single individual, the venerable martyr, Polycarp. What, then, does he say in relation to the subject before us? That Christ 'came to save all persons through himself—all, I say, who through him *are regenerated unto God*; infants, and little ones, and children, and youth, and the aged. Therefore, he passed through the several stages of life, being made an infant for infants, that he might sanctify infants; and for little ones, a little one, to sanctify them of that age.' The relevancy of this celebrated passage turns wholly on the meaning of the phrase—*regenerated unto God*. If in this expression the author has reference to *baptism*, nothing can be plainer than that the passage relates to infant baptism. It is indeed a vexed passage." (See the *Works* of Wall, Gale, Carson, Wilson, Wardlaw, Halley, Thorn, &c.)

Pagans (*villagers*), a name given in early times to the idolatrous heathen, because, as some say, after being prohibited in the towns, they resorted to the country, that they might not be disturbed in their superstitious observances; or, as others say, because the inhabitants of towns were first converted, while those of remote rural places remained attached to their ancestral polytheism.

Palatini, one of the three classes of sub-deacons in Rome, and especially appointed to wait upon the bishop.

Pall, the covering of the altar in ancient times, made of linen or of some more costly material.

Pallium (*pallium*, a covering), an ecclesiastical cloak or mantle worn by the pope, and by the archbishops of the Roman Catholic Church. On the day of the virgin St. Agnes, which is

the one-and-twentieth of January, when, in the mass that is said in St. Agnes's Church in Rome, they come to the words *Agnus Dei qui tollis peccata mundi!* two white lambs are laid upon the altar, which are afterwards given to two sub-deacons of St. Peter's Church, who put them out to grass, and in due time shear them. The wool that comes from them being mingled with other wool, is spun and afterwards woven into these palls, which are three fingers broad, and hang down from the shoulders to the middle of the breast before, and to the reins behind: at the end are three pieces of lead of the same breadth. When they are thus woven they are carried to the bodies of St. Peter and St. Paul, and after some prayers said are left there all night; next day after, the sub-deacons receive them again, and decently lay them up, and keep them until an archbishop that needs one of them, or his proctor, comes to demand it. Then it is delivered with many ceremonies, and they who carry it are charged not to rest above one night in a place if possibly they can. Before the receipt of his pall an archbishop cannot perform the functions of his office, even if he has been translated, nor is the archiepiscopal cross borne before him. None but the pope himself wears it on all occasions; an archbishop uses it only at the celebration of mass, on high festivals, at the dedication of a church, the ordination of a priest, the consecration of a bishop, or when giving the veil to a nun. At his burial it is interred with him.

Palmer, a pilgrim who, under a vow, has no settled residence.

Palm Sunday, the Sunday before Easter.—In the "Capelle Pontificæ," the only authorized rubric of the mode in which these high ceremonies are to be conducted, is the following account of the ceremony of the palms:—Before describing the blessing of the palms, it is necessary to remember that the festival, the blessing and the procession of palms, was instituted for the solemn entrance of Jesus Christ into the city of Jerusalem, that by the faithful united, it might be not only represented in spirit every year to the Christian multitude, but might be also renewed in some other mode. Besides which, the church wished to signify by this solemn ceremony, the glorious entrance into heaven which the Divine Redeemer will make with the elect after the general judgment. Seymour thus describes the ceremony,—“The pope, as the vicar of Jesus Christ, and therefore his most suitable representative, is carried into St. Peter's, not indeed 'meek and lowly, riding upon an ass,' but seated in his chair, and carried on the shoulders of eight men. He is arrayed in all possible magnificence, preceded by the long line of bishops and cardinals in their robes of splendour, accompanied by all the high officers of state, and surrounded by the naked swords of his guardsmen. After he descends from the

litter, and takes his place upon the throne, and has received the homage of each cardinal, as usual on those state occasions, the ceremonies peculiar to the day commence. Three priests, each carrying aloft a palm, descend from the high altar, and slowly approach the throne. The pope receives them, reading over them a prescribed form of prayer, sprinkling them with holy water, and thus blessing them. Each cardinal, archbishop, bishop, prelate, ambassador, &c., &c., then approaches the throne, and on his knees, receives a palm from the pope, which he receives with the usual forms of kissing the hand, or knee, or foot of the pope, according to his rank, and then retires to his place. When every person is thus supplied, the procession of palms is formed; the pope leaving his throne again, enters his chair on the men's shoulders, and preceded by candles lighted, the choir singing, the incense burning—the whole column in their magnificent and many-coloured robes moved down the aisle by one side of the high altar, and returned by the other. Borne above all by the height of the litter, his holiness moved, the conspicuous representation of 'the meek and lowly One.' And as the procession moved slowly along, the splendour of the costumes, their brilliant colours, and their gold and silver brocade—the long array of mitres, and many branches of palms moving among them—the strains of sacred music from the choir, mingling with the heavy tramp of the guardsmen—the long and brilliant lines of military extending the whole length of the church, and the procession itself, with the pope lifted on high above all; and all this in the most magnificent temple in the world, presented to the eye a scene of pageantry most striking and beautiful, but wholly ineffective, because unsuitable, as representing the entrance of Jesus Christ into Jerusalem. When the procession has ended, and the pope has returned to the throne, and the cardinals, archbishops, bishops, &c., have retired to their places, the high mass is celebrated, and an indulgence granted to all present, a special rubric being used on this occasion.”—See LENT.

Panis Benedictus (*blessed bread*), a portion of bread in the ancient African Church, which, being seasoned with salt, was given with milk and honey at baptism.—See HONEY, MILK.

Pantheism (*all God*), a form of philosophical unbelief which identifies Creator and creature. In its lower form it deifies matter—in its higher form it denies creation as a voluntary act, looks upon the universe as a necessary development of deity, and affirms that the divine consciousness is in the consciousness of humanity. The system was found in ancient Greece, and among the Brahmins. Spinoza proposed one form of it, and not a few of the mystics prior to the Reformation were involved in it, or something scarce to be distinguished from it.—See MYSTICS.

Recent German philosophy is full of it—especially the left wing of Hegelianism, the antichristian spirit of which culminated in Strauss's *Life of Christ*, denying a personal God and a historical Christ. The doctrine of Scripture is, that God pre-existed the universe, and is ever apart from it and above it; for he made it by a spontaneous act, and in infinite wisdom and power still upholds it. It is a revelation of him, but no part of him; not God, but the voluntary manifestation of God. It is not what he is, but what he has willed to be.

Papa (*father*), a name given at first to all bishops, and still by Greek Christians to all their priests, but was soon appropriated to the four patriarchs, and now, and in the western Church specially applied to the Bishop of Rome, since the period of Gregory VII.—See POPE.

Papacy.—To write a history of the Papacy would far exceed our limits. We can only present chronologically some salient points, referring our readers to POPE and PAPER for a list of the pontiffs and an account of Romish doctrine. Hippolytus, of Portus, at the close of the second century, talks of "the grace, both of high-priesthood and of teaching, as belonging to the order of bishops."—Bunsen's *Hippolytus*, vol. i., 333. This assumption had worked itself into the most exorbitant claims by the fourth and fifth centuries. The Apostolical Constitutions say,— "O bishop, be careful worthily to maintain your place and dignity, as . . . presiding over all mortals, be they priests, kings, princes, fathers, children, doctors; for all are alike subject to you. In the same manner as the Levites, who ministered at the tabernacle of testimony, which is the exact type of the Church, received liberally their portion of all those things that were offered unto God . . . so likewise, ye bishops, who labour in the field of God, shall live by the Church; since, in your quality, ye also are both priests and Levites to your people in the holy tabernacle, which is the holy Catholic Church." The laity are exhorted to pay to their bishop, "as the priest of God," their first-fruits and their tithes, their heave-offerings and their gifts, the first produce of their corn-fields, their wine and their oil, their fruits, their wool—"in short, of all that God had given" unto them. A separate jurisdiction grew up in the heart of Christianity, apart from the civil power. Questions of marriage, morals, property, soon arose, with increasing numbers of pro-selytes, requiring a judicious and vigorous administration—a necessity which at once tended to clothe official persons with growing influence and power. The influence of the ecclesiastics, during the troubled period of its growth, became all the greater from its being, in a large degree, a moral influence, and from the Christian institution being a permanent one, while imperial Rome was torn with dynastic and civil convulsions. By this time, too, what

with bequests, donations, and exactions, what with trusteeships, the leading officers of the churches had become rich and powerful. The Church had grown to be a corporation, and places of prominence in it had become offices charged with influence and loaded with emoluments—objects for ambition to aim at and avarice to covet. Its functionaries grew into supreme authorities in their own circle, and were hailed as coadjutors, in the government of the state, by the civil ruler. They also exercised that right of censure which was not simply confined to the exclusion of unworthy members, but dealt in temporal pains and penalties. Long before the transfer of the imperial seat from Old Rome to New, A.D. 329, the bishops of the western capital of the empire claimed, by their metropolitan position, and on the ground of their supposed connection with the Apostle Peter, jurisdiction over all the churches of Christendom. The Patriarch of Constantinople, a new creation of the emperor, could only boast of his political consideration as ecclesiastical head of the new capital and diocese of Thrace; yet, on all ecclesiastical grounds, must rank inferior to Rome, Antioch, and Alexandria. The claims of so ancient a see as that of Rome only shone the more signally in comparison with the novel rank and installation of the Byzantine dignitary, while the political importance of the Italian bishop took enormous strides from the date which found him residing in Rome, away from the immediate control of the emperor, and the eclipsing contrast of courtly splendour. There appears to have grown up, indeed, from its stability, its antiquity, its political influence, its wealth, its numbers, its intelligence, its habitual orthodoxy, and, even from its own presumption on all these grounds, a degree of deference in other churches towards the Church of Rome and its prelates, which afterwards was demanded as a right upon other and fictitious grounds. Tertullian refused to acknowledge the title of *pontifex maximus*, and *episcopus episcoporum*, assumed at that early day by the Bishop of Rome (*De pudicitia*, sect. 1). But after the accession of Constantine, these claims of precedence and authority were more freely acknowledged, as Rome became invested with the twofold character of the religious as well as the political capital of the world. Accordingly, her admonitions assumed the tone of mandates, her interferences the character of rescripts and ordinances; her discipline was presented to the world as the model by which other churches were to shape their own; and her ritual as the pure apostolic order of devotion, from which none could depart without the sin, or at least the danger, of schism. The title of "papa," or pope, common enough in the East and in Egypt, became exclusively applied to the Bishops of Rome somewhere in the fifth century.—See PAPA. Innocent I. is dignified with it in

the African councils of Carthage and Milevis, A.D. 416. To the bishops of Vienna and Narbonne, in France, Pope Celestine writes in 428, claiming an "appointment by God to watch over his whole Church," and a "pastoral superintendence which knows no bounds." Celestine, A.D. 420, displayed sufficient arrogance of language in dealing with Nestorius on the ground of his heretical opinions, requiring of him, within ten days of the receipt of the pope's rescript, an assent to the Catholic doctrine respecting the person of Christ, on pain of excommunication if he refused. But Leo, 440, seems to have first laid definite hold of the idea of Petrine prerogative, based upon succession to Peter in the episcopate of Rome: "In his chair dwelleth the ever-living power, the superabounding authority. Let the brethren therefore acknowledge that he is the primate of all bishops, and that Christ, who denieth his gifts to none, yet giveth unto none except through him." To Leo the Great belongs the distinction of enforcing his ecclesiastical decrees by the aid of the civil power, Valentinian III., at his instance, issuing a decree that "no bishop of any province . . . do anything without the authority of the venerable the pope of the eternal city; but, on the contrary, to them, and to all men, let whatever the authority of the apostolic see hath ordained, or doth, or shall ordain, be law." By his more immediate predecessors, and by his own agency, Leo succeeded in transforming the see of St. Peter, which before existed as a symbol of Catholic communion, into a visibly existing power. There could be no communion of saints, according to the developed idea of the fifth century, but in union with Rome, and in subjection to the pontiffs. As the emperor represented the whole state, so the Bishop of Rome represented the whole Church. By a general consent at that day, and with seemingly as good a title as that of the emperor to temporal dominion, the pope stood out as the visible autocrat of the great invisible unity of the Church catholic. *The Patrimony of St. Peter* was claimed as early as Gregory the Great, A.D. 600; the territory thus designated consisting of nearly all the Byzantine duchy of Rome. This estate, belonging to the holy see, extended from near Naples, in the south, to Viterbo, in the north, besides many outlying fiefs in all directions. In the wars between the Lombards of Italy and the Greek emperors, all that the popes could shield, or claim, or extort from either party in the struggle became the inalienable property of the church. Pepin bestowed upon the Roman pontiffs, Ravenna, Rimini, Pesaro, Fano, Cesena, Sinigaglia, Eso, Forlimpopoli, Forlì, Eugubio, Montferata, Comachio, Urbino, Narni, and other places, the lawful inheritance of the Greek sovereign, which these latter had long coveted and intrigued to possess. This is called the donation of Pepin,

and dates in A.D. 754. Shortly afterwards, the donation of Charlemagne, his son, doubled the pontifical territories, and added thereto a moral ascendancy of still greater value.—See CANON LAW, DONATIVE, DECRETALS. (*Eclectic Review*, 1860.)

Papellards, a name given in the thirteenth century to a class of French pietists, and supposed to be derived from the attention which they gave to their *papas*, or spiritual fathers.

Parabolani, an order in the early Church who took care of the sick. In Alexandria there were 600 of them. Being a powerful and organized body, and little caring for their lives, they were apt to be turbulent and dangerous in periods of excitement. They were, therefore, put under a special civil officer, and were not allowed to appear in any public places, as theatres and courts of law. In times of plague and of epidemics they were especially useful, and in discharge of their duties boldly ventured their lives—hence their name. The Greek term is found in Philippians ii. 30.

Parabolarii.—This, as well as the preceding term, being the name of those desperadoes who fought in the public shows with wild beasts for hire, was applied to Christians generally, and especially to the martyrs exposed to wild beasts in periods of persecution.

Parafrenarii (*coachmen*), the charioteers or grooms of the higher orders of the clergy. They seem sometimes to have been reckoned an inferior order of clergy.

Paramonarios.—See MANSIONARII.

Paranyph (from *παρὰ*, near to; *νύμφη*, the bride) a bride's-man. The paranyph was recognized in the Christian Church, as appears, among other places, by the thirteenth canon of the fourth council of Carthage.

Paraphrases.—See TARGUMS.—The term is also applied in Scotland to a small collection of hymns, authorized for public worship by the general assembly.—SEE PSALMODY.

Paratorium (*preparation table*).—See OB-LATIONARIUM.

Parclose, a screen employed for various purposes, such as to protect a tomb, or separate a chapel from the main body of the church.

Pardon.—See INDULGENCE.

Pardoner, one that trafficked in relics and indulgences. He is thus described by Chaucer:—

"But of his craft, from Berwick unto Ware,
Ne was there such another pardonere;
For in his mall he had a pillowbere,
Which, as he said, was our Lady's veil.
He said, he had a gobbet of the sail
That Saint Peter had, when that he went
Upon the sea, till Jesu Christ him hent.
He had a cross of laton full of stones,
And in a glass he haddé pigge's bones.
But with these relics, whenné that he fond
A pooré parson dwelling upon lond,
Upon a day he gat him more money
Than that the parson gat in moneths tway;
And thus with feigned flattering and japes,
He made the parson, and the people, his apes."

Parents and Children.—By the old Roman law parents had power of life and death over their children, and in certain cases could sell them into slavery without redemption. The Theodosian code modified this rigour, by taking away the power of life and death, allowing children to be redeemed if sold, and, if in danger of being sold, to be maintained out of the public revenue. But as long as children were under age parents had still considerable power over them. Children were not allowed to forsake their parents on pretext of adopting a religious life, till the time of Justinian; nor, as the rule of Basil implies, could they enter a monastery without their parents' consent. They were taken as a parental gift, if their parents gave their sanction. Nor were parents, as Augustine testifies, to disinherit their children in order to enrich the Church. The good father returned an estate to a son which an angry parent had willed to ecclesiastical purposes. Sometimes, however, parents dedicated their children to the Church from infancy, and young persons were often employed as readers. They were also carefully trained at home in the knowledge of the holy Scriptures. Children were likewise enjoined not to marry against the will of their parents, who claimed by law the right so to dispose of them. Thus the Theodosian code,—"If any one, without first obtaining the consent of parents, steal a virgin against her will, or carry her off by her own consent, hoping that her consent will protect him, he shall have no benefit from such consent, as the ancient laws have determined; but the virgin herself shall be held guilty as partaker in the crime. If any nurse be instrumental or accessory to the fact by her persuasions, which often defeat the parents' care, her detestable service shall be revenged by pouring molten lead into her mouth that ministered to such wicked counsels. If the virgin be detected to have given her consent, she shall be punished with the same severity as the raptor himself, seeing she that is stolen away against her will is not suffered to go unpunished, because she might have kept herself at home; or, if she was taken by violence out of her father's house, she should have cried out for help to the neighbourhood, and used all means possible to defend herself. But on such we impose only a lighter punishment, denying them the right of succeeding to their father's inheritance. But the raptor himself, being clearly convicted, shall have no benefit of appeal. If parents, who are chiefly concerned to prosecute the crime, connive at it, they shall be banished. All who are partners or assistants to the raptor shall be liable to the same punishment, without distinction or sex. And if any such be slaves, they shall be burnt alive." The raptor, in some cases, was put to death.

Parish Clerk.—See CLERK.

Parishes (from *παροισία*, a dwelling near).—A parish and a diocese were originally the

same, denoting a city, with the towns and the country round about. In the fourth and fifth centuries we find both names promiscuously given as well to country parishes as episcopal or city churches. For now these smaller divisions of dioceses began to be called "*parochiæ*"—parishes, as also "*tituli*"—titles, in contradistinction to the bishop's church, being such churches as had particular presbyters and deacons assigned to them, who, upon that account, are said to have a title.—See TITLE. Necessity, no doubt, and convenience gave rise to the division of parishes; for when the number of believers so increased in large and populous cities, that a single church could not maintain them, there was a necessity of erecting other churches. Rome had above forty churches in it before the end of the third century. In France the council of Vaison speaks of country parishes in the beginning of the fifth century. In England we have not so early an account of them, because the records we have remaining of the ancient British Church make no mention of parishes. Dugdale and others think Honorius, the fifth Archbishop of Canterbury, divided so much of the nation as was converted into parishes about the year 640; but others understand this division rather of dioceses than parishes. Parishes were probably divided in England about the latter end of the seventh century. Parish churches were served in common by the clergy of the bishop's church. In country churches presbyters were more early fixed, and peculiarly appropriated to them. Settlement in a parish, whether in city or country, did not immediately entitle a man to the revenue arising from that cure, whether in tithes, oblations, or any other kind; for anciently all church revenues were delivered into the common stock of the bishop's church, whence, by direction and approbation of the bishop, a monthly or annual division was made among the clergy under his jurisdiction. At Constantinople no parish church had any appropriated revenues till the middle of the fifth century. In the Western Church, particularly in Spain, in the middle of the sixth century, the bishops and city clergy had still their revenues out of a common fund.—See MENSÀ. But the country clergy were upon a different footing; and from this time we may date the appropriation of revenues in Spain to the country parochial churches. In Germany and France the revenues of the parochial churches seem to have continued in the hands of the bishops some ages longer. Broughton says,—“Some are of opinion that the bishops had their portion of the ecclesiastical revenues, with the parochial clergy, for a considerable time after the first settlement of parishes; for they suppose that originally the bishop's cathedral was the only church in a diocese from whence itinerant or occasional preachers were sent to convert the country people,

who for some time resorted to the cathedral for divine worship. Afterwards, by degrees, other churches were built for the conveniency of such as were at too great a distance from the cathedral, some by the liberality of the people themselves, others by the bishops, and others by the Saxon kings; but chiefly the lords of manors were the great instruments in this work of founding parish churches. The bishops seem voluntarily to have relinquished their title to parochial revenues, though whether they made any canon about it is uncertain." In England there are about 10,700 parishes, and in Scotland, as recognized by law, 948. The parishes vary much in size, being probably at first of the same area and bounds as the manor of him who built or endowed the parish churches.—See CHURCHWARDENS; HERITORS; GLEBE; MANSE; RATES, CHURCH.

In England the legislature alone can alter the bounds of a parish, but in Scotland the Court of Session, with the consent of three-fourths of the heritors, can disjoin a portion of a parish, and order the erection of a new church. A parish *quoad sacra* is an ecclesiastical district for religious purposes only, and does not affect the management of the poor. Though disjoined *quoad sacra*, such a district may remain attached *quoad civilia*. In Massachusetts a parish signifies an ecclesiastical society, without local reference,—that is, the inhabitants of a town who belong to one church, though they live among people belonging to different churches.

Parish Schools.—See SCHOOLS.

Parson (*persona ecclesie*), in law, properly signifies the rector of a parish church, because during the time of his incumbency he represents the church, and in the eye of the law sustains the person thereof, as well in suing as in being sued in any action touching the same. A parson has during his life the freehold in himself of the parsonage-house, the glebe, the tithes, and other dues. The distinction between a parson and a vicar is, that the parson has for the most part the whole right to all the ecclesiastical dues in his parish; but a vicar has generally an appropriator over him, who is entitled to the best part of the profits. In order to become a parson, where the parsonage is not appropriated, four requisites are necessary: Holy Orders, Presentation, Institution, and Induction (*see these terms*), and when a clerk is presented, instituted, and inducted into a rectory, he is then, and not before, in full and complete possession, and is called in law, *persona impersonata*, or parson imparsonee. One may cease to be a parson, by death, cession in taking another benefice, consecration, promotion to a bishopric, resignation, or lastly, deprivation, either by sentence of the ecclesiastical court, or in pursuance of divers penal statutes, which declare the benefice void for some neglect or crime. It is the duty of the parson to keep the chancel of

the church in repair.—See CESSION, DEPRIVATION.

Parvise or **Paradise**, the name given to the court in front of a church, which is usually surrounded with cloisters. The name is also given sometimes to a churchyard. The cloister-garth at Chichester is still called paradise; and the space round a church is usually termed parvise in France. The latter term is often, however, employed to denote a room over the porch of a church, which is often used for a library.

Pasgii, a party of Judaizing Christians of the twelfth century in Lombardy, who, as far as possible, practised the Levitical ritual, and held Ebionite views of the person of Christ. They stood at the extreme from the Manichæans in their opinion of the authority of the Jewish Scriptures.

Pasch (*Passover, Easter*).—Thus spoke King James VI. at a meeting of the general assembly in 1590:—"He praised God that he was born in such a place as to be king in such a kirk, the purest kirk in the world. The kirk of Geneva," continued his majesty, "keepeth Pasch and Yule. What have they for them? They have no institution."—See EASTER, GOOD FRIDAY, LENT.

Paschal Controversy.—See EASTER.

Paschal Light or **Taper.**—See LYCHNO-SCOPE.

Passalorynchites, a party of Montanists who observed perpetual silence, giving literal obedience to Psalm cxli. 3, "Set a watch, O Lord, before my mouth; keep the door of my lips." Jerome found some of them in Galatia, obeying this miserable literalism.

Passing Bell.—Canon lxvii. of the Church of England enacts,—“When any is passing out of this life a bell shall be tolled, and the minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one other after the burial.”

Passion Week, the week preceding Easter, and so called from the Lord's passion, or sufferings and death, being supposed to have happened on it.—See EASTER, LENT, DAY. Of this week Chrysostom says,—“It was called the Great Week, not because it consisted of longer days, or more in number than other weeks, but because at this time great things were wrought for us by our Lord. For in this week the ancient tyranny of the devil was dissolved, death was extinguished, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of Peace made peace between things in heaven and things in earth; therefore

it is called the Great Week. And as this is the head of all other weeks, so the Great Sabbath is the head of this week. Therefore, in this week, many increase their labours, some adding to their fastings, others to their watchings, others give more liberal alms, testifying the greatness of the divine goodness by their care of good works and more intense piety and holy living."

Passover, one of the names anciently given to the Lord's Supper.—See EUCHARIST.

Pastophoria, chambers apparently on either side of the church, the gazophylacium being included among them. According to the Apostolic Constitutions the deacons carried the remains of the Eucharist into these buildings. The word was taken from Ezekiel xl. 17, where it signifies the chambers in the outer court of the temple. The pastophorus, in Egypt, was the priest who carried the sacred pastos or shawl, and thus the word crept into the Alexandrian version.—See CHURCH, EXEDEA, GAZOPHYLACIUM.

Pastor (*shepherd*), a general name of Christian ministers, and one found in Scripture, and containing the two ideas of spiritual teaching and government.—See DOCTOR.

Pastoral Staff.—See CROSIER.

Pastoral Theology.—See THEOLOGY.

Patarni.—As in the East, so in the West, Gnostic speculations had in all probability continued to exist, though by secret tradition. In point of fact, we know that the Vandals had transported shiploads of Manichæans to the shores of Italy, while the Priscillianists openly avowed their tenets in Spain so late as the seventh century. Probably, however, the movement issued again from the East, in all likelihood from Bulgaria, where, since the time the Paulicians had settled in that district, Gnostic and Manichæan views were widely entertained and zealously propagated. Even the names of these sects prove the correctness of this assertion. The most general designation was that of Cathari (*καθαροί*); but they were also called Bulgari (whence, in popular parlance, the opprobrious name Bougre) or Gazari, perhaps after the inhabitants of the Crimea (the Chazars), or else a different mode of pronouncing the word *καθαροί*, and Publicani, probably a transposition by which the foreign term of Paulicians was converted into a well-known term of reproach. They were also designated Patarni or Paterini, either in the original sense of that term, or because, since the contest between the Pataria at Milan and the clergy, the term implied in general a spirit of hostility to the priesthood. The name of Tisserands originated from the circumstance that many of their adherents were weavers by trade. The common characteristic of all these sects was opposition to the clergy and the hierarchy. They differed in the extent to which, and the grounds on which, they opposed the prevailing ecclesiasticism, or attempted to

set up a church of their own. Several of the charges preferred against them may probably have arisen from misunderstanding or calumny.—See BOGOMILES, PAULICIANS. (See Kurtz.)

Pataria of Milan.—Among the Lombard clergy simony, concubinage, and marriage of priests were very common. Accordingly, the changes introduced by Hildebrand met with most strenuous resistance from them. The opposition was headed by Wido (Guido), Archbishop of Milan, whom Henry III., had, in 1046, appointed to that diocese. Wido was supported by the nobility and clergy. But two deacons, Ariald and Landulf Cotta, organized a conspiracy among the common people, which their opponents, by way of derision, designated *pataria*, *paterini* (*i. e.*, blackguards). The papal party adopted this name, and began a warfare against married priests, which for thirty years led to continual scenes of violence and bloodshed.

Patens, the plate on which the sacramental bread is placed.

Paternoster (*our Father*), the first words of the Lord's Prayer in Latin, and used to signify sometimes the rosary, and sometimes every tenth large bead, at which devotees repeat the Lord's Prayer, saying at the nine intervening ones only an Ave Maria.—See MARY, ROSARY.

Patres (*fathers*).—Bishops were called "*patres*," "*patres ecclesie*," "*patres clericorum*," and "*patres patrum*"—fathers, fathers of the church, fathers of the clergy, and fathers of the fathers, according to the Oriental idiom, by which every teacher or governor is respectfully entitled "*abba*"—father. Presbyters were called "*patres laicorum*," and simply "*patres*"—fathers of the laity, fathers; the term *patres patrum* was applied to their superiors. So that the name "*papa*"—pope, is a term of reverence and affection, corresponding to ἀββῶ, πᾶππας. This title of papa was first given to the Bishop of Alexandria, and the first Bishop of Rome who assumed it in any public document was Siricius, A.D. 384. It was not, however, employed officially until the time of Leo the Great; and it was afterwards applied exclusively to the Bishop of Rome, according to an order of Gregory the Great. This ancient title was attributed to all bishops alike, until about the sixth century. Jerome, for example, in writing to Augustine, salutes him as *Domine vere sancte et beatissime papa* (Ep. 94); and he gives the same title to other bishops. The Bishop of Constantinople was anciently called *urbis papa*; and the Bishop of Rome, in like manner, *urbis papa*, or *Romanæ urbis papa*, and simply *papa*. The title continued in general use through the fifth and sixth centuries.—See ABBOT, FATHERS, PAPA, POPE.

Patriarch.—Anciently, all bishops were called patriarchs, because they were recognized as fathers of their own respective churches,

the members of which constituted their several spiritual families; but when certain sees rose to great eminence above the rest, such as Rome and Constantinople, the title was given the bishops of those sees as their appropriate designation. When the title of patriarchs, as an official designation, was first introduced has been a matter of dispute: Baronius, Schelstrate, and others, contend for an apostolic origin, deriving it from St. Peter, as they do the pope's supremacy; others assert that patriarchs took their rise a short time previous to the council of Nice; and a third party, among whom is Balzamon, and other Greek writers, maintain that they were first instituted by that council. In confutation of the last opinion, it may be stated that the evidence in favour of an earlier origin is too strong to be easily set aside; and further, that the words of Jerome, upon which the error is founded, refer to the canonical confirmation of those rights, titles, and privileges which custom had already established, and not to the creation of any new dignities. And notwithstanding the acknowledgments of the patriarchal title by the council of Nice, it is yet doubtful whether any supremacy was then ceded to the five patriarchates of Rome, Constantinople, Jerusalem, Antioch, and Alexandria, over the metropolitans of provinces. By degrees, however, the supremacy of the patriarchate rose paramount to all other ecclesiastical dignities; for we find that about the close of the fourth century the established privileges of the patriarchs included, among other things, the right of consecrating bishops, summoning district councils, appointing vicars for remote provinces, invested with their own authority, and giving a decisive judgment in those cases of appeal which came before them from other courts. In short, nothing was done without consulting them, and their decrees were executed with the same regularity and respect as those of princes.

The patriarch by eminence is the supreme head of the Greek Church. He resides at Constantinople, and is styled the thirteenth apostle. The right of election is vested in the archbishops and bishops, but the power of confirming the appointment is exercised by the Turkish emperor, who exacts twenty-five thousand crowns, and sometimes more, on the occasion of the patriarch's instalment. Besides this immense sum, the various fees of the ministers of state and other officers swell the oppressive amount so much, that the patriarch is generally encumbered with heavy debts during the period of his patriarchate. Before an election, it is usual for the bishops to apply to the grand vizier for his license to proceed; he replies by summoning them to his presence, when he demands if they are fully determined to proceed with the election. Being answered in the affirmative, his consent is then given. The election over, the vizier presents the patriarch with a

white horse, a black capuche, a crosier, and an embroidered caftan. A pompous and magnificent procession is then formed, consisting of the patriarch, attended by a long train of Turkish officers, the Greek clergy, and a vast concourse of people. The patriarch is received at the church door by the principal archbishops, who hold wax tapers in their hands; and the Bishop of Hераclea, as chief archbishop, takes him by the hand and conducts him to his throne, by whom he is invested with the insignia of his office. When the patriarch subscribes any ecclesiastical document his title is, "By the mercy of God, Archbishop of Constantinople, the new Rome, and Œcumenical Patriarch." Besides the Patriarch of Constantinople, there are the inferior Patriarchs of Jerusalem, Antioch, and Alexandria. These acknowledge the superiority, and in all important matters, the authority of "the thirteenth apostle."

Patrimony, a name applied in mediæval times to the estates or revenues of churches. —See REVENUE, CHURCH.

Patripassians, a title given by their opponents to those who deny the distinct personality of the Father, Son, and Holy Ghost. The first to whom it was applied were the followers of Praxeas, against whom Tertullian published, about the year 200, one of his celebrated treatises. Praxeas was a Phrygian, who had come to Rome and exerted himself there with great effect against the Montanists, whom the Roman bishop was almost on the point of admitting into the communion of the church. His peculiar views on the Trinity were overlooked at the time. But Tertullian shortly afterwards became a Montanist, and as such had a double motive for attacking Praxeas and his followers. His treatise is our chief authority for the opinions they held, but there is some obscurity about it. From some passages it would appear that Praxeas admitted no distinctions in the godhead previous to the appearing of God in the person of Christ. From others it rather seems that he supposed him to have manifested himself as the Son under the old dispensation. But there can be no doubt that Praxeas believed, as the Sabellians did after him, that Father, Son, and Holy Ghost were merely names for the different modes under which one and the same person operated or manifested himself. And Tertullian argued that if this view was carried out to its legitimate consequences, it must be admitted that the Father was born of the Virgin Mary, and suffered on the cross.—See MONARCHIANS, SABELLIANS.

Patristics, the life, history, and literary character of the fathers of the Church—

Patrology, the doctrinal and ethical systems found in their writings.

Patronage, the right which, about the fifth century, those who built and endowed churches acquired to present a minister to them. The name is from the Latin "*patronus*"—one who

took another under his protection.—See ELECTION OF PASTORS. The founders of churches had been mentioned in the public prayers at an earlier period. The council of Orange, in 441, granted the right to bishops to present clergy to churches founded by themselves, and Justinian conceded the same right to laymen and their heirs. At length, in the eighth century, patronage became general. *Patronum faciunt dos, ædificatio, fundus*, was the current maxim of the canon law. Churches were sometimes built by patrons on speculation, the builders pocketing the revenue; but the synod of Braga, 572, forbade bishops to consecrate them on such conditions. In the time of Charlemagne patronages were bought and sold. In the twelfth century the popes began to interfere with the patronage of churches, and to ask, by means of a papal brief, presentations in favour of some friends, but such requests gradually grew into commands, the *preces* into *mandata*. Ultimately the claim, when resisted, was enforced, so that papal nominees soon filled the most important places. The collation allowed for a time to the patrons after this period was only a decent form. But in 1210, Pope Innocent III. claimed absolute right to dispose of all vacant benefices. The way was thus opened up for the grossest simoniacal practices, so that, prior to the Reformation, joint-stock companies sometimes bought presentations from papal agents in wholesale quantities, and retailed them at great profit. A lay patron, if he presented an unqualified person, might correct his error, and make another choice, but the ecclesiastical patron in these circumstances took his right for that turn. No ecclesiastical patron could present himself, and no patron could present unless there were a vacancy, but the pope occasionally gifted away the reversion of benefices.—See INVESTITURE, PROVISOIRS. In the Church of England, the greater part of the benefices are presentative.—See ADVOWSON; ENGLAND, CHURCH OF.

Patronage arose in Scotland as in other countries. Ecclesiastics in popish times engrossed the most of them. Of the parochial benefices, amounting to nearly a thousand, all except 262 had been annexed permanently, by grant of the patrons, to abbeys and other religious institutions which came in place of the rector, and as such drew the tithes; while the spiritual duty was performed either by a member of the establishment, or a stipendiary substitute, no presentation being ever required to be made, as the benefice was always full by the continued existence of the abbacy or other religious institution to which it had been granted. Three-fourths of the benefices were in the hands of ecclesiastical patrons. When King James assumed the reins of government, he resorted to the practice of including a right of presenting to the annexed churches, in his erections of the greater benefices into temporal lordships,

re-erecting the parochial benefices, and subjecting them to patronage. In 1567 parliament passed an "Act anent the admission of them that shall be presented to benefices having cure of ministry." "It shall be lawful to the patron," so runs the statute, "to appeal to the superintendent and ministers of that province where the benefice lies, and desire the person presented to be admitted, which if they refuse,—to appeal to the general assembly of the whole realm, by whom the cause being decided, shall take end as they decern and declare." The *First Book of Discipline* says,—"It appertaineth to the people, and to every several congregation, to elect their minister. No man suld enter in the ministrie without ane lawfull vocation. The lawfull vocation standeth in the election of the peopill, examinatioun of the ministrie, and admissioun be thame baith. The extraordinar vocation has ane uther consideratioun, seing it is wrought only be God inwartilie in menis hartis. No minister suld be intrused upon any particular kirk without thair consent; bot gif ony kirk be negligent to elect, than the superintendent with his counsall suld provyde ane qualifeit man within fortie dayis." The *Second Book of Discipline* declares,—"Election is the chusing out of a person or persons maist able to the office that vaikes, be the judgement of the elderschip and consent of the congregation, to whom the person or persons beis appointed. The qualities in general requisite in all them wha sould beir charge in the kirk, consist in soundness of religion and godlines of lyfe, according as they ar sufficiently set furth in the Word. In this ordinar election it is to be eschewit, that na person be intrusit in ony of the offices of the kirk contrar to the will of the congregation to whom they ar appointed, or without the voce of the elderschip." In 1649 the parliament passed an act abolishing patronage; but in 1660 this act was cancelled. In 1690 lay patronage was also done away by parliament, pecuniary compensation being voted to the patrons. According to this act, "the heritors of the parish, being protestants, and the elders, were to name and propose the person to the whole congregation, to be appoven or disproven by them." But under Queen Anne, in 1712, patronage was unexpectedly restored, the patrons retaining, however, the compensation which had previously been given them in 1690. The general assembly often remonstrated against it, but in vain. As, however, the moderate party gained the ascendancy, the hostility to patronage ceased. The Secession and Relief had in the meantime both gone off, the second altogether on account of the violent enforcement of patronage. Matters began to change not long after the beginning of the present century; anti-patronage feeling grew stronger and stronger, the voluntary controversy stirred the country, and in 1834 was passed the veto act. In 1842 a motion for the entire abolition of patronage was carried in the

general assembly by 216 votes to 147.—See **JUS DEVOLUTUM**, **NON-INTRUSIONISTS**, **VETO**. Patronage is now regulated in the Church by what is called Lord Aberdeen's Act, which allows the presbytery to pay regard to the character and number of objectors, and to judge whether, in all the circumstances, it be for edification that the settlement take place. A statute so vague is apt to be interpreted so as to produce widely different results.

Paul, Festival of the Conversion of, a feast held by the Church of Rome on the 25th of January.—See **PETER**.

Paulians, or Paulianists, or Samosatiens, the followers of Paul of Samosata, who was made Bishop of Antioch in 260, and deposed by the unanimous sentence of a great council held in that city in 269 or 270. The council had assembled in 265, but had broken up without making a formal decision, deceived, it is said, by a promise from Paul to alter his opinions. He was charged with reviving the heresy of Artemon, denying that the Son of God came down from heaven, and teaching that Jesus Christ was a mere man "from below." We learn this from Eusebius, and from what he has preserved of an encyclical letter issued by the council, which also contains very serious charges against Paul of rapacity, arrogance, and vanity, and even of licentious conduct. For a fuller account of his heretical opinions, we are obliged to have recourse to Epiphanius and others; and Dr. Burton has endeavoured to show that he believed Jesus to be a mere man, who became Christ by being united to the *Mind or Reason* of God. He refused to submit to the decision of the council, and the exercise of Aurelian's authority to enforce their decree is memorable as the earliest instance on record of the interference of the secular power in the internal affairs of the Church.—See **ARTEMONITES**.

Paulicians, a sect which originated in Armenia, with one Constantine, about the year 660. Their name was probably derived from their high esteem for the Apostle Paul. But they were undoubtedly believers in two principles; while they combined with this dualism a high value for the universal use of the Scripture, a rejection of all external forms in religion, and a special abhorrence of the use of images. They were charged by their enemies with gross immorality, and at one time there seems to have been good ground for the accusation. Baanes, their leader, at the end of the eighth century, was notorious for his immorality; but about the year 800, a reformer arose among them, named Sergius, whose opposition to this immorality, together with his exertions to extend the sect, gained him the reputation of a second founder. Both before and after this reform they were subject to much bitter persecution, and many of them were driven to take refuge among the Saracens, where they met with toleration and

security. About 844 the adherents of Baanes united with the Sergists under Karbeas as their leader, and supported by the Saracens, they were able to make successful inroads upon the Byzantine territories, and in 867 reached as far as Ephesus; but they were overpowered and forced to submit, and in 970 the greater part of them were removed into the neighbourhood of Philippopolis, in Thrace, where they were allowed religious freedom.

Pauperes (poor men).—Thus, "*pauperes Catholicis*"—poor Catholics, a name given to an order founded in the twelfth century, and consisting of Waldenses who had been won over to the Church. "*Pauperes Christi*"—poor men of Christ, an order composed of persons of both sexes, which arose also in the twelfth century, but had no distinctive peculiarities. "*Pauperes de Lombardia*"—poor men of Lombardy, a provincial name given to the Waldenses.

Pax (peace), same as **OSCULATORIUM**.

Pax Vobiscum (peace be with you).—This salutation has been used in public worship from the earliest period to which our information on such subjects extends. Tertullian is supposed to allude to it when he complains of the heretics,—"*quod pacem cum omnibus misceant.*" Ambrose, Augustine, and especially Chrysostom, speak of it as in constant use. "When the bishop first enters the church he says, 'peace be unto you all.' When he rises up to preach, he does not begin before he has given the 'peace to all.' When the priests are about to make the benediction prayers, they first use this salutation, and then begin their benedictions. When the deacon dismisses you from this assembly, he prays for you in the same manner, saying, 'Go in peace.'"—Chrysostom's *Third Homily on Colossians*. In other homilies he speaks of this salutation as used more than once in the celebration of the Lord's Supper, and mentions also the ordinary response of the people to the minister's "Peace be with you,"—viz., "And with thy spirit."

Pectorale (breast-covering), same as **PALLIUM**.—See **PALLIUM**.

Peculiar, in law, is an exempt jurisdiction, which is not subject to the ordinary of the diocese in which it is locally situated, but has an ordinary of its own. There are various kinds of peculiars,—1. Royal peculiars, subject only to the king. 2. Archbishops' peculiars, exclusive of the jurisdiction of bishops and archdeacons. 3. Bishops' peculiars, exclusive of the jurisdiction of the bishop of the diocese in which they are situated. 4. Peculiars of bishops in their own diocese, exclusive of archidiaconal jurisdiction. 5. Peculiars of deans, deans and chapters, prebendaries, and the like, which are places wherein, by ancient compositions, the bishops have parted with their jurisdiction. Under the statute 1 George I. and II., c. 10, all donatives (which are in their nature peculiars) receiving augmentation from Queen Anne's bounty are thence-

forth to become subject to the jurisdiction of the bishop of the diocese.—See **DONATIVE**.

Pedilavium (*washing of feet*).—See **WASHING OF FEET**.

Pelagians.—Pelagius, sometimes surnamed Brito, is usually supposed to have been a native of this country, his Greek name being a translation of his Celtic one—Morgan. The opinions which he afterwards advocated were probably the growth of many years; for at first, during his residence in Rome, whither he came in the year 400, he was noted only for his earnest zeal and austere activities. He had even the address to hold intercourse with Augustine, when he visited Africa, and also with Jerome, without his being suspected of heresy. At length the agitation commenced. Pelagius, who had meanwhile gone to the East, was accused before John of Jerusalem and the synod of Diospolis, but acquitted, though he was formally anathematized by Pope Innocentius in A.D. 417. The tenets of Pelagius, as charged upon him by the council of Carthage, are comprised in the following particulars:—1. That Adam had mortality in his nature, and whether he had sinned or not would certainly have died. 2. That the consequences of Adam's sin were confined to his own person, and the rest of mankind were not involved in it. 3. That the law qualified men for the kingdom of heaven, and was founded on equal promises with the Gospel. 4. That before the coming of our Saviour there were some men who lived without sin. 5. That newly born infants are in the same condition with Adam before his fall. 6. That the death and disobedience of Adam is not the necessary cause of death to all mankind, neither does the general resurrection of the dead follow in virtue of our Saviour's resurrection. 7. That if man exert himself to the utmost he may keep the Divine commands without difficulty, and preserve himself in a state of innocence. 8. That unless rich men parted with their whole estates their virtues would be of no avail, notwithstanding the advantage of their baptism, neither could they be qualified for the kingdom of heaven. 9. That the grace and assistance of God are not granted for the performance of every moral act; the liberty of the will and information in the points of duty being sufficient for this purpose. 10. That the grace of God is given in proportion to human merit. 11. That none can be called the sons of God unless they are perfectly free from sin. 12. That our victory over temptation is not gained by God's assistance, but by the liberty of the will. A more palatable modification of the doctrines of Pelagius was given by Cassian, a monk, who came from the East into France, and erected a monastery near Marseilles. Vitalis of Carthage, however, has been thought by some to be its author. In Gaul the doctrines of Cassian spread with great rapidity, but they were combated by Prosper and Hilary. The leading

principles of the semi-Pelagians have been thus stated,—1. That God did not dispense his grace to one more than another, in consequence of an absolute and eternal decree, but was willing to save all men if they complied with the terms of the Gospel. 2. That Christ died for all mankind. 3. That the grace purchased by Christ, and necessary to salvation, was offered to all men. 4. That man before he received this grace was capable of faith and holy desires. 5. That man was born free, and was consequently capable of resisting the influences of grace, or of complying with its suggestions.—See **ARMINIANISM**, **CALVINISM**, **PREDESTINATION**.

Pelican.—A figure of this bird “vulning herself”—that is, feeding her young with her own blood—was common in old churches, the allusion being obvious. A brass pelican was employed as a lectern prior to the use of the eagle.—See **EAGLE**, **LECTERN**.

Penal Laws, laws enacted for the secular punishment of those who are supposed to be in religious error. Thus the laws against nonconformists in England were as follows:—“1. An act for well governing and regulating corporations, 13 Car. II., c. 1. By this act all who bear office in any city, corporation, town, or borough, were required to take the oaths and subscribe the declaration therein mentioned, and to receive the sacrament of the Lord's Supper according to the rites of the Church of England. This turned the dissenters out of the government of all corporations. 2. The Act of Uniformity, 14 Car. II., c. 4. By it all parsons, vicars, and ministers, who enjoyed any preferment in the church, were obliged to declare their unfeigned assent and consent to everything contained in the *Book of Common Prayer*, &c. or be *ipso facto* deprived; and all schoolmasters and tutors were prohibited from teaching youth without license from the archbishop or bishop, under pain of three months' imprisonment. 3. An act to prevent and suppress seditious conventions, 16 Car. II., c. 4, in which it was declared unlawful to be present at any meeting for religious worship, except according to the usage of the Church of England, where five besides the family should be assembled. First and second offences were made subject to a certain fine, or three months' imprisonment, on conviction before a justice of the peace on the oath of a single witness; and the third offence, on conviction at the sessions, or before the justices of assize, was punishable by transportation for seven years. 4. An act for restraining nonconformists from inhabiting in corporations, 17 Car. II., c. 2. By it all dissenting ministers, who would not take an oath therein specified against the lawfulness of taking up arms against the king on any pretence whatsoever, and that they would never attempt any alteration of government in church and state, were banished five miles from all corporation towns,

and subject to a fine of £40 in case they should preach in any conventicle. 5. Another act to prevent and suppress seditious conventicles, 22 Car. II., c. 5. Any persons who teach in such conventicles were subject to a penalty of £20 for the first, and £40 for every subsequent offence; and any person who permitted such a conventicle to be held in their house is liable to a fine of £20; and justices of peace were empowered to break open doors where they are informed such conventicles are held, and take the offenders into custody. 6. An act for preventing dangers which may happen from popish recusants, commonly called the Test Act, whereby every person is incapacitated from holding a place of trust under the government, without taking the sacrament according to the rites of the Church of England."

It may be added, that in Scotland about 1568 it was enacted that every examinable girl or stripling must communicate in the parish church or pay a fine. In 1600 and in 1641 fines were imposed on all non-communicants above fifteen years of age. Dr. Lee prints portion of a session record, in which occurs the following:—"Megget, spous to Thomas Clark, in Rosline, and Helen Denholme, spous to James Clerk, yr, for not communicating at this last communion, confessit, and credit them never to omit the said occasion, and payet 10s. Aug. 22.—Two men in Roslin, for not communicating, were penitent, and payed everie ane of them 4s. 6d." Severe laws were enacted against Papists or trafficking priests, and again, against all who would not conform to prelacy in the days of the Stuarts. Ministers were banished and forbidden to preach, and torture from the thumbkin and boot in many cases was resorted to. Protestant penal laws against Papists are as bad in principle as popish penal laws against Protestants. As late as 1700, in Scotland, a statute was sanctioned by King William to the following effect:—It re-enacts a great number of the old acts which make the hearing of mass a capital punishment, impose fines and imprisonment upon every man who should harbour Papists, or sell them books, or remove their children out of the country without the authority of the presbytery. It then goes on to state at great length: 1. That every one who shall seize a popish priest in the country shall receive a reward from government; and if the priest shall attempt to conceal his profession, he shall be banished; and if he should return, be put to death. 2. If any person whatever shall be found in a place where there are any of the vestments or images used in popish worship, and refuse to purge himself of Popery, he shall be banished, with certificate of death if he should return. 3. That the children of Papists shall be taken from them by their Protestant relations. 4. No Papist shall purchase land; and should he do so, and the seller come to the knowledge of the fact,

he shall retain both the price and the land, and the Papist shall have no redress. 5. That no Papist, above fifteen years of age, shall inherit any property left to him by another; and when he comes to fifteen years of age, if he does not then become a Protestant, it shall be again taken from him. 6. That it shall not be in the power of any Papist to sell and dispose any heritable property whatever. 7. That no money can be left to any Roman Catholic institution. 8. That if any person apostatize from Protestantism to Romanism, he shall forfeit his estate to his next Protestant heir. 9. That no Papist can be a curator, a factor, a schoolmaster, a teacher of any kind whatever. 10. That no Protestant shall keep a domestic servant who is a Papist. 11. The presbytery of the bounds has power to apply the oath of purgation, which was as solemn and inquisitorial as man could frame it. When will men learn that the forcible repression of opinion is not the way to change it? When it was proposed to alter some of those last penal laws, Scotland rose in terrible uproar, and the first attempt had to be abandoned. Those who enjoy freedom themselves will not allow it to others; those who had smarted under Popery made it smart in turn, for they had not learned the lesson of toleration.—See **MAGISTRATES**. For examples, see under **SABBATH**; **SWEARING**, **PROFANE**: and for the manner in which fines so levied were often applied, see under **POOR**.

Penance is the performance of some acts of ecclesiastical discipline, enjoined or authoritatively imposed either as a punishment for offences which had exposed the party to the censures of the church, or as an expression of his penitence. During the severe persecutions which the Christians suffered in the early ages of the Gospel, many, through fear of tortures and death, apostatized from the faith. It frequently happened, after the danger was past, that these persons were desirous of returning to communion with the church; but they were not re-admitted to communion until they had made a public confession of their offence. In this manner confession began to be a part of ecclesiastical discipline; and being thus, in the first instance, applied to a crime of a public nature, it was afterwards extended to private sin. Besides the shame of public confession, the offending party was compelled to submit to public reproof, to acts of penance, to exclusion from the sacrament of the Lord's Supper, and to the temporary suspension of all the privileges of a Christian.—See **PENITENTS**. During the fourth and fifth centuries numerous councils were held for regulating the nature and duration of ecclesiastical censures, and for settling the degree of discretionary power to be vested in bishops for the purpose of relaxing and shortening them, according to the circumstances of the case. As public confession was soon found to be attended with many inconveniences, offenders were permitted to con-

fess their sins privately, either to the bishops themselves or to priests deputed by them to hear such confessions. When the punishment, which was still public, though the sin remained secret, was finished, the penitent was formally received into the church by prayer and imposition of hands. In the fifth century public penance was submitted to with difficulty and reluctance; and it was thought expedient to allow penance, in certain cases, to be performed in monasteries, or in some private place, before a small, select number of persons. This private penance was gradually extended to more and more cases; and before the end of the seventh century the practice of public penance for private sins was entirely abolished. Strenuous opposition was made to this at first, but the laxer custom prevailed. About the end of the eighth century penance began to be commuted: in the room of the ancient severities, prayers, masses, and alms were substituted; and in process of time the clergy of the Romish Church gained such an ascendancy over the minds of the people, as to persuade them that it was their duty to confess all their sins, however private or heinous, to the priests, who had power to prescribe the conditions of absolution.

In the Romish Church penance is affirmed to be "truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God as often as they shall fall into sin after baptism."—*Council of Trent*, sess. 14, can. i. Besides fasting, alms, abstinence, which are the general conditions of penance in the Romish Church, there are others of a more particular kind, such as the repeating a certain number of Ave Marias, paternosters, and credos, the wearing hair shirts, self-flagellation, &c. The acts of the penitent are stated to be the matter, as it were (*quasi materia*), of this sacrament, the form of which resides in the words of absolution (*Ibid.*, sess. 14, cap. 3). The following is the manner in which public penance is inflicted in the Romish Church, according to Gratian (*Decret.*, pars i., *Dist.* 1., c. 64, p. 290, Paris, 1612). On the first day of Lent the penitents present themselves before the bishop, clad in sackcloth, with naked feet, and eyes cast down on the ground. This was to be done in the presence of the principal clergy of the diocese, by whom the penitents were introduced into the church, where the bishop, weeping, and the rest of the clergy repeated the seven penitential psalms. Then, rising from prayers, they throw ashes upon the penitents, and covered their heads with sackcloth, declaring to them, with mournful sighs, that as Adam was ejected from paradise, so must they be turned out of the church. The bishop then commanded the officers to turn them out of the church doors; and all the clergy followed after, repeating the curse pronounced upon Adam,—“In the sweat of thy face shalt thou eat bread,” (Genesis iii. 19). A similar

penance was inflicted upon them the next time the sacrament was administered, which was the Sunday following. All this was done to the end that the penitents, observing in how great a disorder the church was, by reason of their crimes, should not lightly esteem of penance.

Instead of the ancient discipline practised against offenders, the United Church of England and Ireland at present contents herself with an office "called a commination, or denouncing of God's anger and judgments against sinners," which is annually read on Ash-Wednesday after the morning service. Penance, according to the ecclesiastical law of England, is a punishment affecting the body of the delinquent, by which he is obliged to give a public satisfaction to the church, for the scandal he has given by his example. In case of incest or of incontinency, the offending party is usually enjoined to do a public penance in the cathedral or parish church, or in the public market, bare-legged and bare-headed, in a white sheet, and to make an open confession of his crime in a prescribed form of words. This penance is augmented or moderated according to the quality of the fault and the discretion of the judge. In smaller faults and scandals a public satisfaction or penance, as the judge of the ecclesiastical court shall decree, is to be made before the minister, churchwardens, or some of the parishioners, respect being had to the quality and circumstances of the offence; as in the case of defamation or laying violent hands on a minister, or the like. And as these censures may be modified by the judge's discretion, so also they may be totally altered by the commutation of penance, by the oblation of a sum of money for pious uses, which shall be accepted as a satisfaction of public penance. Anciently such commutation money was to be applied to the use of the church, in the same manner as fines, in cases of civil punishment, are converted to the use of the public (Burn, *Ecclesiastical Law*, vol. iii., pp. 77, 80). In Scotland, in former times, penance was done publicly in the churches.—See CURRY SPOOL. Thus in the records of the general assembly, 1576, we find this enactment,—“The kirk ordaynes sic persones as are convict of incest or adulterie, and hes not stubbornly contemnit the admonitions of the kirk, nor sufferit the sentence of excommunication for their offences, shall make publict repentance in sackcloth, at their owne kirks, bareheaded and barefooted, three severall dayes of preaching, and after the said third day, to be receavit in the societie of the kirk, in their owne cloathes. The uthers that hes been excommunicat for their offences shall present themselves bareheaded and barefooted sax preaching dayes, and the last, after sermone, to be receavit in their owne cloathes, as said is. Give they be excommunicat for their offences, they shall stand bareheaded at the kirk doore, every preaching day, betwixt the

assemblies, secluded from prayers before and after sermons, and then enter in the kirk, and sit in the publick place bareheaded, all the tyme of the sermons, and depart before the latter prayer. The utters that are not excommunicat shall be placeit in the publick place where they may be knowne from the rest of the people, bareheaded the tyme of the sermons, the minister remembering them in his prayer in the tyme after preaching; all the saids persons to bring their ministers' testimonials to the next assembly of their behaviour in the meantyme, according to the act made thereupon be the kirk in the 2d sessione, halden July 7, 1569." "No superintendent nor commissioner, with advyce of any particular kirk of their jurisdictione, may dispense with the extremitie of sackcloath prescrivit be the acts of generall discipline, for any pecuniar soume *ad pios usus*." These laws were impartially executed: peers and peereses, as the Earl and Countess of Argyle, Earl and Countess of Arran—Arran being at the time prime minister—were laid under public censure. Felons were subjected to such discipline, and then executed.

Penitential (*Codex Penitentialis*) is an ecclesiastical book in the Romish Church, which contains everything relating to the imposition of penance and the reconciliation of penitents. Such are the Roman *Penitential*, and the *Penitentials* of Bede, and of Theodore of Tarsus, Archbishop of Canterbury, &c.

Penitential Psalms.—These are usually reckoned seven. The chief of them is Psalm li., and the others are vi., xxv., xxxii., xxxv., xxxviii., and cxxx.

Penitentiaries, in the ancient Christian Church, were certain presbyters, appointed in every church to receive the private confessions of the people; not in prejudice to the public discipline, nor with the power of granting absolution before any penance was performed, but in order to facilitate the exercise of public discipline by acquainting men what sins the laws of the church required to be expiated by public penance, and by directing them in the performance of it, and to appoint private penance only for such private crimes as were not proper to be publicly censured, (Bingham, *Orig. Eccles.*, book xviii., ch. iii.) The office of penitentiary priests was abrogated in the East in the reign of the Emperor Theodosius. It subsists, however, to this day in the Romish Church, where the penitentiaries are of various rank and dignity. Thus there are—1. The cardinal grand penitentiary, who presides over the tribunal of the penitentiaries at Rome; and 2. Penitentiary priests, established for the hearing of confessions in the three patriarchal churches at Rome—viz., those of the Vatican, the Lateran, and of Santa Maria Maggiore. 3. Penitentiary priests, established in the cathedral churches for the purpose of absolving cases reserved to the

bishops of the several dioceses. The council of Trent (sess. 24, c. 8) decreed that every bishop should establish in his cathedral church a penitentiary, who must be either a master, a doctor, or a licentiate in theology or in the canon law, and of the age of forty years.

Penitents were usually divided into four distinct classes, called by the Greeks *προσκυλιόντες*, *ἀκροάμενοι*, *ὑποσπίπτοντες*, and *συισταμίνοι*; and by the Latins *flentes*, *audientes*, *substrati*, and *consistentes*—that is, the mourners or weepers, hearers, kneelers, and co-standers. The *flentes*, or mourners, were rather candidates for penance, than penitents strictly so called. Their station was in the church porch, where, according to Tertullian (*De Penit.*, c. ix.), they lay prostrate, imploring the prayers of the faithful as they went in, and desiring to be admitted to the public penance of the church. The *audientes*, or hearers, were those who, being admitted to penance, had the privilege of entering into the church; in the *narthex*, or lowest part of which they were allowed to stay, and hear the Scriptures read and the sermon preached, but they were obliged to depart before any of the common prayers began. In this station they were to continue one, two, or three years, according to the magnitude of their offence. The *substrati*, or kneelers, were permitted to remain in the church after the hearers had been dismissed, and join in certain prayers which were specially offered up for them while they were kneeling, and to receive the bishop's benediction. Their station was within the nave or body of the church, near to the *ambo*, or reading-desk. The *consistentes*, or co-standers, had the liberty, after the other penitents were dismissed, to stand with the faithful at the altar, and join in the common prayers, and see the oblations offered; but they were not allowed to make their own oblations, nor to partake of the Lord's Supper with the other communicants. At length, when they had passed through these several degrees of penance, they were admitted to the Eucharist, and were then said to attain to perfection, the participation of the Eucharist being deemed the highest state, or consummation and perfection, of a Christian. When a penitent desired to be admitted to do public penance, and his petition was accepted, the first step was to grant him penance by imposition of hands; at which time he was obliged to appear in sackcloth, and with ashes upon his head. Some think that this was always done precisely on Ash-Wednesday, the first day of Lent, which was thence called *dies cinerum*, or the day of sprinkling ashes. But of this practice there is no certainty. Some canons likewise obliged the male penitents to cut off their hair, or shave their heads, and the women to wear a penitential veil, and either to cut off their hair or to appear with dishevelled tresses, as a further indication of their deep sorrow and affliction. All penitents, moreover, were

required to abstain from bathing and other innocent recreations: and as they exercised themselves in private abstinence and mortification, so were they more especially obliged to observe all the public fasts of the church. Marriage was prohibited during the time of public penance; and lastly, in some churches, the penitents were obliged, by way of discipline and exercise of charity, to take upon them the office and care of burying the dead. But the most eminent act of penance was the *exomologesis*, or confession of sins, which was a public acknowledgment of their offences, and a declared resolution of never relapsing into the like. (Bingham, *Origines Eccles.*, book xviii., ch. i.-xiii.)

In the Romish Church there are various orders or fraternities of penitents, who are distinguished by the prevailing colour of their dress. Thus there are the White Penitents, of which there are several different sorts at Rome, the most ancient of which was constituted in 1264. Black Penitents, the most considerable of which are the Brethren of Mercy, instituted in 1488 by some Florentines, in order to assist criminals during their imprisonment, and at the time of their death. There are also blue, gray, red, green, and violet penitents, all which are remarkable for little else besides the different colours of their habits. Penitents or converts of the name of Jesus are a congregation of religious at Seville, in Spain, consisting of women who have led a licentious life, founded in 1550. Penitents of Orvieto are an order of nuns instituted by Antony Simoncelli, a gentleman of Orvieto, in Italy. The monastery he built was at first designed for the reception of poor girls abandoned by their parents, and in danger of losing their virtue. Order of Penitents of St. Magdalen was established about the year 1272, by Bernard, a citizen of Marseilles, who devoted himself to the work of converting the courtezans of that city. Congregation of Penitents of St. Magdalen of Paris. By virtue of a brief of Pope Alexander, Simon, Bishop of Paris, in 1497, drew them up a body of statutes, and gave them the rule of St. Augustine.

Penny Weddings.—See MARRIAGE, p. 409.

Pentecost, Pentecostals.—See WHITSUNDAY.

Pentecostaria, the Greek service-book for the festival of Pentecost.

Pepuzians, a name given to the Montanists from Pepuza, a city where they expected the millennium to commence.—See MONTANISTS.

Perambulation.—Dr. Hooke says,—“Perambulations for ascertaining the boundaries of parishes are to be made by the minister, churchwardens, and parishioners, by going round the same once a-year, in or about Ascension Week. The parishioners may justify going over any man's land in their perambulations according to usage; and, it is said, may abate all nuisances in

their way. There is a homily appointed to be used before this ceremony.”—*Church Dictionary.*

Perata.—See OPHITES.

Perfecti (perfect).—See INITIATED.

Perfectionists, those who lay claim to perfection, or maintain its possibility. They may be divided into *three classes*, as they rest their claims on three different grounds. 1. These are the advocates of *imputed* perfection. These are perfect, not in their own righteousness, but in the imputed righteousness of Christ. The individual who fancies himself in possession of all Christ's righteousness holds usually, not only that he does not, but that he *cannot* sin. What would he sin in others is no sin in him. But moral character is not transferable property. It adheres to its possessor, and to him alone, and can never become the character of any other being. 2. The second class are those who claim what they call an *evangelical* perfection. They do not profess to obey perfectly the Divine law, or think that this is at all necessary. The moral law has been superseded by the law of faith. To this theory it is sufficient to reply, that the moral law has not been superseded or annulled, but is in full force now throughout the universe. Our Saviour came to vindicate and honour the law, not to annul it. 3. The third class are those who profess to fulfil perfectly the law of God. They admit that the moral law—the great law of love—stands in unabated force; that it is binding on themselves; and insist that they can and *do* fulfil it. It is strange to hear Mr. Wesley, in his “Plain Account” describe some of his *perfect* followers in London. “Some,” says he, “are wanting in *gentleness*. They resist evil, instead of turning the other cheek. If they are reproved or contradicted, though mildly, they do not take it well. Some are wanting in *goodness*. They are not kind, mild, sweet, amiable, soft, and loving at all times, in their spirit, in their words, in their looks and air, in the whole tenor of their behaviour. Some are wanting in *fidelity*, or a nice regard to truth, simplicity, and godly sincerity.” “Some are wanting in *mekness*, composure, evenness of temper.” “Some are wanting in *temperance*.” Alas for their perfection!

Periamma, a cross of gold that hung from the neck, and was a distinctive ornament of a bishop's dress.—See BISHOP.

Peribolacon.—See PALLIUM.

Peribolos, the wall enclosing the area round the church.—See CHURCH.

Pericopa, the lessons or divisions of Scripture read in the early Church, after the style of the Jewish paraschioth. It is doubtful when the custom originated, but the necessity of it pleads for its antiquity.

Periodontæ.—See CHOREPISCOPUS.

Peristerion (περιστήριον, a dove), the place over the altar where hung the silver dove, the emblem of the Holy Ghost.—See DOVE.

Peristyle, the court or cloister of a church, with a colonnade round it.

Pernoctation.—See VIGIL.

Perpendicular Style of Gothic, the last of the Gothic forms which prevailed in this country, having succeeded the decorated toward the conclusion of the fourteenth century. The name is derived from the perpendicular lines of which the tracery consists. The four-centered arch is also a prominent characteristic.—See EARLY ENGLISH, GOTHIC ARCHITECTURE.

Perpetual Curate.—See CURATE, PERPETUAL.

Persecution, the subjecting of a man to civil pains and penalties for his conscientious religious opinions.—See PENAL LAWS. Christianity was persecuted from the very first, and was a *religio illicita* for some centuries. The early persecutions are sometimes spoken of as ten.—1. The *first* under Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. 2. The *second* was under Domitian, in the year 95, when 40,000 were supposed to have suffered martyrdom. 3. The *third* began in the third year of Trajan, in the year 100, and was carried on with great violence for several years. 4. The *fourth* was under Antoninus, when the Christians were banished from their houses, forbidden to show themselves, and were reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. 5. The *fifth* began in the year 127, under Severus, when great cruelties were committed. 6. The *sixth* was under Maximinus, in 235. 7. The *seventh* was the most dreadful, in 250, under the Emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. 8. The *eighth* happened in 257, under Valerian. Both men and women suffered death,—some by scourging, some by the sword, and some by fire. 9. The *ninth* took place under Aurelian, in 274. 10. The *tenth*, under Dioclesian, in 303, lasted ten years: houses filled with Christians were set on fire, large companies were tied together with ropes and thrown into the sea; 17,000 were slain in one month's time; and in Egypt alone 144,000 died by violence, besides more than half-a-million that perished through ill usage.

Christian sects have also persecuted one another. Men are loath to learn and recognize the rights of conscience.—See BARTHOLOMEW'S DAY. Fifty thousand perished in the Low Countries under Spanish tyranny. Grotius says that even 100,000 were executed by their Spanish masters. Nigh 50,000 Protestants were murdered in Ireland in the reign of Charles; and there is a noble army of martyrs in Scotland. A despatch of the French ambassador, in the time of Henry VIII., says,—“You will have heard of the execution of Master Cromwell and

Lord Hungerford. Two days after, six more were put to death; three were hanged as traitors, Fetherstone, Abel, and Cook, late Prior of Doncaster, for having spoken in favour of the pope; three were burnt as heretics, Garret, Jerome, and Dr. Barnes. It was a strange spectacle to see the adherents of two opposite parties die thus on the same day and at the same hour; and it was equally disgraceful to the two divisions of the government who pretended to have received offence. The scene was as painful as it was monstrous. Both groups of sufferers were obstinate or constant; both alike complained of the mode of sentence under which they were condemned. *They had never been called to answer for their supposed offences; and Christians under grace, they said, were now worse off than Jews under the law. The law would have no man die unless he were first heard in his defence, and heathen and Christian, sage and emperor, the whole world, except England, observed the same rule.*” (See Works of Fox, Limborch, Neal, Woodrow; Scots Worthies.)

Perseverance.—See ARMINIANISM, CALVINISM.

Person of Christ.—See ARIANISM; CREED, ATHANASIAN; EUTYCHIANS; MONOPHYTES; MONOTHELITES; NESTORIANS; SABELLIANS; SOCINIANS. The term person, as applied to the Godhead, is not used in its ordinary sense, as denoting a separate being, but represents the Latin *persona*, or the Greek *hypostases*, which means, that which stands under or is the subject of certain attributes or properties. Three persons are not thus three parts of one God, nor are three Gods; nor yet are Father, Son, and Spirit only three names, but distinct hypostases with characteristic attributes. In modern times, especially in Germany, and through a prevalent philosophical mysticism, opinions are being propagated about the person of Christ which are quite opposed to the doctrines of all the orthodox and evangelical confessions. The second article of the Church of England, and the eighth of the *Westminster Confession*, express the general view. So does the *Quicumque vult* of the liturgy. But the modern theory teaches a different dogma, thus:—Martensen and Ebrard seem to adopt a view very similar to that of Beron in the early ages, who held that the Logos assumed the form of a man, that is, subjected himself to the limitations of humanity. The infinite became finite, the eternal and omnipresent imposed on himself the limitations of time and space; God became man. The statement of Ebrard is, “The eternal Son of God, by a free act of self-limitation, determined to assume the existence-form of a centre of human life, so that he acted as such from the conception onward, and having assumed this form, he fashioned for himself a body, &c.” According to this view there are not two natures in Christ, in the established sense of the word nature, but only two forms of existence, a prior

and posterior form of one and the same nature. The most common mode of presenting the doctrine is to say that the Logos assumed our fallen humanity. But by this, we are told, is not to be understood that he assumed an individual body and soul, so that he became *a* man, but that he assumed generic humanity, so that he became *the* man. And by generic humanity is to be understood a life-power, that peculiar law of life, corporeal and incorporeal, which develops itself outwardly as a body, and inwardly as a soul. The Son, therefore, became incarnate in humanity, in that objective reality, entity, or substance, in which all human lives are one. Thus, too, Olshausen, in his comment on John i. 14, says, "It could not be said that the Word was made man, which would imply that the Redeemer was a man by the side of other men, whereas, being the second Adam, he represented the totality of human nature in his exalted comprehensive personality." To the same effect he says, in his remarks on Rom. v. 15, "If Christ were *a* man among other men, it would be impossible to conceive how his suffering and obedience could have an essential influence on mankind: he could then only operate as an example; but he is to be regarded, even apart from his divine nature, as *the* man, *i. e.*, as realizing the absolute idea of humanity, and including it potentially in himself spiritually as Adam did corporeally." To this point Archdeacon Wilberforce devotes the third chapter of his book on *The Incarnation*, and represents the whole value of Christ's work as depending upon it. If this be denied, he says, "the doctrines of atonement and sanctification, though confessed in words, become a mere empty phraseology." In fine, Dr. Nevin, of America, in his *Mystical Presence*, p. 210, says,—"The Word became flesh; not a single man only, as one among many; but *flesh*, or humanity, in its universal conception. How else could he be the principle of a general life, the origin of a new order of existence for the human world as such? How else could the value of his mediatorial work be made over to us in a real way by a true imputation, and not a legal fiction only?" The hypostatic union, on those hypotheses, is the assumption on the part of the eternal Son of God, not simply or primarily of a true body and a reasonable soul, as the Church has always held, but of humanity as a generic life, of our fallen humanity, of that entity or substance in which all human lives are one. The effect of this union is that humanity is taken into divinity: it is exalted into a true divine life. The life of Christ is one, and it may be designated as divine or as human. On this point, more than any other, its advocates are specially full and earnest. Schleiermacher ignores all essential difference between God and the world. They differ in our conception, and functionally, but are essentially one. Dorner, also, the historian of the doctrine concerning Christ's

person, avows that the church view of two distinct substances in the same person involves endless contradictions, and that no true Christology can be framed which does not proceed on the assumption of the essential unity of God and man; while Ullmann makes this essential oneness between the divine and human the fundamental idea of Christianity.

Perth, Articles of.—See ARTICLES, FIVE.

Peter and Paul.—That Peter was not the only name used as a foundation for building up the Roman Church is attested even by the bulls or leaden seals which its bishops appear to have adopted in the eleventh century. Irenæus and other Greek authors make the Roman Church to have been built upon the labours of St. Peter and St. Paul conjointly. First the names, afterwards the figures of both apostles are found upon the papal bulls, with a cross between them, and, what has occasioned no small amount of mortified and embarrassed speculation, St. Paul is placed upon the right hand. Various modes have been taken for explaining away or neutralizing the effect of this arrangement. On a single anniversary, hence called by Prudentius a bifestal day, both were duly celebrated by the Roman Church. For this a reason has been found in the tradition which makes both apostles to have suffered on the same day of the month, but in different years. However true these things may be, it is clear that a common day for honouring the two martyrdoms must have suggested some notion of an equality between the holy sufferers themselves. Nay, the Anglo-Saxon divines, in some respects, thought of St. Paul more than of his illustrious Roman coadjutor. People in those times reckoned upon going to judgment behind their spiritual guides, and accordingly expected the great apostle of the Gentiles to lead forth almost all the world. St. Peter's ship, which many moderns consider as typical of the papacy, passed among the Anglo-Saxons for a type of that Jewish minority which joined the Christian Church. (Soames's *Latin Church*.)

Peter's Pence, the yearly tribute of a penny from every family to the Roman see. It was first paid by Ina, King of the West Saxons, when on a pilgrimage to Rome about the year 740. The payment ceased in England under Henry VIII.—See ROMESCOT.

Peter's, St., Day, a festival observed in the Catholic Church on the 29th of June.

Petrobrussians, the followers of Pierre de Bruys, who about the year 1110 began to declaim against the corruptions of the church, and the vices of its ministers, and continued for twenty years successfully to disseminate his opinions especially in Provence and Languedoc. These opinions are only known through the accounts of his enemies; but the errors with which the sect were charged are combated in the writings of Peter of Cluni, under five heads:—1. The rejection of infant baptism. 2. The contempt

of churches and altars as not required for spiritual worship. 3. The destruction of crucifixes. 4. The disparagement of the sacrifice of the Eucharist. 5. The denial of the efficacy of oblations, prayers, &c., for the dead. The third of these *errors* seems to have proved fatal to its author, for he was burnt alive in a popular tumult excited against him on that account.

Pews.—Prior to the Reformation there were no pews of the present form in churches, nor were they in general use before the middle of the seventeenth century. Sometimes, however, the naves of churches had fixed seats, parted from each other by wainscoting. In France the area of the Catholic churches is open, and the congregation, for a very small sum, are provided with chairs or stools.

Phagophania, a name sometimes given to Epiphany, because the miracle of feeding the five thousand, and giving them *to eat*, was connected, in thought or tradition, with the first manifestation of divine power at Cana of Galilee.

Phantasiasts, a name given to the Docetæ, and of the same import with that term.—See **DOCETISM**.

Phenolion (φαινολιον).—See **CHASIBLE**.

Phiala (*font*).—See **CANTHARUS**, **FONT**.

Philadelphian Society.—It was founded by a man named Fordage, during the protectorate, and carried out by Mrs. Leadley, a widow from Norfolk, a woman of subtle mind, vigorous imagination, and fond of occult studies. The study of Jacob Behmen increased the mysticism of the party, and the disciples caricatured the master, rose on the wings of fancy to the vision of spirits and the claim of working miracles. One of their tenets was that of universal restoration. The sect did not exist long in England, but found its way into Holland.

Philip St., and **St. James.**—This festival is held on the first of May.

Philopofichius, a sect of dissenters in Russia noted for their extreme asceticism, such as their weekly fasts on Wednesday and Friday, their great annual fasts of many days, and their vegetarian diet.—See **RASKOLNIKS**.

Philoponists, a sect of tritheists in the sixth century, named after a famous Alexandrian grammarian. Nature and hypostasis, he affirmed, were identical, unity not being something real, but only a generic term, according to the Aristotelian logic.

Philotheos Historia (φιλοθεος ιστορία, God-loving history), the name given by Theodoret, the well-known commentator, Bishop of Cyrus, to his lives of thirty ascetics or Eastern monks. "Their virtues," he confesses, "cannot be adequately described," and he relates the most astounding prodigies of them. The tract is in the third folio of Sirmond's edition of his works.

Phonascus.—See **PRECENTOR**.

Phos (φῶς, light).—This and the allied terms,

as "*photizomenon*"—enlightened; "*photistērion*"—place of enlightenment, often refer to baptism.—See **BAPTISM**, **ILLUMINATED**.

Photian Controversy.—In the reign of Leo the Isaurian, the bishops of Constantinople, supported by the emperor, withdrew several provinces from the authority of the Roman pontiffs. But in the ninth century animosity arose to an excessive height, in consequence of the deposition of the Patriarch Ignatius, and the promotion of Photius in his room. This was the act of the Emperor Michael, and its cause was the treason of Ignatius. The proceeding was justified by a council assembled at Constantinople, but it was far from being followed with general approbation. Ignatius appealed from that council to the Roman pontiff Nicholas I.; and a council, which assembled in consequence at Rome, excommunicated Photius and all his abettors. Photius was so little terrified by this excommunication that he assembled another council in the capital of the Eastern empire, and retorted the anathema on Nicholas. This learned patriarch also drew up a charge of heresy against the Church of Rome in general. It consisted of the following articles:—1. That the Church of Rome kept the Sabbath as a fast; 2. That it permitted milk and cheese in the first week of Lent; 3. That it prohibited the marriage of priests; 4. That it confined the rite of anointing persons baptized to the bishops alone; 5. That it had corrupted the Nicene creed by the addition of the words *filioque*. This charge was answered by Bertramm, at the suggestion of Nicholas I. The controversy was attended with civil tumults, until Basilus, the Macedonian, who ascended the imperial throne by the murder of his predecessor, recalled Ignatius from exile, and confined Photius in a monastery. A council at Constantinople, with its accustomed obsequiousness, solemnly approved this act of authority. In that assembly the legates of the Roman pontiff, Adrian II., possessed great influence, and it is acknowledged by the Latin Church as the eighth œcumenical council. But however favoured by the Roman pontiff, Ignatius refused to cede the provinces which had been withdrawn from the jurisdiction of the see of Rome; and his death paved the way for the reinstatement of Photius with the patriarchal dignity. His restoration was agreed to by the Roman pontiff, John VIII., on condition that he would yield the province of Bulgaria to the Romish see. To this demand Photius gave an explicit consent, and the emperor a seeming acquiescence. But the promise was so far from being fulfilled, that the restored patriarch, by the advice of the emperor, refused to transfer Bulgaria to the Roman pontiff. Irritated at this disappointment, John VIII. sent his legate, Marinus, to Constantinople, announcing that he had changed his opinion concerning Photius, whom he regarded as a heretic, and

justly excommunicated; but the minister was imprisoned by order of the emperor. The legate soon obtained his liberation, and being raised to the pontificate on the death of John, did not forget his former injurious treatment; and a new sentence of excommunication, expressed in terms of the greatest severity, was levelled against Photius. The haughty patriarch treated the sentence with contempt, and continued in the possession of uncontrolled authority during the reign of Basilius. But Leo, surnamed the Philosopher, the successor of Basilius, and the pupil of Photius, deposed him from the patriarchal see, and confined him in an Armenian monastery. There he ended his days; but his removal did not terminate the schisms between the Greeks and Latins; they were not even partially closed.

Photinians, a sect of the fourth century, named after Photinus, Bishop of Sirmium. His theology was a species of rationalism, opposed alike to Arianism and to orthodoxy, denying a plurality of persons in the Godhead, maintaining the mere humanity of Christ, and that he was born of Mary and of the Holy Ghost—the Holy Ghost being only, in his system, the name of a divine influence. Photinus was speedily condemned, and died in exile in 372.

Phrontisterion.—See MONASTERY.

Phthartolatræ (*worshippers of what is corruptible*).—See SEVERIANS.

Picards.—See ADAMITES.

Pictures.—See IMAGE.—Seymour tells us the following in his *Pilgrimage*:—"There is scarcely an incident in the life of our Lord that has not its rival incident or parallel in the legendary life of Mary. For example: A picture represents the angel announcing to Mary the miraculous conception of the Messiah; it is rivalled by another representing an angel announcing to Anna, the legendary mother of Mary, the miraculous and immaculate conception of Mary in the womb. A picture represents the birth of our Lord; it is paralleled by another representing the nativity or birth of the Virgin Mary. If there is one representing our Lord sitting on the throne and bearing the crown as King of kings, there is a rival picture representing Mary sitting on the same throne, bearing the sceptre, and wearing the crown as Queen of Heaven. There are two classes of miraculous pictures. One class comprehends those which are said to have had a miraculous origin; that is, to have been painted in part or in whole by no human hands, but by an angel, or some mysterious visitant from the world of spirits. The second class of miraculous pictures is far more numerous, and comprehends all those which have performed miracles. At the Church of St. Giovanni e Paolo, near Rome, is a small picture of the Virgin Mary, which was seen to shed tears on the French invasion of Italy. At Arezzo we were shown a picture in the cathedral church, which wept many tears at

the language of some drunkards. It was a Madonna, and the bishop made it the means of collecting sufficient funds to build a new chapel to commemorate it. In the Church of St. Pietro de Montorio is a singularly ugly representation of Mary and our Lord. Indeed, it is positively hideous; but an inscription on a marble slab announces that 'this sacred likeness of the mother of God, holding her son and a book, is illustrious for miracles more and more every day.' In St. Peter's, however, is a very important one, not only for the miracle, but for its authentication. It is in the subterranean chapel, usually called the Grotto. It is a picture of the Virgin with a mark under the left eye; and the following is the inscription: 'This picture of the Most Holy Virgin Mary, which stood between the pillars of the porch of the ancient Basilica, having been struck by an impious hand, poured forth blood (*sanguinem fudit*) on the stone, which is now protected by a grating.' On one side is a large stone, on the other are two small stones. All three are covered with a strong iron grating, to preserve them, as on them the blood of this miraculous picture is said to have fallen."

Pie.—The pie is a table or rule in the old Roman offices, showing in a technical way how to find out the service which is to be read upon each day. What was called the pie by the clergy before the Reformation was called by the Greeks *πί-ραζ*, or the index (literally a plank, by metonymy a painted table or picture); and because indexes or tables of books were formed into square figures resembling pictures or painters' tables hung up in a frame, these likewise were called *πίναξ*, or being marked only with the first letters of the word, *π*'s, or pies. Pie is the familiar English name for the Romish *pica*, *ordinal*, or service-book.

Pietists.—Pietism was a recoil from that dead and narrow orthodoxy which crept over Germany, and chilled it, after the period of the Reformation. It arose in the Lutheran Church much as Methodism in the Church of England. Spener, the founder, had his heart set on the revival of true godliness, and lamented the formality and lukewarmness of the churches. His *Pia Desideria* excited attention, and the labours of Francke, Thomasius, and others in Saxony, sprang from the best of motives. But their schemes were frowned on as innovations, and bitter controversies ensued. Colleges were opened by them for young men, to teach them a simple Bible theology, instead of the dull, dry, metaphysical scholasticism. But some of their adherents became quite fantastical, would have overturned the existing churches, and laboured with crazy enthusiasm to create turmoil. What was good in creed, life, labour, and self-denial in the earlier pietists, became in many of their followers hallucination, extravagance, and mere mechanical process. People used their language who were strangers to their feelings. Würtem-

berg and Halle were the chief seats of the better forms of pietism. There are also *popish pietists*, an order founded in 1678, devoting themselves to the education of the poor.

Pilgrimages.—The word is from the Latin *peregrinus*, through the Italian *pelegrino*. A pilgrimage is a visit to a shrine, or to some place of extraordinary sanctity, or where relics are kept. The shrine of St. James of Compostella in Spain was once famous, and so is that of Loretto in Italy. The holy sepulchre in Jerusalem drew thousands to it. The shrine of Thomas à Beckett was long resorted to in England, and that of St. Andrew, in Scotland, along with that of St. Ninian at Whithorn, in Galloway. The shrine of the first-named saint was immensely popular. The devotion towards this saint had quite effaced, at Canterbury, the adoration of the Deity. At God's altar, for instance, there were offered in one year £3 2s. 6d.; at the Virgin Mary's, £63 5s. 6d.; at St. Thomas's, £832 12s. 3d. But the next year the disproportion was still greater. There was not a penny offered at God's altar; the Virgin's gained only £4 1s. 8d.; but St. Thomas had got for his share £954 6s. 3d.—See LORETTO, HOLY HOUSE AT.

Pilgrim Fathers, a name often given to the early settlers of New England. The ship "May-flower," that bore the first of them, left Plymouth, 6th September, 1620, and on the 6th December the passengers landed on a rock in Cape Cod harbour. The men engaged in the formation of the New England colonies have been seldom surpassed in sagacity and prowess—in piety and benevolent exertion. Many of them were men of education and rank—they were eminently free from the low and degrading vices of the statesmen of that age. The political trust committed to them was felt to be an awful deposit. It was their constant aim, one which they carried with them to the council-chamber, and bore back with them to the closet in their religious exercises, that each colonist should exhibit the lofty mien of a freeman, and wear the dignity of an heir to heaven—that he should bow the knee to none but God, and bear no yoke but his who is meek and lowly in heart. The grief of bidding farewell to friends, country, and home, did not produce in them a sentimental lethargy, but was borne with manly courage and Christian heroism. In the long and tedious voyage their hearts sunk not. Their spirit did not fail them in the midst of those difficulties and dangers with which foreign adventure abounds. The sultry climate, the swamp and the forest, the solitary encampment, and the whoop of the savage, were calmly and successfully encountered. Like their leaders, the majority of them were men of God. The men that landed from the "May-flower" on the rock of Plymouth felt themselves to be "chosen vessels," and the consciousness of their solemn consecration was the deepest sensation of their religious experience.

The preservation of the ordinances of religion was a principal endeavour with them. The first trees of the virgin forest were felled for the sanctuary—"a man was famous according as he had lifted up axes upon the thick trees." Truly did they vow, "If I forget thee, O Jerusalem, let my hand forget her cunning." Their inner life nourished itself by frequent days of fasting and prayer. These were seasons of coveted enjoyment. Their firmness might be somewhat stern, their rigidity of observance might generate formality, yet their heart was with God, his law their guide, his glory their aim. In every crisis they inquired at the oracle of Jehovah; in seasons of deliverance they entered his courts with praise—"a multitude that kept holiday;" in times of impending danger they placed themselves under the protection of him to whom the shields of the earth belong. They were a people worthy of those high-souled patriots who were their leaders, both in civil polity and religion. Few statesmen of that day had the purity of Winthrop, few ministers the learning of Cotton, the endowments of Hooker, or the self-sacrificing spirit of Roger Williams.—See PURITANS.

Pillar Saints.—See STYLITES.

Pirke Avoth.—See MASORA.

Piscina.—Usually annexed to the *concessus* or seats of the priests in the ancient churches, for the most part similarly decorated, and sometimes appearing as an additional compartment, is a small niche, or *fenestella*, containing the *piscina* or *lavacrum*, basin. It is sometimes also found alone in the southern walls of chancels and aisles, sometimes in the eastern walls on the right, and there are one or two instances in which it occurs on the left. When two channels occur in it, one was to receive the water in which the priest had washed his hands, the other that in which he had rinsed the chalice. Du Cange limits the *piscina*, as it is restricted above, to the *lavacrum*. By Bingham it is received in a more enlarged meaning. "The font," says that author, "by the Greek writers is commonly called *κολυμβήθρα*, and by the Latins *piscina*, for which latter name Optatus affords a mystical reason. He says it was called *piscina* in allusion to our Saviour's technical name *ἰχθῦς*, which was an acrostic composed of the initial letters of our Saviour's several titles, Jesus Christ, the Son of God, our Saviour."—See FISH, FONT.

Piscis, Pisciculus (*fish, little fish*).—See FISH.

Placebo, an office in the Romish Church for the good of souls, so called from its first word.

Plancta.—See CHASIBLE.

Platonists, New.—See NEW PLATONISTS.

Plenary (*opposed to a vacancy*), a name denoting that an office or parish is filled.

Plenary Indulgence.—See INDULGENCE.

Plenary Inspiration.—See DEISTS, and *Biblical Cyclopadia*, under "Inspiration."

Pleroma (*fullness*), the Gnostic term for that fullness of light and perfection in which the Divine Being was supposed to dwell, and whom they named Bythus.—See GNOSTIC.

Plough Monday, the first Monday after twelfth-day; so called from a diversion called *fool-plough*, which was formerly in use on Ash-Wednesday, but afterwards transferred to this day.

Pluralities, more benefices than one held by the same person. These were generally forbidden in the early Church. A bishop could not hold two dioceses; a presbyter, however, might officiate in more than one parochial church, but not in two dioceses. In the Church of England pluralities are common, the custom having originated in the poorness of many of the livings. Originally a clergyman might hold two or more livings if under the nominal value of £8. The distance between them was fixed by the canon law as not to be greater than thirty miles; but custom now tolerates forty-five. Two thousand parishes, it is said, want, in this way, a resident pastor. In Scotland, before the Reformation, pluralities were also common. Abbacies and priories were likewise often bestowed in *commendam*.—See COMMENDAM. Of the twenty abbots that sat in the parliament which decreed the Reformation, fourteen were commendators. Thus speaks the *Second Book of Discipline*:—"Meikle less is it lawful, that ony person among these men sould have fyve, sax, ten, or twenty kirks, or mae, all having the charge of saules: and bruike the patrimonie thairof, either be admission of the prince, or of the kirk, in this licht of the Evangell; for it is but mockage to crave reformation where sic lyke hes place." The question of pluralities in the Church of Scotland was raised in 1779, renewed in 1813, and the general assembly decided against them in 1814, by an act which, however, was repealed in 1816. In 1817 it was enacted that no professor could hold a parish unless it was near the seat of the university. The question was again raised and keenly debated in 1824—to wit, the holding of a chair in a college and of a parochial charge at the same time. The university commission soon after disapproved of the practice, but not the general assembly of that period.

Plymouth Brethren, a Christian confraternity which arose in England about 1830, and so called from their first church being at Plymouth. Of late years they have increased with considerable rapidity; in 1851, by the census returns, they numbered 132 places of worship (the number is probably greater) in England and Wales, and about 7,000 "Brethren:" in America they have at present many adherents. They possess, by reason of the earnestness, wealth, and social position of their members, very considerable influence in England. In the simplicity of their dress and habits, and in the peculiar prominence they assign to the

Holy Spirit in the Christian Church, they so far resemble Quakers. They differ from them in recognizing baptism and the Lord's Supper as permanent institutions; and from other Christian communities in rejecting human ordination to the ministerial office. Hence all can baptize or "break bread." The possession of suitable gifts—gifts for edification—and the inward call, constitute any one a minister, and warrant him to exercise them in preaching. They seek return to what they conceive the primitive Apostolic Church to have been. They recognize the sole authority of the Word of God: they reject the use of human creeds. They desire the church to possess a visible catholicity. They object to dissenters, as sectarians dividing the body of Christ; and to National Churches, as latitudinarian, because "they treat as Christians many who are not." Those only are brethren who are "led by the Spirit." As such they do not pray for blessings they already have, but for their increase. Their creed is evangelical. Generally they anticipate a millennium, with the personal reign of Christ on the earth; and according to Gardner (though of his accuracy on this point we doubt), they reckon themselves "no longer under the law as a rule of life, having been delivered from it by Christ." They resemble Quakers in having a large pamphlet literature; but a great proportion of their tracts are controversial, rather than dogmatic exhibitions of the principles of their brotherhood. On the Continent they are usually called Darbyites, after a leading minister. (See Marsden's *Dictionary*; Gardner's *Faiths of the World*.)

Pneumatomachi (*deniers of the Spirit*).—See MACEDONIANS.

Poderis, a name given to the alb, because it reached down to the feet.—See ALB.

Podoniptæ (*feet-washers*), a name sometimes given to a section of the Mennonites on account of their literal obedience to the injunction in John xiii. 14, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Poloni Fratres.—See SOCINIANS.

Polygamy.—See MARRIAGE.

Polyglots.—See BIBLE.

Polystaurion (*many crossed*), a name given to the cloak of the Greek patriarchs, on account of the many crosses which ornament it.

Pomorjians, a sect of extreme dissenters in Russia, holding that Antichrist has come, and is doing his predicted work; opposing the alterations introduced by Nikon in the service-books of the church; advocating celibacy and retirement; and requiring all who join them to be re-baptized.

Pontiff (*pontifex*).—See POPE.

Pontifical.—See LITURGY, p. 387.

Poor.—In the distribution of the revenues in the early Church a fourth part fell to the poor, the other three parts going respectively to the

bishop, the clergy, and the maintenance of the fabric. In Antioch, in the time of Chrysostom, three thousand poor people were thus provided for, and half that number were similarly supported at Rome in the days of Cornelius. In times of famine the plate of the church was sometimes melted down to support the poor. How pointedly Ambrose replies to the charge of sacrilege brought against him on this account by the Arians,—“Is it not better that the bishop should melt the plate to sustain the poor, when other sustenance cannot be had, than that some sacrilegious enemy should carry it off by spoil and plunder? Will not our Lord expostulate with us upon this account? ‘Why did you suffer so many helpless persons to die with famine, when you had gold to provide them sustenance? Why were so many captives carried away and sold without redemption? Why were so many suffered to be slain by the enemy? It had been better to have preserved the vessels of living men than lifeless metals.’ What answer can be returned to this? For what shall a man say? I was afraid lest the temple of God should want its ornaments. But Christ will answer,—‘My sacraments do not require gold, nor please me the more for being ministered in gold, which are not bought with gold; the ornament of my sacraments is the redemption of captives; and those are truly precious vessels which redeem souls from death.’” The very poor were often placed in the portico of the church to ask alms. Severe censure was also directed against those who permitted the poor to starve, or defrauded the church of those dues which were set apart to maintain them.

The poor law of England, and recently of Scotland, too, is a civil enactment. Formerly, in Scotland, many shifts were tried. Beggary was often resorted to, and as often condemned by statute. In Scotland, at the end of the seventeenth century, Fletcher says, there were 200,000 beggars,—more on account of national distress at that time than at other times,—but never less, he affirms, than 100,000. Various severe acts had been passed from time to time, and cruel punishments threatened—such as scourging and branding with a hot iron. The famous act of 1579, in enumerating the various classes of beggars condemned, has the following:—“All minstrelles, sangsters, and tale-tellers, not avowed in special service, by some of the lords of parliament or great burrowes, or by the head burrowes and cities, for their commoun minstrelles; all commoun labourers, being persones abill in bodie, living idle, and fleeing labour; all counterfacters of licenc:s to beg, or using the same, knowing them to be counterfacted; all vagabound scholars of the universities of Saint Andrewes, Glasgow, and Abirdene, not licensed by the rector and deane of facultie of the universitie to ask almes; all schipmen and mariners, alledging themselves to be schipbroken, without they have

sufficient testimonials.” The fines levied for ecclesiastical offences were often given to the poor, as may be seen in the notes to Principal Lee’s second volume of *Church History*. In 1643, 1644, and 1645, the general session of Edinburgh gives the following to the poor:—

- “1643.
- Feb. 10.—Penalties and gifts for the use of the poor—
Given by Dr. Pont as a voluntary gift, 100 merks.
Penalty for Neill Turner and his partie, 16 merks.
- Feb. 15.—Given in by Geo. Stuart, advocat,
for not coming to the ile, 20 merks.
Given by Col. Hume’s lady for private
marriage with young Craigie, 20 merks.
Given by Sir John Snyth as a yearlie
voluntary gift, 100 merks.
Given by Mr. Robt. Smyth for private
marriage, 20 merks.

“1644.
The six sessions ordain the ordinar poor enrolled to be threatened if they learn not the grounds of religion, and to be deprived of their weeklie pensione if they cannot answer to the Catechise.

- May 9.—By Mr. Luis Stuart and Isbell
Geddes, for fornication, 21 lib. 6s. 8d.
By Robert Martin, for his private
marriage, 20 merks.

- “1645.
March 13.—Given for Wm. Salmond, re-
lapse in fornication, 53 l. 6s. 8d.”

Poor Pilgrims, a body of religious beggars who came out of Italy into Germany in the year 1500. They did daily penance by walking without covering for head or feet, living on herbs and roots—some for three, some for five, and others for seven years.

Pope (*father*), the head of the Latin or Romish Church, and also a temporal prince. His usual title is holy father, or his holiness.—See PAPA, PAPACY. For five centuries the pope was chosen by the clergy and people, or the clergy by themselves, but the people assenting. Odoacer in 483 infringed on this privilege, and made it imperative on the electors to consult the prince. After several variations, the law was modified in 681, and abrogated in 824. The secular prince, however, interfered again with the election, and that frequently; and after various turns of fortune, the power of choice was in 1274 given over to the cardinals, with whom it still rests.—See INVESTITURE. The factions of the Guelphs and Ghibellines rose out of those disputes between the emperor and the pope.—See CARDINAL. For the modes of electing a pope, see CONCLAVE. The installation of the pope is a matter of great pomp and ceremony. We give it in the words of an eye-witness:—“About eleven o’clock the procession began to arrive from the Quirinal palace. It was immensely long. The cardinals were in their state carriages, and each was accompanied by several carriages full of attendants. The senator and governor of Rome formed part of the train. The pope was in a state coach, drawn by six black horses, and preceded by a priest riding on a white mule, and bearing a large crucifix. The procession went round by the back of St. Peter’s, and the pope went up to the Sistine chapel,

where various ceremonies were performed which I did not see. In about half-an-hour the procession entered the centre door of St. Peter's. In all these processions the lowest orders of the clergy came first, then bishops, archbishops, cardinals, and lastly, the pope. He was borne aloft on his throne, carried by twelve bearers, the choir singing 'Ecce sacerdos magnus'—Behold the great priest! At the chapel of the Santissimo he stopped and adored the host. He was then borne forward to the high altar, and passing by the north side of it, alighted in a space enclosed for the use of the pope and cardinals on the east side. He walked up to the altar, prayed at the foot of it, ascended the steps, and seated himself on the middle of the altar, on the very spot where the ciborium or pyx, containing the host, usually stands. The cardinals in succession went through the ceremony of adoration. This ceremony is performed three times: *first*, before quitting the conclave; *secondly*, in the Sistine chapel before the procession came into St. Peter's; and now, for the *third* time, each cardinal prostrated himself before the pope, then kissed his toe, or rather his slipper, next kissed his hand, which was not bare, but covered by the cape of his robes; and *lastly*, the pope embraced each twice, and when all had gone through this ceremony, the pope rose and bestowed his blessing on the people present, and retired in a sedan chair, on the back of which there is embroidered in gold a dove, to represent the Holy Spirit." On the Sabbath after his solemn installation, his holiness performs mass at an altar of the richest decoration, the pontifical mantle being placed on him by the oldest cardinal deacon, who addresses him thus,—“Receive the holy mantle, the plenitude of the pontifical offices, to the honour of Almighty God, and of the most glorious Virgin Mary, his mother, and of the blessed apostles Peter and Paul, and of the holy Roman Church.” After this comes the public coronation on the balcony above the great door of St. Peter's. His mantle as a priest is taken off, and his triple crown as a king is put on, with these words,—“Receive the tiara adorned with three crowns, and know that thou art the father of princes and kings, the governor of the world, on earth vicar of our Saviour, Jesus Christ, to whom is honour and glory for ever and ever. Amen.” His holiness then pronounces this prayer: “May the holy apostles Peter and Paul, in whose power and authority we confide, intercede for us with the Lord. By the prayers and merits of the blessed Mary, always a virgin, of the blessed Michael, the archangel, of the blessed John the Baptist, and the holy apostles Peter and Paul, and all the saints; may Almighty God have mercy upon you, and may Jesus Christ, having remitted all your sins, lead you to life everlasting. Amen.” “May the Almighty and merciful Lord grant you indulgence, absolution, and remission of all

your sins, space for true and fruitful repentance, a heart always penitent, and amendment of life, the grace and consolation of the Holy Spirit, and final perseverance in good works.” Two keys are also given him in the Church of St. John Lateran. For the papal court, see BULL, CURIA PAPALIS. It has been usual for a long period for the pope to change his name on his election. Sergius III. is said by some to have been the first who did so, his previous name being “Os Porci”—Swineface. (See, however, the following list.) The pope now is usually, if not always, an Italian. His patrimony, or the States of the Church, are held at this moment (1861) by a precarious tenure—the priest-king is supported by French bayonets. The following is a list of the popes. There is no little uncertainty and conflict about some of the earlier bishops of Rome:—

A. D.

Linus.

78 Anacletus.

91 Clement.

100 Evaristus.

109 Alexander.

119 Xystus.

129 Telesphorus.

139 Hyginus.

142 Pius.

157 Anicetus.

168 Soter, M.

177 Eleutherus.

193 Victor.

202 Zephyrinus.

219 Callistus, M.

223 Urban.

230 Pontian.

235 Anterus, M.

236 Fabian, M.

251 Cornelius.

252 Lucius, M.

255 Stephen.

257 Sixtus, M.

258 Dionysius.

259 Felix, M.

274 Eutychianus.

283 Caius.

296 Marcellinus.

304 Marcellus.

310 Eusebius.

310 Melchades.

314 Sylvester.

336 Marcus, of Rome.

337 Julius I., of Rome.

352 Liberius, a Roman, banished by Constantius.

Felix, substituted by Constantius, and considered by most as an intruder.

366 Damasus I., a Spaniard, elected after the death of Liberius.

Ursicinus, antipope against Damasus.

384 Siricius, a Roman, succeeded Damasus.

398 Anastasius I., a Roman.

401 Innocent I., of Albano.

A.D.

- 417 Zosimus, a Greek.
 418 Boniface I., a Roman.
 422 Celestinus I., a Roman.
 432 Sixtus III., a Roman.
 440 Leo I., of Rome, called the Great.
 461 Hilarius, of Sardinia.
 467 Simplicius, of Tibur.
 483 Felix III., of Rome.
 492 Gelasius I., of Rome.
 496 Anastasius II., of Rome.
 498 Symmachus, of Sardinia.
 514 Hormisdas, of Frusino.
 523 John I., a Tuscan.
 526 Felix IV., of Beneventum.
 530 Boniface II., of Rome.
 532 John II., of Rome.
 535 Agapetus I., of Rome.
 536 Sylvester, of Campania.
 540 Vigilius, a Roman.
 555 Pelagius I., a Roman.
 560 John III., of Rome.
 574 Benedict I., of Rome.
 578 Pelagius II., of Rome.
 590 Gregory I., of Rome, styled the Great.
 604 Sabinianus, of Tuscany.
 607 Boniface III., of Rome.
 608 Boniface IV., of Abruzzo.
 615 Deusdedit, or Deodatus I., of Rome.
 619 Boniface V., a Neapolitan.
 625 Honorius I., of Capua.
 638 Severinus, of Rome.
 640 John IV., of Dalmatia.
 641 Theodorus, a Greek.
 649 Martin I., of Tudertum.
 654 Eugenius I., of Rome.
 657 Vitalianus, of Signia.
 672 Deusdedit II., of Rome.
 676 Domnus I., of Rome.
 678 Agathon, a Sicilian.
 682 Leo II., a Sicilian.
 684 Benedict II., of Rome.
 685 John V., of Syria.
 686 Conon, of Thrace.
 687 Sergius I., of Palermo.
 701 John VI., of Greece.
 705 John VII., of Greece.
 708 Sisinius, of Syria.
 708 Constantine, a Syrian.
 715 Gregory II., of Rome.
 731 Gregory III., a Syrian.
 741 Zacharias, a Greek.
 753 Stephen II., died within a few days.
 753 Stephen III., of Rome.
 757 Paul I., a Roman.
 763 Stephen IV., a Sicilian.
 772 Adrian I., a Roman.
 795 Leo III., a Roman.
 816 Stephen V., a Roman.
 817 Paschal I., a Roman.
 824 Eugenius II., a Roman.
 827 Valentinus, a Roman.
 827 Gregory IV., a Roman.

A.D.

- 843 Sergius II., a Roman.
 847 Leo IV., a Roman.
 Between Leo and his successor some chroniclers place JOAN,—a popess.
 855 Benedict III., a Roman.
 858 Nicholas I., a Roman.
 867 Adrian II., a Roman.
 872 John VIII., a Roman.
 882 Martin II., called by some Marinus I.
 884 Adrian III., a Roman.
 885 Stephen VI., a Roman.
 891 Formosus, Bishop of Porto.
 Sergius, antipope, and after him Boniface, styled by some Boniface VI.
 894 Stephen VII., a Roman.
 897 Romanus, a Tuscan.
 897 Theodorus II., a Roman.
 897 John IX., of Tibur.
 900 Benedict IV., a Roman.
 903 Leo V., of Ardea.
 Christopher, antipope.
 904 Sergius III.
 911 Anastasius III., a Roman.
 913 Lando, of Sabina.
 914 John X., a Roman.
 928 Leo VI., a Roman.
 929 Stephen VIII., a Roman.
 931 John XI., son of Sergius III.
 936 Leo VII., a Roman.
 939 Stephen IX., a Roman.
 943 Martin III., called by some Marinus II.
 946 Agapetus II.
 956 John XII., Ottaviano Conti.
 Supposed by some to have really been the first who changed his name on his election.
 963 Leo VIII., by some styled antipope.
 964 Benedict V., a Roman.
 965 John XIII., a Roman.
 972 Benedict VI., killed in a tumult.
 973 Domnus II., a Roman.
 974 Benedict VII., of the Conti family.
 983 John XIV., put to death by Franco, antipope, styled Boniface VIII.
 985 John XV., a Roman.
 986 John XVI., a Roman.
 996 Gregory V., a German.
 999 Sylvester II., Gerbert, of Auvergne.
 1003 John XVIII., a Roman.
 1009 Sergius IV., a Roman.
 1012 Benedict VIII., of Tusculum.
 1024 John XIX., of Rome.
 1033 Benedict IX., deposed.
 Sylvester, Bishop of Sabina, antipope.
 1044 Gregory VI., of Rome, abdicated.
 1047 Clement II., of Saxony.
 1048 Damasus II., Poppo, Bishop of Brixen.
 1049 Leo IX., Bishop of Toul.
 Final separation of the Greek Church.
 1055 Victor II., Bishop of Eichstadt.
 1057 Stephen IX., Abbot of Monte Casino.
 1058 Benedict X., abdicated.
 1059 Nicholas II., of Burgundy.

- A.D.
 1061 Alexander II., of Milan.
 1073 Gregory VII., Hildebrand, a monk.
 Guibert, antipope, assumed the name of Clement III.
 1086 Victor III., a native of Beneventum.
 1088 Urban II., of France.
 1099 Paschal II., of Tuscany.
 Albert and Theodorik, antipopes.
 1118 Gelasius II., of Caieta.
 1119 Calixtus II., of Burgundy.
 1124 Honorius II., Cardinal Lambertus.
 1130 Innocent II., a Roman.
 Anacletus, antipope.
 1143 Celestinus II., a Tuscan.
 1144 Lucius II., of Bologna.
 1145 Eugenius III., of Pisa.
 1153 Anastasius IV., a Roman.
 1154 Adrian IV., an Englishman.
 1159 Alexander III., Cardinal Orlando Bandinelli of Siena.
 Cardinal Octavian, antipope, by the name of Victor. Cardinal Guido, antipope, by the name of Paschal. Calixtus, antipope.
 1181 Lucius II., Cardinal Ubaldo of Lucca.
 1185 Urban III., Uberto Crivelli.
 1187 Gregory VIII., of Beneventum.
 1188 Clement III., Paul, Bishop of Præneste.
 1191 Celestinus III., Hyacinthus, a Roman.
 1198 Innocent III., Cardinal Lotharius of Sigina.
 1216 Honorius III., Cardinal Savelli of Rome.
 1227 Gregory IX., Cardinal Hugo of Anagni.
 1241 Celestinus IV., of Milan.
 1242 Innocent IV., Cardinal Fieschi of Genoa.
 1254 Alexander IV., Rinaldo Conti of Anagni.
 1261 Urban IV., a Frenchman.
 1265 Clement IV., of Languedoc.
 1272 Gregory X., Tebaldo Visconti of Piacenza
 1276 Innocent V., of the Tarenteise.
 1276 Adrian V., Ottobono Fieschi of Genoa.
 1276 John XXI., of Lisbon.
 1277 Nicholas III., Cardinal Orsini of Rome.
 1281 Martin IV., a Frenchman.
 1285 Honorius IV., Cardinal Savelli of Rome.
 1288 Nicholas IV., Cardinal Jerome of Ascoli.
 1294 Celestinus V., abdicated.
 1295 Boniface VIII., Cardinal Caetani of Anagni.
 1303 Benedict XI., Cardinal Nicholas of Treviso.
 1305 Clement V., Bertrand of Bourdeaux, removed the Papal See to Avignon.
 1316 John XXII., James of Cahors in France.
 Nicholas, antipope, in Italy.
 1334 Benedict XII., a Frenchman.
 1342 Clement VI., of Linoges in France.
 1352 Innocent VI., Stephen Aubert of Limoges.
 1362 Urban V., Wm. Grimoard, a Frenchman.
 1370 Gregory XI., Peter Roger, a Frenchman, restored the Papal See to Rome.
 1378 Urban VI., a Neapolitan.
 Clement at Avignon, antipope.
 1389 Boniface IX., Peter Tomacelli of Naples.
 Pedro de Luna, a Spaniard, antipope.

- A.D.
 1404 Innocent VII., Migliorati of Sulmona.
 1406 Gregory XII., Angelo Corrari of Venice, abdicated at Constance.
 1409 Alexander V., Peter Philargius of Candia.
 1410 John XXIII., Cardinal Cossa, deposed by the council of Constance.
 1417 Martin V., Otho Colonna, a Roman.
 1431 Eugenius IV., Condulmero, a Venetian.
 Felix, antipope.
 1447 Nicholas V., Cardinal Thomas of Sarzana.
 1455 Calixtus III., Alfonso Borgia, a Spaniard.
 1458 Pius II., Æ. S. Piccolomini of Siena.
 1464 Paul II., Peter Barbo of Venice.
 1471 Sixtus IV., F. della Rovere, a Genoese.
 1485 Innocent VIII., G. B. Cibo, a Genoese.
 1492 Alexander VI., R. L. Borgia, a Spaniard.
 1503 Pius III., F. T. Piccolomini.
 1503 Julius II., Julian della Rovere, a Genoese.
 1513 Leo X., Giovanni de' Medici.
 1522 Adrian VI., of Utrecht.
 1523 Clement VII., Giulio de' Medici.
 1534 Paul III., Alessandro Farnese of Rome.
 1550 Julius III., Giovan Maria Giocci of Rome.
 1565 Marcellus II., Cardinal Cervini.
 1555 Paul IV., G. P. Caraffa, a Neapolitan.
 1559 Pius IV., G. A. Medichini of Milan.
 1566 Pius V., Michele Ghislieri of Alessandria.
 1572 Gregory XIII., of Bologna.
 1585 Sixtus V., of Montalto in the Marca d'Ancona.
 1590 Urban VII., G. B. Castagna, a Genoese.
 1590 Gregory XIV., Nicolo Sfrondati of Milan.
 1591 Innocent IX., G. A. Facchinetti of Bologna.
 1592 Clement VIII., Ippolito Aldobrandini, of Fana.
 1605 Leo XI., Alessandro de' Medici of Florence.
 1605 Paul V., Camillo Borghese of Rome.
 1621 Gregory XV., A. Ludovici of Bologna.
 1623 Urban VIII., M. Barberini, a Florentine.
 1644 Innocent X., G. B. Pamfili of Rome.
 1655 Alexander VII., Fabio Chigi of Siena.
 1667 Clement IX., Giulio Rospigliosi of Pistoia.
 1670 Clement X., Emilio Altieri of Rome.
 1676 Clement XI., B. Odescalchi of Como.
 1688 Alexander VIII., P. Ottoboni of Venice.
 1691 Innocent XII., A. Pignatelli of Naples.
 1700 Clement XI., G. F. Albani of Urbino.
 1721 Innocent XIII., M. A. Conti of Rome.
 1724 Benedict XIII., V. M. Orsini of Rome.
 1730 Clement XII., Lorenzo Corsini of Florence.
 1740 Benedict XIV., P. Lambertini of Bologna.
 1758 Clement XIII., Carlo Rezzonico of Venice.
 1769 Clement XIV., Gian Vincenzo Ganganelli.
 1775 Pius VI., Angelo Braschi of Cesena.
 1800 Pius VII., G. B. Chiaramonti of Cesena.
 1823 Leo XII., A. della Genga of Romagna.
 1829 Pius VIII., Cardinal Castiglioni of Cingoli.
 1831 Gregory XVI., Mauro Capellari.
 1846 Pius IX., Cardinal Ferretti of Imola.

(*Ranke, Bowyer.*)

Pope, Supremacy of.—A few samples of pontifical arrogance may suffice for illus-

tration of what is meant by the terms:—Pope Paschal II., in 1099, deprived Henry IV., and excited enemies to persecute him; telling them that they could not “offer a more acceptable sacrifice to God, than by impugning him who endeavoured to take the kingdom from God’s church.” Pope Gregory VII. says,—“For the dignity and defence of God’s holy church, in the name of Almighty God, the Father, Son, and Holy Ghost, I depose from imperial and royal administration King Henry, son of Henry sometime emperor, who too boldly and rashly hath laid hands on thy church; and I absolve all Christians subject to the empire from that oath whereby they were wont to plight their faith unto true kings; for it is right that he should be deprived of dignity who doth endeavour to diminish the majesty of the church. Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm; that all men may now at length understand, if ye can bind and loose in heaven, that ye also can upon earth take away and give empires, kingdoms, and whatsoever mortals can have; for if ye can judge things belonging unto God, what is to be deemed concerning these inferior and profane things? And if it is your part to judge angels, who govern proud princes, what becometh it you to do toward their servants? Let kings now, and all secular princes, learn by this man’s example, what ye can do in heaven, and in what esteem ye are with God; and let them henceforth fear to slight the commands of holy church; but put forth suddenly this judgment, that all men may understand, that not casually, but by your means, this son of iniquity doth fall from his kingdom.” Pope Boniface VIII., in 1294, has a decree extant in the canon law running thus,—“We declare, say, define, pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman pontiff. One sword must be under another, and the temporal authority must be subject to the spiritual power,—whence, if the earthly power doth go astray, it must be judged by the spiritual power.” Before him, Pope Innocent the Third did affirm “the pontifical authority so much to exceed the royal power, as the sun doth the moon;” and applies to the former that of the prophet Jeremiah,—“*Ecce, constitui te super gentes et regna*”—see, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, &c. Of this power that pope made experiment, by deposing the Emperor Otho IV., “whom,” saith Naclerus, “as rebellious to the apostolical see, he first did strike with an anathema; then him persevering in his obstinacy, did, in a council of prelates, held at Rome, pronounce deposed from empire.” This monstrous authority was avowed by that great council under this pope, which, according to the

council of Trent, did represent or constitute the church, when it was ordained, that if a “temporal lord, being required and admonished by the church, should neglect to purge his territory from heretical filth, he should, by the metropolitan and the other comprovincial bishops, be noosed in the band of excommunication; and that if he should slight to make satisfaction within a year, it should be signified to the pope, that he might from that time denounce the subjects absolved from their fealty to him, and expose the territory to be seized on by Catholics,” &c. Pope Pius V., in 1570, begins his bull against Queen Elizabeth in these words,—“He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy catholic and apostolic church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman pontiff, successor of Peter, to be governed with a plenitude of power. This one he hath constituted prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, ruate, plant, and build.” And in the same bull he declares, that “he thereby deprives the queen of her pretended right to the kingdom, and of all dominion, dignity, and privilege, whatsoever; and absolves all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath, and all duty whatsoever, in regard of dominion, fidelity, and obedience.” The bull of Pope Sixtus V., in 1585, against Henry, King of Navarre and the Prince of Condé, begins thus,—“The authority given to St. Peter and his successors, by the immense power of the eternal King, excels all the powers of earthly kings and princes. It passes uncontrollable sentence upon them all. And if it find any of them resisting God’s ordinance, it takes more severe vengeance of them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer.” And then he proceeds to thunder against them,—“We deprive them and their posterity for ever of their dominions and kingdoms;” and accordingly he depriveth those princes of their kingdoms and dominions, absolveth their subjects from their oaths of allegiance, and forbiddeth them to pay any obedience to them. “By the authority of these presents, we do absolve and set free all persons, as well jointly as severally, from any such oath, and from all duty whatsoever in regard of dominion, fealty, and obedience: and do charge and forbid all and every of them, that they do not dare to obey them, or any of their admonitions, laws, and commands.”

Popery.—The system of doctrine so called will be best known by reading the creed of Pope Pius IV., published in 1564, and embodying authoritatively the decisions of the council of

Trent. Every Catholic is bound by it, and all Romish officials swear to it. After repeating the Apostles' Creed, it goes on,—“I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same church. I also admit the sacred Scriptures according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures; nor will I ever take and interpret them otherwise than according to the unanimous consent of the fathers. I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one—viz., baptism, confirmation, Eucharist, penance, extreme unction, order, and matrimony; and that they confer grace; and of these, baptism, confirmation, and order, cannot be reiterated without sacrilege. I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above said sacraments. I receive and embrace all and every one of the things which have been defined and declared in the holy council of Trent concerning original sin and justification. I profess likewise, that in the mass 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 conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament is received. I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honoured and invoked, that they offer prayers to God for us, and that their relics are to be venerated. I most firmly assert that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained, and that due honour and veneration are to be given to 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. I acknowledge the holy Catholic and Apostolic Roman Church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent; and likewise I also

condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned and anathematized by the church. This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life. Amen.”

Middleton's famous letter from Rome showed that in many things Popery had borrowed from Paganism. To take an example or two:—“What better opinion, then, can we have of all those of the same stamp in the popish legends, which seem plainly to be built on this foundation, and copied after this very original? For they show us, in many parts of Italy, the marks of hands and feet on rocks and stones, said to be effected miraculously by the apparition of some saint or angel on the spot; just as the impression of Hercules's feet was shown of old on a stone in Scythia, exactly resembling the footsteps of a man. They have many stories likewise of saints and angels fighting visibly for them in their battles against the infidels, with churches and public monuments erected in testimony of such miracles; which, though full as ridiculous as that above mentioned, are not yet supported by half so good evidence of their reality. Their miraculous images, which we see in all their great towns, said to be made by angels, and sent to them from heaven, are but the old fables revived of the image of Diana dropt from the clouds, or the palladium of Troy, which, according to old authors, was a wooden statue three cubits long, which fell from heaven. In one of their churches here they show a picture of the Virgin, which, as their writers affirm, was brought down from heaven with great pomp, and after having hung awhile with surprising lustre in the air, was, in sight of all the clergy and people of Rome, delivered into the hands of Pope John I., who marched out in solemn procession in order to receive this celestial present. And is not this exactly of a piece with the old pagan story of King Numa, when in this same city he issued from his palace, with priests and people after him, and with public prayer and solemn devotion, received the ancle, or heavenly shield, which, in the sight of all the people of Rome, was sent down to him with much the same formality from the clouds? . . . As to that celebrated act of popish idolatry, the adoration of the host, I must confess that I cannot find the least resemblance or similitude of it in any part of the pagan worship, and as oft as I have been standing by at mass, and seen the whole congregation prostrate on the ground, in the humblest posture of adoring, at the elevation of this consecrated piece of bread, I could not help reflecting on a passage of Tully, where speaking of the absurdity of the heathens in the choice of their gods, ‘But was any man,’ says he,

'ever so mad as to take that which he feeds upon for a god?' This was an extravagance reserved for Popery alone; and what an old Roman could not but think too gross for Egyptian idolatry to swallow, is now become the principal part of worship, and the distinguishing article of faith in the creed of modern Rome."

Popofschins, a great division of the Russian dissenters, or Raskolniks.—See RASKOLNIKS, RUSSIAN CHURCH.

Porch.—See CHURCH, ARCHITECTURE OF.

Porteous Mob.—This tragical incident is introduced here from its connection with the ecclesiastical history of Scotland. Some new custom-taxes were felt to be odious and galling in Scotland, and revenue officers were specially obnoxious in some of the sea-ports. Two men, named Wilson and Robertson, who had robbed the collector of Pittenweem, in Fife, were apprehended and condemned. Some attempts to break out of jail, after sentence had been passed upon them, had proved abortive. On the Sabbath before the execution the criminals, as usual, were taken to church, under custody of four soldiers of the city guard, when, as the congregation was dismissing, Wilson, laying hold of two of the soldiers, one in each hand, and seizing the third with his teeth, called on Robertson to run. The latter at once knocked down the remaining guard, and fled, without any one trying to arrest him. The romantic pity of Wilson for his junior accomplice, and his successful deliverance of him, created great sympathy for him. At his execution, on the 14th of April, 1736, the mob became unruly, rushed to the scaffold, and cut down the dead man. Captain Porteous, of the city guard, who was at that time surly and excited, ordered his men to fire, nay, fired a musket himself on the crowd. Six or seven persons were killed by the first volley, and more by the second. Some respectable citizens were shot as they were looking out from their windows. Captain Porteous was tried before the High Court of Justiciary, and condemned to death. Queen Caroline, in the absence of George II. on the Continent, sent down a reprieve. The populace was filled with terrible indignation, and resolved to take the law into their own hands. On the 7th of September a crowd assembled under some unknown command, secured all the military posts, locked the gates, opened the prison, took out Captain Porteous, entered a shop, brought away a halter, leaving a guinea on the counter to pay it, and hanged him on a dyer's pole. The mob dispersed with perfect order, and did no other violence. The riot is enveloped in mystery—no one of the parties was ever apprehended. But a bill of great and vindictive penalties was prepared, and though shorn of many of its original terrors in passing through parliament, it contained the enactment, that every minister in the Church of Scotland was to read a proclamation against the rioters from the pulpit, during public worship,

on the first Sabbath of each month during a whole year. If any minister refused, he was, for the first offence, to be declared incapable of sitting and voting in any church court, and, for the second, he was pronounced incapable of "taking, holding, or enjoying any ecclesiastical benefice in Scotland." The majority of the ministers bowed to this edict, some used ludicrous shifts to evade it, and only a few pointedly refused. The act was felt by many to be a wanton infringement on the rights of the Church—a dictation to which none but an Erastian community could submit. The parliament had assumed the power of declaring what ministers should do, and of inflicting discipline if they should refuse. Compliance with the enactment raised commotion in many parishes, and aided the spread of the first Secession. The seceders were accused of disloyalty, because they unanimously, and without hesitation, refused to read the edict. In Carlyle's *Autobiography* will be found a graphic account. Carlyle saw the rescue and witnessed the execution. (*Scott's Heart of Midlothian.*)

Portesse, Portasse, Portens, or Portiforium, the *Breviary*, or, a *portable* book, containing the mass, and the other parts of the church service to be said through the year at canonical hours, with the exception of the marriage service.

Port-Royalists, The, occupy a most important position, not only in the literary, but also, and chiefly, in the ecclesiastical history of France in the seventeenth century. In their struggle with the Jesuits they maintained within the Church of Rome a position analogous to that occupied by Calvinists of the Reformed Church in their opposition to the Arminian party. In a damp, low situation, in a forest on the road from Versailles to Chevreuse, and about six leagues from Paris, is situated the ancient Cistercian monastery of Port-Royal des Champ, founded in 1204; but the strict rule of St. Benedict was little regarded by its gay unsecluded inmates at the period of which we write. In 1600 Jaqueline Marie Angélique Arnaud was appointed to the *coadjuterie* of the monastery when eight years old, and two years after, by the death of the abbess, succeeded to that dignity, when she adopted the name *Mère Angélique*. Her younger sister Agnes (known as *de St. Paul*) was appointed Abbess of St. Cyr at the same time. The *Mère Angélique*, with but slight alterations, suffered the nuns to continue their gaieties, till, one evening, when seventeen years of age, she heard a sermon on the death of Christ by a wandering Capuchin friar, Father Basil, which produced a complete change in her character. With love and kindness, but with unyielding firmness and great wisdom, she restored the rule of the order in all its severity. After a time she was appointed by the general of the order to restore discipline in the dissolute convent of Maubisson, where she successfully laboured for five years, and by the aid of her sister accom-

plished a like reformation of morals in nearly all the French Cistercian convents. Many of the reformed nuns of Maubuisson accompanied her on her return to Port-Royal; but the malaria of the damp surrounding marshes threatening death to all, the sisterhood removed to a house purchased for them by her mother in a suburb of Paris, known as the Port-Royal de Paris. Here she became acquainted with John du Vergier de Hauranne, Abbot of St. Cyran (*circa* 1614). From this introduction dates the rise of the Port-Royalists. St. Cyran, whilst he had alienated Richelieu, had drawn towards him, and won the complete command of, Arnauld, Nicole, Pascal, the Port-Royal nuns, and others. The intimate friend of Jansenius (see JANSENISTS), he held to the same doctrinal opinions, and was determined to secure their spread throughout France, and oppose the teaching and morality of the Jesuits. Intellectually and spiritually he was a singularly great man. The sisterhood of the Port-Royal, now at Paris, permitted St. Cyran to form a society of men imbued with Jansenistic opinions, deeply read in science, literature, and theology, in the neighbourhood of their deserted monastery, Port-Royal des Champs. Here studied and wrote, and practised manual toil, educational pursuits, and penitential discipline, the Port-Royalists, numbering such names as Le Maître, the greatest forensic pleader France has seen, who at twenty-seven retired to this spot, tired of the vanities of the world; his brother, De Sacy, the translator of the best French version of the Bible; Tillémont, the church historian; Arnauld, that great controversialist; Pascal, whose *Provincial Letters*, to say nothing of his other works, entitle him to undying fame; Racine, the poet; and many others of note. They were strict ascetics, but came under the obligation of no vow; many of them, however, took orders. They did much good to the poor of this district, and published many Grammars and similar useful elementary works, by which they designed to wrest the education of the young from the exclusive control of the Jesuits. They set themselves also, and not unsuccessfully, to countermine their power in the confessional; for the integrity and piety of the Port-Royalists caused them to be much sought after as confessors. They discovered and maintained the famous distinction of *fait* and *droit* in respect to papal infallibility. As to doctrine, the pope could not err; as to facts he might. When required, they were willing to condemn, as doctrines, the five propositions which were said to comprise the Jansenistic heresy; but they denied that these conclusions were to be found in or inferred from Jansen's *Augustinus*. No papal bulls or persecution could make them recede from this position. In their maintenance of Jansen's real doctrines, in their refusal to acknowledge papal infallibility as to facts, in their continual warfare against the Jesuits, they were

exposed to constant persecutions from Jesuits, king, cardinals, and bishops. Circumstances occasionally produced a brief respite, but only to experience on its renewal severer persecution. St. Cyran was immured in a dungeon for five years—a dungeon he only left to die. Their confessor, De Singlin, was confined in the Bastille. The poor nuns suffered all manner of hardships—their companions were scattered, their goods confiscated, and more than twenty of them separately imprisoned. Nicole and Arnauld were saved only by voluntary exile; Pascal by an early grave. The harassing persecution the nuns suffered was spread over a long period; but the destruction of the party was at last complete. When the estates were confiscated, and the societies of Port-Royal broken up, party rage, one might anticipate, would have been satiated; but no, monastery and church must be hurled to the ground (this was effected in 1709)—the very graves of the nuns desecrated—so that a broken arch alone now marks the site of that ancient and famous seat of profound learning, of consistent adherence to truth, earnest and humble charity, painful penitence, and ardent piety. They were the most Bible-loving, Bible-studying, and Bible-circulating party that ever existed within the Church of Rome, and only lacked the requisite degree of intellectual boldness to have joined the Reformers; for in many essential points of religious faith they agreed. (See M'Crée's *Historical Introduction to Pascal's Letters*; Sir J. E. Stephen's *Essays in Ecclesiastical Biography*; Stebbing's *Church History*.)

Postil (*post illa*, after these), something given after the text as a gloss on the margin; the short notes and explanations on the gospel and epistles. Thus we have the *postillæ* of Nicholas de Lyra, and postils on the epistles and gospels, compiled and published by Richard Taverner, 1546; new edition by Cardwell, Oxford, 1841.

Poverty, one of the three vows of a Romish monk.—See MONACHISM, and names of the various orders.

Præadamites, followers of Isaac de la Pereyra, who, in 1655, published a book to prove that races of men existed in the world before Adam, and that the Bible only records the origin of the Jewish people. The inquisition at Brussels imprisoned the author, and he soon recanted and became an orthodox Catholic. The same theory has been recently revived in a philological and ethnological volume, edited by R. S. Poole.

Præmonstratenses, a religious order founded by St. Norbert, who was descended from a noble family in the diocese of Cologne. Leaving the Emperor Henry Fifth's court, at about thirty years of age, he was ordained deacon and priest; and soon after, entering upon a very strict and mortified method of living, he resigned

his church preferments, and distributed a large patrimonial estate to the poor. He embraced the rule of St. Augustine, and retiring with thirteen companions to a place called Premonstratum, in the diocese of Laon, in Picardy, he there founded his order about the year 1119. This ground, with the Chapel of St. John the Baptist, was given to St. Norbert by the Bishop of Laon, with the approbation of Lewis the Gross, King of France, who gave the Premonstratenses a charter of privileges. The place was called Premonstratum, because it was pretended the blessed Virgin herself pointed out (*premonstravit*) this place for the principal house of the order, and at the same time commanded them to wear a white habit. The brethren of this order were at first so poor, that they had nothing they could call their own but one ass, which served them to carry wood, which they cut down every morning and sent to Laon, where it was sold to purchase bread. But, in a short time, they received so many donations, and built so many monasteries, that thirty years after the foundation of this order, they had above an hundred abbeys in France and Germany. The popes and kings of France granted many privileges, and were very liberal to the Præmonstratenses. Besides a great number of saints, who have been canonized, this order had several persons of distinguished birth. It has likewise given the church a great number of archbishops and bishops. The order once had a thousand abbeys and five hundred nunneries; but it is now the mere skeleton of what it was. These monks, vulgarly called white canons, came first into England in the year 1146, where the first monastery, called New-house, was built in Lincolnshire by Peter de Saulia, and dedicated to St. Martial. In the reign of Edward I., when that king granted his protection to the monasteries, the Præmonstratenses had twenty-seven houses in this kingdom.

Præmunire (*to defend in front of*), in law, is so called from the mandatory words with which the writ, directing the citation of a party charged with the offence, commences. The different statutes of præmunire were originally framed in order to restrain the encroachments of the papal power. They commence with the 27 Edw. III., st. i., c. 1, and continue from that period down to the reign of Henry VIII., when the kingdom entirely renounced the authority of the Roman pontiffs. The exorbitant powers exercised by the pope in presenting to benefices, and in other ecclesiastical matters, and the privileges claimed by the clergy, who resisted the authority of the king's courts, and recognized no jurisdiction but that of the court of Rome, rendered some enactments absolutely necessary to uphold the law of the country and the independence of the nation. This, then, is the original meaning of the offence which we call præmunire—viz., introducing a foreign power into the land, and creating an *imperium*

in imperio, by paying that obedience to the papal process which constitutionally belonged to the king alone. Its penalties have been subsequently applied to other heinous offences; some of which bear more and some less relation to this original offence, and some no relation at all; as neglecting to take the oaths of allegiance, transgressing the statute of *habeas corpus*, performing marriage without license or banns, or a chapter refusing to elect as bishop the person nominated by the sovereign. The penalties of a præmunire are thus shortly summed up by Sir E. Coke (1 *Inst.*, 129): "That from the conviction the defendant shall be out of the king's protection, and his lands and tenements, goods and chattels, forfeited to the king, and that his body shall remain in prison during the king's pleasure, or (as others have it) during life."

Præpositus (*the term contracted into provost*).—See **MAGISTER DISCIPLINÆ**.

Pragmatic Sanction was a general term for all important ordinances of church or state, —those perhaps more properly which were enacted in public assemblies with the counsel of eminent juriconsults or *pragmatici*. But the most familiar application of the term is to the important articles decided on by the great assembly held at Bourges in 1438, convoked and presided over by Charles VII. These articles have been regarded as the great bulwark of the French Church against the usurpation of Rome. They were chiefly founded on the decrees of the council of Basle. Some of them relate to the periodical assembling and superior authority of general councils; some to the celebration of divine offices, and other matters not connected with papal prerogation; but of the rest it has been truly said, that the abuses of the papal prerogation, against which they were directed, were chiefly connected with its avarice. This was the most unpopular of the vices of the holy see, and was at the bottom of more than half the grievances which alienated its children from it. The Pragmatic Sanction continued in force till Francis I.'s concordat in 1516.

Praise.—See **PSALMODY**.

Præxeas, a sect named after Praxeas.—See **MONARCHIANS**, **PATRIPASSIANS**.

Prayer.—See **EVENING SERVICE**, **MORNING SERVICE**.—All the services of the early Church had forms of prayer in them, and all of them included the Lord's Prayer. There were special prayers for all classes of catechumens and penitents—for the whole church, and all orders in it. Adoration was offered to Christ as God, and to God alone. No creature, saint, or angel, shared in such homage. Prayers were always made in the common tongue, so as to be understood by the people who intelligently joined in the service. Fixed or canonical hours of prayer came gradually into the church,—the first, third, sixth, and ninth hours.—See **CANONICAL HOURS**. In

these devotions the heads of the men were uncovered, and occasionally the hands were lifted toward heaven. At ordinary seasons, as on week days, the suppliants knelt, or they bowed the head, or sometimes prostrated themselves altogether, but they never sat. But on the Lord's Day the people stood, as well as on the fifty days between Easter and Pentecost. Thus an early author, long supposed to be Justin Martyr, says,—“Forasmuch as we ought to remember both our fall by sin, and the grace of Christ, by which we rise again from our fall, therefore we pray kneeling six days, as a symbol of our fall by sin; but our not kneeling on the Lord's Day is a symbol of the resurrection, whereby, through the grace of Christ, we are delivered from our sins and from death, that is, mortified thereby. And this custom took its original from the times of the apostles, as St. Irenæus says in his book concerning Easter, wherein he also makes mention of Pentecost, during which time we kneel not, because it is of the same nature with the Lord's Day, according to the reason that has been given.” Not long after, Tertullian speaks of it as an observation, among many others, handed down from ancient tradition. And Cyprian may be supposed to hint it when he speaks of their standing in prayer. It is mentioned also by Clement of Alexandria, and Peter, Bishop of Alexandria, who died some years before the council of Nice. He says,—“We keep the Lord's Day as a day of joy, because then our Lord rose from the dead; and our tradition is not to kneel on that day.” In the time of the council of Nice there was some disagreement about this practice, and therefore that council made a canon to bring all churches to a uniformity in this matter: “Because there are some who kneel on the Lord's Day, and in the days of Pentecost, that all things may be uniformly performed in every parish or diocese, it seems good to the holy synod that prayers be made to God standing.” After this Hilary speaks of it again as an apostolical practice neither to fast nor worship kneeling on the Lord's Day, or the fifty days between Easter and Pentecost. Epiphanius says that “on the appointed days they prayed kneeling; but during the whole fifty days of Pentecost they neither fasted nor kneeled.” St. Jerome reckons it among the traditions of the universal Church neither to fast nor kneel on the Lord's Day or Pentecost. St. Augustine is a little doubtful as to the practice of the Church universal; but he assures us that, as far as he knew, all churches in Africa forbore fasting, and prayed standing, and sung hallelujah at the altar every Lord's Day, and all the days of Pentecost, in token of our Saviour's resurrection. We find the same in St. Basil, who derives it from apostolical practice. And Cassian testifies of the Egyptian churches, that from Saturday night to Sunday night, and all the days of Pentecost, they neither kneeled nor fasted.

And in another place he gives the reason of this: because kneeling was a sign of deep repentance and mourning, which they omitted on those days out of respect and reverence to our Saviour's resurrection. Hence it was that the author of the Constitutions makes it one of his apostolical orders, “that all men should pray three times, or three prayers, on the Lord's Day, standing, in memory of Him who rose the third day from the dead. And from hence came that usual form so often mentioned by St. Chrysostom and others, of the deacons calling upon the people in prayer, “*ὀρθῶς, στᾶμεν καλῶς*”—Let us stand upright with reverence and decency, alluding to the posture then commonly used in prayer on the Lord's Day. (*Bingham, Augusti, Coleman.*)

Prayer, Common, Book of.—See LITURGY.

Prayer for the Dead.—This custom is alluded to in the Apostolical Constitutions, and Tertullian mentions how every widow prayed for the soul of her deceased husband, and the husband for the soul of his deceased wife. Such “oblations” were also made for the martyrs on the anniversary of their martyrdom. Cyril of Jerusalem even declares it to be a considerable advantage for the souls of the dead to be prayed for. The same custom is found in many of the ancient liturgies. Chrysostom says,—“Prayers were made for all deceased in the faith.” While this was the common practice, it had no reference at all, in many aspects of it, to the notion of a purgatory. Many of the fathers regarded such prayers as little more than a thanksgiving, a commendation of souls of the deceased to the mercy of God, and a commemoration of their spiritual excellencies. Still there is no doubt that not a few of the fathers believed that the souls of departed believers were not taken at once to heaven, but were in some separate place—Hades or Paradise—out of which the fervent prayers of survivors might help to remove them. So that the idea of purgatory sprang out of such views in no long space of time. In the Church of England burial service of 1549, under Edward VI., one prayer was,—“We commend into thy hands of mercy, most merciful Father, the soul of this our brother departed . . . that when the judgment shall come, which thou hast committed to thy well-beloved Son, both this our brother and we may be found acceptable in thy sight, and receive thy blessing.” “Almighty God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest: Grant, we beseech thee, that at the day of judgment his soul and all the souls of thy elect, departed out of this life, may with us, and we with them, fully receive thy promises, and be made perfert altogether, through the glorious resurrec-

tion of thy Son Jesus Christ our Lord." And the next prayer was,—“O Lord, with whom do live the spirits of them that be dead; and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible.” The prayer was ultimately changed into a thanksgiving. Prayer for the dead does not necessarily imply a belief in purgatory.

Prayer, Lord's.—See PRAYER.—We enter not into the question whether the Lord meant this form simply as an illustration or “manner” of the characters, objects, and spirit of prayer, or whether he intended it to be used as a prescribed formula in private and public devotion. It seems plain that it was not used in this latter way in the apostolic age, but it was used stately in the second and third centuries. Tertullian again and again insists on its use. Cyprian, Chrysostom, and Augustine use similar language. It was employed in all the offices of the church, particularly in the celebration of baptism and of the Eucharist. As soon as a person was baptized he was to repeat this prayer, and the prayer of eucharistic benediction ended with it. It held also a distinct and prominent place in the morning and evening services. At marriages, funerals, and ordinations, it was also repeated. The Apostolic Constitutions enjoin it to be used three times daily, and the fourth council of Toledo make it a sin worthy of deprivation for a clergyman to omit employing it daily.—See QUOTIDIANA ORATIO. The use of the Lord's Prayer in churches was restricted, however, to communicants, and not allowed to catechumens; so that, besides being named “our public and common prayer,” it was specially called the “prayer of the faithful.” (Lord King's *Inquiry*, part ii.)

Preachers, Local.—See METHODISTS.

Preaching.—See SERMON.

Preaching Friars.—See DOMINICANS.

Prebend, an allowance or an endowment given to support a secular priest—*ad prebendam*. A prebendary is a member of a cathedral chapter enjoying this prebend.—See CANON, CHAPTER, CATHEDRAL.

Precentor, chanter or leader of music, and called *phonascus* in the early Church. The precentor also belonged to the old religious houses, and still holds office in cathedrals. The choir service is under his charge, and in dignity he is next the dean. The duties of the precentor in Scotland have been greatly curtailed. He

seems to have succeeded to the reader of earlier times.—See READER. It was the habit of the precentor to repair to church about half-an-hour before the minister came, and read to the people several passages of Scripture. When the minister entered, the precentor gave out a psalm and led the singing. After the beginning of last century, he ceased by degrees either to read the Scriptures or prescribe the psalm. But his desk is still, from its original use, called by the old people the lectern—that is, reading-desk.—See DESK, LECTERN, SINGING, WORSHIP.

Preceptories or Commandries, estates or benefices of the Knights Templars, and under the government of one of the *preceptores templi*.

Precisians, a name sometimes given to the Puritans, the meaning of which is quite apparent.

Preconisation, according to Broughton, is a term used in the promotion of an ecclesiastic to a bishopric, by nomination of the French king. The person nominated, after receiving his warrant from the crown, is furnished with three letters—one from the king to the pope, another to the cardinal protector of France at Rome, and the third to his majesty's ambassador at the pope's court. When this is done, a certificate of the life and behaviour of the person nominated is given in to the pope's nuncio. He likewise makes profession of his faith, and gives in a schedule of the condition of the bishopric to which he is nominated. The letters being transmitted to Rome, the cardinal protector declares in the first consistory that, at the next consistorial meeting, he intends to propose such a person for such a see, which declaration is called preconisation.

Predestinarian Controversy.—See PELAGIANS.—In the ninth century this controversy ran high. In monastic retirement Gotteschalchus drunk deep into the spirit of Augustine, and he reproduced in a prominent form his views on grace and predestination, especially in a discussion before Noting, Bishop of Verona; but his tenets were condemned by the synod of Mentz in A.D. 847. His fierce antagonist Rabanus Maurus then sent him to Hincmar, Archbishop of Rheims, to whose see the so-called heretic belonged. Hincmar immediately arraigned him before the synod of Chiersey, in 849, degraded him, scourged him severely, and incarcerated him in the monastery of Hautevilliers, in the diocese of Rheims, where, after twenty-one years of confinement, the noble confessor died. In his last illness the communion was refused him, and his corpse was denied Christian burial. The controversy raised by Gotteschalchus agitated the Romish Church for many years. Prior to his polemical appearances, Gotteschalchus, for the brilliancy of his scholarship, had been named Fulgentius. That his enemies caricatured his opinions is plain, but it is no less true that his naked and extreme statements were liable to misconception, and unnecessarily stirred up pre-

judice. The controversy, meanwhile, was going on, and Ratramnus and Remigius, in defence of Augustinianism, battled with Scotus Erigena, and at another council at Chiersey Gotteschalvus was condemned as a heretic. In 855, however, at a council in Valence, these two decisions were reversed, and five canons were issued, declaring the doctrine of predestination. The council of Langre adopted them in 859, and that of Toul the following year. Jesuits and Jansenists are strongly opposed to each other on this doctrine. Considering the prevailing theology of the time, the most probable supposition is that the true and natural sense of the Thirty-nine Articles is the Calvinistic sense; and the works of Heylin, Winchester, Archdeacon Daubeny, Bishop Tomline, and Archbishop Laurence, on the other side, are met by the treatises of Prynne, Hickman, Toplady, Scott, Overton, and Goode.— See ARMINIANISM; CALVINISM; DORT, SYNOD OF; PREDESTINATION; QUINQUARTICULAR CONTROVERSY.

Predestination.— Article xvii. of the Church of England says,—“Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity. As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God. So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchedness of most unclean living, no less perilous than desperation.” The *Westminster Confession* declares,—“1. God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the

liberty or contingency of second causes taken away, but rather established. 2. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions. 3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. 4. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. 5. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace. 6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. 7. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. 8. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.” We have elsewhere said,—The doctrine of predestination was held in its leading element by the ancient Church, by the Roman Clement, Ignatius, Hermas, Justin Martyr, and Irenæus, before Augustine worked it into a system, and Jerome armed himself on its behalf. It is foreign to our purpose to review the theory of Augustine, the revival of it by Gotteschalvus, or its re-assertion by Calvin and Janssen; nor can we criticise the assault made upon it by Pelagius, or describe the keen antagonism of Calistus and

Julian, followed up in later times by Arminius, Episcopus, Limborch, and Tomline. Suffice it to say, that many who imagine that they have explained away a difficulty by denying one phase of the doctrine, have only achieved the feat of shifting that difficulty into another position. The various modifications of what we reckon the truth contained in the apostolical statement do not relieve us of the mystery, which belongs as well to simple theism as to the evangelical system. Dr. Whately has, with characteristic candour, admitted that the difficulty which relates to the character and moral government of God presses as hard on the Arminian as the Calvinist; and Sir James Mackintosh has shown, with his usual luminous and dispassionate power, how dangerous it is to reason as to the moral consequences which the opponents of this and similar doctrines may impute to them. In short, whether this doctrine be identified with pagan stoicism or Mohammedan fatalism, and be rudely set aside, and the world placed under the inspection of an inert omniscience; or whether it be modified as to its end, and that be declared to be privilege, and not holiness; or as to its foundation, and that be alleged to be not gratuitous and irrespective choice, but foreseen merit and goodness; or as to its subjects, and they be affirmed to be not individuals, but communities; or as to its result, and it be reckoned contingent, and not absolute; or whether the idea of election be diluted into mere preferential choice: whichever of these theories be adopted—and they have been advocated in some of these aspects, not only by some of the early fathers, but by Archbishops Bramhall, Sancroft, King, Lawrence, Sumner, and Whately; and by Milton, Molina, Faber, Nitzsch, Hase, Lange, Copleston, Chandler, Locke, Watson, and many others—such hypotheses leave the central difficulty still unsolved, and throw us back on the unconditioned and undivided sovereignty of Him “of whom, to whom, and through whom are all things,”—all whose plans and purposes wrought out in the Church, and designed to promote his glory, have been conceived in the vast and incomprehensible solitudes of his own eternity.

Pre-existence of Christ, in a general sense, his existence before his incarnation—a doctrine admitted by the Arians, though they denied his proper divinity. Some divines—as Goodwin and Isaac Watts—advocated the pre-existence of Christ's human soul, and maintained what is called the Indwelling Scheme.

Prefaces, Proper, short forms in the communion service of the Church of England, introduced on peculiar festivals.

Prælate, one, such as an abbot or bishop, who has jurisdiction over other ecclesiastics.—See **ABBOT**, **BISHOP**.

Præmonstratenses.—See **PRÆMONSTRATENSES**.

Prærogative Court, the court of the Arch-

bishop of Canterbury or Primate of Ireland, in which wills are proved and administrations taken out.

Presanctified, Mass of.—See **MASS**.—In Rome this mass is peculiar to Good Friday and to the Sistine Chapel. There is no immediate consecration of bread and wine; but the host is brought from the Pauline Chapel, and the wine is not consecrated at all. Some Romish divines therefore deny it to be a mass at all. In the Greek Church a similar service is observed during the whole of Lent, with a few exceptions, such as Saturday, Sabbath, and the Annunciation.

Presbyter or **Elder**, an order of apostolic foundation. At an early period, however, the presbyters were the rank of clergy beneath the bishop.—See **BISHOP**, **EPISCOPACY**. In several things the presbyter was held to be inferior to the bishop. The presbyter could not do many things which the bishop could, whatever he did was as under authority from the bishop, and by the bishop he could be at any time called to account. Presbyters might preach and baptize, but they could not ordain, though they might join with the bishop in the imposition of hands. By the bishop's commission they might confirm or grant absolution. They were the working clergy of the church, and the business of instruction was specially committed to them. They sat on chairs in a semicircle around the bishop, and formed the council of the church.—See **CLERGY**, **ORDERS**. Presbyters were ordained with imposition of hands and prayer.—See **ORDINATION**.

Presbyteress, a female presbyter. It is doubtful if any such office ever existed. Eiphanus expressly denies it. It would have manifestly contravened the apostolic mandate, 1 Tim. ii. 12, “I suffer not a woman to teach.” The term, however, might mean a presbyter's wife.—See **DEACONESS**.

Presbytery, an ecclesiastical court in the Church of Scotland and other Presbyterian churches, superior to the “kirk-session.” It consists of a minister and a ruling elder from every church within a certain district. This court has control over the churches and ministers within its own district in matters relating to the examination, admission, ordination, and censuring of ministers; licensing probationers for the ministry; censuring of heretics and heresies; rebuking contumacious offenders; deciding upon appeals brought up from any kirk-session; and explaining difficulties in discipline. An appeal from the judgment of the presbytery is permitted to the provincial synod.—See **SESSION**; **SYNOD**, **PROVINCIAL**.

Presbytery, Presbyterianism.—It stands opposed to prelacy; for the supreme government is in the hands of the presbyters, and there is no rank above it, save the mere official position of any one of its members, chosen from

time to time to preside over their deliberations. —See MODERATOR. As under the article EPISCOPACY, we produce a few citations from the defenders of this form of church government. Coleman writes,—“The controversy on this subject has arisen chiefly from the equivocal import of the term *πρεσβύτερος*, which, in the peculiar phraseology of the Church, denotes both a superior and a teacher. The first-mentioned signification earliest prevailed. The *πρεσβύτεροι*, —presbyters or elders of the Christian Church, correspond to the *זָקֵן*—elders of the Jews. Both denote precedence in office, not seniority in age. But as seniority of age and precedence in office are very naturally united in the same person, and in the Christian Church ever have been united, so also in the New Testament there are examples of the union of both in the same person. The apostles style themselves elders and fellow-labourers, *πρεσβύτεροι* and *συνπρεσβύτεροι*, with evident reference to this twofold relation. The passage in 1 Tim. v. 17, is peculiarly pertinent in this connection. ‘Let the elders that rule well be counted worthy of double honour; especially they who labour in the Word and doctrine.’ In other passages these elders are styled shepherds and teachers. It is equally evident also, that both bishops, *ἐπίσκοποι*, and elders, *πρεσβύτεροι*, are of similar import both in the Scriptures and ecclesiastical writings of the first centuries of the Christian era. In the Scriptures, in the following passages: Acts xvii. 28; Phil. i. 1; 1 Tim. iii. 1; Titus i. 5, 7; comp. Acts xv. 2, 4, 6, 22, 23; 1 Cor. xii. 28-30; Eph. iv. 11, &c. The following passages are sufficient to illustrate the usage of early ecclesiastical writers:—Chrysostom says that the elders or presbyters were formerly called bishops and deacons of Christ, and that the bishops were called elders. *Οἱ πρεσβύτεροι τὸ παλαιὸν ἐκαλοῦντο ἐπίσκοποι καὶ διάκονοι τοῦ Χριστοῦ, καὶ οἱ ἐπίσκοποι (ἐκαλοῦντο) πρεσβύτεροι.* Theodoret styles both the elders and the bishops watchmen, alleging that at that time they were called by both names, *ἀμφότερα γὰρ εἶχον κατ’ ἐκείνον τὸν καιρὸν τὰ ὀνόματα.* In another passage he also says that those who were called bishops evidently held the rank of presbyters, elders,—*Ὡς εἶναι δῆλον ὅτι ὑπὸ τοῦτον εἶδη οἱ ἐν τῷ προοιμίῳ κληθέντες ἐπίσκοποι, τοῦ πρεσβυτέρου δηλονότι τὴν τάξιν πληροῦντες.* The famous Irenæus, Bishop of Lyons, in his official letter to the Roman Bishop Victor, enumerates all the bishops who preceded Victor at Rome, and styles them presbyters, who formerly presided over that apostolic church at Rome. ‘Jerome, one of the most learned of the Latin fathers, who had before him all the testimonies and arguments of earlier writers, has placed this matter in its true light with peculiar distinctness. In his annotation on the first chapter of the Epistle to Titus, he gives the following account

of the nature and origin of the episcopal office:—“A presbyter is the same as a bishop. And until, by the instigation of the devil, there arose divisions in religion, and it was said among the people, ‘I am of Paul, and I of Apollos, and I of Cephas,’ churches were governed by a common council of the presbyters. But afterwards, when every one regarded those whom he baptized as belonging to himself rather than to Christ, it was everywhere decreed that one person, elected from the presbyters, should be placed over the others, to whom the care of the whole church might belong, and thus the seeds of division might be taken away. Should any one suppose that this opinion—that a bishop and presbyter is the same, and that one is the denomination of age, and the other of office—is not sanctioned by the Scriptures, but is only a private fancy of my own, let him read over again the apostle’s words to the Philippians: ‘Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: grace be unto you, and peace from God our Father, and from the Lord Jesus Christ,’ &c. Philippi is a single city of Macedonia; and certainly, of those who are now styled bishops there could not have been several at one time in the same city. But because at that time they called the same persons bishops whom they styled also presbyters, therefore the apostle spoke indifferently of bishops as of presbyters.” The writer then refers to the fact that St. Paul having sent for the presbyters (in the plural) of the single city of Ephesus only, afterwards called the same persons bishops, (Acts xx.) To this fact he calls particular attention; and then observes, that in the Epistle to the Hebrews also, we find the care of the church divided equally amongst many: “Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is [un]profitable for you.” “And Peter,” continues Jerome, “who received his name from the firmness of his faith, says in his epistle, ‘The presbyters who are among you I exhort, who am also a presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you [he omits the words, taking the oversight thereof, *ἐπισκοποῦντες*—i. e., superintending it], not by constraint, but willingly.’ These things we have brought forward to show that with the ancients presbyters were the same as bishops. But in order that the roots of dissension might be plucked up, a usage gradually took place that the whole care should devolve upon one. Therefore, as the presbyters know that it is by the custom of the church that they are subject to him who is placed over them, so let the bishops know that they are above presbyters rather by custom than by the truth of our

Lord's appointment, and that they ought to rule the church in common, herein imitating Moses," &c. The same views are maintained by this father in his Epistle to Evagrius, with the additional mention of the fact, that from the first foundation of the Church of Alexandria down to the days of Heraclas and Dionysius, the presbyters of that church made (or, as we should say, consecrated) their bishops. The passage, which is quoted at some length in the note, is very important. Having referred to several passages of the Acts and Epistles in proof of an assertion which he had made, to the effect that bishop and presbyter were at first the same, he proceeds to say, that "afterwards, when one was elected, and set over the others, this was designed as a remedy against schism. . . . For at Alexandria, from the evangelist Mark down to the Bishops Heraclas and Dionysius, the presbyters always gave the name of bishop to one whom they elected from themselves, and placed in a higher degree; in the same way as an army may create its general, or as deacons may elect one of their own body whom they know to be assiduous in the discharge of duty, and call him archdeacon. For what does a bishop perform, except ordination, which a presbyter may not do?" &c. The fact which Jerome here states respecting the appointment and ordination of bishops in the Church of Alexandria by presbyters alone, for the space of more than two centuries, is attested also by Eutychius, Patriarch of Alexandria. And the opinion of Jerome respecting the original equality, or rather identity of presbyter and bishop, is in perfect accordance with the language of a still earlier writer, Tertullian—*De Bap.*, c. 17. The identity of bishops and presbyters is further evident from the circumstance that they both received the same honorary titles, *προιστάταις, προϊστάται, πρόδροι, prepositi, antistes*, equivalent to presidents, moderators, chairmen, or presiding officers. Presbyters were also denominated *σύνθρονου* and *εἰ τοῦ θρόνου*—partners of the throne. A distinction is sometimes made between those of the first and of the second throne; in which case the latter evidently designates presbyters. But it is still plain that, in such instances, the pre-eminence ascribed to the bishop is only that of *primus inter pares*—chief among equals. Even the most zealous advocates of the episcopal system in the Greek, Roman, and English Church, are constrained to recognize and admit the identity of the terms *ἐπίσκοπος* and *πρεσβύτερος*, according to the *usus loquendi* of the ancient Church. They are constrained to admit that the distinction between the office of bishop and presbyter, which prevailed about the third and fourth centuries, and to a period still later, was unknown in the first two centuries."

Schaff, in his *History of the Christian Church*, adduces, in favour of the view which denies the apostolic origin of the episcopate as a *separate*

office or order, the following facts:—"1. The undeniable identity of presbyters and bishops in the New Testament, conceded even by the best interpreters among the church fathers, by Jerome, Chrysostom, and Theodoret. 2. Later in the second century the two terms are still used in like manner for the same office. The Roman Bishop Clement, in his First Epistle to the Corinthians, says that the apostles, in the newly-founded churches, appointed the first-fruits of the faith, *i. e.*, the first converts, *ἐπίσκοπους καὶ διακόνους*. He here omits the *πρεσβύτεροι*, as Paul does in Phil. i. 1, for the simple reason that they are in his view identical with *ἐπίσκοποι*; while, conversely, in c. lvii., he enjoins subjection to presbyters, without mentioning bishops. Clement of Alexandria distinguishes, it is true, the deaconate, the presbyterate, and the episcopate; but he supposes only a twofold official character, that of presbyters and that of deacons—a view which found advocates so late as the Middle Ages, even in Pope Urban II., A.D. 1091. Lastly, Irenæus, towards the close of the second century, though himself a bishop, makes only a relative difference between *episcopi* and *presbyteri*; speaks of successions of the one in the same sense as of the other; terms the office of the latter *episcopatus*; and calls the Bishops of Rome *πρεσβύτεροι*. Sometimes, it is true, he appears to use the term *πρεσβύτεροι*, in a more general sense, for the old men, the fathers. But in any case his language shows that the distinction between the two offices was at that time still relative and indefinite. 3. The express testimony of the learned Jerome, that the churches originally, before divisions arose through the instigation of Satan, were governed by the common council of the presbyters, and not till a later period was one of the presbyters placed at the head, to watch over the church and suppress schisms. He traces the difference of the office simply to ecclesiastical custom as distinct from divine institution. 4. The custom of the Church of Alexandria, where, from the evangelist Mark down to the middle of the third century, the twelve presbyters elected one of their number president, and called him bishop. This fact rests on the authority of Jerome, and is confirmed independently by the *Annals* of the Alexandrian patriarch, Eutychius, of the tenth century."

Killen, in his *Ancient Church*, asserts: "Though the senior presbyter presided in the meetings of his brethren, and was soon known by the name of bishop, it does not appear that he originally possessed any superior authority. He held his place for life; but as he was sinking under the weight of years when he succeeded to it, he could not venture to anticipate an extended career of official distinction. In all matters relating either to discipline, or the general interests of the brotherhood, he was expected to carry out the decisions of the eldership, so that, under his presidential rule, the church was still substan-

tially governed by 'the common council of the presbyters.' The allegation that presbyterial government existed in all its integrity towards the end of the second century does not rest on the foundation of obscure intimations or doubtful inferences. It can be established by direct and conclusive testimony. Evidence has already been adduced to show that the senior presbyter of Smyrna continued to preside until the days of Irenæus, and there is also documentary proof that meanwhile he possessed no autocratical authority. The supreme power was still vested in the council of the elders. This point is attested by Hippolytus, who was now just entering on his ecclesiastical career, and who, in one of his works, a fragment of which has been preserved, describes the manner in which the rulers of the church dealt with the heretic Noetus. The transaction probably occurred about A.D. 190. 'There are certain others,' says Hippolytus, 'who introduce clandestinely a strange doctrine, being disciples of one Noetus, who was by birth a Smyranean, and lived not long ago. This man, being puffed up, was led to forget himself, being elated by the vain fancy of a strange spirit. He said that Christ is himself the Father, and that the Father himself had been born, and had suffered and died. . . . When the blessed presbyters heard these things, they summoned him, and examined him before the church. He, however, denied, saying at first that such were not his sentiments. But afterwards, when he had intrigued with some, and had found persons to join him in his error, he took courage, and at length resolved to stand by his dogma. The blessed presbyters again summoned him, and administered a rebuke. But he withstood them, saying,—“Why, what evil am I doing in glorifying Christ?” To whom the presbyters replied,—“We also truly acknowledge one God; we acknowledge Christ; we acknowledge that the Son suffered as he did suffer, that he died as he did die, and that he rose again the third day, and that he is at the right hand of the Father, and that he is coming to judge the quick and the dead; and we declare those things which we have been taught.” Then they rebuked him, and cast him out of the church.’”

Archbishop Usher proposed a method for the reduction of episcopacy, by which he would have moderated it to such an extent as to have brought it very near the presbyterian government of the Scotch churches,—the weekly parochial vestry answering to their kirk-session; the monthly synod to be held by the chorepiscopi answering to their presbyteries; the diocesan synod to their provincial synod; and the national synod to their general assembly. The meeting of the dean and chapter, practised in the Church of England, is but a faint shadow of the second, the ecclesiastical court of the third, and the convocation of the fourth. The follow-

ing is an approximate view of Presbyterianism—excepting those portions of the Continent, such as France, Switzerland, and Rhenish Prussia—where it exists:—

UNITED STATES.

	Ministers.
Associate Reformed Synod of New York,	16
Associate Reformed Presbyterian Church, South,	68
Associate Synod of North America,	11
Cumberland Presbyterian Church,	927
Free Presbyterian Church,	43
Presbyterian Church (Old School),	2,578
Presbyterian Church (New School),	1,558
Reformed Dutch Church,	410
Reformed Presbyterian Church, General Synod,	54
Reformed Presbyterian Church, Synod,	63
Reformed Protestant Dutch Church,	410
United Presbyterian Church,	408
United Synod of the Presbyterian Church,	118

BRITISH PROVINCES.

Free Church of Nova Scotia,	32
Presbyterian Church in Canada, in connection with the Church of Scotland,	107
Presbyterian Church in New Brunswick,	18
Presbyterian Church of Canada,	183
Presbyterian Church of Nova Scotia,	38
Synod of New Brunswick in connection with the Church of Scotland,	11
Synod of Nova Scotia in connection with the Church of Scotland,	20
United Presbyterian Church in Canada,	66

GREAT BRITAIN, &c.

Church of Scotland,	1,173
Eastern Reformed Presbyterian Ch. in Ireland,	6
Free Church of Scotland,	790
Presbyterian Church of Victoria,	137
Presbyterian Church in England,	88
Presbyterian Church in Ireland,	560
Reformed Presbyterian Church of Ireland,	29
Reformed Presbyterian Church of Scotland,	39
Seceding Presbyteries of Ireland,	10
Synod of Jamaica,	25
Synod of the Church of Scotland in England,	15
United Original Seceders of Scotland,	28
United Presbyterian Church of Scotland,	519

TOTAL, 10,555

See SCOTLAND, CHURCHES IN.

Presbyterium.—See CHANCEL.

Prescription, a law adopted in presbyterian churches. If a scandal has not been noticed for five years after it has happened, it is not to be revived, but is then said to be prescribed.

Presence.—See REAL PRESENCE.

Presentation, in law, is the form by which the patron of a benefice offers a clergyman to the bishop of the diocese to be instituted. The right of presentation is called the advowson.—See ADVOWSON. Any clerk may be presented to a parsonage or vicarage, provided he be in priest's orders before admission. But the bishop may, from what he deems incapacity, refuse institution.—See INSTITUTION. In such case the patron may bring an action at law (called from the form of the writ, a *quare impedit*) against the bishop, and require him to assign his reasons for refusal, upon the validity of which reasons the court will decide. If the patron neglect to present within six months after the benefice becomes vacant, the right of presentation accrues to the ordinary by lapse. In the Established Church of Scotland the

patron must present within six months, or the right falls to the presbytery *tanquam jure devoluto*.—See *JUS DEVOLUTUM*. The following is the form of a Scotch presentation, and is a copy, indeed, of the one which led to the disputes and processes that ended in the disruption of the Scottish Church:—"The Right Honourable Thomas Robert Drummond Hay, Earl of Kinnoull, undoubted patron of the parish church and parish of Auchterarder, lying within the presbytery of Auchterarder and sheriffdom of Perth, considering that the said church and parish is now vacant, and become at my gift and presentation by and through the death of the Rev. Charles Stewart, late minister of the Gospel at the said church of Auchterarder; and I, being sufficiently informed of the literature, loyalty, qualifications, good life, and conversation of Mr. Robert Young, preacher of the Gospel, residing at Seafield Cottage, Dundee, do therefore, by these presents, nominate and present the said Robert Young to be minister of the said parish and church of Auchterarder during all the days of his lifetime, giving, granting, and disposing to him the constant, localled, and modified stipend, with the manse and glebe, and other profits and emoluments belonging to the said church, for the crop and year 1835, and during his lifetime, and his serving the cure of the said church, requiring hereby the reverend moderator and presbytery of Auchterarder to take trial of the qualifications, literature, good life, and conversation of the said Robert Young; and having found him fit and qualified for the function of the ministry at the said church of Auchterarder, to admit and receive him thereto, and give him his act of ordination and admission in due and competent form, recommending hereby to the lords of council and session, upon sight of this presentation and the said presbytery's act of ordination and admission, to grant letters of horning, on a simple charge of two days only, and other executorial necessary at the instance of the said Robert Young, against all and sundry the heritors, life-renters, feuars, tacksmen, tenants, possessors, and occupiers of lands within the said parish, subject and liable in payment of the said localled and modified stipend, for causing the said Robert Young, and others in his name, be readily answered and paid thereof in such due and competent form as effects. And I consent to the registration hereof in the books of council and session, or others competent, therein to remain for preservation: and for that effect I constitute ——— my procurators. In witness whereof, &c., (signed) Drummond Kinnoull. R. A. Yates, witness. Thomas Neatham, witness."—See *PATRONAGE*.

Presentation of the Virgin, Feast of, a Romish festival held on the 21st of November. It is not older than the thirteenth century.—See *MARY*.

Prester or Presbyter John.—In Asiatic

Tartary a great revolution took place, near the beginning of the twelfth century, very favourable to the cause of Christianity. On the death of Coiremchan or Kenchan, a priest of the Nestorians, whose name was John, made so successful an attack upon the kingdom, while destitute of a head, that he gained possession of it, and from a presbyter became the sovereign of a great empire. This was the famous Prester John, whose country was for a long time deemed by the Europeans the seat of all felicity and opulence. Because he had been a presbyter before he gained the kingdom, most persons continued to call him Prester John after he had acquired royal dignity. His regal name was Ungchan. The exalted opinion of the power and riches of this Prester John, entertained by the Greeks and Latins, arose from this, that being elated with his prosperity and the success of his wars with the neighbouring nations, he sent ambassadors and letters to the Roman Emperor Frederick I., to the Greek Emperor Manuel, and to other sovereigns, in which he extravagantly proclaimed his own majesty and wealth and power, exalting himself above all the kings of the earth; and this boasting of the vain-glorious man the Nestorians laboured with all their power to confirm. He was succeeded by his son or brother, whose proper name was David, but who was also generally called Prester John. This prince was vanquished and slain near the close of the century, by that mighty Tartar Emperor, Genghis Khan. (*Mosheim*.)

Prevention, the right which, by the canon law, the pope has of preventing an ordinary colator to appoint to a benefice, and making the appointment himself.—See *PROVISORS*.

Priest.—See *Biblical Cyclopædia*.—This word has two significations,—the one according to its etymology, through the French *prêtre*, or *prestre*, and the Latin *presbyterus*, from the Greek *πρεσβύτερος*—elder; in which sense it is used in the liturgy and rubrics of the Church of England, and signifies merely "one belonging to the order of presbyters," as distinguished from the other two orders of bishops and deacons. But the other signification of the word priest, in which it is more commonly used, is the same as that of the Latin word *sacerdos*, and the Greek word *ιερεύς*, *i. e.*, one who stands as a mediator between God and the people, and brings them to God by the virtue of certain ceremonial acts which he performs for them, and which they could not perform for themselves without profanation, because they are at a distance from God, and cannot in their own persons venture to approach towards him. In this sense of the word priest, the term is applied to the ministers of the Romish Church. Thus Dens defines the priesthood, as "a sacred order and sacrament, in which power is conferred of consecrating the body of Christ, of remitting sins, and of administering certain other sacraments." Accordingly,

at the consecration of a priest, after unction and prayer, the chalice, with wine and water, and the paten upon it with the host, are given to him, with these awful words, "Receive power to offer the sacrifice of God, and to celebrate mass for the living and the dead." Moreover, he receives formally the power to forgive sins.

Primacy of Peter.—We subjoin the heads of Barrow's famous argument against it in his *Treatise On the Supremacy* (*Works*, vol. iii., London, 1841). He says there may be,—“1. A primacy of worth or personal excellency; 2. A primacy of reputation; 3. A primacy of order or bare dignity and precedence; 4. A primacy of power and jurisdiction. The first—a primacy of worth—we may well grant it to Peter, for that probably he did exceed the rest of his brethren in personal endowments and capacities. 2. As to a primacy of repute, which Paul means when he speaks of those who had a special reputation, of those who seemed to be pillars of the super-eminent apostles (Gal. ii. 6, 9; 2 Cor. xi. 5; xii. 11), this advantage cannot be refused him. 3. As to a primacy of order or bare dignity, importing that commonly, in all meetings and proceedings, the other apostles did yield him the precedence, may be questioned; for this does not seem suitable to the gravity of such persons, or their condition and circumstances, to stand upon ceremonies of respect; for our Lord's rules seem to exclude all semblance of ambition, all kind of inequality and distance between his apostles. 4. As to a primacy importing a superiority in command, power, or jurisdiction, this we have great reason to deny upon the following considerations:—(1.) For such a power it was needful that a commission from God, its founder, should be granted in absolute and perspicuous terms; but no such commission is extant in Scripture. (2.) If so illustrious an office was instituted by our Saviour, it is strange that nowhere in the evangelical or apostolical history there should be any express mention of that institution. (3.) If Peter had been instituted sovereign of the apostolical senate, his office and state had been in nature and kind very distinct from the common office of the other apostles, as the office of a king from the office of any subject. (4.) There was no office above that of an apostle known to the apostles or primitive Church, (Ephes. iv. 11; 1 Cor. xii. 28.) (5.) Our Lord himself declared against this kind of primacy, prohibiting his apostles to affect, to seek, to assume, or admit a superiority of power, one above another, (Luke xxii. 14-24; Mark ix. 35.) (6.) We do not find any peculiar administration committed to Peter, nor any privilege conferred on him which was not also granted to the other apostles, (John xx. 23; Mark xvi. 15.) (7.) When Peter wrote two Catholic epistles, there does not appear in either of them any intimation or any pretence to this arch-apostolical power. (8.) In all relations which occur in Scripture about con-

troversies incident of doctrine or practice, there is no appeal made to Peter's judgment, or allegation of it as decisive; no argument is built on his authority. (9.) Peter nowhere appears intermeddling as a judge or governor paramount in such cases. (10.) The consideration of the apostles' proceeding in the conversion of people, in the foundation of churches, and in administration of their spiritual affairs, will exclude any probability of Peter's jurisdiction over them. (11.) The nature of the apostolic ministry, their not being fixed in one place of residence, but continually moving about the world, render it unlikely that he had such a jurisdiction over the apostles as some assign him. (12.) It was, indeed, most requisite that every apostle should have a complete, absolute, independent authority in managing the duties and concerns of the office, that he might not anywise be obstructed in the discharge of them, not clogged with a need to consult others, not hampered with orders from those who were at a distance. (13.) The discourse and behaviour of Paul towards Peter doth evidence that he did not acknowledge any dependence on him, or any subjection to him, (Gal. ii. 11.) (14.) If Peter had been appointed sovereign of the Church, it seems that it should have been requisite that he should have outlived all the apostles; for otherwise the Church would have wanted a head, or there must have been an inextricable controversy who that head was. But Peter died long before John, as all agree, and perhaps before divers others of the apostles.”

Primate.—See ARCHBISHOP, METROPOLITAN, PATRIARCH.

Prime (*first*), the service said at sunrise.—See CANONICAL HOURS.

Primer, King's, was published in 1545. It contained the Calendar, the Ten Commandments, the Creed, the Lord's Prayer, the salutation of the Virgin, the seven penitential psalms, a litany, and prayers for various occasions. Besides this, there is also the *Goodly Prymer* of 1535, and the *Manual of Prayers*, or the *Primer* in English, of 1539. *Primer* means first book, and was used often as analogous to the term prayer-book, though it contained selections of services made according to the discretion of the compiler. The *Prymer of Salisbury Use* bears the date of various years, the first edition being published in 1527.

Primitive Church.—See CHURCH, DEVELOPMENT, TRADITION.

Primitive Methodists.—See METHODISTS.

Prior, the head of a convent, and next in dignity to an abbot.—See ABBOT.

Priory is a monastic institution either of men or women. Sometimes the prior was chosen by the convent, and sometimes, because of its dependence on another religious house, by its abbot. Alien priories were such as were subject to abbeys in other countries.

Priscillianists, a sect which arose in Spain

in the fourth century, holding opinions of Gnostic and Manichæan origin, which are supposed to have been immediately derived from Africa. Priscillian, their founder, was a Spaniard of high birth, fortune, and eloquence. His opinions were condemned in a council at Saragossa in 380, but he was immediately afterwards made Bishop of Avila; and although he was banished from Spain by order of the Emperor Gratian, he was soon restored to his country and his see. He was again condemned by a council at Bordeaux in 384, and having appealed to the Emperor Maximus, he was examined by torture before his tribunal, and, finally, was beheaded at Treves, with six of his followers. This cruelty was regarded with great horror, and was especially offensive to the celebrated Martin of Tours, who had exerted himself with success, for a time, to prevent the execution of such a sentence, and had left Treves with a promise from the emperor that their lives should be spared. Leo I., sixty years later, expressed his approbation of the deed. This sect, though never very numerous, survived the death of their leader, and so late as 563 their opinions engaged the serious attention of a council held at Braga. In the canons of that council may be found an elaborate specification of the errors attributed to Priscillian, among which astrology has a place.

Private Judgment, Right of, the right by which any one reads and interprets the Word for himself, in opposition to the popish dogma, that an infallible church must determine it for him.

Privy Censures.—In old presbyterian Scotland, members of presbytery sat in judgment upon themselves. Each was questioned in turn, and on his retirement judgment was pronounced. Nay, at a critical period in the Secession Church the ministers, after an exciting and bitter debate, came forward in succession, made confession, and craved to be rebuked. This strange custom became at length a mere form, and by and bye it came to an end.—See VISITATION.

Probation (trial), a period of trial before a novice finally assumed the vows. A licentiate in Presbyterian churches, as being on trial of his gifts before the vacant churches, is called a *probationer*.—See LICENSE.

Procession of the Holy Ghost.—See FILIOQUE, NICENE CREED.

Processions.—The Latin *processio* signified originally a public meeting or religious assembly, then sometimes church-going and sometimes the series of communicants. Processions at festivals were, in course of time, quite common. By an edict of Justinian, A.D. 541, they were protected from interruption. Various ceremonies were observed, crucifixes and images were carried. The clergy sometimes took their place at the head of the line, sometimes in the middle, and sometimes in the rear. In processions of joy they attended in their most splendid vestments, the laity were

dressed in their best attire, and bells and music enlivened the scene; but on occasions of mourning the procession was marked by plain vestments, bare feet, a deep silence, or only sounds of lamentation and mournful prayer, and sometimes the exercise of penitential flagellation. It was usual to walk two by two at regular distances. The sexes walked apart. Lighted wax tapers were often carried in procession, especially on the festival of the Purification of the Virgin Mary, which was hence called *festum* or *missa condelarum*.—See CANDLEMASS. Prayers and hymns, many of which were composed expressly for the occasion, were repeated, in Latin, as the company moved on. (*Riddle.*)

Proclamations, Royal.—These documents in former times were almost equal in authority to an act of the constitutional legislature. They often interfered with religion, and dealt largely in reformation of manners. In 1529 King Henry VII. issued a proclamation for resisting and withstanding of most dampnable heresyes sowed within the realme by the disciples of Luther and other heretykes, perverters of Christes re-lygyon." In June, 1530, this was followed by the proclamation "for dampning (or condemning) of erroneous bokes and heresies, and prohibitinge the havinge of holy scripture translated into the vulgar tonges of englishe, frenche, or dutche." "And that having respect to the malignity of this present tyme, with the inclination of people to erroneous opinions, the translation of the newe testament and the old into the vulgar tonge of englysshe, shulde rather be the occasion of contynuance or increase of errorrs amonge the said people, than any benefit or commodite towards the weale of their soules;" and he determines, therefore, that the scriptures shall only be expounded to the people as heretofore, and that these books "be clerely extermynate and exiled out of this realme of Englande for ever." Under Edward VI. there is a proclamation against such "as innovate any ceremony," and who are described as "certain private preachers and other laiemen, who rashly attempt of their own and singular wit and miud, not only to persnade the people from the old and accustomed rites and ceremonies, but also themselves bring in new and strange orders according to their phantasies. The which, as it is an evident token of pride and arrogancy, so it tendeth both to confusion and disorder." There is a proclamation also to abstain from flesh on Fridays and Saturdays; enforced on the principle, not only that "men should abstain on those days, and forbeare the pleasures and the meats wherein they have more delight, to the intent to subdue their bodies to the soul and spirit, but also for worldly policy." Charles the Second issued a proclamation against "vicious, debauched, and profane persons!"—"A sort of men of whom we have heard much, and are sufficiently ashamed; who spend their time in taverns, tippling-houses, and

debauchees; giving no other evidence of their affection to us but in drinking our health, and inveighing against all others who are not of their own dissolute temper; and who, in truth, have more discredited our cause, by the license of their manners and lives, than they could ever advance it by their affection or courage. We hope all persons of honour, or in place and authority, will so far assist us in discountenancing such men, that their discretion and shame will persuade them to reform what their conscience would not; and that the displeasure of good men towards them may supply what the laws have not, and, it may be, cannot well provide against; there being by the license and corruption of the times, and the depraved nature of man, many enormities, scandals, and impieties in practice and manners, which laws cannot well describe, and consequently not enough provide against, which may, by the example and severity of virtuous men, be easily discountenanced, and by degrees suppressed." Some parties in Scotland who had no objection to national fasts, or even to the royal recommendation of them, yet objected to royal command and dictation as worded in the usual form, they being charged to keep the fast "as they tender the favour of Almighty God, and would avoid his wrath and indignation." According to counsel learned in the law, obedience to such mandate is not imperative, for it is affirmed,—“1. That in England, where by statute the sovereign is head of the church as well as of the state, that headship applies only to the clergy and members of the national church, and does not include those who are not of her communion. 2. That in Scotland—where seceding or dissenting churches (except it be the nonjurors) stand not upon any statute of toleration, but upon the free basis and constitution of the country—no such relation exists, but is excluded by the Act 1690, c. 5, ratifying the Confession of Faith; whereby an antagonistic principle is established, it being declared that ‘there is no other Head of the Church but the Lord Jesus Christ,’ and that he, ‘as King and Head of the Church, hath therein appointed a government in the hand of church-officers distinct from the civil magistrate,’ who ‘may not assume to himself the administration of the Word and sacrament, or the keys of the kingdom of heaven.’ 3. That, in point of fact, proclamations for the observance of national fasts and thanksgivings in Scotland were, for a considerable period after the date of that act, and until the union between England and Scotland, passed by the three estates of the Scottish parliament, and not by the sovereign alone. And, 4. That no statute can be found authorizing such proclamations in Scotland; and the phraseology used in them seems to have grown out of the practice in England, or to be founded on what appears to be an unwarranted extension of the two statutes cited in the proclamation

of June, 1857, which refer exclusively to prayers for royal personages, and apply at most to ministers and preachers of two denominations.”

Proclianites, followers of Proclus, and extreme Montanists, who about 154 laboured to spread Montanism in Rome and in Phrygia.

Proctor, contracted from procurator, one who acts for another. Thus the representatives of the clergy in convocation are called proctors, and two officers in the English universities, chosen by the colleges in turn, to guard the morals and peace, are called by the same name.

Procuration.—See SYNODAL.

Prodiciani, a licentious sect among the Gnostics, the followers of Prodicus.

Profanation.—See SACRILEGE.

Profaneuess.—See SWEARING, PROFANE.

Prolocutor, the chairman of convocation.—See CONVOCAION.

Pronaos (*ante-temple*), same as narthex.—See NARTHEX.

Propaganda.—See CONGREGATION, p. 169.

Property of the Church.—See REVENUE.

Propheysings, a method of public teaching adopted in some dioceses in the reign of Elizabeth. The clergy met together and expounded a passage. But irregularities and debates crept in. Archbishop Parker ordered their suppression in 1574, and in 1577 the queen sequestered Archbishop Grindal for refusing to act against them as decidedly as her majesty desired.

Proses, a portion of the mass in Latin rhyme, in which the ordinary laws of prosody are not observed. The *Stabat Mater* is an example.

Prostration.—See PRAYER.

Protestant, one who protests against the errors and renounces the communion of the Romish Church. The title was originally given to those who, at the diet of Spires, in 1529, protested against the decision that no changes should be introduced into the doctrine, discipline, or worship of the established religion till a council should be held, and its determination made known. In Germany the term was afterwards applied to the Lutheran Churches as distinguished from the Calvinistic or Reformed. We add a portion of the famous challenge of Bishop Jewel, being from a sermon preached at St. Paul's Cross in 1560:—"Wherefore, besides all that I have said already, I will say further, and yet nothing so much as might be said. If any one of all our adversaries be able clearly and plainly to prove, by such authority of the Scriptures, the old doctors, and councils, as I said before, that it was then lawful for the priest to pronounce the words of consecration closely and in silence to himself; or that the priest had then authority to offer up Christ unto his Father; or to communicate and receive the sacrament for another, as they do; or to apply the virtue of Christ's death and passion to any man by the mean of the mass; or that it was then thought a sound doctrine

to teach the people, that the mass, *ex opere operato*, that is, even for that it is said and done, is able to remove any part of our sin; or that then any Christian man called the sacrament his Lord and God; or that the people were then taught to believe that the body of Christ remaineth in the sacrament as long as the accidents of the bread remain there without corruption; or that a mouse, or any other beast, or worm, may eat the body of Christ (for so some of our adversaries have said and taught); or, that when Christ said, *Hoc est corpus meum*, this word *hoc* pointeth not the bread, but *individuum vagum*, as some of them say; or that the accidents, or forms, or shows, of bread and wine, be the sacraments of Christ's body and blood, and not rather the very bread and wine itself; or that the sacrament is a sign or token of the body of Christ that lieth hidden underneath it; or that ignorance is the mother and cause of true devotion and obedience;—these be the highest mysteries and greatest keys of their religion, and without them their doctrine can never be maintained and stand upright;—if any one of all our adversaries be able to avouch any one of all these articles, by any such sufficient authority of Scriptures, doctors, or councils, as I have required, as I said before, so say I now again, I am content to yield unto him, and to subscribe. But I am well assured, that they shall never be able truly to allege one sentence. And because I know it, therefore I speak it, lest ye haply should be deceived."

Protesters.—See RESOLUTIONERS; SCOTLAND, CHURCHES IN.

Protevangeliium, a spurious gospel ascribed to James, containing an account of the birth of Mary and of Christ. It is supposed to have been originally composed in Hebrew. Postellius brought the MS. of this gospel from the Levant, translated it into Latin, and sent it to Oporinus, a printer at Basle, where Bibliander, a Protestant divine, and the professor of divinity at Zurich, caused it to be printed in 1552. Postellius asserts that it was publicly read as canonical in the Eastern churches.

Prothesis, a small altar in Greek churches corresponding to the credence table. The name is taken from the shew-bread, which was called "ἡ πρόθεσις τῶν ἄρτων"—the setting out of the loaves.

Proto (*first*).—This adjective is prefixed to the name of several officers in the Greek Church, denoting that he who holds it is the chief of his class—such as protonotary, protopapas, protopsaltes, proto-syncellus.—See PAPA, PSALMIST, SYNCPELLUS.

Province, the jurisdiction of an archbishop.—See DIOCESE.

Provincial Synod.—See SYNOD.

Provisors, Statute of.—Clement V., in the beginning of the fourteenth century, went beyond all his predecessors, by declaring that

the disposal of all ecclesiastical benefices belonged to the pope. The pope accordingly made reversionary grants, or *provisions*, as they were called, during the lives of the incumbents; and he reserved such benefices as he thought fit for his own peculiar patronage. England in particular suffered greatly from these papal encroachments during the reign of Henry III. The parliament assembled at Carlisle in the thirty-fifth year of Edward I. sent a strong remonstrance to Pope Clement V. against the papal encroachments. But this remonstrance produced no effect. The first prince who was bold enough to assert the power of the legislature to restrain these encroachments was Edward III. After complaining ineffectually to Clement VI. of the heinous abuse of papal reservations, he procured the famous statute of Provisors (25 Edw. III., stat 6) to be passed (A.D. 1350). This act ordained that all elections and collations should be free according to law; and that in case any provision, collation, or reservation should be made by the court of Rome of any archbishopric, bishopric, dignity, or other benefice, the king should for that turn have the collation of such archbishopric or other dignities elective. This statute was fortified by several others in this and the succeeding reigns down to the 3 Henry V., c. 4.

Provost.—See PRÆPOSITUS, ŒCONOMUS.—The chief magistrate of a Scottish city or royal burgh has the same title, as also the heads of several colleges in Oxford and Cambridge.

Prozymites (*for leavened bread*), an epithet given to the Greek Church because they contended for the use of unleavened bread in the Eucharist. The Latin Church was Azymite.—See AZYMITES, BREAD, EUCHARIST.

Psalmist or **Psaltes** (*singer*), one of the inferior orders in the early Church, mentioned first by the council of Laodicea. The form used in their designation was, according to the fourth council of Carthage,—“See that thou believest in thine heart what thou singest with thy mouth, and approve in works what thou believest in thy heart.”—See PRECENTOR.

Psalmody, or the singing sacred songs, has ever been considered an important part of public worship. The compositions of “the sweet psalmist of Israel” were uniformly sung by the first Christians, one or more persons leading the singing, while the rest of the congregation united their voices in the chorus, standing as they sang, for this was regarded as the only proper and becoming attitude. The practice of alternate singing is said to have originated with Ignatius, Bishop of Antioch, in the early part of the second century.—See ANTIPHONY. In the third or fourth century Christian worship was conducted by reading the Scriptures and the Psalms of David alternately; and on certain occasions particular psalms were sung. The morning service invariably commenced with the sixty-third psalm,

and that in the evening with the hundred and forty-first psalm.—See EVENING SERVICE, MORNING SERVICE. Proper psalms were also appointed by the bishops for particular festivals. But the first Christians did not confine themselves to the Psalms of David. About A.D. 107, Pliny, describing the worship of the persecuted Christians, says that they were accustomed to sing among themselves a hymn to Christ as God (*Epist.*, lib. v., ep. 95). In the second century, Origen states that hymns were sung to God, and to the Only-begotten, (*Contra Cels.*, lib. viii., c. lxxvii.) Eusebius, in the following century, speaks of psalms, and odes or hymns, as furnishing historical evidence of the constant belief of the Christian Church in the divinity of Jesus Christ, (*Eccl. Hist.*, lib. v., c. xxxiii.) And there are still extant hymns composed in the third and fourth centuries, in the ancient Syriac and Greek languages, for the use of the Eastern churches, and in the Latin language, for the churches in the west of Europe, while those several languages were in common use. Bingham (*Orig. Eccl.*, book xiv. ch. ii.) has given a particular account of the most noted hymns which were sung in the services of the ancient Christian churches. Many of the ancient Latin hymns, composed by Prudentius and other Christian poets, were subsequently incorporated in the *Breviary* of the Romish Church, from which Dr. Richard Mant, sometime Bishop of Dromore, in 1837, published a selection translated into English verse.

During the long and disastrous period emphatically termed "the dark ages" (from the ninth to the sixteenth century), the people were debarred from joining in psalmody. Not only were the words which were sung composed in a language unknown to them, but the music was of a nature so elaborately complex that none could take part in it unless they had studied music as a science. A complete collection of all the ancient hymns, &c., in use in the different services of the Romish Church, has been published by Hermann Adalbert Daniel, entitled *Thesaurus Hymnologicus*, &c., Halle, 1841-1846, in three volumes, 8vo. The editor has illustrated this work with a critical apparatus and notes. Yet psalmody was not entirely lost during the dark ages. "The Albigenses, during the hottest season of persecution, are stated to have solaced themselves, in the very prospect of death, with singing the psalms and hymns of their church. Psalmody was cherished by the disciples of Wycliffe in our own country. The Bohemian Brethren published a hymn-book with musical notes, from which it appears that the melodies they used originated in the chants to which the ancient Latin hymns of the Western Church were sung."—Conder, *The Poet of the Sanctuary*, p. 6. That psalmody was cultivated by the persecuted ancient Vaudois is evident from the fact that a large manuscript collection

of their psalms and hymns is preserved in the library of Geneva (Monastier *Hist. de l'Eglise Vaudoise*, tom. i., p. 124). But it was the Reformation in the sixteenth century which restored to the people their right to participate in this primitive and edifying part of public worship. Metrical versions of the Psalms of David were executed in the principal vernacular languages of Europe; and some of the venerable Reformers are recorded to have applied themselves to the study of music, in order that they might be enabled to compose plain and solemn tunes in which all might be able to join.

In Germany, foremost among the revivers of psalmody was Dr. Martin Luther, who, so early as the year 1525—eight years after the commencement of the Reformation—caused to be printed at Wittenberg a small collection of psalms and hymns, the greater part of which seem to be of his own composition. In the course of the following years he either published, or assisted in publishing, several other hymn-books, containing numerous additional hymns, composed by Paul Speratus, Justus Jonas, Hans Sachs, Nicholas Decius, and other contemporary divines and reformers, as well as by authors of older date. The century of the Reformation, and that which followed it, continued to be rich in hymnologic talent; and the names of Nicholas and J. Heermens, Richard Selnecker, John Gerhard, John Angelus, and, above all, Paul Gerhardt, are still deservedly held in the highest estimation for their beautiful and devout contributions to psalmody. Through the labours of these, and a host of later Christian poets, the Reformed Churches of Germany have gradually acquired a treasure of hymnology such as no other country possesses, and which has furnished materials for numerous hymn-books, compiled for the use of the respective churches in almost every state or district in Germany. The following may be mentioned among the most complete collections at present extant,—viz., 1. The *Geistlicher Liederschatz*, containing 2,020 hymns, Berlin, 1832, in 8vo; 2. Archdeacon Knapp's *Evangelischen Liederschatz für Kirche und Haus*, containing 3,572 hymns, Stuttgart, 1837, in 2 vols., 8vo; and 3. The Chevalier Christian Carl Josias Bunsen's *Allgemeines Evangelisches Gesang und Gebet Buch*, second edition, Hamburg, 1846, 8vo. This work is deservedly held in the highest estimation in Germany. Besides a selection of 440 of the choicest hymns of the Lutheran and Reformed Churches, it contains a table of lessons from the Old and New Testament for the whole of the ecclesiastical year, a series of formularies, and a collection of prayers, adapted to ordinary public worship, to the festivals celebrated by the universal Christian Church, and to sacramental and other occasions. Nor has the Episcopal Church of the Unitas Fratrum, or United Brethren (more commonly known by the appellation of Moravians), been neglectful of

psalmody. Some of its hymns, composed in the Bohemian and German languages, are of older date than the Reformation, and were highly commended by Luther himself for their scriptural and devotional character. In the renewed church of the Brethren psalms and hymns continue to form an integral part of every religious service. Count Zinzendorf, who eminently contributed to its revival in 1722, having himself been a Christian poet of no common order. The German hymn-book in general use among the churches of the Brethren was completed in 1778 by Bishop Gregor, and has passed through numerous editions: it contains many hymns derived from the Lutheran Church, and some even from the primitive Christian Church. Some of the best hymns in this collection have been translated into English verse, and, with the addition of a number of English hymns, constitutes the hymn-book now in use among the congregations of the Brethren in this country. The latest edition, comprising 1,260 hymns, is entitled *Liturgy and Hymns of the Protestant Church of the Unitas Fratrum, or United Brethren*. It was published at London in 1849, in 8vo. Several of the finest hymns in the collection published by the Rev. John Wesley are translations from the German of Paul Gerhardt, Gerhard Tersteegen, Count Zinzendorf, and others, admirably executed by himself and by his brother, the Rev. Charles Wesley.

France was indebted for the introduction of modern metrical psalmody to "Clement Marot, the favoured bard of Francis I., whose learned friend Vatable, the Hebrew professor, 'probably to reclaim him from profane rhymes,' suggested the project of translating the Psalms into French verse; and no doubt he assisted the bard, for they are said to be '*traduite en rithme François selon la Verité Hebraïque.*'"—Conder, *The Poet of the Sanctuary*, p. 3. Marot published fifty-two psalms in various metres, which were so eagerly received by all classes, that they sold faster than the printers could take them off their presses; but as they were understood to be songs, and yet were not accompanied with music, every one set them to favourite tunes, commonly those of favourite ballads. Each of the royal family and every nobleman chose a psalm or song which expressed his own personal feelings, adapted to his own tune. Spanish as well as French composers hastened to set the psalms of Marot to music. The fashion lasted, for Henry II. set one to an air of his own composing. Catherine de Medici had her psalm; and it seems that every one at court adopted some particular psalm for themselves, which they often played on lutes and guitars. The universal reception of Marot's psalms induced Theodore Beza to complete the collection (D'Israeli, *Curiosities of Literature*, vol. ii., p. 474, London, 1858). The first edition of the entire Book of Psalms in verse appeared in France in 1561, with the royal

privilege, and 10,000 copies were immediately dispersed. These were speedily set to music, and were generally sung in the Reformed churches of France, Geneva, and French Switzerland, notwithstanding their condemnation by the college of the Sorbonne. Some expressions having become obsolete, the task of retouching them was undertaken, first by Valentine Conyart, the first secretary of the French Academy, and by one of the elders of the church at Charenton; and afterwards by the pastors of Geneva, who revised their undertaking, and almost recast the work of Marot and Beza. So dear, however, was the memory of these two first poets of the French Reformation, that it was found necessary to preserve the very number of their stanzas and the quantity of syllables of their verses, so that the ancient music of the sixteenth century is to this very day adapted to the singing of the revised and corrected psalms. (*Musée des Protestans Célèbres*, tom. iv., part ii., pp. 11, 12.)

Of late years the Protestant churches in France have paid much attention to the improvement of their psalmody. To the metrical version of Marot and Beza they have added collections of hymns, with music, for various occasions. The French version of Marot and Beza was translated into Dutch metre by Peter Dathen, pastor of the first reformed church at Frankfort-on-the-Maine, about the year 1560, and adapted to the French tunes and measure. A new Flemish metrical version of the Psalms was executed by Philip de Marnix, Lord of St. Aldegonde. A Bohemian version by Stryx, said to be of high merit, was published in 1590; and a Polish version by Bernard Woiewodka, of Craeow, was printed at Breesz, in Lithuania, about the year 1565, under the auspices of Prince Radzivil. (Bayle, *Dictionnaire*, par des Maizeaux, tom. iv., p. 124; Milner's *Life of Dr. Isaac Watts*, p. 350, note.)

Coeval with the Reformation in England was the introduction of psalmody. Probably in 1538, and certainly before 1539, the venerable confessor, Myles Coverdale, Bishop of Exeter, during the reign of King Edward VI., published a metrical version of thirteen *Goostly Psalmes and Spirituall Songes drawn out of the Holy Scripture*. The first verse of each psalm is accompanied by musical notes, which evidently show that they were designed to be sung (Coverdale's *Remains*, p. 533). The next attempt to versify the Psalms in English was made by Thomas Sternhold, groom of the robes to King Henry VIII. and to King Edward VI., who published nineteen psalms, most probably in 1549. These were increased to thirty-seven in 1551, with seven additional psalms translated by John Hopkins; to eighty-seven, most probably in 1561, by Sternhold and others; and in 1563 was published the entire Book of Psalms, translated by Sternhold, Hopkins, and others. This version seems to have been authoritatively introduced into the service of the Reformed Church of England, being

sanctioned both by the crown and convocation; and it soon became exceedingly popular. The public singing of psalms by the whole congregation first commenced in the month of September 1559, at the parish church of St. Antholin, in the city of London, whence it spread first into the neighbouring churches, and from them into distant towns. Bishop Jewel, in a letter to Peter Martyr, dated March 5th, 1560, says,—“You may sometimes see at Paul’s Cross, after the service, six thousand persons, old and young, of both sexes, all singing together, and praising God.”—*Zurich Letters*, p. 71. Although several metrical versions of the Psalms were published with the royal license, by Archbishop Parker (1560), Henry Dod (1603), George Wither (1623), King James I. (1631), and George Sandys (1631); the “old version” of Sternhold and Hopkins continued to be used in the churches until after the Restoration, notwithstanding the efforts made, during the rebellion, to recommend the introduction and adoption of the metrical versions of Barton and Rous. The version of Sternhold and Hopkins fell into disuse after the publication of *A New Version of the Psalms of David, fitted to the Tunes in Churches*, by Nahum Tate and Nicholas Brady, London, 1696 (second edition, 1698), 8vo. This version was introduced to the public under the sanction of an order in council issued by King William III., of no legal force or authority whatever since his decease, and permitting it to be used “in all such churches, and chapels, and congregations, as think fit to receive the same.” In 1703, it being found necessary to have a supplement containing “the usual hymns, creed, Lord’s Prayer, &c., with the church tunes, Messrs. Tate and Brady obtained a similar order in council for its adoption in such churches, &c., as should think fit to receive the same.” Although the “new version,” as it is now commonly termed, encountered much animadversion and opposition at its first publication, it is at present used in most churches and chapels in England and Ireland, as well as in the chapels of the Episcopal communion in Scotland and in the British colonies. This extensive use of the new version may be ascribed to its intelligibility as a whole, tame as the largest portion of it confessedly is, and to the fact that, almost ever since its first publication, the copyright property has been vested in the Stationers’ Company, by whom, until of late years, it has almost exclusively been published.

In 1603 was printed a Welsh translation of the Psalms, made by William Myddleton, a celebrated poet and navigator. Another version appeared about the commencement of the seventeenth century, from the pen of another eminent Welsh poet, Edmund Prys, Archdeacon of Merioneth. A revised edition of this version, by the Rev. Peter Williams, is now in use throughout the principality of Wales. An entire version of the Psalms in the Erse, or native Irish

language, made by the Rev. Dr. M’Leod, the Rev. F. H. Beamish, Mr. Thaddeus Connellar, and Mr. David Murphy, was published at London in 1836. And some portions of the Psalms have been translated into the Mohawk language by an unknown author (London, 1787, and Hamilton, Toronto, 1839); and into the language of the Munceys, a native tribe of North Americans, by the Rev. Richard Flood, a missionary to them from the Society for the Propagation of the Gospel in Foreign Parts. Admirably as most of the psalms are adapted for general use in public worship, it has long been felt and acknowledged that something is yet wanting, which may convey those clearer views of God’s dispensations, those astonishing hopes and consoling promises, which are contained in the New Testament. Bp. Maltby published *A Selection of Psalms and Hymns* before his elevation to the episcopate. Various selections were made and published by various individuals, principally (as it appears) since the year 1770, and these selections are derived from Dr. Watts’s *Imitation of the Psalms of David in the Language of the New Testament*, 1707, and from his *Hymns*, 1719; the *Hymns* of the Rev. Dr. Doddridge; those of the Rev. Messrs. John and Charles Wesley; the *Olney Hymns*, composed by William Cowper and John Newton; and the sacred compositions dispersed through the works of the British poets of the eighteenth century and of the present time.

Of the state of psalmody among the Puritans at the close of the sixteenth, and in the former part of the seventeenth century, we have no certain information. During the commonwealth, William Barton published a metrical version in 1644, reprinted in 1645 with the license of the Protector Cromwell. This version was received with much favour, and appears to have retained its popularity for many years. In 1646 Francis Rous, the presbyterian provost of Eton College, published his version of the psalms, sanctioned by the imprimatur of the House of Commons, in pursuance of the recommendation of the Westminster assembly of divines. This version was subsequently revised by William Barton for the optional use of churches in England, but it never became popular. But the greatest improvement in psalmody, not merely among Protestant dissenters, but among all English congregations, was effected by the learned and Rev. Dr. Isaac Watts, who in 1707 published his first volume of *Hymns* (which was soon followed by a second and third); and in 1719 appeared his metrical version of the *Psalms of David, imitated in the Language of the New Testament, and applied to the Christian State and Worship*. For a just appreciation of the value of these publications the reader is necessarily referred to Mr. Conder’s *Poet of the Sanctuary*, pp. 48-105, in which work will be found notices of some eminent versifiers of psalms and hymns, both episcopalian and nonconformist, who preceded Dr. Watts.

The best compositions of Dr. Watts, and of his learned and pious friend, the Rev. Dr. Doddridge, whose hymns were published after his decease in 1751, are found in every selection of psalms and hymns which has been published since the year 1770. All the great bodies of dissenters from the Church of England now have denominational hymn-books, containing the best versions or imitations of the Psalms of David, together with hymns selected from the most eminent modern devotional poets.

The old version of Sternhold and Hopkins, and their associates, was early introduced into the public worship of the Kirk of Scotland, in which it was retained until the commission of the general assembly, in pursuance of a reference made to them in August, 1649, on the 23d of November following, issued their decision in favour of the revised version of Francis Rous. It was adopted in the main, and has ever since been used as the only authorized metrical version of the Psalms for the Kirk of Scotland. In 1787 a committee of the general assembly, duly empowered, published a selection of *Paraphrases in Verse of several Passages of Scripture . . . to be Sung in Churches*. It retains, in substance, the translations which had been published in 1745, under the authority of the general assembly, and which had been in use in several churches; and a considerable number of new paraphrases has been added, chiefly from the psalms or hymns of Doctors Watts, Doddridge, and Blacklock, and Mr. Logan. In 1781 a faithful and beautiful version of the psalmody of the Church of Scotland, in the Gaelic language, was made by the Rev. John Smith, by whom it was revised and published in 1783.

Nothing certain is known concerning the psalmody used by the first settlers in North America. But in 1636 there was appointed a committee of ministers of the Congregational or Independent Churches, who, in 1640, completed from the Hebrew a metrical version of the Psalms, which, between the years 1755 and 1757, was carefully revised by the Rev. Thomas Prince, M.A., whose revised edition was published in the following year. In 1783, Mr. Joel Barlow, an American statesman and poet, published a corrected and enlarged edition of Dr. Watts's version of the Psalms, and a collection of hymns, with the recommendation of the General Assembly of the Congregational Ministers of Connecticut, at whose request the work had been undertaken. Many of the psalms were altered; several were written anew, and several, which had been omitted by Dr. Watts, were supplied. This collection was in general use in that state until the bad character of the author (who died a wretched infidel) brought them into disrepute; and in the year 1800, the Rev. Timothy Dwight, D.D., President of Yale College, Connecticut, published a revised edition of Dr. Watts's version of the

Psalms (in which he versified upwards of twenty psalms omitted by Watts), with the approbation of the General Assembly of Ministers in the State of Connecticut, at whose request it had been originally undertaken. This edition, with the contributions of Dr. Dwight, has never been adopted by the Congregationalists of this country. Many of the leading denominations in the United States of America now have their own separate psalm and hymn-books. In 1789 the new version of the Psalms by Messrs. Tate and Brady was adopted *entire* by the Protestant Episcopal Church in the United States of America, with the addition of a few hymns. Since the year 1826 a collection of 212 hymns has been in use under the authority of the general convention of that church, composed of the house of bishops and of clerical and lay delegates; and since October, 1832, under the same authority, 124 selections of entire psalms, or of portions of psalms, from the new version (with certain necessary alterations or corrections, and occasionally with the substitution of a better version), has been in use in all the churches of that communion. (*Christian Observer* for the year 1847, pp. 618-633; *The Psalmists of Britain*, by John Holland, London, 1843, 2 vols., 8vo; &c., &c.) —T. H. H.

In addition to what is stated in the previous portion of this article about psalmody in Scotland, it may be mentioned that there was published at the period of the Reformation a *Compendious Booke of Godly and Spirituall Songs*. Many of these are satires on the Romish clergy, and many are profane songs ("prophaine sangis") metamorphosed. The Romish clergy published a canon against this book—such was its popularity—and the fifth parliament of Queen Mary passed an act against such rhymes. The version of Rous or Rouse, to which reference has been made, was largely indebted to a version of the period commonly ascribed to King James, and therefore held in little estimation. The version, however, was in reality the production of Sir William Alexander of Menstrie, afterwards Earl of Stirling. The general assembly, in ordering a revision of the version of Rous, instructed their committee to compare the versions of the Laird of Rowallan and the well-known Zachary Boyd. The result was, the version so long and so commonly used in Scotland—rough, vigorous, and graphic—with less of dilution and paraphrase than in most similar productions (See Baillie's *Letters and Journals*.) In 1706 the assembly commended the Scripture songs of Mr. Patrick Sympton for use in private families, and to prepare them for public use the act was renewed in the following year, and in 1708 the commission is authorized to compare the remarks of presbyteries on these songs. Thus matters passed on for years. In 1742 the assembly anew expressed a wish for an addition to the psalmody; and

in 1751 forty-five paraphrases had been selected. In 1781, after many delays, a new and fuller collection was made, twenty-two being added to the previous forty-five selections. This collection, though never formally sanctioned by the assembly, is that now in use, and printed along with the Psalms in Scottish Bibles. Some of the paraphrases have an Arminian taint. From 1807 to 1822 the subject of a revision of the metrical psalms was before every assembly. Sir Walter Scott, when applied to, was wisely against the project; for the Psalms, said he, "often possessed a rude sort of majesty, which would be ill exchanged for mere elegance." In 1860 an addition to the collection of paraphrases was published by the general assembly. The Relief synod published a hymn-book for their churches in 1794, and enlarged it in 1832. The Burgher branch of the Secession had, in 1748, requested Ralph Erskine, the author of the *Gospel Sonnets*, to undertake the duty of enlarging the psalmody. But the proposal led to no result. The United Presbyterian Church, after some years' preparation, published, in 1851, a hymn-book for the use of their churches. The most of the paraphrases are incorporated into it. This is not the place to dwell on the history or merits of private hymn-writers, ancient or modern. Prudentius, Bernard, and Bede, enjoy great eminence. Adam, St. Victor, Ambrose, and others, are in high esteem. Many of their productions are in rhyme, and accent is substituted for quantity. The *Dies ire*, often ascribed to Thomas of Celano, is universally known, and has been often translated and imitated. The music of the early Church was a simple chant, and often a responsive chorus.—See AMBROSIAN CHANT, GREGORIAN CHANT. Elaborate or complicated pieces are indeed wholly out of place in public worship, if the people are to praise God themselves, and not by the proxy of hired performers. Much more attention is being paid to sacred music than formerly, and there is correspondent improvement in the various churches. The congregation should be able to chant a prose psalm, or any other devotional portion of Scripture, without the necessity of its being clipped and tortured into rhyme.—See ORGAN.

Psathyrians, a party of Arians who, at the council of Antioch, held that the Son was created out of nothing, and that in God generation and creation were identical.

Public Worship.—See CHURCH, CLERGY, EVENING SERVICE, LITANY, MORNING SERVICE, PRAISE, PRAYER. The rubrics in the Anglican service-book present the form and order of public worship. The Westminster Directory enacts:—"Let all enter the assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without adoration, or bowing themselves towards one place or other. The congregation being assembled, the minister, after

solemn calling on them to the worshipping of the great name of God, is to begin with prayer. The public worship being begun, the people are wholly to attend upon it, forbearing to read anything, except what the minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God. If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the assembly in that ordinance of God which is then in hand." The reason why the injunction to begin with prayer has been so universally departed from in Scotland seems to be this: The reader or precentor began the service with reading a chapter, and gave out a psalm as the minister came into church—so that the minister, the psalm being sung, began with prayer. But the precentor's function has ceased since the middle or toward the end of last century, and the minister now begins with praise, doing himself what used to be done by his subordinate. The innovation is thus easily explained.—See PRECENTOR, READER.

Pulpit.—Pulpits were erected not only in churches, but also in monkish refectories, and occasionally in public thoroughfares. They were usually placed in the nave of a church, attached to a wall or pillar, were formed of stone as well as wood, and surmounted with a canopy.

Purgatory is defined by Cardinal Bellarmin to be "a certain place in which, as in a prison, souls are purged after this life, which were not fully purged in this life; viz., that so they may be able to enter into heaven, where no unclean thing enters in."—*De Purgat.*, lib. i., c. i. And the council of Trent decreed it as an article of faith, to be received on pain of an anathema, that "there is a purgatory, or place of torment after this life, for the expiation of the sins of good men, which are not sufficiently purged here; and that the souls there detained are helped by the masses, prayers, alms, and other good works of the living."—*Council of Trent*, sess. 6, can. xxx., sess. 25. The Popish theologians differ, however, concerning the place and the medium of punishment. Bellarmin has enumerated eight variations of opinion concerning the situation of purgatory; and the medium of punishment is as uncertain as the situation of the place, though the general opinion favours the agency of fire. This notion is adopted in the catechism of the council of Trent, in which, among the different meanings assigned to the word "hell" in the Apostles' Creed, mention is made of "the fire of purgatory, in which the souls of just men are

cleansed by a temporary punishment, in order to be admitted into their eternal country." Purgatory, in all its representations and forms, is a variation from scriptural authority: divine revelation affords it no countenance. The doctrine of an intermediate state, from which the merits of Jesus Christ cannot deliver us, is not only "grounded on no warranty of Scripture," but is so far positively "repugnant to the Word of God," as it is contrary to the absolute and unreserved offers of mercy, peace, and happiness, contained in the Gospel, and as it derogates from the fullness and perfection of the one expiatory sacrifice made by the death of Christ for the sins of mankind. The Gospel represents Lazarus as at once conveyed to a state of comfort and joy (Luke xvi. 22, 23); our Saviour promised to the penitent thief upon the cross, "*This day shalt thou be with me in paradise*" (Luke xxiii. 43); Paul exults in the prospect of a "crown of righteousness after death" (2 Tim. iv. 8); and he represents "to depart and to be with Christ" (Phil. i. 23), and "to be absent from the body and present with the Lord" (2 Cor. v. 8), as states which were immediately to follow each other. The doctrine of purgatory is contrary to the sense of antiquity: it was unknown in the Christian Church for the first six hundred years, and it has never been received by the Greeks. It does not appear to have been made an article of faith until the tenth century, when "the clergy," says Mosheim, "finding these superstitious terrors admirably adapted to increase their authority and promote their interest, used every method to augment them; and by the most pathetic discourses, accompanied with monstrous fables and fictitious miracles, they laboured to establish the doctrine of purgatory, and also to make it appear that they had a mighty influence in that formidable region."—Mosheim, *Eccles. Hist.*, cent. x., part ii., ch. iii., sect. 1. (See Bishops Beveridge, Burnet, and Tomline, on Article xxii. of the Confession of the United Church of England and Ireland; Edgar, *Variations of Popery*, ch. xiv.; Faber, *Difficulties of Romanism*, p. 157-192, 448-471, second edition; and especially Hale's *Doctrine of Purgatory, and the Practice of Prayer for the Dead, Examined*, London, 1843.)

Purification, Feast of.—See CANDLEMASS.

Puritans.—See CATHARI, NOVATIANS.—The name is usually given to those who, prior to the Act of Uniformity, in 1662, wished a further reformation in the Church of England. When the English exiles returned from the Continent to their native land, after the death of Queen Mary, they brought with them a liking for the Genevan model, and advocated many more innovations on popish forms and ceremonies than had been allowed under Henry VIII. The queen and court wished simply for the restoration of King Edward's liturgy. A meeting of convocation was held in 1562, at which proposals for more extensive reformation were discussed, and by a

very narrow majority rejected. The six points insisted on by the advanced reformers were,—the abolition of religious holidays, the omission of the signing of the cross in baptism, the laying aside of the organ in worship, that the surplice should be used only occasionally, that the aged and sick should not be forced to kneel at the Lord's Supper, and that, in praying, the minister should turn his face to the people. The reforming party avowed that no law could render imperative what Christ had left indifferent—such as in the matter of sacerdotal vestments, which soon became the prominent and testing point in discussion. In the previous reign Hooper had refused to be consecrated in popish costume. Their opponents appealed for authority to the queen's supremacy and the law of the land. Queen Elizabeth made many attempts to enforce her authority, but without success. Having conceived a strong aversion to the Puritans, she pointed all her artillery against them; for besides the ordinary courts of the bishops, her majesty erected a new tribunal, called the court of high commission, which suspended and deprived men of their livings, not by the verdict of twelve men upon oath, but by the sovereign determination of three commissioners of her majesty's own nomination, founded, not upon the statute laws of the realm, but upon the intricacies of the canon law. Instead of producing witnesses in open court to prove the charge, they also assumed a power of administering an oath *ex officio*, by which the prisoner was obliged to answer all questions the court should put him, though never so prejudicial to his own defence: if he refused to swear, he was imprisoned for contempt; and if he took the oath, he was convicted upon his own confession.—See COURT. This court did many daring things, such as sending their pursuivants to bring ministers out of the country, and keeping them in town at excessive charges; putting interrogatories upon oath, a practice almost equal to the Spanish inquisition; examining and imprisoning ministers, without bail or bringing them to a trial; and all this not for insufficiency, or immorality, or neglect of their cures, but for not wearing a white surplice, for not baptizing with the sign of the cross, or not subscribing to certain articles that had no foundation in law. A fourth part of all the preachers in England were under suspension at a time when not one beneficed clergyman in six was capable of composing a sermon. The edge of all those laws that were made against popish recusants, who were continually plotting against the queen, was turned against Protestant nonconformists; nay, in many cases, they had not the benefit of the law; for, as Lord Clarendon rightly observes, Queen Elizabeth carried her prerogative as high as in the worst times of King Charles I. "They who look back upon the council books of those times," says his lordship, "and upon the acts of the Star-chamber then, shall find as high instances of power and sove-

reignty upon the liberty and property of the subject, as can be since given. But the art, order, and gravity of those proceedings (where short, severe, constant rules were set, and smartly pursued, and the party felt only the weight of the judgment, not the passion of his judges), made them less taken notice of, and so less grievous to the public, though as intolerable to the person." These severities, instead of reconciling the Puritans to the church, drove them farther from it; for men do not care to be beat from their principles by the pressure of canons, injunctions, and penal laws; nor could they be in love with a church that used such methods of conversion. A great deal of ill blood was bred in the nation by these proceedings; the bishops lost their esteem with the people, and the number of Puritans was not really lessened, though they lay concealed, till in the next age they got the power into their hands, and shook off the yoke. Grindal succeeded Parker in 1576, but his leniency toward the Puritans, and his toleration of prophesyings, lost him her majesty's favour, and he was placed under sequestration.—See PROPHEYSINGS, SEQUESTRATION. He died in 1583, and was succeeded by Whitgift.

According to all accounts, it was Bancroft who fanned most bitterly the flame of discontent. He insisted on the divine right of bishops, and that all not ordained by a bishop had no claim to be regarded as ministers of the church. The *Martin Marprelate Tracts* were also fuel to the flame. James ascended the throne in 1603, and the MILLENARY PETITION was presented, (*which see.*) The result was the famous conference at Hampton Court.—See CONFERENCE. After the accession of Charles I., persecution was practised of every sort, and many Puritans emigrated to New England, and founded those flourishing States. Charles was beheaded, and Cromwell favoured Independency; the Restoration took place, and penal laws were again enacted, under the two last of the Stuarts, against the nonconformists. The Revolution at length brought toleration with it. The Puritans flourished in New England. Dr. Baird says,—“Those bodies of emigrants which, from 1628 onward, planted Salem and Boston, Hartford, and New Haven—the emigrating Puritans, who were the actual founders of New England, and whose character gave direction to its destiny—were men who considered themselves as belonging to the Church of England till their emigration into the American wilderness dissolved the tie. They were Puritans in England, it is true, but the Puritans were a party within the church, contending for a purer and more thorough renovation, and not a dissenting body, with institutions of their own, out of the church. The ministers who accompanied the Puritan emigrants, or, rather, who led them into the wilderness, and who were the first pastors of the churches in New England, were, before their

emigration, almost without exception, ministers of the Church of England, educated at the universities, episcopally ordained, regularly inducted into livings: nonconformists, it is true, as refusing to wear the white surplice, to baptize with the sign of the cross, or to use other ceremonies which seemed to them superstitious, but yet exercising their ministry as well as they could under many disabilities and annoyances. Cotton and Wilson, of Boston, Hooker and Stone, of Hartford, Davenport and Hooke, of New Haven—not to extend the catalogue—were all beneficed clergymen before their emigration. Congregationalism in America, instead of being an offset from that in England, is the parent stock. No congregational Church in England, it is believed, dates its existence so far back as the Act of Uniformity, in 1662; but many of the New England churches have records of more than 200 years. It may also be remarked that American Congregationalists are not ‘dissenters,’ and never were. In New England the Congregational churches were for a long time the ecclesiastical establishment of the country, as much as the Presbyterian Church is now in Scotland. The whole economy of the civil state was arranged with reference to the welfare of these churches; for the state existed, and the country had been redeemed from the wilderness, for this very purpose. At first no dissenting assembly, not even if adopting the ritual and order of the Church of England, was tolerated. Afterward dissenters of various names were permitted to worship as they pleased, and were not only released from the obligation to contribute towards the support of the established religion, but so incorporated by law that each congregation was empowered to tax its own members for the support of its own religious ministrations. But still, till the principle was adopted that the support of religion is not among the duties of civil government, the Congregationalists maintained this precedence—that every man who did not prefer to contribute to the support of public worship in some other form, was liable to be taxed as a Congregationalist. The whole number of Congregational churches in the United States is probably not far from 1,500, of which more than 1,000 are in New England. The number of ministers is about 1,350, and the members or communicants may be stated at 180,000.”—See ACT; COURT OF HIGH COMMISSION; DISSENTERS; ENGLAND, CHURCH OF; INDEPENDENCY; INDULGENCE; NONCONFORMIST; PENAL LAWS. (*Neal's History of the Puritans.*)

Purity of Morals.—In the relations of the sexes purity was strictly guarded in the early Church. It needed to be so, for heathenism around it was one mass of defilement, as the first chapter of the Epistle to the Romans, the satires of Juvenal, the poems of Catullus, Petronius Arbiter, Johannes Secundus, &c., abundantly show. Women were, therefore, forbidden to wash in the same bath with men. If a clergyman bathed

with women he was to be deposed, and a layman so guilty was to be excommunicated. A man, by one of the laws of Justinian, might divorce his wife if she had been found bathing with men. Certain kinds of dancing and songs were also strictly forbidden, especially at marriage feasts, for they were the remains of old pagan obscenities. Women, also, were not allowed to keep vigils in churches under pretence of devotion, because the practice led to secret wickedness, as the council of Elvira intimates. Lascivious books were condemned, and these at the period must have been common. Stage-plays were no less put under ban. Cyprian says, "Adultery was learned by seeing it acted." To know what this means, the reader has only to be referred to the English comedies of the reign of Charles II. The heathen deities in those primitive times were brought upon the stage—the wanton Venus and the rake Jupiter—and men, as Cyprian says again, "imitate the gods whom they worship." The impurities of the stage were virtually the "poms of Satan," which Christians renounced at baptism. For similar reasons intemperance was reprobated. "Drunkenness and lust," said Tertullian, "are two devils combining." Changing of their respective dresses on the part of the sexes was also condemned. "If any woman," said the council of Gangra, "on pretence of

living a religious life, take the apparel of men, let her be anathema." Similar enactments may be found in more recent times. "The General Assembly of the Church of Scotland, by their act, July 19, 1649, finding that scandal and abuse arose from promiscuous dancing, do therefore discharge the same; the censure is referred to the several presbyteries." By the church discipline of France, cap. xiv., art. 27, "those who make account to dance, or are present at dancing, after having been several times admonished, shall be excommunicated upon their growing obstinate and rebellious, and all church judicatures are to see this act put to execution." And by art. 26, "all persons who wear habits to have open marks of dissoluteness, shame, and too much newness, as painting, naked breasts, and the like, the consistory shall use all possible means to suppress such badges of immodesty by censures. All obscene pictures, which are apt to dispose and incite to unclean thoughts and desires, are declared to be most improper furniture for the houses of Christians, and therefore the users of them may fall under church censure, if they be not removed."

Puseyism.—See TRACTARIANS.

Pyx, the box made of silver or ivory in which the *host* is kept.—See CIBORIUM.

Q

Quadragesima (*fortieth*), a name sometimes given to the season of Lent, and sometimes to the first Sunday in Lent. Whence the Sunday next preceding was called by the next round number, "*Quinquagesima*"—fiftieth; the Sunday before that, "*Sexagesima*"—sixtieth; and the next, *i. e.*, the third before Lent, "*Septuagesima*"—seventieth. The name of *Septuagesima* was also given to the whole week preceding *Septuagesima Sunday*.—See LENT.

Quadratum (*quadrangle*), a name which was given to the nave of a church because of its square form.—See CHURCH, NAVE.

Quakers, a well-known sect of Christians, whose origin is to be traced to the religious agitation which prevailed in this country about the beginning of the seventeenth century. The causes of their origin, as assigned by themselves, are thus expressed:—"Many pious persons had been dissatisfied with the settlement of the Church of England in the reign of Queen Elizabeth. Various societies of dissenters had accordingly arisen, some of whom evinced their sincerity by grievous sufferings under the intolerance of those who governed church affairs. But these societies, notwithstanding their honest zeal, seem to have stopped short in their progress towards a complete reformation, leaving their most enlightened members still to lament the want of some-

thing more instructive and consolatory to the soul. Dissatisfied and disconsolate, they were ready to follow any teacher who seemed able to direct them to that light and peace of which they felt the need. Many such engaged their attention in succession, until, finding the insufficiency of them all, they withdrew from the communion of every visible church, and dwelt retired and attentive to the inward state of their own minds. These people were at first hidden from each other, and each probably conceived his own heart to be the single repository of a discovery so important; but it did not consist with Divine goodness that the candle thus lighted should always remain under the bed or the bushel. Our honourable elder, George Fox, could not satisfy his apprehensions of duty to God, without bearing public testimony against the common modes of worship, and directing the people where to find the like consolation and instruction. As he travelled in this service he met with diverse of those seeking persons (the people now known as 'Quakers' or 'Friends' were first called 'Seekers: they professed to be seeking after truth), who had been exercised in a similar manner: these readily received his testimony; several of them also became preachers of the same doctrine; multitudes were convinced of the reality of this inward manifestation, and many meetings were settled." The circumstance

which led to their designation as Quakers is as follows:—"George Fox was one of the first of our Friends who were imprisoned. He was confined at Nottingham, in the year 1649, for having publicly opposed a preacher on a point of doctrine, and in the following year, being brought before two justices in Derbyshire, one of them, scoffing at George Fox for having bidden him and those about him to tremble at the word of the Lord, gave to our predecessors the name of 'Quakers;' an appellation which soon became and hath remained our most usual denomination; but they themselves adopted, and have transmitted to us, the endearing appellation of 'Friends.'" The persecution of the early Quakers was severe and cruel. We shall give a few paragraphs from their own documents respecting the constitution and discipline of their society.

Worship.—And, first, as to the *time* of public worship,—“Although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, in testimony of their dependence on their heavenly Father, and for a renewal of their spiritual strength. We, therefore, in common with almost all who profess the Christian name, are in the practice of assembling for this purpose on the first day of the week; and it is also our practice to hold a meeting for worship on some other day, about the middle of the week. The due observance of one day in seven as a day of rest, and a day more especially set apart for the purpose of public worship, and for other duties of a religious nature, we believe to be incumbent on a Christian community, agreeably to the authority of holy Scripture, and of incalculable importance in its results.” With reference to the *mode* of conducting public worship, they say,—“We dare not depend for our acceptance with God on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in *silence* to have a true sight of our condition bestowed upon us, believing a single sigh, arising from such a sense of our infirmities, and of the need we have of Divine help, to be more acceptable to God than any performances, however specious, which originate in the will of man.”

Ministry.—The Quakers refuse to sustain a stated ministry. They deny, moreover, the necessity of collegiate training for the right exercise of ministerial gifts; and they permit their women to “speak in the church”—a practice which St. Paul explicitly forbade, (1 Tim. 11, 12.) “We believe,” say they, “that the renewed assistance of the light and power of Christ is indispensably necessary for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradiction to Christ’s positive command, ‘Freely

ye have received, freely give;’ and hence our conscientious refusal to support such ministry by tithes or other means. As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this ministry to persons of any condition in life, or to the male sex alone; but, as male and female are one in Christ, we hold it proper that such of the female sex as we believe to be endowed with a right qualification for the ministry should exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the Gospel dispensation, as foretold by the Prophet Joel, and noticed by the Apostle Peter,” (Acts ii. 16-18.) Those who believe themselves required to speak in meetings for worship are not immediately acknowledged as ministers by their monthly meetings; but time is taken for judgment, that the meeting may be satisfied of their call and qualification. It will also sometimes happen that such as are not approved will obtrude themselves as ministers, to the grief of their brethren; but much forbearance is used towards these before the disapprobation of the meeting is publicly testified.

Ordinances.—They reject the sacraments of baptism and the Lord’s Supper. Of the former they say,—“We hold that as there is one Lord and one faith, so his baptism is one, in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner, John, belonged, as the latter confessed, to an inferior and decreasing dispensation.” And of the latter they are of opinion “that communion between Christ and his Church is not maintained by that, or by any other external performance, but only by a real participation of his divine nature through faith; and that where the substance is attained, it is unnecessary to attend to the shadow, which doth not confer grace, and concerning which opinions so different, and animosities so violent, have arisen.”

Oaths.—They refuse to take oaths of any kind and under any circumstances. “We abide literally by Christ’s positive injunction, delivered in his sermon on the mount—‘Swear not at all.’”

War.—Quakers have ever been consistent in their protestation against war. “From the sacred collection of the most excellent precepts of moral and religious duty contained in the sermon on the mount, from the example of our Lord himself, and from the corresponding convictions of his Spirit in our hearts, we are confirmed in the belief that wars and fightings are, in their origin and effects, utterly repugnant to the Gospel, which still breathes peace and good-will to men. We also are clearly of the judgment, that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effectually prevent them from oppressing, much more from enslaving their brethren (of whatever colour

or complexion), for whom, as for themselves, Christ died, and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure. During the commotions which terminated in the separation of the United States from the dominion of Great Britain, Friends were involved in great trouble, by refusing to join in the military services which were required of them; and many were reduced from circumstances of ease, if not of affluence, to the verge of want, by the excessive seizures which were made of their property to recover the fines imposed for their refusing to serve personally, or by substitute, in war. Difficulties of this kind, it may be observed, though not to the same extent, still exist with respect to militia service, and several instances of imprisonment on that account have of late years occurred; as they also have, though for very limited periods of detention, in this country."

Subscription to Articles.—One of the Quaker documents states,—“Although, for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us should be previously convinced of those doctrines which we esteem essential; yet we require no formal subscription to any articles either as a condition of membership or a qualification for the service of the church. We prefer judging of men by their fruits, and depending on the aid of Him who, by his prophet, hath promised to be ‘for a spirit of judgment to him that sitteth in judgment.’”

Marriage.—“Those who intend to marry appear together, and propose their intention to the monthly meeting (see MEETING, MONTHLY); and if not attended by their parents or guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they are clear of other engagements respecting marriage; and if at a subsequent meeting no objections are reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties, and afterwards by the relations and others as witnesses. Of such marriages the monthly meeting keeps a record.”

Minor matters.—“The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting, and at the grave a pause is generally made; on both which occasions it frequently occurs that one or more Friends present have somewhat to express for the edification of those who attend; but no

religious rite is considered as an essential part of burial.” Quakers are very careful that their members shall not have any connection with illicit trade, nor in any manner defraud the revenue. They esteem compliments, superfluity of apparel and furniture, and of provision for the table, outward shows of rejoicing and mourning, and the observation of days and times, as incompatible with Christian simplicity; and they condemn all public diversions, gaming, and other vain amusements. They also refuse to acknowledge the names of the days and months, because they originated in the flattery or superstition of the heathen towards their heroes or false gods. Nor will they pay church rates or any other ecclesiastical assessment. The custom of speaking to a single person in the plural number they also reject, “as having arisen from motives of adulation.” Warburton's opinion of the nature and constitution of Quakerism, as inferred from the writings of William Penn, is thus expressed in his *Alliance between Church and State*.—“Penn argues for this common policy from the benefits resulting from it to civil life; and thus, instead of a church, he hath helped to make Quakerism, considered in its discipline, a civil community or corporation.” It is understood that of late years there have been considerable doctrinal differences among the Friends, and also on minor matters.

Quaker principles were early carried to America, and their advocates being wholly misunderstood, were cruelly persecuted—often, indeed, whipped from town to town. In 1691, a Scotchman, George Keith, who had emigrated to Pennsylvania, began to controvert the usual views on the human nature of Christ, and taught otherwise in a captious and defiant manner. He proudly scorned all attempts at explanation and conciliation. After prolonged agitation and conflict his appeals were carried to London, and by the yearly meeting of 1695 he was cut off. His followers in America soon separated into parties, and some became Baptists, though they retained the dress of Quakers. Keith himself opened a conventicle in London. But in 1700 he conformed, and was episcopally ordained, and went to America to combat the Friends, where, according to his own account, he had great success in bringing them back to mother church. After his return, the living of Edburton, in Sussex, was conferred on him. In 1827, Elias Hicks and his party, having sunk into deplorable rationalism, were separated from the main body. The orthodox portion accused them justly of an “open denial of the fundamental doctrines of Christianity.” The Hicksites are a numerous party, about double that of the evangelical Friends. They are generally strong abolitionists, and advocates of what are called woman's rights.—See MEETINGS, MONTHLY, QUARTERLY, AND YEARLY. (Barclay's *Apolo-gy*; Bevan's *Defence*; Clarkson's *Portraits*.)

Quare impedit (*why he hinders*), a writ that is employed when, on the death of the incumbent, some one presents to the vacancy who has no right, or otherwise disturbs the possessor of the advowson in exercising his patronage.

Quare incumbavit (*why he has cumbered or taken possession*).—During a plea between two persons for the possession of an advowson, if the bishop admits the presentee of one of them within six months, the other can have a writ of this form against the bishop.

Quare non admisit (*why he has not admitted*).—When one has recovered an advowson, and the bishop refuses to admit his presentee, such a writ may be employed.

Quarterly Meeting.—See MEETING.

Quartodecimani.—See EASTER.

Quasimodogeniti (*as new born babes*).—See EASTER.

Queensferry Declaration.—After the defeat at Bothwell Bridge the stricter and more violent portion of the Covenanters drew off from the main body, and adhered exclusively to the ministers Cameron and Cargill. An outline of their opinion had been composed, and the document was found in possession of Hall of Haughhead, on his apprehension at Queensferry on the 3d of June, 1680. Hall was mortally wounded as he was defending himself, and Cargill, his companion, escaped. This document, unsigned and unfinished, and named after the place where it was seized, after affirming adherence to the Scriptures and the covenanted work of reformation, goes on, however, to say,—“We do declare, that we shall set up over ourselves, and over what God shall give us power of, government and governors according to the Word of God;—that we shall no more commit the government of ourselves, and the making of laws for us, to any one single person, this kind of government being most liable to inconveniences, and aptest to degenerate into tyranny.” This bold avowal of revolution was soon charged against the entire Presbyterian body, and increased persecution was the result.—See COVENANTERS, RUTHERGLEN DECLARATION, SANQUHAR DECLARATION.

Questmen, helpers to the churchwardens.—See CHURCHWARDENS.

Question, Modern, is “Whether it be the duty of all to whom the gospel is preached to repent and believe in Christ?” and it is called Modern, because it is supposed never to have been agitated before the early part of the last century. It originated in Northamptonshire, in the churches in which Mr. Davis of Rothwell preached, though it does not appear that he took an active part in it. The question thus started was pursued by a variety of inferior writers down to the time of Andrew Fuller, who very ably supported the positive side of the question, namely, that faith is the duty of all men, although, through the depravity of human

nature, men will not believe till regenerated by the Holy Spirit. On the other side, it was contended, “that faith was not a duty, but a grace;” the exercise of which was not required till it was bestowed. On this subject Mr. Fuller published *The Gospel worthy of all acceptation; or, the Duty of all Men to believe in Jesus Christ*. On this subject Mr. Fuller was attacked by Mr. Hutton, a Supralapsarian, on the one hand, and by Mr. Daniel Taylor, an Arminian, on the other, to whom he replied by *A Defence* of his former tract.

Quietists.—1. A name sometimes given to the Hesychasts of Mount Athos. The directions of the Abbot Simon for producing the visions of Quietism (supposed to have been written in the eleventh century) are still in existence:—“Alone in thy cell, shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thoughts toward the middle of thy belly, the region of the navel; and search the place of the heart, the seat of the soul. At first, all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart than it is involved in a mystic and ethereal light.”—See HESYCHASTS. 2. To the followers of Molinos, a Spanish priest, whose opinions, published at Rome towards the end of the seventeenth century, called forth violent opposition from the authorities of the church, but met with many supporters in Italy, Spain, France, and the Netherlands. He seems to have held “that religion consists in the perfect tranquillity of a mind removed from all external and finite things, and centered in God, and in such a pure love of the Supreme Being as is independent of all prospect of interest or reward.” Madame Guyon came forward as one of the chief promoters of Quietism in France, and hence arose a celebrated controversy between Bossuet and Fenelon—the former of whom attacked, and the latter defended several of that pious lady’s opinions.

Quinisextine Council, the seventh general or Trullan council, so called because it supplied some defects in the fifth and sixth councils.

Quinquagesima (*fiftieth*), the Sunday which, reckoned in round numbers, is the fiftieth day before Easter.

Quinquarticular (*containing, consisting of five articles*).—The word is the usual term referring to the five points disputed between the Calvinists and the Arminians, originally at the synod of Dort, and subsequently in innumerable controversies.—See ARMINIANISM, CALVINISM, PELAGIANS, PREDESTINATION. The dispute in this country arose at Cambridge in 1554. James I. considered the points so mysterious that he forbade any clergyman, unless he were a bishop, or at least a dean, to treat them from the pulpit. In 1630 Bishop Davenant preached on the points,

and gave great offence to Charles I. (Heylin's *Historia Quinquarticularis*; Whitby's *Discourse concerning the true Import of the Five Points*; Tomline's *Refutation of Calvinism*; and Scott's *Reply*.)—See DORT, SYNOD OF.

Quintillians, followers of Quintilla of Carthage, in the second century, who deemed women admissible to all sacred offices, and denied the ordinance of baptism. Tertullian alludes to Quintilla in his book *On Baptism*, and the

council of Laodicea, in 867, reprobated priestesses and female presbyters.

Quod permittat, a writ granted to the successor of a parson in the Church of England for the recovery of pasture by the statute of 13 Edward I., c. 24.

Quotidiana Oratio (*daily prayer*), a name which was given to the Lord's Prayer on account of its daily use by Christians.—See PRAYER; PRAYER, LORD'S.

R

Rab, Rabbi.—See *Biblical Cyclopædia*.

Rabbinism, the system of traditional belief and interpretation which has so long enslaved the Jewish mind. It was, to a great extent, that tangled mass of oral teaching, which, age after age, the Jews had unwarrantably engrafted on the written law. The farrago of unwritten statute and ritual is contrasted by Jesus with the "commands of God." It scrupled to eat with unwashed hands, but was forward to worship with an unregenerate heart. It was eloquent and precise about cleaning of cups, but vague and dumb about the purifying of conscience. It converted religion into a complicated routine, with a superstitious and perplexing ritual, as if man were to be saved by the observance of ceremonies as puerile as they were cumbersome—a series of postures, ablutions, vain repetitions, and amulets. It lost sight of the spirituality of worship, but enjoined a careful genuflection. It buried ethics under a system of miserable and tedious casuistry. It attempted to place everything under formal regulation, and was now busied in solemn trifling, and now lost in utter indecency. It was mighty about the letter, and oblivious of the spirit. It rejoiced in the oblation of a ram, but had no sympathy with the "sacrifice of a broken and contrite heart." It drew water every year from the well of Siloam with a pompous procession, but had no thirst for the living stream which its prophets had predicted and described. It would drill man into a fatiguing devotion. It trained to the mere mummery of worship when it prescribed the movement of eye and foot, of head and arm. It intruded its precepts into every relation, and attempted to fill out the Divine law by laying down direction for every supposable case. It was not content with leading principles, but added innumerable supplements. It surrounded the rite of circumcision with many ridiculous minutiae. It professed to guard the sanctity of the Sabbath by a host of trifling injunctions, descending to the needle of the tailor, the pen of the scribe, and the wallet of the beggar. The craftsman was told that he was guilty if he tied a camel-driver's knot, or a sailor's knot, on that day, but not guilty if he merely tied a knot which he could loose with

one of his hands; and that he might leap over a ditch, but not wade through the water that lay in it. It declared by what instrument the paschal lamb should be roasted, and how a jar of wine must be carried during a festival; with what gestures a phylactery was to be put on, and with what scrupulous order it was to be laid aside. It left nothing to the impulse of a living piety. It was ignorant that a sanctified spirit needed no such prescriptions; that the "due order" could only be learned from the inner oracle; and that obedience to all its ramified code, apart from the spirit of genuine faith and devotion, was only acting a part in a heartless pantomime. The Mishna is, on the whole, a faithful record of many such traditions, and the recurring formula is—Rabbi Eleazar said this, but Rabbi Gamaliel said that; this was the opinion of Rabbi Meir, but that of Rabbi Jehudah; Hillel was of this mind, but Beth Shammai of that; Rabbi Tarphon pronounced in this way, but Rabbi Akivah in that; thus thought Ben Azai on the one hand, but thus thought Rabbi Nathan on the other; such was the decision of Jochanan Ben Sacchai, but such was the opposite conclusion of Mathias Ben Harash. It never rose above a mere human dictum, and it armed its jurists with supreme authority. It never shook the mire off its wings, or soared into that pure and lofty empyrean which enveloped the Divine tribunal, so that in His light it might see light. What had been thus conceived in the dry frivolity of one age was handed down to another, and the mass was swiftly multiplied in its long descent.—Eadie *On Colossians*.

Rabbling, a term employed to denote the summary ejection, on Christmas Day, 1688, of episcopal clergymen and their families by the Scottish populace, after the Revolution. The incumbents were turned out of their houses, and often into the snow; the church doors were locked, and the key was taken away. These measures were certainly harsh and uncalled for; but the people had been exasperated, especially in the West country, by twenty-five years of bloodshed and persecution. Though they were "rude, even to brutality," yet, as Lord Macaulay says, "they do not appear to have been guilty of any intentional injury to life or limb." The better part

of the people put a stop to the riotous proceedings on the part principally of the Cameronians; but a form of notice, or a threatening letter, was sent to every curate in the Western Lowlands.

Rabbling Act.—This act was passed by the Scottish parliament in 1698, to prevent disturbance and riots at the settlement of ministers. The Episcopalians in the north rabbled the Presbyterians, especially on the day of an ordination; for they did not like to see their incumbents supplanted. So violent were their measures, that the legislature had thus to interfere against them.—See REVOLUTION SETTLEMENT.

Racovian Catechism.—See SOCINIANS.

Ranters.—See METHODISTS.

Raskolniks (*schismatics*), the general name of all who have seceded from the Greek Church in Russia. The more important branches of them are the Strigolniks, who adopted a secret Judaism; the Popofschins, who have priests; and the Bezpopofschins, who have none. The most numerous class of the Raskolniks are adherents of the old text, who call themselves Starovertzis, those of the old faith, and are officially called Starobradtzis, those of the old rites. The other remarkable sects are the Skoptzi, or eunuchs; the Khlestovschiki, or flagellants; the Malakanes; the Duchobortzi; and the Martinists.—See MARTINISTS, RUSSIAN CHURCH.

Rates, Church, money raised annually in the parishes of England for the maintenance or repair of the parish church, &c. Rates are agreed on by the parish in vestry assembled, and they are charged, not on the land, but on the occupier. The parish meetings are summoned by the churchwardens, who, if they neglect to do so, may be proceeded against criminally in the ecclesiastical courts.—See CHURCHWARDENS. Not less than eighteen bills have been before parliament these last twenty years for the modification or settlement of church rates.

Rationalc, another name apparently for the pall (*τὸ λόγιον*). The word also denotes an explanation or defence of the ceremonial which was thought fit to be retained in England in 1541.

Rationalism, the name usually given to that species of interpretation which imposes a meaning on Scripture, instead of honestly and humbly educating one. It will receive no interpretation save what is consonant to its reason, and denies any province to faith. It will not bow to revelation as of sole and divine authority. It proudly settles for itself what it ought to believe, and will receive nothing beyond the self-imposed boundary. It disparages what is repugnant to its taste, and rejects what is above the sphere of its comprehension. It has existed in every age of the Church. It was the germ of almost all the heresies of former days. That spirit, that led so many sects to tamper with the canon, and exclude or receive the sacred treatises from mere

fancy or opinion—that prompted them to set aside the deeper mysteries of the faith, deny the divinity and deride the atonement of the Son of God, and reduce the Gospel to a bare annunciation of duty, scarce distinguished from any human theory of amelioration and improvement,—is the essence of Neology. It rose with Cerinthus and the Ebionites. It animated Marcion and the Manichees. It guided the Arian interpretation of the fourth century. It is the soul of all Socinian exegesis. It has happened to be allied in Germany to prodigious learning and powerful talent, and has appeared adorned with the speculations of abstruse psychology, and the splendid phantasma of Teutonic imagination, and the subtle researches and wonders of philology. It was a base negation in England, in the form of vapid, meagre, and lifeless Socinianism, with little to recommend it but its arrogance. It rose in France like a portentous comet, and the land was deluged with blood. English infidelity flung the Bible from it; but, eastward of the Rhine, the German spirit clings to that book whose divine origin it denies, and labours upon it with unwearied assiduity, framing grammars and lexicons for its language, writing commentaries for its elucidation, and systems of divinity to embody its truth and hopes. It has great rapture in settling peculiar readings, and feels peculiar ecstasy in dealing with particles and prepositions. Neology was introduced into Germany amidst a variety of favouring circumstances. It has been shown by Pusey, in his excellent volume on this subject, that after the Reformation, the leading divines of the Lutheran Church, forsaking free language, clung with tenacity to the verbal peculiarities of their creeds and symbols; and that as human language is necessarily ambiguous, there was no clause in their confessions, the meaning of which was not disputed by contentious sophists. Freedom of thought and opinion, introduced by the Reformation, degenerated into licentiousness. On every point of faith and doctrine they exercised their ceaseless and subtle metaphysics. From this source sprang the fierce controversies termed the Adiphoristic, the Synergistic, the Flaccianist, the Ossiandrian, the Stancarian,—the three last of these named after their authors and promoters. Such fierce and continued wrangling produced, in course of time, a *dead orthodoxy*. The language of faith was more valued than the life of faith. Purity of creed was more highly prized than holiness of heart. Piety languished and died. The “form of sound words” swathed a lifeless skeleton. The German mind was worn out by these rash and furious disputations, and faith and love left the turmoil. This procedure was opposed, indeed, by such sound men as Calixtus, and by such holy men as the Pietists, Arndt, Spener, and Francke. The fearful opposition made to the latter only prolonged and augmented the contest. It became

now a battle against the Pietists, and, through them, notwithstanding the excesses of some of their followers, a battle in the end against true religion. At this period infidelity was making no ordinary efforts in England. Herbert, Collins, Tindal, Blount, and Shaftesbury had directed all their strength against Christianity, its source, its evidences, its morals. Their works, either in translations or imitations, found their way into Germany, and met with a cordial reception. Frederick had long patronized the French infidels, and the cleverest of Voltaire's objections are taken from Morgan and Tindal. The German Rationalism was thus only a modified form of English Deism. It was imported from the shores of England. It fell upon Germany, worn out with theological controversy, and reposing in a state of indifference, if not gradually assuming an attitude of scorn and contempt. It was in unison with the wishes and feelings of many, and so gave a new impulse to thought and feeling. Voltaire had been already disseminating the poison in Prussia, and the Royal Frederick had aided his unhalloved enterprise. The soil was thus prepared in Germany, when an enemy openly sowed the tares. The oldest theory of Rationalism, that Christianity is but a republication of the religion of nature, we have in Tindal's book, *Christianity as Old as the Creation*. If we survey the early objections against miracles and prophecy, we may find them in Woolston and Collins. Bahrdt, Loeffler, Lessing, Reimarus, Jerusalem, Damm, and Paulus, were mere imitators of the English sceptics, or, at most, only so adorning their tenets as to recommend them to the German people. In its first form, Neology was only English Deism in a German dress, and yet busying itself with the interpretation of the sacred records. Men were installed as teachers of theology in the universities solely for their scholarship and acquisitions. It was not required of them to be religious themselves, that they might the better unfold the science of religion to others. Christianity was thus given over to the keeping of its enemies, and they kissed and betrayed it. For the thirty pieces of a professor's salary Christ was betrayed in schools of divinity, the chairs being filled by infidel hebraists and pantheistic metaphysicians, by godless historians and sceptical antiquaries. They taught the language of Abraham as the readiest means of scoffing at Abraham's faith, and descanted on the tongue of apostles as the most effectual way of undermining that religion which they had founded. They lectured on the mental constitution of man to prove its independence of God, and its natural superiority to the so-called vulgar superstition enforced from the pulpits; and they brought together the records and manners of bygone ages, and other people, to throw discredit on the scriptural narration as a collection of Oriental fables and bigoted traditions. Need

we wonder at the progress of Neology, when prelections on the existence and attributes of Divinity were formally assigned to men who said in their hearts "there was no God," or believed only in such a cloudy impersonal deity as the metaphysics of Fichte could create and enthroned;—when the defence of Christianity was entrusted to lecturers who spent their time and influence in translating and circulating the works of the English Deists of the seventeenth century;—when the argument for the immortality of the soul was to be wrought out by Materialists, the avowed disciples and abettors of modern Sadduceism. Rationalism passed through various phases till, as in Strauss's *Life of Christ*, it reduced the gospels to a myth, or, as in some recent English works, it holds that Scripture is virtually superseded, and that the religious consciousness has no need of an external revelation.

Ratisbon, Diet of, was held at Ratisbon in 1541, in order to effect some agreement between Protestants and Papists. The only result was a mutual agreement to refer the settlement of their differences to a general council.

Rattles.—Prior to the introduction of bells, rattles of wood or iron were shaken or struck by the hand, to summon the people to worship.—See BELL.

Reader, one of the five inferior orders of the Romish Church. The office dates as far back as the third century. At the setting apart of a reader imposition of hands does not seem to have been practised; but according to the council of Carthage the Bible was put into his hands, in presence of the people, with these words,—“Take this book, and be thou a reader of the Word of God, which office thou shalt faithfully and profitably perform. Thou shalt have part with those who minister in the Word of God.” Readers are admitted still in the Church of England, in places where regular divine service cannot be performed. There are also readers of prayers in certain hospitals. At the Reformation readers were to subscribe to the following pledges:—“*Imprimis*, I shall not preach or interpret, but only read that which is appointed by public authority. I shall not minister the sacraments or other public rites of the church, but bury the dead, and purify women after their childbirth. I shall keep the register-book according to the injunctions. I shall use sobriety in apparel, and especially in the church at common prayer. I shall move men to quiet and concord, and not give them cause of offence. I shall bring in to my ordinary testimony of my behaviour from the honest of the parish where I dwell, within one half-year next following. I shall give place, upon convenient warning, so thought by the ordinary, if any learned minister shall be placed there at the suit of the patron of the parish. I shall claim no more of the fruits sequestered of such cure where I shall serve, but as it shall be thought meet to the wisdom of the ordinary. I

shall daily, at the least, read one chapter of the Old Testament, and one other of the New, with good advisement, to the increase of my knowledge. I shall not appoint in my room, by reason of my absence or sickness, any other man, but shall leave it to the suit of the parish to the ordinary for assigning some other able man. I shall not read but in poorer parishes, destitute of incumbents, except in the time of sickness, or for other good considerations to be allowed by the ordinary. I shall not openly intermeddle with any artificer's occupations, as covetously to seek a gain thereby, having in ecclesiastical living the sum of twenty nobles, or above, by the year."

In Scotland, also, at the Reformation, readers were appointed to read the Scriptures and the common prayers—that is, the forms of the Church of Geneva. They were not allowed to preach or administer the sacraments. The readers were tempted now and then to overstep these limits, and were as often forbidden by the general assembly, till, in 1581, the office was formally abolished. The *First Book of Discipline* says,—“To the churches where no ministers can be had presentlie must be appointed the most apt men that distinctlie can read the common praiers and the Scriptures, to exercise both themselves and the church, till they grow to greater perfection: and in process of time he that is but a reader may attain to a farther degree, and, by consent of the church and discreet ministers, may be permitted to minister the sacraments; but not before that he be able somewhat to perswade by wholesome doctrine, beside his reading, and be admitted to the ministerie, as before is said. . . . Nothing have we spoken of the stipend of readers, because, if they can do nothing but reade, they neither can be called nor judged true ministers, and yet regard must be had to their labours; but so that they may be spurred forward to vertue, and not by any stipend appointed for their reading to be retained in that estate. To a reader, therefore, that is newly entered, fourty merkes, or more or lesse, as parishioners and readers can agree, is sufficient: provided that he teach the children of the parish, which he must doe, besides the reading of the common prayers, and bookes of the Old and New Testament. If from reading he begin to exhort and explain the Scriptures, then ought his stipend to be augmented, till finally he come to the honour of a minister. But if he be found unable after two yeares, then must he be removed from that office, and discharged of all stipend, that another may be proved as long; for this alwaies is to be avoided, that none who is judged unable to come at any time to some reasonable knowledge, whereby he may edifie the kirk, shall be perpetually sustained upon the charge of the kirk. Farther, it must be avoided, that no child, nor person within age—that is, within twentie-one yeares of age—be admitted to the office of a reader.” The name occurs,

however, in church records long after that period; for more than half the office was tacitly permitted. The precentor sometimes bore it; and exhorters—persons who read the Scriptures and added a few words of remark—were found in various towns.—See PRECENTOR, PUBLIC WORSHIP.

Reading-Desk.—See DESK, LECTERN.

Reading in, a form required of each incumbent on taking possession of his cure in the Church of England. The minute of the procedure is as follows:—“*Memorandum*,—That on Sunday, the _____ day of _____, in the year of our Lord _____, the Reverend A B, clerk, rector, or vicar of _____, in the county of _____, and diocese of _____, did read in this church of _____ aforesaid, the articles of religion commonly called the Thirty-Nine Articles, agreed upon in convocation in the year of our Lord 1562, and did declare his unfeigned assent and consent thereto; also, that he did publicly and openly, on the day and year aforesaid, in the time of divine service, read a declaration in the following words, viz.:—‘I, A B, declare that I will conform to the liturgy of the United Church of England and Ireland, as it is now by law established.’ Together with a certificate under the right hand of the reverend _____, by divine permission, Lord Bishop of _____, of his having made and subscribed the same before him; and also that the said A B did read in his parish church aforesaid, publicly and solemnly, the morning and evening prayer, according to the form prescribed in and by the book intituled, the *Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, printed as they are to be sung or said in churches; and the form and manner of making, ordaining, and consecrating bishops, priests, and deacons*; and that immediately after reading the evening service, the said A B did, openly and publicly, before the congregation there assembled, declare his unfeigned assent and consent to all things therein contained and prescribed, in these words, viz.—‘I, A B, do declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book intituled, the *Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the church; according to the use of the Church of England, together with the Psalter or Psalms of David, printed as they are to be sung or said in churches, and the form and manner of making, ordaining, and consecrating bishops, priests, and deacons*.’ And these things we promise to testify upon our corporal oaths, if at any time we should be duly called upon so to do. In witness whereof we have hereunto set our hands, the day and year first above written.”

Readings, Various.—See BIBLE.

Realism.—See NOMINALISM.

Real Presence, a term commonly employed to denote the supposed presence of the body and blood of Christ in the bread and wine at the Lord's Supper. No Christians can deny or doubt that where that sacred ordinance is duly celebrated in obedience to the Saviour's command, he is really and spiritually present; and the Church of England teaches in her catechism that the benefits received by partaking of that sacrament are "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." But those who claim to be in an especial manner believers in the "*real presence*" are not satisfied with teaching that the faithful communicant feeds by faith on the body and blood of Christ, but will have it that this heavenly food is actually taken by the hand and put into the mouth. And this doctrine is generally associated with the idea that the bread and wine become the body and blood of Christ, by virtue of, or in connection with, certain words of consecration pronounced over them by a divinely appointed priest. It is a doctrine, which, in some form or other, has prevailed in the Church from a very early period, and has been the parent of many bitter dissensions, and many debasing superstitions. Irenæus and Justin appear to have supposed that something corporeal was, by virtue of the consecration, united with the bread and wine, and so entered into the corporeal substance of the communicants. And this was the most common representation of the matter in their day. Tertullian and Cyprian, though they made spiritual communion the prominent point, and spoke of the bread and wine as symbols of the body and blood, yet seem to have regarded them as efficacious symbols, and to have supposed the communicants to have had some kind of contact with the actual body of Christ. Origen is the earliest writer who has clearly distinguished between the signs and the things signified, between "the typical and symbolical body of Christ," and "the true feeding upon the Word." He remarks that, as it is not that which enters into the mouth that *defiles* a man, even though it be something which by the Jews is considered unclean, so nothing which enters into the mouth *sanctifies* a man, though the so-called bread of the Lord is by the simple supposed to possess sanctifying power. In the next century nearly the same gradation of opinion may be traced, Cyril of Jerusalem, Chrysostom, Ambrose, and others, appearing to believe in a supernatural communion with Christ, partly spiritual, but partly corporeal, through the interpenetration of the bread and wine by the body and blood of Christ, while Augustine considered the consecrated outward elements as symbols merely, and clearly separated and held apart the *sacramentum* and the *res sacramenti*, so that the Anglican reformers could appeal to him in the

twenty-ninth article for that very important doctrine, that "the wicked and such as be void of a lively faith, though they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in nowise are partakers of Christ." Some writers of this period, in describing the efficacy of the consecration in the Lord's Supper, have employed figures and expressions which *might* denote transubstantiation. But yet the way in which the condition of the elements after consecration was brought forward to illustrate the union of the two natures in Christ shows plainly that the idea of a change of substance by consecration had not yet found its way into the Church. It was reserved for Paschasius Radbert, in a treatise first published in 831, to teach distinctly that, by virtue of the consecration, through a miraculous exertion of Almighty power, the substance of the bread and wine is actually converted into the substance of Christ's body and blood,—that very body which was born of Mary and suffered on the cross, and rose from the sepulchre. This novel statement gave rise to a long succession of controversies, among which the stand for a more spiritual doctrine made by Berengar of Tours, about the middle of the eleventh century, is especially remarkable.—See BERENGARIANS. But Radbert's opinions were more suited to the spirit of those times, and they ultimately obtained the stamp of authority from Innocent III., at the fourth Latin council in 1215. The earliest occurrence of the word transubstantiation is in a treatise bearing the name of Damiani, but probably written after his death, which took place in 1072, published by A. Maii in *Script. vet. nov. coll.*, vi., ii., 215 (*Gieseler*, ii., p. 407). Towards the end of the thirteenth century the doctrine afterwards known as that of impanation or consubstantiation was introduced, or rather revived in the Church, by a Dominican, John of Paris. According to this, the body and blood are really and corporeally present in the elements, but the substance of the bread and wine also remains. This was the view which Luther adopted at the Reformation, and which the Lutheran Churches still maintain. It was the occasion of much dissension among the Reformers; for Carlostadt, and Zwingli, and all the Swiss congregations, as well as many in Germany, entirely rejected the idea of any change in the elements after the consecration, or of any presence of the body and blood of Christ in the bread and wine, which they regarded as nothing more, from first to last, than signs or symbols.—See EUCHARIST, MASS, TRANSUBSTANTIATION.

Re-baptism.—See HERETICS, BAPTISM OF.

Receptorium (*audience chamber or repository*).—See DIACONICUM, CEMELIARCHE, CHURCH.

Recollects, a name which was given to a reforming party of Franciscans, because they

endeavoured to *recollect* or revive the rules and discipline of St. Francis. They originated about 1592, and they used to administer the sacrament to the French army—a custom commenced by Louis XIV.

Reconciliation.—See *Biblical Cyclopædia*.

Rector (ruler).—In ecclesiastical law rector is synonymous with PARSON, (*which see*.) The title is also applied to the head-master of several large schools, to the principal officer in some foreign universities, and to the superiors of the seminaries and colleges among the Jesuits.

Rectory.—"A rectory or parsonage," says Spelman, "is a spiritual living, composed of land, tithe, and other oblations of the people, separate or dedicate to God in any congregation, for the service of his church there, and for the maintenance of the governor or minister thereof, to whose charge the same is committed."

Recusants.—Those who, after the year 1534, refused to acknowledge the supremacy of the English sovereign, but maintained that of the pope, were called popish recusants. The bloody penal statutes against recusancy have been repealed.

Redemption (buying back), the name given as well to the process as to the results of that gracious scheme by which, through the shedding of Christ's blood as the ransom, sinners are bought back from sin and death.—See ADOPTION, JUSTIFICATION, PREDESTINATION, SATISFACTION, and other theological terms.

Redemptorists.—The Congregation of the Most Holy Redeemer, or Order of Redemptorists, was founded by Alphonsus de Liguori (priest, and now a canonized saint in the Catholic Church), in the city of Scala, in 1732. The end of this institute was the association of missionary priests, who should minister by special services to the spiritual wants of the abandoned in towns and villages, without undertaking regular ordinary parochial duties. After St. Alphonsus had founded several houses of his community, Pope Benedict XIV. solemnly approved of his rule and institute, under the above title, on 25th February, 1749. About 1775, on the suppression of the Order of Jesus, the Redemptorists were furiously attacked as Jesuits in disguise; and in 1780 the holy see was induced, by alleged misrepresentations, to deprive Alphonsus of his authority as superior general, and even to expel him from the order. Alphonsus bore this trial with resignation, and humbly besought the newly appointed superior, to whom he vowed obedience, to admit him into any of the houses of the order he might appoint; and this request was granted him. The Redemptorists still adhere to the rule of their original constitution. We find in the *Catholic Directory* for England for this year, after mention of their church at Bishop Eton, Liverpool, a memorandum to the effect that "this is not a parochial church,—hence the fathers do not baptize children, or

assist at marriages and funerals, except in cases of necessity; but they are always ready to hear confessions, visit the sick, administer the sacraments, preach and instruct." The Redemptorists have also a house at Clapham, Surrey. Of late years they have been busily pursuing their mission in various parts of Ireland.

Reformatio Legum Ecclesiasticarum, a code of church laws projected by Cranmer, and finished in 1551. King Edward VI. died before it could receive his sanction, and the enterprise therefore came suddenly to an end. The document is of value, though of no legal authority.

Reformation.—The term is commonly applied to the great religious revolution which took place in Europe in the fifteenth century.—See ENGLAND, CHURCH OF; FRANCE, CHURCHES IN; GERMANY, CHURCHES IN; NETHERLANDS, CHURCHES IN THE; SCOTLAND, SWEDEN AND NORWAY, CHURCHES IN; SWITZERLAND, CHURCHES IN. Various attempts had been made at earlier periods to reform the Church. There were reformers before the Reformation. The first synod called for this purpose was held, under Charlemagne, at Aix-la-Chapelle, A.D. 789; another was held at the same place, and for the same purpose, in the reign of Louis the Pious, A.D. 816. Other synods were summoned with the same intentions. Such convocations had the following objects in view:—The public reading of the Scriptures was enjoined on the clergy; and they were commanded to preach according to those inspired records. A version of the Old and New Testament, in the vernacular language, was ordered to be made; and subjects of preaching, relative to faith and practice, were prescribed. Many traditions and superstitions were ordered to be abolished, particularly the worship of images, private masses, pilgrimages to places reputed sacred, the use of a language not understood by the hearers, and the superstitious trial by the cross, and by cold water. Morality was not overlooked. The sloth of the priests, monks, and canons, called for condemnation; the luxury, avarice, rapacity, inebriety, simony, and concubinage of the bishops, merited censure. The synods therefore prescribed rules by which the ecclesiastics were to be governed, both in their public duties and private life. In several points the ancient discipline was restored, particularly public penitence and its several degrees; but this change did not continue long. By the arts of the Romish clergy private confession was speedily re-adopted, and with it private penance, &c. Charles the Bald, and other princes, followed the great example of Charlemagne, and convoked councils in various parts of Europe for the same purpose, but without any considerable effect. He was not intimidated by the mischance of his father, Louis the Pious, who was conspired against by his sons and the popish clergy, with Ebbo, Archbishop of Rheims, and actually de-

posed in a synod held in France A.D. 833. So perilous was it to attempt a reformation at that time. Louis was afterward restored, and the authors of the rebellion punished. In Britain, toward the close of this age, many abuses were abolished in the church by Alfred the Great. This reformation was effected by royal, and not by papal authority: the pope was adverse to it. A desire to spread knowledge distinguished such men as Charlemagne, Louis, and Alfred; and to this circumstance it is owing that they are not numbered in the order of the Romish saints. The Albigenses, Waldenses, Wycliffites, Hussites, Bohemians, and Moravians, had all forsaken their mother church, on account of the impurities with which she was chargeable. There were, moreover, a great multitude of pious and learned men, holding similar opinions respecting the necessity of a change in doctrine and practice, who still remained in communion with the Roman Church, although their minds were much averse to her abuses. Many of these might be named in the list of witnesses for the truth; but an infinite number lay hid, who, from fear of the inquisitors and the reproaches of heresy, did not dare to avow their opinions publicly. It was doubtless designed by Divine Providence that, before the attempt of Luther, Zwingli, and others, a reformation of the church should be urged by the united voices of kings, princes, prelates, universities, and all who had any regard for piety, purity of doctrine, and good morals. That this was undeniably the fact has been made evident in the writings of Peter Alliacus, Nicholas de Clemangis, Gerson, and others, and in the decrees of the councils of Pisa, Constance, Sienna, and Basle. So vehement was the desire of all Europe that, on the death of Alexander VI., a reformation of the church, in the head and in the members, was immediately sought after by numbers of great influence. The cardinals bound themselves by an oath, that whosoever should be elected pope should directly call a general council for this especial purpose. When Pope Julius II. violated this oath, the council of Pisa was convoked without his consent, and a decree was passed, "that the synod should not be dissolved, nor could be dissolved, until the universal Church was reformed." It was, however, dissolved by the death of Pope Julius II. and of Louis XII. The hopes of Christendom were then turned to the council of Lateran. Many specious promises were made by Leo X., but his design was only to beguile Europe, or, as the French Catholic writers observe, "to whiten over the abuses of the Roman court." So urgent were the remonstrances of a very large part of Europe on the subject of a reformation, and its necessity was so evidently demonstrated, that at length Popes Pius III., Adrian VI., and Marcellus II., endeavoured to enter upon this important business. The instructions which Adrian sent to the emperor and the electors are

remarkable:—"We know that there have been in this holy see, for some years, many abominations; nor is it surprising, if the disease should descend from the head to the members, from the high pontiff to the inferior prelates." Again,— "We promise that we will give all attention, first, that this court, from whence all the evil proceeds, be reformed; to procure which reformation we consider ourselves strictly bound, forasmuch as we see that the universal Church ardently desires this reformation." But the popes, who had the real good of the Church in view, were soon removed into another world by poison, according to popular suspicion; and after their death nothing further was attempted; inasmuch that many thought a reformation would be impossible, and openly declared "that the court of Rome, in things of that nature, would always seek its own interest, and not the things of Jesus Christ." In England Wycliffe was twice tried and greatly persecuted for his evangelical opinions; and in the beginning of the fifteenth century John Huss and Jerome of Prague, for the same Bible truths, were burned at the stake. The star of reformation, often clouded, and sometimes almost entirely obscured, yet broke forth, and sometimes shone with uncommon brightness in the sixteenth century. Many great men filled the thrones of Europe at this period. France had her Francis I., England her Henry VIII., Germany her Charles V., Turkey her Solymán II., and Rome her Pope Leo X. Cardinal Pucci advised Leo to publish a sale of indulgences through Europe, and by the proceeds to replenish the pontifical exchequer, and finish St. Peter's Church at Rome, the wonder of the Roman Catholic world, the building which Julius I. had begun, and which was 111 years in building. Leo granted to the Archbishop of Magdeburg the right to sell indulgences and share the proceeds in Germany in 1517. The archbishop employed Tetzel, a Dominican friar, whose boldness and impudence in the sale of his wares roused the deepest opposition. The spirit of Luther, an Augustinian monk, was fired against the bold impostor. He affixed to the church door of Wittemberg ninety-five theses against indulgences, and appointed a day to meet opponents, but none appeared. He soon opposed the Papist doctrines of purgatory, auricular confession, absolution, and questioned even the supremacy of the pope. Moved by the same Divine Spirit, without any intercourse with Luther, Zwingli commenced the Reformation in Switzerland, and Calvin in Geneva. After the death of Maximilian, Francis I. and Charles V. were candidates for the imperial crown. Charles V., the grandson of Maximilian, was successful, and obtained the crown in 1518. The emperor soon showed his disposition to persecute the Reformers. In 1521 he called the diet of Worms, and Luther was required to attend. To his friends that would dissuade him from attending he replied,

that he would attend the diet "if there were as many devils in Worms as there were tiles on the houses." He appeared, and ably maintained his cause: yet so soon as he was gone he was put under the ban of the empire. In 1530 Charles V. called a diet of the empire at Augsburg, and directed Luther and Melancthon to give an account of their tenets in German and Latin. They furnished a confession of twenty-eight chapters of doctrines and religious opinions, and seven of the errors and superstitions of Rome. This is known still as the Augsburg Confession—See COMMON LOT, BROTHERS OF THE; LOLLARDS; MYSTICS. Even in Italy itself the Reformation gained a footing. Money from all parts was poured into the hands of the papacy there, and was made the means of aggrandizing all the leading dignitaries of the church and the noble Italian families related to them. A sort of patriotic feeling, as well as feelings of personal interest, united them to support the papacy. Moreover, as long as Italy continued to be an aggregation of really free states, the oppressive power of the popes, and their hostility to liberal studies and opinions, were not felt. At the revival of letters, it is surprising to find the freedom with which the Italian poets rebuked the vices of the papacy, in its head and members. Many even of the priests and dignitaries saw, and at the various councils, or even in the pulpit, proclaimed the necessity for reform in order to the church's preservation; many spiritually minded men were earnest in the matter from higher motives; but a cold indifference and infidelity so prevailed in most minds as to make them zealous for no other cause than that their patriotism and wealth were concerned in the preservation of the papacy, and for its preservation reform was needed. The dispute between Renclin and the court of Rome, and then that with Luther, fixed the attention of Italy on German affairs; and in course of time, in spite of all possible priestly vigilance, the writings of Luther and the other Reformers were introduced into the country, and read by all men of letters. To give time for the circulation of works before they could be seized, it was customary to attach fictitious titles and names of authors to the books. Gradually the minds of many noble and learned men opened to the truth, and their opportunities as professors, in their daily instructions, or, if in orders, then their pulpit ministrations, were the means of spreading simple views of evangelical truth, and exciting a spirit of biblical inquiry. Numerous Italian versions of the Bible were published and widely circulated. Many of the learned maintained a close correspondence with the Swiss and German Reformers. The war between Charles V. and Pope Clement—the patronage of René, the Duchess of Ferrara—the secret influence and instructions of Juan Valdes, the Spanish secretary to the Viceroy of Charles V. at Naples, and, in general, the numerous indepen-

dent and disunited Italian States, were favouring external conditions to the progress of the truth. It was essentially in Italy a reformation of the noble and learned, and the extent to which evangelical truth had spread throughout Italy by the middle of the sixteenth century is surprising. But from the year 1542 onwards, desultory attacks on individuals gave place to a regular systematic exertion of every force of diplomacy or power the Romish court could employ to crush the Italian Reformers. Cardinal Caraffa, afterwards Paul IV., was the leader of this persecution. Fines, degradation, imprisonment, fire, and sword, were the weapons employed by the inquisition. Many sought safety in flight to the Grisons, Switzerland, France, Germany, England, and Holland. In 1550 the exiles were estimated at 200, "of whom a fourth or a fifth part were men of letters." "Before the year 1559, the number had increased to 800. From that time to the year 1568, we have ground to believe the increase was fully as great in proportion."—*M'Crée*. Perhaps the most fearful episode in this persecution was the massacre of the Waldensian settlers in Calabria. By the close of the sixteenth century the Reformation in Italy may be regarded as finally crushed.

In Spain, the church, till the time of King Don Ramiro I., who died 1063, unquestionably retained its independence of the Roman see; and in the northern parts of the country the purer faith of the Vaudois or Albigenses was widely diffused, owing to their intimate relations with southern France, over much of which the King of Arragon, as Count of Provence, was feudal superior. In the thirteenth century, through the influence of the pope, a bitter persecution—the effects of which extended even to those of high rank—was waged against all favourers of Albigensian opinions. This persecution never ceased its operations during the thirteenth or fourteenth centuries. The labours of Vives, Valla, Leblaxa, and others, as also the patronage of Cardinal Ximenes, created in the Spanish youth a taste for literature, a dislike of the scholastic theology, and a tendency to scriptural studies. The earliest traceable introduction of Lutheranism was in the year 1519, when John Froben of Basle, a well-known printer, conveyed a considerable number of Luther's controversial writings into Spain. The Spanish merchants in the Low Countries also translated and printed numerous works which were secretly brought in. Various Spaniards, who accompanied Charles V. into Germany, and were thus brought into contact with the Reformers, imbibed their opinions and propagated them on their return. The risk was great, owing to the bigotry of their monarchs and the dreadful powers with which the inquisition was invested.—See INQUISITION. It is marvellous that the favourers of Lutheranism so long on the whole preserved secret their success in spreading their opinions. Many of the noblest

men as well as the most learned and best of the ecclesiastics—some of the latter men high in office, numerous monks, particularly of the Hieronymite order, became converts to the new opinions, and sedulously, but secretly, propagated them. Those in orders, whilst avoiding any occasion of offence, yet incurred suspicion by the altered tone of their preaching; but on the whole no active measures against them were proceeded with till the commencement of 1558. Then all at once, a woman's treachery having given the clue to the inquisition, on one night over the whole country, precautionary measures to prevent escape having been taken, the leading Protestants by hundreds were arrested, and incarcerated in the secret prisons of the Holy Office at Valladolid, Seville, and elsewhere, and the most fearful of persecutions began to be waged. Full powers for the inquisition to deliver over to death all heretics, even such as recanted, were, at the desire of Philip II., obtained from Paul IV., and death was denounced against all even possessing books prohibited by the Holy Office. After long sufferings these Protestants began to be brought out to die in the *autos-da-fé*, which took place from 1559 and onwards in all the chief towns, till at last Lutheranism was extirpated in Spain about the year 1570. The number of Spanish refugees was considerable in Switzerland, France, the Low Countries, and England. As their doctrinal opinions were Calvinistic, on the whole they experienced greater kindness from the Reformed than from the Lutheran churches.—See ACT OF FAITH.

Reformed Churches, the name usually given to all the churches of the Reformation, except the Lutheran, which is called Protestant.—See PROTESTANT, REFORMATION.

Reformed Presbyterian Church.—See SCOTLAND, CHURCHES IN.

Refuge.—See CHURCH, SANCTUARY.

Regale, the name given to the privilege by which the King of France claimed to enjoy the revenues of a see during its vacancy.—See FRANCE, CHURCHES IN.

Regalia Petri, the various rights and high prerogatives which, according to Romanists, belong to the pope as a kind of universal sovereign and king of kings.

Regeneration is usually, in theological systems, defined to be that act by which life is imparted by the Spirit to a dead soul. The result is conversion and progressive sanctification. In regeneration the soul is receptive—in conversion and sanctification it is active under the grace of God and by its co-operation. But regeneration has been virtually identified with baptism. Thus, at the Savoy Conference, it was maintained by the court party, "that it is a mistake to suppose that children have no other right to baptism than in their parents' right, and that the Church's primitive practice (S. Aug., *Ep.* 23) forbids it to be left to the pleasure of parents

whether there shall be sureties or not; that the Church's appointment of sureties is agreeable to the best laws, which allow guardians to contract for their minors to their benefit; and that her practice ought to satisfy doubters,—that the sentence 'receive remission of sins by spiritual regeneration' is proper, for that baptism is our spiritual regeneration (John iii.). 'Born again of water and the Spirit,' &c.; and that by this is received remission of sins (Acts ii. 3); so also the Nicene creed, 'One baptism for the remission of sins,'—that in answer to the objection, 'We cannot in faith say that every child that is baptized is regenerated by God's Holy Spirit,' seeing that God's sacraments have their effects where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do), we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of that holy sacrament, as nothing worthy, nor material whether it be administered to children or no." In this spirit Dr. Hook argues against those whom he calls ultra-protestants. "The importance of holding this doctrine, besides its being scripturally true, must be at once apparent to those who reflect, that the whole moral education of a Christian people is altered, if, instead of teaching them, as we ought to do, that God has given them a gift which they may use to their own salvation, but for losing which they will be awfully punished,—if instead of this we tell them to wait, and to expect the gift of grace, before receiving which they cannot please God. The orthodox would preach to all baptized persons, telling them that they may and can serve God if they will: the heterodox would address baptized persons as heathens, and warn them that, until they have an effectual calling, they can do nothing. It is easy to trace much of the evil which disgraces the religion of the present day to the prevalence of the latter notion."—See RENOVATION, TRACTARIANS.

Regionarii, a class of sub-deacons at Rome, appointed in the eleventh century, and employed in the *regions* or districts around the city.

Regium Donum or King's Gift, an annual parliamentary grant made to poor dissenting ministers, to the amount generally of about £5000. The name is a misnomer; for instead of the sum being a voluntary donation of the sovereign, towards necessitous ministers among the dissenters, it formed one of the regular parliamentary votes, and was presented with them at the close of each session, and of course is liable to the same vicissitudes as are the other public votes, arising from amendments proposing its abolition or curtailment. The origin of the annual grant was thus: George II. granted by way of royal bounty, in the year 1723, the sum of £500, to be paid out of the treasury, for assisting, first, the widows of dissenting ministers,

and afterwards either ministers or the widows of ministers that wanted help. We believe that the grant is now discontinued.

Regium Donum, Irish, a pecuniary grant, voted annually by the British parliament, out of the national exchequer, to aid certain bodies of Presbyterians in Ireland in providing stipends for their ministers. This grant, which now amounts to about £40,000 a-year, is divided among six different bodies of Presbyterians, viz.:—1. The General Assembly, comprising the two bodies formerly known as the Synod of Ulster and the Synod of Seceders. 2. The Secession Synod, consisting of six congregations which refused to acquiesce in the union of the two bodies just mentioned, in 1840. 3. The Remonstrant or Unitarian Synod of Ulster. 4. The Presbytery of Antrim, also a Unitarian body, consisting of a few congregations. 5. The Synod of Munster, also Unitarian, consisting of only four congregations. And 6. The Presbytery of Munster, an orthodox body, with eight congregations. It was during the reign of James I. that Presbyterianism was introduced into Ireland by the Scottish settlers, with whom that monarch colonized Ulster. Many of these emigrants had left their native land to escape the troubles occasioned by the attempt of the government to force episcopacy on the people of Scotland, and being anxious to enjoy the ordinances of religion in greater purity, and with more freedom than had been allowed them at home, they obtained the services of several eminent Presbyterian ministers from Scotland. The state of matters in Ireland at this time were peculiarly favourable for the introduction of presbytery. Under the mild sway of Usher, the Irish Church was much more tolerant of dissent than either of its sister churches in England or Scotland. Several, therefore, of the Presbyterian ministers were allowed to exercise their ministry within the pale of the established church. They became the incumbents of parishes, and were permitted to enjoy the tithes and other ecclesiastical emoluments belonging to the benefices they occupied. It was not, however, as Presbyterians, but as clergymen of the established church, that these ministers enjoyed the emoluments referred to. Their doing so, as the Marquis of Londonderry, in his *Memoirs of Lord Castlereagh*, clearly shows, was, "by a comprehension and connivance, dictated by the necessity of the times." Their title to these tithes was never strictly legal; but as the bishops did not oppose it, the arrangement continued till the time of the Commonwealth, when the tithes were all confiscated, and the proceeds paid into the national treasury. At the restoration of the monarchy, in 1660, the Irish Presbyterian ministers expected that Charles II. would have given them some substantial acknowledgment of their zeal for his service. But they were doomed to disappointment. They got fair promises, and nothing else, and

until the year 1672 they were wholly dependent on their own flocks for their support. But, during that year, the king gave Sir Arthur Forbes £600 of unappropriated surplus from the Irish revenue to be divided amongst them, and in the government accounts for that year this sum is put down as money "for secret service." This pension, however, was paid only for one year, although it was regularly drawn out of the public treasury from 1672 to 1682. What became of it for the other nine years has never yet been ascertained. It was not until the accession of William III. that the Irish Presbyterians again obtained a maintenance from the public funds. In response to an address of congratulation on his arrival in London, in which government help was implored, the king, on the 19th of June, 1690, issued his famous order, authorizing the payment of £1,200 to Patrick Adair, and other six Presbyterian ministers named, for the subsistence "of themselves and the rest of the Presbyterian ministers of their persuasion in these northern parts of our kingdom." In the following year this bounty was removed from the customs, and made payable out of the Irish exchequer. Such was the origin of the *Regium Donum* in its present permanent character. The patent, however, by which it was secured, as Dr. Reid admits in his *History of Irish Presbyterianism*, had force only during William's lifetime, and, at his death in 1701, became legally void. Queen Anne, it is true, renewed it, although it was opposed both by the High Church party and the Irish parliament, who passed a resolution declaring the £1,200 given to the Ulster Presbyterian ministers, to be "an unnecessary branch of the establishment." In the new patent, however, a most important change was made both in the character of the grant and the mode of its distribution, in order, as Dr. Reid acknowledges, to render its recipients more directly dependent on the government. Up till this time the trustees had the power of allocating the amount among the ministers; but that power was now taken from them and transferred to the lord lieutenant, who was empowered to distribute it in such portions, and to such ministers, as he pleased. Instead of the former designation, "To Presbyterian ministers," it henceforth stood, "To be distributed amongst such of the nonconforming ministers, by warrant from the lord lieutenant, or other chief governor, or governors, for the time being, in such manner as he or they shall find it necessary for our service, or the good of the kingdom." But even this arrangement was not lasting: the queen and home government were so indifferent on the subject that, for some time before the queen's death, the *Donum* was actually discontinued by the Irish government. When George I. acceded to the throne, the Irish Presbyterians lost no time in supplicating the king and his ministry, not only to restore the suspended bounty, but to increase its amount.

Nothing, however, was done till 1718, when the £1,200 was restored, and an augmentation of £800 granted out of the civil list of England. But this increase was not only of short duration, but became an occasion of unbrotherly dissension and strife. In 1719 began the distracting controversy about subscription to the *Westminster Confession of Faith*. A number of the ministers were opposed to subscribing any human creed or confession, and both held and taught opinions which, in course of time, ripened into Arian and Socinian heresy. To prevent the orthodox majority from expelling their heterodox brethren, and to overawe them in the exercise of discipline, the latter party managed, through the influence of the Rev. Dr. Calamy, of London, to get the additional, or English *Donum*, as it was called, transferred from the control of the synod, and made over in trust to Dr. Calamy and other ministers who were favourable to the non-subscribing party, to be distributed by them among the Irish ministers, and they were to "take care that such among the synod as were like to carry matters too high in church affairs might find themselves obliged to walk more soberly." But as the synod refused to be overawed in this way, the additional bounty was immediately suspended, and was not restored during the remainder of the reign of George I. On the accession of George II., the additional, or English portion of the bounty was restored, and the arrears paid up for the years it had been suspended. This was effected mainly by the friendly interference of Archbishop Boulter with Sir Robert Walpole, the prime minister of the time. No further addition was made to the *Donum* until the year 1784, when a considerable augmentation was given. The object of this increase, according to Professor Killen, in his continuation of Reid's *History*, was to secure to the government the influence of the ministers, with their respective flocks, so that, in case of a French invasion, their loyalty might be effectually depended on. It was at first intended to give an addition of from £5,000 to £10,000; but, in consequence of the determined opposition of the High Church party, only £1,000 was given. Up to this time the seceders had no bounty; but having grown into political importance, and having mainly influenced the return of the eldest son of the Earl of Hillsborough to parliament, for the county of Down, the earl, to reward their services, prevailed on the home government to confer on them also a bounty of £500 per annum. The next addition to the *Donum* was in 1792, when a further sum of £5,000 was granted; but on the motion to this effect passing through the Irish parliament, the original words, "province of Ulster," were altered to "this kingdom," in order to include the ministers of Dublin and the south, and also the seceding ministers, now forty-six in number. It appears that up till this time the Irish ministers distributed the *Donum* themselves.

Equal shares were given to all of them, no matter what the size of their congregations. But in 1803 Lord Castlereagh, in proposing an increase of the *Donum*, submitted a new arrangement—viz., that the congregations should be divided into three classes, and that the stipends of the ministers should vary in proportion to the numbers and influence of their several congregations. When first proposed, this scheme was strongly objected to by the synod of Ulster, but it was obliged to submit. The congregations of the synod of Ulster and the presbytery of Antrim were divided into three classes. The ministers of the first class congregations were to receive £100 of yearly bounty; those of the second class, £75; and those of the third class, £50. Before this, the bounty given to these two bodies amounted to £6,329 16s. 10d. a-year, but by this new arrangement it was increased to £14,970 18s. 10d. Irish currency, exclusive of what was paid to the southern association, and the Secession synod. As the above addition to the *Donum* did not extend to the seceders, they, no doubt, were disappointed at being so invidiously overlooked; but they lost no time in laying siege to the government for a similar augmentation. This was granted in 1809, but with some very humiliating peculiarities. Not only were they subjected to the same principle of classification, but the *Donum* given them was lower in amount than that granted to the synod of Ulster. The ministers of their first class congregations received only £70 per annum; those of the second class, £50; and those of the third, £40. The seceders felt themselves insulted, and at two successive synods refused to accept it so long as the classification principle was retained; but at length they yielded, and with one solitary exception took the proffered bounty on the terms dictated by the government. The solitary exception to which we refer, was the Rev. James Bryce of Killeug, near Aghadoey, who, for his conscientious persistency in refusing to accept of the *Donum* on such terms, was suspended from office. He afterwards became the founder of the Associate Presbytery of Ireland, now forming a part of the United Presbyterian Church of Scotland. In 1831 the grant was removed from the civil list, and placed on the Irish miscellaneous estimates, annually voted by the House of Commons. In 1838 the classification principle was abandoned by the government, and a uniform stipend of £75 Irish currency (£69 4s. 8d. English) was promised to every minister connected with the synod of Ulster and the Secession synod. In 1840 it was found necessary to issue a regulation, in order to prevent the unnecessary multiplication of congregations, that no bounty would be paid unless the minister received at least £35 of independent yearly stipend. Of this sum, however, only £20 was required to be raised by the congregation, and the balance might be made up by a free manse, or a perma-

ment bequest, or a donation. Such is the history of the Irish *Regium Donum*. It now amounts to upwards of £40,000, and is steadily increasing at the rate of £400 a-year, to meet the demands of new congregations.—See BOUNTY.

Regulars are the clergy, such as the monks who are bound by rules (*regule*) in opposition to the seculars, or parish priests, with cure of souls.

Relics.—By this term is usually understood the bodies or clothes of saints and martyrs, which are so revered in the Romish Church as to be worshipped and carried about in procession.—See MARTYR. Respect was shown to the remains of the martyrs in early times—as was most natural—and the spot of their martyrdom was reckoned sacred by survivors. But in course of time superstitious veneration for such things grew up, the graves of good men were ransacked, and the Church of Rome paid homage to “dead men’s bones, and all uncleanness.” Of such relics Italian churches are full. The following is only a sample of those in the Church of Santa Croce de Gerusalemme:—Three pieces of the true cross, deposited by Constantine, and kept in a case of gold and jewels. The title placed over the cross, with the writing in Hebrew, Greek, and Latin. One of the most holy nails with which our Lord Jesus Christ was crucified. Two thorns from the crown of our Lord Jesus Christ. The finger of St. Thomas the apostle, which touched the most holy rib of the risen Lord Jesus Christ. The transverse beam of the cross of the repentant thief. One of the pieces of money supposed to be given for the betrayal of our Lord Jesus Christ. The cord by which our Lord Jesus Christ was bound to the cross. The sponge that was extended to our Lord with gall and vinegar. A large piece of the coat of our Lord Jesus Christ. A large piece of the veil and of the hair of the most holy Virgin. Some earth from Mount Calvary, saturated with the precious blood of our Lord Jesus Christ. A phial full of the precious blood of our Lord Jesus Christ. A phial full of milk of the most blessed Virgin Mary. A piece of the spot whence our Lord ascended to heaven. Some of the cotton in which was collected the precious blood of our Lord Jesus Christ. Some of the manna with which God fed the Israelites in the wilderness. A portion of the rod of Aaron that budded. A part of the head of John the Baptist. A tooth of St. Peter. A stone from the house of St. Peter the apostle. Some bones of Mary Magdalene. Some relics of Saints Bridget, Galian, Felicite, Catherine, and Margaret, the virgins and martyrs. Before the Reformation, too, relics were in demand in Scotland:—In Glasgow, for example, among other relics by which the priests sought to impose upon the credulity of their flock, mention is made of a gold phial containing part of the coat of St. Kentigern,

and of a bag containing the oil which emanated from his tube; the mouth of St. Ninian in a golden casket; part of the zone of the blessed Virgin, and a small phial of crystal containing a portion of her milk; a bit of the manger in which Christ lay; a small bag, with part of the sweat of St. Martin; and other superstitious relics, equally childish and debasing. The sale, as well as exhibition of such relics, was a fertile source of revenue to the monks.

Relief Church.—See SCOTLAND, CHURCHES IN.

Religion.—See THEOLOGY.

Religious.—The term is often applied, in popish countries, to those men and women who are under monastic vows.

Reliquary, a casket in which relics are kept, sometimes also called a shrine.

Rellyanites.—See UNIVERSALISTS.

Remonstrance, the document presented by the Commons, in 1628, to Charles I., complaining of the increase of Popery, the relaxation of the penal laws, the preferments given to Papists, and the discouragement shown to sound teachers of religion.

Remonstrants, a name given to the Arminians on account of the remonstrance which, in 1610, they made to the States of Holland against the decree of the synod of Dort, which stigmatized them as heretics. The Calvinists presented an opposition address, and were therefore called Contra-remonstrants.

Renovation.—Those who hold baptismal regeneration make a distinction between renovation and regeneration. “Regeneration,” Dr. Hook says, “comes only once in or through baptism; renovation exists before, in, and after baptism, and may be often repeated.” Waterland, adopting the baptismal theory, makes the following distinction:—“1. Regeneration and renovation differ in respect to the effective cause or agency; for one is the work of the Spirit in the use of water—that is, of the Spirit singly—since water really does nothing, is no agent at all; but the other is the work of the Spirit and the man together. Man renews himself at the same time that the Spirit renews him, and the renovation wrought is the result of their joint agency, man concurring and operating in a subordinate way. 2. Another difference between regeneration and renovation is, that regeneration ordinarily is in or through baptism only, a transient thing, which comes but once; whereas renovation is before, and in, and after baptism, and may often be repeated, continuing and increasing from the first preparations to Christianity through the whole progress of the Christian life. So it is in adults; but in infants regeneration commences before renovation, which again shows how distinct and different they are. 3. A third observable difference is, that regeneration once given can never be totally lost, any more than baptism, and so can never want to be repeated

in the whole thing; whereas renovation may be often repeated or may be totally lost. Once regenerate and always regenerate, in some part, is a true maxim in Christianity, only not in such a sense as some moderns have taught. But a person once regenerated in baptism can never want to be regenerated again in this life, any more than he can want to be re-baptized."—See **REGENERATION**.

Renunciates (*renouncers*), a name given to monks because they had formally renounced the world.

Renunciation, a form which constitutes a characteristic portion of the baptismal ceremonial in the Popish Church. The question is—"Hast thou renounced Satan? and all his works? and all his pomps?" The candidate for baptism, or the sponsor, is expected to answer in the affirmative. The form is an old one, for it is found in the Apostolical Constitutions, and was sometimes an address to the evil spirit—I renounce thee, devil, &c. The renunciation was to be thrice repeated according to the *Sacramentary* of Gregory, and it is also so presented in the *Ordo Romanus*.

Reordination.—The question in the early Church turned on this point—Whether ordination by schismatics and heretics could be sustained? No distinct rule seems to have been laid down. Thus ordination granted by Donatists and Novatians was accepted, and that by Meletians was rejected, because, in all probability, the latter party had taken part in favour of the Arians. It was, therefore, in some circumstances, a matter of discretion, and not of fixed principle. A similar point was raised as to the baptism of heretics.—See **DONATISTS**; **HERETICS**, **BAPTISM OF**; **MELETIANS**, **EGYPTIAN**; **NOVATIANS**.

Repairs of Churches.—Canon lxxxv. of the Church of England enacts,—“The churchwardens or questmen shall take care and provide that the churches be well and sufficiently repaired, and so from time to time kept and maintained; that the windows be well glazed, and that the floors be kept paved, plain, and even, and all things there in such an orderly and decent sort, without dust, or anything that may be either noisome or unseemly, as best becometh the house of God, and is prescribed in an homily to that effect. The like care they shall take that the churchyards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertaineth; but especially they shall see that in every meeting of the congregation peace be well kept; and that all persons excommunicated, and so denounced, be kept out of the church.” Canon lxxxvi. adds,—“Every dean, dean and chapter, archdeacon, and others which have authority to hold ecclesiastical visitations by composition, law, or prescription, shall survey the churches of his or their jurisdiction once in

every three years in his own person, or cause the same to be done; and shall from time to time within the said three years certify the high commissioners for causes ecclesiastical, every year, of such defects in any the said churches, as he or they do find to remain unrepaired, and the names and surnames of the parties faulty therein. Upon which certificate we desire that the said high commissioners will *ex officio mero* send for such parties, and compel them to obey the just and lawful decrees of such ecclesiastical ordinaries, making such certificates.” Usually the repair of the church belongs to the rector, and that of the nave to the parishioners.

The repairing of established churches in Scotland belongs to the heritors, who, if they resolve to build a new church, must build it so large as to accommodate two-thirds of the examinable permanent population, or persons above twelve years of age. The presbytery can ordain the heritors to make the necessary repairs. It can appoint a visitation of a decayed church, receive the report of tradesmen, and come to a decision. Its judgment, however, is subject to the review of the Court of Session, before which court it may be brought, either by advocacy or suspension; but it cannot be reviewed by any of the superior church judicatories. Unendowed congregations build and repair their own places of worship.—See **DILAPIDATION**, **HERITORS**.

Repentance.—See *Biblical Cyclopædia*.

Reprobation.—See **CALVINISM**, **PELAGIANS**, **PREDESTINATION**.

Requiem, a mass chanted for the dead, and named from those words in it—“*requiem eternam dona eis, Domine*”—O Lord, grant them everlasting repose.

Reredos, the wall or screen at the back of an altar, of ornamented wood or stone, with a profusion of niches, statues, and pinnacles. The cathedrals of Durham and Winchester present magnificent examples. The reredos was often of alabaster, and was often painted; sometimes, however, embroidered hangings of tapestry supplied its place. The last syllable of the word, *dos*, seems to be a contraction of “*dorsale*,” “*dossier*,” “*doser*”—of or belonging to the back; the first syllable, “*rere*,” signifying behind.

Rescissory Act, an act of the Scottish parliament passed on the restoration of Charles II., annulling all acts passed between 1638 and 1650 for religion and the Reformation, denouncing the Solemn League and Covenant, and the Glasgow Assembly of 1638, and declaring that the government of the church, as an essential royal prerogative, belongs alone to the crown.—See **ACT**.

Rescript, or **Codex rescriptus**, or **Palimpsest**, a MS., the original writing of which had been virtually wiped out, and the works of some saint or father written over it. A codex of this class is that called *Codex Ephraemi*, in the Imperial Library of Paris. Several works of the Syrian father were written on portions both of

the Old and New Testament. It has been published by Tischendorf, with a curious fac-simile of the older and newer handwriting. By the chemical application of a certain tincture, the original writing of a rescript can now be well deciphered.

Reserve.—The term is applied to those forms of religious teaching which keep back from the mass of the people certain truths which are supposed to be invested with mysterious sanctity. The early Church had notions of this kind.—See *ARCANI DISCIPLINA*. Sometimes reserve is employed when a system, if wholly disclosed, would show its real nature and provoke opposition (See *Oxford Tracts*, No. 90). But the suppression of truth in such cases is only dishonesty.

Reserved Cases are certain sins which are to be dealt with by higher ecclesiastics than the mere priest, who may, however, bestow absolution if the penitent be at the point of death. To this class of sin belong heresy, simony, sacrilege, and certain offences against the priesthood.

Residence.—See *PLURALITIES*.—Non-residence is now regulated by 1 and 2 Vict., c. 106. The penalties for it without a license from the bishop are—one-third of the annual value of the benefice when the absence exceeds three, but does not exceed six months; one-half of the annual value, when the absence exceeds six, but does not exceed eight months; and when it has been for the whole year, three-fourths of the annual income are forfeited. Certain persons are exempted from the penalties of non-residence, as the heads of colleges at Oxford and Cambridge, the warden of Durham University, and the head-masters of Eton, Winchester, and Westminster schools. Privileges for temporary non-residence are granted to a great number of persons who hold offices in cathedrals and at the two universities of Oxford and Cambridge.

Resignation happens when a beneficed clergyman gives up his charge to those from whom immediately he received it.—See *DONATION*, *INSTITUTION*, *ORDERS*, *ORDINATION*. It must be made personally, without any condition, and without compulsion, *pure, sponte, absolute et simpliciter*. It is not valid till it be accepted by the ordinary; but the ordinary, it is said, may refuse, or is not bound to accept it. When the resignation has been accepted by the ordinary, notice is at once sent to the patron, and till this point the period of lapse does not begin to run. A presbyterian minister resigns to the presbytery in whose bounds his charge is.—See *DEMISSION*.

Resolutions.—The party called by this name about 1651 supported a resolution agreeing to the admission into the army of persons who had not signed the covenants, the commission of the assembly having partially sanctioned it, and the parliament having repealed the act of classes. The *protesters* were most vehemently opposed to such laxity, as they deemed it. Twenty-two of them in the general assembly solemnly denounced the measure, and three of the most

violent of them were deposed. Patrick Gillespie, James Guthrie, and Samuel Rutherford, belonged to this party. They were great favourites with the people, who flocked in crowds to hear them in season and out of season. Cromwell had apparently some regard for them too. To their zeal, and to this period, belongs the origin of week-day services at Scottish sacraments. The protesters are sometimes called Remonstrants, and the opposite party Malignants. Malignants proper were such as had been compromised in any way with the royal cause, or had shown any hostility against the covenants or its leading supporters.

Respond, before the Reformation, a short anthem sung after a few verses of the chapter had been read.

Responsales.—See *APOCRISIARTI*.

Response, an answer made by the congregation in public worship.—See *PAX*.

Responsoria.—The meaning of the term as applied to certain psalms is somewhat doubtful. Some suppose that the allusion is to the repetition of some verses by the people; others imagine that the repetition was only of the concluding words with the amen or doxology. Bingham seems to think that psalms were called responsorial when they corresponded with the subject of the lesson.—See *ANTIPHONY*.

Restoration of Jews to Palestine.—See *MILLENNIUM*.

Restorationists, a recent Unitarian sect found principally in America, who maintain that the whole human race will be finally restored to God in his infinite goodness. Some of the old fathers believed in the restoration of all fallen intelligences.—See *UNIVERSALISTS*.

Resurrection.—See *Biblical Cyclopædia*.

Revelation.—See *THEOLOGY*.

Revelations, Spurious.—Many of these have been in circulation, but many of them have long ceased to exist. Among those which have perished, but which are referred to by ancient writers, are the following:—The Apocalypse of Elijah, The Apocalypse of Zephaniah, The Apocalypse of Zechariah, The Apocalypse of Adam, The Apocalypse of Abraham, The Apocalypse of Moses, The Prophecies of Hystaspes, The Apocalypse of Peter, The Apocalypse of Paul, Revelations of Cerinthus, The Apocalypse of Saint Thomas, The Apocalypse of Stephen the Martyr. Those which are still extant are, The Ascension of Isaiah the Prophet, The Book of Enoch, The Fourth Book of Ezra, The Sibylline Oracles, The Testament of the Twelve Patriarchs, The Shepherd of Hermas, The Apocryphal Apocalypse of John.

Revenues.—The ministers and the ordinances of the Church were at first supported by voluntary contributions. It was not till the fourth century that the Church acquired property. By a law of Constantine, in 321, the clergy could accept bequests, and the same

emperor made liberal grants to the Church. Upon the abolition of heathenism under Theodosius and his sons, the property of the heathen temples and priests, which accrued to the state, was handed over to the Christian clergy, or appropriated to ecclesiastical uses, The ecclesiastical property of heretics was also confiscated, and made over to the Church. The property of such of the clergy as died without heirs, and of those who had relinquished their duties without sufficient cause, lapsed also to the church funds. The Church also became the heir of all martyrs and confessors who died without leaving any near relatives. Tithes too were paid.—See **TIENDS**, **TITHES**. The salaries of the early Scottish clergy have often been commented on, and it is difficult to form a comparative estimate. The stipend of John Knox was 400 merks. According to one valuation, Knox's salary would be, in sterling money, £22 4s. 5d. But the fact is, that at this time the Scottish coinage had not depreciated so much in value, though ultimately it fell to about a twelfth part of the value of sterling coin, so that a pound of the one was worth no more than 1s. 8d. of the other. But at the time we speak of, the Scotch money, in its downward fall, had reached only half way to this deterioration, and the 400 merks were probably equal to £44 8s. 10d. of sterling coin. Comparing it with the price of grain, Principal Lee states that Knox's salary was equivalent to a stipend of about fifteen chalders, which is beyond the average of benefices in Scotland. In Scotland the price of a sheep was 1s. 8d. sterling, and butter sold for 16d. the stone. So that, taking all things into account, it would appear that £44 in the middle of the sixteenth century is very nearly equivalent to £600 in the middle of the nineteenth. The judges of the Court of Session in those days had smaller salaries than Knox, each being entitled to little more than £30 sterling. In 1545 the Chief Justice of the King's Bench in England had a salary of £70. At the accession of Henry each Baron of the Exchequer had but £46 13s. 4d., the Chief Baron £100, and the Chancellor of the Exchequer £26 13s. 4d. Roger Ascham, as Latin Secretary to Queen Mary, had a salary of £20. About the same period the professor of Greek in King's College, Cambridge, had a salary of £40, the king's professor of Divinity in Oxford a similar sum. Compared with his contemporaries, therefore, it will be seen that Knox was liberally paid. Besides he had a house rent free; nay more, in addition to this income, he had another salary, consisting of 500 merks in money and some twelve chalders of grain, as extraordinary pay for extraordinary services.

Reverend, a title usually given to clergymen—bishops being right reverend, abbesses and prioresses being called reverend mothers. The Puritans objected to the title, though really it is now nothing more than an official designation.

Revivals.—The term in itself signifies the quickening of spiritual life in the soul, and is therefore different from regeneration or conversion. But in a general sense it denotes a period of intense excitement and general awakening of thought and inquiry on spiritual things. The word reformation refers to theology and doctrine; but revival to religion and its personal emotions and fruits. Every Sabbath, every sacrament, ought to be a revival. But periods of revival have happened in all ages of the Church, from Pentecost downwards; and, indeed, the great Reformation was itself a revival. Revived piety characterized many a party that still remained in the bosom of the Romish Church.—See **ALBIGENSES**; **COMMON LOT**, **BRETHREN OF THE**; **LOLLARDS**; **MYSTICS**; **PIETISTS**; **WALDENSES**. In more recent periods these revivals have been more strictly scrutinized. For example, in the seventeenth century,—“In 1623, amongst other ministers who went to Ulster, in Ireland, was Robert Blair, a man, we are told, of ‘a notable constitution of body and mind, of a majestic yet amiable countenance, thoroughly learned, of solid judgment, and of a most public spirit for God. He was seldom, if ever, *brangled* in his assurance of salvation. He spent many days and nights in prayer. Was one very intimate with God.’ ‘The Lord was pleased,’ says a contemporary (Livingstone), ‘by his Word to work such a change, that I do not think there were more lively and experienced Christians anywhere than were at this time in Ireland.’ ‘The blessed work of conversion,’ says Blair, ‘which was of several years’ continuance, spread beyond the bounds of Down and Antrim to the skirts of neighbouring counties; and the resort of people to the monthly meeting and communion occasions, and the appetites of the people, were become so great, that we were sometimes constrained, in sympathy with them, to venture beyond any preparation we had made.’

“The settlement of the Pilgrim Fathers in New England was marked by an unusual manifestation of piety. The home they had sought beyond the Atlantic for religious liberty, driven out of England, was hallowed signally by Him who blessed Obad-edom because of the ark. ‘To the great glory of God be it spoken,’ says Prince, in his *Christian History*, ‘there never was, perhaps, before seen such a body of pious people together on the face of the earth.’”—See **PILGRIM FATHERS**. In 1625, under the ministry of David Dickson, of Irvine, a great effect was produced in his own parish, and especially in Stewarton, and the excitement lasted for about five years. “This,” says Fleming, “by the profane rabble of that time was called *the Stewarton sickness*; for in that parish first, but afterwards through much of that country, particularly at Irvine, under the ministry of Mr. Dickson, it was remarkable,

where it can be said (which divers ministers and Christians yet alive can witness) that for a considerable time few Sabbaths did pass without some evidently converted, or some convincing proof of the power of God accompanying his Word. And truly this great spring-tide, as I may call it, of the Gospel, was not of a short time, but of some years' continuance; yea thus, like a spreading moor-burn, the power of godliness did advance from one place to another, which put a marvellous lustre on those parts of the country, the savour whereof brought many from other parts of the land to see its truth." "In no individual instance, probably, was the converting power of the Spirit more signally displayed than at the kirk of Shotts, on Monday, the 21st of June, 1630. It appears that John Livingstone, a young man of about twenty-seven years of age, who was at that time domestic chaplain to the Countess of Wigton, had gone to attend the dispensation of the Lord's Supper at the kirk of Shotts. There had been a great confluence of both ministers and people from all the adjoining country; and the sacred services of the communion Sabbath had been marked with much solemnity of manner, and great apparent depth and sincerity of devotional feeling. When the Monday came, the large assembly of pious Christians felt reluctant to part without another day of thanksgiving to that God whose redeeming love they had been commemorating. Livingstone was prevailed upon to preach, though reluctantly, and with heavy misgivings of mind at the thought of his own unworthiness to address so many experienced Christians. He even endeavoured to withdraw himself secretly from the multitude; but a strong constraining impulse within his mind caused him to return and proceed with the duty to which he had been appointed. Towards the close of the sermon the audience, and even the preacher himself, were affected with a deep, unusual awe, melting their hearts and subduing their minds, stripping off inveterate prejudices, awaking the indifferent, producing conviction in the hardened, bowing down the stubborn, and imparting to many an enlightened Christian a large increase of grace and spirituality. 'It was known,' says Fleming, 'as I can speak on sure ground, that nearly five hundred had at that time a discernible change wrought on them, of whom most proved lively Christians afterwards. It was the sowing of a seed through Clydesdale, so that many of the most eminent Christians of that country could date either their conversion, or some remarkable confirmation of their case, from that day.'"

In the century following, a remarkable revival occurred under Jonathan Edwards, in North America. Mr. Stoddart—Jonathan Edwards's predecessor—used to talk of his *five harvests* at Northampton. Edwards says,—“A great and earnest concern about the great things of religion and the eternal world became universal in all

parts of the town, and among persons of all ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual and eternal things was soon thrown by. The minds of people were wonderfully taken off from the world; it was treated amongst them as a thing of very little consequence. Religion was, with all sorts, the great concern. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. It was then a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell. There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. In the spring and summer, 1735, the town seemed to be full of the presence of God.”

Cambuslang, in Scotland, also, was the scene of a remarkable revival in 1742. One result was, that in twelve weeks the minister could say,—“The number of persons awakened to a deep concern about salvation, and against whom there are no known exceptions, has amounted to above three hundred.” Whitfield's sermons created prodigious commotion in many places, especially at Cambuslang, during his second visit; and, in spite of much that was objectionable, great permanent spiritual good seems to have been effected. The vehemence of his oratory, and the power of his appeals, threw his audiences often into convulsions. Some fainted and others shrieked, some tossed their arms wildly about them, and others shouted in vociferous prayer. The confusion was indescribable: visions were seen, and revelations received, while the language employed was that of the wildest frenzy. Looking too much at the strangeness of such proceedings, the seceding fathers condemned the entire revival, or “Cambuslang work,” as it was called, held it up to scorn as an infernal delusion, and appointed a fast that they might mourn over it, so that the plague might be stayed. A bitter contest ensued. Some ministers of the establishment taunted the seceders with their separation, and told them that such a divine visitation betokened that the Church of Scotland was still owned of God as a true church, and that therefore it was schism to leave her pale. The seceders might have admitted that Whitfield's preaching was signally successful, though there might be no little delusion and mere nervous excitement mixed up with the effect it produced; and they might have been thankful for an exhibition of evangelical power in the church they had left, while they felt that the causes of secession were not, on that account, either diminished in number or weakened in strength. In 1752 occurred a revival in the Scotch Church at Rotterdam. As Mr. B. Van Velsen preached, the commotion came among the men in the church, and the number greatly increased among them from time to time, generally younger persons. There were among them some who in a wonderful manner regretted and

lamented their former life. Not long after this the commotion came among the children from eight to eleven years old, who were strongly troubled, and their distress continued for some time. In Wales there was a revival under Howell Harries, in 1742. Another, "The Great Revival," as it is called, in 1762. A third in 1791.

At various times during the present century similar periods have occurred in America, especially in some of the colleges. President Humphrey, of Amherst College, says,—"It was near the close of the spring term, in 1827, that God poured out his Spirit for the second time upon Amherst College. The revival began in the church, as is most commonly the case. For several weeks there was a manifest increase of concern for those who were ready to perish, till there came to be mighty wrestlings with the Angel of the covenant, such as I believe always prevail. The noise and shaking among the dry bones was sudden, and the work was rapid in its progress. The word of God was quick and powerful. In many cases convictions of sin were extremely pungent. In some they may be said to have been overwhelming, but in most instances they were short. In a few days about thirty, and among them several who had been very far from the kingdom, and leaders in the broad way, were raised up, as we trust, and made to sit together in heavenly places in Christ Jesus. In the next year, 1828, God poured out his Spirit again upon the college, and to a considerable number of the students the Gospel, as we believe, was the power of God unto salvation. In the spring of 1831 the Divine Saviour once more came to our unworthy seminary upon the chariot of salvation. The number of apparent conversions in the revival of which I am now speaking was about the same as in 1827." About twenty years since there was great excitement at Kilsyth, as at the same place in 1742. In 1858 an extensive revival took place in America, immediately after the great commercial panic. It was not the fruit of preaching, as in the days of Whitfield, Edwards, and Tennant, but the calm result of meetings for prayer.

The North of Ireland experienced soon after a remarkable visitation, which has reached Scotland, passed along the eastern sea-board, and is extending at this moment (1861) through various parts of the country. Extraordinary physical manifestations sometimes accompany these revivals. Persons are struck down into convulsions, or into a dreamy state like a trance, often the result of nervous excitement, and the contagious sympathy produced by a crowd, but sometimes happening in a way that cannot be easily explained. Individuals are said to have been struck down in solitude, as if overcome with a sudden mesmeric influence, and when, so far as they can remember, their minds were not touched with religious emotion. The susceptibilities of the nervous system are yet a

mystery, and such physical manifestations are found under many false forms of religion. It is wrong to encourage them, though they may come in great assemblies—from hysteria and a morbid imagination. The shriek of some Irish females, at revival meetings, is declared, on good authority, to be in tone precisely that of Edward Irving's prophetesses. The visible effect of such nervous ecstasy or catalepsy is extraordinary. Archdeacon Stopford says,—“I have, in former times, seen a countenance, not plain, and yet hardly pretty, transformed, after a paroxysm of distress, into a perfection of personal, moral, and intellectual beauty, such as I have never otherwise witnessed—such as I had never before conceived—such as I can now but imperfectly realize in memory. Time after time I have gazed for a moment in entranced admiration upon that resplendent vision of all that is beautiful in woman, heightened as it was by a brilliancy of intellectual light, and a flow of words of inexpressible beauty. But the stern call of duty interfered (for that case was entrusted to me by a friend), and I soon found that my control was as necessary then as in the paroxysm of distress. How movingly she would entreat me to let her brilliant thoughts and words have flow, as being the source of the most exquisite happiness she had ever experienced! An absolute injunction of silence and quiet never failed to bring it to a close. Many a time I have thus destroyed a vision on which I could have gazed for ever, and which I never expect to see again in like perfection.” But such manifestations can be guarded against, and are, in a great measure, under control. John Wesley, in his *Journal*, records rather archly,—“To-day one came who was pleased to fall into a fit, for my entertainment. He beat himself heartily. I thought it a pity to hinder him; so, instead of singing over him, as had often been done, we left him to recover at his leisure. A girl, as she began her cry, I ordered to be carried out. Her convulsions were so violent as to take away the use of her limbs, till they laid her without at the door, and left her; then she immediately found her legs and walked off. Some very unstill sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight have been as quiet as lambs. The first night I preached here, half my words were lost, through the noise of their outcries. Last night, before I began, I gave public notice that whosoever cried so as to drown my voice, should, without any man's hurting or judging them, be gently carried to the furthest corner of the room; but my porters had no employment the whole night.” Dr. M'Cosh states that in one village where those symptoms appeared, the people were reasoned with, and there were no more of them. We can attest the same result, and that these physical tremors may be almost wholly restrained. We quite agree with Mr. Stoughton

in his *Exeter Hall Lecture*:—"As to certain paraphernalia of revivals—such as anxious pews and the like in America, and certain proceedings in some quarters on this side the water, such as calling people out to give some public visible sign that they seek peace or have found it, or praying for individuals by name, and entering into particulars about their character and history—I must say that to my mind such things seem adapted only to promote unhealthy excitement, and to foster false notions of religion, as if it were a matter of momentary feeling rather than of intelligent and lasting principle. I do not see how they can minister to the final and grand end of all revivals, which is to make men good." What every revivalist should wish for is not noisy demonstration, but permanent results. Excitement soon evaporates, and a collapse follows. It is only when saving truth is lodged in the heart that lasting effects can follow.

Revocation, Act of.—See TIENDS.

Revolution Settlement.—The settlement of the Church of Scotland under William and Mary is so called. In the opinion of many in Scotland, it did not secure what many had hoped for. It was dictated by policy. It did not restore the platform of 1638, but adopted the ratification of 1592. Its object was to restore peace and order, to put an end to agitation, and by the aspect of moderation to curb extremes, to take away all pretext for violence, and induce all classes of the people to exhibit a loyal spirit to the new occupants of the British throne. King William wished for universal toleration, though he had no liking to any form of ecclesiastical independence. He was willing to accede to the wishes of the people, not because they were either just or scriptural, but because they were deeply cherished, and had been openly expressed. Besides, the king was afraid to excite the anger of the English Episcopalians by the appearance of any hard or cruel measures towards their brethren in the north. Nor did he believe in the divine right of any form of church government: he was himself a presbyterian at the Hague, and an episcopalian at Whitehall, and was willing that any form of spiritual jurisdiction which the people preferred should be secured to them, provided it yielded to the royal superintendence and control. The first parliament which met after the revolution declared that prelacy was "a great and insupportable grievance to this nation, and contrary to the inclination of the generality of the people ever since the Reformation." In the second session of the same parliament presbytery was established, and the ministers who had been ejected at the Restoration, and still survived, were restored to their position and authority. On the first convention of the estates they inserted in their Claim of Right the abolition of episcopacy. The privy council had also ordered every minister to pray for William and Mary,

on pain of deprivation; and in the eastern parts of Scotland, south of the Forth, many had been ejected for non-compliance. Parliament had also authorized the sixty presbyterian ministers who survived, "to try and purge out all insufficient, negligent, scandalous, and erroneous ministers by due course of ecclesiastical process and censures." These veterans found certainly abundance of work, though they lay claim to great impartiality in the performance of it. The general assembly, which had not met for thirty years, was convened on the 16th of October, 1690; and when these sixty ministers, who had been ejected at the period of the Restoration, took their seats, they showed not only no desire to retaliate, but rather facilitated the admission of their episcopalian antagonists. The record of their proceeding bears, "that it was not the mind of the assembly to depose any incumbent simply for his judgment anent the government of the church, or to urge reordination on any incumbent whatsoever." This declaration seems to reserve the right of judgment in matters of doctrine and character. That the latter element was before their mind is plain from another portion of their minutes, which warns the commission to be "very cautious of receiving accusations against the late conformists, and that they proceed in the matter of censure very deliberately, so as none may have just cause to complain of their rigidity." Such examinations into the lives of many of the "late conformists" was all the more necessary, if, as Burnet asserts, many of them were openly vicious, "a disgrace to their order and the sacred functions, and indeed the dregs and refuse of the northern parts." The ministers who formed the assembly, now that presbytery was re-established, were anxious that its restoration should, in unison with the wishes of the government, be accompanied with as little noise and hardship as possible. Accordingly, at subsequent assemblies, as in 1694, they enjoined the commission "to receive into ministerial communion such of the late conformist ministers as, having qualified themselves according to law, shall have subscribed the formula,"—that formula being simply a declaration of fact, "that the church government, as now settled by law, is the only government of this church." This rather latitudinarian measure was productive of fatal consequences; and it was inconsistent in a church which regarded presbytery as a divine institution, and had suffered so grievously for such a belief, so to tamper with its own convictions and creed. But, in fact, the whole initiatory movement of the church was Erastian. It submitted to the dictation of the political powers, and had no independent action: nor, indeed, would such action have been willingly allowed it. William's whole purpose was to keep it in check. The privy council had inflicted ecclesiastical punishment on the recusant curates, and the parliament

summoned the presbyterian remnant into official existence, and not only prescribed its work, but told it in what spirit the task was to be pursued. The persons admitted by the measure referred to were, in too many instances, the class described by Burnet "as generally very mean and despicable in all respects, and the worst preachers which he had ever heard." At the period of the union with England, eighteen years after the Revolution, there were officiating within the pale of the Church of Scotland one hundred and sixty-five episcopal clergymen. The assembly holds this boastful language to Queen Anne in 1712,—“We cannot but lay before your majesty this pregnant instance of our moderation, that since our late happy establishment there have been taken in and continued hundreds of dissenting ministers on the easiest terms.” There began in this way, at an early period, a gradual deterioration in the pulpits and courts of the Church of Scotland, and a gradual separation of her ministers into two parties. The facile remnant of the old episcopacy, so easily and opportunely converted into presbyterian pastors, only exchanged their surplice for a Geneva gown, and read homilies instead of prayers. The church of the Revolution settlement was thus founded in compromise; and, while it was openly branded as lax and perfidious by the Covenanters without, its pliancy was painful to not a few within its own pale.

Rheinsbergers.—See COLLEGIANTS.

Rhemish Testament.—See BIBLE, p. 95.

Riding Committees, committees of the general assembly sent to supersede a presbytery which had refused to ordain a presentee over a reclaiming parish. The first instance occurred in 1717, when the presbytery of the bounds refused to ordain a Mr. John Hay in the parish of Peebles, and the general assembly passed an act, “appointing certain brethren to correspond with the presbytery of Peebles, and to act and vote in their meetings at their next ensuing diet, and thereafter, until the settlement of Mr. John Hay in the parish of Peebles be completed, and to concur with them in his ordination.” By this device both the opposition of the people and the conscientious reluctance of the presbytery were surmounted, and an unwelcome minister intruded upon an unwilling congregation. The second instance of a settlement by means of a ‘riding committee,’ took place in 1730, in the case of New Machar, and soon afterwards the practice became prevalent, in order to avoid the hazard of a direct collision with the conscientious unwillingness of presbyteries to take part in transactions of a character so violent. Under the moderate rule, the device had the desired effect, until Principal Robertson’s unflinching policy enforced universal compliance on the part of presbyteries. Thus the case of Torphichen was decided in the year 1751. It had arisen three years before, when, after the death of Mr. Bonar, the last of the Marrow-men,

a Mr. Watson, was presented to the parish by the patron, to whose settlement the parishioners could not be persuaded to consent. Twice was the case brought before the assembly—in the years 1749 and 1750—and the presbytery of Linlithgow were each time enjoined to admit Mr. Watson; but they declined. They were rebuked by the assembly of 1751, and again ordered to proceed; but in case they should still delay, a riding committee was empowered to effect the settlement, which was done on the 30th of May, 1751, by the aid of a military force. This was the last instance of a settlement effected by means of a riding committee.—See PATRONAGE, SETTLEMENTS, VIOLENT. (Hetherington’s *History*.)

Righteousness of Christ.—See IMPUTATION, JUSTIFICATION.

Rigorists, a name sometimes given by their opponents to the Jansenists.—See JANSENISTS.

Ring.—The ring was anciently worn by the bishop, usually on the middle finger of his right hand, as a pledge of his being betrothed to the church.—See BISHOP. Rings were also used in marriage—given to the bride, says Clement, “not as an ornament, but as a seal.” In more recent times it is regarded as the token or pledge of the matrimonial covenant. Thus Dean Comber says,—“As to the matter of it, which is gold, the purest and noblest of all metals, and which endures the longest uncorrupted, to intimate the generous, sincere, and durable affection which ought to be between the married persons. As to the form of it, it is circular, the most perfect of all figures, which hath no end in itself; and, therefore, it was of old the hieroglyphic of eternity, the round form being also that which is most proper to connect such things as were separate; from whence we may learn, that the conjugal love ought to be the most perfect of all others, and such as ought to endure for ever, since it hath now united two persons that were distinct before. As to the part where it is placed, being the fourth finger of the left hand, which the Romans of old usually called the ring finger; and the antients generally affirm that there comes a considerable vessel from the heart to this finger, which therefore they thought ought to bear this pledge of love, that from hence it might be conveyed to the heart; and though some modern critics will not allow this, yet it hath been asserted by very eminent authors of antient and latter times, as well Gentiles as Christians, as well physicians as divines; and however the moral ought to be retained—viz., that the husband doth hereby express the dearest love to his spouse (Luke xv. 22), which ought to penetrate her heart, and engage her affections to him again. If we shall add that other reason of placing the ring on the least active finger of the less used hand, as being less subject to wearing and injury there, and so likely to remain longest in view; this may also teach us that these persons should carefully pre-

serve and cherish each other's love, that so it may remain for ever. But these being only accidental documents, we come to that which the ring signifies by the positive institution of the church—viz., 'To be a token and pledge of the covenant made betwixt them,' as is manifest from the words spoken at the delivery thereof, and from the prayer following."

Rites.—See CEREMONY, ORDINANCES.

Rituale, a liturgy.—See LITURGY.

Rochette, a portion of clerical dress belonging to abbots and bishops, not unlike a surplice, but with narrow sleeves. It seems to have been worn under the chimere.—See ALB, CHIMERE, COPE.

Rock.—This term, taken from Matt. xvi. 18, is a frequent and an important one in the popish controversy. Four interpretations have been given of it, even among distinguished Romanists themselves. One class refers the rock or foundation to Peter. This interpretation is held by Tertullian, Cyprian, Hilary, Ambrose, Cyril, Basil, Epiphanius, and Gregory Nazianzen. These, in more modern times, were followed by Baronius, Calmet, and Maldonatus. Pope Leo the First patronized the same opinion. Fontidonius and Cardillus, in the council of Trent, advocated this explanation, without any contradiction; and therefore, it appears, expressed the mind of that assembly. A second class supposes the rock or foundation to signify the apostles. A third class interprets the rock or foundation to signify Peter's faith or confession. This signification was held by Justin, Hilary, Eusebius, Theodoret, John Damascenus, Theophylact. The popes, Leo, Felix, Hormisdas, Gregory, Nicholas, John, Stephen, Innocent, Urban, Alexander, and the two Hadrians also maintained it. Luther embraced this view. A fourth class makes Christ himself the rock or foundation. Launoy enumerates sixteen fathers or popish doctors of this opinion; and the list might be vastly increased. This was the view of Augustine and of Calvin. In fact, however, the fathers vary in their interpretations of the words, or give alternative explanations. The probable meaning of the declaration of Christ to Peter is, that he should not only be a foundation, in the sense in which all the apostles were foundations (Eph. ii. 20; Rev. xxi. 14), but that, as he was the first to confess Jesus to be the Messiah, he should have the honour of being the first of the twelve to found the Church, as was seen at Pentecost in reference to the Jewish section of it, and in the house of Cornelius, in reference to the Gentile section of it. The honour was personal, and in no sense official.—See PRIMACY OF PETER.

Rogation Days (*rogo*, I ask), three days before the festival of the Ascension. The custom of chanting prayers or litanies on these days was originated by Mamercus, Bishop of Vienne, in the fifth century, in order to avert an im-

pending calamity.—See LITANY. The Church of England has retained these days; and the perambulation of parishes was made upon one of them. There is a homily for Rogation Week, divided into four parts, the last to be used at the parochial procession. Thus does it proceed,—"Although we be now assembled together, most principally to laud and thank almighty God for his great benefits, by beholding the field replenished with all manner of fruit, to the maintenance of our corporal necessities, for our food and sustenance; and partly, also, to make our humble suits in prayers to his fatherly Providence, to conserve the same fruits in sending us seasonable weather, whereby we may gather in the said fruits, to that end for which his fatherly goodness hath provided them, yet have we occasion secondarily given us in our walks on those days, to consider the old ancient bounds and limits belonging to our own township, and to other our neighbours bordering about us, to the intent that we should be content with our own, and not contentiously strive for others', to the breach of charity, by any encroaching one upon another, or claiming one of the other, further than that in ancient right and custom our forefathers have peaceably laid out unto us for our commodity and comfort. And it is the part of every good townsman to preserve, as much as lieth in him, the liberties, franchises, bounds, and limits of his town and country: but yet to strive for our very rights and duties with the breach of love and charity, which is the only livery of a Christian man, or with the hurt of godly peace and quiet, by the which we be knit together in one general fellowship of Christ's family, in one common household of God, that is utterly forbidden. Let us therefore take such heed in maintaining of our bounds and possessions, that we commit not wrong by encroaching upon other. Let us beware of sudden verdict in things of doubt. Let us well advise ourselves to avouch that certainly, whereof either we have no good knowledge or remembrance, or to claim that we have no just title to. Thou shalt not (commandeth almighty God in his law) remove thy neighbour's mark, which they of old time have set in their inheritance. Thou shalt not, saith Solomon, remove the ancient bounds which thy fathers have laid. And, lest we should esteem it to be but a light offence so to do, we shall understand that it is reckoned among the curses of God pronounced upon sinners. Accursed be he, saith almighty God by Moses, who removeth his neighbour's doles and marks, and all the people shall say, answering *Amen* thereto, as ratifying that curse upon whom it doth light. They do much provoke the wrath of God upon themselves, which use to grind up the doles and marks, which of ancient time were laid for the division of meers and balks in the fields, to bring the owners to their right. They do wickedly which do turn up the ancient terries of the fields

that old men beforesometimes with great pains did tread out, whereby the lord's records (which be the tenant's evidences) be perverted and translated sometime to the disheriting of the right owner, to the oppression of the poor fatherless or the poor widow. Oh consider, therefore, the ire of God against gleaners, gatherers, and encroachers upon other men's lands and possessions! It is lamentable to see in some places how greedy men used to plough and grate upon their neighbour's land that lieth next them: how covetous men now-a-days plough up so nigh the common balks and walks, which good men beforesome made the greater and broader, partly for the commodious walk of his neighbour, partly for the better shack in harvest-time, to the more comfort of his poor neighbour's cattle. It is a shame to behold the insatiableness of some covetous persons in their doings: that where their ancestors left of their land a broad and sufficient bier-balk, to carry the corpse to the Christian sepulchre, how men pinch at such bier-balks, which by long use and custom ought to be inviolably kept for that purpose: and now they either quite ear them up, and turn the dead body to be borne farther about in the high streets; or else, if they leave any such meer, it is too strait for two to walk on." The Sunday preceding these days is called Rogation Sunday, the week being termed Rogation Week.

Rome or Romish Church.—The Church of Rome may be indicted on the following counts:—That she practises the worship of angels, saints, relics, images, the cross, and the host in the Eucharist; that she appeals to the Bishop of Rome as the one supreme head; that she upholds the necessity of a visible head to keep the unity of the Catholic Church; that she maintains the necessity of subjection to the Pope of Rome; that she adds the apocryphal books to Scripture; that she keeps divine service in an unknown tongue; that she enjoins celibacy of the clergy, and exempts them from the power of the civil magistrate; that she commands auricular confession, and makes confirmation a sacrament; that she denies the cup to the laity, and has communion only in one kind; that hers is a great abuse of excommunication in deposing kings, and depriving magistrates of their civil rights, and burning heretics, under pretence of discipline; that she consecrates the Eucharist by muttering privately "*Hoc est corpus meum*," instead of public and audible prayer; that she employs interdicts and indulgences; that she encourages mendicant orders, disannuls the marriage of monks, forbids the marriage of spiritual relations, and makes the marriage of cousins-german to be incest; that she has the mass as a sacrifice for the quick and dead, and holds transubstantiation; that she teaches a purgatory—that she enjoins penance, and allows commutation of penance, and permits a sanctuary for the worst of crimi-

nals. The official return of bishoprics in the *Roman Directory*, 1860, presents a remarkable anomaly, inasmuch as Italy shows an enormous preponderance to prelacy over the rest of Europe. A glance at this tabular array will surprise most people:—

Italy, ..	1 pope, 1 patriarch, 47 archbishops, 215 bishops, ..	264
France, ..	16 archbish., 65 bishops	} Rest of Europe.
Austria, ..	16 do. 48 do.	
Spain, ..	9 do. 45 do.	
Portugal, 1 patriarch, 2	do. 14 do.	
Gt. Britain and Ireland,	5 do. 38 do.	
German Confederation,	6 do. 18 do.	
Baltic Kingdoms, ..	2 do. 14 do.	
Switzerland, ..	— 5 do.	
Malta, Greece, Turkey, 6	do. 14 do.	314

The following statistics show the increase of Popery in Britain:—In the year 1780 there were only 200 popish chapels in England. In 1829 they had increased to 394. It appears from the *Catholic Directory* of the present year, that the number of popish chapels in England and Wales, in 1858, was 749, and in Scotland, 177, giving a total in Great Britain of 926. The number of priests in Great Britain in 1829 was 477; in 1858, their number, including bishops and priests unattached, was 1,222, being an increase of 745. In 1829 there were no monasteries in Great Britain; now there are 34 monasteries, although, by the Catholic Emancipation Act, such are illegal. In 1829 there were no nunneries in Great Britain; now there are not fewer than 110. In 1829 there were no popish colleges in Great Britain; now there are 11—of which number, 10 are in England and one is in Scotland. The parliamentary report for 1857-8 shows that the number of such schools are as follows:—In England, 241; in Wales, 5; in Scotland, 26; making in all 272. The number of popish teachers, as appears from the Minutes of Privy Council on Education, is as follows:—Male teachers, 307; female, 543; making a total of 850: to which are to be added 3 popish inspectors. There are 145 popish chaplains in the army in Great Britain, with a pay of £7,229. The number of chapels in Ireland is 2,284; giving a total of popish chapels in Great Britain and Ireland of 3,210. The number of priests in Ireland is 2,925; giving a total of priests in Great Britain and Ireland of 4,147. The number of popish schools in Ireland receiving grants from government is 4,251; making a total of popish schools in Great Britain and Ireland (exclusive of private schools) of 4,523. The number of popish teachers in Ireland is 6,048; making a total of popish teachers in Great Britain and Ireland of 6,898. In Ireland there are 31 Romish colleges, 220 convents and nunneries, 111 monasteries, 36 chaplains in the army, 130 chaplains in poor-law unions, and 56 chaplains in various prisons and asylums. In Dublin alone the "Christian Doctrine Confraternities" of that city have under them 1,642 teachers and 20,430 pupils. There are besides,

in and near Dublin, 40 nunneries, with 639 "religieuses," besides chaplains and prioresses, having under them 7,500 pupils; and all in addition to the national schools, under the control of priests and popish teachers. In all, government gives now £130,000 for popish education.—See **AURICULAR CONFESSION**; **INDULGENCE**; **MASS**; **PAPACY**; **PENANCE**; **POPE**; **POPERY**; **REAL PRESENCE**; **SCRIPTURES**; **TRANSUBSTANTIATION**; **UNCTION**, **EXTREME**.

Romescot, same as Peter's Pence. The money was paid for the support of an English school or college in Rome. Some of the popes held it to be a proof of the dependence of England on the Roman see. It was paid by Alfred, and among the laws of the Confessor's reign it is called "the king's alms." It was abolished 15th January, 1534.—See **PETER'S PENCE**.

Rood or **Rode**, the Anglo-Saxon name of the cross.—See **CROSS**, **CRUCIFIX**.

Rood Loft, the upper storey of Romish churches or cathedrals, in which a crucifix is kept or placed. These rood lofts have been converted in Protestant churches into organ lofts. The rood screen separated the chancel from the nave.

Rosary, an instrument of devotion for the less instructed members of the Roman Catholic Church. The rosary of St. Dominic consists of 150 beads, each of which represents an "Ave Maria," and between every ten "aves" there is a larger bead personifying a "paternoster." The fifteen larger beads are the symbols of so many sacred mysteries respecting the birth of Christ, the casualties that befell him in his infancy, and not only in the private and unknown part of his life, but also in the glorious part of it. These fifteen mysteries are divided into three classes: the first five are the mysteries of joy; the second five are those of sorrow, because they represent the Saviour's passion; and the last five are the mysteries of glory, on account of their reference to Christ's resurrection, &c. The fraternity of this order thus perform their devotions upon the rosary. Having taken the rosary in hand, the devotee crosses himself, repeats the Apostles' Creed, then says a "pater" and three "aves," because of the threefold relation which Mary bears to the Trinity. He then passes on to the fifteen large beads, each counting ten courses of "aves," observing to use a prayer prescribed in the proper book of devotions at each large bead, in order to admit himself into the respective mysteries of each course. The rosary once got through, the litanies and other prayers follow; after which the supplicant lifts up his heart to the Virgin, the queen of the rosary, empress of heaven and earth, high treasurer of the spiritual finances and celestial riches, with holy gratitude and devout devotion. The reverence paid to this instrument by the order of St. Dominic is increased by the belief that the Virgin herself brought Dominic a chaplet "after a miraculous manner," composed of the same number of beads as above described.

The "rosary of St. Dominic" is regarded as one of the most valuable exercises of devotion by the Catholics, although the best instructed of them cannot deny that the chaplet itself, instead of being after the Virgin's model, was copied from the Mohammedans by Peter the Hermit, who, quickly taking the hint, thought it a capital contrivance for aiding the devotional exercises of those soldiers of the Holy War who were unable to read. We are, however, gravely informed by the legendary writers of the Catholic Church that the society of St. Dominic was appointed by the Virgin at a time when Dominic was piously engaged in endeavouring to convert the Albigenses, and to reduce the refractory to the obedience of the church by such coercive measures as comported with his notions of humanity, toleration, and Christian charity. Dominic, it must not be forgotten, was the founder of the "holy office of the Inquisition."—See **INQUISITION**. St. Dominic's society is divided into two branches, one the "common," and the other the "perpetual;" the former has to get through the fifteen courses once a-week, and to communicate once a-month; and the latter must say the rosary without intermission, *i. e.*, every society must make such arrangements as to secure the unremitting salutation, by one or other of them, of the blessed Virgin Mary, in the name of the whole society. The common chaplets, or rosaries, consist of fifty "Ave Marias" and five "paternosters."

Rosary, Fraternity of.—See **FRATERNITIES**, **ROSAARY**.

Rosemary (*ros marinus*).—Wheatly says,—"To express their hopes that their friend is not lost for ever, each person in the company usually bears in his hand a sprig of rosemary; a custom which seems to have taken its rise from a practice among the heathens, of a quite different import. For they, having no thoughts of a future resurrection, but believing that the bodies of those that were dead would for ever lie in the grave, made use of cypress at their funerals, which is a tree that, being once cut, never revives, but dies away. But Christians, on the other side, having better hopes, and knowing that this very body of their friend, which they are now going solemnly to commit to the grave, shall one day rise again, and be reunited to his soul, instead of cypress, distribute rosemary to the company, which, being always green and flourishing the more for being cropt, and of which a sprig only being set in the ground will sprout up immediately and branch into a tree, is more proper to express this confidence and trust."

Rose Window, the circular window in ecclesiastical buildings, and often called a Catherine wheel.—See **GOTHIC ARCHITECTURE**.

Rota or **Ruota**.—See **CURIA PAPALIS**.

Roundheads, the well-known name of the Puritans, republicans, or parliamentary party during the great civil war. They wore their

hair close cut all round, in opposition to the cavaliers with their loose flowing locks. Neale, in his *History of the Puritans*, says—it was first given on account of their “hair which was cut close about their ears,” to the London apprentices when, in 1641, they carried up their famous petition to the king, which was the source of some tumults and bloodshed.

Row Heresy.—In 1831 Mr. Campbell, minister of Row, was deposed by the general assembly for holding, among other errors, the doctrine of universal pardon and a peculiar view of the nature of faith, not very different from that of the Sandemanians. On some other points Mr. Campbell's views touched those of Edward Irving. But his doctrine never spread to any extent. In 1856 he published a volume on the *Nature of Attonement*, in which he declares that it was not a satisfaction, but only “an adequate repentance; was in no legal sense substitutionary,” and that Christ's suffering arose “from seeing sin and sinners with God's eyes, and feeling in reference to them with God's heart.”

Royal Supremacy.—See SUPREMACY.

Rubric (from the Latin *ruber*, red), directions in the *Book of Common Prayer* originally written or printed in red colour, but in modern editions in Italic character. They are still printed in red in the *Missal* and other books of the Romish Church. At this very time we observe that the Rev. G. Gould of Norwich has addressed a public letter to his bishop, in which he makes the following statement as to the rubric after the office for the public baptism of infants:—“But how came that rubric, in its present shape, into the *Book of Common Prayer*? Is it there by law, or through a fraud? The question is one of much consequence, and ought to receive a prompt and satisfactory reply. Let me remind your lordship, therefore, that a MS. copy of the *Book of Common Prayer* was originally attached by a string to the Act of Uniformity (13 and 14 Car. II., c. 4), by which it was ratified; and that in 1819 the editor of the folio Statutes of the Realm stated that it was then ‘in the parliament office.’ Many years afterwards Mr. Rickman, the late clerk in the House of Commons, told Sir Francis Palgrave ‘that he had then recently, (i. e., about the year 1834), seen the engrossed copy of the *Book of Common Prayer* which had been annexed to the Act of Uniformity of Charles II., but that he had some difficulty in finding the MS., and when he did find it, it was detached and upon a shelf below the shelf in which the statute roll was placed; that it had been appended to the roll by a string, but that a clergyman (whose name Mr. Rickman mentioned), had, for a greater convenience of perusal or collation, cut the string.’ That original MS. *Book of Common Prayer* is now no longer to be found among the parliamentary records: no reference, therefore, can be made to its pages, upon this or any other subject, and we must now accept

such evidence as the case admits of. There is preserved in the library of the British Museum, a copy of the edition of the *Prayer Book*, published in 4to, in the year 1792, which formerly belonged to Bishop White Kennett, and which contains some very curious and valuable manuscript notes by him. Amongst others I find the following:—‘The Archbishop of Canterbury told me by his bed-side on Monday, February 12, 1719-11, that in the Review of the Liturgy upon the Act of Uniformity, the book which was confirmed by that act, and was to be the standard of all other copies, had some mistakes in it; and particularly in the rubric after baptism. ‘It is certain, by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.’ The words, which are *baptized*, were left out, till Sir Cyril Wyche, coming to see the Lord Chancellor Hyde, found that book brought home by his lordship, after passing the two Houses, and happening to cast his eye upon that place, told the Lord Chancellor of that gross omission, who supplied it with his own hand.’ If this account be relied upon—and I cannot conceive any reason for questioning its accuracy—the houses of convocation for both provinces adopted the rubric as set forth in the engrossed copy of the *Prayer Book*. That copy was confirmed under the great seal, and sent with a royal message to the select committee of the House of Lords; and both houses of parliament passed the Act of Uniformity with the rubric unaltered, and in these words:—‘It is certain, by God's Word, that children dying before they commit actual sin are undoubtedly saved.’ It is also certain that in that case the prerogatives of the legislature were dishonestly superseded by Clarendon.”

Rule of Faith.—See FAITH, RULE OF.—Scripture contains all necessary to be known in order to salvation, and while it lays down great principles for our guidance, it leaves a latitude in things of subordinate importance. It bids us read itself, but does not say how often or how large a portion at once. It commands us to worship, but it does not prescribe the hours nor the order of public worship.—See TRADITION.

Ruling Elders.—See ELDERS.

Rural Dean.—See DEAN.

Russian or Russo-Greek Church, The.

—For an account of the doctrines, ritual, and constitution of this church, see GREEK CHURCH, to whose forms it adheres, only differing in its higher ecclesiastical polity. Christianity was first, though very partially, introduced into Russia by the Eastern Church, about the time of Rurik, Prince of the Waragians or Russ, who conquered the original Sclavic inhabitants of the country. Photius, Patriarch of Constantinople, in an encyclical letter, dated 866, refers to the existence of Christianity amongst the Russians at that time. In the year 900 we read of an archbishop being con-

secrated at Constantinople, and sent to Kiev, to reside there as head of the Russian Church. In the treaty of 945 between the Russian Prince Igor and the Greeks, mention is made of the Christian Church at Kiev, the then capital of the country. During a visit to Constantinople, in 955, the widowed Russian Princess Olga, a daughter-in-law of Rurik, was solemnly baptized. Her conversion gave an impetus to the progress of the Christian religion in Russia, though she failed to induce her son, the Prince Swatoslav, to abjure paganism. After a time her uncle, the famous Vladimir, the reigning king, having begun to lose confidence in his heathen superstition, sent an embassy of ten to investigate and report on the various religions of the different peoples over whom he reigned. To learn concerning the Greek Church they visited Constantinople. Vladimir was so impressed by the account they transmitted of the solemn ritual they had witnessed in the Church of St. Sophia, that he determined to become a member of the Greek Church, and establish Christianity as the national church of his realm. He was baptized at Cherson on the Dnieper, married the Greek Princess Anna, and authoritatively required of his subjects the profession of Christianity. The outward symbol of initiation, baptism, was submitted to by multitudes who were as innocent as newborn babes of every element of that faith they were supposed thereby savingly to profess. The stain of ignorance which thus early disfigured the Russian Church has never ceased to be one of its characteristics. His next and wiser steps were the establishment of schools at Kiev, the building of churches and monasteries, the introduction of Cyril's Slavic alphabet, and Cyril's Slavic version of the Bible. These measures were further carried on by his successor Yaroslav (1019-1054), who also founded the national Christian literature, by procuring the translation of many theological works. The archbishop of the country, though elected by a synod of Russian bishops, required, in order to the validity of his title to the office, the sanction of the Patriarch of Constantinople. His residence was at Kiev. When that city was destroyed by the Mongols in 1250, the seat of archiepiscopal jurisdiction was transferred to Moscow. The eruption of the Mongol hordes at first threatened the total subversion of Russian Christianity. They for a time bitterly persecuted the Christians. But as their permanent dominance in the country became certain, this hostility to the church diminished; and gradually it gained their highest favour and protection. The former nobility of the country, now, in order to save the remnant of their wealth and estates from the Mongol rulers, freely poured it into the coffers of the church, and many of them retired into the solitude of its cloisters, or sought a new field for their ambition by entering the ranks of

its clergy. Its power and wealth rapidly increased, but the ignorance of the people was little if at all lessened. The dependence of the Russian archbishops on the patriarchate of Constantinople was intolerable to the pride of Russian monarchs, and they sought its termination. When Jeremiah II., Patriarch of Constantinople, fleeing the vengeance of the Turkish Sultan Amurath, sought shelter in Russia, he was courteously received, but compelled to concede much to Russian pride. In 1589 he consecrated Job, Archbishop of Rostow, first Patriarch of Moscow and Metropolitan of all the Russias. On account of the higher antiquity of the other patriarchates, those of Antioch, Alexandria, Jerusalem, and Constantinople, they were entitled to precedence. This the Czar resisted, and the point was so far yielded, that none but Constantinople retained the right. Each Patriarch of Moscow, however, on his election, was to ask the consent of the Patriarch of Constantinople, and to pay a tribute of 500 gold ducats. This agreement was ratified, in 1593, at a Constantinopolitan council. At last, from the Patriarch Dionysius II., the Czar extorted all his desires. Complete independence was granted, as well as exemption from this tribute. This independence, as cutting the Russian Church off from the refining and elevating influence of foreign culture, was a questionable advantage. The ignorance of the people remains, as it was then, extreme; hence they are credulous to a degree—easily moved by every wind of doctrine, and the prey of the most abject superstitions.

But as the church in effect, at this time, held a co-ordinate rank with, and was independent of the emperor, Peter the Great set about its dislodgment from such a position. This he accomplished, in part, by taking the church property under the management of the state, and altering the application of it. To do this he required to be the administrative head of its ecclesiastical affairs. Not only did he administer the church property, but he decreed monasteries to be incapable of holding or possessing any; a portion of the funds he applied to educational purposes, and appropriated more. In 1764 Catherine completed this work of spoliation. The clergy were for the most part made pensioners on the crown, their position in the country was lowered, and the means of fostering learning in the clergy and country removed. This state of ignorance, which has too long continued their normal state, effectually checked their moral influence. But this was not enough—another part of Peter's design was to bring the whole management of the internal affairs of the church under his control. On the demise of the Patriarch Adrian of Moscow he appeared amongst the synod of bishops convened for a new election, stopped the proceedings, proclaimed himself to be patriarch, and then dismissed them. He kept the

office for twenty years in his own hands, acting by a deputy, Stephen Gavonisky, and when the old forms were wellnigh forgotten he set about constituting the church so as to be in harmony with his own autocracy. He framed a constitution to which he now, without difficulty, obtained the assent of the highest clergy. The supreme power was nominally lodged in a court of twelve or more members, one of whom was always a commissioner from the Czar, to watch his interests—"the Czar's eye," as he was called. But the power vested in this lay officer was such as to enslave, virtually and without appeal, the whole church to the Czar. Authorization of this form of government was easily extorted from the Patriarch Jeremiah of Constantinople, in 1723, owing to the peculiarities of his political position at the time. To keep this synod thoroughly under imperial supervision and control, it was transferred, along with the government, from Moscow to St. Petersburg. Its obsequiousness is unexceptionable. "It is usually composed of two metropolitans, two bishops, the chief secular priest of the imperial staff, the procurator, two chief and five under secretaries, and a certain number of clerks." This council, besides governing the church, supervises the educational institutes of the country. The clergy are compelled to educate their sons, who must take orders, unless they are specially licensed to change their profession. The clergy are either white, *i. e.*, secular or parish priests, or black, *i. e.*, regulars or monks. Very curiously, under this most absolute of governments dissent abounds, and is tolerated. When a religious party arises, asserting some peculiar ideas of doctrine or practice, the nobility prevent the bishops reporting thereon, lest they should lose their serfs by government ordering them off as a punishment to Siberia. When it does at last become known, they who have joined the sect are too numerous to be dealt with without causing excitement and remark, which imperial policy always avoids; hence they are let alone. The first appearance of Raskolniks—dissenters or schismatics—is at Novgorod in 1375.—See RASKOLNIKS. The *ignis fatuus*, in this case, was the supposed necessity, in order to salvation, of a baptism by fire. In this belief thousands voluntarily burned themselves to death. The Raskolniks who retain a priestly order are the Staroverzi—those of the old faith—who arose in 1659 in consequence of the Patriarch Nikon having corrected the liturgy, and modified some parts of the ritual. All these alterations they reject. Their peculiarities are not pronounced heretical, and latterly attempts, hitherto unsuccessful, have been made to bring them again within the pale

of the church. They are very numerous. They were bitterly persecuted by Peter the Great, whom they regard as Antichrist. Of the Raskolniks who reject a priestly order are the Skoptzi, or eunuchs. They are numerous amongst the wealthier middle class. Their tenets are secret. They practise the severest bodily mortifications. A similar ascetic sect amongst the lower orders are the Khlisti, or flagellants. The Moreltschiki, or voluntary martyrs, practise self-immolation by burning as a religious rite. The Philippons seem to be a remnant of the ancient Manichees: they are remarkably abstemious. The Beypoportchines hold the necessity of true apostolical succession, the real possession of which, and the attainableness of which, at the present day, they deny to the Russian clergy, whom they therefore regard with antipathy. Malakanes, so called from milk (*malako*), used by them on fast-days, believe the Bible to be God's Word, the existence of a Trinity of persons in the Godhead, the fall of Adam, the true resurrection of our Lord, the authority of the Ten Commandments, &c. They forbid the worship of images. With these tenets they mix up many foolish superstitions which have led to extravagances of conduct. Like nearly all the other Russian sects they are firm believers in a future appearance and temporal reign of Christ. To these may be added the Martinists, named after the Chevalier St. Martin, distinguished, not by their speculative, but by their practical Christianity. They are "a society for the promotion of Christian knowledge and virtue," and have been alternately persecuted or favoured since the time of Catherine, according as imperial policy was more or less absolute, for liberal it never has been.—See MARTINISTS. (See Neander's *Church History*; Marsden's *Dictionary*.)

Rutberglen Declaration.—In 1679 an armed party of the Covenanters, to the number of eighty, assembled at this old burgh, burned some obnoxious acts of parliament, read a protesting declaration of their own, and affixed a copy of it to the market-cross. On Saturday, 31st May, Claverhouse was sent from Glasgow in search of the party. The result was, a few days afterwards, the battle of Drumclog, in which the bravery of the Covenanters prevailed, and the royalist forces were routed. But the battle of Bothwell Bridge followed on Sabbath, June 22, in which the covenanting forces, having little internal unity, were scattered. Twelve hundred prisoners were taken on the field, and suffered most cruelly afterwards. Claverhouse and his troopers then swept through the western counties like a whirlwind of death.

Sabæans, Sabians, Mendaites, Christians of St. John, are names commonly, but probably erroneously, given to a certain sect who, according to some, are neither Jews, Christians, Mohammedans, nor Sabians; as they revile the apostles of the three first as magicians and impostors, and violate the distinctive tenet of the last, by severely condemning all reverence for the planets. The Mendaites are called in their own books *Nasuray*—a name of uncertain origin and interpretation; they also call Christians *Khristiáni*, but themselves *Mendai*, or *Mendai Yahya*, literally Gnostics, or endowed with knowledge, or disciples of John. That this John was the Baptist appears probable from their reverence for baptism, and from the mention of him in their books; but the Mendaites themselves have a tradition that the John from whom they derive their doctrine died in Shuster, on or near the site of the ancient Susa. Their books, moreover, can hardly be older than the eighth century. It is therefore more probable that the John from whom they are named was some Hemerobaptist of that age, who pretended to have communications with genii and spirits, and engrafted on his former faith such portions of the Gnostic and Valentinian doctrines as accorded with the reveries of his own brain, and seemed likely to suit his purpose. It is not impossible that he may have once embraced the creed of the Gnostics or Valentinians, and, having been expelled from their body on account of some irregularity, may have determined to publish a new revelation, which, by incorporating the most attractive parts of all the systems known to him, might draw over to his party a large number of the ignorant and fanatical among the various hostile sects then existing in Asia.—See **HEMEROBAPTISTS, MENDAEANS.**

Sabanns (*σάβανος*, linen-cloth), a name given to the dress of a newly baptized infant.—See **ALB, CHRISOME.**

Sabba, St. Festival of, observed by the Greek Church on the 5th of December.

Sabbatarianism, properly the name of those parties who hold that the seventh day of the week is the sabbath of divine or permanent authority.—See **BAPTIST.** But the name is often applied contemptuously to such as would preserve the Lord's Day free from secular or political encroachments.

Sabbath (see *Biblical Cyclopædia*), the Jewish or seventh-day Sabbath.

The *Christian* day for social worship was called the Lord's Day. This was the *first*, and not the *last* day of the week, and it finally superseded the Jewish Sabbath. The apostles and early Christians, though they observed both the Jewish Sabbath and the Lord's Day, were in the

former case induced to do so, not because they considered it as obligatory, but as a compliance with the prejudices of the Jewish converts; and the apostles often resorted to the synagogues on that day for the purpose of introducing the Christian doctrine. The apostles positively claim freedom from the Jewish law, and the early Christian writers not only follow their example, but endeavour to mark the distinction more clearly between the Lord's Day and the Jewish Sabbath. Ignatius even uses a phrase founded upon this contrast, *μημίτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζωὴν ζῶντες*; and the council of Laodicea denounces those who should rest on the Jewish Sabbath, declaring that such as do so Judaize. In the epistle ascribed to Barnabas, it is said,—“We observe the eighth day with gladness, on which Jesus rose from the dead.” A cluster of references is thus given by Bingham:—“Sometimes the ancients, when they write to the Gentiles, scruple not to call it ‘Sunday,’ to distinguish it by the name best known to them. As Justin Martyr, in his *Apology to the Heathen*, says,—‘We all meet together on Sunday, on which God, having changed darkness and matter, created the world; and on this day Jesus Christ arose from the dead.’ In like manner, Tertullian, answering the objection made by the heathens, that the Christians worshipped the sun, says,—‘Indeed, they made Sunday a day of joy, but for other reasons than to worship the sun, which was no part of their religion.’ At other times, when he writes only to Christians, he commonly uses the name of the Lord's Day, and especially when he would distinguish it from the Jewish Sabbath. And the like may be observed in the laws of the first Christian emperors. Constantine uses the name Sunday, when he forbids all lawsuits on this day. Valentinian uses the same name upon the same occasion. So does also Valentinian junior, and Theodosius senior, and Theodosius junior, in settling the observation of this day. But they use the name indifferently, styling it sometimes the Lord's Day, which was more proper among Christians, as is particularly noted in one of the laws of the younger Valentinian, which runs thus:—‘*Solis die, quem Dominicum rite dixere majores,*’ &c.—‘On Sunday, which our forefathers have rightly and customarily called the Lord's Day.’ His reference to ancient custom is confirmed, not only from what has been alleged out of Ignatius, and Clemens Alexandrinus, and Tertullian, but from the use of the word *κυριακή*, in the epistle of Dionysius, Bishop of Coriuth, to Pope Soter, recorded by Eusebius, where he says, ‘To-day we observed the Lord's holy day,’ *τὴν κυριακὴν ἁγίαν ἡμέραν διηγάζομεν.* And from what Eusebius says of Melito, Bishop of Sardis,

'That he wrote a book, *περὶ κυριακῆς*, concerning the Lord's Day.' In like manner, Irenæus, in his epistle to Pope Victor, says,—'The mystery of the Lord's resurrection, of the Paschal festival, ought to be kept only on the Lord's Day,' *τῆς κυριακῆς ἡμέρας*. And Origen, to distinguish it from the Jewish Sabbath, says, 'that manna was rained down from heaven on the Lord's Day, and not on the Sabbath, to show the Jews that even then the Lord's Day was preferred before it.' This evidences not only the antiquity of the name, but that the observation of the day, in memory of our Lord's resurrection, was the universal practice of the Church from the time of the apostles."

Constantine, on obtaining supremacy, commanded the Christian Sabbath to be universally observed. It was enacted that no suits of law should be carried on nor debts demanded on that day, though works of mercy might be done, such as the emancipation of slaves. Theodosius the Great prohibited also all public shows. No ordinary labour was to be done, with the exception of works of necessity and mercy, such as works in spring and harvest, under certain circumstances. Sunday was never to be a fast-day; even in Lent fasting and kneeling were forbidden on it, for it was a day of joy. The Saturday, or Jewish day, was differently treated. In the East it was a festival, and in the West a fast—though the usage at Milan seems to be an exceptional conformity to Eastern practice. Saturday in Italian is still technically called *Sabato*, and the French *Samedi* is said to be contracted from *Sabbato-di*. Various elements of observance belonged to the early Christian Sabbath. Public worship was observed, and all who could were expected to attend, and engage in the various exercises, the order of which is thus given by Justin the Martyr:—"On the day called Sunday all that live in city or country meet together, and the writings of the apostles and prophets are read to them, after which the bishop or president of the assembly makes a discourse to the people, exhorting them to follow the good things they have heard: then we all rise and make common prayer, and when prayers are ended, bread and wine and water are brought to the president, who prays and gives thanks with all possible fervency over them, the people answering 'Amen.' After which distribution of the elements is made to all that are present, and they are sent to the absent by the hands of the deacons." Such services were so valued, that in days of persecution many attended them at the hazard of their lives. Those who neglected ordinances were severely censured. Absence from church for three consecutive Sabbaths was to be visited with excommunication. Frequenting the public games on the sacred day, or fasting on it, met with a similar penalty. Irregularities during attendance, such as refusing to join in prayers, or receive the

communion, or leaving church during sermon, were also strongly condemned.

The authority for keeping a Sabbath or day of rest has been variously regarded, and several hypotheses have been put forward in more recent times. Some there are who maintain that all distinction of days is abolished, and that every day is a Sabbath. Another extreme party believes that the original Sabbath of creation and of the moral law has an unalterable obligation, and that therefore only on the seventh day can a Sabbath be held to God. A third party gives out that the Sabbath is only an ecclesiastical institute, for its authority expired with the Jewish economy. Thus Paley says (*Mor. Ph.*, b. v., c. 7), "The assembling upon the first day of the week for the purpose of public worship and religious instruction, is a law of Christianity of divine appointment; the resting on that day from our employments longer than we are detained from them by attendance on these assemblies is to Christians an ordinance of human institution, binding, nevertheless, upon the conscience of every individual of a country in which a weekly Sabbath is established, for the sake of the beneficial purposes which the public and regular observance of it promotes, and recommended perhaps in some degree to the divine approbation, by the resemblance which it bears to what God has pleased to make a solemn part of the law which he delivered to the people of Israel, and by its subserviency to many of the same uses." Another party holds, again, that the patriarchal Sabbath was re-enacted by Moses, and that, though there be changes in the day, the Sabbath must be kept much as the old Jewish law enacted. This is virtually the view of the Westminster books. A modified form of this view is held by many both in England and Scotland. Thus Hawkins, in the *Bampton Lectures* for 1840, says, "With respect to the Mosaic Sabbath, the Fourth Commandment is not, I apprehend, the true foundation of our Christian duty. Nay, I dare not appeal directly to that, as a commandment obligatory upon Christian men, which no Christian church has ever yet enjoined or observed. Neither may any Christian church presume to teach as a divine commandment one portion of a positive precept, whilst of her own authority she abrogates another. That is the privilege of inspiration alone. We say, indeed, and we say justly, that not hallowing the seventh day, yet hallowing one day in seven, we fulfil the spirit of the law. But a positive institution, if obligatory at all, is to be obeyed also in the letter; and what now appears so slight a change (to say nothing here of the total abandonment in the Christian Church of the awful strictness in the commanded observance of the Mosaic rest), the mere alteration of the day would scarcely, in the first instance, have appeared a trivial change. . . . It is to the spirit of the commandment that we appeal, not to its letter. The letter

we believe to have been abrogated, but the spirit survives. In this sense, and in this sense alone, the Church of England, I believe, prays that we may observe the Fourth Commandment—the spirit, namely, of the Mosaic law—as it still lives in the Christian ordinance of the Lord's Day." Lastly, some maintain that the Sabbath is solely a Christian institute, based on Christ's authority, and that the obligation to observe it is perpetual, though it be disjoined entirely from every patriarchal and Jewish element. Thus Richard Baxter says,—“I believe,—1. That Christ did commission his apostles to teach us all things which he commanded, and to settle orders in his Church. 2. And that he gave them his Spirit to enable them to do all this infallibly, by bringing all his words to their remembrance, and by leading them into all truth. 3. And that his apostles by this Spirit did *de facto* separate the Lord's Day for holy worship, especially in church assemblies, and declared the cessation of the Jewish Sabbaths. 4. And that as this change had the very same author as the Holy Scriptures (the Holy Ghost in the apostles), so that *fact* hath the same kind of proof that we have of the canon, and of the integrity and incorruptness of the particular Scripture books and texts: and that, if so much Scripture as mentioneth the keeping of the Lord's Day, expounded by the consent and practice of the universal Church from the days of the apostles (all keeping this day as holy, without the dissent of any one sect, or single person, that I remember to have read of), I say, if all this history will not fully prove the point of fact, that this day was kept in the apostles' times, and consequently by their appointment, then the same proof will not serve to evince that any text of Scripture is canonical and uncorrupted; nor can we think that anything in the world, that is past, can have historical proof.” A peculiar view was held by the late Professor Samuel Lee of Cambridge. He supposed,—1. That the patriarchs had a Sabbath day. 2. That the heathen inherited it from them, but perverted it to sun worship, calling it ‘Dies Solis.’ 3. That the patriarchs and the heathen together represented the world. 4. That the Jewish Sabbath, which falls on our Saturday, was chosen peculiarly for a temporary covenant and a temporary dispensation. And, 5. That on the annulling of such temporary covenant and dispensation, the original Sabbath, *i. e.*, the ‘Dies Solis,’ was restored to its dignity. In other words, that the Christian festival of the first day of the week is the primal Sabbath of God; and that in keeping it holy Christians are, unconsciously, fulfilling the Fourth Commandment.

This vexed question about the origin and authority of Sabbath-keeping was keenly agitated in the Puritan times. The *Sabbatum* of Dr. Bownd, published in 1595 and reprinted in 1606, made a great sensation. The stricter view was maintained by him, and by Perkins, Babing-

ton, and Greenbam. Of the book of Bownd Thomas Fuller says,—“About this time (1595), throughout England began the more solemn and strict observation of the Lord's Day (hereafter, both in writing and preaching, commonly called the Sabbath), occasioned by a book this year set forth by one P. (*sic*) Bownd, doctor of divinity (and enlarged with additions, anno 1606).” After giving an abstract of its doctrines the historian proceeds to say,—“It is almost incredible how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it, so that the Lord's Day, especially in corporations, began to be precisely kept, people becoming a law to themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint herein. On this day the stoutest fencer laid down the buckler, the most skilful archer unbent his bow, counting all shooting besides the mark; May-games and Morris-dances grew out of request, and good reason that bells should be silenced from ginging about men's legs, if their very ringing in steeples were adjudged unlawful; some of them were ashamed of their former pleasures, like children which, grown bigger, blushing themselves out of their rattles and whistles. Others forbear them for fear of their superiors, and many left them off out of a politic compliance, lest otherwise they should be accounted licentious.” Bownd was answered by Rogers in 1599. This author says, in addressing Archbishop Bancroft,—“It is a comfort unto my soul, and will be to my dying hour, that I have been the man and the means that the sabbatarian errors and impieties are brought into light and knowledge of the state, whereby whatsoever else, sure I am, this good hath ensued, namely, that the said books of the Sabbath . . . hath been both called in and forbidden any more to be printed and made common. Your grace's predecessor, Archbishop Whitegift, by his letters, and officers at synods, and visitations, ann. 99, did the one; and Sir John Popham, Lord Chief-Justice of England, at Bury S. Edmonds, in Suffolk, ann. 1600, did the other.” Twisse, at a later period, in 1641, defended the views of Bownd, the magisterial condemnation of whose book aided the popularity of its opinions. The controversy was revived in 1632, and was followed up by various writers and disputants, such as Brabourne and the notorious Peter Heylin. The conflict was keen, so that, as the witty Fuller says, “The Sabbath itself had no rest.” The one class of views, looking back to earlier economies, has been called Sabbatarian and the other Dominical. Without entering into the practical part, or referring to the history of opinions as to how the Sabbath should be spent or kept, we may only add that many writers broadly caricature the keeping of a Scottish Sabbath at the present day. Not to speak of

Mr. Buckle, who thinks and affirms that a fast in Scotland means literal abstinence from food, even Dr. Hessey, the Bampton lecturer for 1860, falls into some mistakes on the subject. Yet, in the olden time, keen measures were employed to secure Sabbath observance, and which could only in many cases induce hypocrisy, or mere external attendance at church. The kirk-sessions in 1574 appointed "searchers," or "captors," to make the round of the parish, and take notice of such as were "vaging abroad." The strange practice lasted for nigh a century and a-half. Some of the records of the period are curious. The records of the session of St. Andrews have the following:—"Feb. 18, 1572. Tweddell, accused for breaking of the Sabbath in threshing corn, for four hours morning till four hours at even: the correction is committed by the seat to the magistrates. Nov. 18, 1641. Archibald Russel, in Wester Balrymont, and his servant-woman, for leading corn on the Sabbath evening, were ordained to crave God mercy on their knees before the session, and to pay 40s. penalty, which was given to ane Gordon, a distressed woman come from Ireland. May 31, 1649. James Allan, for breaking of the Sabbath, to be scourged in the Tolbooth by one of the town officers, at the sight of the magistrates." In the records of the Presbytery of Glasgow is the following:—"Feb. 6, 1592. The presbytery has fund William Craig, at Walkmill of Partik, to have been absent fra his kirk this lang time bygone, and thairby to have contravenit his obligations, quhairin he oblagit him, under the pane of ten merks, to keep his kirk on Sunday to heir God's Word; is decernit to pay to the thesaurer of his kirk the said ten merks, and to make his repentance in his kirk for absence fra his kirk the twa Sundays next to cum, and that he be not absolved till he shew evident tokens of repentance, and that he find suretie, under the pain of ten pundis, to be present to hear God's Word on the Sunday in tymes cuming. May 7. The presbytery of Glasgow statutes and ordenis that gif Mungo Craig sall playe on his pypes on the Sondaye, fra the sunrising till the sun going to, in ony place within the bonds of this presbyterie, that he incontinent thereafter sall be summarlie excommunicat. Anstruther, July 18, 1594. Because of the contempt of the Word and evil-keeping of the Sabbath, the session ordains that the maister and maistress of every house, and sa mony as are of years and judgment (except when need requireth otherwise), sall be present in the kirk in due time every Sabbath to hear the sermon before and after noon, under pain of 12d. the first, 2s. the second, and for the third, 5s.; also 5s. *toties quoties* thereafter; as also, for the third fault to be debarred fra the benefits of the kirk till they make repentance, as the session sall enjoin." For the literature of the controversy, see Hessey's *Bampton Lecture*, 1860, and Gilfillan's *The Sabbath*, &c., 1861.—See SPORTS, BOOK OF.

Sabians.—See SABÆANS.

Sabbatians, a party among the Novntians who, led by a violent man, named Sabbatius, refused to communicate with any but those who adopted with them the Quartodeciman rule in regard to the paschal festival. They assumed the name of Protapaschites, and are condemned under that name to confiscation and banishment by one of the laws of Theodosius II.—See EASTER.

Sabbatum Magnum (*great Sabbath*), the day following Good Friday. It was anciently observed as a most solemn fast, which some persons even joined to the fast of the preceding day, with the idea of literally fulfilling the prediction of our Lord,—“When the bridegroom shall be taken away from them, then shall they fast in those days.” The fast was continued till cock-crowing the next morning, which was supposed to be the time of the resurrection, and the earlier part of that night was spent in religious exercises, being the Easter Vigil. The early Christians expected the second coming of the Saviour to take place in the middle of that night.

Sabellians, the followers of Sabellius, who taught at Rome, early in the third century, heretical doctrines of the same description as those of Praxeas, denying the distinct personality of the Son and Holy Ghost, and maintaining that the names of the Three Persons denote so many energies proceeding from the one God, or so many characters assumed by him. The sect was anathematized in the first canon of the council of Constantinople (381), and is said to have lasted into the fifth century. But it was never very numerous. The term Sabellianism is still sometimes applied to those modal views of the doctrine of the Trinity which are supposed to have too much tendency to a “confounding of the persons.”—See PATRIPASSIANS, PRAXEANS.

Sabotiers, a nickname of the Waldenses, on account of the sabots or wooden shoes which they wore.

Saccophori (*sack-carriers*), a name of a small party of professing penitents in the fourth century, who went about always dressed in the coarse apparel which their name implies.

Sacellanus, The Grand, an officer in the Greek Church, whose title denotes, “head-master of the chapel.” He exercises inspection over monasteries and nunneries, presents all candidates for ordination to the patriarch or his deputy, and assists the patriarch in the performance of several of the ceremonies of the church, and in the administration of his judicial functions.

Sack, Brethren of the, a religious order of the thirteenth century who dressed in sackcloth and abstained from flesh and wine.

Særa, circa, and In sacris.—The power of the magistrate is scarce allowed by any party *in sacris*, in sacred things, but many allow his power *circa sacra*, about sacred things.—See ERASTIANISM; INVESTITURE; JURISDICTION;

KEYS, POWER OF; PENAL LAWS; MAGISTRATE. The twenty-third chapter of the *Westminster Confession* says, however,—“The civil magistrate may not assume to himself the administration of the word and sacraments for the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.” It is noteworthy that one of the proof-texts in the *Westminster Confession*, under this head, is Matthew ii. 4, 5, Herod’s calling together the sanhedrim when startled by the news of the birth of Christ—a rival prince, as he thought, and whom he proposed to destroy. A large party object to this doctrine of the magistrate’s power as Erastian and unscriptural, and maintain that the church should be free of all control on the part of the state, and alike independent of its pay and its patronage.—See ERASTIANISM. How the compromise is effected between the two powers in the Church of Scotland may be seen in the way in which the general assembly is annually dismissed at the end of the statutory period beyond which it cannot prolong its sittings. Thus, this present year, 1861, the moderator concluded his address by saying, “As this general assembly was convened in the name and by authority of the Lord Jesus Christ, so in the same name and by the same authority I now dissolve it, and appoint the next meeting of the General Assembly of the Church of Scotland to be held in this place on Thursday, the 22d day of May, 1862.” The Lord High Commissioner then said, “Right reverend and right honourable, it is now my duty, in my sovereign’s name, to dissolve this assembly; and, accordingly, I hereby declare this assembly dissolved in her name, and by the same authority I appoint the next general assembly to meet on Thursday, the 22d day of May, 1862.”—See SECULAR POWER.

SACRA, QUOAD, the name of a certain class of chapels in Scotland.—See PARISH.

SACRAMENT (*sacramentum*) literally means that by which a person sacredly binds himself to any person or thing. Among the Roman authors it is taken for a formal depositing of a certain sum of money with the pontifex in civil suits, as well as the money so deposited; which sum was forfeited by the party losing the suit. It also denoted the oath of fidelity which was taken by soldiers to their commanding officer; and under this idea, according to some, it was first adopted into the language of religion, as affording a convenient term for an assemblage of ideas which no single

scriptural word would exactly express. In the earlier ages of Christianity its ecclesiastical meaning was very indefinite; and we find it used by the writers of the Latin or Western Church, in order to denote anything mysterious in religion. It represents the Greek *μυστήριον* in the Vulgate. The definitions vary a little even before we come to the mere Protestant notion. As a specimen we may quote that of Gregory the Great: “*Sacramentum est per quod sub integumento rerum visibilibus divina virtus salutem secretius operatur.*” The Anglican Church has confined the meaning of the word within somewhat narrower limits, and, like most Protestant bodies, excludes all but the two ordinances of baptism and the Supper of the Lord from the name of sacraments, while she differs from them in her notions of the value of these ordinances. She defines a sacrament to be “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and as a pledge to assure us thereof.” The *Westminster Confession* thus speaks on the same subject:—“1. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong unto the church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word. 2. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other. 3. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution; which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers. 4. There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord; neither of which may be dispensed by any but by a minister of the Word, lawfully ordained. 5. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.” Hooker says,—“Respect the time of their institution, and it thereby appeareth that God hath annexed them for ever unto the New Testament, as other rites were before with the Old; regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God’s own from strangers: so that in all these respects they are found to be most necessary.”

The Romish Church authoritatively decreed, in the seventh session of the council of Trent, "If any shall say that the sacraments of the new law were not all instituted by our Lord Jesus Christ, or that they are more or fewer than seven, to wit, baptism, confirmation, the Eucharist, penance, extreme unction, orders, and matrimony, or that any of these seven is not truly and properly a sacrament, let him be accursed."—*Decret. Conc. Trid.*, sess. 7, canon i. To omit the speculations of some earlier divines of the Romish Church, Otto, Bishop of Bamberg, was the first who, A. D. 1124, enumerated seven sacraments; and through the influence of Peter Lombard, and of Gratian, who introduced the same sentiment into his *Decretum*, the admission of this number became general among the Romish clergy, and received the approbation of Pope Eugenius IV. at the council of Florence held in 1439; and, finally, in 1537, the Tridentine assembly, on pain of anathema, decreed that there are seven sacraments, instead of the two originally instituted by Jesus Christ (Muenscher's *Elements of Dogmatic History*, p. 112). The Reformed Protestant Churches, on the other hand, reject the five sacraments thus unscripturally superadded by the Romish Church; which, the Anglican Church declares, "are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of sacraments with baptism and the Lord's Supper, for that they have not any visible sign or testimony ordained of God."—*Art. xxv.* For instance, "Matrimony, orders, and penance have the word of God, but they have no outward creature or element; extreme unction and confirmation have neither word nor element. Wherefore these five latter, in proper use of speech, are not taken for necessary sacraments of the Church. The ancient learned fathers, Irenæus, Justin Martyr, Tertullian, Ambrose, Cyrillus Alexandrinus, and others, speak only of two sacraments, baptism and the Lord's Supper, and name no other." "To be short, Cardinal Bessarion says, '*Hæc duo sola sacramenta in evangelis manifestè tradita legimus.*'" The Romish Church asserts that the sacraments produce justification in their recipients, as a matter of course, *ex opere operato*; the Anglican Church teaches that the "sacraments ordained by Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."—*Art. xxv.* The Romish Church pronounces an anathema, "If any say that there is not required in the ministers, while they perform and confer the sacraments, at least the intention of doing what the Church does."—*Decret. Conc. Trid.*, sess. 7, canon xi. In opposition to this tenet,

the Church of England teaches that "the effect of Christ's ordinances is not taken away by the wickedness" of the persons administering them; "nor is the grace of God's gift diminished from such as by faith and rightly do receive the sacraments ministered unto them; which be effectual because of Christ's institution and promise, although they be ministered by evil men."—*Art. xxvi.* (Dr. Barrow, "Doctrines of the Sacraments," *Works*, vol. i., p. 517, 518, folio; Hooker, *Ecclesiastical Polity*, book v., sect. 50-57; Bishops Burnet, Beveridge, and Tomline, *On the Thirty-nine Articles*; and Dr. Waterland, *Charge on the Doctrinal Use of the Christian Sacraments*.) According to the Greek Church, "Jesus Christ established in his Church mysteries or holy ordinances, in which, under sensible signs, the invisible grace of God is communicated to believers." This church holds that, in the New Testament, there are "seven mysteries—viz., baptism, the chrisem, the Eucharist, repentance, ordination, marriage, and the sanctified oil."—Platon, *Orthodox Doctrine*, translated from the Slavonian by Dr. Pinkerton, p. 171, 172, 175.

Sacramentals, a name given to rites of a sacramental nature, which yet are not true sacraments—such as confirmation.

Sacramentary, the name of a book in the Romish Church which contains the collects and the canon, or that portion of the sacramental service which is invariable.

Sacrarium or Sanctuary, a name given to the bema or chancel.—See BEMA, CHANCEL. It was sometimes given to the *oblationarium*, or side table on which the oblations collected by the deacons were placed prior to the Eucharist.—See CREDESCENCE TABLE, OBLATIONARIUM.

Sacred Heart of Jesus, a Popish society which has for its object to excite in the hearts of those who belong to it a feeling of love to Jesus. The instructions for each day in the week are peculiar. Thus:—"Sunday—You will enter into the opened heart of Jesus as into a *furnace of love*, there to purify yourself from all stains contracted during the week, and to destroy the life of sin, that you may live the life of pure love, which will transform all into itself. This day will be dedicated to a special homage to the blessed Trinity. Monday—You will look on yourself as a *criminal*, who desires to appease his judge by sorrow for his sins, and who is ready to make satisfaction to his justice. You will enter in spirit into the heart of Jesus, in order to enclose yourself in that *prison of love*. Tuesday—You will enter into the heart of Jesus as into a *school*, in which you are one of his disciples. In this school is learnt the science of the saints, the science of pure love, which makes us forget all worldly sciences. Wednesday—You will enter into the heart of Jesus as a *passenger into a ship*. Thursday—You will enter into the heart of Jesus Christ as a *friend* who is invited to the *feast* of his friend. On this day

you will perform all your actions in the spirit of love. *Friday*—You will contemplate Jesus on the cross as a *tender mother*, who has brought you forth in his heart, with inexpressible pains; you will repose in his arms as a child in the arms of its mother. *Saturday*—You will offer yourself to the heart of Jesus as a *victim* coming up to the temple to be immolated and led before the sacrificer."

Sacrificanti (*sacrificers*), Christians who, in days of persecution, had, to save their lives, done sacrifice to the heathen gods.—See **LIBELLATICI**, **NOVATIANS**, **TRADITORES**.

Sacrifice (*sacrificium*).—See *Biblical Cyclopædia*.

Sacrifice, a name sometimes given to the Lord's Supper.—See **EUCHARIST**, **MASS**, **PRIEST**, **TRACTARIAN**.

Sacrilege (*taking holy things*).—The term had a wide extent of meaning in the early Church. It was sacrilege to break or burn the furniture of the church, or deliver it to be broken or burnt; to give the use of a church to heretics; to molest the clergy in the discharge of their duty, or offer any insult to divine service. The wilful defrauding of the poor, or dishonest acting in the matter of church funds; the robbery of graves, depriving men of the use of the holy Scriptures and of the cup in the Eucharist—the last being condemned by Gelasius and Pope Leo—were also reckoned sacrilege.

Sacristan (*contracted into sexton*), an officer who had charge of the vestments and utensils of the church. In Western churches and monastic houses the sacristan held a higher rank than he held in the East.

Sacristy, the treasury of a church or a convent, in which are kept church vessels and the consecrated wafer.

Sadducee.—See *Biblical Cyclopædia*.

Saint (*holy one*).—See *Biblical Cyclopædia*.—The name is given in the New Testament to all believers; but in the Popish Church it is specially given to such only as have been canonized.—See **CANONIZATION**. How saints may be sometimes made, the following incident will show:—In 1802 a skeleton was found in one of the Roman catacombs under a broken stone, on which were distinguishable the olive branch and the anchor, ordinary emblems on Christian tombs, and, besides, two arrows and a javelin, which appeared to indicate the burial-place of some martyr. These symbols were accompanied by an inscription, the beginning and end of which were wanting, ". . . . *lumena pax tecum fi*"

It was impossible to make it out; *lumena* was either the end of some word or an unknown word, *fi* the commencement of another word. At last, a clever fellow extricated the Romish clergy from their difficulty. He wrote the inscrutable inscription in a circle, and then joined the syllable *fi* to the truncated word *lumena*. The whole, thus arranged, signified, "Peace to thee,

Philomena!"—a charming name for a saint, meaning "beloved." In this way the saint was compounded of several pieces—of the end of one word and the beginning of another. Pius VII. presented the skeleton of this new saint to a Neapolitan prelate who was sent to compliment him. Soon afterwards a priest was favoured with a vision, in which the saint appeared to him, and informed him that she had suffered martyrdom because, having made a vow of celibacy, she refused to marry the emperor; and these interesting historical details were further supplemented by an artist, who also had a vision, in which it was revealed to him that the name of the emperor was Diocletian. Thanks to the Jesuits, St. Philomena has met with a rapid success; she has churches in Naples and in Paris; and thus, in this nineteenth century, with some unknown bones, and some fragmentary syllables, they have created a name, a saint, a complete legend, and a new worship.—See **INVOCATION OF SAINTS**. In Scotland, prior to the Reformation, a great variety of saints were worshipped. St. Roche was appealed to for deliverance from the pestilence; St. Apollonia was invoked for relief from the toothache, St. Tredwell for sore eyes, and St. Germane for a headache; St. Margaret was implored for assistance in childbed, and St. Barbara for protection from thunder and lightning. The recovery of stolen property was sought from St. Syth; St. Eloy, who was pictured with a new horse-shoe in his hand, was prayed to for a safe journey; St. Anthony, who is said to have been a swineherd, was entreated to take care of the swine, and St. Bride of the cows and calves. St. Sebastian was prayed to by the soldier for protection from the arrows of his enemy. Insane persons were brought from all parts of the country, and bound to the cross of St. Mungo, the tutelary saint of Glasgow, in the full belief that they would thereby be restored to their right mind; and consumptive persons were carried all the way to the East Nook of Fife, in the hope that they would be restored to health by kissing the "old cross of Crail."—See **RELICS**.

Saint's-all Day.—See **ALL-SAINTS' DAY**.

Saints' Days.—See **CALENDAR**, **FEASTS**.

Salary.—See **REVENUES**, **STIPEND**.

Salt.—See **HONEY**.—Salt was used in baptism. Augustine refers to it in his *Confessions*, and so does the fifth canon of the council of Carthage. The *Sacramentary* of Gregory the Great contains a form for its consecration.—See **BAPTISM**. Salt is naturally the symbol of preserving power.

Salutation.—In the Romish Church, the words of the angel to Mary are called the angelic salutation. It is sometimes repeated at the beginning of a sermon, ending with a prayer or a *pro nobis*, and bells are tolled to put people in mind of it. In the Church of England service a species of salutation occurs. Dean Comber says,

—“In token of our mutual charity the church appoints (instead of the ancient kiss of peace) a hearty salutation to pass between the minister and the people, he beginning in the phrase of Boaz to his reapers,—‘The Lord be with you’ (Ruth ii. 4; Psalm cxxix. 8)—which was after drawn into common use as a form of salutation to all, and used by St. Paul in his epistles, (2 Thes. iii. 16.) To which the people are to return a good wish for their minister, in a form taken from the same apostle (2 Tim. iv. 22; Gal. vi. 18), desiring the Lord may be with his spirit: which is no invention of our own, but mentioned in an antient council, and there affirmed to have been instituted by the apostles, and (as it there also appears) retained in the liturgies, especially of the Greek Church. But sure it never had a fitter place than in our excellent service, where it succeeds the creed as the symbol and bond of peace.”

Saluatorium (*place of salutation*), a room adjoining an ancient church, in which the bishops and clergy sat to receive the salutations of the people, or to be consulted by them on any special business.—See **DIACONICUM, CHURCH.**

Salvation, the general name to denote deliverance from the penalty and power of sin, and introduction at length into eternal glory.

Salvation of Infants.—This is not the place to treat this subject theologically. A few remarks, therefore, may suffice. It was an early opinion that the baptism of infants was essential to their salvation, while yet such baptism might, for many reasons, be impossible. While some of the fathers thought there might be an intermediate state for infants dying unbaptized, others, like Cyprian and afterwards Augustine, rejecting this idea as unscriptural, believed them to be consigned to eternal punishment for the sin of their nature. This continued to be the belief of the Romish Church generally until the Reformation, except as it was modified by the doctrine of purgatory, which furnished a ‘*limbus infantum*.’ Some of the Reformers, rejecting purgatory, some of them rejecting also baptismal regeneration, retained the theory of depravity as a corruption of the essential nature, the very substance of the soul, by descent from Adam, and held generally that infants of believing parents are saved on account of the faith of their parents, but other infants cannot be saved. The Augustinian and Calvinistic doctrine of election or predestination was also held by some of Calvin’s followers to be applicable to infants as to adults.—Some, however, like Zwingli, rejected this belief in its relation to infants, or held that all infants who die are chosen to salvation. Others, like Watts and Ridgely, did not maintain it in all its extent and consequences, though they do not seem to have found methods of setting it aside which were quite satisfactory to their own minds. It is not unusual with writers of a later period to say, as Pelagius did long

before, they ‘do not know what is done with infants,’ or, as president Dickinson of the college at Princeton says, ‘it concerns us to leave them in the hands of that God whose tender mercies are over all his works.’ Now, and for some generations past, theological writers who refer to the subject, very commonly express the hope, and many of them the full belief, that all infants who die are saved. This method of speaking is not peculiar to any class of theologians, and is scarcely more common with those of one school than another. At no period of the church has it been denied that the children of believing parents, if they die after being truly consecrated to God, have life eternal. The promise of God—‘unto you and your children’—seemed to make this unquestionable. The severest creeds also speak of ‘elect infants;’ and if such have been saved, there is nothing in the depravity of the human race, and the nature of regeneration, to make it impossible that all who die in their infancy may be.

Samaritan Pentateuch, the Pentateuch in old Hebrew or Samaritan characters. Copies were procured two centuries ago from the East, so that Kennicott collated several of them. The Samaritan Pentateuch would naturally spring from the copies of the law in the hands of the ten tribes at the disruption under Rehoboam. It has several characteristic forms of reading or emendations, and is of no high critical value. Based upon it, there is also a Samaritan version of the Pentateuch, or a version in the Samaritan dialect. It is printed in Walton’s *Polyglot*.

Samaritans.—See *Biblical Cyclopaedia*.

Samosatenians, followers of Paul of Samosata.—See **PAULIANS, ARTEMONITES.**

Sampsæans.—See **ELCESAITES.**

San Benito.—See **INQUISITION, p. 343.**

Sancte Bell, a bell rung to prepare the people when the *sanctus* was read.—See **SANCTUS.**

Sanctification, the process of being made holy by the Spirit and the truth—the one the agent and the other the instrument.—See **REGENERATION, RENOVATION.**

Sanctimonialies, a name given in early times to nuns on account of their profession of sacredness.

Sanctuary.—See **ASYLUM, CHURCH.**—In popish times the privilege of sanctuary was common in Scotland. Innes says,—“In several English churches there was a stone seat beside the altar, where those fleeing to the peace of the church were held guarded by all its sanctity. One of these still remains at Beverley, another at Hexham. † To violate the protection of the *frithstol*—the seat of peace, or of the *ferre*—the shrine of relics behind the altar, was not, like other offences, to be compensated by a pecuniary penalty: it was *bōt-leas*, beyond compensation. That the church thus protected fugitives among ourselves we learn from the ancient canons of the Scotian councils, where, among the list of

misdeeds against which the church enjoined excommunication, after the laying of violent hands upon parents and priests, is denounced 'the open taking of thieves out of the protection of the church.' The most celebrated, and probably the most ancient of these sanctuaries, was that of the church of Wedale, a parish which is now called by the name of its village, 'the Stow.' There is a very ancient tradition, that King Arthur brought with him from Jerusalem an image of the Virgin, 'fragments of which,' says a writer in the eleventh century, 'are still preserved at Wedale in great veneration.' About the beginning of his reign, King William issued a precept to the ministers of the church of Wedale, and to the guardians of its 'peace,' enjoining them 'not to detain the men of the Abbot of Kelso, who had taken refuge there, nor their goods, inasmuch as the abbot was willing to do to them, and for them, all reason and justice.' In the year 1144 David I. granted the church of Lesmahago as a cell to Kelso, and by the same charter conferred upon it the secular privilege of sanctuary in these terms,—'Whoso, for escaping peril of life or limb, flees to the said cell, or comes within the four crosses that stand around it; of reverence to God and St. Machutus, I grant him "my firm peace." To incur the censure and vengeance of the church was sufficiently formidable; but to break 'the king's peace' brought with it something of more definite punishment. In granting the same privilege to Inverlethan, Malcolm IV. ordains, 'that the said church, in which my son's body rested the first night after his decease, shall have a right of sanctuary in all its territory, as fully as Wedale or Tynningham; and that none dare to violate its peace "and mine," on pain of forfeiture of life and limb.'—Cosmo Innes, *Scotland and the Middle Ages*.

SANCTUS.—See CHERUBIC HYMN, TER-SANCTUS.

Sandals, a necessary and distinctive portion of a bishop's dress in the early Church.—See BISHOP.

Sandemanians or Glassites.—John Glas, minister of the parish of Tealing, was deposed by the General Assembly of the Church of Scotland in 1730, the special charges against him being his peculiar views of church government, and his denial of the scripturality of a national church. Several congregations holding his views were formed in various parts of the country, and two clergymen of the established church joined him. In 1739 Mr. Glas was restored by the general assembly, but with no practical result. Robert Sandeman in 1755 embraced Mr. Glas's opinions, and directed an acute, powerful, and dogmatic mind to their advocacy. Under Sandeman various congregations were formed in England, his *Letters on Hervey's Theron and Aspasio* having won him no little notoriety. Sandeman died in America while on

a mission to that country in 1771, and Mr. Glas died two years afterwards. The Glassites have a plurality of elders in every congregation, and they retain the kiss of charity. They have also love-feasts, and a weekly celebration of the Lord's Supper. They do not practise family prayer, and they will not eat with an excommunicated brother. They reject all spiritual communion with other churches or Christians. Robert Haldane says,—“While the Glassites had, on many points, the better of the argument, it was unfortunate that they were so directly opposed to many who were real Christians, and who, amidst various errors, were truly exemplary characters. This gave a cast to both their doctrine and practice by no means favourable to pure and undefiled religion; for, in both, they proceeded to the opposite extreme from their rivals. Under the idea of magnifying the atonement, they ridiculed what they termed 'heart religion;' and in guarding against self-righteousness, they encouraged, in some respects, a very improper degree of laxity of conduct. Many writers have adopted an improper style; but Mr. Sandeman stands pre-eminent for his systematic contempt of all his opponents, more especially of those who seemed to be in earnest about religion. He always speaks of infidels and men who made no profession (of belief) with mildness and good humour; but those who differed from him met with no quarter.” Sandeman's view of faith has often been animadverted on. His main position is that justifying faith is nothing more than a simple assent to the Divine testimony passively received by the understanding. “Towards worldly men, indeed, who make no pretence to religion, the Sandemanian system,” as Andrew Fuller remarks, “seems to bear a friendly aspect; but it discovers no concern for *their* salvation. It would seem to have no tears to shed over a perishing world, and even looks with a jealous eye on those that have, glorying in the paucity of its numbers.” (*Works of Sandeman; Glas's Testimony to the King of Martyrs*.)

Sandomir, Consensus of, a union of the three great Protestant bodies of Poland, Lutheran, Bohemian, and Swiss, agreed upon at Sandomir, on 14th April, 1570. Terms of union were agreed upon, and formally ratified. But the union was a hollow compromise, which was cancelled in the following century.

Sanhedrim.—See *Biblical Cyclopædia*, under “Council.”

Sanquhar Declaration.—See QUEENS-FERRY DECLARATION.—After Hall of Haughhead had been killed at Queensferry, on the 3d of June, 1680, an unsigned paper was found in his possession, which was never recognized by the party of the Covenant. But on the 22d of June, 1680, a party of twenty-one armed men boldly entered the little burgh of Sanquhar, and marched to the market cross, where they read and

posted up a paper, throwing off all allegiance to the government, and proclaiming themselves in defiant rebellion. Large rewards were offered for the apprehension of Cameron and Cargill, the principal actors in the scene—five thousand merks for Cameron, dead or alive. Cameron was killed in a skirmish at Ayrsmoss in the following month, and Cargill not long after died a heroic martyr on the scaffold. The Stuart tyranny in Scotland was intolerable, and oppression often makes wise men mad. The Sanquhar paper was as follows:—"It is not amongst the smallest of the Lord's mercies to this poor land, that there have been always some who have given their testimony against every course of defection (that many are guilty of), which is a token for good, that he doth not as yet intend to cast us off altogether, but that he will leave a remnant in whom he will be glorious, if they, through his grace, keep themselves clean still, and walk in his way and method, as it has been walked in and owned by him in our predecessors of truly worthy memory, in their carrying on of our noble work of reformation in the several steps thereof, from Popery, Prelacy, and likewise Erastian supremacy, so much usurped by him, who (it is true so far as we know) is descended from the race of our kings, yet he hath so far deborded from what he ought to have been, by his perjury and usurpation in church matters, and tyranny in matters civil, as is known by the whole land, that we have just reason to account it one of the Lord's great controversies against us, that we have not disowned him and the men of his practices, (whether inferior magistrates or any other) as enemies to our Lord and his crown, and the true Protestant and Presbyterian interest in their lands, our Lord's espoused bride and church. Therefore, although we be for government and governors, such as the Word of God and our covenant allows, yet we for ourselves, and all that will adhere to us, as the representative of the true Presbyterian kirk, and covenanted nation of Scotland, considering the great hazard of lying under such a sin any longer, do by their presents disown Charles Stuart, that has been reigning (or rather tyrannizing, as we may say) on the throne of Britain these years bygone, as having any right, title to, or interest in the said crown of Scotland for government, as forfeited several years since, by his perjury and breach of covenant both to God and his kirk, and usurpation of his crown and royal prerogatives therein, and many other breaches in matters ecclesiastical, and by his tyranny and breach of the very *leges regnandi* in matters civil. For which reason, we declare, that several years since he should have been denuded of being king, ruler, or magistrate, or of having any power to act, or to be obeyed as such. As also, we being under the standard of our Lord Jesus Christ, Captain of salvation, do declare a war with such a tyrant and usurper, and all the men of his

practices, as enemies to our Lord Jesus Christ, and his cause and covenants; and against all such as have strengthened him, sided with, or anywise acknowledge him in his tyranny, civil or ecclesiastical, yea, against all such as shall strengthen, side with, or anywise acknowledge any other in the like usurpation and tyranny, far more against such as would betray or deliver up our free reformed mother-kirk unto the bondage of Antichrist, the Pope of Rome. And by this we homologate that testimony given at Rutherglen, the 29th of May, 1679, and all the faithful testimonies of these who have gone before, as also of these who have suffered of late. And we do disclaim that declaration published at Hamilton, June, 1679, chiefly because it takes in the king's interest, which we are several years since loosed from, because of the foresaid reasons, and others, which may after this (if the Lord will) be published. As also, we disown, and by this resent the reception of the Duke of York, that professed papist, as repugnant to our principles and vows to the most high God, and as that which is the great, though not alone, just reproach of our kirk and nation. We also by this protest against his succeeding to the crown; and whatever has been done, or any are essaying to do in this land (given to the Lord) in prejudice to our work of reformation. And to conclude, we hope after this none will blame us for, or offend at our rewarding these that are against us, as they have done to us, as the Lord gives opportunity. This is not to exclude any that have declined, if they be willing to give satisfaction according to the degree of their offence.—Given at Sanquhar, June 22d, 1680."

Santa Casa (*holy cottage*).—See LORETTO, HOLY HOUSE AT.

Santo Volto (*holy countenance*).—See HANDKERCHIEF, HOLY.

Sarabaites, wandering imposters in the fourth century, who moved from place to place and traded in relics, spurious miracles, and other superstitious deceptions.

Sarmentarii.—See SEMAXII.

Sarum.—See USE.

Satanael, a being believed by the Bogomiles to be the first-born of the Most High, but who turned out to be a rebel against the divine government. The Logos came to dislodge him from earth, and he also forced him to give up the last syllable of his name, *el*, which signified God, and to retain simply the appellation of Satan. This superstition is evidently Manichean in origin and tendency—an attempt to explain in some form the origin and continuance of evil.—See BOGOMILES, EUCHITES.

Satanians, said to be a branch of the Massalians, who paid court to the devil out of fear of his power.

Satisfaction, a name often given to the atonement—the sufferings of Christ being said to satisfy divine justice. The word is used as a

legal one, and seems to have been first employed by Tertullian, though the idea may be found in earlier writers. In the early Church the work of Christ was sometimes viewed in special reference to Satan and our deliverance from his power. The term satisfaction obtained currency from the use and vindication of it by Anselm. According to Anselm's theory, as man owes reverence to the character of God and obedience to his laws, whoever withholds this reverence and obedience due to God, robs him of what belongs to him, and must not only restore that which he withheld, but pay an additional amount, as amends for the dishonour brought upon God. Therefore the payment of this debt is the *satisfaction* which every sinner must make to God. This man could never do, nor indeed any other than God himself. But the Son of God, as God-man, by his death makes this satisfaction. He was able to make this satisfaction only as God; but as man he was also able to be surety for men, and then himself actually to pay the debt, or make satisfaction for them. The system of Anselm had been extending through the Romish Church ever since the twelfth century, through the influence of the schoolmen, who added to it various new subtleties, distinctions, and terminologies. This same system was adopted, in main, though with the slight alteration of some terms and representations, by a considerable number of Protestant theologians. Luther, Melancthon, and the other early reformers, adhered more to the language of Scripture; but after the death of Luther, the theologians of the Lutheran Church took sides in great numbers with Anselm and Thomas Aquinas. As we have elsewhere said, "On the governmental relations of the death of Christ, which Coleridge and others are so disposed to overlook, Dr Pyle Smith's theory is greatly clearer and sounder than that of Magee; for he shows that the efficacy of Christ's sacrifice does not arise simply from the divine appointment, but from its intrinsic virtue—the dignity of his nature, the extent of his humiliation, the perfection of his obedience, and the substitutionary and representative character of his death. His book in defence of the common view is still an able protest against all dilutions of the great central doctrine of vicarious suffering, both by past and present disputants—either the theory of Socinus, that the representation of Christ's death as a sacrifice was meant to conciliate Jewish prejudice; or that of Grotius, that it was a great penal example; or that of Halley, that its efficacy sprang chiefly from the manifestation of the personal virtues of the sufferer; or that of Maurice, that the redeeming element is not suffering but love; or that of others, that it was a fitting and graceful conclusion to a self-denied life; as well the notion of Jowett, that sacrifice is only a Hebrew figure—an empty Orientalism, as the notion of Hofmann, that the decease of the God-Man was but his last contact with the

world's sin; or the more vague hypothesis of Schweitzer, that Christ's being made a curse, was simply his being doomed by the Jews to die by law an ignominious death, and his being made sin for us, merely his being treated as a sinner by unjust judges.

Satisfaction, in a popish sense, is an important element in the sacrament of penance, it being held that the penitent must satisfy divine justice in order that temporal punishment may be remitted, and this satisfaction may be made by doing penance, or procuring an indulgence, &c. The council of Trent, sess. 14, cap. 8, says:—"The nature of divine justice seems to demand that in one manner they who through ignorance have sinned before baptism be received into grace; and in another, those who, after having been freed from the servitude of sin and of the devil, and having received the gift of the Holy Ghost, have not feared knowingly to 'defile the temple of God,' and 'to grieve the Holy Spirit.' And it becomes the divine clemency that sins be not in suchwise remitted unto us without any satisfaction, as that, occasion being obtained, thinking sins less grievous, we having done, as it were, an insult and a despite unto the Holy Ghost, should fall into more grievous sins, treasuring up 'wrath against the day of wrath.' For without doubt these satisfactory punishments greatly recal from sin, and restrain, as it were with a bridle, and make penitents more cautious and watchful for the future."

Saturinians, a Gnostic sect founded at Antioch early in the second century by Saturninus. He taught that a number of spiritual beings were created by "the unknown Father" in successive gradations, in the lowest of which came the spirits of the seven planets. These seven, of whom the God of the Jews was chief, formed the world and created man, in whom the Father afterwards implanted a spark of his own divine life. But in opposition to these spirits of the planets—these creators and rulers of the world—stood the evil principle, Satan, who also created a race of evil men as antagonists to the former, and the two races are ever continued side by side. To put down the evil principle, and to guide the souls of the children of light back to the eternal Father, the *Æon νοῦς*, or Christ, came down in corporeal appearance, but with no real body. Those who desire to enjoy the benefits thus provided for them must abstain from marriage, and also from eating flesh.—See GNOSTIC.

Sauces, a Coptic name, according to Jerome, given to the Cenobites, as distinct from the Anchorites.—See ANCHORETS, CENOBITES.

Savigni, Order of, was founded in the twelfth century, but soon merged into that of the Cistercians.—See CISTERCIANS.

Saviour, St., Order of, a name given to the religious order founded by St. Bridget, because

she gave out that its rules were given by Jesus himself.—See BRIGETTINS.

Savoy Conference, a series of meetings held by commission at the residence of the Bishop of London in the Savoy, in 1661, between eleven episcopal dignitaries, along with the Archbishop of York at their head, and eleven eminent nonconformist ministers, including Baxter, Calamy, and Manton. The interviews and discussions led to no satisfactory result.—See LITURGY. The nonconformists wished some reform of the liturgy and some alterations of ceremonial.—See NONCONFORMIST, PURITANS. The points of dispute were at length summed up, and the nonconformists declared that they thought it sinful,—“1. That no minister might baptize without using the cross. 2. That none might officiate who had scruples about the surplice. 3. That none might communicate who declined to kneel. 4. That ministers were forced to pronounce all baptized children regenerate by the Holy Ghost, whether they be the offspring of Christians or not. 5. That ministers are obliged to deliver the communion to the unfit. 6. That ministers are obliged to absolve the unfit, and in absolute terms. 7. That they are forced to give thanks for all whom they bury as those whom God hath in mercy taken to himself. 8. That none may be a preacher that dare not subscribe that there is nothing in the Common Prayer, Ordination Service, and Thirty-Nine Articles, that is contrary to the Word of God.” Ultimately the discussion was concentrated on one point, viz., kneeling at the Sacrament, but with no better success. In fine, the expiration of their commission, July 24, 1661, left the parties farther than ever from an agreement.

Savoy Confession of Faith, a declaration of faith and order on the part of the Independents, agreed upon at a meeting in the Savoy in 1658. Chapters i. to xix. of the *Savoy Confession* correspond verbally to the *Westminster Confession*; but chapter xx., “Of the Gospel and the extent of the grace thereof,” is additional: “in which chapter, what is dispersed and inserted by intimation in the Assembly’s Confession is here brought together and more fully under one head.” Chapters xxi. to xxvii. correspond to chapters xx. to xxvi. of the Westminster, with the following exceptions:—Clause four of chapter xx., clauses five and six of chapter xxiv., and the third clause of chapter xxvi. are omitted; the third clause of chapter xxiii. is modified; and chapter xxv. is materially altered, a clause being added relating to the expectations of the Church. Chapters xxx. and xxxi. are omitted; but the remaining chapters correspond. The Westminster has thirty-three chapters; the Savoy thirty-two.—See INDEPENDENCY.

Scala Santa (*holy stair*).—This stair, consisting of twenty-eight white marble steps, is in a chapel of the Church of St. John Lateran, at

Rome. It is affirmed to be the stair which Christ ascended as he appeared before Pilate, and that it was transported by angels from Jerusalem to Rome. Myriads of pilgrims creep up its steps on their knees, carrying their rosaries in their hands, kissing each step as they ascend, and repeating a prayer at the top.

Scandal.—See FAMA CLAMOSA; OATH OF PURGATION.

Scapulary (from *scapula*, the shoulder-blades), a small garment thrown over the shoulders; worn by persons belonging to religious orders as a mark of veneration for the Virgin. The several fraternities are distinguished by the colour, shape, and materials of these holy badges. Breirut informs us that “The badge which is called the holy *scapulary* is made of two small pieces of woollen stuff, about the extent of a hand, hanging by two little laces down from the neck upon both the back and the breast of the devout person who wears it.” It is said to have been invented by Simon Stock, an English Carmelite friar, in 1251.

Scarf, a piece of silk or other material, hanging from the neck, and worn over the surplice. It is not referred to in the rubric, but dignitaries of the Church of England use it.—See ORARIUM.

Scenophylaces, keepers of the vessels, the place of deposit being the *scenophylacium*.—See CEIMELIARCLIE.

Schartauans, a recent sect in Sweden, of a sharp and fanatical character, and named after the clergyman whom they profess to follow. Schartau had some time ago preached for years in Lund, had been the means of much good, and when he died had left some skeletons of sermons and a large number of devoted followers. They had all been led into the study of God’s Word, the serious consideration of his commandments, and of his greatest mercy to mankind in the gift of his Son. So far it was well. But after the death of their teacher, an idolatry of the man and of his skeleton sermons commenced, and with it a new era of Christian development, especially in the southern parts of Sweden. It is neither high church nor low church nor broad church, but a sort of stony, hard, stereotype form, a certain way of thinking, a certain way of preaching, a certain way of talking, and looking, and moving. All lay activity in the Christian field is an abomination in the eyes of the Schartauans. They will join in no missionary work, in no Bible society, because that is to be yoked to unbelievers. They will not speak to you on religious subjects, be you ever so interested, unless you are an exclusive Schartauan. They do not consider any one a really godly man unless he every now and then speaks to ‘the teacher,’ not ‘the Great Teacher,’ but the Schartauan clergyman who may be nearest at hand and considered most orthodox. Schartauism crept into Gothenburg about twenty years ago. One

of its distinguishing features is a great horror of the Moravians, founded on some unpleasant experience of Shartau's own, in regard to some one individual of that denomination. It shows the character of the Schartauans, that from this one circumstance they all feel the same indiscriminate horror of all Moravians. The humble, quiet, Moravians have been persecuted and hunted down by them. But another power is rising against the despotism of the Schartauans, which is gushing forth like a fresh, powerful fountain, which no human force can control. It will, in time, water the dry land around it, and make even the Schartauan plantations bloom. We hope that in a few years missionary efforts will also be made.—See SWEDEN AND NORWAY, CHURCHES IN.

Schism.—Various great schisms are found in the history of the Church. Thus there was the great schism which divided the Eastern and Western Churches.—See EASTERN CHURCH; CREED, p. 187. Also, in the Western churches, there were early schisms, thus:—1. *The Schism of Hippolytus at Rome*, about 220-235. Callistus (Calixtus), a liberated slave, was, in 217, raised to the see of Rome, not without strenuous opposition from the more strict party in the church. They charged him with a connivance at every kind of transgression which was equally inconsistent with Christian earnestness and destructive of all discipline. Besides, they also accused him of holding the Noëtian heresy.—See NOËTIANS. The opposition was headed by Hippolytus, a presbyter, whom his adherents elected counter-bishop. 2. *The Schism of Felicissimus at Carthage*, about the year 250, was in reality an opposition to the episcopal authority of Cyprian. The moderate strictness of that bishop in dealing with the lapsed was only made a pretext. Several presbyters at Carthage were dissatisfied with the appointment of Cyprian as bishop (248), and sought to withdraw from his jurisdiction. At their head was Novatus.—See NOVATIANS. 3. *The Schism of Novatian, a Presbyter at Rome* (251). Cornelius, Bishop of Rome, exercised a mild discipline, a practice opposed by the more strict party, under the presbyter Novatian. When Novatus of Carthage arrived at Rome he joined the discontented party, although his own views on ecclesiastical discipline had been the very opposite of theirs, and incited them to separation. The strict party now chose Novatian as their bishop. There was also the *Schism of Meletius*.—See MELETIANS, EGYPTIAN. (*Kurtz*) The Popish Church was rent by a great schism in the fourteenth century. Seventy years did the popes reside at Avignon; and after this one party chose Urban VI., and another party Clement VII. France held by the last, and England by the first; and for the next half-century the rival popes claimed each to be the infallible head of the church, and each thundered anathemas against the other.—See POPE.

Schism Bill, an act passed in Queen Anne's reign, declaring that nonconformists teaching schools were to suffer three months' imprisonment, every schoolmaster being called on to receive the sacrament and take the oaths. The queen died, however, on the very day on which the act was to have received her signature.

Schism Overture.—This overture came before the Scottish general assembly of 1766, and was produced by alarm at the rapid spread of the secession. The overture affirms that a hundred and twenty meeting-houses had been erected, and the question was, what means should be employed to remedy so great an evil, and whether a committee might not be appointed to correspond with presbyteries and with gentlemen of property and influence, and to report? The overture was rejected by a vote of nineteen to eighty-five. The argument turned chiefly on the law of patronage. The vote is usually reckoned a great triumph of the moderate party.

Scholastic Theology.—See THEOLOGY.

Scholia, brief exegetical notes on Scripture, their authors being usually called scholiasts.

Schoolmen, the writers and teachers during the period of the scholastic theology. The most famous of them were,—Albertus Magnus, a Dominican friar, born in Suabia, and educated in the university of Paris, and died at Cologne in the year 1280. Albert wrote a great number of books, and, in those days of ignorance, was accused of magic, and of having a brazen head, which gave him answers. St. Bonaventure, surnamed the Seraphic Doctor, was born at Bagnarea, a city of Tuscany, in 1221. He entered into the order of the Minims in 1233, and followed his studies in the university of Paris, where he afterwards taught divinity. Gregory X. made him a cardinal in 1272. St. Thomas Aquinas, surnamed the Angelical Doctor, was born in the year 1224, in the castle of Aquin, in the territory of Cologne to study under Albertus Magnus; thence he went to Paris, where he took his doctor's degree in 1255. He returned into Italy in 1263; and, after having taught scholastic divinity in most of the universities of that country, he settled at last in Naples. Scotus, or John Duns Scotus, surnamed the Subtle Doctor, was a Scotchman by birth, and came to Paris about the year 1300. He particularly taught the immaculate conception of the blessed Virgin. He died soon after at Bologne in 1303. William Occam, surnamed the Singular Doctor, was born in the village of that name, in the county of Surrey, in England, and was head of the sect called the Nominalists. He flourished in the university of Paris in the beginning of the fourteenth century, and wrote a book concerning the power of the church and of the state, to defend Philip the Fair against Pope Boniface VIII. Raymond Lully, surnamed Illuminatus, descended of an illustrious family in Catalonia,

was born in the island of Majorca in 1236. He was of the order of the Minims, and had acquired a great knowledge of the oriental languages. Durandus, surnamed the most Resolving Doctor, was of St. Pourcain, a village in the diocese of Clermont, in Auvergne, and flourished in the university of Paris from 1313 to 1318, in which year he was named by the pope Bishop of Pay, whence he was transferred to the bishopric of Meaux. Thomas Bradwardin, an Englishman, surnamed the Profound Doctor, was author of a treatise *De Causa Dei* against Pelagius.—See DOCTOR, THEOLOGY.

Schools (*schola, leisure*).—See LIBRARIES.—In ancient times schools were taught in the church, or in some building attached to it. Thus Julian is said by Socrates to have frequented the Church of Constantinople, in which the schools were kept. Catechetical and charity schools were also established, especially for instruction in scriptural knowledge. The second council of Chalons, in 813, enacted, that bishops should set up schools to teach ordinary literature and a knowledge of the Scriptures. Other councils issued similar enactments—as the sixth general council of Constantinople, which recommends the erection of charity schools in rural parishes, in which all the children might be taught without the payment of fees, the teachers getting only what the parents might bring of their own accord, *sua voluptate*. Schools were sometimes also attached to monasteries.—See CATECHETIC SCHOOLS. Schools and churches have thus been associated in all ages and lands.—See SUNDAY SCHOOLS. It falls not within our province precisely to take account of such of them as the public schools, free schools, endowed schools, or national schools of England; but as the parish schools of Scotland had a special connection with the church, and were for many a day the only sources of instruction to the young, and did such good for the country, we present a brief account of them in the following article. It may be premised, however, that these schools have not of late years educated a-half of the population, and that the higher branches of education are generally taught elsewhere. Scotland stands in great need of more gymnasia—that is, intermediate or grammar schools.

Schools, Parish, in Scotland.—Asearly as the reign of David I. there were grammar schools in the principal towns of Scotland, and in many of the monasteries. There were also “lecture schools,” as they were called, in which the young were taught to read the vernacular language. These seminaries were placed under the superintendence of the clergy, who held a monopoly of the learning of these remote times. We find, for example, in the cartulary of Kelso that all the churches and schools in Roxburgh were bestowed by David I. on the monastery of Kelso, and the schools of Perth and Stirling were confined to the monks of Dunfermline by Richard, Bishop of St.

Andrews, from 1163 to 1173. The first effort of the Scottish parliament to promote the education of the people was made in the year 1494, when it was enacted, under a penalty of twenty pounds Scots, that all barons and substantial freeholders “should put their eldest sons and heirs to the schools, from they be six or nine years of age, and to remain at the grammar schools until they be competently founded and have perfect Latin; and thereafter to remain three years at the schools of arts and jure (law), so that they have knowledge and understanding of the laws, through the which justice may remain universally through all the realm.” No provision, however, was made for the education of the common people until the period of the Reformation. In the *First Book of Discipline*, chap. vii., the importance of schools is strongly inculcated, in order that the youth may have knowledge and learning to profit and comfort the church. It is declared to be a matter of necessity that “every parish should have one schoolmaster appointed—such a one, at least, as might be able to teach grammar and the Latin tongue, if the town were of any reputation. If it were a country parish, where the people convened to the doctrine only once in the week, then must either the minister or the reader there appointed take care over the children and youth of the parish, to instruct them in the first rudiments, and especially in the Catechism, as we have it now translated in the *Book of Common Order*, called the ‘Order of Geneva.’” It was further provided that “no father, of whatsoever rank, should use his children at his own fancy, especially in youth, but that all were to be compelled to bring up their children in learning and virtue. The rich and powerful were to be exhorted, and, by the censure of the church, compelled to dedicate their sons to the profit of the church and commonwealth; and this was to be done at their own expense. The children of the poor were to be supported at the charge of the church if they showed a genius for letters.” It was also appointed, that when the ordinary curriculum had been passed through, “the children should either proceed to farther knowledge, or else they must be set to some handie craft, or to some other profitable exercise; providing alwaies that first they have the knowledge of God’s law and commandments, the use and office of the same, the chiefe articles of the beleeve, the right forme to pray unto God, the number, use, and effect of the sacraments, the true knowledge of Christ Jesus, of his offices and natures, and such other points, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any man to be admitted to the participation of the Lord’s Table.” At this period, however, there was no law which compelled the heritors or parishioners to establish schools or to provide salaries for the teachers. The church courts of the ministers, in their several parishes, exerted themselves strenuously to supply this

defect. Measures were taken by many of the kirk-sessions to provide education for the poor out of the parochial funds, and in cases of youths of promising ability and remarkable diligence, it was not uncommon to give an additional sum to prepare them for the university. It was declared that "gif ony pair refus to come to school, help of sic thing as thay neid and requyr shall be refused to them. And as for sic as ar able to sustein ther bairnes at the school, and do ther dewtie to the teacher for them, thay shall be commandit to put them to the school, that thay may be brought up in the fear of God and virtue; quhilk if thay refuse to do, thay shall be called before the session and admonished of their dewtie." A number of the ministers established and endowed schools at their own expense. Their zealous efforts to promote the education of the people were attended with great success. It appears from a report of the visitation of a number of the parishes in the synod of Fife in 1611 and 1613, that at that early period, of the parishes visited, "those which had were more than double in number to those which had not schools." In 1616 the privy council empowered the bishops, in conjunction with the heritors, to establish a school in every parish in their respective dioceses, and to assess the land for that purpose, for the advancement of true religion and the training of children "in civility, godliness, knowledge, and learning." This act, however, was not vigorously carried out, and in 1626 an effort was made by Charles I. to remedy the defect. The act of the privy council in 1616 was confirmed by the parliament in 1633, and under its authority a number of additional schools were erected in the more cultivated districts of the country. Five years later the general assembly gave directions "for the settling of schools in every parish, and providing entertainment for men able for the charge of teaching youth." A representation was made to his majesty that the "means hitherto appointed for schools of all sorts have both been little and ill paid," and presbyteries were ordered to see "that every parish should have a school where children are to be bred in reading, writing, and grounds of religion." The revival of the presbyterian form of church government, which took place at this period, gave a powerful impetus to the cause of education, and there is good reason to believe that soon after that time schools were generally established in almost every part of the lowlands of Scotland. We are told by Kirkton that before the restoration of Charles II. "every village had a school, every family almost had a Bible; yea, in most of the country all the children of age could read the Scriptures." The dissensions which soon after broke out in Scotland unfortunately prevented the nation from reaping the benefits of this judicious policy, and threatened to reduce the whole country to a state of absolute barbarism. After the revolution, however, had established peace and order in the

kingdom, an act was passed in 1696 which declared that "there be a school founded and a schoolmaster appointed in every parish (not already provided), by advice of the presbyteries; and to this purpose that the heritors do in every congregation meet among themselves and provide a commodious house for a school, and modify a stipend to the schoolmaster, which shall not be under 100 merks (£5 11s. 1½d.), nor above 200 merks (£11 2s. 2½d.), to be paid yearly at two terms." The teacher was required to subscribe the *Confession of Faith*, and to promise to conform to the worship and to submit to the discipline of the Established Church. The right of appointing the schoolmaster and selecting the branches to be taught was vested in the heritors of each parish; while the duty of examining the teacher before his induction to office, and of judging of his qualifications, and of superintending and visiting the school, was entrusted to the presbytery. This famous act laid the foundation of Scotland's proudest distinction, and has proved one main source of her subsequent prosperity. For more than a century after the enactment of this law the Scottish parochial schools were wholly overlooked by the legislature. The emoluments of the schoolmasters, in consequence, remained stationary, while those of every other profession and trade increased; and therefore their social status, acquirements, and influence, were greatly deteriorated. Their depressed condition at length attracted the attention of the legislature, and in 1803 an act was passed which declared "that the salary of each parochial schoolmaster in every parish in Scotland should not be under the sum of 300 merks Scots (£16 13s. 4d.) per annum, nor above the sum of 400 merks (£22 4s. 5½d.), except in cases where it is necessary to have two or more parochial schoolmasters in one parish." The heritors were also required to provide a dwelling-house, of not more than two rooms, for the teacher. At the same time the right of electing the schoolmaster and managing the school was limited to those heritors who possessed a hundred pounds Scots of valued rent, and to the minister of the parish and the teachers were placed wholly under the jurisdiction of their respective presbyteries, and were deprived of the right of appeal to the superior courts. The act further provided that the salaries are to be revised every twenty-five years, the average price of oatmeal during the preceding twenty-five regulating the salaries during the succeeding twenty-five. At the first revision, in 1828, an addition was made to the salaries of the parochial teachers—the maximum was raised to £34 4s. 4d., and the minimum to £25 13s. 3d.; but these sums were reduced nearly one-third at the second revision, which fell due in 1853; but was delayed by temporary acts until 1857. Various attempts were made during the interval to increase the emoluments of the schoolmasters, and to adapt the system to the existing state of the country, but the prejudices and conflicting

interests of rival sects rendered them abortive. At length an act was passed in the session of 1861, mainly through the exertions of Lord Advocate Moncrieff, which has made a number of important changes in the constitution of the parochial schools. The minimum salary has been raised to £35, and the maximum to £70 a-year, with a house of not less than three apartments, besides the kitchen. Instead of the examination by the presbytery, the schoolmaster elect is to be examined by a Board chosen by the University Court, of one or other of the four Scottish universities, and composed of six professors (three of whom must be professors of divinity), or by their deputies, one half of whom must be graduates of arts, and the other ministers or licentiates of the Church of Scotland. The electors may, if they shall see fit, nominate two or three persons to be tried by the examiners, whose duty it shall be to determine which of them is the best qualified for the office. The parochial teachers are not now required to subscribe the *Confession of Faith*, or the formula of the Established Church, or to profess that they will submit themselves to its government and discipline. But before induction into office, the schoolmaster elect must solemnly declare, that in the discharge of his official duties, he will never endeavour, directly or indirectly, to inculcate any opinions opposed to the divine authority of the Holy Scriptures, or to the doctrines contained in the Shorter Catechism; and that he will faithfully conform thereto in the instruction of his pupils; and that he will not exercise the functions of his office to the prejudice or subversion of the Church of Scotland, as by law established, or of its doctrines and privileges. If any schoolmaster should be guilty of contravening this declaration, the Secretary of State may, on the complaint of the presbytery or heritors, appoint a commission to inquire into the case, and to censure, suspend, or deprive the offender, as they shall find to be just, provided that this sentence shall not take effect until it has been confirmed by the Secretary of State. A schoolmaster charged with immoral conduct, or cruel and improper treatment of his scholars, is henceforth to be tried, not by the presbytery, but by the sheriff of the county, on a complaint being made by the heritors or minister, or of any six heads of families in the parish whose children are attending the school. The sheriff's decision is final, and not subject to review. When the schoolmaster of any parish is disqualified, through infirmity or old age, or has been found, on a report by one of her Majesty's inspectors of schools, to have failed, from negligence or inattention, efficiently to discharge his duties, a meeting of the heritors and ministers may compel him to resign his office. But they are empowered to grant him a retiring allowance, amounting to at least two-thirds of his salary.

Schwenkfeldians, the name of a religious party which arose in Siberia in the sixteenth century, and was named after Casper Schwenkfeldt, a knight of the country. Schwenkfeldt opposed Luther on the doctrine of the Eucharist, maintaining that the words "this is my body," mean "my body is this," is as this bread, genuine spiritual food. He denied, also, the power of Scripture to enlighten, ascribing all enlightenment to the internal Word, or Christ himself. Nor, in fine, would he call the glorified humanity of Jesus a creature; for he held that it was in some sense absorbed into the divine essence. The followers of Schwenkfeldt suffered no little persecution. In 1725 a number of them fled into Saxony, and thence many of them emigrated to America in 1734. They are found principally in Pennsylvania, and are not numerous. They have a special service for new-born infants.

Scotists, or followers of Duns Scotus, who died at Cologne in 1308. On many points, such as grace and predestination, they were opposed to the Thomists, or followers of Thomas Aquinas. The Scotists maintained the immaculate conception of the Virgin against the Thomists, and also the moral efficacy of the sacraments. The Jesuits adopted the views of the Scotists, and the Dominicans those of the Thomists. In philosophy Scotus was a Realist.—See NOMINALISM.

Scotland, Churches in.—See **CULDEES**.—Popery had ascendancy in Scotland for many centuries, though again and again the Scottish Church maintained a vigorous independence of the holy see. As far back as in 1225 Pope Honorius reminded the church in Scotland of its subjection to the papal see; but the northern bishops would not listen. In 1242 the Scottish Church passed a number of canons for itself, which were confirmed by the king and parliament. Some of these eighty-four canons are remarkable:—Canon x. requires, "That as they who serve at the altar ought to live by the altar, all vicars shall receive adequate maintenance out of the rents of the churches, the free and clear portion of each, after deduction of all burdens, being at least ten merks, if there be sufficient means,—provided always that in the richer benefices greater allowances shall be assigned to the vicars. About this time the minimum of salaries to the vicars in England was five merks, except in some parts of Wales, where they were required to be content with less. It appears from several documents that ten or twelve merks sterling was the usual provision in that ago for the vicars in this part of the country.—See **REVENUES**. Canon xiii. ordains, that every parish shall have a dwelling-house near the church, in which the bishop or archdeacon may be respectably accommodated, and that such mansion shall be built within the year, at the joint expense of the parsons and their vicars, in just proportions; but the support of their fabrics shall be a burden upon the vicars,

who enjoy the use and advantage of them. The eighteenth is more remarkable. It declares that the beauty and order of the church are polluted by the contagion of licentious passions, and that there is a necessity for executing the decretals of the Roman pontiffs on this head, lest the church should be accused of conniving at such gross irregularities. It therefore ordains "that all clerical persons who publicly keep concubines, either in their own houses or in other houses, shall remove them entirely within a month, and shall not attempt to keep others in the places of those who are removed, under the penalty of being suspended from their office and benefices. The archdeacons and rural deans are required to make a strict search into all such cases as may be reported to them, and inviolably to observe this regulation." The last Scottish ecclesiastical council was held at Edinburgh, March, 1558, and was prolonged till April of the following year, on the eve of the Reformation. It had just concluded its sitting when word came that Knox had landed at Leith. It promulgated thirty-three canons, which, though in some of them concessions were made to the spirit of the age, for the most part but renewed the laws of former councils. For example, with the view of preserving uniformity in doctrine, the sixteenth canon enumerates the following as the great doctrines to be believed and taught:—1. Tradition; 2. Invocation of saints; 3. The right use of images; 4. Purgatory; 5. Transubstantiation; 6. Communion in one kind by the laity; 7. Profit of the sacrifice of the Mass; 8. Regular ordination for the ministering of the sacraments. But this council did one notable thing,—it issued a small treatise, called in derision *The Teapenny Faith*. This catechism is commonly called Archbishop Hamilton's, because printed at his expense, and having his name on the title page and colophon; but there is no evidence to prove the primate of all Scotland to have been the author. It was printed in the vulgar language, and written, Dr. M'Crie asserts, with great care, and in a style by no means bad. It must be considered as the first catechism published in Scotland. The council ordered that it should be sent to all rectors, vicars, and curates, who were enjoined to read a portion of it, instead of a sermon, to their parishioners, on every Sunday and holy day, when no person qualified for preaching was present. It is probable that John Winram or Wynram, sub-prior of the abbey of St. Andrews, and afterwards superintendent of Fife, was the author of the catechism.—See SUPERINTENDENT.

The various orders of the Romish clergy were found in Scotland. The regular clergy were the Augustinians, Benedictines, Carmelites, or Whitefriars, Franciscans, or Greyfriars, and the Carthusians. The Benedictines were subdivided into the monks of Mairmcintier, Cluni, Tyron, and Cisterrians, or Bernardines. Their principal monasteries were Coldingham and Dunfermline,

Kelso, Kilwinning, Arbroath, and Lindoris, Paisley, Crossraguel and Icolmkill, Melrose, Newbattle, Dundrennan, Kinloss, and Culross. The Augustinians could discharge the duties of parish ministers. They possessed twenty-eight monasteries in Scotland; among them, Scone, Inchcolm, St. Andrews, Holyrood House, Abernethy, Cambuskenneth, and St. Mary's Isle. The monastery of St. Andrews, one of the most wealthy in the kingdom, was a priory independent of an abbot, and its prior, by an act of James I., had precedence of all other abbots and priors. This king also gave permission to the Carthusians to possess an establishment at Perth. The number of abbeys and monasteries considerably exceeded a hundred. The nunneries were not so numerous; there were above twenty, some of which contained many inmates. "It is impossible," says Dr. Lee, "now to obtain an exact computation of the numbers, both male and female, who devoted themselves to a monastic life, but they must have amounted to several thousands." The monasteries possessed a great number of churches. Paisley had twenty-eight; Arbroath, thirty-two; and Kelso, thirty-six; the cure was generally served by vicars.

The number of dioceses in the thirteenth century, according to Mr. Innes, was twelve; at the end of the fourteenth century, and commencement of the fifteenth, the number, according to Dr. Lee, was thirteen,—the bishopric of Edinburgh, which existed only for a brief period, having been added. The primate of all Scotland was the Archbishop of St. Andrews. The twelve dioceses were as follows:—The diocese of St. Andrews, having two archdeaconries, St. Andrews and Lothian; the former had five rural deaneries, Fife, Fotheriff, Gowrie, Angus, Mearns; the latter three, Lothian, Linlithgow, and Merse. The diocese of Dunkeld, divided into the four rural deaneries of Atholl, Angus, Fife, and the country south of the firth. The diocese of Aberdeen, having three rural deaneries, Mar, Buchan, and Garvianch; two more were added afterwards, viz., Aberdeen and Boyne. The diocese of Moray possessed four rural deaneries, Elgin, Inverness, Strathspey, and Strathbolgy. The diocese of Brechin was of limited extent, and "had no subordinate divisions for rural deans"—the diocese of Dunblane, sometimes called the bishopric of Stratherne—the diocese of Ross—the diocese of Caithness—the diocese of Glasgow, having two archdeaconries, viz., Glasgow proper and Teviotdale; the former had the five rural deaneries of Rutherglen, Lennox, Lanark, Kyle, and Carrie; the latter, the four deaneries of Teviotdale, Peebles, Nithsdale, and Annandale. The diocese of Galloway had three deaneries, viz., Desnes, Farnes, and Kinnes. The diocese of Argyle, sometimes termed Lismore, possessed the four deaneries of Kintyre, Glassary, Lorn, and Morven. Lastly there was the diocese of the Isles or Sodor.—See SODOR. Immense sums were be-

queathed in Scotland for the celebration of masses in cathedrals, chapels, and altarges. In St. Andrews alone, the chaplainries and altarges derived great revenues from the rents mortified out of almost every dwelling-house and every field in the neighbourhood. There were separate chaplains to every altar, and sometimes a single altar had a great number of chaplains. Dr. Lee gives a list of twenty-four altars, exclusive of those belonging to the cathedral or priory. The celebrated Walter Chepman, who, along with Andrew Miller, printed the *Aberdeen Breviary*, being a burghess of Edinburgh, founded and endowed by a charter, dated 1st August, 1513, an altar in the south transept, or "holy blood aisle," of St. Giles's Church, the cathedral of the see of Edinburgh, "in honour of God, the Virgin Mary, Saint John the Evangelist, and all saints." Next in rank to the cathedrals were the *prepositure*, or collegiate churches, thirty-three being the number in Scotland.

But a religious revolution had long been imminent, and various causes hastened it on. The biographer of Knox gives the following summary:—"The corruptions by which the Christian religion was universally depraved before the Reformation, had grown to a greater height in Scotland than in any other nation within the pale of the Western Church. Superstition and religious imposture, in their grossest forms, gained an easy admission among an ignorant and rude people. By means of these the clergy attained to an exorbitant degree of opulence and power, which were accompanied, as they always have been, with the corruption of their order, and of the whole system of religion. The full half of the wealth of the nation belonged to the clergy, and the greater part of this was in the hands of a few of their number, who had the command of the whole body. Avarice, ambition, and the love of secular pomp, reigned among the several orders. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honours. They were privy-councillors, and lords of session, as well as of parliament, and had long engrossed the principal offices of state. . . . There was not such a thing known as for a bishop to preach. Indeed, I scarcely recollect a single instance of it mentioned in history, from the erection of the regular Scottish Episcopate down to the period of the Reformation. The practice had even gone into desuetude among all the secular clergy, and had wholly devolved upon the mendicant monks, who employed it for the most mercenary purposes. The lives of the clergy, exempted from secular jurisdiction, and corrupted by wealth and idleness, had become a scandal to religion, and an outrage upon decency. While they professed chastity, and prohibited, under the severest penalties, any of the ecclesiastical order from contracting lawful wedlock, the bishops set the example of the most shameless profligacy before

the inferior clergy, avowedly kept their mistresses, provided their natural sons with benefices, and gave their daughters in marriage to the sons of the nobility and principal gentry, many of whom were so mean as to contaminate the blood of their families by such base alliances for the sake of the rich dowries which they brought. Through the blind devotion and munificence of princes and nobles, monasteries—those nurseries of superstition and idleness—had greatly multiplied in the nation; and though they had universally degenerated, and had become notoriously the haunts of lewdness and debauchery, it was deemed impious and sacrilegious to reduce their number, abridge their privileges, or alienate their funds. The kingdom swarmed with ignorant, idle, and luxurious monks, who, like locusts, devoured the fruits of the earth, and filled the air with pestilential infection. . . . The ignorance of the clergy respecting religion was as gross as the dissoluteness of their manners. Even bishops were not ashamed to confess that they were unacquainted with the canons of their faith, and had never read any part of the sacred Scriptures, except what they met with in their missals. Under such pastors the people perished for lack of knowledge. The book which was able to make them wise unto salvation, and was intended to be equally accessible to all, was locked up from them, and the use of it in their native tongue was prohibited under the heaviest penalties. The religious services were mumbled over in dead languages, which many even of the priests did not understand, and some of them could not read. . . . Of the doctrine of Christianity nothing remained but the name. . . . Divine service was neglected, so that, except on a few festival days, the places of worship in many parts of the country served only as sanctuaries for malefactors, places of traffic, and resorts for pastime."

Henry VIII. having seceded from the pope, used all his influence with James V. of Scotland, his nephew, also to break off all connection with the Roman pontiff. He sent a messenger to persuade James to this purpose, and to hold out the possibility of succeeding to the throne of England should Edward die. He also appointed a meeting with James at York, but the absence of James enraged Henry, and war was declared. Henry VIII. concerted that James V. should marry his daughter Elizabeth, but Beaton, and the priests secured his marriage with the daughter of the French king, and after her death, he married Mary of Lorraine. For the active part which Beaton took in the king's marriage he was made Archbishop of St. Andrews. Patrick Hamilton, cousin of James V., a noble and godly youth, had imbibed Lutheranism, and after travelling in Europe, holding intercourse with Melancthon, and attaining a knowledge of the principles of the Reformation, he returned and laboured to make known those truths; but through

the influence of Cardinal Beaton, he was condemned for heresy, and at the age of twenty-four, he, the first martyr in Scotland, was burned at the stake. In 1538 five men were burned in one huge pile in the Castle Hill of Edinburgh. One of them, Thomas Forrest, was called to account by the Bishop of Dunkeld for preaching, but the bishop said if he found any good gospel or good epistle he might preach it. Thomas Forrest said he had read the Old and the New Testament, and never found any bad. The bishop thanked God he had lived well many years, and had never read either the Old or the New Testament.—See MORTUARY. When they prepared the pile to burn Thomas Forrest, and selected for it a prominent point, in order that the flames might be visible from the shores of Angus, a witty friend said to the archbishop, "My lord, if ye burn any more, except ye follow my counsel, ye will utterly destroy yourselves. If ye will burn them, let it be in how (hollow) cellars; for the reek (smoke) of Master Patrick Hamilton has infected as many as it blew upon." Cardinal Beaton now began again his persecutions at Perth: five men and one woman were condemned, the men to be hanged and the woman drowned. The woman's name was Helen Stark. When in the pain of child-bearing, urged by her nurse to pray to the Virgin, she said she would only pray to God in the name of Jesus Christ. The cardinal's next victim was George Wishart, a heroic, saintly minister. From the window of his chamber the cardinal gloried in the agonizing sufferings of the martyr in the flames, from which window, a few days after, his own dead body, pierced with many wounds by a band of assassins, was exhibited. This was in 1546. John Rough, in debate with Arran, a popish priest, being inferior to his antagonist, called in John Knox to his aid. From that time John Knox took a leading hand in all the Reformation. Beaton, by a fictitious will, was regent till the deceit was discovered, and then divested of the office so obtained by fraud, and the Earl of Arran was appointed regent. The queen's mother laid cunningly her plans to obtain the regency, and succeeded in her schemes April 10, 1554. Edward VI., son of Jane Seymour, succeeded his father, Henry VIII., and, dying of consumption in 1553, was succeeded by Mary, daughter of Henry VIII. and Catherine of Aragon, well named Bloody Mary. On the persecution Mary raised, many great and good men and ministers were driven from England to Scotland. Of these were William Harlow and John Willox, the last named the after companion of John Knox. In 1555 John Knox returned to Scotland, and engaged many noblemen in the interests of the Reformation. The priesthood, alarmed at the progress of the Reformation, summoned John Knox to appear in the Blackfriars Church, Edinburgh, 1556. He appeared, and had the field to himself, but,

receiving letters from his former church in Geneva, he returned there the same year. The Reformation still spread in Scotland. The queen regent, in 1557, laboured much that the Scotch parliament should confer the crown matrimonial on Francis the dauphin, that there might be the closest union between Scotland and France, the king of the one being also the king of the other, and that the French power might give the popish clergy paramount influence in Scotland, and enable them to extirpate the Reformation. The nobles wrote to John Knox in Geneva. He came to Dieppe, but there received discouraging letters, and having written much to the nobles and to Scotland, he returned to Geneva in 1558. The nobles, much encouraged by Knox's letters, resolved to pursue the Reformation. In 1557 the first covenant was ratified in Edinburgh, engaging the true church and the pure and faithful ministry against Satan and all popish agents, and calling God to witness, subscribed by earls, lords, and commons. From the repeated word congregation, the chief subscribers were after this called the lords of the congregation, and the people adhering to it, the congregation. In 1558 Walter Mill, a minister, aged eighty-four, was burned at the stake. A plot was laid by the princes of the House of Lorraine, to form a league between France and Spain, for the utter destruction of the Reformation in Europe, and that as England was the most powerful Protestant kingdom, and Elizabeth on the throne, she should be deposed, and the crown bestowed on a popish monarch. As Mary was the nearest heir-apparent to the English crown, therefore, through Scotland, England should be assailed. Her plans being at length matured, the queen regent immediately threw off the mask, and summoned the reformed preachers to appear at St. Andrews before the archbishop. A deputation of Protestants waited on the queen, stating they would meet when their ministers were called, and see justice done. The queen, alarmed, caused the trial to be postponed, and summoned a convention of nobility to meet at Edinburgh, March 7, 1559, to settle religion, and a provincial council of the clergy to meet at the same place on the 1st of March. The convention and council met at the same time. To the council of clergy the Protestants gave in some preliminary articles of Reformation, which paper was thrown out, and a paper presented by the friends of the Church of Rome, craving redress of certain grievances, was answered. A recent plot had been formed between the clergy and the queen, that they would raise large sums of money to enable her to try and maintain forces to suppress the Reformation. The Protestants, discarding this treaty, left the council, and as soon as they were gone, a proclamation, by the authority of the queen, was made at the market cross, forbidding ministers to preach or administer the sacraments without authority from the bishops; also that the

feast of Easter should be celebrated according to the rules of the Catholic Church. This proclamation the Protestants regarded as a declaration of direct hostility against them, and now they must either maintain their ground or abandon all that they held most sacred. The queen, having gone too far to retract, summoned four to stand trial before the justiciary court at Stirling, for disregarding the proclamation, teaching heresy, and exciting sedition. When a committee remonstrated with the queen, she said, "she would banish them if they preached as soundly as Paul did." Knox now returned from Germany, and went and preached at Perth. There was a riot, and images were destroyed. The queen employed the Earl of Argyle and Lord James Stewart to treat with the Reformers in Perth. But she broke the treaty, and Argyle and Stewart forsook the queen's party and joined the congregation. Before leaving Perth, the lords of the congregation framed and subscribed a second covenant, subscribed in the name of the whole congregation by the Earls of Argyle and Glencairn, Lord James Stewart, Boyd, and Ochiltree. The queen regent having broken the treaty, raised an army. The question by the congregation was, What must be done? Lord James Stewart was Prior of St. Andrews, and having cordially joined the Reformers, he authoritatively invited John Knox to meet him there on a certain day and preach publicly in the Abbey Church. The Archbishop, alarmed, notified the queen, and hastened with an army, threatening Knox that if he preached his men would shoot him. Knox preached on, "Christ getting traffickers from the temple." On the three following days he preached in the same place, and such was the effect that the magistrates and the town agreed to set up the reformed worship in the town; and immediately stripped the church of images, pictures, and demolished the monasteries. The parliament that met on the 10th of June adjourned till the 1st of August. The business was introduced by a petition from numerous Protestants, which asked that,—1. The antichristian doctrine of the Roman Church be discarded. 2. That purity of doctrine be restored. 3. That the ecclesiastical revenues be applied to support a pious and active ministry, to promote learning and supply the poor. A confession of faith, drawn up chiefly by Knox, was adopted, and other measures were carried, abolishing the pope's jurisdiction in Scotland. In pursuance of the acts of parliament, the first General Assembly of the Reformed Church of Scotland met on the 20th of December, 1560. It consisted of only twelve ministers and thirty ruling elders, but we find these increased in 1567 to 257 ordained ministers, 151 exhorters, and 455 readers; and in 1581 the number of parish kirks was fixed at 600, with an ordained minister each—"so mightily grew the Word and prevailed." And thus, as honest, plain-spoken

John Rowe, says, "the Reformation passed forward daylie; needless kirks, and idolatrous, propban, sumtuons buildings were demolished; and I think it was true that Mr. Knox said, 'Down with these crow nests, else the crows will big in them again!' And was there any wrong there? I will not justify all particular things done at that tyme, in casting doune some kirks which had been usefull for God's service, in taking away bells, and rugging doune such ornaments as might make the doers of that great commoditie worldly riche; for, can any think, that in such a great alteration in a kingdome, everie man did everie thing rightlie? Yit, in the generall, I say, in the work of Reformation, the rooting out of idolatrie, and the planting of the sinceritie of the gospel, was chiefly looked into; insomuch that the faithfull servants of God, who were the first preachers of his blessed word in this kingdome, had little mynd of themselves, or how they might be entertained; but panned (thought) how this great work might be effectual to God's glorie, and the salvation of his people's soules. For this I wish all men to know, that the Reformation of religion came in otherwise to Scotland than in other parts; because the queen, who then had the autoritie, being a malicious enemie to God's trueth, thought that she should suppress the Protestants in this kingdome, by the bringing in of Frenchmen to help the Papists who were upon hir side; yit the Lord disappointed her. And, she dying, the work of Reformation prospered; and the ministers that were took not their pattern from any kirk in the world, no, not fra Geneva itself; but, laying God's Word before them, made Reformation according thereunto both in doctrine first, and then in discipline—when as they might get it overtaken. But in other places (as England), the Reformation coming in by autoritie of the magistrat, nothing could be gotten done but according to the magistrat's desyre; whilk hes bene the cause why other kirks professing the same trueth with us yit had never the sinceritie of discipline amongst them, whilk is the thing that very few magistrats or great personages (who would have absolute and unlimited autoritie and power to doe what they will both in the state tyrannicallie, and in the kirk antichristian like) can away with." Immediately after the meeting of the first assembly, Knox and five other ministers drew up the *First Book of Discipline*.—See DISCIPLINE, BOOKS OF.

Meantime the settlement of ministers of the Protestant religion, and other arrangements for the national establishment of the Protestant Church, proceeded. By act of parliament, 1567, it was declared "that the examination and admission of ministers within this realm be only in the power of the kirk, now openly and publicly professed within the same," "the presentation of laic patronages being always reserved to the just and ancient patrons." The general assembly

continued to meet, usually twice in the year; and for a time, during the unsettled state of the church, superintendents were appointed over different districts, whose office it was to set in order all ecclesiastical affairs within their several districts.—See SUPERINTENDENTS. At length the general assembly, in 1580, passed an act condemning episcopacy; and thereafter presbyteries began to be established. The *Second Book of Discipline*, which was prepared in 1578, was registered in the acts of assembly in 1581, as approved by the church; and by the statute of 1592, which is regarded as the fundamental charter of the establishment of presbytery, that part of the *Second Book of Discipline* was formally enacted which declared the government of the Church of Scotland to be by kirk sessions, presbyteries, synods, and general assemblies. Early in the following century, under the influence of James VI., whose maxim was, “No bishop, no king,” bishops were again appointed as *constant* moderators of presbyteries, the free election of members of the general assembly was interfered with, several episcopal forms were re-introduced, and even sanctioned by general assemblies, and ultimately the meetings of the general assembly were discontinued. In the reign of Charles I., the reaction against episcopacy became so strong, that a meeting of general assembly was held in 1638, which deposed the bishops, and declared prelaty to be abolished in the kingdom.—See GLASGOW. The general assembly continued to meet annually, a representative from the king being usually present, during the subsequent troubled years of Charles’s reign, and in 1643 it sent commissioners to the assembly of divines at Westminster. In 1647 the *Confession of Faith and Larger and Shorter Catechisms*, prepared by the Westminster Assembly, were approved and ratified by act of assembly, and subsequently by act of parliament in 1649, and, having been again ratified by act of parliament in 1690, continue to be the authoritative standards of doctrine in the Church of Scotland. Cromwell, however, did not allow the general assembly to meet: the presbyterian ministers were at the same time divided into two parties vehemently hostile to each other, the Resolutioners and Protesters.—See RESOLUTIONERS. When Charles II. was restored in 1660, episcopacy was re-enacted, presbyteries were prohibited to meet, and some hundreds of the ministers were driven from their charges.—See COVENANTERS, COVENANTS. After the accession of William and Mary, the presbyterian form of church government was restored. By act of parliament, 1690, it was declared that “prelaty, and the superiority of any office in the church above presbyters, is and hath been a great and unsupportable grievance and trouble to this nation, and contrary to the inclinations of the generality of the people ever since the Reformation, and therefore ought to be abolished:” the act of 1592, establishing pres-

bytery, was ratified; and those ministers yet alive who had been expelled in 1662 were restored.

Dr. Cook in his sketch says,—“The number of parishes in Scotland is 1009, with 1034 ministers, 25 of the charges being collegiate; of the patronages, 292 are in the hands of the crown, 572 in the hands of individual noblemen or gentlemen, 60 in those of town councils, 26 of congregations or of trustees appointed by them, 34 of the crown and some other party jointly, 34 of other persons jointly, 9 of universities and colleges, 5 of heritors and kirk sessions, and 2 of societies. About 50 new parishes have been created during the last 12 years, and a number more are in course of erection. Besides the parish churches and ministers, there are about 150 chapels with ordained ministers or licentiates officiating in them. There are 84 presbyteries, consisting generally of from 12 to 24 ministers, with an elder chosen half yearly from each kirk session; one presbytery in Shetland has only 4 ministers, the presbytery of Glasgow has 34 ministers, and Edinburgh 37. There are 16 synods, comprehending each from 3 to 7 presbyteries. The synods meet generally twice a-year, but a few of them in the more remote districts meet only once a-year. The general assembly meets annually in Edinburgh on the 3d or 4th Thursday in May. It consists of representatives from all the presbyteries, royal burghs, and universities. Presbyteries send one minister for every six ministers, or fraction of six, in their number, and one elder; unless when they send four ministers, in which case they send two elders, or when they send six ministers, in which case they send three elders. The ministers must be members of the presbyteries by whom they are returned; but the elders returned by presbyteries may belong to any part of the church. The 66 royal burghs each send one elder, except Edinburgh, which sends two; and the universities each send one representative, who may be a minister or an elder. The total number of members in the general assembly is 385, viz., from presbyteries, ministers, 217; elders, 95; from royal burghs, elders, 67; from universities, ministers or elders, 4; from church in India, minister and elder, 2. In the general assembly the sovereign is represented by a nobleman specially appointed by the crown, who is styled the lord high commissioner. He addresses the assembly at the opening and at the close of the proceedings, but takes no part in the deliberations.” The Church of Scotland has six public schemes of home and foreign enterprise. In connection with it there is a synod of three presbyteries in England, and also a synod in Canada, Nova Scotia, New Brunswick, and Australia. Ministers are located also in Holland, British Guiana, Mauritius, &c. (Cook’s Sketch in Wilson’s *American Presbyterian Almanac*, 1861; Lee’s *Lectures and Cunningham’s Histories*;

Histories by Row, Calderwood, Kirkton, Woodrow, Stevenson; *Booke of the Universal Kirke*, &c.)

Reformed Presbyterian Church.—This body took its rise at the Revolution Settlement, and from dissatisfaction with it.—See REVOLUTION SETTLEMENT. Dr. Symington says,—“They saw the preceding ecclesiastical and civil Reformation overlooked and left under the infamous ban of rescissory acts—prelacy re-established in England and Ireland—supremacy over the church restored to the crown—presbyterian government granted to Scotland upon the principle of its being more agreeable to the taste of the people, without the security given to it between 1638 and 1650, and with ominous reference to its imperfect establishment in 1592—the *Westminster Confession*, enacted without any reference to the act of assembly, 1647, explicitly asserting the inherent right of the church to call her own assemblies—the national covenants left under the odium which had been attached to them in the preceding persecution—persons who had conformed to prelacy, and who had been accessory to the persecution, admitted into the supreme court. On these accounts, and others of kindred complexion, a small minority dissented from the proceedings of the church, and protested against the actings of the state; and in doing this they felt themselves much in the position and feeling of the few who, when the foundations of the second temple were laid, having seen the former house in its glory, wept when the many were shouting for joy. This minority were joined by three ministers of the same views, who preached and dispensed ordinances among them for a time. These ministers united in submitting a paper to the general assembly, stating their grievances, and craving relief, which paper the committee of bills refused to transmit. Some concessions or explanations were made to exonerate the consciences of the complaining ministers, and they acceded to the Establishment. The dissenting minority were thus left without public ordinances; they met in fellowship societies, and maintained correspondence with one another. They prepared a petition to the general assembly, which the committee of bills refused to lay before it. They published their declaration and protest, and continued their fellowship meetings and correspondence, in the hope that the Head of the Church would yet send them ministers who would dispense the ordinances of religion according to their views of truth and duty. After a long trial of their faith and patience, they obtained this in the accession of the Rev. John Macmillan, minister of Balmaghie, in the presbytery of Kirkcudbright, who sympathized much with their views. Having, with two of his brethren in the presbytery, given in a paper, craving redress of grievances, the two brethren were prevailed upon to withdraw their com-

plaints, and submitted to admonition. Mr. Macmillan, refusing to drop the prosecution of his grievances, protested and appealed to the first free assembly. He was afterwards in an irregular and summary way deposed. He refused to acknowledge the sentence; and after waiting for a little in the expectation of redress, but finding this hopeless, excepting on conditions to which he could not submit, he resumed his public ministry, with the cordial welcome of his people. The society people, satisfied that his views of the reformation in church and state, and of the evils of the Revolution, harmonized with their own, gave him, in 1706, a harmonious call to become their pastor, to which he cordially acceded. Mr. Macmillan was joined by Mr. John M'Neil, a licentiate of the Church of Scotland, who entertained the same views with himself and his people, and they laboured together in preaching the Gospel. In 1708 they concurred in laying before the commission of the assembly a joint protestation and declination, stating explicitly the grounds of their separation from the establishment. In 1712 they renewed the public covenants. Mr. M'Neil died in 1732. Mr. Macmillan continued his ministrations alone till he was joined by the Rev. Mr. Nairne, when the two ministers, along with ruling elders, constituted a presbytery in 1743, under the designation of the Reformed Presbytery. Mr. Alexander Marshal, who had received the regular education of students in divinity, was soon after this licensed; and, having received a call, was regularly ordained, and took his seat as a co-presbyter. The presbytery received small accessions from time to time, and soon obtained a footing in Ireland and America.” We shall submit a brief statement of their peculiar principles. Their own testimony explains:—“The Reformed Presbyterian Church has been organized on an adherence to the principles of the Protestant Presbyterian Covenanted Church of Scotland. Those principles have been exhibited in the *Covenants*, *Westminster Confession*, *Catechisms*, *Form of Presbyterian Church Government*, *Directory for Worship*, and in the *Testimonies of the Martyrs*; and we believe them to be substantially founded on the Bible. When we specify these writings, we are not pledged to every sentiment or expression to be found in them. We have given a declaration of the scriptural principles to which we adhere; and, while we endeavour to give the reason of our faith from the Holy Scriptures, we cheerfully refer to the testimonies of the Church of Scotland, in proof that these principles were embraced by her, and in testimony of our approbation of her zeal and fidelity.” Dr. Symington further adds,—“The Reformed Presbyterian Church aims to preserve a connection with the Reformed Church of Scotland, at the second Reformation, and to follow the martyrs who adhered to its principles. These principles they

regarded as having been overlooked, and unfaithfully dealt with at the Revolution, the state giving in 1690, and the church receiving as her charter of presbytery, the act 1592, without any reference to the act of assembly in 1647. They proceed upon the admitted principle that, when the prevailing part of a church make any addition to, or alteration of, the Scripture system of faith, worship, discipline, or government, an essential condition of fellowship with them, in this case the prevailing party are the real separatists, and they who are obliged to withdraw from their communion, rather than sin, are the true adherents to the church, cleaving to her constitutional laws. Schism, a reproach often cast upon the few, is not to be tried by arithmetic; it is not a question of number, but of truth and principle. The Reformed Presbyterian Church, while impressed with a sense of many benefits resulting from the Revolution, are affected with a sense of the guilt that was contracted in it, and cannot regard it with the overweening and unqualified approbation by which it is often spoken of as glorious. The revival of the erastian supremacy over the church, the establishment of prelacy in England and Ireland, and things connected with them, were in violation of Scripture truth, attained reformation, and solemn engagement; and if the Revolution be viewed in the light of history, in the subsequent state of religion in England and Ireland, and even in Scotland, it does not afford ground of unmingled gratulation. This church has also felt it her duty to recognize the public covenants in their matter and obligation." The Reformed Presbyterian Church has about forty ministers, divided into six presbyteries, and nearly as many ministers in Ireland. In America they have a considerable number of churches, but are somewhat divided. The general synod of the Reformed Presbyterian Church there has seven presbyteries and fifty-six ministers. (*Cyclopædia of Religious Denominations.*)

United Presbyterian Church.—This body, in its present form, consists of what were called the United Secession and Relief Churches. The union took place at Edinburgh, 13th May, 1847. We shall first give a brief sketch of the origin and history of the Secession and Relief. One main reason of the first secession was the law of patronage.—See PATRONAGE, PRESENTATION. From a secession point of view it has been argued,—In 1712 the act of patronage was passed, by which the cherished right of the parishes to choose their pastors was forcibly wrested from them. The assembly remonstrated with the legislature, but in vain,—pleaded long usage and constitutional right, but to no purpose. The *First and Second Books of Discipline*, though somewhat varying as to the mode of election, are equally explicit against the intrusion of a minister on a reclaiming congregation. In 1690 the right of election was vested in the session and

Protestant heritors; and the people, if not satisfied with the choice made for them, possessed an effective veto; but such privileges were in 1712 entirely and summarily superseded. The result was, that the aristocracy became parochial dictators, and thrust upon unwilling churches their own creatures and nominees—men, in many cases, wholly unfit to be spiritual teachers. Violent settlements became frequent throughout the country, the military were summoned in to preserve peace, and the obnoxious presentee, with the officiating presbytery, were protected from menaced or apprehended danger by the sword and scarlet of dragoons. Appeals on the part of the insulted parish against such oppression were a common resort; but they generally failed in obtaining redress from the general assembly. The church bowed to the civil authority, and acts of parliament triumphed over popular franchise. The spirit of independence was bribed or vanquished in the large and dominant majority of the rulers of the Church of Scotland, and at length the assembly, in violation of its constitutional forms, introduced a new machinery, and appointed committees of unbounded power, to superintend and execute their tyrannical acts of intrusion.—See RIDING COMMITTEES. So keenly and widely, however, was such oppression felt, that in the following year the supreme court had twelve cases of complaint and appeal to dispose of. During these discussions one of the presbyteries had been enjoined to proceed with a violent settlement; but several of its members resolutely protested, and craved that their dissent might at least be recorded. The request was sharply refused; and it was then enacted as a general law, that, in future, "no reasons of dissent against the determination of church judicatories" should be entered on record. The very power of complaint was taken away, and the injured were shut up to a dumb resignation. Constitutional freedom was virtually at an end—the last trace of right and privilege was gone—and the despotism of the general assembly ceased at length to blush at its own rapacity and treason. Nay, in its haste to strengthen the law of patronage, it transferred from its own keeping the *jus devolutum* (a privilege which many presbyteries had employed so as to favour popular election), and did so by an express violation of the Barrier Act.—See BARRIER ACT, JUS DEVOLUTUM. In such circumstances, forty-two ministers addressed a paper to the assembly of 1732, stating a number of grievances; but the document was not allowed to be read; and a similar manifesto, signed by 1,700 elders and laymen, met, of course, with a similar fate. The excitement and alarm became prodigious,—the disaffection of the pious people had been created and augmented by repeated provocations. A crisis had come, and on the 10th October of the same year Ebenezer Erskine delivered that sermon which led to the secession.

But parallel to all this usurpation and oppression there was another and melancholy cause of growing discontent. The Church of Scotland had not only been rapidly secularized, but doctrinal laxity seems to have kept pace with obsequiousness to the court and parliament. Dissatisfaction with doctrine, too, was alleged as another cause of secession. In 1717 Professor Simson of Glasgow was arraigned at the bar of the assembly for error, involving in it no little of the Pelagian heresy; but the venerable court "prophesied smooth things," and dismissed the culprit with a bland advice to be more chary and cautious in time to come. But the same assembly which tolerated such deviations from orthodoxy attempted also to stifle evangelical truth. The presbytery of Auchterarder, in their desire to check the growth of Arminianism, had drawn up certain propositions to be subscribed by candidates for license. One of these testing articles was thus announced:—"I believe that it is not sound and orthodox to teach that we must forsake sin in order to our coming to Christ, and instating us in covenant with God." The proposition is not happily worded, though its reasoning could not be mistaken; but the general assembly solemnly condemned this statement, and so were supposed to give virtual countenance to the delusion, that men must save themselves ere they come to the Saviour,—must heal themselves before they resort to the physician. An English book, named the *Marrow of Modern Divinity*, had been republished in 1718 by some friends of the Gospel in Scotland, and it was condemned by the general assembly.—See **MARROW CONTROVERSY**. Mr. Erskine, as moderator of the previous synod, preached in Perth at the opening of the synod of Stirling and Perth, 10th October, 1732. His text was Psalm cxviii. 22,—“The stone which the builders refused is become the head stone of the corner.” The sermon was a protest against prevalent defection and error—a bold and magnanimous appeal for the rights of the Christian people, and the purity and freedom of the Christian pulpits. The majority of the synod condemned him, and proudly doomed him to a formal censure. The preacher would not submit, but openly vindicated his sentiments. The case was carried to the assembly, and Erskine stood forth, surrounded by his three friends, Wilson of Perth, Moncrieff of Abernethy, and Fisher of Kinclaven. At eleven o'clock at night the four brethren received a peremptory citation to appear at the bar to-morrow. They were summarily dealt with, and handed over to the mercies of the commission, by which, in August, they were first suspended from ministerial functions, and then, in November, were formally severed from their ministerial charges. The following is the sentence:—"The commission of the general assembly did, and hereby do, loose the relation of Mr. Ebenezer Erskine, minister at Stirling; Mr.

William Wilson, minister at Perth; Mr. Alexander Moncrieff, minister at Abernethy; and Mr. James Fisher, minister at Kinclaven, to their said respective charges, and do declare them no longer ministers of this church: And do hereby prohibit all ministers of this church to employ them, or any of them, in any ministerial function; and the commission do declare the churches of the said Mr. Erskine, Mr. Wilson, Mr. Moncrieff, and Mr. Fisher, vacant from and after the date of this sentence, and appoint that letters from the moderator, and extracts of this sentence, be sent to the several presbyteries within whose bounds the said ministers have had their charges, appointing them, as they are hereby appointed, to cause intimate this sentence in the foresaid several churches, any time betwixt and the first of January next; and also that notice of this sentence be sent, by letter from the moderator of this commission, to the magistrates of Perth and Stirling, to the sheriff principal of Perth, and to the bailie of the regality of Abernethy." Against such a sentence the four brethren protested in the following magnanimous terms:—"We hereby adhere to the protestation formerly entered before this court, both at their last meeting in August and when we appeared first before this meeting; and further, we do protest in our own name, and in the name of all and every one in our respective congregations adhering to us, that notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid; and likewise we protest, that notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all and every one who desire with us to adhere to the principles of the true Presbyterian Covenanted Church of Scotland, in her doctrine, worship, government, and discipline; and particularly with every one who are groaning under the evils and who are affected with the grievances we have been complaining of, who are in their several spheres wrestling with the same. But in regard the prevailing party in this established church, who have now cast us out from ministerial communion with them, are carrying on a course of defection from our reformed and covenanted principles, and particularly are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the church, and inflicting censures on ministers for witnessing, by protestations or otherwise, against the same: Therefore we do, for these and many other weighty reasons, to be laid open in due time, protest that we are obliged to make a secession from them, and that we can have no ministerial communion with them, till they see their sins and mistakes, and amend them: And in like manner we protest, that it shall be lawful and warrantable for us to exercise the keys of doctrine, discipline, and government, according to the Word of God, and *Confession of Faith*, and the principles and con-

stitution of the covenanted Church of Scotland, as if no such censure had been passed upon us. Upon all which we take instruments; and we hereby appeal to the first free, faithful, and reforming general assembly of the Church of Scotland." Some years passed away, and the Secession was organizing itself, when, in 1740, the general assembly passed the following sentence:—"And therefore the general assembly, in respect of the articles found relevant and proven against the persons therein and hereafter named by the last and this assembly, as aforesaid, did, and hereby do, in the name of the Lord Jesus Christ, the sole King and Head of the Church, and by virtue of the power and authority committed by him to them, actually depose Messrs. Ebenezer Erskine at Stirling, William Wilson at Perth, Alexander Moncrieff at Abernethy, James Fisher at Kinclaven, Ralph Erskine at Dunfermline, Thomas Mair at Orwell, Thomas Nairn at Abbotshall, and James Thomson at Burntisland, ministers, from the office of the holy ministry, prohibiting and discharging them, and every one of them, to exercise the same, or any part thereof, within this church in all time coming; and the assembly did, and hereby do declare all the parishes or charges of the persons above named vacant, from and after the day and date of this sentence, and ordains copies hereof to be sent to the several presbyteries of Stirling, Perth, Dundeld, Dunfermline, and Kirkealdy; and the said respective presbyteries are hereby ordered to send copies hereof to the kirk sessions of Perth and Dunfermline, and session-clerks of the other respective parishes hereby declared vacant, to be communicated to the elders. And the assembly appoints that letters be wrote by their moderator to the magistrates of the respective burghs concerned, with copies of this sentence; and the assembly recommends to the presbyteries within whose bounds the parishes or charges declared vacant do lie, to be careful in using their best endeavours for supplying the same during the vacancy, and for promoting the speedy and comfortable settlement hereof."

By the year 1745 the Secession had formed a synod, and numbered thirty congregations and thirteen vacancies. But an unhappy controversy was introduced into the synod about the propriety of the burgh oath.—See OATH, BURGESS. The members could not agree in their interpretations of one of its clauses. Some held, naturally, that swearing such an oath was virtual approval of the established church, with all its corruptions: for to the men who framed the oath the religion presently professed "was the religion by law established;" others maintained that the oath only referred to the true religion as professed, but did not imply any approval of the mode of its settlement. The oath was bad in every sense, for it made citizenship depend upon saintship, and associated the bribe of civil right with religious profession. After long and unhal-

lowed wrangling, and not a little ecclesiastical thunder, the sharp contention ended in a separation in 1747. The party who disapproved of the religious clause in the oath were named the General Associate Synod, and vulgarly stiled the *Antiburghers*—the other division kept the title of Associate Synod, and were commonly known as the *Burghers*. Both synods pursued their aims of evangelization with undeviating fidelity in their separate state, both sent many ministers to Nova Scotia and the American states, and both contributed to the support of missions in various forms. Both synods were also disturbed with the questions of the magistrate's power in matters of religion, and from both, half-a-century after the first breach, seceded small parties, holding the right of the civil power as it is thought to be defined in the *Confession of Faith*. One party, headed by the eminent Dr. M'Crie, broke off from the Antiburghers, or General Associate Synod, and called itself the Constitutional Associate Presbytery, and was usually called Old Light Antiburghers; the party that left the Associate Synod called itself the Original Burgher Presbytery, and was named Old Light Burghers. The latter sect arose in 1799, and the former in 1806. Both the Antiburgher and Burgher synods adhered to the same platform of doctrine and government, took a deep and deepening interest in all that pertained to the good of their country, the welfare of the world, and the glory of God; and were especially captivated by the institution of Bible and missionary societies, which hallowed the commencement of the present century. The ministers and people belonging to both synods were frequently thrown into contact in pursuit of a common object,—the animosities of the olden times had gradually subsided, seceders of both communions looked each other in the face, and mutual sympathy was created. The stumbling-block was in some burghs taken out of the way, and there was no difference save on this minor point. By and bye joint prayer meetings were held, the desire of union spread with amazing celerity, so that at the spring meeting of both synods in 1819 their tables were covered with petitions praying for union, and that the "breach" might be healed. Both synods looked on these promising appearances with deep emotion, and gave thanks to God. The various preliminary arrangements occupied some time, a basis of union was ultimately agreed upon, and the union was at length consummated in September, 1820. Seventy-three years had passed away since the breach, and in the church where it occurred re-union was sealed. A few ministers of the General Associate Synod stood aloof from the union, and, protesting against it, formed a separate fellowship. Thus was formed the United Secession Church, which continued under this honoured name till its union with the Relief in 1847. At the breach the Secession numbered thirty-two congregations; at the union it com-

prised 262—139 connected with the Associate Synod, and 123 with the General Associate Synod. In the next twenty years from the date of this union, 100 new congregations were added to the number. In 1841, and some following years, the peace of the church was interrupted by disputes on the extent of the atonement. Some parties had fallen into serious errors on this subject, and were at several synods cut off, one after another, from communion. At the same time sad misconception prevailed among the ministers of the synod: heresy was charged on some without the slightest foundation, as was proved by formal trial, and the most prominent of the accusers subsequently withdrew from the jurisdiction and fellowship of the United Secession Church. The United Secession Church, on that and other doctrines, holds by the *Confession*, and her style of illustrating those truths finds its prototype in the writings of Erskine and Boston. For a full historical illustration of this controversy, from the period of Mair, in 1754, to that of Morison, in 1841, the reader may turn to an excellent volume—*History of the Atonement Controversy, in connection with the Secession Church, from its origin till the present time*, by the Rev. Andrew Robertson of Stow, Edinburgh, 1846. In the course of a hundred years half-a-million sterling was expended in the erection of churches and manses, and that chiefly by the working classes, and a few of the middle classes, in the country. It had also mission premises, with a regular secretary, and was supporting a band of sixty missionaries and teachers in foreign lands. It had four chairs of theology, to wit, hermeneutics and criticism, exegesis, systematic theology, and homiletics, with pastoral theology. Ninety-three students were attending its theological institute, and it had a staff of sixty-five probationers. During the last five years of its separate existence it had been paying off the debt on its churches and manses at the rate of more than twenty thousand pounds per annum. At the period of the union, in 1847, £110,000 had already been raised for this purpose.

Relief Church.—Mr. Thomas Gillespie was the founder of the Relief denomination. In 1741 he was licensed and ordained in England to the sacred office by a number of dissenting ministers, his distinguished tutor, Dr. Doddridge, acting as moderator. In the same year he returned to Scotland, and before its close he was inducted into the parish of Carnock, with the cordial consent of all parties. Before his settlement, he objected to the doctrine of the *Confession of Faith* on the power of the civil magistrate in religion, and he was permitted to sign it, with an explanation of its meaning. It is of the more importance to record this incident, as well because it proves how decided were his views on this question at so early a period, as because it throws much light on his subsequent conduct, in asserting the rights of the individual conscience,

in opposition to the mandates of his superiors. He laboured for about twelve years in Carnock, beloved and esteemed by the people of his charge, distinguished for his eminent holiness, his catholic spirit, and his experimental preaching. Mr. Richardson of Broughton had received, in 1749, a presentation to Inverkeithing. Only a few signed the call, and these were principally non-resident heritors. The presbytery of Dunfermline refused to induct him in these circumstances, believing that his settlement would prove injurious to the interests of religion. The question was brought several times before the synod of Fife and the commission of the assembly, but the majority of the presbytery maintained their original position. The case was again referred to the commission in March, 1752. A compromise was made; the scruples of the recusants were respected; and the synod of Fife was appointed, as a committee of the commission, to proceed with the settlement of Mr. Richardson. Dr. Robertson, the celebrated historian, with some others, dissented from this decision of the commission, mainly on the ground that it encouraged insubordination, and was a violation of the presbyterian constitution. A great principle was now at stake—Is passive obedience the law of the Church of Scotland?—and its issues were most momentous. On Monday, the 18th May, the Inverkeithing case was taken up by the general assembly. The doctrine of Principal Robertson was triumphantly asserted; the presbytery of Dunfermline were ordered to proceed with the settlement of Mr. Richardson on Thursday first, five being appointed a quorum; and they were also commanded to appear upon Friday, to give an account of their conduct. This was peremptory enough; and it was also a superfluous excess of tyranny. Three form a legal quorum; and it was well known that there were three members of presbytery who were quite willing to take part in the induction of Mr. Richardson; but yet, with the view of concussing good men into a deed of which they disapproved, the quorum was arbitrarily enlarged. On Friday the presbytery of Dunfermline appeared before the bar of the assembly. No settlement had taken place in Inverkeithing on the day before. Three ministers were present, but as these were not a quorum, according to the decision of the assembly, nothing was done. Six still refused to comply with the appointment of the supreme court, and read a representation declaring that “they had acted as honest men, willing to forego every secular advantage for conscience’ sake.” It was resolved that one of these six should be deposed, but that the selection of the victim should be deferred till next day. On Saturday each of the six was singly placed before the bar of the house. Three seemed to yield, two remained firm: Gillespie came forward with another protestation defending his conduct. There could be no doubt now, if there ever had been,

as to the result. Prayer was offered up for the divine direction, in accordance with the usual practice. The votes were taken: 56 voted for deposition; 102 declined voting. The moderator, Dr. Cumming, pronounced the following sentence:—"The general assembly did, and hereby do, in the name of the Lord Jesus Christ, the sole King or Head of the Church, and by virtue of the power and authority committed by him to them, depose you, Mr. Thomas Gillespie, minister at Carnock, from the office of the holy ministry, prohibiting and discharging you to exercise the same, or any part thereof, within this church, in all time coming; and the assembly did, and hereby do declare the church and parish of Carnock vacant, from and after the day and date of this sentence." Meekly and composedly did the Christian confessor listen to this sentence of deposition; and he replied:—"Moderator, I desire to receive this sentence of the General Assembly of the Church of Scotland pronounced against me with real concern and awful impressions of the divine conduct in it; but I rejoice that to me it is given on behalf of Christ, not only to believe on him, but also to suffer for his sake." It is not easy to write a calm comment on this transaction, and we prefer quoting the language of Dr. Erskine, a pious and able minister of the church which deposed him. "In the space of twenty-four hours, without a libel or any formal process, he was arraigned, cast, and condemned, merely for non-compliance with a particular order of the assembly, appointing him to have an active hand in carrying a sentence into execution which, in his apprehension, he could not have done without disregarding the true interest, the constitution, and standing laws of the church, and thus violating the solemn vows he had come under when he was admitted minister of Carnock." Rightly judging that he was illegally and unrighteously deposed, Mr. Gillespie preached next Lord's Day, in the open air, at Carnock. He removed a few months afterwards to the neighbouring town of Dunfermline, and thus was laid the foundation of a new secession in Scotland. At the first dispensation of the Lord's Supper, in the following year, he declared his catholic principles,—"I hold communion with all that visibly hold the Head, and with such only." This was new ground to take up in Scotland; for though this declaration is only an epitome of the doctrine of the twenty-sixth chapter of the *Confession of Faith*, on the communion of saints, which had been drawn up more than a hundred years before, it was not generally understood in this sense; and this precious truth was almost repudiated. For six years he stood alone, none of his former friends in the established church affording him aid, on communion occasions, though he sought it from them. An attempt was made next year to remove the sentence of deposition by the supreme

court, but two things were required, to which he could never submit,—“a personal application for restoration,” and his “acknowledgment and submission as an offending brother.” The attempt was, of course, unsuccessful. After six years of arduous and solitary labour, help came at last to Mr. Gillespie; and it came from a quarter of peculiar interest, from the son of his own spiritual father, Thomas Boston of Jedburgh. At his admission to the pastoral charge in Jedburgh, a presbytery was constituted by the aid of Mr. M'Kenzie, a dissenting minister lately from England; and “the questions usually put to ministers at their admission were put to Mr. Boston on this occasion, with a small variation in one or two of them, arising from the peculiarity of his case, which was so supplied as to bind him to hold communion with, and be subject to his brethren in the Lord, if an opportunity shall be afforded him.”

The first Relief Presbytery was formed in 1761. It was formed at the induction of the Rev. Thomas Colier in Colinsburgh, which had its origin in a disputed settlement. This ecclesiastical organization was an important step in the history of the Relief Church. It conferred upon it unity and strength. Numerous applications were made for preaching, by forming congregations who were desirous to enjoy the pure Gospel, in connection with the liberal principles of the new denomination, which for a time could not be granted. Aid came at last, in the accession of a considerable number of ministers from all the religious parties in Scotland, and from the Presbyterian Dissenters of England. Many flourishing churches were organized. Two presbyteries were speedily formed, called the Eastern and Western presbyteries; and these met, in 1773, for the first time as a synod in Edinburgh. The great success of this new religious movement awakened no small measure of opposition. It cannot be concealed that the greater part of the opposition which was made to the Relief Church was owing to her assertion of the principle of Christian brotherhood, and to her abjuration of the binding obligation of the national covenants. Nor should it be forgotten, as a lesson for the future, that much of this opposition had its origin in this apprehension. Free communion was confounded with promiscuous communion—the communion of saints with the communion of the ungodly. The distinction between ecclesiastical and Christian communion was altogether lost sight of—between a member of the family circle and an occasional guest; and it was gravely argued, that you could not allow an Episcopalian or Independent brother to partake of the Lord's Supper in the church with which you were connected, without approving of his peculiar views. In 1794 a hymn book was sanctioned by the synod, with the view of affording greater variety to the expressions of devotional feeling in the church's songs of

prai-e. A widow's fund was instituted, which makes provision for the children as well as for the widows of deceased ministers. Originally it had something of a charitable character, but in 1819 it was placed upon the scientific and self-supporting basis of an insurance office. In 1823 a divinity hall was instituted. In 1827 a home missionary society commenced operations for preaching the Gospel in destitute localities, and for aiding small churches. As regards foreign missionary effort, the Relief Church had no association which could be called exclusively her own. The Caffrarian Society was, however, one in which she always took a deep interest; and for a considerable time it was dependent principally upon her for its funds and missionaries. The contemplated union with the Secession Church was the sole reason why the Caffrarian Society was not formally connected with the Relief Church; and hence the old catholic basis of the society was preserved until the consummation of this union, when it became one of the missions of the United Presbyterian Church. At the union the Relief Church had 7 presbyteries and 114 congregations. The members (persons in full communion) were upwards of forty-five thousand. The number of members and adherents may be set down as sixty thousand.—Sketch by Professor M'Michael, in *Cyclopædia of Religious Denominations*.

After all preliminaries had been arranged, both synods met in Edinburgh on the 10th of May, 1847, and on the 13th of that month union was consummated. The Secession Synod was unanimous, but two ministers dissented in the Relief Synod. The two synods walked in procession to Tanfield hall—the famed scene already of a memorable convocation and assembly.

The following basis of union, previously adopted by both synods, was then read by the clerk of the Relief Synod, all the members of both courts standing:—“*Articles of the Basis as adopted by the two Synods*.—1. That the Word of God contained in the Scriptures of the Old and New Testaments is the only rule of faith and practice. 2. That the *Westminster Confession of Faith*, and the *Larger and Shorter Catechisms*, are the confession and catechisms of this church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures, it being always understood that we do not approve of anything in these documents which teaches, or may be supposed to teach, compulsory or persecuting and intolerant principles in religion. 3. That presbyterian government, without any superiority of office to that of a teaching presbyter, and in a due subordination of church courts, which is founded on, and agreeable to, the Word of God, is the government of this church. 4. That the ordinances of worship shall be administered in the united church as they have been in both bodies of which it is formed; and that the

Westminster Directory of Worship continue to be regarded as a compilation of excellent rules. 5. That the term of membership is a credible profession of the faith of Christ as held by this church—a profession made with intelligence, and justified by a corresponding character and deportment. 6. That with regard to those ministers and sessions who think that the second section of the twenty-sixth chapter of the *Westminster Confession of Faith* authorizes free communion—that is, not loose or indiscriminate communion, but the occasional admission to fellowship in the Lord's Supper, of persons respecting whose Christian character satisfactory evidence has been obtained, though belonging to other religious denominations, they shall enjoy what they enjoyed in their separate communions,—the right of acting on their conscientious convictions. 7. That the election of office-bearers of this church, in its several congregations, belongs, by the authority of Christ, exclusively to the members in full communion. 8. That this church solemnly recognizes the obligation to hold forth, as well as to hold fast, the doctrine and laws of Christ, and to make exertions for the universal diffusion of the blessings of his Gospel at home and abroad. 9. That as the Lord hath ordained that they who preach the Gospel should live of the Gospel—that they who are taught in the Word should communicate to him that teacheth in all good things—that they who are strong should help the weak—and that, having freely received, they should freely give the Gospel to those who are destitute of it—this church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contributions, the ordinances of the Gospel. 10. That the respective bodies of which this church is composed, without requiring from each other an approval of the steps of procedure by their fathers, or interfering with the right of private judgment in reference to these, unite in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the judicatories of the established church, as expressed in the authorized documents of the respective bodies; and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, or the discipline of the church, or the rights of her ministers or members are disregarded. The united church, in their present most solemn circumstances, join in expressing their grateful acknowledgment to the great Head of the Church, for the measure of spiritual good which he has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of their Lord, to apply more faithfully the great principles of church-fellowship—to be more watchful in reference to admis-

sion and discipline, that the purity and efficiency of their congregations may be promoted, and the great end of their existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or 'the world lying in wickedness.' And, in fine, the united church regard with a feeling of brotherhood all the faithful followers of Christ, and shall endeavour to maintain the unity of the whole body of Christ, by a readiness to co-operate with all its members in all things in which they are agreed."

The United Presbyterian Church holds by the theology of the *Westminster Confession* and of the *Larger and Shorter Catechisms*. It teaches the good old-fashioned doctrines of the Reformation, and of the days of the covenant. It has no sympathy with an Arminian creed, nor does it fall, on the other hand, into autinomial delusion. Its favourite topics are the "doctrines of grace"—nor does it sever them from the eternal and merciful purpose of God, nor disconnect them from the necessity of a holy life as their fruit and result. It also gives special prominence to the doctrine of divine influence—believing that a saving change is effected only by the Holy Spirit. In its form of government it is presbyterian—for it believes that such a mode of administration is in accordance with the leading features of the scheme contained in the New Testament. This representative form of government has been found to work well, combining happily popular influence with congregational stability. None of its courts, as they are called, have any other than a spiritual jurisdiction, and they consist of ministers and elders assembled together for deliberation and judgment. The United Presbyterian Church has no general assembly nor provincial synods, though it ought to have them, and will be obliged to have them soon. As a branch of the United Presbyterian Church, there is a large, influential, and growing denomination of the same name in Canada, originated, and long supported by the church at home. The United Presbyterian Church in Canada consists of nine presbyteries, and of ninety churches,—some ministers, however, have charge of two congregations; but this year (1861) it has joined with the body attached to the Free Church of Scotland. In connection with the United Presbyterian Church there are eighteen missionary churches in Jamaica, and along with the pastors of those churches there is a staff of fifteen catechists and teachers. At Montego Bay there is a flourishing academy, with a classical teacher and a theological tutor. In Trinidad there are two missionary churches, and there are several stations in Caffraria. At Old Calabar, on the west coast of Africa, there is located a band of six missionaries, six catechists and teachers, with six subordinate agents of various kinds. The United Presbyterian Church has also obtained a footing in Southern Australia, and some eight or ten congregations

have rapidly sprung into existence. A union among different bodies in that colony has also been recently effected.

A few words may be added as to the parties which broke off from the main stem of the Secession. Besides those already mentioned, when the Antiburgher and Burgher synods joined in 1820, a small body of Antiburgher ministers, with Professor Paxton at their head, protested against the union, and would not join it, but formed themselves into a separate body, usually called the Protesters. In 1827 the two Antiburgher bodies of separatists—that is, the Constitutional Associate Presbytery and the Protesters—formed a union, and the new body called itself the Associate Synod of Original Seceders. In 1842 there was added to it the small party of Original Burghers which refused to join the established church when the majority entered it in 1840. After this union, the body, still small, called itself the Synod of United Original Seceders. It has about thirty congregations, but several of them are vacant.

Free Church of Scotland.—This powerful ecclesiastical body professes to be the Church of Scotland unlawfully thrust out of its proper position. The struggles about non-intrusion and the passing of the Veto Law, leading to the interference of the civil courts, occasioned the disruption in 1843.—See NON-INTRUSIONISTS, VETO LAW. The claim of spiritual independence set up by the church was declared by the civil power to be inconsistent with the relations of a church by law established. The Court of Session put forth its power in various shapes. Thus, the presbytery of Dunkeld was interdicted by the Court of Session from admitting a licentiate of the church to a pastoral charge in the parish of Lethendy, when about to be done irrespective of the civil benefice. The presbytery of Irvine was interdicted by the Court of Session from admitting a licentiate of the church to a pastoral charge in Stewarton "when there was no benefice—no right of patronage—no stipend—no manse or glebe—and no place of worship, or any patrimonial right connected therewith." The Court of Session issued "a decree requiring and ordaining the presbytery of Strathbogie to take on trial and admit to the office of the holy ministry" at Marnoch "a probationer or unordained candidate for the ministry, contrary to the will of the people," which had been repeatedly and emphatically expressed. By repeated interdicts granted by the Court of Session at the instance of ministers of the presbytery of Strathbogie, who were first suspended and finally deposed from the office of the holy ministry, the ministers of the established church were prohibited, under the pains of law, from preaching the Gospel or administering the sacraments in these parishes. Seven ministers in the presbytery of Strathbogie had been suspended from exercising the functions of the ministry by the courts of the church.

This sentence of suspension did not in any way interfere with the civil rights or the emoluments of the ministers. On an application to the Court of Session the ecclesiastical sentence was set aside, and the seven ministers continued to exercise their functions as if it had never been passed. At a subsequent period, and in the regular course of ecclesiastical discipline, the seven ministers were deposed from the office of the ministry. The Court of Session interdicted the execution of this sentence, and assumed the power of reposing the parties to the status of which they had been deprived, and of authorizing them to continue in the exercise of their ministerial functions. The seven Strathbogie ministers, who had been deposed by the general assembly, were re-instated in their office by the Court of Session. A large party holds that, while spiritual independence belongs of right to the church as a divine heritage, it cannot be fully maintained in any church established by the state, and under its pay and patronage; and, therefore, they condemn the alliance between church and state as fatal to freedom of ecclesiastical jurisdiction. But the popular party in the Established Church of Scotland did not hold these views, and yet they contended gallantly for what they believed to be the inherent rights and privileges of the church, believing that it forfeited none of them by alliance with the state. Checked on all hands by the civil power, the highest legal authorities being against them, and the statesmen of the day yielding them no countenance, they felt that they could not submit; and accordingly nigh five hundred ministers voluntarily and courageously resigned their position and emoluments in the established church. There had been previous consultations about the weighty step, and a solemn convocation also had been held. The last scene of separation is thus described by a leader in the warfare, and its accomplished historian, Dr. Buchanan. The day was 18th May, 1843, and the opening sermon had been preached by Dr. Welsh in St. Giles's. "It was about half-past two o'clock when the tramp of the military cavalcade and the sounds of martial music announced the approach of the queen's commissioner to St. Andrew's Church, where the assembly had been appointed to meet. Dr. Welsh had arrived and taken his place in the moderator's chair a few minutes before. As the commissioner entered the church, the assembly and the audience rose to receive him with the deference due to the representative of the crown. The lord advocate, the lord provost of the city, the commander of the forces, and a crowd of other distinguished personages, civil and military, not unmingled with the gentler sex, thronged every inch of the space around the throne. The central area of the church, allotted to the members of assembly, was densely filled, while on the front cross bench might be seen representatives from various other churches, who

had come, many of them, from distant continental countries, to witness the transactions of this memorable day. The rest of the building, from the floor to the roof, presented one living mass, which left no available spot unoccupied within the walls. Hundreds had been there, making sure of their places, since break of day, while thousands more, unable to gain admission, thronged the adjacent street, awaiting, in eager expectancy, the result of those proceedings which were now about to begin. The first movement was towards the throne of God, the moderator leading the devotions of the meeting in a solemn and earnest prayer. As soon as the members had resumed their seats, Dr. Welsh again rose and, amid breathless silence, spoke as follows:— 'Fathers and brethren, according to the usual form of procedure, this is the time for making up the roll; but in consequence of certain proceedings affecting our right and privileges—proceedings which have been sanctioned by her majesty's government and by the legislature of the country—and more especially in respect that there has been an infringement on the liberties of our constitution, so that we could not now constitute this court without a violation of the terms of the union between church and state in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to come to this conclusion are fully set forth in the document which I hold in my hand, and which, with permission of the house, I shall now proceed to read.' This document embodied the solemn protest of the Church of Scotland against the wrongs of the civil power, and was signed by 203 members of the house. 'We, the undersigned ministers and elders,'—these were its opening words,—'chosen as commissioners to the General Assembly of the Church of Scotland, indited to meet this day, but precluded from holding the said assembly by reason of the circumstances hereinafter set forth, in consequence of which a free assembly of the Church of Scotland, in accordance with the laws and constitution of the said church, cannot now be holden,—consider, that the legislature, by the rejection of the claim of rights adopted by the last general assembly of the said church, and their refusal to give redress and protection against the jurisdiction assumed, and the coercion of late repeatedly attempted to be exercised over the courts of the church, in matters spiritual, by the civil courts, have recognized and fixed the conditions of the church establishment, as henceforward to subsist in Scotland, to be such as these have been pronounced and declared by the said civil courts in their several recent decisions, in regard to matters spiritual and ecclesiastical.' Here the protest specified and described, under eight distinct heads, the several vitally important points in regard to which it had now been definitively declared by the supreme power of the state. 'We protest that, in the circumstances in which

we are placed, it is, and shall be lawful for us, and such other commissioners chosen to the assembly, appointed to have been this day holden, as may concur with us, to *withdraw to a separate place of meeting*, for the purpose of taking steps, along with all who adhere to us,—maintaining with us the confession of faith and standards of the Church of Scotland, as heretofore understood,—for *separating in an orderly way from the establishment*; and thereupon adopting such measures as may be competent to us, in humble dependence on God's grace and the aid of the Holy Spirit, for the advancement of his glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his Holy Word: and we now withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this church and nation; but at the same time, with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an establishment which we loved and prized, through interference with conscience, the dishonour done to Christ's crown, and the rejection of his sole and supreme authority as King in his Church.' When the last of these solemn sentences had left the moderator's lips, he laid the protest upon the table of the house, and turning round towards the commissioner, who rose in evident and deep emotion, Dr. Welsh bowed respectfully to the representative of the queen, and in so doing, bade the Church of Scotland's farewell to the state. That brief but solemn and significant action done, he lifted his hat from the table and went forth from the degraded establishment. As he moved with calm dignity from the chair, Dr. Chalmers, Dr. Gordon, Dr. Patrick M'Farlan, Dr. Thomas Brown, Dr. M'Donald, the fathers of the church, men who were its strength and glory, one after another rose and followed him. It was a moment of intense and overpowering interest. The immense audience looked on, thrilled with feelings which it is impossible to describe,—but not a voice, not a whisper was heard. The sensation was too deep for utterance; in very many, not females alone, but strong-minded men, it found vent in tears. The veteran warriors of the church's conflict were leading the way—how many were to follow? This evidently was the agitating inquiry which at that moment absorbed the minds of those who, with the incredulity of infatuation, had hitherto treated the event which had now come as a delusion and a dream. The chief law officer of the crown, who stood beside the commissioner, looked down from his elevated position with an anxiety which no effort could disguise, to mark how far his previous representations to men in power and the facts now before him might be found to agree. Dr. Candlish, Dr. Cunningham, Mr. Campbell, of Monzie,

Mr. Dunlop, and others, familiar names in the struggle which had now reached its close, were seen moving on after those who had gone before. These are men committed, compromised, by the prominent part they have played in this warfare—they cannot do otherwise—they cannot draw back,—and the establishment will be quieter when they have retired. But the quiet country ministers occupying these crowded benches behind—it is not possible that they can design to cast themselves and their families into the midst of poverty and want. Such, probably, were the thoughts that were rivetting the feverish gaze of more than one high legal functionary upon the constantly expanding blank that yawned so ominously on the left side of the house,—as bench after bench poured its occupants into the stream which kept constantly flowing towards the door of the church. There was no hurry, no rush, no confusion. Rank after rank the protesters withdrew, with the order and steadiness of the successive companies of a military host. One entire side of the assembly and the whole of the cross benches were left untenanted. The life had departed from the establishment, and those who remained gazed upon the empty space as if they had been looking into an open grave. But where was now the head of that column of confessors which had marched forth from St. Andrew's Church? As those who led it on emerged into the street,—as the gown and bands of the moderator, the gray hairs of the massive head of Chalmers, and the majestic brow of Gordon, seen through the opening crowd, proclaimed that the deed was done,—a whisper ran like wildfire through the congregated multitudes, 'They come! they come!'—and the air was rent with the shout of admiration and gratitude with which the people gave Scotland's welcome to the defenders of the liberties of Scotland's church. It was neither the design nor the wish of the protesting body to move in procession to their intended place of meeting, but the crowd constrained them. By a spontaneous movement on the part of the masses who filled the streets, a lane was opened in their midst; and through the surging sea of the excited but profoundly respectful throng, did the host pass out of Egypt to take possession of that 'large and wealthy place' which the Lord had provided for them. In the manner now described the procession moved on towards Canonmills, a suburb lying at the northern extremity of the city. Here an immense hall, capable of accommodating at least 3,000 persons, had been procured, and hastily fitted up for the reception of the disestablished assembly. From an early hour of the day the entire area, with the exception of the space set apart for the members, was crowded in every part; and when at length the eagerly expected moment arrived, and the representatives of the protesting church were seen entering the hall, the enthusiasm of the audience knew no bounds. When this irre-

pressible outburst of feeling had subsided, Dr. Welsh, who had meanwhile taken the chair, rose and lifted up his hands as the signal for prayer." Dr. Chalmers was chosen moderator, and the assembly proceeded to its work. The Claim of Right—the charter of the Free Church—had been presented to parliament in 1842. We present some sections of it. It has a long historical preamble and vindication, and coming down to the restoration of patronage under Queen Anne, says,—“And whereas, while this church protested against the passing of the above-mentioned act of Queen Anne, as ‘contrary to the constitution of the church, so well secured by the late treaty of union, and solemnly ratified by acts of parliament in both kingdoms,’ and for more than seventy years thereafter uninterruptedly sought for its repeal, she at the same time maintained, and practically exercised, without question or challenge from any quarter, the jurisdiction of her courts to determine ultimately and exclusively under what circumstances they would admit candidates into the office of the holy ministry, or constitute the pastoral relationship between minister and people, and, generally, ‘to order and conclude the entry of particular ministers:’ And whereas, in particular, this church required, as necessary to the admission of a minister to the charge of souls, that he should have received a call from the people over whom he was to be appointed, and did not authorize or permit any one so to be admitted till such call had been sustained by the church courts, and did, before and subsequent to the passing of the said act of Queen Anne, declare it to be a fundamental principle of the church, as set forth in her authorized standards, and particularly in the *Second Book of Discipline* (ch. iii., sect 5), repeated by act of assembly in 1638, that no pastor be intruded upon any congregation contrary to the will of the people: And whereas, in especial, this fundamental principle was, by the 14th act of the general assembly, 1736 (c. xiv.), redeclared, and directed to be attended to in the settlement of vacant parishes, but having been, after some time, disregarded in the administration of the church, it was once more redeclared, by the general assembly, 1834 (c. ix.), who established certain specific provisions and regulations for carrying it into effect in time to come: And whereas, by a judgment pronounced by the House of Lords, in 1839, it was, for the first time, declared to be illegal to refuse to take on trial, and to reject the presentee of a patron (although a layman, and merely a candidate for admission to the office of the ministry), in consideration of this fundamental principle of the church, and in respect of the dissent of the congregation; to the authority of which judgment, so far as disposing of civil interests, this church implicitly bowed, by at once abandoning all claim to the *jus devolutum*,—to the benefice, for any pastor to be settled by her,—and to all other civil right or

privilege which might otherwise have been competent to the church or her courts; and anxiously desirous, at the same time, of avoiding collision with the civil courts, she so far suspended the operation of the above-mentioned act of assembly, as to direct all cases, in which dissents should be lodged by a majority of the congregation, to be reported to the general assembly, in the hope that a way might be opened up to her for reconciling, with the civil rights declared by the House of Lords, adherence to the above-mentioned fundamental principle, which she could not violate or abandon, by admitting to the holy office of the ministry a party not having, in her conscientious judgment, a legitimate call thereto, or by intruding a pastor on a reclaiming congregation contrary to their will; and further, addressed herself to the government and the legislature for such an alteration of the law (as for the first time now interpreted), touching the temporalities belonging to the church (which alone she held the decision of the House of Lords to be capable of affecting or regulating), as might prevent a separation between the cure of souls and the benefice thereto attached: And whereas, although during the century which elapsed after the passing of the said act of Queen Anne, presbyteries repeatedly rejected the presentees of patrons on grounds undoubtedly *ultra vires* of the presbyteries, as having reference to the title of the patron or the validity of competing presentations, and which were held by the Court of Session to be contrary to law, and admitted others to the pastoral office in the parishes presented to, who had no presentation or legal title to the benefice, the said court, even in such cases, never attempted or pretended to direct or coerce the church courts in the exercise of their functions in regard to the collation of ministers, or other matters acknowledged by the state to have been conferred on the church, not by the state, but by God himself. On the contrary, they limited their decrees to the regulation and disposal of the temporalities which were derived from the state, and which, as the proper subjects of ‘actions civil,’ were within the province assigned to the Court of Session, by the constitution refusing to interfere with the peculiar functions and exclusive jurisdiction of the courts of the church. Therefore, the general assembly, while, as above set forth, they fully recognize the absolute jurisdiction of the civil courts in relation to all matters whatsoever of a civil nature, and especially in relation to all the temporalities conferred by the state upon the church, and the civil consequences attached by law to the decisions, in matters spiritual, of the church courts,—Do, in name and on behalf of this church, and of the nation and people of Scotland, and under the sanction of the several statutes, and the treaty of union herein before recited, claim, as of right, that she shall freely possess and enjoy her liberties, govern-

ment, discipline, rights, and privileges, according to law, especially for the defence of the spiritual liberties of her people, and that she shall be protected therein from the foresaid unconstitutional and illegal encroachments of the said Court of Session, and her people secured in their Christian and constitutional rights and liberties. And they declare, that they cannot, in accordance with the Word of God, the authorized and ratified standards of this church, and the dictates of their consciences, intrude ministers on reclaiming congregations, or carry on the government of Christ's Church, subject to the coercion attempted by the Court of Session as above set forth; and that, at the risk and hazard of suffering the loss of the secular benefits conferred by the state, and the public advantages of an establishment, they must, as by God's grace they will, refuse so to do: for, highly as they estimate these, they cannot put them in competition with the inalienable liberties of a church of Christ, which, alike by their duty and allegiance to their Head and King, and by their ordination vows, they are bound to maintain, 'notwithstanding of whatsoever trouble or persecution may arise.' And they protest, that all and whatsoever acts of the parliament of Great Britain, passed without the consent of this church and nation, in alteration of, or derogation to the aforesaid government, discipline, right, and privileges of this church (which were not allowed to be treated of by the commissioners for settling the terms of the union between the two kingdoms, but were secured by antecedent stipulation, provided to be inserted, and inserted in the treaty of union, as an unalterable and fundamental condition thereof, and so reserved from the cognizance and power of the federal legislature created by the said treaty), as also, all and whatsoever sentences of courts, in contravention of the same government, discipline, right, and privileges, are, and shall be, in themselves void and null, and of no legal force or effect; and that, while they will accord full submission to all such acts and sentences, in so far—though in so far only—as these may regard civil rights and privileges, whatever may be their opinion of the justice or legality of the same, their said submission shall not be deemed an acquiescence therein, but that it shall be free to the members of this church, or their successors, at any time hereafter, when there shall be a prospect of obtaining justice, to claim the restitution of all such civil rights and privileges, and temporal benefits and endowments, as for the present they may be compelled to yield up, in order to preserve to their office-bearers the free exercise of their spiritual government and discipline, and to their people the liberties, of which respectively it has been attempted, so contrary to law and justice, to deprive them. And, finally, the general assembly call the Christian people of this kingdom, and all the churches of the Reformation throughout the world, who hold the great doc-

trine of the sole headship of the Lord Jesus over his Church, to witness, that it is for their adherence to that doctrine, as set forth in their confession of faith, and ratified by the laws of this kingdom, and for the maintenance by them of the jurisdiction of the office-bearers, and the freedom and privileges of the members of the church from that doctrine flowing, that this church is subjected to hardship, and that the rights so sacredly pledged and secured to her are put in peril; and they especially invite all the office-bearers and members of this church, who are willing to suffer for their allegiance to their adorable King and Head, to stand by the church, and by each other, in defence of the doctrine aforesaid, and of the liberties and privileges, whether of office-bearers or people, which rest upon it; and to unite in supplication to Almighty God, that he would be pleased to turn the hearts of the rulers of this kingdom to keep unbroken the faith pledged to this church, in former days, by statutes and solemn treaty, and the obligations, come under to God himself, to preserve and maintain the government and discipline of this church in accordance with his Word; or otherwise, that he would give strength to this church—office-bearers and people—to endure resignedly the loss of the temporal benefits of an establishment, and the personal sufferings and sacrifices to which they may be called, and would also inspire them with zeal and energy to promote the advancement of his Son's kingdom, in whatever condition it may be his will to place them; and that, in his own good time, he would restore to them these benefits, the fruits of the struggles and sufferings of their fathers in times past in the same cause; and, thereafter, give them grace to employ them more effectually than hitherto they have done for the manifestation of his glory."

The Free Church has vigorously held on its way since its origin, and its liberality is beyond all praise on behalf of the sustentation fund, the building of manses, and missionary objects both at home and abroad. There is a synod of seven presbyteries in virtual connection with it in England, and so is the General Assembly of Ireland. The body representing it in Nova Scotia, Canada, and Australia, has recently joined with the United Presbyterian Church in all these colonies (*Buchanan's Ten Years' Conflict*; *Bryce's Ten Years of the Church of Scotland*). For number of Presbyterian churches in America planted originally from Scotland, and as early as 1753, by the Secession, see PRESBYTERY. Statistical numbers cannot be accurate for more than one year, and therefore any discrepancy found in these pages can be easily accounted for.—See EPISCOPACY, INDEPENDENCY.

Scourging.—See DISCIPLINE, FLAGELLANTES, FLAGELLATION.—An eye-witness, writing from Rome, March, 1860, gives the following account:—"The first portion of the service con-

sisted of prayers and litanies very hurriedly chanted by a minister at the altar; to these a loud, musical response, or an occasional 'Amen,' was returned by the kneeling penitents. These prayers ended, a sweet tenor voice sang a solo, apparently some recital; perhaps the story of our Lord's suffering. As he closed, the lights above and below were extinguished, and the church was left in utter darkness. One almost imperceptible ray of light I did see, however, through an opening in the closed curtain of an upper window, or perhaps through the curtain itself. At this point a voice was heard; of course no one could be seen. A priest began an exhortation founded upon our Lord's readiness and desire to suffer for our sakes. He spoke with slow and distinct articulation, and with the rich Roman cadence. Alluding to the approaching commemoration of our Lord's death, he quoted his words, 'With desire have I desired to eat the passover with you before I suffer,' and enlarged upon the steadfast eagerness of Christ to fulfil his labour of suffering—of expiation. He became more and more impassioned, and spoke more rapidly and vehemently as he dwelt upon this point, and upon the contrast which our own ingratitude, coldness, and unwillingness to suffer, presented to Christ's self-devotion. As he warmed with this subject I could hear the self-inflicted scourges falling upon the backs of the penitents—not indeed with their full force, for it was not the proper time as yet—as if, like horses eager for the race, they were impatient to manifest their willingness to suffer in the likeness of Christ. The orator closed by asking, 'Shall we not at least show our love and willingness to deny ourselves by subduing our rebel flesh?' With these words, or rather with the words '*Miserere mei,*' shouted by the penitents, the flagellations began in earnest. On every side, hard and fast the knotted scourges fell. The rapid succession of reverberating blows sounded like a fierce shower of hail. I held my breath and bowed my head from a nervous and uncontrollable sympathy with actual suffering. It seemed as if the shower of blows would never end."

Screen, in ecclesiastical architecture, is what separates one portion of the church from another.—See PARCLOSE. When placed at the west end of the choir it was called the rood-screen.—See REREDOS, ROOD.

Scribe.—See *Biblical Cyclopædia*.

Scriptures.—See BIBLE.—The Scriptures were read publicly as a part of divine service in the early Church. At a very early period the various books were read in succession. At Easter the gospels were read, especially the chapters containing the resurrection of Jesus; the season from Easter to Whitsunday was set apart for the reading of the Acts; Genesis was read during Lent, and Job on Passion Week. According to Justin Martyr the Scriptures were read by an officer set apart for the purpose, and after the reading the minister

gave an address from the passage read—from the lesson of the day. All men were enjoined to read the Scriptures, and there were Bibles placed in churches that worshippers might read them. For this reason, too, translations of Scripture were made into various languages, and it was accounted sacrilege to forbid the people the use of them. Sentences from the Bible were often written on the walls of churches. Those who delivered up their Bibles in days of persecution were branded as *traditors*, betrayers.—See TRADITORES. The public reading of the Scriptures was a species of chanting probably taken from the custom of the Jewish synagogue. Before the meeting began, the deacon enjoined silence, and often called aloud again, "*προσχωμεν, attendamus, attention!*" Then the reader proceeded, saying, "Thus saith the Lord in the lesson from the Old Testament, or from the gospels," &c.; or again, "Beloved brethren, in the epistles it is written." This was done to awaken attention and veneration for the word read. At the close of the lesson the people responded frequently, if not uniformly, by saying, "Amen;" or they said, "We thank thee, Lord;" "We thank thee, O Christ,"—for the previous Word. At first the reading was performed from the ambo, or desk, afterwards it was from the pulpit, with the exception of that of the gospels and the epistles, which, out of reverence for these parts of Scripture, were rehearsed near the altar, the former on the right hand and the latter on the left of the altar.—See AMBO. It was the duty of the sub-deacon to read or chant the epistles, and of the deacon to rehearse the gospels.—See GOSPEL. The reader was at all times required to stand in the discharge of his office; the people preserved the same attitude in the rehearsal of the psalms, and the reading of the lessons from the gospels and the epistles, at the celebration of their festivals. Cyprion represents this to have been, on all occasions, the custom in Africa. The Apostolical Constitutions recommend both the clergy and the people to stand in the reading of the gospels. It was a general rule of the ancient Church that the hearers sat during the ordinary reading of the Scriptures, but arose when the gospels were recited. If, in the delivery of a sermon, the preacher introduced a passage from the gospels, the assembly immediately arose, which was the frequent occasion of much noise. The reason for this usage in relation to the gospels is thus given by Chrysostom:—"If the letters of a king are read in the theatre with great silence, much more ought we to compose ourselves, and reverently to arise and listen, when the letters, not of an earthly king, but of the Lord of angels are read to us." Jerome is the first who mentions the custom of burning lighted candles in the Eastern Church, though not in the Western, when the gospels were read. Riddle adds,— "It may be recorded as a general rule, that none but canonical books were read as Scripture, or

the Word of God, in the early churches. But as opinions differed, for a considerable time, respecting the extent of the canon, the practice of different churches was subject to a corresponding variation in this particular; so that in some provinces or churches a book was read as Scripture which did not receive the same honour in other places. With respect to the Jewish Apocrypha or Deuterocanonical books of the Old Testament, it may be asserted, in general, that those books were not regarded as belonging to the canon, or authentic; but the reading of them was allowed, and they were recommended to the diligent perusal of the catechumens. Christian writers, however, did not appeal to them in their apologetic, doctrinal, or controversial treatises. As to the Antilegomena, *i. e.*, the doubtful or controversial books of the New Testament, it appears that they were read in public even before they were admitted as belonging to the canon. The Apocalypse, however, was entirely excluded in the churches of Constantinople, Antioch, Cæsarea, and other places. Gregory of Nyssa includes this book among the Apocrypha." The *Westminster Directory* says,—"Reading of the Word in the congregation, being part of the public worship of God (wherein we acknowledge our dependence upon him, and subjection to him), and one mean sanctified by him for the edifying of his people, is to be performed by the pastors and teachers. How large a portion shall be read at once is left to the wisdom of the minister; but it is convenient that ordinarily one chapter of each Testament be read at every meeting, and sometimes more, where the chapters be short or the coherence of matter requireth it. It is requisite that all the canonical books be read over in order, that the people may be better acquainted with the whole body of the Scriptures; and ordinarily, where the reading in either Testament endeth on one Lord's Day it is to begin the next. We commend, also, the more frequent reading of such Scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms, and such like." For the practice of the Church of England, see LESSONS.

Seal.—Baptism in the early Church received often this name,—“The seal of the Lord,” “the seal of Christ.” The Emperor Constantine, asking baptism on his death-bed, called it “the seal of immortality.” Baptism, as a seal, did distinguish Christians alike from Jews and pagans. The term is used with a somewhat different sense in one of the canons of the council of Constantinople,—“Those who, from being heretics, betake themselves to orthodoxy, and to the remnant of the saved, we receive according to the method and custom here subjoined, *viz.*, Arians, Macedonians, Sabbathians, and Novatians, who call themselves Puritans, and Continentians, and Quartodecimans, or Tetradiates, and Apollinarians, if they give in a written renunciation of their

errors, and anathematize every heresy contrary to the sentiments of the Catholic Apostolic Church, by sealing them with the sacred unction on the forehead and eyes, and nose, and mouth, and ears, and saying,—The seal of the gift of the Holy Spirit.” The term was also given to confirmation.—See CONFIRMATION. In Scotland baptism and the Lord's Supper are often termed sealing ordinances—that is, ordinances connected with a public and distinctive confession of faith. The Westminster divines attached, indeed, a stronger meaning to the term seal—a meaning which has also been by some strenuously vindicated. But the Spirit of God is the one seal; and the baptism of one who has already possessed the Spirit of God is only a token of this possession, which it indicates, but which it can in no sense secure as an inalienable gift. Seal, in the Popish Church, is applied to the secrecy of the confessional.

Se-Baptists (*self-baptizers*), a small sect formed in England about the middle of the seventeenth century by John Smith of Amsterdam. A small sect in Russia also held the same views.

Seceders, Secession, &c.—See SCOTLAND, CHURCHES IN.

Secretarium (same as *diaconicum*).—The *secretaria* were the councils held in this place. One father calls the *prothesis* by the same name.—See DIACONICUM, PARATORIUM.

Secular Clergy.—See CLERGY.

Secular Power.—When clergymen, in ancient times, were delivered over to the secular power, they were said to be *curiæ tradi*. The *curia*, however, was not simply a court to inflict civil punishment, but was also a corporation. The degraded clergyman had to serve the *curia* or civil corporation in some menial function—had to be a slave to an earthly power—as he had left or been dismissed from his spiritual function. And as no *curiales* could be ordained, such degradation was perpetual. The law of Honorius distinctly describes such degradation, and one of the Novels of Justinian confirms it.—See MAGISTRATES, PENAL LAWS. The secular power is sometimes even yet appealed to. One of its earliest manifestations is the following letter from the Emperor Constantine in the year 325:—“Victor Constantine Maximus Augustus, to the bishops and people. Since Arius has imitated wicked and impious persons, it is just that he should undergo the like ignominy. Wherefore as Porphyry, that enemy of piety, for having composed licentious treatises against religion, found a suitable recompence, and such as thenceforth branded him with infamy, overwhelming him with deserved reproach, his impious writings also having been destroyed; so now it seems fit both that Arius and such as hold his sentiments should be denominated Porphyrians, that they may take their appellation from those whose conduct they have imitated. And in addition to this, if any treatise composed by Arius should be discovered, let it

be consigned to the flames, in order that not only his depraved doctrine may be suppressed, but also that no memorial of him may be by any means left. This therefore I decree, that if any one shall be detected in concealing a book compiled by Arius, and shall not instantly bring it forward and burn it, the penalty for this offence shall be death; for immediately after conviction the criminal shall suffer capital punishment. May God preserve you!" So late as 1799 the Haldanes were summoned before the justices as vagrant teachers in Kintyre, and a justice sent one of their missionaries aboard a ship of war, from which he was relieved by legal measures.—See SETTLEMENTS, VIOLENT.

Secundians, a party of Valentinians, named after their leader, Secundus.—See VALENTINIANS.

Sedes (*seat*), the name of the bishop's throne.

Sedilia (*seats*), for the officiating minister during the Eucharistic service in the Church of England. They are generally on the south side of the altar.—See CROWN OF PRESBYTERY.

See (*sedes*, *seat*), the bishop's seat, or the extent of his episcopal jurisdiction. *Seat*, in old Scotland, was also the name of the kirk session.

See, Apostolical, the name given in early centuries to every bishop's diocese, and not exclusively to that of the Bishop of Rome, to which alone, by Romanists, it is now applied.

Seekers, a little sect which sprang up in England in 1645. As their name implies, they were seeking after truth, since they had no faith in the ordinances dispensed around them; nay, they thought that uncertainty attached to the Scriptures themselves.

Seleucians, followers of Seleucus, a teacher who adopted the Gnostic opinions of Hermogenes.—See HERMOGENIANS, VALENTINIANS.

Semaxii.—The Christians were so called in contempt, from the *semaxis* or stake to which they were tied as martyrs; and they were also called *Sarmentitii*, from the *sarmenta*, or faggots of wood placed around them to burn them.

Sembat.—The so-called "Children of the Sun," or *Arevardis*, an Armenian sect, originated in the ninth century with Sembat, a Paulician. They also bore the name of *Thontrakiens*, from the village of Thontrake, where their church was formed. In 1002 no less a personage than the metropolitan, Jacob of Harkh, joined them. He gave a more distinctively Christian cast to their tenets, journeyed through the country preaching repentance and inveighing against work-righteousness, and made numerous converts both among the clergy and laity. The Catholics of the Armenian Church had him branded and imprisoned. He escaped, but was ultimately killed by his opponents. (*Kurtz*.)

Semi-Arians.—See ARIANISM, HETEROUSIANS, HOMOUSIAN.

Semijejunia (*half-fasts*).—See STATIONES.

Seminaries, a name often given to foreign

Romish institutions for English youth, to qualify them for the priesthood and for the conversion of England. Many were erected: the first at Douay, 1569, by Philip, King of Spain; the second at Rome, 1579, by Pope Gregory XIII.; the third at Valladolid, 1589, by the King of Spain; the fourth at Seville, 1593, by the same; the fifth at St. Omer's, 1596, by the same; the sixth at Madrid, 1606, by Joseph Creswel, Jesuit; the seventh at Louvaine, 1606, by Philip III. of Spain; the eighth at Liege, 1616, by the archbishop of that country; and the ninth at Ghent, 1624, by Philip IV. The popish nobility and gentry sent over their children to these colleges for education; and it is incredible what a mass of money was collected in England for their maintenance, by their provincials, sub-provincials, assistants, agents, coadjutors, familiars, &c., out of the estates of such Catholics as were possessed of abbey-lands—the pope dispensing with their holding them on these considerations. The oath taken by every student at his admission was this:—"Having resolved to offer myself wholly up to divine service, as much as I may, to fulfil the end for which this our college was founded, I promise and swear, in the presence of Almighty God, that I am prepared from mine heart, with the assistance of divine grace, in due time to receive holy orders, and to return into England, to convert the souls of my countrymen and kindred, when and as often as it shall seem good to the superior of this college." The number of students educated in these colleges may be inferred from this; that whereas, according to Saunders, an eminent popish writer, there were but thirty old priests remaining in England in 1575, the two colleges of Douay and Rome alone, in a very few years, sent over three hundred. (*Neal*.)

Semi-Pelagians, a name first given by the schoolmen of the Middle Ages to a party which arose about the year 425, holding opinions between those of Pelagius and those of his great opponent, Augustine. Their leader was Cassian, a pupil of Chrysostom, who had settled at Marseilles, and founded two monasteries there; hence they were originally called Massilians. The last two works that Augustine wrote were directed against their opinions. After his death their chief opponent was Prosper; while the Abbot of Lerins was one of their great champions, and the well-known name of Vincentius Lirinensis was to be found among the members of the sect. Their tenets were condemned by a synod held at Orange in 529, and the decisions of that synod were soon after affirmed by a council at Valence, and finally ratified by Boniface II. (See the *Works* of Cassian).—See PELAGIANS.

Semi-Universalists.—See AMYRALDISM.

Senatorium (*places for elders*), a name given, as some suppose, to the seat of the bishop and presbyters; others take it to be the seat set apart for civil senators.

Senes (*seniors*), a title given to the primates of the African Church.—See AFRICAN CHURCH.

Senes of Scripture.—See THEOLOGY.

Sentences, portions of Scripture used before the morning and evening prayer in the Church of England. The ancient offices of the Western Church were, for many ages, interspersed, in various parts, with verses, or small portions of Scripture. Amalarius, A.D. 820, mentions that in many of them a verse, or capitulum, was read before the compline, or latest evening service, and in the ancient Gallican form the nocturnal office, which for many ages was accounted with matins but one office, began with a lesson out of Scripture.—See COMPLINE.

Separatists.—Various bodies have received that name, or called themselves by it. In popish times Protestants were sometimes so named and condemned. In more recent times the well-known John Walker of Dublin was pastor of a body of most rigid separatists, who refused communion with any other party. Another body of Irish separatists was headed by Mr. Kelly. Separatists too often become self-inflated, and they denounce other bodies with a virulence which seems to increase in proportion as those bodies approach their own opinions and practices. Thus some of them have called such books as Doddridge's *Rise and Progress* "a devout path to hell."

Septimana in albis (*Easter Week*).—See ALB, EASTER.

Septuagesima, the Sunday which in round numbers is seventy days before Easter.

Septuagint.—See BIBLE.

Sepulchre, Holy Church of the.—See *Biblical Cyclopaedia*, article "Calvary"

Sepulchre, a niche on the north side of the chancel, near the altar, employed in popish times to represent the burial and resurrection of our Lord. It was often a wooden erection, but sometimes also of stone. The crucifix was placed in the sepulchre on Good Friday, and watched till Easter, when it was taken and placed again on the altar. Thus we find the following:—"A.D., 1558. Payde for making the sepulture, 10s.; for peynting the same sepulture, 3s.; for stones and other charges about it, 4s. 6d.; to the sexton for meat and drink, and watching the sepulture, according to custom, 22d.—'Accompts of S Helen's, Abingdon,' *Archaeol.* vol. i., p. 16. Within the Abbye Church of Durham, upon Good Friday, there was marvellous solemne service, in the which service time, after the passion was sung, two of the eldest monkes did take a goodly large crucifix, all of gold, of the picture of our Saviour Christ, nailed upon the crosse . . . The service beinge ended, the two monkes did carrye it to the sepulchre with great reverence (which sepulchre was sett upp in the morning on the north side of the quire, nigh to the high altar, before the service time), and there lay it within the said sepulchre, with great devotion."—*Rites of Durham*, pp. 9, 10.

Sepulchre, Regular Canons of, a religious order said to have been founded by Godfrey on the capture of Jerusalem in 1099. Many of these canons came into Europe, but the order was suppressed by Pope Innocent VIII., and its revenues were ultimately bestowed on the knights of St. John of Jerusalem. According to Broughton, the suppression of the order did not extend to Poland.

Sequences, same as *proses*.—See PROSES.

Sequestration, English.—When a judgment has been obtained against a beneficed clergyman, and that judgment remains unsatisfied, the party entitled to the fruits of the judgment is obliged to levy the sum recovered by an execution. In the first instance he issues the ordinary writ of execution, called a *fieri facias*, to which all persons are subject, directing the sheriff to levy the amount upon the goods and chattels of the defaulter. If the sheriff is able to do so, the amount is levied, and there is an end of the matter; if, on the other hand, he cannot find goods and chattels sufficient, he returns the writ to the court, stating his inability, and certifying that the individual has a rectory or other ecclesiastical benefice, as the case may be, in the county. Upon this return a writ of sequestration, called either a *levari facias de bonis ecclesiasticis*, or a *sequestrari facias*, according to the mode in which it is drawn up, issues to the bishop of the diocese, requiring him to levy the amount upon the ecclesiastical goods of the clergyman. Upon this writ the bishop or his officer makes out a sequestration, directed to the churchwardens or persons named by the bishop, or, upon proper security, to persons named by the party who issues the writ, requiring them to sequester the tithes and other profits of the benefice; which sequestration should be forthwith published, not by reading it in church during divine service, a ceremony which is, in our opinion, abolished by the second section of 7 William IV. and 1 Victoria, c. 45, but by affixing a notice of its contents at or near the church door before the commencement of the service, as required by that statute. The sequestration is a continuing charge upon the benefice, and the bishop may be called upon from time to time to return to the court an account of what has been levied under it. The court has the same power over the bishop that it has over a sheriff in respect of ordinary writs of execution; and if the bishop is negligent in the performance of his duty, or returns an untrue account of the proceedings under the writ, he is liable, in the same way as the sheriff is liable, to an action at the suit of the party damnified thereby. Sequestration is also a process of the ecclesiastical courts. When a benefice is full, the profits may be sequestered if the incumbent neglects his cure; and if there be a vacancy, the profits are to be sequestered, and to be applied so far as necessary in providing

for the service of the cure during the vacancy, the successor being entitled to the surplus.

Sergiets or **Sergists**, followers of Sergius, a leader among the Paulicians.—See PAULICIANS.

Sermons, discourses delivered in religious assemblies. In the ancient Church, immediately after the reading of the psalms and lessons out of the Scriptures, and before the catechumens were dismissed, the sermon by the bishop, or some other appointed by him, was made to the people. This being done in the presence of the catechumens, was therefore reckoned a part of the *missa catechumenorum*, or ante-communion service. Such discourses were commonly termed homilies, from the Greek *ὁμιλῖαι*, which signifies any discourse or any instruction to the people. Sometimes they were named “*λόγος*”—discourse, or “*κήρυγμα*”—preaching. Among the Latins they were called *sermo* or *concio*, and by Tertullian and Cyprian *tractatus*, and the preachers *tractatores*. It would appear from Justin Martyr that, in his day, the discourses were usually taken from the lesson previously read from Scripture. “The preachers,” he says, “admonish the people, exciting them to an imitation of the good works which have been brought before their notice.” Tertullian, in the second century, says,—“We meet together for the purpose of reciting the Holy Scriptures, in order to learn from them that which, according to the circumstances of the present time, may either serve as instruction for the future, or may be applied to immediate use. At least, by means of the sacred word, we confirm our faith, excite our hopes, and establish our confidence; and by the inculcation of the divine precepts we bring our hearts under the power of the saving doctrine. We exhort and correct one another, and submit ourselves to the guidance of the divine Word. For here the judgment of God is of great weight, inasmuch as no one doubts but that he is standing in the divine presence.” Origen also bears witness to the same practice. “This,” says he, “we do, when the Scriptures are read in the church, and when the discourse for explication is delivered to the people.” Many homilies of his upon the Scriptures of the New Testament, delivered by him in the assemblies of the church, are still extant. Preaching, anciently, was one of the chief functions of a bishop; inasmuch that, in the African churches, no presbyter ever preached before a bishop in his cathedral church till St. Augustine’s time. In the Eastern Church presbyters were indeed allowed to preach before the bishop; but this was not to free him of the duty; for still he preached a sermon at the same diet after them. In the lesser churches of the city and country the office of preaching was always devolved upon the presbyters, but deacons were never allowed to perform it. There are numberless passages in the writings of the fathers which speak of preaching as a duty necessarily incumbent on a bishop. Many canons of councils either

suppose or enjoin it; and in the imperial laws there are several edicts of the secular power to the same purpose. Particularly, in the Theodosian code, there is one jointly made by the three emperors, Gratian, Valentinian, and Theodosius, which bears this title, “*De munere seu officio episcoporum in prædicando verbo Dei*”—Of the duty or office of bishops in preaching the Word of God. A deacon might sometimes preach in room of a presbyter, or at least read a homily of one of the fathers. The laity were forbidden to preach, though, as Eusebius states, there were exceptional cases for the benefit of the heathen. On no account were women to preach, and Tertullian even condemns the Montanists for allowing prophetesses to address their assemblies. It was usual for preachers to commence their discourse with a short prayer for divine assistance. Sometimes before they began to preach they used the common salutation, “*Pax vobis*”—Peace be with you, to which the people answered, And with thy spirit; and sometimes they prefaced the sermon with a short form of benediction, especially in times of calamity and distress, or of happy deliverances. Occasionally they preached without any text, and sometimes upon more texts than one; that is, upon selected passages. Their sermons usually were not long, and scarce any of them would last an hour, and many not half the time. They always concluded their sermons with a doxology to the Holy Trinity. The preacher usually spoke from the ambo, but originally he preached from the chancel, in front of the altar, or from the bishop’s seat.—See AMBO. He delivered his sermon sitting, and the people heard it standing; but the custom varied in different churches. The behaviour of the audience was sometimes peculiar. They testified their approbation by loud applause. The practice, borrowed from the theatre, became sometimes so excessive as to be sharply rebuked. Chrysostom, who had met with no little popular applause, and who, when he rebuked it, was clamorously applauded for the very rebuke, thus exclaims on one occasion,—“What do your praises advantage me when I see not your progress in virtue? Or what harm shall I receive from the silence of my auditory when I behold the increase of their piety? The praise of the speaker is not the *κρότος* (the acclamation of his hearers), but their zeal for piety and religion; not their making a great stir in the times of hearing, but showing diligence at all other times. Applause, as soon as it is out of the mouth, is dispersed into the air, and vanishes; but when the hearers grow better, this brings an incorruptible and immortal reward both to the speaker and the hearers. The praise of your acclamations may render the orator more illustrious here; but the piety of your souls will give him great confidence before the tribunal of Christ. Therefore, if any one love the preacher, or if any preacher love his people, let him not be enamoured with applause, but with the benefit of the hearers.” It was a common thing to note

down the sermons during delivery; notaries, or short-hand writers, often did the same, so that Gregory Nazianzen says, in his valedictory discourse,—“Farewell, ye lovers of my sermons; farewell, ye pens, both public and private.” These notaries sometimes published discourses without the author’s consent, and the dishonest practice has not died out. The topics of sermons were usually momentous. Gregory says their subjects were,—“The world’s creation and the soul of man; of angels, as well those that kept as those that lost their first integrity; of providence and its wise laws and constitutions; of the formation of man and his restoration; of the two covenants, the types of the old, and the antetypes of the new; of Christ’s first and second coming; of his incarnation and passion; of the general resurrection and end of the world; of the day of judgment, the rewards of the just, and the punishment of the wicked; and, above all, of the doctrine of the Trinity, which was the principal article of the Christian faith.” In like manner, Chrysostom puts his auditors in mind of what matters he had used to preach to them,—“Of the nature of the soul; of the fabric of the body; of the state of immortality; of the kingdom of heaven and the torments of hell; of the long-suffering of God and the methods of pardon; of the powers of repentance; of baptism and the forgiveness of sins; of the creation of the superior and inferior worlds; of the nature of men and angels; of the subtilty of Satan and his methods and policies; of the different opinions of the Christian world; of the true faith and the gangrene of heretics; and other such mysteries, which it behoves a Christian to be acquainted with.” Sermons seem to have been prepared with great care as to the materials and arrangement, but not as to words. They were not written, and then committed to memory, but rather carefully thought out, and mentally elaborated; for many of the fathers were famous as extemporaneous orators. Sermons were sometimes read, but not very commonly. The method was usually very simple, the thoughts being taken up in the order of the passage which formed the text. The preacher had customarily a Bible in the pulpit with him. Such artificial or scholastic divisions and methods as are found in the structure of modern sermons were then unknown, and were only introduced in mediæval times. (*Riddle, Broughton.*)—See PULPIT.

Service of the Church.—The reader will find under different terms the order, parts, and meaning of the service. We present, however, an extract from Tertullian, describing the order of service in the North African Church in his day:—“We Christians, incorporated by our common faith, worship, and hopes, meet for prayer, in which we as it were take the kingdom of heaven by a violence grateful to God, not forgetting to offer up supplications for emperors, and all in authority, for the prosperity and peace of the

state, and for the delay of the final doom. We assemble also for receiving instruction, warning, and exhortation from the Divine Word, whereby we nourish our faith, animate our hope, establish our confidence, and stir up ourselves by every argument to the practice of good works. On these occasions discipline is administered with all solemnity, and the censures pronounced on offenders are regarded as anticipating the judgment to come. Every one puts something into the public stock once a-month, or when he pleases, and according to his ability and inclination, for there is no compulsion; these pious deposits being applied, not to the indulgence of appetite, but in aid of the poor, orphans, the aged, the shipwrecked, the persecuted, and for burying the dead. Then follows a supper, a love-feast, not an entertainment for the sensual, but a refreshment to the hungry and the needy. To this supper we do not sit down till we have previously tasted the pleasure of prayer to God; we sup in the recollection that God is to be worshipped in the night season, and we converse with the consciousness that he hears us. Praise succeeds, and the whole is concluded with prayer, when we depart; not for the purposes of dissipation, licentiousness, or violence, but with the same regard to purity and moderation as in our coming together, like men who have been enjoying a spiritual banquet, rather than a common supper.”

Serving Tables.—In Scotland it was customary to set apart certain pews, of no great dimensions, for communicants. These were filled by parties of communicants in succession, to whom, both before and after the distribution of the elements, an address was given, the whole of which process was called serving the table. The phrase is a misapplication from Acts vi. 2, where it means to disburse funds or superintend a common table. Simultaneous communion is now common in Scotland. In fact, under the practice of successive tables, none but the first table was fully served.

Servites or Servants of the Virgin, a Romish order, founded, about 1233, by seven merchants of Florence, who themselves renounced the world and formed a religious community at a place about two leagues distant from the city. The order was approved by Pope Alexander IV., and was allowed to have convents and churches. Father Paul Sarpi belonged to this order. The Annunziato at Florence is the most famous of its monasteries.

Session.—See ELDERS.—The business of the session is to examine and admit members into the communion of the church, or receive the certificates of persons coming from other congregations—to grant certificates to members leaving the congregation—to watch over the Christian deportment of the members of the congregation—to exercise discipline over them when required, by admonition, rebuke, suspension, or exclusion—to restore members who have been suspended

or cut off from privileges—to fix the hours and order of public worship—to appoint the time of the dispensation of the Lord's Supper, and make provision for it—to appoint congregational fasts or thanksgivings—to receive and distribute such free-will offerings of the congregation as are entrusted to them—to provide for the necessities of the poor—to call congregational meetings when they see it necessary—to examine and judge of the qualifications of persons elected to the eldership—to receive and judge of petitions from the members—to transmit papers to the presbytery—and, in general, to superintend the religious interests of the congregation.

Settlers.—See OPHITES.

Settlements, Violent, took place when a patron in Scotland presented a clergyman whom the people would not have, but whom the ecclesiastical courts were determined, in spite of all opposition, to ordain. In such cases the parish sometimes rose to oppose the settlement by force, and obstructed the presbytery. The military were occasionally called to protect the presbytery, which did its solemn work surrounded by Herod and his men-of-war. Such scenes happened in many parts of the country. At the ordination of Mr. Syme, the grandfather of Lord Brougham, in the parish of Alloa, by a riding committee, in 1750, four companies of soldiers attended, as there had been a previous riot. On the 7th of January following six men and one woman were tried before the Justiciary Court for participation in the riot. The jury returned their verdict on the 8th, finding them guilty, art and part, of the crimes libelled. The lords pronounced sentence on the 11th,—by which William Sharp, William Paterson, and John and William Clerks, were banished to the plantations for seven years, to be computed from the time of their landing; with certification, that such of them as should return to Scotland within the time limited, should, *toties quoties*, be whipped through Edinburgh, and retransported for other seven years. James Sharp was banished Scotland for seven years, from and after the 30th of January, and in case of his returning, to be *toties quoties* whipped through Edinburgh, and banished other seven years. James Anderson was fined in 200 merks Scots to the private pursuers, and ordained to be kept prisoner in Edinburgh tolbooth till the 15th of May next; and Jean Nicol was ordained to pass through Edinburgh on the 29th of January, her hands tied behind her back with a rope, the hangman walking immediately behind her, and holding the end of this rope in one hand, and his whip in the other, and then to be confined to the Edinburgh correction-house, at hard labour, till the 15th of May next. This took place accordingly on the 29th. (*Annals of the Church of Scotland.*)

Scenes of another character sometimes occurred, as at St. Ninians, where the parish had fought seven years against an obnoxious

candidate, but had been beaten in the end. On the 29th of July, 1773, the presbytery met at St. Ninians, by the peremptory command of the assembly, to induct the presentee. Several members were absent, though the assembly had enjoined all, under the pain of its censures, to attend. Mr. Findlay, minister of Dollar, presided, and in his prayer he asked no blessing upon the service. After prayer he rose to address the presentee, who stood up, according to custom. "We are here met this day," said he, "in obedience to the sentence of the general assembly, to admit you minister of St. Ninians. There has been a formidable opposition made against you by six hundred heads of families, sixty heritors, and all the elders except one. This opposition has continued for seven years; and if you shall this day be admitted, you can have no pastoral relation to the souls of this parish; you will never be regarded as the shepherd to go before the sheep; they know you not, and will not follow you. Your admission can only be regarded as a sinecure, and yourself as a stipend-lifter. Instead of doing good you will bring ruin and desolation on the parish, and be able to adopt the answer of Marius to the Roman prætor,—'Go tell him that thou hast seen the exiled Marius sitting on the ruins of Carthage.' Now, sir, I conjure you, by the mercy of God, give up this presentation; I conjure you, by the great number of souls of St. Ninians, who are like sheep going astray without a shepherd to lead them, and who will never hear you, never submit to you, give it up; and I conjure you, by that peace which you would wish to have in a dying hour, and that awful and impartial account which in a little time you must give to God of your own soul, and of the souls of this parish, before the tribunal of our Lord Jesus Christ, give it up!" "I forgive you for what you have now said," was the tart reply of Thomson, the presentee; "may God forgive you. Proceed to execute the orders of your superiors."—See NON-INTRUSIONISTS, PATRONAGE, RIDING COMMITTEES.

Seven Sacraments.—See SACRAMENTS.—The council of Trent, session 7, canon i., says,—"If any one shall say 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, Orders, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema."—See the various terms.

Seventy.—See BIBLE, p. 88.

Severini (*followers of Severus*), a name given, —1. To the Encratites in the second century.—See ENCRATITES. 2. To the more rigid Monophysites in the early part of the sixth century. Their eminent leader, Severus, had rejected and ridiculed the *Henoticon* of the Emperor Zeno, published in 482, and had anathematized all who received it.

It was therefore a great triumph to their party when, in 512, the successor of Zeno procured his elevation to the patriarchate of Antioch. From that time he became apparently more moderate in his opinions and conduct, though still uncompromising in his opposition to the authority of the council of Chalcedon, and the consequence was that he succeeded in drawing together the moderate and ultra-Monophysites, and so prepared the way for their permanent separation from the orthodox church. The Jacobites, as they were afterwards called, regard him to this day with the greatest veneration.—See HENOTICON, MONOPHYTES.

Severites.—See ANGELITES.

Sexagesima, the Sabbath, which in round numbers is sixty days before Easter.

Sexes.—See WOMEN.

Sext, or **Sixth Hour**, or **Twelve o'Clock**, a name given to the noon-day service.

Sexton (*contracted from sacristan*).—See SACRISTAN.—The sexton's duty in the Church of England is to keep the church, dig graves, provide necessary things for service—as for baptism and the Eucharist—under the direction of the churchwardens. The office may be held by a woman, and the salary usually depends on the annual vote of the parishioners. In Scotland the sexton, whose duties are much the same as those just stated, is usually called the beadle, from the Saxon verb *bydde*, to cry, or to make proclamation. He is usually *campanarius*, or bell-ringer, and also grave-digger. The appointment to the office, in the established church, is with the hearers.—See DOORKEEPERS, HERITORS.

Shakers or **The Millennial Church**.—This party trace their origin to the French prophets or Camisards.—See CAMISARDS, FRENCH PROPHETS. In 1705 some French prophets came to England, and spread their views, communicating inspiration, as they thought, to people of both sexes. In 1747 a society was formed, the members of which professed to be led by the Spirit of God. James Wardley, who had once been a Quaker, was a leading member of it. His excitements and nervous agitations gave to the people the name of Shaking Quakers. A short time after its formation a woman named Anna Lee joined this society, and by 1770 she had come to be recognized as its inspired head, very usually saluted as Mother Ann. Her proper name was Mrs. Standley. Her followers named her Ann the Word. In 1774 Mother Ann, with some of the elders, emigrated to America, and the church, after some wanderings, was finally established at a place called Mount Lebanon. Mother Ann died in 1784, and was succeeded by James Whitaker, and after his death Father Meaghar had supremacy. Their various communities of fifteen settlements comprise 6,000 or 8,000 souls. "They term themselves the Millennial Church: they hold that the millennium has begun, and that they are the only true church,

and have all the apostolic gifts. They insist that baptism and the Lord's Supper ceased with the apostolic age; that the wicked will be punished for a definite period only, except such as apostatize from them, and these will be punished for ever; that Christ will not appear again in the world, except in the persons of his followers, that is, the Shakers; that marriage is sinful, and that 'they that have wives should be as though they had none,' even now, and that thus alone purity and holiness, and the consequent beatitude of the heavenly state, can be attained; that sin committed against God is committed against them, and can be pardoned only for Christ's sake through them. The discipline of their churches rests for the most part with 'their elders,' who follow the instructions left by 'Mother Ann Lee.' In their religious worship they range themselves at intervals in rows, and then spring upwards a few inches. Sometimes they become so excited in this exercise as to throw off their upper garments, and jump as if they would reach the ceiling, all, as they say, to express their joy in the Lord. After this they sit down and listen awhile to their preachers, and then, when tired of hearing, resume their dancing. They place holiness in a life of celibacy. Their way of stating the argument is peculiar. The essence of it is, that the resurrection spoken of in the New Testament means nothing more than conversion. Our Saviour declares that, 'in the resurrection they neither marry, nor are given in marriage;' therefore, on the conversion (or the resurrection) of the individual, marriage ceases. Not permitting marriage, much less concubinage, their body cannot be expected to increase. It appears they have a great accession of members from the class of the 'unfortunate,' and from widows and orphans, to whom their institutions furnish an asylum. Their property is all in common. They profess to have the power of working miracles, and to be guided not so much by the Scriptures as immediately by the Holy Spirit. They maintain that it is unlawful to take oaths, to use compliments, or to play at games of chance. They hold general fasts, and have no order of persons regularly educated for the ministry. Their political principles are strictly republican, viewing all hereditary rank, in civil or religious government, as repugnant to the spirit of Christianity. Such is the favourable opinion entertained of them, that the legislature of New York have by law exempted them from all military duty, and from any fine or tax in lieu thereof. They have likewise passed a law enabling individuals who desire to join them to become divorced; but permitting the party who does not join them to retain the children and the property." (*Marsden*.)

Shere Thursday.—See LENT, p. 375.

Shoes.—On entering the church Orientals took off their shoes, much in the same way as those in the West take off their hats.

Shotts, Kirk of.—See REVIVAL.—The prolonged services at this place, under the ministry of Mr. Livingstone, about 1636, gave rise to the Monday sermon so common in Scotland after a communion Sabbath.

Shrine, a place where relics are deposited.

Shrive, to administer confession.

Shroud, Festival of, is held in the Romish Church on the Friday after the second Sabbath in Lent. The festival is of course in honour of the shroud in which our Lord was entombed. Relics, or portions of the shroud, are believed to work miracles, and an altar and chapel are dedicated to it.—See SEPULCHRE.

Shrove Tuesday, the day before Ash-Wednesday. The name, according to Wheatly and others, is derived from the old Saxon words *shrive*, *shrif*, or *shrove*, which, in that language, signifies to confess; it being a constant custom amongst the Roman Catholics to confess their sins on that day in order to receive the blessed sacrament, and thereby qualify themselves for a more religious observation for the holy time of Lent immediately ensuing. But this in process of time was turned into a custom of invitations, and taking leave of flesh and other dainties; and afterwards, by degrees, into sports and merriments, which still in that church make up the whole business of the carnival! To this we may indeed add that Shrove Tuesday is generally a season of mirth, indulgence, and, it is to be feared, of excess in most Catholic countries; and it is a well-known fact that the Roman Catholic clergy in Ireland derive no inconsiderable portion of their incomes from the vast number of marriages which, especially in rural districts, they are called upon this evening to perform. This day in old Scotland was called Fastern's Eve, probably the eve of the great fast. It was common in Scotland on that day for boys at school to buy cocks for the purpose of fighting them; the boy whose cock was victor "bore the bell." In some schools a cock-penny was paid to the master. Throughout England the more savage custom of throwing at cocks was all but universal.—See CARNIVAL, LENT.

Sibylline Oracles.—We need not detail the mythical accounts of the sibyl. Some, like Isaac Vossius, have attached undue importance to those oracles, as if they had been inspired, and had foretold the birth of Christ. The leading prophecies from the sibyl are quoted by several of the fathers. All ages and countries abound in such legends, and a dexterous ingenuity can easily turn them to present account by a little warping or change of verbiage. Fabricius says of those oracles,—“Nothing is more uncertain than what is related of the number of the sibyls, whether there was one or more. Concerning the sibyls, some think that they were inspired of God, others that they were possessed by evil spirits, others that they were assisted by a strong imagination and enthusiasm, and a kind of

natural divination; to which must be added a fourth opinion, that these oracles were all fraud and human imposture, and that if any of them were ever fulfilled, it was by hazard. It seems an assertion too confident to ascribe all the prophecies of the sibyl, and of other pagans, to knavery or chance, and it is more reasonable to suppose that sometimes there might be something preternatural in the case. In the time of Cicero there were some sibylline oracles which were acrostics, and which, as Cicero observes, were the labour of a plodding impostor, and not the prophecy of an inspired person. The Romans had sibylline oracles in the time of their kings, which were kept with great care in the capitol, and consulted afterwards upon important occasions. They were burnt with the capitol, A.U.C. 670, and the Romans got a new collection from various places. This second collection was burnt by Stilicho in the time of Honorius. Besides these collections, there were other oracles made and handed about from time to time. Our present collection contains not the books which were offered to Tarquin, nor the second set of oracles which were brought to Rome, nor yet those oracles which were received by the pagans. Nothing contained in it ought to be admitted as made before the birth of Christ, unless we can find as ancient vouchers for it. There are in this collection some lines which the author took from old pagan oracles, and from Homer, Orpheus, and other poets; and much is taken from the Old and New Testament. It contains not all the sibylline oracles of which the fathers made use, but it has the greater part of them. These oracles were forged in the first, second, and third centuries, not by pagans or Jews, but by heretics or orthodox Christians; not by the fathers, but by some unknown persons. There was no law which made it a capital crime to read these sibylline oracles.” (See *Jortin*, vol. i., chap. xi.)

Sick, Communion of.—See EUCHARIST.—The Church of England has a special office for the communion of the sick

Sick, Visitation of.—Canon lxxvi. enjoins that duty on the clergy, and there is also an order for it in the *Book of Common Prayer*.—See ABSOLUTION.

Sidesmen (more properly or fully, *synodsmen*—*testes synodales*) are chosen to assist the churchwardens, and were also sometimes called questmen.—See CHURCHWARDENS.

Sigillum Altaris (*seal of the altar*).—According to Fosbrooke, “The authentic mark of an altar was its five crosses; and there was a small stone called *sigillum altaris*, by which the aperture for the insertion of relics was closed up by mortar tempered in holy water.”

Sign, a term used in defining a sacrament, to show the relation between what is external, or only a sign, and what is inner, or the thing signified.—See CROSS, p. 197.

Significavit.—The writ *de excommunicato*

capiendo was sometimes so called from the words occurring at the beginning of it.—See EXCOMMUNICATION.

Sign of the Cross.—See BAPTISM.

Silentiarii (*men of silence*), a significant name given in early times to certain classes of monks, and to certain civil officers, or apparitors, in the emperor's household.

Simon Magus has been very commonly regarded as the father of heresy and the founder of Gnosticism. He was, perhaps, the first person who introduced the name of Christ into anything like a Gnostic system. But he was rather the open opponent than the corrupter of Christianity; and while he gave a doctetic explanation of the life and death of the Saviour, he pretended that he himself was "the great power of God"—*i. e.*, that the greatest and mightiest of the *Æons* resided in his person. He added, that the *Ennoia*, or thought of the divine mind, resided in his mistress, Helena. Simon was a Samaritan by birth, and is said to have studied at Alexandria. At the time when the preaching and the miracles of Philip began to excite attention among the Samaritans, he had been imposing on his countrymen by his magic and his pretended miracles; and it was in the hope of obtaining power to perform such wonderful works as he saw wrought by Philip that, to a certain extent, he embraced Christianity. The sequel showed how little real impression had been made on him; for he speedily returned to his former ways, and travelled about various countries, and even as far as Rome, endeavouring to introduce everywhere his own blasphemous fictions. His followers were numerous, and divided into several sects. Simon himself was worshipped by the Samaritans after his death, which is said, by old tradition, to have taken place at Rome, after a dispute there with the apostles Peter and Paul.—See Gnostic.

Simon, St., and St. Jude, Day of.—See JUDE'S DAY, ST.

Simony, in English law, is the buying and selling of holy orders, or of any benefice, dignity, or promotion. The name is derived from the resemblance which the offence bears to the sin of Simon Magus. The cognizance of simony, and punishment of simoniacal offences, appear to have originally belonged to the ecclesiastical courts alone, though before the statutes against simony, the courts of common law would have held simoniacal contracts void, as being *contra bonos mores* and against sound policy. But since the passing of the statute 31 Elizabeth, c. 6, questions relating to simony have been principally discussed in the courts of common law. The effect of the common law is aided by the statutes of Eliz. and 12 Anne, c. 12, and may be stated to be,—1. That to purchase a presentation, when the benefice is actually vacant, is simony. 2. That for a clerk to purchase, either in his own name or others, the next

presentation, and be thereupon presented at any future time to the benefice, is simony. 3. That the contract for the sale of a next presentation, the parties at the time knowing the incumbent to be at the point of death, is simony, and the presentation void, though the clerk be innocent. 4. That the vacant presentation cannot be conveyed to the grantee when an advowson is purchased during a vacancy. 5. That the corrupt purchase of an advowson during a vacancy, for the purpose of enabling the purchaser to avail himself of the vacant presentation, is simony. 6. That though a presentation be void, on the ground that the patron has been guilty of simony, yet the clerk so presented, if innocent, incurs no forfeiture or disability, other than that his presentation is void. 7. That a bond given by a clerk on receiving a benefice, conditioned to resign generally upon the patron's request, is void. 8. That a bond so given, conditioned to resign in favour of some particular person or persons, is void also, unless when it falls within the protection of the statutes 7 and 8 George IV., c. 25, and 9 George IV., c. 94, the effect of which is stated below. 9. That it is not necessary to constitute simony, that the purchase of a presentation should be a purchase for money; and any reward, promise, contract, gift, profit, or benefit accruing to the patron directly or indirectly, in consideration of which he makes the presentation, is, equally with money, simoniacal. 10. That a contract made when the church is full, to give money when it is void for the presentation, and the purchase of the next presentation when the church is full, with intent to present a particular person, have both been held offences within the statutes. 11. That if the patron is guilty of simony in presenting, the presentation is void, and the king may present for that turn, and the patron forfeits double the value of one year's profit of the benefice. 12. That if the clerk die without having been convicted of simony, and if the patron has not been convicted in the lifetime of the clerk, the forfeiture shall not be set up to the prejudice of any other person than the patron originally guilty; the effect of which is, that if the patronage has passed from the simoniacal patron and vested in another, the crown loses the right of presentation. This is by statute 1 William and Mary, c. 16. 13. That if the clerk is guilty of simony in procuring his presentation, his presentation is void, he forfeits double the value of one year's profit of the benefice, and he is forever disabled from being presented to the same benefice again. 14. That if any resignation or exchange be effected in consideration of money or any other benefit, both the giver and taker of the benefit shall forfeit double the value thereof. The statutes 7 and 8 George IV. and 9 George IV. above referred to, were passed in consequence of a decision of the House of Lords in the case of *Fletcher v. Lord Soude*, which was brought

before them upon a writ of error. The House decided that a bond conditioned to resign in favour of one of two persons named in the bond was void. Before that decision an opinion very generally prevailed that such bonds were good, and as many such bonds were in existence, the legislature interposed to give them validity. By the statute 7 and 8 George IV. validity was given to bonds and agreements made prior to the 9th day of April, 1827, and intended to secure the resignation of the incumbent in favour of one person named, or one out of two persons named, and also to the presentations which had been made in consideration of such bonds and agreements. And it was also provided, that the resignation in pursuance of such bond shall be void, unless the person named be presented within six months after the resignation. As this act only gave validity to by-gone transactions, the act of 9 George IV. was passed to give validity to such transactions in future. But the last-mentioned statute requires that such bonds or contracts shall be deposited in the registry of the diocese within two calendar months after their date, otherwise they are void, and it does not extend to bonds or contracts for resignation entered into after presentation. If a clerk, having been simoniacally presented, is also instituted and inducted, the king cannot present until the clerk be removed by legal process, which is commonly *a quare impedit*. In addition to the protections so provided against simony by statute, there is a stringent oath administered under the canonical law to persons presented to ecclesiastical benefices.—See OATH.

Simultaneum, a term employed in Germany to signify the *joint* religious service of a congregation composed of Catholics and Protestants. Thus a Catholic and Protestant may both officiate at a marriage, the one preaching and the other saying mass.

Sin.—1. Sin is often divided into original and actual, the latter being the guilt contracted by such as are intellectual and responsible creatures. Idiots and infants do not come within this category.—See ORIGINAL SIN. 2. Sins are further divided into those of commission and of omission, the former being direct violations of known precepts, and the latter the neglect of enjoined duty. The one class runs, however, into the other. If one omits to obey a law, he is guilty of violating it. 3. In the Romish Church there is a distinction of sins mortal and venial. Mortal sins are those which are wilful and deliberate transgressions; venial, such as may be forgiven, and are the result of negligence or ignorance. In the opinion of Bellarmin, no number of venial sins would ever amount to a mortal sin. But such a distinction is both false and unscriptural. All sins, indeed, are not, and cannot be, of the same enormity, and though all are sinners, all are not sinners in equal degree. But all are alike dependent on the mercy of God, and need to be

washed in the atoning blood of the Lamb of God. Sin, however, is not a substance, is not of the very essence of the soul, as some have maintained. It is only an accident, using the term as opposed to essence—a quality of soul that did not belong to it originally, is not necessarily connected with it, but may be put away by the Divine Spirit. 4. Another class is sometimes called philosophical sins. Philosophical sins, in opposition to theological, according to the Jesuits, are those in which a man at the time of committing them has not God and his law before his mind; and therefore, without thinking of God, transgresses natural or revealed law. These sins the Jesuits held to be venial; that is, such as do not draw after them a loss of divine grace, and do not deserve eternal, but only temporal punishment.

Sinaitic Codex, the name of the Greek MS. recently brought by Tischendorf from Mount Sinai. In the year 1858 this scholar revisited the East under the patronage of the Emperor of Russia. Portions of a MS. had been already got by him from the convent at Mount Sinai, and he had seen other portions in the hands of the monks. He reached the convent on the 31st of January, 1859, and so little success did he meet with, that he thought of returning by the 4th of February. But a casual conversation with the provisor of the convent brought the coveted treasure to light. Tischendorf accompanied the monk to his room, and there had displayed to him what his companion called a copy of the LXX, which he owned. The MS. was wrapped up in a piece of cloth, and on it being unrolled, to the surprise and delight of the critic, the very document presented itself which he had given up all expectation of seeing, and with it far more than he could calculate upon seeing, even in case of success. His object had been to complete a fragmentary Septuagint; but with a good fortune that rarely falls to the lot of literary explorers in the present day, he alighted upon a copy of the Greek New Testament attached, of the same age as the other, perfectly complete, not wanting a single page or paragraph. Tischendorf returned on 13th February, and within two months afterwards the whole was carefully copied,—comprising more than a hundred thousand of short lines, in which the codex was written,—partly by the hand of Tischendorf himself, but also partly by the labour of two friends, whose tasks he revised letter by letter. Much additional labour was imposed by the emendations made in the original text of the MS. in nearly eight thousand different places. These, of course, had to be taken note of no less than the unaltered readings, with a view to a really accurate and satisfying edition of the whole. The original MS. which had been acquired so happily, and on which so great value was at once placed, is now in the Imperial Library of St. Petersburg. The manuscripts which were the acquisitions of his

journey were submitted to the inspection of the emperor, by whose command they were opened to the public examination of the curious for a fortnight, especially the Sinaitic Codex, whose fame had been promulgated by native Russian authors some few years before, no less than by the Leipzig professor. With the publication of this latter Tischendorf was charged, in the most speedy and convenient manner possible; but so as to exhibit correctly the ancient handwriting, to be worthy of its imperial patron, and to meet the just expectations of scholars devoted to the study of the sacred texts. It is to be printed by types cast in the form of uncial letters—a method rendered the more easy in the present case by the great uniformity observed throughout in the characters of the MS. This Sinaitic manuscript is intended to occupy three quarto volumes, of which the two earlier will be devoted to the Old Testament, and the remaining one to the New. They are to exhibit the text in four columns on each page, as in the codex itself, with the poetical books—the Psalms and others—stichometrically arranged in two columns. The New Testament volume will include the Epistle of Barnabas and that of Hermas—of both of which the Greek originals had hitherto escaped detection. A fourth volume will follow, dedicated to a comment, critical and palæographical, on the preceding text. The whole four volumes are to appear in St. Petersburg in the middle of the year 1862, and the impression will be limited to three hundred copies. The special reason for fixing this period, and hastening the execution of the work, is, that in that year the Russian empire completes a thousand years of its history. The common edition will exhibit the text stichometrically arranged, but in the ordinary Greek type, of which Tischendorf gives a specimen in his *Notitia*. All the other critical apparatus will be available to the purchasers of this edition. Toward the close of 1862 the whole New Testament may be expected in a cheap and convenient form. (See Tischendorf's *Notitia Editionis Codicis Bibliorum Sinaitici auspiciis Imperatoris Alexandri II. susceptæ. Edidit Ænoth. Frid. Const. Tischendorf, Theol. et Phil. Doctor, &c., Lipsiæ.*)

Singers.—Various regulations were laid down about them in the early Church. One of the canons of Laodicea says, that none should sing in the church but canonical singers, who go into the ambo and sing by book. One of the Apostolical Canons says, of those who enter bachelors into the clergy, we order that only singers and readers do marry afterwards, if they are so inclined, but they were on no account to take heterodox wives. They were forbidden to wear the orarium. Singing, however, was allowed to the whole assembly.

Singing.—See CHOR, FANATICISM, ORGAN, PRECENTOR, PSALMODY.—It was usual forty years ago in Scotland for the precentor to read

the psalm line by line as it was sung. When the practice of continuous singing was introduced, it was the source of great and numerous congregational disturbances, and it was popularly stigmatized as an innovation. True, indeed, *The Westminster Directory* says,—“That the whole congregation may join herein, every one that can read is to have a psalm book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof.” But that this had not been the original custom in Scotland may be inferred from the following entry in Lightfoot's *Diary*:—“Then was our directory for singing psalms read over to the Scot's commissioners, who were absent at the passing of it; and Mr. Henderson disliked our permission of any to read the psalms line by line: and this business held us some debate: which ended in this,—that the Scots were desired to draw up something to this purpose.”

Singing Cakes, a name once given to the wafers used in private masses.

Sionites, a sect that arose in Norway about the beginning of last century, and ultimately emigrated to Altona. They got their name from having the word Sion embroidered on their arms, as if in some special and exclusive sense they were children of Sion. They affected great sanctity, and rejected outer ordinances. But they gradually died out, as several emigrated, and others renounced the distinctive badge of beard and girdle.

Sion, Nuns of.—These nuns belonged to the order of St. Bridget, and had their house at Sion, near Brentford, Middlesex. It was broken up by Henry VIII., re-assembled by Mary, and finally dispersed under Elizabeth. Many of the nuns settled in Lisbon. In 1810 the house there was broken up, and many of its members sought a refuge in England, some of whom were living in 1825 in Staffordshire.

Si quis, the name of a notice, so called from its two first words in Latin, equivalent in meaning and purpose to a presbyterian edict.—See EDICT. Before a person is admitted to orders, the following notice is published in the church of the parish where he usually resides:—“Notice is hereby given, that A B, now resident in this parish, intends to offer himself a candidate for the holy office of a deacon (or priest) at the ensuing ordination of the lord bishop of _____, and if any person knows any just cause or impediment for which he ought not to be admitted into holy orders, he is now to declare the same, or to signify the same forthwith to the bishop.” In the case of a bishop, the *si quis* is affixed to the door of Bow Church by an officer of the Court of Arches.—See ARCHES, COURT OF; BISHOP.

Sir.—According to some, this was long ago the title of all the clergy who were under the degree of doctor. According to others, it was the title of persons in orders, but who were not in degrees, or had not graduated. Those who had graduated were called masters.

Surname.—See SURNAME.

Sitting.—See STANDING.

Six Articles.—See ARTICLES.

Six-Principle Baptists.—See BAPTISTS, p. 61.

Sizer or Servitor, a student in the universities of Cambridge, Oxford, or Dublin, who receives table allowances or sizes gratuitously. Examples of the word sizes, used to signify allowances of food, may be found in Shakspeare. Sizers were anciently compelled to perform certain menial offices, as, for example, the learned and excellent Joseph Mede, in one of his earliest letters written from Christ's College, Cambridge, of which he was then a fellow, mentions that his sizer had not brought his candles; but this custom has been long since abolished, and sizer-ships are regarded as the reward of distinguished merit in poverty, and an encouragement to future exertions. Many of the most distinguished ornaments of the church and the bar have risen from this class of students.

Skoptzi.—The Skoptzi of Russia, or Eunuchs, bury their tenets in secrecy. They have many followers amongst the tradesmen and jewellers of St. Petersburg and other large towns. Their origin is unknown; but they entertain great reverence for the Emperor Peter III., the murdered husband of the Empress Catherine. They maintain that he was not murdered, but escaped to Siberia, and that the body of a soldier was buried instead. They believe Peter to have been a true emanation from Christ, and that, on his return, the great bell of Moscow will be tolled, and its sound will gather the true disciples from the farthest corners of the earth. Largesses and rewards are freely offered to those who join them. Whoever can succeed in making twelve converts is called an apostle. They are known by mysterious signs, and spend the night between Saturday and Sunday in performing their secret rites. It is known that they inflict upon themselves the most cruel tortures for the mortification of the flesh. Their converts are forced to suffer self-mutilation after the example of Origen. Their penances far exceed in severity even the Romish discipline.—See RUSSIAN CHURCH.

Slaves, Slavery.—In the Roman empire the aristocracy owned the soil and its cultivators. The free citizens were poor and degraded. The third class was the class of slaves. It was three times as numerous as the others, though the whole body belonged almost exclusively to wealthy owners. Their numbers excited constant apprehension; but care was taken not to distinguish them by a peculiar dress. Their ranks

were recruited in various ways. The captives in war were sold at auction. Cicero, during the little campaign in which he was commander, sold slaves enough to produce at half-price about half-a-million dollars. The second mode of supplying the slave market was by commerce; and this supply was so uniform and abundant that the price of an ordinary labourer hardly varied for centuries. There was hardly a port in the Roman empire, convenient for kidnapping foreigners, in which the slave trade was not prosecuted. In most heathen countries, also, men would sell their own children into bondage. The legal condition of the slaves was extremely abject. No protection was afforded his limb or his life against the avarice or rage of a master. The female had no defence for her virtue and her honour. No marriages could take place among slaves; they had no property; they could make no valid compact; they could hardly give testimony except on the rack. The ties of affection and blood were disregarded. In the eye of the law a slave was nobody. The runaway, if retaken, was branded, or crucified, or sold for a gladiator. The slave was valued only as property. Slaves occupied every station from the delegate superintending and enjoying the rich man's labour, to the meanest office of menial labour or obsequious vice; from the foster-mother of the rich man's child to the lowest condition of degradation to which woman can be reduced. Educated slaves exercised their profession for the emolument of their masters. Their value varied with their health, beauty, or accomplishments. The common labourer was worth from seventy-five to one hundred dollars. A good cook was worth almost any sum. Beauty was a fancy article. Mark Anthony gave eight thousand dollars for a pair of beautiful youths. About as much was given for an illustrious grammarian. The law valued a physician at two hundred and forty dollars. Lucullus sold an immense number of prisoners of war for sixty-five cents ahead—probably the lowest price for which a lot of able-bodied men was ever offered. (*Bancroft's Essay.*)

But the Church soon leavened society with a new element of mercy, and slaves might be manumitted even on the Sabbath Day. Yet, a slave that fled from his master was not to be allowed sanctuary in the church, or at least for more than one day, when his master might reclaim him on condition of forgiving his faults. Slaves were allowed to inform against heretical masters, and were freed on becoming orthodox Christians. They could not be baptized or turn monks, or be ordained or marry, without their masters' consent. Persons of superior rank might not marry slaves, and in this slaves were classed with actresses, innkeepers, and women who sold wares in the public markets.

In England, after the Norman conquest, according to Vaughan, "the not free, who dwelt among

the free, had come into that condition from various causes. Some by birth, some by crime, and some by marriage. Some by losing their possessions, and being seized in person by their creditors. But conquest had reduced the greatest number to this level. It did not, indeed, follow that a vanquished people should always be an enslaved people. In some cases that result ensued—ensued rigorously; but in general a less severe course was taken. Circumstances, and the temper or policy of the victor, sufficed to break the force of the calamity. The not free whose condition was in the least measure degrading, consisted of men who ceased to possess land, to bear arms, or to take any part in public affairs, but who were protected by some chief or lord, as the cultivators of certain lands, on condition of their rendering certain services, or paying a certain tribute. The condition of the Anglo-Saxon serf of the lowest grade was truly grievous. He could neither represent himself nor others. His interests were all in the keeping of another hand. He had no standing in any public court. His oath was of no value. His lord claimed possession of him, and of all that could belong to him, as he would have claimed possession of a horse, or of any other quadruped properly his own. As the serf had no property, he could pay no fine; and, should he prove a delinquent, the mulct must be exacted in torture upon his skin and his flesh. Generally, the serfs passed from hand to hand with the ground to which they were attached. Their children of course inherited their degradation. The number of slaves registered in the *Domesday Book* at the Conquest is 25,000. One of the laws of Ina forbids the master to sell his slave to be carried beyond sea, even though he should have committed a crime, (*Laws*, xi.) The wergild of the slave went half to the master and half to the kindred of the slave. Slaves in the above record are found to be most numerous in Gloucestershire, where they are as one in four to every freeman, and in Cornwall, Devon, and Stafford, where they are as one in five. The numbers diminish as we remove from the Welsh border, until we come to counties, as Lincoln, Huntingdon, Rutland, and York, in which not a slave is registered. But in these counties the lower class of the not free, who at the same time were not slaves, increases. The condition of this class often bore too near a resemblance to that of the slave class elsewhere. The word *lest*, which occurs in a law of Ethelbert, is supposed to refer to a class of unfree Saxons whom the invaders brought with them, (*Leg.* xxvi.) It was one of Alfred's laws that, if any man bought a Christian slave, the slave should be free after six years' service; and the punishment for stealing a freeman to sell him into slavery was death."—*Ancient Laws and Institutions of England*, 21, 22.

Of Scotland, Innes says,—“Of the inhabitants of the grange, the lowest in the scale

was the carl, bond, serf, or villein, who was transferred like the land on which he laboured, and who might be caught and brought back if he attempted to escape, like a stray ox or sheep. Their legal name of *nativus*, or *neiff*, which I have not found but in Britain, seems to point to their origin in the native race, the original possessors of the soil. Earl Waldev, of Dunbar, in a deed of four lines, made over a whole tribe to the Abbot of Kelso,—‘I give and confirm to the abbot and monks of Kelso, Halden and his brother William, and all their children and all their descendants.’ Another later benefactor of the abbey, after conveying lands in Gordun (by a boundary so plain that it must be still easily traced at the distance of five centuries), throws into the bargain two crofts, occupied by Adam of the Hog, and William son of Lethe, ‘and Adam of the Hog himself, my native, with all his following,’ with pasture in the mains for forty beasts, with all their followers of one year, &c.; and then he warrants to the abbey, ‘the said lands, meadows, men, and pastures.’ Richard de Morvil, the constable, sold to Henry St. Clair, Edmund, the son of Bonda, and Gille-michel, his brother, and their sons and daughters, and all their progeny, for the sum of three merks; but on this condition, that if they leave St. Clair by his consent, they shall not pass to the lordship of any other lord, nor to any other lord or land than De Morvil. In the Register of Dunfermline are numerous ‘genealogies,’ or stud books, for enabling the lord to trace and reclaim his stock of serfs by descent. It is observable that most of them are of Celtic names. We learn something of the price of the serf from the efforts which were made by the church for his manumission. Their own people were evidently in progress of emancipation at the period of the rental I have been quoting from. The stipulation of a certain amount of service implies that the rest was free. But when the church wished to emancipate the slaves of others, it was necessary first to purchase them. Adam de Prendergest sold to the almoner of Coldingham, Stephen Fitz Waldev, with his following and goods. In 1247 Patrick de Prendergest, burgess of Berwick, bought the freedom of Renaldus, a slave, with his whole following, for twenty merks sterling. This is a remarkable transaction; for Patrick, the burgess, had formerly been a slave, or at least a native, and obtained his liberty through the house of Coldingham; but what is more curious, Reynald, who was thus emancipated for a sum of money, is styled in the charter *prepositus*, meaning, no doubt, alderman or bailie of the town of Berwick; and that accounts for the greatness of his price; for about the same time the Abbey of Coldingham purchased the freedom of Joseph, the son of Elwald, and all his posterity, for the price of three merks; of Roger Fitz Walter and all his posterity for two merks; and Eustace of New-

bigging sold to the prior of Coldingham the freedom of William of Newbigging, and Brunhild his wife, and Walter and Mabil their children, and all their issue, for the sum of fifteen shillings. These are instances of purchased emancipation." Cunningham observes,—“It seems incredible to many that there should have ever been slaves in our country, and yet true it is that there were. There is ample documentary evidence to prove that a considerable proportion of our labouring population must have once been in this sad condition. They were generally, though not always, attached to the soil, and bought and sold with it like beasts of burden. Their children and their children's children for ever were the property of their lord, and accordingly their genealogies were carefully preserved, not from ancestral pride, but to serve as title-deeds do in the case of houses and lands. In the year 1178 William the Lion makes a grant of Gillandean Macsuthen and his children to the monks of Dunfermline. In 1258 Malise, Earl of Strathern, bestowed upon the monks of Inchaffray, in pure and perpetual alms, Gilmory Gillendes, and this he does at Kenmore, on the day of the annunciation of the Blessed Virgin. The same pious earl, in the same year, bestowed upon the same religious house John Starnes, the son of Thomas and grandson of Thore, with his whole property and children which he had begotten or might beget; and this he did for the salvation of his own soul, the souls of his predecessors, and the souls of his successors for ever. In some ancient documents there is mention made of *clerici nativi*, and these Tytler thinks must be serfs who had become clerks, and still continued to be serfs; but we know that personal slavery was inconsistent with the sanctity anciently ascribed to the clerical character, and are rather inclined to believe that the *clerici nativi* were bondsmen belonging to the church. Slavery existed in Scotland, and the Church of Scotland gave it its sanction; but it must be remembered that a similar servitude existed at the time in almost every country of Europe, and was probably nearly inseparable from the state of society which then existed. It continued in Scotland till the fifteenth century, but had gradually been losing ground, and then every name and every circumstance indicative of its existence disappeared; and for upwards of three hundred years no one can touch our soil or breathe our atmosphere without being free.”

Colliers and salters were in Scotland still longer kept in bondage. The statute of Habeas Corpus, passed in 1701, specially excluded them from its provisions—that is to say, they had no personal liberty to protect. Thus, up to 1799 there were slaves in Scotland, bought and sold as “part of the gearing,” in coal and salt-works. The first link of their chain was broken in 1775, by the fifteenth act of George III. cap. 28. It sets out on the preamble, that ‘many colliers and salters are in a state of slavery and bondage.’ It

emancipates *future* ones entirely, that is, those who, after the 1st of July, 1775, ‘shall begin to work as colliers and salters.’ But the existing ones were only liberated gradually; those under twenty-one in seven years; those between twenty-one and thirty-five in ten years. The liberation of the father was declared to liberate his family. And the freed were put under the act 1701. But this measure, though effective in checking new slavery, was made very nearly useless in its application to existing slaves, by one of its conditions. Instead of becoming free by mere lapse of time, no slave obtained his liberty unless he instituted a legal proceeding in the sheriff court, and incurred all the cost, delay, and trouble of a law suit; his capacity to do which was extinguished by the invariable system of masters always having their workmen in their debt. The result was that, in general, the existing slave was only liberated by death. But this last link was broken in June, 1799, by the 39th George III. cap. 58, which enacted, that from and after its date, ‘all the colliers in Scotland who were bound colliers at the passing of the 15th George III. cap. 29, shall be free from their servitude.’ And to come nearer to our time, Chambers, in his *Domestic Annals*, relates,—“About the year 1820, Mr. Robert Bald of Alloa, mining engineer, being on a visit to Mr. Colin Dunlop, at the Clyde Ironworks, near Glasgow, found among the servants of the house an old working man, commonly called Moss Nook, who seemed to be on easy terms with his master. One day Mr. Bald heard the following conversation take place between Mr. Dunlop and this veteran:—‘Moss Nook, you don't appear, from your style of speaking, to be of this part of the country. Where did you originally come from?’ ‘Oh, sir,’ answered Moss Nook, ‘do you not know that your father brought me here long ago from Mr. M'Nair's of the Green [a place some miles off, on the other side of the Clyde]? Your father used to have merry meetings with Mr. M'Nair, and one day he saw me, and took a liking to me. At the same time Mr. M'Nair had taken a fancy to a very nice pony belonging to your father; so they agreed on the subject, and I was niffered away for the pony. That's the way I came here.’ The man had, in short, been a slave, and was exchanged for a pony.” Hugh Miller also says,—“I regard it as one of the most singular circumstances of my life, that I should have conversed with Scotchmen who had been born slaves.” Thus it was long ere feudal slavery passed away, even where nominal freedom and love of civil right and independence were predominant. Negro slavery in American states comes under a different category, for colour and servitude are popularly identified.

Smalcald, Articles of.—They resulted from a convention held at Smalcald in 1537, and were a protest against a council proposed to

be held at Mantua, under Pope Paul III. These articles, divided into three parts, and written by Luther in his own style, are a protest against popish superstition, and are different in more respects than style from the *Augsburg Confession*. One portion was objected to by Melancthon, and he wrote a somewhat different paragraph. The *Confession* (article xxiv.) says,—“We are unjustly charged with having abolished the mass. For it is manifest that without boasting we may say, the mass is observed by us with greater devotion and earnestness than by our opposers.” But in the *Articles of Smalcald* (part ii., art. ii.) it is said, “that the popish mass is the greatest and most horrid abomination, as militating directly and violently against these articles; and yet it has become the chief and most splendid of all the popish idolatries.”

Smalcald, League of.—On the 19th of November it was agreed at Augsburg to employ force against the Protestants. Immediately the Elector of Saxony and his associates, in the year 1530 and the year following, assembled at Smalcald, and afterwards at Frankfort, and formed a league among themselves, for their mutual protection against the dangers which the edict of Augsburg portended, but excluding all offensive operations against any one. They also took measures to bring the kings of France, England, and Denmark, as well as other princes and states, into the confederacy. In their meeting at Smalcald, A.D. 1531, after forming a league for mutual defence for six years, they drew up an apology for their procedure, in which they gave a concise history of the Reformation, the necessity for it, and the sufferings and dangers to which they were exposed on account of it. Copies of this apology they sent both to Francis I., the King of France, and to Henry VIII. of England. Both those kings returned very respectful answers; but nothing was said on either side about an alliance for mutual defence.

Smectynnuus.—Bishop Hall had published a book called *Episcopacy of Divine Right*, defended it in a remonstrance to parliament, and vindicated also the remonstrance. The bishop's remonstrance was answered by a celebrated treatise under the title of *Smectynnuus*, a fictitious word made up of the initial letters of the names of the authors, viz., Stephen Marshal, Edward Calamy, Thomas Young, Matthew Newcomen, and William Spurston. When the bishop had replied to their book, these divines published a vindication of their answer to the *Humble Remonstrance*. This being an appeal to the legislature on both sides, may be supposed to contain the merits of the controversy. The debate was upon these two heads,—1. Of the antiquity of liturgies, or forms of prayer. 2. Of the apostolical institution of diocesan episcopacy.

Socinians.—This term is usually applied to all those who deny the divinity of Christ; but it more correctly belongs to the immediate followers of Socinus. The person who is considered to have been the earliest public advocate of Antitrinitarianism, is Martin Cellarius, a native of Stuttgart. He was born in 1499, and educated in the university of Wittemberg. His learning secured for him the friendship of Luther and Melancthon, whose principles he embraced. He afterwards, however, renounced the Catholic doctrine respecting the holy Trinity, and died at Basle, in Switzerland, in 1564. Contemporary with Cellarius was Michael Servetus. In 1531 appeared his first work at Hagenau, *De Trinitatis erroribus*, in which the notion of a Trinity was both discussed and caricatured. The Anabaptists of Germany and Holland appear to have been the first of the reformed who, in any numbers, impugned the doctrine of the Trinity; but the spirit displayed towards them by the more orthodox reformers, both in Germany and Switzerland, soon compelled them to seek a safer asylum in Poland; and to one of them named Spiritus, a native of Holland, is the introduction (in 1546) of Antitrinitarianism into Poland to be ascribed. About the same time a society was formed at Vicenza (a small town in the district of Venice), which maintained that Christ was, as to his nature, a man, but not merely a man, having been conceived of the Holy Spirit by the Virgin Mary. The deliberations of this society were suddenly interrupted by the inquisition; three of its members were seized, and the rest sought safety in flight. One of these, Lælius Socinus (who was born at Sienna in 1525, and educated for the law, which he abandoned for theological pursuits), the uncle of the great heresiarch, proceeded to Zurich, in Switzerland, and in 1551 journeyed to Poland, which he revisited in 1558. On the former occasion he brought over to his own doctrinal opinions Francis Lismain, a Corsican monk, and confessor to Bona Sfortia, the Queen of Sigismund I. Another accession to the heretics about this period was made by the conversion of Gregory Paul, a preacher of the reformed party in the suburbs of Cracow. One Peter Gonezius, or Conyza (at a synod held at Seceminia in 1556) was the first person who, in a public assembly, opposed the doctrine of the Trinity. Till 1566, all the synods held in Poland were composed indiscriminately of the members and teachers of all the reformed societies—Lutheran, Calvinistic, and Antitrinitarian; and continual disturbances resulted from this heterogeneous union. In the above year, however, the heretical party were thenceforth excluded from these public assemblies, and from that time formed a separate religious body in the country. The heterodox all concurred in maintaining the supremacy of the Father; but with respect to Jesus Christ, some thought him to

be a God of an inferior nature derived from the supreme Deity; others held the doctrine of Arius; and a third party believed him to be a human being. These last were also divided into two sections, of which one believed the miraculous conception of Christ, and the other considered him to be the son of Joseph as well as Mary. Another point upon which these persons differed among themselves was the worship due to the Redeemer. Some, even among those who maintained his simple humanity, contending that he was entitled to divine honours, while others held that divine worship was to be paid to the Father alone. All these parties denied the personality of the Holy Ghost. Their chief settlement was at Racow, a city which was built for them in 1569 by J. Siemienuis, Palatine of Podolia. Here they had a collegiate and printing establishment, and besides these, others on a smaller scale in other towns. Their houses for worship were built in all the chief cities, towns, and villages of the kingdom, but the principal were at Racow, Cracow, Pinczow, Lublin, and Lubeck. They were first distinguished by the name of Pinczovians, from the town where they had their earliest settlement. Some of the body were called Farnovians, others Budneans; but the name by which they were afterwards commonly known was derived from their principal city, Racow. — See FARNOVIANs. In the year 1579 Faustus Socinus arrived in Poland. He was born at Sienna, on the 6th of November, 1539, and at a very early age imbibed the sentiments of his uncle Lælius, of whom mention has been before made. Quitting his native country, he resided some time in Switzerland, from thence he went to Transylvania, and shortly afterwards withdrew, as above stated, to Poland, where his writings brought nearly the whole body of the heterodox to his own sentiments (a sketch of which will be found below) respecting the person of Christ. He died at a village near Cracow, in his sixty-fourth year, A. D. 1604. In the year 1638 a deadly blow was given to the cause of Socinianism in Poland. Some students of the college of Racow desecrated a cross which had been set up over one of the city gates, and in consequence of this sacrilegious act the diet of Warsaw, in the same year, passed a decree, commanding that the Socinian place for worship at Racow should be closed, the college broken up, the printing-house demolished, and the teachers and professors proscribed and banished. This stroke was followed by an invasion of the Cossacks, who marked out the heretics as the especial objects of their vengeance. In 1655 a formal accusation of aiding the King of Sweden in his late invasion of the kingdom was brought against them at the diet held at Warsaw, and a decree was passed forbidding the dissemination of their sentiments in any way whatever, under pain of death. A new and more rigorous edict was put forth against

them on the 20th of July, 1660. They fled in large numbers from Poland, and took refuge, some in Transylvania and Hungary, some in Prussia, Silesia, and Moravia, others in Holland and the Low Countries, and some in England. Thus terminated the public profession of Socinianism in Poland, about one hundred and twenty years after its first introduction into that country. For several years previously to its suppression in Poland, Socinianism had made considerable progress in Transylvania. It was introduced into that country by George Blandrata, a native of Piedmont, and physician to Bona Sfortia. In 1558 he went to Poland, and was appointed one of the elders of the reformed society in Cracow, and in 1563 removed into Transylvania to attend Sigismund II., who was labouring under a dangerous disorder. At the time of his arrival the reformed party in Transylvania were under the superintendence of Francis David, who was soon persuaded by Blandrata to exchange the Calvinistic for the (so-called) Unitarian system. To the joint efforts of these two individuals the growth of the latter heresy in Transylvania may be ascribed. In 1574, however, its progress was arrested by a rupture which took place between them. The question in dispute was the invocation of Christ. Blandrata (who is allowed, even by the historians of his own party, to have been an infamous character) maintained that our Saviour *ought* to be worshipped; David, the contrary. In 1578 Socinus was invited by Blandrata to oppose the objections of David. He came, but his visit was unsuccessful. David was brought before the diet assembled at Wiesenburg in June, 1579, and condemned for blasphemy. He died in the castle of Deva in the November following. From this time the cause of Socinianism in Transylvania declined. Dr. Thomas Rees, in 1818, estimated the number of Socinians in that country at about 60,000. Poland and Transylvania are the only countries on the Continent where Socinianism obtained an extensive and public establishment.

At the first dawns of the Reformation Antitrinitarianism appears to have been not without its advocates in England. Bartholomew Legatt and Edward Wightman were burnt for this heresy, the one in West Smithfield and the other at Litchfield, in the year 1611; but Socinianism seems to have been first openly avowed in this country by John Biddle, who died in prison in 1662. The founder of the modern school of Unitarianism in England was Dr. Priestley. He retired to the United States in 1794, and died there in 1804. To his writings and influence the progress of Socinianism during the latter part of the last century must be chiefly ascribed. Among his principal coadjutors may be mentioned the Rev. Theophilus Lindsey, a beneficed clergyman, who, in 1773, resigned his living, and afterwards collected

a society of persons of his own principles in Essex Street, Strand. Several other clergymen embraced the same system—viz., Drs. Chambers, Jebb, and Disney; Messrs. Evanson, Gilbert Wakefield, and Stone. All the efforts of Priestley, Lindsey, and others, however, accomplished little more than the conversion of the teachers of Arianism among the dissenters into Socinians, who exerted themselves with tolerable success to disseminate their principles in their respective congregations. Of the places now occupied by Socinian congregations throughout England, the greater part are maintained by the old presbyterian endowments. In the United States of America the Socinians have several congregations, the majority of which are in the State of Massachusetts. Of late years they have been greatly agitated, some of their ministers verging on infidelity, or on a transcendentalism which ignores to a great extent historical Christianity, and others, apparently, leaning more to the orthodox forms of truth.—See TRANSCENDENTALISM.

The doctrine of the modern Socinians varies greatly from that maintained by Socinus. Socinus held that our blessed Lord was a man, but conceived by the Holy Ghost, and on this account God's only-begotten Son, and was, moreover, constituted the Son of God by his resurrection. He believed that Christ is entitled to divine worship, and that after he was born, and before he entered upon the office assigned him by his Father, he was in heaven, and remained there some time; that nothing can be more incompatible than a free pardon and satisfaction; and that in remitting the punishment of our sins by Jesus Christ no propitiation intervened; but God hath from his free will exhibited himself so propitious to us in Christ, as not to exact the punishment of our sins, though he might justly have done it. Socinus allowed, however, that the death of Christ and the shedding of his blood for us was an offering and sacrifice to God, and that this sacrifice may be said to have been offered up for our sins in order to their being forgiven; but this sacrifice, so far as it was expiatory, was not offered on the cross, but in heaven itself after the resurrection. The modern Socinians deny not only the miraculous conception, but also that any worship is due to Jesus Christ. They assert that our Lord had no existence until born of the Virgin Mary, and that, being a man like ourselves, though endowed with a large portion of the divine wisdom, the only objects of his mission were to teach the efficacy of repentance without an atonement, as a medium of the divine favour—to exhibit an example for our imitation—to seal his doctrine with his blood, and, in his resurrection from the dead, to indicate the certainty of our resurrection at the last day. The modern Socinians also deny utterly the universal inspiration of the writers of the Old and New Testament. (See *The Racovian Catechism*, edited

by Dr. T. Rees, 8vo, 1818; Toulmin, *Life of Socinus*, 8vo, 1777; Lindsey, *Historical View of the State of the Unitarian Doctrine and Worship*, &c., 8vo, 1783; Belsham, *Calm Inquiry; Works of Theodore Parker and Horace Bushnell*.)

Sodalities (*societies*).—For an example of one of these, see SACRED HEART OF JESUS

Sodor and Man.—Sodor signifies southern, or southern islands, in contrast with the *Nordureyar*, or the northern islands, off the coast of Scotland.

Solea, a portion of an ancient church, supposed by many to be the same as senatorium.—See SENATORIUM.

Solemn League and Covenant.—See COVENANTS.

Solidians, those who held that justification depended on faith alone. But while justification rests on faith alone, it does not rest on that faith which is alone.

Solitaires, the name of an order of nuns founded by Cardinal Barberini in 1670. The patron is St. Peter of Alcantara, and they observe silence and solitude, with the practice of other austerities.

Sompnour (*summoner*), he that summoned delinquents before the ecclesiastical courts.—See APPARITOR. The sompnour is described by Chaucer in the *Canterbury Tales*.

Sonship.—See PERSON OF CHRIST and the references under that article.—The Creed of Nice declares,—“We believe in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, of one essence with the Father.” These sentiments have been the faith of the Church in every age, but they have been in many instances explained by unjustifiable imagery and language, often taken in the earlier centuries from the Platonic ontology, and drawn in later times from material sources. The arguments against what is called the eternal sonship, by Röell, Drew, Moses Stuart, Wardlaw, Adam Clarke, and others, are, with all their show of argument, without foundation in Scripture, for a sonship in the divine nature appears to be plainly taught and implied in it. But a sonship which affirms the divine nature of the Son to be derived from the Father, makes that Son only a secondary Deity. Not only is the Son of the same essence with the Father, but he is also “*αὐτὸς ὢν*”—God in and from himself. Sonship appears to refer not to essence but to existence—not to being in itself, but to being in its relations. The term does not characterize nature so much as personality. But such difference of position is not inequality of essence, and when rightly understood, will be found as remote from the calumnious imputation of Tritheism, as from the heresy of Modalism or Sabellianism.

Sorbonne.—This celebrated institution was

originally a college for the education of secular clergymen at the university of Paris. It was named from its founder, Robert de Sorbon, a distinguished theologian, and chaplain to St. Louis. In the year 1250 Robert applied to the king, and obtained a charter of institution for this college, which he endowed with an income from his private fortune. Several ecclesiastical dignitaries followed his example, and the funds of the college soon amounted to a large sum. The teachers were always doctors and professors of theology, and to this subject they paid almost exclusive attention. They acquired so much fame that the name of the college was extended to the whole theological faculty of Paris, which was called Sorbonne till the end of the eighteenth century. From the very commencement the doctors of the Sorbonne were eminent for their dialectic skill; but unfortunately they employed it too much in the refinements of dogmatic theology and the subtleties of casuistry. The opinions and decrees of the Sorbonne produced a marked influence on the character of Roman Catholicism in France. The monarchs of that country seldom took any steps affecting religion or the church without having asked the opinion of this theological body; and even beyond the limits of France its decisions on controverted points were more respected than those of any other academy. Though rigid adherents to all the peculiar tenets of the Romish Church, the Sorbonists were frequently opposed to the supremacy of the popes both in spiritual and temporal matters. They steadfastly maintained the liberties of the Gallican Church, and while they opposed the Reformation, they were far from receiving implicitly the doctrines of the council of Trent. They were among the most formidable enemies whom the Jesuits had to encounter; they protested against the admission of the order into France; they opposed the Bull Unigenitus; and in the Jansenistic disputes, though the Sorbonne could not be said to take part with the society of Port-Royal, it aided that body by joining in the exposure of Jesuit artifices.—See BULL, JANSENISTS. In later times the Sorbonne devoted itself much more to the defence of the rights of the church than the perfection of its doctrines. Its spirit often degenerated into pedantic obstinacy, and not unfrequently into blind zeal for the literal interpretation of ancient doctrines. Its influence, and the tenacity with which it clung to the Romish creed, prevented the gradual reform of the Gallican Church. The institution had long outlived its fame and its influence when the French revolution put an end to its existence, and the efforts since made for its restoration have signally failed. The candidates for the degree of doctor in the Sorbonne were subjected to a severe trial of their patience. They were obliged to defend their theses from six o'clock in the morning to six in the evening uninterruptedly, and were merely allowed a slight refreshment in their desk.

Sortes (lots).—See BIBLIOMANCY.

Soul's, All, Day.—See ALL-SOUL'S DAY.

Spain.—See REFORMATION, INQUISITION.

Spinster, the name of an unmarried woman in legal documents, and in banns or proclamations of marriage. Spinster, with the old termination, is the female of spinner, as songster is of singer, and baxter (bakester) of baker, seamster or semster, of seamer. Other terminations have now supplied this old one. King Alfred, in his will, calls the male side of his house the spear-side and the female the spindle-side. The term is derived from the old occupation of women. Thus, too, the eulogy of a Roman matron—*domum mansit, lanam fecit*—rendered by Gawain Douglas,—“She kept close the house, and birlit at the quhele.” According to some, wife has a connection with weave; Saxon, *wefan, wef*.

Spires, Diet of.—It was held in 1529, and from the protest lodged at it the Reformers were called Protestants.—See PROTESTANTS. Spires is in Bavaria, situated at the confluence of the Spirobach and the Rhine.

Spirit Holy, Sect of the.—Kurtz says, “Towards the close of the twelfth century a pantheistic movement commenced in France, and found expression in the so-called ‘Sect of the Holy Spirit.’ The party originated with Amalric of Bena, a teacher at Paris. The first germs of this pantheistic mysticism were probably derived from the writings of the pseudo-Dionysius and of Erigena. The university of Paris and Innocent III. obliged Amalric to recant his apparently Christian, but, according to his own interpretation of it, really pantheistic statement, that none could be saved who believed not that he was a member of the body of Christ. Chagrin at this humiliation may have hastened his death, which took place soon afterwards (1204). In the hands of his pupil, David of Dinanto, the pantheism of Amalric received a more Aristotelian and dialectic cast. Besides these two, Simon of Tournay, a celebrated dialectician at Paris, entertained similar views. While professing to teach the doctrines of the church, he took care to indicate sufficiently that it was much easier to refute than to demonstrate them. The opinions of these men found way among the laity. Soon afterwards a goldsmith proclaimed the advent of the age of the Holy Spirit, when all positive religion and every form of outward worship should cease, and God be all in all. These views were condemned at a synod held at Paris in 1209, the writings of Erigena were reprobated, and several members of the sect consigned to the stake.”

Spiritual Courts.—See COURTS.

Spiritualia.—See PARISH.—The term is opposed to temporals or temporalia.—See TEMPORAL; see also ERASTIANISM; MAGISTRATES; SACRA, CIRCA; SUPREMACY, ROYAL.

Spiritualism is the system of those who

attempt to cultivate religious feeling without the aid of an objective revelation. Many German writers, and Francis Newman, Emerson, and Parker, belong to this class. Thus Emerson says,—“Whenever a mind is simple, and receives a divine wisdom, the old things pass away—means, teachers, texts, temples fall; it lives now and absorbs past and future into the present hour. All things are made sacred by relation to it—one thing as much as another. All things are dissolved to their centre by this cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fullness and completion? Is the parent better than the child into whom he has cast his being? Whence then this worship of the past? In the soul let the redemption be sought. Wherever a man comes there comes revolution. The old is for slaves. When a man comes all books are legible, all things transparent, all religions are forms. He is religious. Man is the wonder-worker. He is seen amid miracles. All men bless and curse. He saith yea and nay, only. The stationariness of religion; the assumption that the age of inspiration is past, that the Bible is closed; the fear of degrading the character of Jesus, by representing him as a man, indicate with sufficient clearness the falsehood of our theology. It is the office of a true teacher to show us that God is, not was; that he speaketh, not spake. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed.” Newman, in his book on *The Soul*, says,—“It is therefore a gross blunder to aim at greater certitude, by resting the truth of our special opinions in morals and religion on our knowledge of the truth of our national creed. . . . God has revealed himself to us as to all things which pertain to life and godliness; and whoever despises as mean and insufficient that inward revelation of the heart, will never found anything so enduring in its place, but will elaborately build mazes of false theology for the wonder and contempt of future days. Whole tons of such rubbish have been shovelled away by universal consent: yet the idolaters of Church and Bible take no warning.”—See RATIONALISM, TRANSCENDENTALISM.

Spiritualists.—See LIBERTINES.

Spirituals, a party attached to the order of St. Francis, that rigidly maintained their original vow of poverty.

Spital Sermons, two sermons preached annually before the Lord Mayor and Sheriffs of London, on Easter Monday and Tuesday, at Christ Church, Newgate Street. The first sermon is preached by a bishop, the second by the

Lord Mayor's chaplain, or any clergyman appointed by him. These sermons were preached originally at the Spital or Hospital of St. Mary's without Bishopsgate. The custom existed prior to the Reformation.

Spitting.—See EXSUFFLATION.

Sponsalia.—See MARRIAGE.

Sponsors, those who engage or pledge themselves, promise or give surety for another. Sponsors are required in the baptismal service of the Church of England. They promise, on behalf and in the name of those baptized (to quote the words of the *Catechism*)—“1. To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; 2. To believe all the articles of the Christian faith; and, 3. To keep God's holy will and commandments all the days of their life.”—See BAPTISM, GODFATHERS. The twenty-ninth canon of the Anglican Church makes it necessary for every child to have a godfather and godmother, and, in order to secure this benefit to all the infantine members of the church, it prohibits the parents assuming this office. The canon appears to argue in this way:—No father or mother is a real godfather or godmother: it is quite true that they may stand at the font, and take upon themselves the nominal office, but the real godfather and the real godmother are the creations of time, custom, and natural feeling working within the precincts of the church. They are essentially persons outside of the home circle, whose interest is engaged in the rising young Christian by assuming this relation to him. The parents themselves are already sponsors, by the simple fact of being parents; so that, if you give the child only his parents for his sponsors, you give him nothing at all, because he has got them already. The reason of having a godfather and godmother is that they are persons from without, who add friendly interest and attention to the parental one. According to Gilpin, “The church demands the security of sponsors, who are intended, if the infant should be left an orphan, or neglected by its parents, to see it properly instructed in the advantages promised, and the conditions required.”—*Sermon* xxiii., vol. iii., p. 259.

Sportale, *Sportuale* (*basket*), a name given anciently to a clergyman's salary, in reference probably to the custom described in Deuteronomy xxvi. 2.

Sports, Book of.—It was a royal proclamation, and ran thus:—“*By the King.*—Our dear father, of blessed memory, in his return from Scotland, coming through Lancashire, found that his subjects were debarred from lawful recreations upon Sundays, after evening prayers ended, and upon holidays; and he prudently considered, that if these times were taken from them, the meaner sort, who labour hard all the week, should have no recreations at all to refresh their

spirits. And after his return, he further saw, that his loyal subjects, in all other parts of his kingdom, did suffer in the same kind, though, perhaps, not in the same degree; and did, therefore, in his princely wisdom, publish a declaration to all his loving subjects concerning lawful sports to be used at such times; which was printed and published, by his royal commandment, in the year 1618, in the tenour which hereafter followeth:—*By the King.*—Whereas, upon our return the last year out of Scotland, we did publish our pleasure touching the recreations of our people in those parts, under our hand; for some causes us thereunto moving, we have thought good to command these our directions, then given in Lancashire (with a few words thereunto added, and most applicable to these parts of our realms), to be published to all our subjects. Whereas, we did justly, in our progress through Lancashire, rebuke some Puritans and precise people, and took order that the like unlawful carriage should not be used by any of them hereafter, in the prohibiting and unlawful punishing of our good people, for using their lawful recreations and honest exercises upon Sundays and other holidays, after the afternoon sermon or service: we now find that two sorts of people, wherewith that country is much infected (we mean Papists and Puritans), have maliciously traduced and calumniated those our just and honourable proceedings; and, therefore, lest our reputation might, upon the one side (though innocently), have some aspersion laid upon it, and, upon the other part, our good people in that country be misled by the mistaking and misinterpretation of our meaning, we have, therefore, thought good hereby to clear and make our pleasure to be manifested to all our good people in those parts. It is true, that at our first entry to this crown and kingdom, we were informed (and that too truly) that our county of Lancashire abounded more in Popish recusants than any county in England, and thus hath still continued since, to our great regret, with little amendment; save that now of late, in our last riding through our said county, we find, both by the report of the judges and of the bishop of that diocese, that there is some amendment now daily beginning, which is no small contentment to us. The report of this growing amendment amongst them made us the more sorry, when, with our own ears, we heard the general complaint of our people, 'that they were barred from all lawful recreation and exercise upon the Sunday's afternoon, after the ending of all divine service,' which cannot but produce two evils: the one, the binding of the conversion of many, whom their priests will take occasion hereby to vex, persuading them that no honest mirth or recreation is lawful or tolerable in our religion, which cannot but breed a great discontentment in our people's hearts, especially of such as are, peradventure, upon the point of turning. The

other inconvenience is, that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for war, when we, or our successors, shall have occasion to use them; and in place thereof, sets up filthy tipplings and drunkenness, and breeds a number of idle and discontented speches in their ale-houses; for when shall the common people have leave to exercise, if not upon the Sundays and holidays, seeing they must apply their labour and win their living in all working-days? Our express pleasure, therefore, is, that the laws of our kingdom and canons of our church be as well observed in that county as in all other places of this our kingdom; and, on the other part, that no lawful recreation shall be barred to our good people which shall not tend to the breach of our aforesaid laws and canons of our church, which, to express more particularly, our pleasure is that the bishop, and all other inferior churchmen and churchwardens shall, for their parts, be careful and diligent, both to instruct the ignorant, and convince and reform them that are misled in religion; presenting them that will not conform themselves, but obstinately stand out, to our judges and justices; whom we likewise command to put the law in due execution against them. Our pleasure likewise is, that the bishop of that diocese take the like straight order with all the Puritans and Precisions within the same, either constraining them to conform themselves or to leave the country, according to the laws of our kingdom and canons of our church; and so to strike equally, on both hands, against the contentners of our authority and adversaries of our church. And as for our good people's lawful recreation, our pleasure likewise is, that after the end of divine service our good people be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women; archery for men, leaping, vaulting, or any such harmless recreation; nor from having of May-games, Whitsun ales, and Morris-dances; and the setting of May-poles, and other sports there-with used, so as the same be had in due and convenient time, without impediment or neglect of divine service; and that women shall have leave to carry rushes to the church for the decking of it, according to their old custom. But, withal, we do here account still as prohibited all unlawful games to be used upon Sundays only, as bear and bull-baitings, interludes, and, at all times (in the meaner sort of people by law prohibited), bowling. And likewise we bar, from this benefit and liberty, all such known recusants, either men or women, as will abstain from coming to church or divine service; being therefore unworthy of any lawful recreation after the said service, that will not first come to the church and serve God; prohibiting, in like sort, the said recreations to any that, though conform in religion, are not present in the church at the

service of God, before their going to the said recreations. Our pleasure likewise is, that they to whom it belongeth in office shall present and sharply punish all such as, in abuse of this our liberty, will use these exercises before the ends of all divine services for that day. And we likewise straitly command that every person shall resort to his own parish church to hear divine service, and each parish by itself to use the said recreation after divine service; prohibiting likewise any offensive weapons to be carried or used in the said times of recreations. And our pleasure is, that this our declaration shall be published, by order from the bishop of the diocese, through all the parish churches; and that both our judges of our circuit and our justices of the peace be informed thereof. Given at our manor of Greenwich, the four and twentieth day of May, in the sixteenth year of our reign of England, France, and Ireland; and of Scotland the one-and-fiftieth.—Now, out of a like pious care for the service of God, and for suppressing of any humours that oppose truth, and for the ease, comfort, and recreation of our well-deserving people, we do ratify and publish this our blessed father's declaration; the rather because of late, in some counties of our kingdom, we find that, under pretence of taking away abuses, there hath been a general forbidding, not only of ordinary meetings, but of the feasts of the dedication of the churches, commonly called wakes. Now our express will and pleasure is, that these feasts, with others, shall be observed; and that our justices of the peace, in their several divisions, shall look to it, both that all disorders there may be prevented or punished, and that all neighbourhood and freedom, with manlike and lawful exercises, be used. And we further command our justices of assize, in their several circuits, to see that no man do trouble or molest any of our loyal and dutiful people, in or for their lawful recreations; having first done their duty to God, and continuing in obedience to us and our laws. And of this we command all our judges, justices of the peace, as well within liberties as without, mayors, bailiffs, constables, and other officers, to take notice of, and to see observed, as they tender our displeasure. And we farther will, that publication of this our command be made, by order from the bishops, through all the parish churches of their several dioceses respectively. Given at our palace of Westminster, the eighteenth day of October, in the ninth year of our reign. *God save the King.*" The *Book of Sports* was drawn up by Bishop Morton, and Charles, under Laud's direction, republished it. The wide-spread and pernicious effects of it are well known.

Staff, Pastoral.—Isidorus Hispalensis is the first writer who speaks of the staff or *baculus* being given to a bishop at his consecration, to signify that he was to govern his people, and it may be inferred from his account that this was

no new custom. The fourth council of Toledo decreed that if a bishop had been unjustly deposed, amongst other insignia, his "staff" should be redelivered to him. It was also called *virga pastoralis* or *ferula*, sometimes *pedum*, because it was shaped like a shepherd's crook with which he seizes the feet of his sheep or goats, and *campata*, which signifies a crooked piece of wood, &c. Archbishops, instead of a staff, used a cross, with two horizontal bars, which was called a *crozier*. It was ordered by the first book of Edward VI. that, "Whosoever the bishop shall celebrate the holy communion in the church, or execute any other ministration, he shall have his pastoral staff in his hand, or else borne or holden by his chaplain." When, however, Dr. Matthew Parker was consecrated Archbishop of Canterbury, in December, 1559, no pastoral staff was delivered to him. Its delivery was prescribed in the ordinal of 1550, but not by that of 1552; and some maintain that as the ordinal was not authorized until after 1549, *i. e.*, in March, 1550, it was introduced in the third year of the reign of Edward VI., and therefore the act of 1559, which restored the ornaments used in the second year of Edward VI., would not apply to those mentioned in the ordinal. From that time the staff has been generally disused; but the crozier of Laud is said to be still preserved.—See **CROZIER**.

Stalls, the seats in the choir set apart for the dignitaries in a cathedral. A benefice which gives its holder a right to a seat with the chapter is also called a stall.

Stancarists, followers of Stancarus in the sixteenth century, who held that the righteousness of Christ was wrought out by or in his human nature only.—See **OSIANDRIAN CONTROVERSY**.

Standing.—See **PRAYER**.—In the early Church the people stood when they heard sermon. In the Church of England the people sit at the lessons of the morning and evening prayer, but stand at the exhortation and at the ecclesiastical hymns. (See *Hook's Dictionary*.)

Starobradzi or **Old Ceremonialists**.—They broke off from the Russian church in the latter half of the seventeenth century, in consequence of alterations made in the printed copies of the church service. Their other name is Starovertzi, or those of the old faith.—See **RUSSIAN CHURCH**.

Statio means, first, a station or fixed place for religious worship, then the standing posture at prayer and during the reading of the gospels, and it is equivalent to fast. Riddle adds,—“The term, however, is most frequently used by the later writers in connection with processions and pilgrimages; and in that case it usually denotes some particular place or object, such as an altar, a cross, an image, a *tabula votiva*, either within the walls of a church or elsewhere, at or near which a worshipper performed his devotions, either standing or kneeling, sometimes singing

a psalm, sometimes repeating a prayer, sometimes performing only an act of mental worship, or engaging in religious meditation. There are some comparatively modern words and phrases of this class which may deserve a brief explanation in this place. Thus, certain altars or churches at Rome, in which the pontiff officiates on certain days, are designated by the name of stations (*ecclesie stationales; templa stationum*). The clergy who accompany or assist the Roman bishop on those occasions are called *stationarii*, a term which bears reference to the *milites stationarii, apparitores, et officiales presidum*, in the time of the Roman emperors, or *mansionarii*, corresponding to the Greek word *ἐπιστάται*. We find also sometimes *ecclesia mansionaria* instead of *ecclesia stationalis* (Du Cange, *Glossar. s. v. Mansionarius*). *Cruz stationalis* denotes a cross or crucifix, carried in religious processions, and serving as a kind of chief standard, or to denote a place of rendezvous or head-quarters. *Calix stationarius* is the cup or chalice which is taken from one station to another, where mass is to be celebrated, or a *sortitio sacra* to be performed. *Indulgentie stationarie* are indulgences published at certain stations, and especially in the *ecclesie stationales*.

Stationarii, one of the classes of sub-deacons who had special charge of religious processions.—See DEACON, SUB-DEACONS.

Stations, the ordinary weekly fasts on Wednesdays and Fridays, of which we have mention as early as the time of Clemens Alexandrinus.—See FASTING.

Statute, Bloody, or Six Articles.—See ARTICLES.

Stephen's, St. Day, a festival observed on the 26th of December in honour of the protomartyr.

Stereorantists (*dung*), an opprobrious name given to the followers of Bertram, or Ratramnus, who held that the bread and wine of the Eucharist were digested as other food is, in opposition to the theory of Paschasius Radbert, who maintained that the eucharistic elements were not liable to the ordinary law and processes of our physical constitution. The name was, however, flung back on this party too.

Stewarton Sickness.—See REVIVALS.

Stigmata (*marks*), Gal. vi. 17.—Bonaventura relates of St. Francis, that two years before his death he retired, as was his custom, to Mount Alverno, to keep a forty days' fast in the season of Quadragesima. While praying there, a seraph appeared flying in the heavens, and came near to him, having six wings, under which he saw distinctly the figure of Christ crucified. The seraph talked with him; but he would never repeat the conversation. After the seraph departed he found on himself five wounds, one on each side of his feet and hands, and one on his side. On the insides of his hands, and on the upper sides of his feet, were hard, round, black sub-

stances, representing the heads of nails; and on the back of his hands, and on the bottoms of his feet, projecting, acuminated substances, which bent round like clenched nails. In his side was a wound three fingers long. From all these, blood and a watery substance flowed occasionally, and he experienced continual and sometimes exquisite pain from them. When he descended from the mountain, with some hesitation he related the vision to a few trusty friends. His wounds he concealed as much as possible during his life. He languished two years and died. After his death more than fifty persons examined these wounds and found them real, among whom were some cardinals. Alexander IV., the Roman pontiff, in preaching before the brethren, when Bonaventura was present, declared that he had seen those wounds on Francis previously to his death. Other persons, such as St. Catherine, have exhibited the same marks. In the case of St. Francis they were probably self-inflicted.

Stipends.—See REVENUES.—Salary, as the name implies, was originally money given for *salt*, and then money for general purposes. Stipend was the pay given to the Roman soldier, while emolument, as the word denotes, was the tithe of grist paid to him who owned the *mola* or mill. In a state church the stipend is secured by law, in non-established churches it depends on the equity and generosity of the Christian people.—See TITHES, TEIND.

Stole.—See ORARIUM, SCARF.—Eden says,—“Until within the last few years, the use of the stole or scarf was confined, in the Reformed Church of England, to bishops, chaplains of the nobility, members of chapters, and graduates in divinity: of late, however, it has been generally worn by the London clergy; though, with what authority, is not clear. The antiquity of this vestment will hardly be disputed; but the privilege (if it be one) of wearing it seems ambiguous. The Eastern and Western Churches have worn it from the sixth century; but its use is nowhere mentioned in the English ritual.”

Stoup, a vessel to hold holy water, which was usually set in the porch of the church, and to the right hand of the person entering.

Strangers.—See CLERGY.

Strigolniks, a Judaizing Russian sect which arose in the fourteenth century, and spread very rapidly. It was severely persecuted, and is now found, so far as practice of Judaism is concerned, among the Selezneritchini who practise circumcision and observe a seventh day Sabbath.

Studitæ.—See ACOEMETÆ.—A nobleman of Rome named Studius, having joined this order, the name of the monastery built by him was called Studum, and its inmates Studitæ.

Stylites, a class of fanatics who got the names of Pillar-saints, Holy Birds, Aerial Martyrs, &c., by following, as well as they could, the example of Simeon the Stylite. This man was

originally a shepherd, and afterwards a monk of Syria, who, about A.D. 423, invented a new method of penitential devotion. Dissatisfied with the insufficient austerities of his convent, he retired to a mountain near Antioch, and there, after practising various forms of solitary asceticism, he caused a pillar to be erected, of the height of six cubits, gradually increased to thirty-six, on which he took up his abode, and passed the remaining thirty or thirty-seven years of his life. The enthusiasts of the East thronged round his pillar, to witness his persevering devotions and the strange postures in which he performed them; and he is said to have converted a whole tribe of Arabs, besides many hundreds of other Persians, Armenians, Iberians, who might have been proof against more rational treatment. Evagrius describes the pillar as only two cubits in circumference.

Subarrhation, the espousals were the mutual promise of marriage made in presence of witnesses; and the delivery of the ring and other gifts to the woman was called subarrhation, that is, giving or taking *earnest*.—See MARRIAGE, WEDDING.

Sub-deacons, assistants to the deacons.—See DEACONS. The sub-deacons seem first to have been appointed in the fourth century, and are supposed to correspond to the “servants” of the New Testament. In number they were the same as the deacons, whom they helped in various subordinate duties. Thus in Rome seven sub-deacons were given to the seven deacons. But afterwards, in the eleventh century, the number was tripled, and the twenty-one were divided into three classes,—Palatini, who waited on the bishop; Regionarii, who laboured in the regions or districts of Rome; and Stationarii, who had charge of processions. In the Western Church the sub-deacons gradually rose in importance, and they were classed with the “superior orders.” Their duties were to watch the door of the church during the eucharistic service, to deliver the sacramental vessels into the hands of the deacons, but they durst not consecrate or distribute the elements, and to carry episcopal letters and messages. It is a question whether sub-deacons were ordained or not. Basil denies their ordination, and speaks of them as “not made with hands,” and so does the fourth council of Carthage. The Western Church, however, follows the mandate of the Apostolic Constitutions, and ordains them, putting into their hands an empty paten and cup. The Roman catechism describes both the office and the ordination to it.

Sublapsarianus is the name given to those Calvinists who maintained that God, in his decrees of election and reprobation, had respect to man, not as man, but as fallen man, or in his lapsed condition. This tenet was first asserted by two of the preachers at Delft, Arnold Cornelius and Renier Dunteklok, in a work entitled, *Answer to some Arguments of Calvin and*

Beza on the Subject of Predestination, which appeared about 1590.—See PREDESTINARIAN CONTROVERSY.

Submission, Act of, an act passed in the reign of Henry VIII. in 1534, which makes royal license necessary to the validity of certain acts of convocation.

Subscription.—Subscription to the creed of a church is naturally asked of all its ministers.—See ARTICLES, THIRTY-NINE; ORDINATION. It however, is received in different lights. Some in the Church of England subscribe only as a condition of entering office, or of holding it. Much in the same spirit, Paley says,—“If, for instance, promises of conformity to the rites, liturgy, and offices of the church, be sufficient to prevent confusion and disorder in the celebration of divine worship, then such promises ought to be accepted in the place of stricter subscriptions. If articles of peace, as they are called, that is, engagements not to preach certain doctrines, nor to revive certain controversies, would exclude indecent altercations amongst the national clergy, as well as secure to the public teaching of religion as much of uniformity and quiet as is necessary to edification; then confessions of faith ought to be converted into articles of peace. In a word, it ought to be held a sufficient reason for relaxing the terms of subscription, or for dropping any or all of the articles to be subscribed, that no present necessity requires the strictness which is complained of, or that it should be extended to so many points of doctrine.”

Subsellia, the seats of the presbyters in the ancient church on each side of the bishop’s throne.

Substance.—See HYPOSTATICAL UNION, PERSON OF CHRIST.

Substitution.—See SATISFACTION.

Substrati (*prostrate*), the third order of penitents.—See GENUFLUCTENTES, PENITENTS. Also an order of catechumens.—See CATECHUMENS.

Succession, Apostolical.—See APOSTOLICAL SUCCESSION.

Suffragans, a title given to bishops as under an archbishop, who can summon them to give their *suffrages* or opinions in a synod. An act was passed at the Reformation to restore suffragan bishops; but it was repealed under Mary, and though revived under Elizabeth, it has never been acted on.—See BISHOP, p. 104; CHOREPISCOPUS.

Suffrage, a term used in the prayer-book as the name of a brief petition. The versicles after the Creed have the same name.

Suggestio, the Latin name of the bema.—See BEMA.

Sumptuary Laws.—At an early period Christianity controlled domestic habits in a great variety of ways both in food and dress. Excesses were condemned. Thus Clement of Alexandria says,—“Other men, like the unreasoning animals, may live to eat; we have been taught to eat that

we may live. For the nourishment of the body is not the work we have to do, nor is sensual pleasure the object of our pursuit, but rather the entrance into those mansions of incorruption, whither the divine wisdom is guiding us. We shall, therefore, eat simple food, as becomes children, and merely study to preserve life, not to obtain luxury. Great varieties of cookery are to be avoided. Antiphanes, the Delian physician, considers variety and research in cookery to be a main cause of disease; yet many have no taste for simplicity, and in the vain-glory of a fine table, make it their chief anxiety to have choice fishes from beyond sea. They have much-sought murena from the Sicilian straits, Mæandrian eels, kids from Melos, mullets from Sciathos, Pelorian scallops, oysters from Abydena, anchovies from Lipara, Mantineaean turnips, or the beet grown by the Ascræans; they seek out the shell-fish of the Methymnæans, and the Athenian soles, and the Daphnian flounders; they bring birds from Phasis, and Egyptian snipes, and Median peacocks." They might "use a little wine for the stomach's sake," as the apostle exhorted Timothy; "for it is good to bring the help of an astringent to a languid constitution; but in small quantity, lest, instead of benefiting, it should be found to produce a fullness which would render other remedies needful; since the natural drink of a thirsty man is water, and this simple beverage alone was supplied from the cleft rock, by the Lord, for the use of the Hebrews of old. . . . Water is the medicine of a wise temperance. Young men and maidens should, for the most part, forego wine altogether; for to drink wine during the boiling season of youth is adding fire to fire. . . . Those who require a mid-day meal may eat bread altogether without wine; and if thirsty, let them satisfy themselves with water only. In the evening at supper, when our studies are over, and the air is cooler, wine may be used without harm perhaps; for it will but restore the lost warmth; but even then it should be taken very sparingly, until the chills of age have made it a useful medicine; and it is for the most part best to mix it with water, in which state it conduces most to health." "Precious vases, rare to be acquired, and difficult to be kept, are to be put away from among us," says the same writer that we have been quoting. "Silver sofas, silver basins, and saucers, plates, and dishes; beds of choice woods, decorated with tortoise-shell and gold, with coverlets of purple and costly stuffs, are to be relinquished in like manner. The Lord ate from a humble dish, and reclined with his disciples on the grass, and washed their feet, girded with a towel. Our food, our utensils, and whatever else belong to our domestic economy, should be conformable to the Christian institutions." "It is proper that both the woman and the man should come into the church decently dressed, with no studied steps, in silence, and with a mind trained to

real benevolence; chaste in body, chaste in heart, fitted to pray to God. Furthermore, it is right that the woman should be veiled, save when she is at home; for this is respectable, and avoids offence." "It is enough to have the disposition which becomes Christian women," says Tertullian. "God looks on the heart. The outward appearance is nothing. Why make a display of the change that has been wrought in us? Rather are we bound to furnish the heathen no occasion of blaspheming the Christian name, and accusing Christianity of being irreconcilable with national customs." Yet he adds,—"What reasons can you have for going about in gay apparel, when you are removed from all with whom this is required? You do not go the round of the temples; you ask for no public shows; you have nothing to do with pagan festivals. You have no other than serious reasons for appearing abroad. It is to visit a sick brother, to be present at the communion or a sermon; and if offices of courtesy or friendship call you among the pagans, why not appear in your own peculiar armour, that so the difference may be seen between the servants of God and of Satan?" Sumptuary laws have been often enacted by the state and by the church too, and as often have failed.—See TEMPERANCE.

Sumptuous.—See SOMPTUOUS.

Sunday.—See SABBATH.

Sunday Schools.—The Sunday school, which has become an institution in Great Britain, was one of the earliest institutions of a public character for the education of the young in this country. Up to the year 1783 the dame schools, the national schools, and private adventure schools, were the principal instruments of popular education. In that year, Mr. Raikes, a newspaper proprietor in Gloucester, desiring to prevent the profanation of the Sabbath, gathered together a few refractory children on the Sunday afternoon, and paid some poor women a shilling a-day to teach them, and thus he became the founder of an institution which, for intelligence, numbers, and influence, has no equal in the world. The original design, which was to keep children out of the streets on the Sabbath, advanced to a direct effort to instruct, first, in the secular branches of knowledge, reading, writing, and arithmetic, and then, leaving these matters to the day school, it assumed its direct legitimate work, viz., the religious instruction and training of the scholars—its class-book being the Bible, and its avowed aim religious decision on the part of the young persons brought within its influence. The apparatus used in the Sunday school is very simple, consisting of a Bible and hymn book, generally provided by the children, and Scripture pictures, and a box of moveable letters for the youngest children provided by the school. The occupants of the classes are drawn, for the most part, from the homes of the respectable poor, and in the North

of England especially there is a large admixture of the children of the middle class. The usual age is from four to sixteen, but in Lancashire, Yorkshire, and Wales there are a large proportion of scholars between eighteen and twenty-five years of age. The glory of the institution is that it is purely voluntary, and these gratuitous teachers give their services regularly, and through a long course of years. In 1819 the sum paid to teachers was £4292; at this rate, the sum required now would be £983,000, whereas, we believe, not one shilling is paid to any British Sunday school teacher. The expenses of the Sunday school are very slight, not exceeding two shillings per annum per head in the best schools. The government of the school is systematic and influential. The superintendent is chosen by the teachers, who elect their own committee and their own officers. The teachers form themselves into a class in the week to prepare the Scripture lessons of the next Sabbath. They usually meet their class twice in the day, and they are in the habit of visiting their scholars during the week at their own houses. The schools are furnished with large lending libraries, and lectures and classes are arranged for week night instruction. Banks for savings, sick societies, bands of hope, for the encouragement of temperate habits, are frequently attached to the Sunday school. Amongst a large number of schools in England and Scotland an organization exists which is called the "Sunday School Union," which carries on benevolent operations of a very extensive character. From this union have sprung similar institutions in America and in France, and its relations with Sunday schools of all denominations abroad are very intimate. The importance of the Sunday school can scarcely be overrated. It is acknowledged, by all classes of non-religious and secular, by statesmen, philanthropists, and judges, to have a most potent influence in raising the educational and moral status of the youthful community, in bringing together the upper and lower ranks of society, and in cherishing a respect for the Word of God and regard for the Christian Sabbath. The census of 1851 presents the most reliable statistical facts as to Sunday school operations. An interesting digest of these returns was prepared by Mr. Charles Reed, and published in 1852 (*The Census and Sunday Schools*, London, 1852); and from this we learn that the youthful population of Great Britain numbers four millions and a-half, giving the proportion belonging to the working classes as three millions. It appears that on a given Sunday in 1851, there were 2,407,409 children on the registers of schools. Comparing this with the year 1818, the advance will be seen. In 1818 in every 24 of the population was a Sunday scholar; in 1851, 1 in every 7½. The actual attendance at school was 9 out of every 12 on the school books. The

number of teachers was 2 to every 15 children, or 302,000 voluntary teachers; in other words, every sixtieth person in the country was a Sunday school teacher. The school accommodation throughout the country is admitted to be ample, and generally efficient, and the religious instruction given in the school is mainly of an unsectarian and catholic character. From the Sunday school has sprung up the ragged school movement, the importance of which it is impossible to exaggerate, acting as it does upon the lowest and most degraded of our fellow-creatures, and redeeming from crime and debasement multitudes who have hitherto been educated in the streets and courts of our crowded towns and cities. The literature of the Sunday school is most remarkable for its extended circulation and the general ability with which it is conducted. Hundreds of thousands of magazines for teachers and scholars are issued from the London and Edinburgh press, in addition to multitudes of local publications. Nor is this to be wondered at, when it is considered that every congregation of persons meeting for religious worship throughout the country and the colonies considers it to be a part of its recognized duty to maintain a Sunday school for the religious instruction of the children of the poor.

Supererogation.—This term in the Romish theology means works done *beyond what is asked* by God, or over and above what is necessary for a man's salvation. A man on this theory may be better and holier than God requires of him. A stock of merit is thus laid up, the disposal of which belongs to the church, that she may distribute it in indulgences.—See **INDULGENCES**. These works are sometimes called "counsels" and sometimes "evangelical perfections." This doctrine was invented about the eleventh century. It discovers an amazing ignorance of the breadth and spirituality of the divine law, which every creature is bound to obey at every moment, and with all his faculties

Superhumeral (*covering of the shoulders*).—See **PALLIUM**.

Superintendents.—In the Lutheran and Reformed Churches in Germany and Switzerland which do not admit of episcopacy, there is sometimes an officer called by this name, who has the oversight of the pastors of a district. Superintendents were appointed also in Scotland at the Reformation. In the *First Book of Discipline* the reason of their appointment is given, as a thing most *expedient at this time*. Ten different districts were mapped out,—One for Orkney, a second for Ross, a third for Argyll, a fourth for Aberdeen, a fifth for Brechin, a sixth for Fife and Fotheringham, the region of the Forth, or from Stirling to Fife, a seventh for Edinburgh, an eighth for Jedburgh, a ninth for Glasgow, a tenth for Dumfries. Though these ten provinces were thus designed, only five persons were appointed with the title of superinten-

dent,—John Wynram, sub-prior of St. Andrews, to Fife, Fotheringham, and Strathern; John Willock, to the diocese of Glasgow; John Carswell, to Argyll and the Isles; John Erskine of Dun, to Angus; and John Spotswood (father of the archbishop), to Lothian. John Row was appointed to the same duties in Dumfries and Galloway, with the designation of commissioner. The commissioner, properly so called, differed from the superintendents in being appointed merely to visit certain provinces from one assembly to another. The form of ordination for a superintendent is given at length in the *Book of Common Order*. M'Crie says, "The superintendents were elected and admitted in the same manner as other pastors. They were equally subject to rebuke, suspension, and deposition, as the rest of the ministers of the church. In the examination of those whom they admitted to the ministry, they were bound to associate with them the ministers of the neighbouring parishes. They could not exercise any spiritual jurisdiction without the consent of the provincial synods, over which they had no negative voice. They were accountable to the general assembly for the whole of their conduct. 'They must be preachers themselves;' they are charged to 'remain in no place above twenty daies in their visitation, till they are passed through their whole bounds.' They 'must thrice everie week preach at the least.' When they return to their principal town of residence, 'they must likewise be exercised in preaching;' and having remained in it 'three or four monthes at most, they shall be compelled (unless by sickness they be retained) to re-enter in visitation.'" The office was only a temporary expedient, and not, as Spotswood and others have represented it, a kind of episcopal dignity. "The *First Book of Discipline* explicitly declares, that their appointment was a matter of temporary expedience, for the plantation of the church, and on account of the paucity of ministers. Its words are, 'We have thought it a thing most expedient at this time, that from the whole number of godly and learned men, now presently in this realm, be selected ten or twelve (for in so many provinces we have divided the whole), to whom charge and commandment should be given, to plant and erect kirkes, to set, order, and appoint ministers, as the former order prescribes, to the countries that shall be appointed to their care where none are now.'"

Superpositio, a term applied to the lengthening of a fast, or to the fast itself when lengthened, as was usual in the Passion Week, for three, four, and five consecutive days.—See Fasting.

Supper of the Lord.—See EUCHARIST.

Supplications, in the Romish Church, is another name for processions, which were often used for public prayer.—See PROCESSIONS.

Supralapsarians, those who hold that

the divine decrees had respect to man as man, *supra lapsum*, or before his fall. The creation and fall alike were present to the mind of God as links in man's history.—See PREDESTINARIAN CONTROVERSY, SUBLAPSARIANS.

Supremacy.—See PAPACY; POPE, SUPREMACY OF.

Supremacy, Oath of.—See OATH OF SUPREMACY.

Supremacy, Royal.—Canon ii. of the Church of England says,—"Whosoever shall hereafter affirm, that the king's majesty hath not the same authority in causes ecclesiastical, that the godly kings had amongst the Jews and Christian emperors of the primitive Church; or impeach any part of his regal supremacy in the said causes restored to the crown, and by the laws of this realm therein established; let him be excommunicated *ipso facto*, and not restored, but only by the archbishop, after his repentance and public revocation of these his wicked errors."—See MAGISTRATE, SACRA CIRCA.

Surcingle, the belt by which the cassock is fastened round the waist.

Surety.—See BAPTISM, GODFATHERS, SPONSORS.

Surname (overname).—Names were at first expressive, as those of Scripture. According to Du Cange surnames were originally written, not after the Christian name, but above it, and so were "*supernomina*"—overnames. The first or Christian name is usually given at baptism. Hereditary surnames did not exist in this country till after the Norman conquest. They are taken from locality, as Field or Forest; from occupation, as Fisher or Miller, Pilgrim or Palmer; from personal qualities, as Black or Brown; from natural objects, as Lemon or Lamb, Peel or Hog, Steel or Jewel, &c. As distinct from the surname, the surname or sire's-name is a natural addition, with son, Mac, or Fitz, O, ap, wich, or sky—all signifying son, as, Donaldson or Macdonald, Fitzgerald, O'Connell, Alexandrowich, Petrousky—ap Howel becoming Powel, and ap Richard becoming Priehard.

Surplice, a long, loose, linen garment worn by clergymen of the Church of England during the performance of divine service. Surplices are also worn by the fellows of colleges or halls, and by all the scholars and students in the universities of Oxford and Cambridge upon Sundays, holidays, and even during their attendance at the college chapels or churches. The origin of the surplice is thus given by Durand: "It was so called because anciently this garment was put upon leathern coats made of the skins of dead animals (*super tunicas pellicas de pellibus mortuorum animalium factas*); symbolically to represent that the sin of our first parents, which brought man under the necessity of wearing garments of skin, was now hid and covered by the robe of Christ's innocence and grace." The fifty-eighth

canon of the Church of England commands that, "Every minister saying the prayers, or ministering the sacraments, or other rites of the church, shall wear a decent, comely surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the ordinary."

Surrogate (*one appointed in room of another*).—The name is usually borne by the officer appointed by the bishop to grant probates for wills and licenses for marriages, to save the trouble and expense of a journey to the episcopal seat.

Sursum corda (*lift up your hearts*). words used to announce the commencement of public prayer in the early Church. They are found in the ancient liturgies. The brief injunction and reply was,—

<i>Priest.</i> Lift up your hearts.	<i>Sacerdos.</i> Sursum corda.
<i>Answer.</i> We lift them up unto the Lord	<i>Respons.</i> Habemus ad Dominum.
<i>Priest.</i> Let us give thanks unto our Lord God.	<i>Sacerdos.</i> Gratias agamus Domino Deo nostro.
<i>Answer.</i> It is meet and right so to do.	<i>Respons.</i> Dignum et iustum est.

Susceptores (*undertakers, sureties*).—See BAPTISM, p. 55; SPONSORS.

Suspension.—See CLERGY, p. 153.—Any of the laity might also be suspended from receiving the communion, as is still practised in churches which have order and discipline. A bishop may exercise his power of suspension over any clergyman in his diocese. The presbytery has similar power over its clerical members, to suspend them either *sine die*, or for a certain period.—See FAMA CLAMOSA, LIBEL.

Swearing, Profane, was severely condemned in the ancient Church, and seems to have been a common practice. Swearing, or foolish or wicked adjurations by any creature or demon, by the emperor's genius, by angel, and by saint, were reprobated. Perjured persons were placed under special penance. Swearing is punishable by the civil law of England. Blackstone says,—“By the last statute against it, 19 Geo. II., c. 21, which repeals all former ones, every labourer, sailor, or soldier, profanely cursing or swearing shall forfeit 1s.; every other person under the degree of a gentleman, 2s.; and every gentleman or person of superior rank, 5s., to the poor of the parish; and, on the second conviction, double; and, for every subsequent offence, treble the sum first forfeited; with all charges of conviction: and in default of payment shall be sent to the house of correction for ten days. Any justice of the peace may convict upon his own hearing, or the testimony of one witness; and any constable or peace officer, upon his own hearing, may secure any offender and carry him before a justice, and there convict him. If the justice omits his duty, he forfeits £5, and the constable 40s. And the act is to be read in all parish churches and public chapels the Sunday

after every quarter-day, on pain of £5 to be levied by warrant from any justice. Besides his punishment for taking God's name in vain in common discourse, it is enacted by statute 3 Jac. I., c. 21, that if, in any stage play, interlude, or show, the name of the Holy Trinity, or any of the persons therein, be jestingly or profanely used, the offender shall forfeit £10; one moiety to the king, and the other to the informer.” So in Scotland,—“By the 103d cap. Jam. VI., parl 7, magistrates to burgh and landward are ordained to appoint censors in public markets and fairs, with power to exact the pains of swearing, and that householders delate offenders within their houses, under the pain of being esteemed as offenders themselves. By cap. 16., parl. 5, Queen Mary, particular pains are ordained against profane swearers, with gradual augmentations, and ending in banishment: which acts are ratified by Charles II., parl. 1, sess. 1, cap. 19; and further, it is enacted, That who shall swear or curse, shall pay, the nobleman twenty pounds, the baron twenty merks, the gentleman, heritor, or burgess, ten merks, the yeoman forty shillings, the servant twenty shillings, *toties quoties*; and the minister the fifth part of his stipend, to be applied to pious uses, the one half in the parish where the offence was committed, and the other half to be betwixt the informer and prosecutor, and other uses, at the sight of the judges, as in the act about justices of the peace: and the insolvent to be punished in their persons.”

Swedenborgians.—Baron Emanuel Swedenborg, the founder of this sect, which is also known as the “New Jerusalem Church,” was born at Stockholm on the 29th of January, 1689. He gave early proofs of his ability, and, having acquired an elegant Latin style, with considerable skill in mathematics and natural philosophy, he became an author in his twentieth year. From the academy of Upsal he went to the universities of England, Holland, France, and Germany, and, returning to Stockholm in 1714, was soon after appointed assessor to the Metallic College by Charles XII. On the death of that monarch he found another patron in his successor, Queen Ulrica Eleonora, by whom having been ennobled, he took his seat among the equestrian order by the title of Baron Swedenborg. He was made a fellow of the Royal Academy of Sciences at Stockholm, and of several foreign societies, and enjoyed the respect and friendship of the most distinguished scholars in Europe. In the year 1743 he began to promulgate his novel dogmas. At that time he affirmed the Lord himself appeared to him, and opened in him a sight of the spiritual world, so that he was enabled constantly to see and converse with spirits and angels. “It was,” he says, “in London, that on a certain night a man appeared to me in the midst of a strong and shining light, and said, ‘I am God the Lord, the Creator and Redeemer; I have chosen thee

to explain to men the interior and spiritual sense of the sacred writings." From this date he devoted himself entirely to the promulgation of the discoveries obtained by his protracted intercourse with the immaterial universe. He died in London, March 29, 1772, and, after lying in state, his remains were deposited in a vault in the Swedish meeting-house near Radcliffe Highway. His writings are voluminous. His *Arcana Cœlestia*, or *Heavenly Mysteries* (forming eight vols. 4to), were published between the years 1749 and 1756: they contain an exposition of the internal, spiritual sense of the books of Genesis and Exodus. In 1758 appeared (in one vol. 4to) his treatise *De Cœlo et Inferno, or Heaven and Hell, from things heard and seen, containing a particular account of both kingdoms*. This extravagant work contains the following declaration:—"As often as I conversed with angels face to face it was in their habitations, which are like to our houses on earth, but far more beautiful and magnificent, having rooms, chambers, and apartments in great variety, as also spacious courts belonging to them, together with gardens, parterres of flowers, fields, &c., where the angels are formed into societies. They dwell in contiguous habitations, disposed after the manner of our cities, in streets, walks, and squares. I have had the privilege to walk through them, to examine all round about me, and to enter their houses, and this when I was fully awake, having my inward eyes opened." In 1771 Swedenborg published at Amsterdam (in one vol. 4to) what seems to be an exposition of his entire system, under the title of *True Christian Religion, or the Universal Theology of the New Church*. Besides these, the Baron composed several smaller lucubrations, the most remarkable of which, and the first of his works which attracted attention in an English translation, was a *Treatise on Influx, or concerning the Commerce of the Soul and the Body*. The translator was the Rev. T. Hartley, rector of Wiuwich, Northamptonshire, who was one of the first persons in this country who embraced Swedenborgianism about the year 1770. The same gentleman afterwards gave to the world an English version of the *Heaven and Hell*. The curiosity awakened by the publications of Mr. Hartley produced a demand for several editions, and led to the translation, by degrees, of the Baron's other theological works. The most zealous of his disciples was the late Rev. J. Clowes, rector of St. John's Church, Manchester, who organized a society among his friends in that place for the purpose of circulating the Swedenborgian doctrines, but continued, however, a member of the English Church, and held his benefice till his death, in 1831.

About 1788 the Swedenborgians formed themselves into a distinct society, and named it the "New Jerusalem Church." Robert Hindmarsh was chosen by lot to ordain their ministers. In the following year "a general conference of the

members" was held in London, and a summary of doctrine, compiled from the Baron's writings by a committee of his disciples, was adopted as the authorized exposition of their belief. A general liturgy has since been drawn up for their use, which contains forms of consecration, ordination, &c., and as nearly resembles that of the Anglican Church as the difference of doctrines will admit. Among the alterations made in order to render it perfectly Swedenborgian, the part called the *Gloria Patri* is exchanged for the following words: "To Jesus Christ be glory and dominion for ever and ever." To which the congregation answers, "He is Alpha and Omega, the beginning and the ending, the first and the last, who is, and was, and is to come, the Almighty." A general conference is now held annually, to which each congregation sends one, two, or three lay-delegates, according to its numbers, all the teachers being members *ex officio*. At the fifteenth conference, held at Newcastle-on-Tyne in August, 1860, fifty churches were reported as being in connection with the conference, with a considerable number of small societies and isolated receivers. The number of recognized members is over 3000; but the amount of attendants and general favourers is greater. In the United States the number is above 4000, and they have three conventions. They are said to be scattered over France, Sweden, Germany, Switzerland, Holland, Russia, Poland, Turkey, the East and West Indies, and Australia. The revelations of Swedenborg may, however, have been received by many persons rather as a system of philosophy than as a creed of religion.

The first and principal of Swedenborg's dogmas is, that he was honoured with a divine mission to men; not indeed to make an entire new revelation, but to give, by means of visions and intercourse with the world of spirits, such an exposition of sacred writ as should lay the foundation of a new dispensation of religion. He further maintains that the sacred volume contains three distinct senses, called *cœlestial*, *spiritual*, and *natural*; and that in each sense it is divine truth, accommodated respectively to the angels of three distinct heavens, and also to men on earth. To speak in the language of Swedenborgianism, the sense of the letter of Scripture is the continent, the basis, or firmament of its spiritual and celestial senses, being written according to the doctrine of correspondences, which furnish the key to the spiritual or internal sense, so that they equally err who, on the one hand, neglect the natural sense, or who, on the other, rest in the letter.—See CORRESPONDENCES. In the theology of Swedenborg the unity of God is inculcated together with a divine Trinity, but this Trinity is not supposed to have existed from eternity, but to have commenced from the creation in the single person of Jesus Christ alone, and to consist of a Father, Son, and Holy Spirit, just

like the human trinity in every individual man, of body, soul, and proceeding operation. Hence he affirms that our Saviour is the God of heaven, and alone to be worshipped; that he came into the world to glorify his humanity, by making it one with the divine nature, so that the humanity is itself divine; that there is no other access to God than by this divine humanity, and that "God is Jesus Christ, who is Jehovah Lord, from eternity Creator, in time Redeemer, and to eternity Regenerator." To these heresies respecting the ever blessed Trinity and the person of our Saviour, Swedenborg adds sentiments as peculiar concerning redemption, which he believes to consist in "bringing the hells (evil angels) into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church; checking the overgrown influence of wicked spirits over the minds of men, opening a nearer communication with the heavenly powers, and making salvation, which is regeneration, possible for all who believe in the incarnate God, and keep his commandments." Swedenborg also asserts that this redemption could be effected only by an incarnate Deity—that without it no man could have been saved, nor could angels have remained in a state of integrity; that the passion of the cross was the final temptation which the Lord endured as the grand Prophet, and the means of the glorification of his humanity by union with his Father; and that his death was in no sense atoning or substitutionary. On the contrary, Swedenborg held that the orthodox doctrine of satisfaction by the death of Him "who died for us," and "bore our sins," is the fundamental error of the church. He denies the doctrines of predestination, justification by faith alone, the resurrection of the material body, &c., and maintains, on the contrary, that man is possessed of free-will in spiritual things; that salvation is not attainable without repentance, that is, abstaining from evils, because they are sins against God, and living a life of faith and charity, according to the commandments; that man, immediately on his decease, rises again in a spiritual body which was inclosed in his material body, and that in the spiritual body he lives as a man to eternity, either in heaven or hell, according to the quality of his past life. Swedenborg also affirmed that the "books of the Word" are those only which had the *internal sense* disclosed to him, and that among these are included twenty-nine of the Old Testament, but in the New Testament, only the four gospels and the Revelation; that in proportion as man is regenerated, in the same proportion his sins are removed, and that this removal is what is meant in the Word by the remission of sins; and that now it is allowable to enter intellectually into the mysteries of faith, contrary to the ruling maxim of the old church, that the understanding is to be kept bound under obe-

dience to faith. The doctrine of a divine influx holds a principal place in the Swedenborgian creed. Every man is supposed to receive this influx from God, but each one according to his state; for, by the evil nature of the wicked, good influxes are changed into their opposites. We are also subject to evil influences from the hells, or evil spirits, as well as good from the Lord and his angels; and all angels, whether good or bad, were once men. By these opposite influences we are kept in equilibrium, at perfect liberty to turn which way we please. If we submit to God, we receive real life from him; if not, we receive that life from hell, which is called spiritual death. It is also taught by the followers of Swedenborg that all those passages in Scripture which are generally supposed to refer to the destruction of the world by fire, and the final judgment, must be understood (according to the doctrine of correspondences) to mean the consummation of the present Christian Church, and that the new heavens are the New Church in its internal, and the new earth, the Swedenborgian, or New Jerusalem Church in its external form. The last judgment, it is contended, was accomplished in the spiritual world in 1757. That now is the second advent of the Lord, and is a coming, not in person, but in the power and glory of the spiritual sense of his holy Word, which is himself.

Sweden and Norway, Churches of.—

Commerce was the first means of bringing the Swedish mind into contact with Christianity. Thence was awakened the desire on the part of many of a further acquaintance with its doctrines. The conduct and sayings of Christian captives contributed also to this result. On application to the Emperor Lewis the Meek, Anshar, formerly a monk of Corbie, and then acting as a missionary in Denmark, was instructed to proceed to Sweden on a like errand of mercy. He sailed in a merchant vessel, and landed, in 829, at Birka, a port near the ancient Swedish capital, Siguna. He laboured with encouraging success for upwards of a year, and returned in 831 to the Emperor Lewis with a favourable report on the prospect of extending Christianity through the whole of Northern Europe. Lewis and Gregory IV. established at Hamburg an archiepiscopal see for these northern latitudes, over which Anshar was placed. To aid him in his duties he consecrated his nephew, Gauzbert (called also Simon), bishop, specially entrusting him with the Swedish mission. His labours were so visibly successful as at last to excite against him the whole heathen populace. At their hands the converts suffered much, the mission went back, and in 845 Gauzbert was compelled to leave the country. In 851 Anshar, accompanied by Ardgar, a hermit in priest's orders, returned to the scene of his former labours, and re-established the mission. They were soon joined by Gauzbert. Their former converts, though separated for six years

from their teachers, seem never to have receded from the profession of Christianity, and gladly welcomed their return. The prospects of the mission were cheering. In 854, under King Olaf, Christianity became the national faith, though the worship of Odin and Thor long retained a strong footing in the country, especially in the more remote and mountainous districts,—so much so, that Sweden cannot be said to have become thoroughly Christianized before the middle of the eleventh century. It was shortly before that date (c. 1050) that the first Swedish bishopric was constituted at Skara, in West Gothland, to which an English priest was consecrated. Into Norway Prince Hacon, who had been educated and imbibed Christianity at the court of the English monarch Athelstane, sought, about the year 945, to introduce Christianity, but failed in the attempt. In part he was temporarily forced to resile from his own profession of it. Harald of Deumark, the conqueror of Norway, 967, next sought to do this, but was equally unsuccessful. This was accomplished by Olaf Tryggweson, who freed the Norwegians from the Danish yoke. He was much aided in this by a priest, Thangbrand. To a great extent we must regard the conversions Olaf effected as the result of coercion; but being succeeded by another Christian monarch, Christianity at last took root in the affections of the people, and its mollifying influence was seen in gradually weaning them from their inveterate piratical habits. We now pass to the period of the Reformation, the intervening ecclesiastical history of these countries being a complete blank, enlivened only, in the case of Norway, by the nautical pilgrimages her kings and nobles delighted to make to the Holy Land,—a trace of their old piratical habits being seen in their readiness to massacre and plunder any tribes they visited on the way, who hesitated to adopt the Christian faith. The Reformation in Sweden followed close upon the revolution which secured the political independence of the country by placing Gustavus Vasa on the throne: it was a necessary pendant to it. Without the destruction of the overgrown power of the ecclesiastical body, his power could not be secure. Without the recovery of the wealth and fortresses they had usurped, the government could not be carried on, unless means were provided by such exactions as would soon goad the people on to a new rebellion. At this period two priests (Swedes by birth, sons of a smith in Orebro, a town in one of the mining districts), returning from the prosecution of their studies at Rome, attracted by the fame of the Elector of Saxony's new university at Wittemberg, turned aside thither. They were speedily brought under the influence of Lutheran doctrine, and on arriving in Sweden at once came into collision with the venders of indulgences. The names of these reformers were Laurence and Olaf Petri. Gus-

tavus favoured them, but wisely at first limiting his aid to protection from destruction, gave them the opportunity of diffusing the knowledge of the truth which they had attained. He attached Olaf, naturally the more energetic of the two, as a preacher to the cathedral of Stockholm, and appointed him also one of the secretaries of state. He encouraged disputations; and in 1524 Olaf engaged in one with a professor of theology in the university of Upsala. This was broken off near its close by the king, as the excitement of the combatants was great, and a statement by each disputant ordered to be drawn up and circulated. The Bible and liturgy were also translated into Swedish, and widely circulated. In 1526 two-thirds of the annual revenues of the clergy were, by a decision of the senate, confiscated to the state, and the royal fortresses seized by them during the civil wars demanded. The *emeutes*, excited and headed by the clergy, were speedily crushed; and finally, longer opposition being vain, in 1529, at a meeting of the clergy at Orebro, the reformed doctrines were accepted. In 1531, the former archbishop having been banished, on account of his opposition to the royal measures concerning the church property, Laurence Petri, brother of Olaf, the leader of the reformed party, was elected to the archiepiscopal and metropolitan see of Upsala. The further progress of the Reformation, though checked when the popish party recovered strength, was slow but sure. By a decree of the states, assembled at Suderkopping, in 1600, the *Confession of Augsburg* was anew declared the standard of the Swedish Church. Commenced under the fostering care of the state, and for political reasons, it was checked by the state in its progress, and continues still subordinated to it. Many Romish rites and ceremonies are retained. During the wars of Gustavus Adolphus a spiritual torpor crept over the Swedish Church, but it was broken at last by the simple earnestness of Ulstadt in preaching the Gospel. His denunciations against clerical carelessness excited their hostility, and on the plea of sacrilege, he was condemned, in 1679, to perpetual imprisonment. On a general amnesty being proclaimed, in 1719, he was then offered his liberty. His labours had roused the religious feelings of the country; and to oppose this "pietism," stringent acts against conventicles were passed in 1716 and 1726. The struggle for religious toleration which has been going on during the last fifty years in Sweden, is closely analogous to that which took place in this country during the close of the seventeenth and early part of the eighteenth centuries. Imprisonment on religious grounds is not yet with them a thing of the past. There are many dissenters, especially Baptists, in the country, but "secretly, for fear of the" government. In 1856 the diet so far repealed the conventicle acts, and ordained as follows:—"No members of the Swedish Church shall be forbidden

to assemble for religious exercises, provided that special permission be obtained for meetings during church hours, and free access be granted to the clergy, churchwardens, or *police authorities*, and that the last named may dissolve any meeting should they perceive anything unlawful or disorderly. But if any one not a clergyman, nor entitled, according to the church law, to preach in public, stand up in such a meeting as a teacher, and his *address be considered like to produce division* in the church, or contempt for the public service of religion, the church council shall be *empowered to prohibit* his doing so." This enactment refers only to members of the national church, and does not *legalize dissent*. "The tone of piety and morality in Sweden is deplorably low;" but of late a revival has taken place in the more northern parishes. This has led to a large party in the church, dissatisfied with the present liturgy, requiring the re-introduction of an older and better liturgy into the parish church services, as the first step towards reform. This was refused. They then sought to obtain ordained pastors, remain in connection with the national church, but support churches of their own, where they might worship, using the older and preferable liturgy. The ordained pastors were refused. They then seceded, chose and set apart individuals to the pastorate, and braved government opposition. In spite of fines, imprisonments, and other penalties and annoyances (for they are too numerous to be banished), they continue in their adherence to the service preferred, and maintain their ecclesiastical independence. Their eventual success cannot be doubted. The Swedish is the type of an Erastian church. How completely she is enslaved to the civil power may be seen from the fact, that the whole government of the country, *ecclesiastical* as well as civil, is in the hands of the king and a legislature of four chambers: three consisting of lay members,—nobles, burgesses, and peasant proprietors; one chamber consisting of clerics. Each of these four chambers has an equal vote. The minor church courts, who present to the parishes, are constituted and controlled by this legislature. The parish minister has to combine with his religious duties many of a secular character, such as procuring census returns, &c. Baptism must be performed on every child within eight days after birth, under pain of civil penalties to the parents neglecting this rite. Confirmation takes place, on examination, about the age of fourteen, at the hands of the minister, and in presence of the congregation. The Lord's Supper (called in Sweden "high mass") must be *annually partaken*, as an indispensable qualification for the enjoyment of civil rights and privileges. Disprove the participation during the previous year, in the case of any individual, and his evidence in a court of justice is rejected. In Norway the *seeds* of the Reformation were sown by those

youths who had studied at Wittenberg; but it commenced really when, in spite of ecclesiastical opposition, the nobles of the country succeeded in placing the Protestant Christian III. on the throne. He, with his nobles and commons, established the reformed religion, confiscating the landed estates of the church to the crown; reforming and opening the religious houses; applying their surplus revenues to charitable institutions; reserving lay-patronage, and giving to the patron one-third of the tithe; the other two-thirds being divided between the curate and the king, who was to apply this money to the universities and public schools of the realm. Their doctrines were Lutheran, and the form episcopal, though the bishops had no power beyond the superintendence. A great revival was produced in the church through the labours of a young peasant, Hans Nielson Hange, born 1771 at Frederickstadt, who commenced preaching in 1795, and continued, with marvellous success, his labours till 1804. At this time some of his followers, carried away by an enthusiastic spirit, committed such outrages as led to his arrest and trial at Christiania. He was condemned (first, for holding assemblies for divine worship without lawful appointment, and, second, for teaching error, and contempt of the established instructors,) to hard labour and imprisonment for two years, or a heavy fine. He lived quietly after this for twenty years, doing much good in an unobtrusive manner, and no longer itinerating. The Norwegian Church adheres "to the constitution of the Danish-Lutheran Church, as settled by Christian V. in 1683, and also to the Danish ritual, as laid down in 1685."—See DENMARK, CHURCH OF. Recent efforts to liberalize their ecclesiastical institutions, by giving the laymembers a share in the government of the church, failed; but ultimately their efforts will succeed. Vacancies are filled, through appointments by the crown, from a list of three candidates, in each case nominated by the bishop of the diocese and the ecclesiastical minister of state. Prior to the separation of Denmark and Norway, in 1814, rationalism was prevalent in the church; but a more healthful spirit now is animating it, partly owing to the growth of a party who follow the views of the celebrated Danish theologian, Grundtvig. In many of their views they correspond to the English high church party, but they labour diligently in the preaching of the Word, and their preaching has been attended with considerable success. (See Gardner's *Dictionary*; Stebbing's and Neander's *Church History*.)

Swithin's Day, Saint.—The following is said to be the origin of the old adage,—“If it rain on St. Swithin's Day, there will be rain more or less for forty-five succeeding days:”—In the year 865 St. Swithin, Bishop of Winchester, to which rank he was raised by King Ethelwolfe, the Dane, dying, was canonized by the then

pope. He was singular for his desire to be buried in the open churchyard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the saint to lie in the open churchyard, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous; and instead, they erected a chapel over his grave, at which many miracles are said to have been wrought (*Brand*). The value to be placed upon the popular notion, that if it rains upon the 15th of July it will do so for forty succeeding days, may be learnt from the following facts, from the Greenwich observations for twenty years:—It appears that St. Swithin's Day was wet in 1841, and there were 23 rainy days up to the 24th of August; 1845, 26 rainy days; 1851, 13 rainy days; 1853, 18 rainy days; 1854, 16 rainy days; and in 1856, 14 rainy days. In 1842 and following years St. Swithin's Day was dry, and the result was, in 1842, 12 rainy days; 1843, 12 rainy days; 1844, 20 rainy days; 1846, 21 rainy days; 1847, 17 rainy days; 1848, 31 rainy days; 1849, 20 rainy days; 1850, 17 rainy days; 1852, 19 rainy days; 1855, 18 rainy days; 1857, 14 rainy days; 1858, 14 rainy days; 1859, 13 rainy days; and in 1860, 29 rainy days. These figures show the superstition to be founded on a fallacy, as the average of twenty years proves rain to have fallen upon the largest number of days when St. Swithin's Day was dry.

Switzerland, Churches of.—Christianity was first introduced into Switzerland about the year 610, after the expulsion of Columban and his companions from the Burgundian territory. Columban was soon compelled to flee into Italy, and the name most usually associated with early Swiss Christianity is that of one of his companions, St. Gall, an Irish monk of noble birth, who laboured amongst them till his death, 640. There is a Swiss canton which bears his name. It was mainly through the exertions of Irish monks that the country was in course of time Christianized. Popish influence in the cantons was gradually undermined by the very means designed to strengthen it. The supreme pontiff having often occasion to engage their hardy mountaineers as mercenaries in his service, made such a distribution (to unworthy and incapable persons attached to his interest) of the church offices in the country from time to time, to render the country agreeable to his purposes of enlistment, as gradually undermined all the veneration formerly felt for those in the church, and deprived it of former authority. With respect to the reformation in Switzerland,—“From 1519 to 1526

Zurich was the centre of the reformation, which was then entirely German, and was propagated in the eastern and northern parts of the confederation. Between 1526 and 1532 the movement was communicated from Berne; it was at once German and French, and extended to the centre of Switzerland, from the gorges of the Jura to the deepest valleys of the Alps. In 1532 Geneva became the focus of the light; and the reformation, which was here essentially French, was established on the shores of the Leman Lake, and gained strength in every quarter.”—*D'Aubigné*. With the commencement and progress of the Swiss reformation the name of Ulric Zwingli is inseparably connected. In 1513 he commenced the study of the Greek language; and from 1516, when he began to expound the Word of God, as preacher in the abbey of Einsiedeln, Zwingli dates the Swiss reformation. The influence of the pure faith was soon extensively felt, so that, by the year 1522, we find Erasmus estimating “those” in the cantons “who abhorred the see of Rome” at about 200,000 persons. Gradually changes in the mode of worship were introduced; in 1523 we find the council of Zurich requiring that “the pastors of Zurich should rest their discourses on the words of Scripture alone;” the abolition of images in churches soon followed; marriage was no longer prohibited to the clergy; and in 1525 the mass was superseded by the simple ordinance of the Lord's Supper. In Appenzel the reformation began about 1521, in Schaffhausen about the same time. The sacramentarian controversy between Luther and Zwingli, and their respective followers, was detrimental to the cause of truth in both Germany and Switzerland; and in the latter, as well as in the former, the rise of the Anabaptist body was both a source of injury and reproach. In the year 1527 Berne became professedly a reformed canton, and for mutual security allied itself, in 1529, with the canton of Zurich. In 1530, at the diet of Augsburg, when the Lutheran Confession was presented, the Swiss divines presented another drawn up by Bucer, known, from the four towns it represented, namely, Constance, Strasburg, Lindau, and Meiningen, as the Tetrapolitan Confession. The two confessions only differed as to the sense in which Christ was understood to be really present in the Lord's Supper. At this time also Zwingli individually presented a confession to which we find Eck replying. The five Romish cantons, having made ample preliminary preparations, determined by force of arms to check the further progress of reformed principles in the confederation. The French sympathies of Zwingli, and his hostility to Charles V., deprived the Protestant cantons of German support in the approaching conflict. The Protestant cantons formed a confederacy, and by a resolution come to at Arau, May 12, 1531, instituted a strict blockade of the five cantons. Goaded on by the consequent famine and its

attendant miseries, these last determined on war, and entered the field on the 6th October of the same year. They concentrated their forces on Cappel, where the first engagement took place, most disastrous to Zurich and fatal to Zwingli. The Protestants had provoked a contest for which they were not prepared, and the blow given at Cappel checked for a time the general progress of the reformation in Switzerland. The further progress of the reformed opinions now took the direction of Geneva. Here they were first proclaimed by William Farel about the year 1532; but he was banished speedily, through episcopal influence. To him succeeded Anthony Froment, soon to share the same fate. Their brief labours were eminently successful, so that in the following year they were recalled, and the bishops fled. Peter Viret soon joined the Reformers in their labours, and in 1535 the council of the city proclaimed their adherence to the reformed faith. In 1536 John Calvin, arriving at Geneva on his way from Italy to Strasburg, was compelled, by the importunity of his friends, specially of the now aged Farel, to remain and assume the duties of the pastorate. On July 20, 1539, the citizens abjured Popery and professed Protestantism. Prior to this a reaction of the popish and conservative elements in the state led to such dissensions and oppositions that Calvin and Farel were banished; but from Strasburg, to which he had retired, the earnest petition of the citizens and rulers of Geneva at last drew the former in 1541. On his return he set about modelling the polity of the Genevese Church on the principles of Presbyterianism, the theory of which he had wrought out, and commenced the dissemination of that theological system which bears his name. Both his theology and church polity became dominant throughout Switzerland. By his vast correspondence and his mighty intellect and force of character, he exercised a controlling power through all Europe.—See GERMANY, CHURCHES IN, sect. ii., *Reformed Church*. Calvin was born in 1509, and died in 1564. At his instigation the senate founded the college of Geneva in 1558. Its fame declined after the erection of the Dutch universities of Leyden, Utrecht, and other places. Orthodoxy in the Genevese republic comparatively soon after Calvin's death began to wane. In 1675 a *formula consensus*, drawn up by J. H. Heidegger, was appended to the Helvetic Confession, to check the progress of error, but without much effect.—See FORMULA CONSENSUS. Being powerless to effect its end, it was abrogated by the Genevese consistory in 1706. The low rationalism to which their religion sunk may be inferred from the following facts:—In 1817 it was resolved to require the subscription of candidates for the ministry to the engagement following: "We promise to refrain, so long as we reside and preach in the churches of the canton of Geneva, from maintaining, whether by the whole or any

part of a sermon directed to that object, our opinion,—1. As to the manner in which the Divine nature is united to the person of Jesus Christ. 2. As to original sin. 3. As to the manner in which grace operates, or as to efficacious grace. 4. As to predestination. *We promise, moreover, not to controvert* in our public discourses the *opinion of any one of the pastors* on these subjects. Finally, we engage, should we have occasion to express our thoughts on any one of these topics, to do it without insisting upon our particular views, by avoiding all language foreign to the Holy Scriptures, and by making use of the phraseology which they employ." Thus, in short, evangelical preaching was prohibited, and scope given to the lowest Arian, Socinian, or rationalistic views. This low state of vital religion pervaded the whole country as well as the canton of Geneva. Now, at length, from Geneva the truth is again radiating. The revival begun there through the teaching of Robert Haldane, carried on by Gausson, Malan, D'Aubigné, and other members of the Oratoire at Geneva, will, with God's blessing, spread through the whole land. (*Gardner's Dictionary; Marsden's Dictionary; Stebbing's, D'Aubigné's, Waddington's, and Neander's Church History; Dr. Heugh's Religion in Geneva and Belgium.*)

Symbol.—See CREED, p. 186.—Books containing the creed or subordinate standards of a church are called symbolical books. The term symbol is also sometimes applied to the sacrament.—See SACRAMENT.

Symphony.—The term signifies originally the union of voices; but it is now applied to an instrumental composition, forming an introduction to an anthem. These symphonies are introduced often in the interval of voices, and are called preludes when before the psalm, interludes when they mark the distinction of verses, and postludes when they are brought in at the close of the psalm.—See ORGAN.

Synagogue.—See *Biblical Cyclopædia*.

Syncellus (*a companion*), one who lives in the same apartments or the same chamber. In the early ages of Christianity, but after its original purity began to be corrupted, the bishops and other high ecclesiastical dignitaries, to prevent any suspicions unfavourable to the purity of their moral conduct, chose some other clergyman to be witness of all their actions, to accompany them on all their journeys, sit with them at every meal, and sleep with them in the same room; hence this functionary was called the syncellus of the bishop. The Patriarch of Constantinople had several such officers, who took their turns of duty in succession, the chief of them being named protosyncellus. The confidence which the patriarch necessarily reposed in these officers, the share which he gave them of the administration, and the credit which their influence over the church gave them in the Byzantine court, soon rendered their situations, especially

that of protosyncellus, objects of ambition. In fact, the office of protosyncellus, like that of archdeacon at Rome, was supposed to confer the right of succession to the patriarchate. For these reasons we often find the place filled by the sons and brothers of the Byzantine emperors, especially about the ninth century; and we also find that it was an object of ambition, not only to the bishops, but even to the metropolitans. By degrees the protosyncelli began to regard themselves as the personages next in dignity to the patriarchs; they deemed themselves superior to bishops and metropolitans; and they claimed and took precedence of them in all ecclesiastical ceremonies. Their prerogatives were greatly diminished after the Latin conquest of Constantinople, but the office of protosyncellus of the patriarch is still one of high dignity in the Greek Church. The syncelli have long since ceased to be appointed in the western churches; and, with the exception of the protosyncellus, their office in the East is merely nominal.

Syncretists (*comprehensionists*).—See CALIXTINES.

Syndics (*σύνδικαι*), same as defenders.—See DEFENSOR. In Geneva the syndic was the chief magistrate, and there are syndics in the university of Cambridge.

Synergists (*συνέργεια*, co-operation), those who joined with Melancthon in asserting the necessity of the concurrence of man's will with the Word and grace of God in order to conversion and sanctification. Melancthon's views were stated at the conference held at Leipzig in 1548, after the publication of the Interim. They were adopted by Pffeffinger, and fully set forth in a work which he published in 1555, which gave rise to the *synergistic controversy*, an unhappy dispute, in which Strigelius was the great champion on Melancthon's side, and Flacius his chief opponent.—See ADIAPHORISTS, AMSDORFLANS, MAJORISTIC CONTROVERSY.

Synodals are certain small ecclesiastical payments made by the parochial clergy, and dues of common right, to the bishop only; but by prescription they may belong to the archdeacon, to a dean or chapter, or indeed to any other person. If payment is refused, they are recoverable in the ecclesiastical courts. Their name has an obvious relation to synods, and it is supposed that they must have derived the name from the circumstance of having been usually paid by the clergy when they attended the diocesan synods, not from any necessary connection between the synod and the payment, but because the meeting between the bishop and clergy, upon the occasion of holding the synod, afforded a convenient opportunity. The payment is supposed to have originated at the time when a separate revenue was allotted to a parish, distinct from the revenues of the bishop and his cathedral, and to have been then reserved by the bishop in token of the obedience that was still to be due to him,

notwithstanding the separation in matters of revenue between the parochial and metropolitan churches.

Synod, Associate, General Associate, United Presbyterian, Reformed Presbyterian.—See SCOTLAND, CHURCHES IN.

Synod, Holy, the highest court of the Russo-Greek Church, established by the Czar Peter in 1723, and meeting now at St. Petersburg. Each diocese sends in a half-yearly report of its churches and schools. The members composing it are two metropolitans and as many bishops, with procurators, attorneys, and other lay officials.—See RUSSIAN CHURCH.

Synod, Holy Governing, is the highest court of the Greek Church, established in Greece after the recovery of its independence. It met first at Syria in 1833, and in 1844 was recognized by the constitution, which also enacted that the king should be a member of the established church. The members of synod were at first appointed by the king, but are now chosen by the clergy, the Bishop of Attica being perpetual president. In 1850 it was formally recognized by the Patriarch of Constantinople, through the mediation of Russia, but on the condition that it should always receive the holy oil from the mother church.

Synods.—1. Ecclesiastical courts belonging to presbyterian churches, each exercising authority, in all matters relating to doctrine and discipline, over the presbyteries within its own particular province. These synods usually meet twice a-year, when appeals from the inferior church courts are heard and disposed of; the privilege of further appeal being permitted to the general assembly. Each synod is composed of the members of the several presbyteries within its province.—See ASSEMBLY. 2. In the ancient churches *consistorial* synods were composed of the bishops and their presbyters, in their several dioceses, "who weighed things by common advice and consideration" (*communi consilio ponderare*), whether they were matters concerning the election and ordination of readers or sub-deacons, or the exercise of discipline towards penitents, &c. 3. Provincial synods, called by metropolitans, met twice a-year, at which complaints of clergymen against their bishops were heard, and other important business transacted. These synods possessed the power of confirming the election of bishops, and the appointment and ordination of primates. Appeals of the clergy from the censures of these synods to foreign churches were punished by degradation; and those bishops who refused to attend them were suspended. 4. National synods, or councils, succeeded upon the establishment of Christianity as the state religion; but "before emperors became Christians," says Hooker, the "church had never any general *synod*; their greatest meeting consisting of bishops and other the gravest in each province." These early

synods are thus spoken of by Gibbon, in his *Decline and Fall of the Roman Empire*: "Towards the end of the second century, the churches of Greece and Asia adopted the useful institutions of provincial synods, and they may justly be supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achaean league, or the assemblies of the Ionian cities."—Vol. ii., ch. xv., p. 334. Again, in a subsequent part of his history, he says,—“The representatives of the Christian republic were regularly assembled in the spring and autumn of

each year; and these synods diffused the spirit of ecclesiastical discipline and legislation through the hundred and twenty provinces of the Roman world.”—Vol. iii., ch. xx., p. 303.

Syrian Churches.—See JACOBITES; MARONITES; NESTORIANS; THOMAS, ST., CHRISTIANS OF.—The Syrian Catholics are under the Patriarch of Antioch. The Syro-Roman Christians are the Romish converts, gained over by the Portuguese in India, principally in Malabar and Travancore, under a priesthood of their own, and retaining their own language in their church service.

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Tabernacle.—See *Biblical Cyclopædia*.—A moveable church belonging to the Emperor Constantine received this appellation. The name is also sometimes given to certain nonconformist places of worship both in England and Scotland. A kind of cabinet or turret at the top of the altar was anciently called the tabernacle; it contained the pyx with the host, and was sometimes named arca.—See ALTAR, CIBORIUM, PYX.

Table.—See MENSA.

Tables. Communion.—See EUCHARIST, p. 254.—The substitution in the Anglican Church of a sacramental table, or “Lord’s Board,” for an altar, has been ascribed to the influence of Bishop Hooper. The royal council in 1580 ordered all the bishops to remove the altars; the reasons alleged for the change being these:—“1. Because our Saviour instituted the sacrament at a table, and not at an altar. 2. Because Christ is not to be sacrificed over again, but his body and blood to be spiritually eaten and drunk at the holy supper, for which a table is more proper than an altar. 3. Because the Holy Ghost, speaking of the Lord’s Supper, calls it the Lord’s table, 1 Cor. x. 21, but nowhere an altar. 4. The canons of the council of Nice, as well as the fathers St. Chrysostom and St. Augustine, call it the Lord’s table; and though they sometimes call it an altar, it is to be understood figuratively. 5. An altar has relation to a sacrifice; so that if we retain the one, we must admit the other, which would give great countenance to mass-priests. 6. There are many passages in ancient writers that show that communion tables were of wood; that they were made like tables; and that those who fled into churches for sanctuary did hide themselves under them. 7. The most learned foreign divines have declared against altars; as Bucer, Œcolampadius, Zwingli, Bullinger, Calvin, P. Martyr, Joannes Alasca, Hedio, Capito, &c., and have removed them out of their several churches; only the Lutheran churches retain them.”

Tables, Serving.—See SERVING TABLES.

Tables, the Four.—In 1637, during the

period of agitation, and when the presbyterian community trembled for the extinction of its rights by royal mandate, it was agreed to have a permanent body of representatives at Edinburgh. This body consisted of sixteen persons—four noblemen, four gentlemen, four ministers, and four burgesses; and as they sat in four separate rooms in the parliament house, they were called the four tables. A member from each of the four tables constituted a supreme council or table of last resort. The governing body among the Waldenses also receives the name of table.

Taborites.—See HUSSITES.—The party got the name from a mountain in Bohemia where they were accustomed to assemble. They went much further in their views of reformation than the Calixtines. The following were the sentiments of the more moderate of the body:—“1. The faithful ought not to receive and believe as catholic truths what the fathers have written, but only that which is clearly contained in the canonical books of the Bible. 2. Whoever studies the liberal arts, and takes the degrees of bachelor, master, or doctor, is a vain man, a pagan, and sins against the Gospel of Christ. 3. It is not necessary to keep any decree of the fathers, any human rite or tradition. 4. Chrism, holy oil, extreme unction, the custom of consecrating all things, sacerdotal vestments, &c., ought to be abolished. 5. Children ought not to be exorcised before baptism; nor are godfathers or godmothers necessary. 6. All missals, rituals, religious ornaments, ought to be removed and burned. 7. Auricular confession ought not to be observed. 8. The fasts of Lent, and others introduced by men, ought not to be kept. 9. The faithful are not bound to keep any festival but the Lord’s Day. 10. Every priest who officiates with the tonsure, the surplice, &c., or who says mass according to the accustomed rite, ought to be despised as the apocalyptic harlot. 11. It is not permitted to evangelical priests to enjoy temporal possessions. 12. There is no purgatory: it is useless and senseless to perform good works for the relief of the dead. 13. Prayer to departed saints savours of heresy or idolatry.”—See BOHEMIAN

BRETHREN, CALIXTINES, HUSSITES, MORAVIANS.

Talmud (*learning*), the great repository of Jewish law and learning, containing the Mishna or text, and the Gemara or commentary.—See GEMARA, MISHNA. There are two works of this name, one named the Talmud of Jerusalem, and the other the Talmud of Babylon. The Mishna was the work of Rabbi Jehudah the Holy, the famed doctor of Tiberias, about the end of the second century. Rabbi Jochanan Ben Eliezer compiled a Gemara about the sixth century, and this, with the Mishna, is called the Talmud of Jerusalem. About the same period the doctors in Babylon did a similar work, and theirs is the more highly prized. Maimonides made an abridgment of it in the twelfth century. The Talmud of Babylon was printed at Amsterdam in twelve volumes, folio.—See AMSORA, RABBINISM, ZOHARITES.

Tauaites were Jewish doctors who expounded the oral law from the days of Ezra down to the compilation of the Mishna. They must have handed down the accumulations which form the Talmud.—See TALMUD.

Tanquelinians.—Tanquelin laboured in the Netherlands about the beginning of the twelfth century. He was violently opposed to the clergy and to external worship—was in fact a fanatic, who boasted of his espousals to the Virgin, and of his equality with Christ. He was slain by a priest in 1124, though he had bands of armed men about him. His followers cherished his violent opinions.

Tapers or Candles.—See BAPTISM, p. 57, CANDLEMASS, LIGHTS ON THE ALTAR.

Targum (*a Chaldee word signifying a translation or interpretation*) is the name appropriated from very early times to the Chaldee paraphrases of the Hebrew Scriptures. The language of the Jews having altered much during the captivity, it was found necessary on their return, when the Hebrew Scriptures were publicly read, to accompany the reading by a paraphrase, in order to render it intelligible, as the language of the original was now antiquated, and from this custom the paraphrases now in existence, though of later date, in part derived their origin. It is thought by some that these paraphrases were at first merely oral; but their first origin is involved in considerable obscurity, and has given rise to much difference of opinion. Nor are biblical critics agreed upon the age to which the paraphrases now extant are to be referred. The following enumeration will show their number and the dates assigned to some of them:—1. The Targum of Onkelos, supposed to have been written in the first or second century. 2. The Targum falsely ascribed to Jonathan Ben Uzziel, called that of the pseudo-Jonathan, assigned to the seventh century. 3. The Jerusalem Targum, assigned to the seventh, or perhaps the ninth century. The above are on the

Pentateuch. 4. The Targum of Jonathan Ben Uzziel on the Prophets, assigned by some to the time of our Saviour, by others to the fourth century. 5. The Targum of Rabbi Joseph the Blind, on the Hagiographa (Job, Psalms, and Proverbs). 6. An anonymous Targum on the Megilloth. 7, 8, and 9. Three Targums on Esther. 10. The Targum on the two Books of Chronicles, which was first discovered and published towards the end of the seventeenth century. The last six of these targums are probably of a later date than the first four, their language being very impure, and their contents being far more tinged with fable, &c. The Targum of Onkelos has more the character of a version, and is written in the most pure language. That of the pseudo-Jonathan more nearly approaches it in this respect than the rest. The targums are inserted in the *Biblia Rabbinica* of Buxtorf.

Tascodrugita, an obscure ancient sect, supposed to be a subdivision of the Montanists, so named from two Phrygian words, meaning that they put their finger on their nose while they prayed. Jerome, Augustine, and Theodoret refer to them.—See MONTANISTS.

Tatiani, the followers of Tatian, an Assyrian, who was a cotemporary and disciple of Justin Martyr, and was at Rome at the time of that good man's death in 165. He returned soon after to his native land, and there founded a Gnostic sect, which continued till after the fourth century. They were distinguished for their abstinence, and thence acquired the name of Encratite, by which they are more commonly known.—See ENCRATITES.

Taxatio Ecclesiastica.—Anciently the first-fruits of all ecclesiastical benefices were paid to the pope. Innocent IV., in 1253, gave the same for three years to Henry III., which occasioned a taxation made by Walter, Bishop of Norwich, who was delegated to the task by the pope in the following year. It was sometimes called the Norwich taxation and sometimes Pope Innocent's valor. In 1288 Nicholas IV. granted the tenths to Edward I. for six years, towards defraying the expense of an expedition to the Holy Land; and in order to their collection a taxation by the king's precept was begun in that year, and finished, as to the province of Canterbury, in 1291, and as to York, in the following year; the whole being superintended by John, Bishop of Winchester, and Oliver, Bishop of Lincoln. A third taxation, entitled *nova taxatio*, as to some part of the province of York, was made in 1318 by virtue of a mandate directed by Edward II. to the Bishop of Carlisle; principally because the Scottish invasion had rendered the border clergy unable to pay the tax. Pope Nicholas's taxation is an important record, because all taxes were regulated by it until the *valor beneficiorum* of Henry VIII. was completed; and because the statutes of colleges

founded antecedently to the Reformation were interpreted by this criterion, according to which their benefices under a certain value were exempted from the restriction respecting pluralities in the 21 Henry, c. 13. It was published in 1802 by the record commission, and the original rolls for many dioceses are still preserved in the exchequer. In pursuance of an act of parliament of Henry VIII. commissioners were appointed to inquire "of and for the true and just whole and yearly values of all the manors, lands, tenements, hereditaments, rents, tithes, offerings, emoluments, and other profits, &c., appertaining to any archbishopric, bishopric, &c." The result of their inquiries was the *Valor Ecclesiasticus*, sometimes called the king's books. It has been published by the record commission. In 1647 the parliament issued commissions for surveying all the crown and church lands in England, and copies of the surveys returned were deposited in most of our cathedrals, but the originals were destroyed in the great fire of London. In 1835 a report of the ecclesiastical commissioners for England and Wales was laid on the table of both houses of parliament, which contains the results of their inquiry into the revenues of the Church of England.—See ANNALS, DISMES, FIRST-FRUIT.

Teachers.—See SCHOOLS.—By 23 Elizabeth, c. 1, sect. 7, a year's imprisonment is inflicted on every schoolmaster not allowed by the bishop, or not repairing to church. By the 13 and 14 Car. II., c. 4, every schoolmaster neglecting to obtain a license, and to subscribe a declaration of conformity, is disabled to teach, and subjected to imprisonment and fine. By 17 Car. II., c. 2, nonconformists are restrained by similar penalties from teaching any public or private school, or taking any boarders. The 12 Anne, c. 7 (repealed by 5 George I., c. 4), prohibited dissenters from educating their own children, and required them to be put into the hands of conformists.—See SCHOOLS, PARISH.

Teaching, Lay.—This question of lay teaching has been often raised, and been variously answered.—See LAYMAN. Hooker says,—“Touching prophets, they were such men as, having otherwise learned the Gospel, had from above bestowed upon them a special gift of expounding Scriptures and of foreshowing things to come. Of this sort Agabus was, and besides him in Jerusalem sundry others, who, notwithstanding, are not therefore to be reckoned with the clergy, because no man's gifts or qualities can make him a minister of holy things unless ordination do give him power. And we nowhere find prophets to have been made by ordination; but all whom the church did ordain were either to serve as presbyters or as deacons. . . . There is an error which beguileth many who much entangle both themselves and others by not distinguishing services, offices, and orders ecclesiastical, the first of which

three, and in part the second, may be executed by the laity; whereas none have, nor can have the third, but the clergy. Catechists, exorcists, readers, singers, and the rest of like sort, if the nature only of their labours and pains be considered, may in that respect seem clergymen, even as the fathers for that cause term them usually clerks; as also in regard of the end whereunto they were trained up, which was to be ordered when years and experience should make them able. Notwithstanding, inasmuch as they no way differed from others of the laity longer than during that work of service which at any time they might give over, being thereunto but admitted, not tied by irrevocable ordination, we find them always exactly severed from that body, whereof those three before rehearsed orders alone are natural parts.”

Te Deum Laudamus, that beautiful and inspiring composition which is read or chanted at the morning service of the Church of England, after the reading of the first lesson. The rubric enjoins that it shall be said or sung daily throughout the year in the vernacular language. The composition of this hymn has been ascribed to St. Ambrose, Bishop of Milan, who, as tradition records, was inspired to sing it at the font in which he baptized St. Augustine, the latter also partaking of the divine impulse, united his voice responsively with that of his father in Christ. It consists of three equal parts—praise, confession of belief, and supplication. Others reject this story, and attribute the origin of the *Te Deum* to Nicetius, Bishop of Triers, who lived about the middle of the sixth century. He composed it no doubt for the service of the Gallican Church.

Teind (*teynd*, *tenth*, or *tithe*).—See TITHES.—Tithes are not mentioned during the earlier periods of Christianity, nor in the codes of the Roman emperors. A French provincial council at Mascon, in 586, refers to them, and that is perhaps the earliest reference. Alfred, however, enjoined the payment of them in England. When tithes originated in Scotland has been disputed; some refer them to the reign of Convallus, in the sixth century; others to that of David I. They are certainly mentioned distinctly under this reign, as having existed in the time of Alexander I., who reigned from 1107 to 1124. The right of the parish clergy to the tithe was early recognized, but churches, with their tithes, were often conveyed to religious bodies, especially by the crown; chaplains, or vicars, being appointed to officiate as ministers, and the small tithes in course of time were given to them.—See APPROPRIATION. Partial appropriations of tithes were sometimes made for other reasons. In 1239 Pope Gregory IX., in a bull addressed to the Bishops of Glasgow and Dunblane, granted to the Bishops of Dunblane, on the recital of dilapidations of the revenues and the poverty of the bishopric, a fourth part of

the teinds of all the parish churches within the diocese, *si absque gravi scandalo fieri poterit*—"if it could be done without grave scandal." This grant was opposed by the monks of Cambuskenneth, in right of their churches of Kincardine, Tullibody, and Tillicoultry, who founded on grants to these churches *ad proprius usus* from former Bishops of Dunblane. The dispute was amicably adjusted by the arbitration of the Bishops of Glasgow and Dunkeld, who decreed that the monastery should pay eight merks annually, in certain specified events, to the Bishop of Dunblane, and the latter was enjoined to renounce all right to these churches. In the fourteenth century parliament passed some acts interposing the civil power on behalf of the payment of tithes, but ecclesiastical authority only was usually employed.

Tithes were levied often by drawing the *ipsa corpora*. The proprietor of the crop was entitled to give notice, at the parish church, in time of divine service, to the titular to teind the corn by a certain day. If, on the day appointed, no attention was paid to this notice, the proprietor might select two or three of his most reputable neighbours to teind the corn, and stack the teind sheaves on the ground; and, after protecting them until the first of November, he was not bound to take any further charge. If the crops were destroyed by a force which could not be resisted, or were carried off by the enemy, no tithes were due. Neither were the proprietors on the borders liable, if, from just fear of the enemy, the corn could not be reaped, and perished on the ground. On the other hand, if the titular met with any obstruction in levying his teinds, the person interfering was liable in the highest prices which such victual brought in the market.

While the Reformation was pending many ecclesiastics had feued out both lands and tithes belonging to their benefices, to their friends and confidants. Attempts were made to check these dilapidations, by acts both of the privy council and of the convention of estates, in 1560 and 1561; but these enactments do not appear to have had the desired effect. Spotswoode says,—“The churchmen that were popish took presently a course to make away all the manses, glebes, tithes, and all other rents possessed by them, to their friends and kinsmen.” The queen also appointed many lay commendators for life. It was soon arranged that the third of the benefices should be bestowed on the reformed clergy, “until, as the act says, the kirk come into the full possession of her patrimony—that is, the teinds.”—See THIRDS. Small as such stipends were, they were ill paid, especially under the regency of the Earl of Morton, who had persuaded the clergy to allow the thirds to be uplifted by collectors appointed by the crown. Under James VI. matters still remained in a very unsatisfactory state. Many

of the lay commendators had their titles converted into hereditary rights, and direct grants, with reservation of a third for the clergy, were made to many of the nobles—who were called lords of erection—not a few of whom understood by the third what they in their miserliness supposed to be a “competent stipend.” Various other changes took place under James, and episcopacy was restored in 1606. The stipends of ministers in general, from this period to 1617, continued to be modified out of the thirds as before, with this difference, that the commissioners named were chiefly bishops; and the inferior clergy complained loudly, that their provisions were not only scanty, but partially distributed. Connell says,—“In 1617 a commission was issued by parliament, founded upon a basis similar to that which had been proposed in 1596, viz., that each minister should have a stipend assigned to him out of the teinds of his own parish. This act proceeds on the narrative, ‘That their be divers kirks within this kingdom not planted (provided) with ministers, where—through ignorance and atheisme abounds amongst the people; and that many of those that are planted have no sufficient provision or maintenance appointed to them, whereby the ministry are kepted in poverty and contempt, and cannot fruitfully travel in their charges.’ Therefore, certain commissioners were named, with power, ‘out of the teinds of every parochin (parish), to appoint and assigne at their discretions, ane perpetual local stipend to the ministers present and to come,’ &c. The commissioners named consisted of eight prelates, eight nobles, eight smaller barons, and eight burgesses, in all thirty-two, five of each of the estates being requisite to form a quorum. This enactment produced a great alteration in the state of tithes, and a corresponding change in the stipends of the clergy. By the act 1617, a minimum of stipend was fixed, for which every clergyman was entitled to insist, viz., five chalders of victual, or 500 merks (£27 15s. 6½d. sterling) in money, or ‘proportionally part of victual, and part thereof in money, according as the fruits and rents of the kirk may yield and afford, and as the said commissioners shall think expedient;’ a stipend inferior both in point of nominal and of real value to the lowest now modified, but much superior to the average of stipends given by former commissions. The commissioners were also restricted to a maximum, viz., eight chalders of victual, or 800 merks (£44 9s. sterling.)” The same commission was renewed three years afterwards. But a revocation of all previous grants was made by Charles I. in 1625. It was vehemently opposed, a commission was appointed, and submissions on certain conditions were at length made by landholders, clergy, royal burghs, and tacksmen. The proceedings involved in these submissions and decreets arbitral were a few years afterwards, viz., in 1633, ratified in a

parliament in which the king sat in person, by special acts, in which are engrossed almost verbatim the decreets arbitral pronounced. One of these acts ordains and declares, that there "shall be no teind sheaves, or other teinds, parsonage or vicarage, led and drawn within the kingdome, but that each heretour and liferenter shall have the leading and drawing of their owne teind, the same being first truly and lawfully valued, and they paying therefor the price after specified, in case they be willing to buy the same." By these proceedings was laid the foundation of the present system. Valuations were made anywhere by means of commissions successively appointed, and at the union the powers vested in former commissions were transferred to the judges of the Court of Session, by an act of the Scotch legislature, and it is, among other things, authorized "to determine in all valuations and sales of teinds," conform to the rules laid down, and powers granted by acts 1633, c. 19; 1690, c. 23 and 30; 1693, c. 23. Cornell adds,—"The act 1693, c. 23, renewing the teind commission, provides, 'that the said commission shall not be extended to the buying or selling of teinds which formerly pertained to bishops, and now belong to their majesties by the abolition of prelacy, so long as the said teinds shall remain in their majesties' hands undisponed.' In this situation the tithes which formerly belonged to bishops stand, at the present day, all vested in the crown, generally all valued, but remaining unsold, and managed by the Barons of Exchequer, in Scotland, for behoof of the crown. The tithes remaining in the hands of inferior beneficiaries or parsons were also disposed of by the acts of parliament 1690, c. 23, and 1693, c. 25, whereby they were vested in the patrons of the parishes from which they were due, subject to the support of the parish minister, and subject, too, both to be valued and to be bought by the heritor at the rate of six years' purchase. Hence it was found, 'parsonage teind may be purchased by the heritor, as well while they are in tack, as where they are in possession of the patron.' But both before and after the Reformation the colleges of Scotland acquired grants of teinds from the crown, or other titulars, for the education of youth, or the support of their professors. These colleges were no parties to the submissions to Charles I., and the decreets arbitral could not of course be applicable to them. In a clause in the act 1663, c. 19, their teinds, so far as respects valuations and sales, were put on the same footing as the tithes of beneficed clergymen." In cases where the teind has not been valued, a fifth part of the rent paid for the land is taken as the teind of the parish, and the portion of the stipend paid in grain is valued according to the fiars prices; that is, the average price of grain in a county, ascertained annually by the sheriff and a jury, between the 4th and 20th of February. In 1808 the following statute was enacted:—"That from and

after the passing of this act, it shall not be competent to the said Lords of Council and Session, as commissioners aforesaid, except as after specified, to augment or modify any stipend which shall have been augmented or modified prior to the passing of this act, until the expiration of fifteen years from and after the date of the last final decreet of modification of such stipend. That no stipend which shall be augmented or modified by a decreet after the passing of this act, shall be again augmented or modified until the expiration of twenty years from and after the date of such decree or modification thereof; nor shall any such stipend be augmented or modified at any future period until the expiration of twenty years from and after the date of the last decree of modification thereof respectively." It was also enacted that in future stipends shall be modified in grain.

Curious cases sometimes came before the court. Connell gives the following:—"In 1634 the teinds of Kinneder were valued at one chaldor, or sixteen bolls of gray horse-corn, which is the worst species of oats; and, in December, 1794, these were modified to the minister as a part of his stipend. At the date of the valuation there were no oats raised in the parish except gray horse-corn; but when the augmentation was obtained white oats were common. The proprietor of Kinneder, however, sowed some gray horse-corn, and offered sixteen bolls thereof to the minister, who refused it as unmarketable, and insisted for sixteen bolls of white oats, as the ordinary growth of the parish. A sample of the gray horse-corn was produced in court. The court thought that the minister, on the one hand, was not obliged to take it, and that the proprietor, on the other, was not obliged to deliver the full quantity in white oats; and it was decided that the minister should have as many bolls of white oats as corresponded to sixteen bolls of gray horse-corn, agreeably to a pecuniary valuation that had been put on the different kinds of grain in the parish recently after the teinds were valued."

Whitsunday and Michaelmas are the terms at which stipend is due. If a minister is admitted before Whitsunday, he is entitled to the whole year's stipend, because his entry is held to have been prior to the sowing of the corn; and if his interest has ceased before that term, he has no claim on the fruits of the year. If he is admitted after Whitsunday and before Michaelmas, he is entitled to half the stipend, the other half going to his predecessor. The reason why the term for the payment of stipends is Michaelmas, and not Martinmas, is, that they come in the place of tithes, which were due in harvest. Ministers' stipends prescribe in five years. Vacant stipends were formerly at the disposal of the patron for pious uses, but they have been given by statute to the Ministers' Widows' Fund, with the exception of such

portions as had formerly been reserved to the representatives of the deceased. As to these the following is the rule:—If a clergyman die after Whitsunday, his executors have right to the first half of the year's stipend, and his widow and nearest of kin to the other half as "ann." If he survive Michaelmas, he has right to the whole of the year's stipend, and his nearest of kin draw the first half of the next year's stipend as ann. The annual rates payable to the Ministers' Widows' Fund are declared to be privileged debts, and preferable to all other debts of the said ministers, &c., not only upon their benefices and salaries respectively, but also upon their whole personal estate.—See ANN. What are called unexhausted teinds are that portion of the estates of landholders which is yet liable to be assessed for ministers' stipends. (Lorimer's *Manual of the Law of Scotland*.)

The Reformers proposed to divide the teind into three shares, one for support of the ministry, a second for education, and a third for the maintenance of the poor. The ministers were to have at least forty bolls of meal, twenty-six bolls of malt, with a money salary to be fixed yearly by his congregation. The following rather romantic calculation is made by Cunningham in his *Church History*:—"The church is said to have anciently possessed one-half of the whole property of the kingdom. The real property of Scotland now amounts to upwards of ten millions annually; had the church's proportion of this kept pace in value with the laity's, it would be five millions. Let us reduce our estimate to two millions and a-half, and then see how this might have been used for the three great objects contemplated by the Reformers. The stipends of the thousand ministers of the Church of Scotland amount to about £200,000. But the scheme of the Reformers, being national, must embrace all the clergy in the kingdom—so that we have to support three thousand ministers with stipends amounting to £600,000. To this must be added a sum sufficient to build and uphold churches, to build and uphold manse, to provide glebes, to reward high services rendered to religion, so that altogether £1,000,000 would be required for this purpose. The present assessment for the poor amounts, to about £650,000; but with such an enormous fund at our disposal we can afford to be liberal, and may therefore set apart £750,000 for the sustenance of our pauper population. An equal sum might be expended on a widely-spread and liberally-endowed system of education. Thus, for £2,500,000 annually, might all our ecclesiastical, educational, and pauper establishments be maintained, and that on a much more munificent footing than at present. We may safely conclude that the property of the ancient church, if it had been properly preserved, would have amounted to more than this, and that thus the scheme of the authors of the *Book of Discipline* would have

been abundantly carried out, and the community saved from three of the heaviest taxes which now press upon it. The Gospel would be preached, our children educated, our poor provided for, without cost. No one would lose anything; only some of our great proprietors would never have possessed their extensive domains. Some great lords would be but country gentlemen with small estates, untroubled with dreams about nobility; and others might rejoice in ancient titles, but lack the broad acres which now give them support."

The legal regulation of teinds is under the Teind Court. By the Act of Union, in 1707, the powers of the last of these commissions, which have been already referred to, were transferred to the judges of the Court of Session. The Teind Court, though it meets in the same place, and is presided over by the same individuals, is nevertheless distinct from the Court of Session, having a special jurisdiction, and a separate establishment of clerks and other officials. The judges of the Court of Session sit in the Teind Court every second Wednesday during session, in the capacity of parliamentary commissioners for the valuation of teinds and for their application to the support of the established church and clergy of Scotland. The judgments of the Court of Teinds may be carried by appeal to the House of Lords. The Teind Court has no power to enforce its own decrees. This is done by the intervention of the Court of Session. (Sir John Connell's *Treatise on the Law of Scotland respecting Tithes*.)

Teology, the doctrine of final causes.—See THEOLOGY.

Temperance.—See SUMPTUARY LAWS.—In olden times in Scotland laws were passed to enforce sobriety. Among the remedies proposed against clerical degeneracy by the general assembly, 13th June, 1646, ministers are not only to forbear drinking of healths, called Satan's snare, leading to excess, but likewise to reprove it in others; and the following act of parliament, punishing the sin of drunkenness, appoints excessive drinking, especially under the name of healths, to be punished. The Act is 19th sess. 1, parl. 1, Car. II., which enacts, that every one who drinks to excess, or haunts taverns, as above, shall pay—the nobleman, twenty pounds; the baron, twenty merks; the gentleman, heritor, or burges, ten merks; the yeoman, forty shillings; and the servant, twenty shillings, *toties quoties*; and the minister the fifth part of his stipend: which fines are to be applied as the fines for other immoralities; and the insolvents are to be punished in their persons.

Templars.—See KNIGHTS.—The order acquired immense wealth and no small renown. But their pride grew and their vices multiplied, so that the order was suppressed with terrible severity in 1312.

Temple.—See *Biblical Cyclopædia*.—For the

first three centuries the word is never used of a Christian church, but only of the heathen fanes. After the period of Constantine, however, the name came into general use among Christian writers. In the reign of Theodosius many heathen temples were converted into churches—such as the temple of Heliopolis, and that of the Dea Cælestis at Carthage. Before this time temples had been defaced and shut up, and the revenues of many of them were transferred to ecclesiastical purposes.

Temporalities of Bishops, in law, are the lay revenues, lands, tenements, and fees belonging to the sees of bishops or archbishops, as they are barons and lords of parliament, including their baronies. They are defined as all things which a bishop hath by livery from the king, as manors, lands, tithes. From the time of Edward I. to the Reformation, it was customary, when bishops received their temporalities from the king, to renounce in writing all right to the same by virtue of any provision from the pope, and to admit that they received them from the king alone. The custody of these temporalities is said by Blackstone to form part of the king's ordinary revenue, and thus, a vacancy in the bishopric occurring, is a right of the crown, originating in its prerogative in church matters, the king being, in intendment of law, preserver of all episcopal sees. For the same reason, before the dissolution of religious houses, the sovereign had the custody of the temporalities of all such abbeys and priories as were of royal foundation. There is another reason in virtue of which the king possesses this right, which is, that as the successor is not known, the property of the see would be liable to spoil and devastation. The law, therefore, has wisely given to the king the custody of these temporalities until a new election, with power to take to himself all intermediate profits, and to present to all preferments falling vacant during the vacancy of the see. This revenue cannot be granted to a subject; but the 14 Edward III., st. 4, ch. 4, 5, empowers the king, on a vacancy occurring, to lease the temporalities to the dean and chapter, with a reservation of all advowsons, escheats, and the like. To remedy the wrongs to the church perpetrated by former sovereigns, who sometimes kept bishoprics vacant in order to enjoy the possession of their temporalities, and when they did supply the vacancy compelled the new bishop to purchase back his temporalities at an exorbitant price, Henry I., by charter, agreed neither to sell, let to farm, nor take anything from the domains of the church till the successor was installed. By Magna Charta provision was made that no waste should be committed in the temporalities of the bishoprics, and that neither should the custody of them be sold. At present this revenue of the crown is of very small account; for as soon as the new bishop is consecrated and confirmed, he usually receives restitution

of his temporalities entire and untouched from the sovereign, to whom he at the same time does homage, and then possesses, which he did not before, a fee simple in his bishopric, and may maintain an action for the profits.

Tempus Clausum (*shut time*), the period in Lent commencing with the ninth Sunday before Easter, when the Halleluiah of the mass ceased, and the priests had begun to fast.

Ten Articles.—In a convocation under Henry VIII., in 1536, the following ten articles, drawn up, perhaps, by Cranmer, were sanctioned:—"1. The Holy Scriptures and the three creeds are declared to be the basis and summary of a true Christian faith. 2. The sacrament of baptism is affirmed to convey remission of sins and the regenerating grace of the Holy Spirit, as well to children as to adults. 3. The sacrament of penance is asserted to consist of contrition, confession, and reformation, and to be necessary to salvation where it may be had. 4. The sacrament of the altar is explained in Romish terms, intended probably to bear a Lutheran interpretation, 'the very self same body and blood of Christ that were born of the Virgin' being affirmed 'to be corporeally, really, and in the very substance exhibited, distributed,' &c. 5. Justification is defined to be the remission of sin and reconciliation to God, attained meritoriously through the sufferings of Christ, mediately through that contrition and faith with which spiritual graces are concomitant, and good works are said to follow after justification. 6. Images are directed to stand as remembrancers, not as objects of worship. 7. Saints are to be honoured as in the enjoyment of glory, and as furthering our prayers. 8. Saints may be invoked in subservience to the Almighty Giver of grace, and their holidays observed. 9. Ceremonies are to be observed for the sake of their mystical signification. 10. Prayers for the dead are sanctioned, but the efficacy of papal pardons, and of soul masses offered at particular localities, is altogether negatived."—See ARTICLES.

Tents, in English law, are the tenth part of the yearly value of every spiritual benefice as it is valued in the *Liber Regis*. This was an impost formerly paid to the pope, and was annexed to the crown by the 26 Henry VIII., c. 3, and the 1 Elizabeth, c. 4; but by the 2 Anne, c. 11, was granted, together with the first-fruits, towards the augmentation of poor clergymen. A tax on the temporality, and also certain rents reserved by the king out of the monastic possessions he granted to his subjects, were also called tents.—See TAXATIO ECCLESIASTICA, TEMPORALITIES OF BISHOPS.

Tent Preaching.—See FIELD-PREACHING.—We give the following description of a sacrament scene in the days of the Covenant, from Blackader, an eye-witness and minister on the occasion:—"Meantime, the communion elements had been prepared, and the people in

Teviotdale advertised. Mr. Welsh and Mr. Riddell had reached the place on Saturday. When Mr. Blackader arrived he found a great assembly, and still gathering from all airts. The people from the east brought reports that caused great alarm. It was rumoured that the Earl of Home, as ramp a youth as any in the country, intended to assault the meeting with his men and militia, and that parties of the regulars were coming to assist him. He had profanely threatened to make their horses drink the communion wine, and trample the sacred elements under foot. Most of the gentry there, and even the commonalty, were ill-set. Upon this we drew hastily together about seven or eight score of horse, on the Saturday, equipped with such furniture as they had. Pickets of twelve or sixteen men were appointed to reconnoitre and ride towards the suspected parts. . . . We entered on the administration of the holy ordinance, committing it and ourselves to the invisible protection of the Lord of Hosts, in whose name we were met together. Our trust was in the arm of Jehovah, which was better than weapons of war, or the strength of hills. The place where we convened was every way commodious, and seemed to have been formed on purpose. It was a green and pleasant haugh, fast by the waterside (the Whittader). On either hand there was a spacious brae, in form of a half-round, covered with delightful pasture, and rising with a gentle slope to a goodly height. Above us was the clear blue sky, for it was a sweet and calm Sabbath morning, promising to be indeed one of the days of the Son of Man. There was a solemnity in the place befitting the occasion, and elevating the whole soul to a pure and holy frame. The communion tables were spread on the green by the water, and around them the people had arranged themselves in decent order. But the far greater multitude sat on the brae face, which was crowded from top to bottom—full as pleasant a sight as ever was seen of that sort. . . . The tables were served by some gentlemen and persons of the gravest deportment. None were admitted without tokens, as usual, which were distributed on the Saturday, but only to such as were known to some of the ministers, or persons of trust, to be free of public scandals.—See **TOKENS**. All the regular forms were gone through. The communicants entered at one end, and retired at the other, a way being kept clear to take their seats again on the hill-side. Mr. Welsh preached the action sermon and served the first two tables, as he was ordinarily put to do on such occasions. The other four ministers, Mr. Blackader, Mr. Dickson, Mr. Riddell, and Mr. Rae, exhorted the rest in their turn; the table service was closed by Mr. Welsh with solemn thanksgiving; and solemn it was, and sweet and edifying, to see the gravity and composure of all present, as well as of all parts of the service. The com-

munion was peaceably concluded, all the people heartily offering up their gratitude, and singing with a joyful voice to the Rock of their salvation. It was pleasant, as the night fell, to hear their melody swelling in full unison along the hill; the whole congregation joining with one accord, and praising God with the voice of psalms. There were two long tables, and one short across the head, with seats on each side. About a hundred sat at every table. There were sixteen tables in all, so that about three thousand two hundred communicated that day."

Terministic Controversy, a controversy as to whether there be a final point or terminus in each man's life up to which grace may be found, but beyond which salvation is impossible. Professor Reichenberg of Leipzig held the affirmative, and his followers were called Terminists; but Professor Ittig of that place maintained, on the other hand, that the day of grace lasted for a man's entire life.

Terms, in law, are the periods in England when the courts of law hold their sittings at Westminster for the discharge of their judicial functions. There are four in every year, namely, Hilary term, Easter term, Trinity term, and Michaelmas term; but the last of these is usually at the commencement of the legal year. They were supposed by Selden to have been established by William the Conqueror; but Spelman has shown that they originated in the observances of the church, and were no more than those leisure periods when there was neither fast nor festival nor rural avocation to withhold the suitor from attending the court. At first the courts in Christian countries continued open all the year round, but the church interposed; the sacred season of Advent and Christmas originated the winter vacation; the time of Lent and Easter gave rise to that of the Spring; the third we owe to Pentecost; and the requisitions of agricultural pursuits account for the long space that intervenes between Midsummer and Michaelmas. Sundays and other holy days were included in the prohibition which, in 517, was established by a canon of the church, and, says Blackstone, fortified by an imperial constitution of the younger Theodosius, comprised in the Theodosian Code. In the commencement and duration of these terms these regulations of the church were kept in view. Edward the Confessor, in one of his laws, says, that from Advent to the octave of Epiphany, from Septuagesima to the octave of Easter, from the Ascension to the octave of Pentecost, and from four in the afternoon of every Saturday until the end of the succeeding Monday, the peace of God and holy church should be kept throughout the realm (*Ancient Laws and Institutions of England*, p. 190). We learn from Britton that in the reign of Edward I. no secular plea could be held, nor any man sworn on the Evangelists during Advent, Lent, Pentecost, or the times of harvest and vintage, and the days of

the great litanies and all solemn festivals. The bishops, however, he adds, granted dispensations that assizes and juries might be taken at these seasons; and afterwards, by statute Westminster 1, 3 Edward I., c. 51, it was enacted, that assizes of novel disseisin mort d'ancester, and darrein presentment, should be taken in Advent, Septuagesima, and Lent. The portions not included in the prohibitions became what are called terms, and were denominated according to the saint to whose feast they occurred most nearly.

Terms of Communion. those terms on which the members of a particular church are agreed, and which are the basis of their fellowship. Terms of communion are not to be identified with terms of salvation; nor should terms of lay communion be as comprehensive and theological as those of clerical fellowship.

Terrier (*terra*, earth) is a note or inventory of certain lands, specially glebe lands, &c., laid up in the bishop's registry, according to canon lxxxvii. A terrier of glebe lands made under Queen Elizabeth is preserved in the exchequer.

Tersanctus (*thrice holy*).—See **CHERUBIC HYMN, DOXOLOGY.**

Tertiaries (*third class or rule*), those who adhered to the third rule of St. Francis, joining themselves so far to his order, but not wholly relinquishing the world, or vowing themselves to celibacy. The Fratricelli, or strict Franciscans, had Tertiaries too, called Bizochi, in Italy, Beguini, in France, and Beghards, in Germany. These are not to be confounded with the Belgian Beghards.—See **BEGHARDS.**

Test Act.—See **ACT.**—In 1681 the test was introduced into Scotland. Eighty of the clergy refused to take it, and resigned. The Earl of Argyle subscribed with an explanation, which was at first received, but next day he was accused and imprisoned, and on being tried, was condemned. Lord Halifax told King Charles that “in England we would not hang a dog on the grounds on which my Lord Argyle had been sentenced.” He escaped, but on being taken four years afterwards, he was executed. Charles, under whom the law was enacted, dispensed with it in favour of his brother, the popish Duke of York, and he, when king, often evaded its requirement on behalf of royal favourites.

Testament, Old and New.—See **BIBLE.**

Testimonial.—In the Church of England every candidate for admission to holy orders is required to present to the bishop a testimonial of good conduct from his college, or from three benefited clergymen. The usual form of this document is as follows:—“Whereas our well-beloved in Christ, A. B., hath declared to us his intention of offering himself a candidate for the sacred office of (a deacon), and for that end hath requested of us letters testimonial of his learning and good behaviour: we, therefore, whose names are hereunto subscribed, do testify that the said A. B., having been previously known to us for

the space of (three) years last past, hath during that time lived piously, soberly, and honestly, and diligently applied himself to his studies: nor hath he at any time, so far as we know and believe, held, written, or taught anything contrary to the doctrine or discipline of the united church of England and Ireland; and moreover, we believe him in our consciences to be a person worthy to be admitted to the sacred order of deacons. In witness whereof,” &c. In Scotland testimonials are as trustworthy, though of a less formal nature.

Testimony of Disownment, an official document issued by the monthly meeting of the Society of Friends, against an obdurate and impenitent member. The testimony of disownment is a paper reciting the offence, and sometimes the steps which have led to it; next, the means unavailingly used to reclaim the offender; after that a clause disowning him; to which is usually added an expression of desire for his repentance, and for his restoration to membership. In case the expelled member repents, he is bound to send in a written acknowledgment of his offence, his penitence, and his desire for restoration to the membership of the society.

Teutonic Knights.—See **KNIGHTS.**

Text.—The word is sometimes used to signify the letter of Scripture, and sometimes the verse or clause on which a sermon is based, or which is adduced in proof of any doctrine.—See **SERMONS.**

Thanksgiving, the duty of all rational creatures who live by God's bounty is to give thanks to him. The Christian Church has always delighted to give thanks to God, and many forms of special thanksgiving are found in the liturgy of the Church of England.—See **PSALMODY.**

Theatines, an order of regular clergy in the Roman Catholic Church. The congregation of the Theatines was first established about A.D. 1514, chiefly through the influence of Gaetano di Thieni, afterwards canonized, and of Caraffa, Bishop of Teati, or Chieti, in the kingdom of Naples, afterwards pope under the title of Paul IV. The first constitutions of the order, drawn up by Caraffa, were very austere. Besides prescribing an extremely ascetic discipline, it prohibited the members from possessing any property in their own right, and required them to maintain themselves solely by the voluntary donations of the charitable. The rigour of the rule was, however, softened by various successive modifications, and after many delays and objections on the part of the pontiffs, it was definitively ratified by Clement VIII., A.D. 1608. The costume assumed by the Theatines was a cassock and cloak, resembling those usually worn by the secular clergy, with white stockings. The professed objects of the institution were to revive the disinterested spirit of the primitive Christians among the clergy; to promote the decent and regular performance of public worship and ec-

clesiastical rites; to reform the corrupt style of preaching then prevalent; to visit sick persons and criminals; and to counteract the progress of Lutheranism and other recent heresies. Their first establishment at Rome was broken up in consequence of the capture and plunder of that city by the forces of the Constable Bourbon; and the members took refuge at Venice, where the heads of the order continued for a long time. They formed a separate establishment at Naples in 1533, under the superintendence of Gaetano di Thieni; but they did not return to Rome till 1555, when Caraffa succeeded to the pontificate. Their congregation became pretty numerous in Italy, Spain, and South Germany; in France they had never more than a single establishment, for which they were indebted to the influence of Cardinal Mazarin. In the seventeenth century they employed a number of missionaries in the East, particularly in Mingrelia, Georgia, and Circassia; but their establishments in those quarters were not of long duration. The government of the Theatines was first vested in a general of the order, holding his authority for three years. Afterwards the office of general was discontinued, and all affairs of consequence were determined by a majority of suffrages in the chapter. In 1588 Sixtus V. directed the restoration of the original form of government by a general. The order of Theatines has always been distinguished for learning and piety, and many eminent ecclesiastics and dignitaries of the church have arisen among its members. There are also two female establishments of Theatines, distinguished by the appellations of Theatines of the Congregation and Theatines of the Hermitage, both founded by Ursula Benincasa. The first only take simple vows; the latter, who are subjected to a very rigorous rule, take the solemn vow of the monastic orders. They are not allowed animal food, except when prescribed by a physician, and are enjoined to keep a number of fasts in addition to those prescribed by the church. Their novitiate lasts two years, and after profession they are not permitted to see their relations, nor even to hear them mentioned. In order that their solitude and their religious exercises may not be intruded upon, they renounce all interference with their own temporalities, which are administered on their behalf by the Theatines of the congregation. Both classes are, we believe, chiefly confined to the cities of Naples and Palermo.

Themistians.—See ΑΓΝΟΕΤΛ, ΜΟΝΟΡΗΥ-
SITES.

Theocracy (θεοκρατία, rule of God), a name often given to the form of government established among the Hebrews, God being first magistrate, and Moses being only his vicegerent. To fear God and honour the king were the same thing.

Theodicy, vindication of God, or of the divine character and government. For example, the origin of evil has perplexed many, and therefore

treatises have been written to prove the divine rectitude and goodness, even though sin has been permitted. (See the *Theodice* of Leibnitz, and in more moderate times of Bledsoe and Fleming.)

Theodosians, a numerous sect of Russian dissenters who are bitter in their hostility to the national church, and are an offshoot from the Pomoryans. Whatever they buy from unbelievers they purify by prayer. They observe the Sabbath with special strictness, and are very just in all their transactions.—See POMORYANS.

Theodotians, followers of Theodotus.—See MONARCHIANS.

Theology (θεῶν λόγος, doctrine of God, or the doctrine of his nature, character, purposes, works, worship, and service).—Theology occupies so wide a sphere that it has a great many subdivisions. It is distinguished from religion, as it refers to external truth or system; and religion, to experience and life. Theology professes to base itself on Scripture; and therefore we have—

I. APOLOGETICS, or investigation of the evidences of Scripture—evidences *external*, such as miracles and prophecy; *internal*, such as the harmony of all its parts, written by so many persons, in so many ages and countries; and *experimental*, its truths coming home to the heart and conscience. The question of inspiration and the extent and settlement of the canon of the Old and New Testament is included under this general head.—See BIBLE, INSPIRATION.

II. INTERPRETATION.—The Bible is to be interpreted; and we have, first, *Criticism*, or the settlement of the text from comparison of MSS., versions, and quotations in the fathers.—See FATHERS. Secondly, *Philology*, or the knowledge of the Hebrew and Greek languages, in which the Bible was written. Thirdly, *Introduction*, or the history, origin, and contents of the various books. Fourthly, *Hermeneutics*, or the science of interpretation. Fifthly, *Exegesis*, or the actual development of the sense by careful grammatical analysis and logical survey. Sixthly, This study demands also acquaintance with *Biblical Antiquities* and *Geography*.

III. DOGMATICS, or arrangement and logical combination of the doctrines found in Scripture. First, *Systematic Theology* proper. Secondly, *Polemics*, or orthodoxy argued and vindicated against all opposing theories. Thirdly, *History of Doctrine* (Dogmengeschichte), the various doctrines treated historically, as found at various epochs. Fourthly, *Practical Theology*, or theology in a religious aspect—*Christian Ethics*.

Various subdivisions also may be traced.—*Angelology*, or doctrine of angels; *Anthropology*, or the doctrine of man; *Casuistry*, or treatment of cases of conscience; *Catechetics*, or the presentation of truth in form of a catechism; *Christology*, or analysis of the Scripture sections about the person of Christ; *Eschatology*, or the last things—death, judgment, eternity; *Homiletics*, or the art of preaching; *Pastoral Theo-*

logy, or discussion on the government and edification of a church; *Symbolism*, or history of creeds; *Scholastic Theology*, or the subtle treatment of such subjects by the mediæval schoolmen; *Teleology*, or theory of final causes; *Typology*, or the description of the types in the Old Testament as verified in the New.

IV. ECCLESIASTICS.—The Church is the body which conserves theology—so that we have *Church History*, or annals; *Hagiology*, or lives of the saints; *Ecclesiology*, or the treatises on church architecture, &c.; *Liturgies*, or that which deals with the church service; the canon law of the Middle Ages, including not a few of those themes. All this includes *Bibliography*, or accounts of the best books and authors on all these subjects. The true theology is that which is honestly based on the letter, and is in harmony with the spirit of Scripture, and seeks simply to understand what God has said of himself. He has revealed himself in his works, and the reading of such lessons is *Natural Theology*. He has disclosed himself in his Word, the basis, therefore, of revealed religion.

Theopaschites (θεῖος πάσχω), those who held such a view of the Trinity, that it was declared to be a consequence of their theory that God the Father suffered upon the cross.—See PATRIPASSIANS.

Theophany (θεοφάνεια, appearance of God), a name given to the manifestation of God, as in the 18th Psalm, or Habakkuk iii. The term is applied also to the nativity of our Lord.—See CHRISTMAS, NATIVITY OF CHRIST.

Theophori, a name given to the early Christians, as if they carried God within them.—See CHRISTOPHORI.

Theotokos (mother of God), an epithet applied to the virgin.—See MARY, MOTHER OF OUR LORD.

Theραπευτæ (healers), a name given us by Philo to a Jewish sect in Egypt, allied to the Essenes in Palestine; it is also given to the early Christians, and indeed some suppose that Philo refers to them. One author also gives the early monks the same appellation.

Theses.—The name known in church history as that of the ninety-five propositions which Luther nailed to the door of the great church of Wittenberg, on the 31st October, 1517. They are a protest against indulgences, and against Tetzel, who had been making imprudent traffic in them. We reprint a few of them:—"1. When our master and Lord, Jesus Christ, says: Repent, he desires that the entire life of believers on this earth should be one constant and continual repentance. 2. That saying cannot be understood as applying to the sacrament of penance (that is to say, to confession and satisfaction), as administered by the priest. 3. The laws of ecclesiastical penance ought to be imposed on the living only, and do not at all affect the dead. 21. The commissioners of indulgences are mistaken when they say,

that by the pope's indulgence man is delivered from all punishment and saved. 25. Each bishop in his own diocese, and each priest in his own parish, have the same power over purgatory that the pope has over it in the church at large. 32. Those who imagine themselves secure of their salvation by indulgences, will go to the devil with those who teach them. 37. Every true Christian, dead or living, participates in the benefits of Christ or of the Church, by the bestowment of God, and without a letter of indulgence. 38. Nevertheless, we must not despise the distribution and the pardon of the pope; for his pardon is a declaration of the pardon of God. 50. Christians must be taught that were the pope aware of the exactions of the preachers of indulgences, he would rather have the metropolitan church of St. Peter burnt to ashes than see it built with the fleece, flesh, and bones of his sheep. 51. Christians should be taught that the pope, as in duty bound, would give away his own money to the poor folks who are now despoiled of their last mite by the preachers of indulgences, were he even to sell the metropolitan church of St. Peter for that purpose." (See *D'Aubigné*.)

Theurgy (θεουργία, divine work), a science which was cultivated among the followers of Ammonius Saccas in Egypt. Theurgy is the science of the gods and the various classes of superior spirits, of their appearances to men, and their operations; and the art, by certain acts, habits, words, and symbols, of moving the gods to impart to men secrets which surpass the powers of reason, to lay open the future to them, and become visible to them. So it is described in the book which bears the name of Jamblichus, *De Mysteriis Ægyptiorum*, lib. i., caps. 26-29. This worthless science is very similar to what has been called allowable magic, and which is distinguished from necromancy or unlawful magic. It was undoubtedly of Egyptian origin. As the Egyptians imagined the whole world to be full of good and evil spirits, they might easily be led to suppose there must be some way to secure the favour of these demons. (*Mosheim*.)

Thirds, a peculiar arrangement under Mary Queen of Scots for the support of the Protestant clergy. "The barons," says Knox, "perceiving that the *Book of Discipline* was refused, presented to the nobility certain articles, requiring idolatry to be suppressed, the kirk to be planted with true ministers, and some certain provision to be made for them, according to equity and conscience. . . . And so devised they, that the kirkmen" (the former clergy) "should have intromission with the two parts of their benefices" (that is, with two-thirds), "and that the third part should be lifted up by such men as thereto should be appointed, for such uses as in the acts are more fully expressed." Dr. Lee adds,—“Nothing could be more precarious and humiliating than the mode in which

the ministers were appointed to be sustained. Two-thirds of the benefices were retained by the popish clergy. The remaining third was to be delivered into the hands of a collector for the queen. The ministers and superintendents were to have a sum modified for their support, and the surplus was to become a part of the revenue of the crown." Knox was exceedingly dissatisfied with this arrangement, by which the ministers of the Popish Church got full two-thirds of their former overgrown revenues, and the queen, or her favourites, the greater part of the remainder. "If the end of this order pretended to be the sustentation of the ministers, be happy," he said; "my judgment fails me, for I see two parts freely given to the devil, and the third must be divided between God and the devil. Ere long the devil will have three parts of the third, and then judge what God's portion shall be."

Thirty-nine Articles.—See ARTICLES, THIRTY-NINE.

Thomas, St., Christians of.—See SYRIAN CHURCHES.—When the Portuguese landed in India, in the sixteenth century, they discovered what they supposed to be a Nestorian Church there, the members of which called themselves Christians of St. Thomas. They retained the Syrian language, held the validity of only two sacraments, and were governed by bishops under a metropolitan. They rejected the authority of St. Peter, and did not enforce sacerdotal celibacy. They neither invoked saints nor worshipped images. These churches were soon subjected to severe persecution, and many were forced into Romanism. The inquisition also was established at Goa. Dr. Clandius Buchanan found, however, a remnant of them, in 1807, near Travancore. They still retain some ecclesiastical independence. That their creed is not directly Nestorian may be seen from the declaration of the Metropolitan of Malabar made in 1806: "We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; One in Three and Three in One: the Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after the other; in majesty, honour, might, and power co-equal; Unity in Trinity and Trinity in Unity." The metropolitan disclaims the heresies of Arius, Sabellius, Macedonius, Manes, Manianus, Julianus, Nestorius, and the Chalcedonians; adding, "That, in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man." According to a statement of some authority, the St. Thomas Christians number 70,000 individuals, and the Syro-Roman Catholics 90,000, that is, the party who have submitted to the papal jurisdiction. But the church service, in Syriac, is not understood by the people, who are ignorant and prejudiced.

Thomas, St., Day of, a festival observed on the twenty-first of September.

Thomists.—See SCOTISTS.

Three Chapters.—See CHAPTERS, THREE.

Three Denominations.—See DENOMINATIONS, THREE.

Throuc, the bishop's seat in his cathedral. Thus the throne of the bishop in Jerusalem was sometimes called the "apostolical throne," from its supposed relation to St. James.—See BEMA. The thrones of the presbyters stood in a semi-circle on each side of the bishop's, and were called corona or crown.—See CATHEDRAL, SEE.

Thundering Legion.—See LEGION, THUNDERING.

Thurificati (*incense burners*), a name given to such Christians as, in days of persecution, threw *incense* on a heathen altar to save their lives.—See LAPSED, LIBELLATICI, SACRIFICATI, TRADITOR.

Thuroferary (*incense-bearer*), a priest who bears the censer during the services of the Greek Church. He also assists the officiating priest to put on his sacerdotal vestments, and, during the anthem, spreads a veil over the consecrated vessels.

Thursday, Maundy.—See LENT, p. 375.

Tiara, the name of the pope's triple crown, which is the badge of his civil rank as the keys are of his ecclesiastical functions. The tiara was originally a round high cap. Pope John XIII. first girded it with a crown; Pope Boniface VIII. added a second crown; and Pope Benedict XIII. added the third. The tiara, when used as an imperial portion of dress, had at the bottom of it one golden circle, of a crown-like shape.

Tierce, the service for the third hour, or nine o'clock in the morning, in the early Church.—See MATIN, NONES, SERVICE OF THE CHURCH, VESPER.

Tippet.—Canon lxxiv. says,—“Likewise all deans, masters of colleges, archdeacons, and prebendaries, in cathedral and collegiate churches (being priests or deacons), doctors in divinity, law, and physic, bachelors in divinity, masters of arts, and bachelors of law, having any ecclesiastical living, shall usually wear gowns with standing collars and sleeves straight at the hands, or wide sleeves, as is used in the universities, with hoods and tippets of silk or sarcenet, and square caps. And that all other ministers admitted or to be admitted into that function shall also usually wear the like apparel, as is aforesaid, except tippets only.”

Tirones (*newly-levied recruits*), a name sometimes given to catechumens.

Tithes, in English law, may be defined as the tenth part of the increase yearly arising from the profits of lands, stocks upon lands, and the industry of the parishioner, payable for the maintenance of a parish by every one who has things titheable, if he cannot show a special exemption. The early

history of tithes is involved in some obscurity; but as the law now stands, tithes are due of common right to the parson of the parish, unless there is a special exemption. They may be paid to,—1. Spiritual rectors having the cure of souls within their parishes. 2. Appropriate rectors; that is, spiritual owners of parsonages appropriated or annexed to the use of ecclesiastical corporations, who are bound to provide for the service of the church. 3. Inappropriate rectors, or lay proprietors of parsonages originally appropriated to monastic institutions, on the dissolution of which they came to the crown. 4. Parcellers, who are proprietors of certain parcels of tithes originally part of a rectory, but alienated by some person in whom the inheritance of the rectory was vested. 5. Vicars. 6. Portionists, who are owners of tithes which never were appropriated to a rectory. 7. The crown, which, by its prerogative, is entitled to the tithes of extra-parochial places.—See APPROPRIATION, IMPROPRIATIONS, RECTOR, VICAR.

Tithes are due either of common right or by custom. Tithes due of common right arise from such fruits of the earth as renew annually; but not from anything that is of the substance of the earth, nor from creatures of a wild nature, whose increase is not annual but casual. Tithes for deer and rabbits may, however, be due of special custom. In most ancient cities and boroughs there is a custom to pay tithes for houses. Tithes which arise from the fruits of the earth, such as corn, hay, hemp, hops, and all kinds of fruit, seeds, and herbs, are called *predial*, and of this kind is agistment, which is the tithe of the grass eaten by unprofitable cattle. Tithes not the immediate produce of the ground, but of animals receiving their nourishment from the land, as calves, lambs, pigs, &c., wool, cheese, eggs, are called *mixt*. *Personal* tithes arise from the industry of man, but the tithes for mills and fish due by special custom are all that fall within this class. The occupiers of the land are the persons by whom tithes are payable, or rather the person who was owner of the crop when it was severed from the ground. The obligation to pay is wholly personal, and can be only enforced by process of a character simply personal. The owner of the tithes cannot enter upon the land and take the tenth part of the titheable produce, even although it had been severed from the ground. If, therefore, the occupier carry away the whole crop without setting out the tithe, no remedy can be had against the tithes themselves. The person to whom the tithes are due cannot seize the tenth part of the produce, nor distrain on it, nor bring an action of trespass, or any action of a possessory nature. A suit or an action in the ecclesiastical or temporal courts, or a summary proceeding before a magistrate, are the only courses open to him. The obligation to pay tithes being thus personal, the tithe-owner

has no remedy for subtraction of tithes against a subsequent occupier.

Commutations effected under act 6 and 7 of William IV., c. 71, are either (1) voluntary or (2) compulsory, both which classes of composition are to be effected under the superintendence of a body created by the act, and entitled "The Tithe Commissioners for England and Wales." (1.) Voluntary commutations.—The act authorizes the convocation of meetings of the landowners and tithe-owners in every parish for the purpose of making an agreement for the general commutation of the tithes of the parish, and declares that a parochial agreement for the payment of an annual sum, by way of rent-charge, instead of the great and small tithes respectively, or instead of the great and small tithes severally, to the respective owners thereof, if executed by the land and tithe-owners present, whose interest in the land and tithes of the parish respectively shall not be less than two-thirds of the lands subject to tithes, two-thirds of the great tithes, and two-thirds of the small tithes, shall, subject to the approval of the patron and of the tithe commissioners, be an effectual commutation, and bind all persons interested as owners of the tithes and lands of the parish. Regulations are made in sections 2, 3, 4, 5, respecting the appointment of valuers to appportion the rent-charge. (2.) Compulsory commutations.—Authority is given to the commissioners after the 1st of October, 1838, to ascertain and award the value of tithes in parishes in which no previous commutation had been effected—the value to be computed on an average of the tithes for the seven years preceding Christmas, 1835, deducting all expenses necessary for the collection, preparing for sale, and marketing (where tithes had in kind), but making no deductions on account of parliamentary, parochial, county, or other rates and assessments, to which tithes have been liable. Power is reserved to the commissioners, in certain cases, to diminish or increase the sum to be paid for commutation. Special provisions are made for valuing the tithes of hops, fruit, and garden produce, for the valuation of lands to which the average of seven years will not apply, and for allowing for moduses, compositions, real or customary, or prescriptive payments in lieu of tithes, in the award.—See TENDS, THIRDS.

Title of Clergymen signifies some certain place where they may exercise their functions. A title, in this sense, is the church to which a priest was ordained, there constantly to reside; and there are many reasons why a church is called *titulus*: one is, because, in former days, the name of the saint to whom the church is dedicated was engraved on the porch, as a sign that the saint had a title to that church; so that the church itself came afterwards to be denominated *titulus*.—See TITULUS. Anciently, a *title* of clergy was no more than entering their names in the

bishop's roll; and then they had not only authority to assist in the ministerial function, but had a right to the share of the common stock or treasury of the church; but since then, a title is an assurance of being preferred to some ecclesiastical benefice, &c.—See **MENSA**.

Titular Bishops are bishops with no stated charge; but who are bishops in *partibus infidelium*. The custom arose in the twelfth and thirteenth centuries, in the assigning of bishops to those parts which, though once Christianized, had at length fallen under Saracen dominion. The Church of Rome adopts the same custom, and has bishops of Tarsus, Ephesus, Aleppo, &c. The primitive Church made it a law that no one should be ordained at large, but should have a specific charge.

Titulus, the Latin name given to early churches, as if in contradistinction to the *martyria*, or those erected over the graves of martyrs.—See **MARTYR**, **MENSA**. The *tituli* of the Middle Ages were parish churches under the care of presbyters, who took their titles from them.

Tokens (*tesserae*), bits of lead or of pewter, or cards, given to the members of a church in full communion, which they hand to the elders as they approach the Lord's table. The object is to keep out those who are not known, or who are under scandal, or for other reasons are deemed unworthy.

Toleration Act.—See **ACT OF TOLERATION**.—Toleration was a doctrine long in being either understood or practised (See Locke's *Letters on Toleration*; Jeremy Taylor's *Liberty of Prophesying*). The general principle of the Scottish Reformers was, that the judicial law of Moses was of perpetual authority. John Knox and Peter Dens use the same argument for punishing heretics with death. They should die because they are like those who falsify the "coin of a king," says the *First Book of Discipline*; while Dens, by a marvellous coincidence in the employment of the same figure, affirms that they resemble *falsarii pecunia*, and should be extirpated. The good Samuel Rutherford, all but canonized in Scotland, held that "punishment even to blood and death" stands yet against idolators and apostates "in the plenitude of moral obligation." In that once popular book, the *Hind let Loose*, assassination as a means of "taking off principal instruments and promoters of war" in support of error is vindicated with no little dialectic ingenuity. Similar opinions were not confined to Scotland. Calvin did not condemn the burning of Servetus—nay, Servetus himself maintained that blasphemy was a crime worthy of death. Beza justified at full length the penalty inflicted on Servetus, and the gentle Melancthon wondered that any should disapprove of it. Bucer maintained that the Spanish fanatic should be torn in pieces, and Turretine avowed that capital punishment should fall without mercy "on all such pests and human monsters." About

the same period in England, and at Cranmer's solicitation, Joan of Kent and George van Pere were consumed to ashes; and a few years afterwards the archbishop himself was led out to the stake. The smoke that arose from the pile of Servetus mingled in the air with that which was ascending from those blazing fires in France where five Genevan disciples of Calvin were expiating the crime of heresy. By the general assembly of 1647, "Liberty of conscience" is held to be synonymous with "liberty of error, scandall, schism, heresie," &c. The principles of religious liberty were not clearly comprehended.—See **KEYS**, **POWER OF**; **MAGISTRATES**; **PENAL LAWS**; **PERSECUTION**; **SACRA**, **CIRCA**; **SECULAR POWER**.

Tolling of Bells.—See **BELL**, **PASSING BELL**.

Tonsure, the cutting off a portion of the hair as a designation of the clerical or monastic state. Some writers trace the tonsure to the apostolic period, and attribute the institution of it to St. Peter and St. Paul. The legendary stories brought in support of this statement are, however, mere inventions of the dark ages; and it is doubtful whether the practice had anything more than a very partial existence till late in the fifth century. It is supposed to have been first introduced by the African monks as a mark of penitence and mortification, and afterwards imposed by St. Benedict upon the members of his order, whence it was gradually extended to all who embraced the monastic or clerical profession, in token of their separation from secular affairs. In the eighth century three varieties of the tonsure are mentioned; the Greek, which prescribed the shaving of the entire top of the head; the Roman, or *tonsura S. Petri*, which was of a circular form, supposed to be in imitation of our Saviour's crown of thorns; and the tonsure of St. Paul, extending from the forehead to the crown. The last was chiefly in use among the Irish and British clergy, and gave rise to many disputes with the adherents to the Roman discipline. In the early period the tonsure was only conferred at the time of actual ordination; but about the ninth century it became the practice to bestow it upon mere candidates for orders. The usual minimum age for receiving it is fourteen years; but in some dioceses it was allowed to be given earlier. As a general principle, the bishop has the exclusive right of conferring it in his own diocese; but abbots have occasionally claimed the power of giving it within their own jurisdiction, by a special privilege from the papal see. In Roman Catholic countries there are benefices that may be held by simple tonsure; a discreditable contrivance to enable laymen to enjoy the revenues.

Torgau, Book or Articles of.—Seventeen articles which had been agreed to at the convention of Schwabach in 1529, by the Lutheran party, were exhibited to the elector at

Torgau—whence their name. These formed the basis of the *Augsburg Confession*. A convention was held at the same place in 1574, under the prince elector Augustus, at which the Crypto-Calvinists were condemned, and some of them sentenced to imprisonment and banishment.—See CRYPTO-CALVINISTS.

Torture.—It was commonly used in the days of persecution, both in England and Scotland, to induce confession. Boots and thumbkinds were used in Scotland, so that, under pressure of agony, secrets might be disclosed. What may be truly called torture was sometimes inflicted as portion of a sentence. Let one example suffice. Dr. Alexander Leighton, father of the good archbishop, was condemned in 1630, by the Star Chamber, for his *Zion's Plea*. The sentence was literally and mercilessly carried out. Laud himself, in his diary, has a formal notice of it. He had taken off his cap and offered thanks to God when he heard the sentence pronounced. His diary says:—"Tuesday, 9th of November, Leighton was degraded by the high commission. That night he broke out of the Fleet, but was taken in Bedfordshire, and brought back within a fortnight. On the 16th of November part of his sentence was executed upon him. 1. He was severely whipped. 2. Being set in the pillory, he had one of his ears cut off. 3. One side of his nose slit. 4. Branded on the one cheek with a red-hot iron with the letters S. S., and afterwards carried back to prison. On that day sc'nnight, his sores upon his back, ear, nose, and face, being not cured, he was whipped again at the pillory in Cheapside, and there had the remainder of his sentence executed upon him, by cutting off the other ear, slitting the other side of the nose, and branding the other cheek." Dr. Leighton remained in close confinement ten years, when he was released by the long parliament, who also remitted his fine. When he obtained his release he could scarcely walk, see, or hear. Indeed, the severities to which he was subjected can scarcely be matched except by the records of the Inquisition.—See COVENANTERS.

Torwood Excommunication.—After the skirmish at Airmoss, and the execution of Cameron, Cargill, during a field-preaching at Torwood, near Stirling, publicly excommunicated the king, the Duke of York, the Duke of Monmouth, the Duke of Lauderdale, the Duke of Rothes, General Dalziel, and Sir George Mackenzie. According to tradition, Rothes, during a dangerous sickness the following year, sent for some of the presbyterian ministers, and in a fit of remorse confessed the justice of the sentence. The Duke of Hamilton added, "We banish these men, and yet when dying we send for them."

Towers.—Churches had no towers for the first seven centuries. They are first mentioned in the age of Charlemagne. In 837 a church is mentioned as having a tower; and in 873 a chapel was built for the emperor, having two

towers for bells. Gothic towers seem to have been originally erected as ornaments.—See CAMPANARI.

Towers, Round, are structures still preserved principally in Ireland. They vary from fifty to one hundred and fifty feet in height, ending with a conical roof of stone. They are from forty to fifty feet in circumference at the base, the wall at this point being sometimes three, and often five feet thick, and the lowest storey being sometimes solid altogether. In the interior they are divided into storeys. Similar structures are found at Abernethy and at Brechin, in Scotland. The conclusions of Petrie, in his famous prize essay on the subject, are now generally acquiesced in—"1. That the towers are of Christian and ecclesiastical origin, and were erected at various periods between the fifth and thirteenth centuries. 2. That they were designed to answer at least a twofold use, namely, to serve as belfries and as keeps or places of strength, in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics to whom they belonged could retire for security in cases of sudden predatory attack. 3. That they were probably also used, when occasion required, as beacons or watch-towers."

Tractarian, a name given to a party in the Anglican Church from the tracts which they published at the commencement of their history. They are sometimes named Puseyites, after one of their most famous leaders, Dr. Pusey; but they call themselves Anglo-catholics. In 1833 ten Irish bishoprics had been suppressed, and this, with other acts of a liberal ministry, had produced irritation and alarm among churchmen. About this time a few clergymen met at the house of the Rev. Hugh James Rose at Hadleigh in Suffolk—Froude, Keble, and Newman being among the number. A tract was prepared, called the *Churchman's Manual*, and this was the first of the series of famous tracts. After the tracts had been issued for two years, they produced but small impression. It was indeed believed by many that the interests of the established church were promoted by them. By and bye, however, the excitement created by them became great, and, by the year 1839, the country was profoundly agitated by these efforts of the Oxford party. Their objects and their theology became more and more apparent as the issue of the tracts went on. Tract 87, by Mr. Williams, advocated reserve in the communication of religious truth, and tract No. 90 brought the issue to an abrupt close. A tendency to Romanism had been long observed in the tracts, and indeed many Tractarians had gone over to Rome. John Henry Newman tried, in this last tract, to show that men might hold Tractarian views and yet remain in the Church of England; that is, might hold papal tenets and yet subscribe a Protestant creed. The heads of houses in the university condemned the

tract; but Dr. Fusey published a vindication of it, saying, "In few words, this is our position, that our articles neither contradict anything catholic, nor are meant to condemn anything in early Christianity even though not catholic, but only the latter definite system of the Church of Rome." Newman himself, however, followed out his conclusion honestly, and joined the Romish Church in 1845. Many followed—such as Oakley and Ward—the former of whom had the hardihood to affirm, that on becoming a Romanist he had "nothing material to retract," and Mr. Ward had been degraded by a majority of votes in the Oxford convocation. The Gorham controversy ensued. Archdeacon Wilberforce published on the Eucharist, and maintained the doctrine of the real presence, and he afterwards seceded to Rome. There was great sensation in many parishes, and by the year 1852 two hundred clergymen and as many laymen had publicly abjured Protestantism.

Among the tenets of the Anglo-catholics, apostolical succession occupies a prominent place. The first tract says,—“Apostolical succession means a commission to discharge the offices of a spiritual priesthood, received at first from Christ, and conveyed through the apostles and those who followed them in the same office, in an unbroken line of succession, from the apostles to the present bishops. This commission has been conveyed by the laying on of the hands of the apostles and their successors; and the successors of the apostles now are said to be the chief pastors in every place, who have received the apostolical commission. All apostolical churches are episcopal, but all episcopal churches are not apostolical; since in some cases the chief pastors are called bishops, but have not received the apostolical commission.” In tract seven, *The Episcopal Church Apostolical*, the same doctrine is maintained in the following words:—“The fact of the apostolical succession—that is, that our present bishops are the heirs and representatives of the apostles, by the successive transmission of the prerogative of being so—is too notorious to require proof. Every link in the chain is known from St. Peter to our present metropolitan. Can we conceive that this succession has been preserved all over the world, amidst revolutions through many centuries, for nothing?” The right honourable Mr. Gladstone has applied a mathematical formula in proof of apostolical succession. “If it be admitted that regular consecration was the general practice, but only insinuated that there may have been here and there an exception through neglect, say, for example, 1 in 500—for argument’s sake let us grant so much; upon this showing, the chances for the validity of the consecration of every one of the three officiating bishops in a given case are, :: 500 : 1. For the validity of those of two out of the three, :: 500 × 500 = 25,000 : 1. For the

validity of some one out of the three, :: 500 × 25,000 = 12,500,000 : 1. If, however, this be not enough, let us pursue the numerical argument one step further, and, instead of taking the original chances at 1 in 500, let us reduce them lower than perhaps any adversary would demand; let us place them at 1 in 20. On this extravagant allowance, the chances in favour of the validity of the consecration of a bishop who receives his commission from three of the order are only $20 \times 20 \times 20 = 8000 : 1$.” After all this calculation there is only a probability, but not a certainty, that any clergyman really enjoys the apostolical succession.

Baptismal regeneration is also a characteristic doctrine of the party. Tract sixty-seven defines regeneration to be “that act whereby God takes us out of our relation to Adam, and makes us actual members of his Son, and so his sons as being members of his most blessed Son, and if sons, then heirs of God through Christ. This is our new birth, an actual birth of God, of water and the Spirit, as we were actually born of our natural parents; herein also are we justified, or both accounted and made righteous, since we are made members of him who is alone righteous; freed from past sin, whether original or actual, have a new principle of life imparted to us,” &c. “Our life in Christ begins when we are by baptism made members of Christ and children of God; but a commencement of life in Christ after baptism, a death unto sin and a new birth unto righteousness at any other period than at that one first introduction into God’s covenant, is as little consonant with the general representations of Holy Scripture as a commencement of physical life long after our natural birth would be with the order of his providence.” On transubstantiation Dr. Fusey says, in a published letter to Dr. Jelf, “They (the articles) confess fully the reality of Christ’s presence in the sacrament; they only do not define the mode of his presence; they will not so tie down the omnipotence of Almighty God, that the bread and wine should not also be the body and blood of Christ . . . a real change, as I said, they gladly accept: a true, real, substantial, sacramental presence of our Lord and his flesh, the very flesh which was born of the Virgin Mary, and is now glorified at God’s right hand, they reverently confess; they only confess not that carnal, scholastic theory which would explain away the mystery, that the elements, although the body and blood of Christ, are also bread and wine. They confess the truth; the mode of its being they leave, like the mystery of the incarnation, whence it is derived, undefined, because incomprehensible by man.” For preaching the same doctrine in the cathedral of Christ Church, Dr. Fusey was, by the vice-chancellor, suspended for two years from preaching in the university.

In a word, that *via media* of which the Tractarians boasted so much, led off directly to Popery.

Indeed, the death of one of the writers before the "conspiracy," as he himself termed it, was ripe, enabled them to make the dead responsible for sentiment which the living had not as yet the hardihood to avow. By the publication of *Froude's Remains* it appeared that one of the party had been actuated by an intense hatred of the Reformation and its authors; and the editors, one of whom was the Rev. J. H. Newman, at once brought upon themselves and their coadjutors a suspicion of being engaged in a systematic attempt to unprotestantize the Church of England, which subsequent events strongly tended to confirm. The Tractarian agitation has greatly subsided, and in many quarters, as in Oxford itself, may be witnessed a strong reaction. But such a party, more or less developed, has always existed in the Anglican Church; a party who prefers the theology of the prayerbook to that of the articles. Baillie in his days describes a party patronized by Laud not wholly unlike that of the Tractarians. The headings of his chapters are,—“The Canterburians professed affection towards the Pope and Poperie in grosse.—Once they were suspected of Lutheranism, but at last Poperie was found their mark: To make way for their designs, they cry down the Popes Antichristianism: They are content to have the Popes authority set up againe in England: Their mind to the Cardinalat: They affect much to be joined with the Church of Rome as shee stands. The Canterburians joine with Rome in her grossest idolatries. In the middes of their denyalls, yet they avow their giving of religious adoration to the very stock or stone of the altar: As much adoration of the elements they grant as the Papists require: In the matter of images their full agreement with Rome. About relies they agree with Papists: They come neere to the invocation of saints. The Canterburians avow their embracing of the Popish heresies and grossest errors.—They joine with Rome in setting up traditions in prejudice of Scripture: In the doctrine of faith, justification, fulfilling of the law, merit, they are fully popish: In the doctrine of the Sacraments, behold their Poperie: They are for the re-erection of monasteries, and placing of monks and nunes therein as of old: How neere they approach to purgatorie and prayer for the dead. Anent their Superstitions.—Few of all Romes superstitions are against their stomack: They embrace the grossest, not only of their private, but also of their public superstitions. The Canterburians embrace the Messe it self.—They cry downe so farr as they can, all preaching: They approve the masse both for word and matter.”

Tractatio et Repetitio Symboli, the repetition of the creed in which they had been previously instructed on the part of persons newly baptized.—See BAPTISM, SYMBOL.

Tractor, the Latin name given to a

preacher treating a theme, his sermon or treatise being called *tractatus*.—See SERMONS.

Tractariæ.—See LETTERS, TRACTORY.

Tractus.—See GRADUAL.—The gradual was called tractus when sung by one person; when chanted alternately, it was called responsory.—See ANTIPHONY.

Tradition.—The famous traditional rule of Vincentius Lirinensis,—*quod semper, quod ubique, quod ab omnibus*; that is, “what has been believed always, everywhere, and by all,”—has been well handled by Henry Rogers, who shows that it must have many limitations. “For when it is asked, ‘Is the word “all” to be taken absolutely?’ the answer is—‘By no means.’ ‘Who are the “all,” then?’ Answer—‘The orthodox alone.’ ‘And who are the orthodox?’ ‘Those who hold what has been delivered by “all.”’ This is limitation the first. But now, let us suppose this difficulty evaded by some subterfuge, and the authorities to which appeal is to be made otherwise determined. We proceed to ask, then—‘Does this rule mean, that whatever is delivered for truth must be expressly asserted by all whom the advocates of the rule itself invest with a vote? Are we, for example, to look for the whole circle of affirmed Catholic verities in the writings of each of the apostolical fathers?’ ‘No,’ must be the reply; ‘it is sufficient that they do not contradict them. Their silence must be supposed “to give consent.” To this it may be replied, that this is at once to abandon the rule, or rather to take for granted the very thing to be proved; while we have a sufficient explanation of the *silence* of these earliest fathers in the fact, that it was impossible for them to anticipate, and therefore to condemn all the absurd innovations and corruptions which after ages would bring in. . . . This, then, is limitation the *second*. It is *not* necessary that all that we are to believe should be expressly affirmed by all who are included in the circle of authorities; that is, we are to believe much which *non ab omnibus traditum est*. . . . But we come to a third limitation. When we ask—‘But is it true that the dissent on *any* point, on the part of any one of those whom you deem in the main orthodox—as Clement of Alexandria, for example—is sufficient to invalidate that article?’ The answer is—‘No, certainly;’ but then, what becomes of your *quod ab omnibus*? for there is hardly an article (if we except those great fundamental truths which we can at once extract from the Scriptures without any thanks to these worthies), there is hardly one of the opinions which you peculiarly patronize, but is denied by some of them. Answer—‘It is not necessary that Catholic verity be asserted by all absolutely, but only by the “*greater part*.”’ Limitation the *third*;—set down, then, that *omnes* means the ‘*greater part*.’” (See Isaac Taylor’s *Ancient Christianity*, and Goode’s *Rule of Faith*.)

Traditor, one who, in obedience to the edicts

of the persecuting emperors, delivered up the holy Scriptures, or the sacred vessels of the church.— See SCRIPTURES.

Traducianism.—See ORIGINAL SIN.

Transcendentalism, a name given to some forms of recent German philosophy. Fichte taught a subjective idealism, Schelling an objective idealism, and Hegel an absolute idealism—regarding thought and being as identical. Nature is God coming into self-consciousness, for he is ever striving after self-realization:—"In order to philosophize aright, we must lose our own personality in God, who is chiefly revealed in the acts of the human mind. In the infinite developments of divinity, and the infinite progress toward self-consciousness, the greatest success is reached in the exertions of human reason. In men's minds, therefore, is the highest manifestation of God. God recognizes himself best in human reason, which is a consciousness of God. And it is by human reason that the world (hitherto without thought, and so without existence, mere negation) comes into consciousness; thus God is revealed in the world. After arriving at an ideal God, we learn that philosophy and religion draw us away from our little selves, so that our separate consciousness is dissolved in that of God. Philosophy is religion; and 'true religion frees man from all that is low, and from himself, from clinging to I-hood (Ichheit) and subjectivity, and helps him to life in God as the truth, and thereby to true life.' In this ablation of personal identity, we must not claim property even in our own thoughts. Hegel teaches that it is God who thinks in us; nay, that it is precisely that which thinks in us which is God. The pure and primal substance manifests itself as the subject; and 'true knowledge of the absolute is the absolute itself.' There is but a step to take, and we arrive at the tenet, that the universe and God are one. The Hegelians attempt to distinguish this from the doctrine of Spinoza, but their distinctions are inappreciable; their scheme is Pantheism. And as God is revealed by all the phenomena of the world's history, he is partly revealed by moral action, and consequently by sin, no less than by holiness. Sin is, therefore, a part of the necessary evolution of the divine principle; or rather, in any sense which can affect the conscience, there is no evil in sin—there is no sin. It was reserved for Hegel to abandon all the scruples of six thousand years, and publish the discovery—certainly the most wonderful in the history of human research—that Something and Nothing are the same! In declaring it he almost apologizes, for he says that this proposition appears so paradoxical that it may readily be supposed that it is not seriously maintained. Yet he is far from being ambiguous. Something and nothing are the same. The absolute of which so much is vaunted is nothing. But the conclusion which is, perhaps, already anticipated by the reader's

mind, and which leaves us incapacitated for comment, is this—we shudder while we record it—that after the exhaustive abstraction is carried to infinity in search of God, we arrive at nothing. God himself is nothing!" (*Princeton Essays.*)

These systems of philosophy in Germany, "that nation of thinkers and critics," have, each in its turn, influenced the science of biblical philology; and whether it be the moralism of Kant, or the idealism of Fichte, or the deeper transcendentalism of Hegel, it makes Scripture speak its own dogmas, and consecrates the apostles the Coriphæi of its system. When Strauss wrote his *Leben Jesu*, Germany was thrilled by the publication in all classes of her divines and philosophers, historians, and scholars. When, as in this work of Strauss, all historical reality is denied to the Gospels, and they are declared to be composed, not of facts, but ideas, and are affirmed to describe, not a personal God, or a historical Christ, but a cluster of notions intensely prevalent in Judea; and when it is argued that the names and events occurring in the evangelical narrations are but symbols of inward emotions, and the blasphemies of Pantheism are reasoned for from the union of deity and humanity in Jesus, as shadowing forth the identity of the forms vulgarly named Creator and creature, it is easily seen that the author uses the philosophy of Hegel as the great organ of perverting and desecrating the records of the evangelists, especially of polluting the finer and more experimental portions of the work of the beloved disciple. Weisse, the producer of a similar mixture of boldness and impiety, declares it impossible for any one to understand his theology unless he have mastered his philosophy. No one can comprehend the systems of Daub, Schwartz, or Schleiermacher, till he has mastered the philosophy which Schelling propounded in his early and adventurous youth. "A life beyond the grave," says Strauss, "is the last foe which speculative criticism has to encounter, and, if it can, to extirpate." So, to find a place for such theories, this author commenced a series of wild and unjustifiable attacks on the Gospels,—finding discrepancies where there are none, creating exaggerations where the narrative is easy and simple, denying the possibility of miracles, and involving the whole narrative in confusion and mystery, in order to destroy its historical character, and render its interpretation possible only on the supposition of its being a useless and disconnected mythology. Whatever sophistry and perverted logic could supply, whatever perplexity a shrewd and malicious criticism could suggest, whatever reasoning a clever and fascinating philosophy could produce, was used to create and garnish the new hypothesis. The whole system is a sad memorial of the proud and unhallowed wisdom of this world, impugning the revelation already given, delighting in every high thing that exalts itself against the know-

ledge of God, and exulting in withdrawing every thought from the obedience of Christ. Well might Eschenmayer speak of the "Ischriotism" of Hegelianism. While it kissed, it betrayed, and at length proceeded to the trial and condemnation of its victim.—See DEISTS, PAN-THEISM, RATIONALISM, SPIRITUALISM.

Transept, that part of a church which projects at right angles, north and south, from the body of it, and gives it a cruciform arrangement. These transepts were sometimes called "cross aisles."—See NAVE.

Translation, the name given to a minister's removal from one charge to another. It was sometimes in Scotland called transportation. A translated bishop, in his attestations, dates from his translation, not his consecration. In presbyterian churches the presbytery which ordained or admitted a minister can alone dissolve the pastoral connection.—See ORDINATION.

Translations.—See BIBLE; VERSION, AUTHORIZED.

Transom, a horizontal mullion or cross-bar in a window. Transoms are very rare in the early English style. They are more frequent in the decorated style, though rarely in glazed church windows; they are universal in the large windows of the perpendicular style, nay, are sometimes repeated several times in the height.—See WINDOWS.

Transubstantiation.—See MASS, REAL PRESENCE.—The words of the institution—"This is my body"—are a common figure of speech, such metaphors being the trite usages of every day oriental speech, as "Judah is a lion's whelp;" "Benjamin is a ravening wolf." What a ludicrous result if the popish method of interpretation were applied to such clauses! It was a sad error on the part of some Protestants to affirm that the Syro-Chaldaic spoken by Jesus had no word signifying token, symbol, or likeness; and it was scarcely worth Dr. Wiseman's pains to break such a fly upon the wheel, as in his *Horæ Syriacæ*. Seymour tells us, in his *Mornings with the Jesuits*, how he put his Romanist disputant into the following dilemma:—"To obviate the Protestant objection that the mass necessitates frequent suffering on the part of Christ, if he be really offered up, the Popish Church calls it an "unbloody sacrifice," or says that Christ is offered "in an unbloody manner." Seymour, after his opponent had admitted this, pressed him as follows:—"That the dogma of transubstantiation, as defined by the council of Trent, and held universally in the Church of Rome, taught that the bread and wine of the communion were truly, literally, substantially changed, so as that their whole substance was changed into the substance of the body, and *blood*, and soul, and divinity' of Jesus Christ. According to this doctrine, the substance of wine is annihilated, and the substance of *blood* substituted in its stead, so as that all is no longer wine but *blood*, truly, literally,

substantially *blood*. In the offering, therefore, of this there is *blood*, a *bloody* offering, and in the sacrifice of this there is blood, a *bloody* sacrifice; and there is no point of doctrine in the whole system of the Church of Rome on which she usually makes so determined a stand as this assertion, that after the words of consecration the elements become flesh and *blood*, and thus the inconsistency or contradiction to which I refer is this—her teaching in one moment that in the mass the sacrifice is an *unbloody* one, and in the next moment, that it is transubstantiated into *blood*; so that in one doctrine all is *blood*, and in the other all is *unbloody*! My friend made no attempt at concealing that he had never observed this before." Transubstantiation involves the logical anomaly that the accidents or qualities of a thing may be unchanged, while its essence is changed; to taste, sight, and touch, the wafer is still flour and water, while it is said to be the body and blood of Christ, and to be therefore adored as divine.

Trent—Council of Trent.—Under the pontificate of Clement VII. the idea of a general council had been seriously agitated; but no definite decision was come to, the revolution in opinion caused by the Reformation, and the unsettled state of the public mind, being the argument against such a council; its advocates maintaining, on the other hand, that the religious agitations should be settled by authoritative decisions on the points so keenly discussed. Paul III. succeeded in 1534, and his desires to convene a council were vehemently opposed, and a place of meeting was with difficulty found. Mantua was thought of; but its duke laid down too humiliating conditions. Charles V. would have preferred Germany; but Francis I., his rival, would not listen. In 1545 the council opened at Trent, a town in the south of the Tyrol. The papal legates proposed the topics for discussion, which were debated both in smaller and fuller assemblies, or committees, and decreed finally in council. Three sessions passed away without much being done. The next four sessions issued various theological decisions. At the eighth session, as the plague had broken out in Trent, the council transferred itself to Bologna, and in that city the ninth and tenth sessions were held. When here, the fathers heard of the death of Henry VIII. of England, and gave thanks to God. The next five sessions were held under Julius III., beginning in 1551, and the sixteenth session broke up in consequence of the war in Germany. Under Pope Marcellus II., who occupied the chair for only a month, and under the pontificate of his successor, Paul IV., who died in 1559, the council did not meet. Under Pius IV. it re-assembled, for the third time, in 1562, and closed, after its twenty-fifth session, in 1563. The presidents of the first period were the cardinal-legates, Di Monte, afterwards Pope Julius III.; Santa Croce, afterwards Marcellus

II.; and our countryman, Pole. Those of the second period were Cardinal Crescentio, legate, and Cardinal Pighino, Archbishop of Siponto, and Lipoman, Bishop of Verona, nuncios. Those of the third were Hercules Gonzaga, Cardinal of Mantua, and Cardinal Seripando; to whom were afterwards joined Hosius, Cardinal of Warmia, and Cardinals Simoneta and Altempis; and, on the deaths of Mantua and Seripando in March, 1563, the Cardinals Moronè and Navagiero—all holding a legate commission. The object of the council was really to crush the Reformation. The decrees were signed by 255 members; 4 being papal legates, 2 cardinals, 3 patriarchs, 25 archbishops, 168 bishops, 39 episcopal deputies, 7 abbots, and 7 generals of spiritual orders. Its decrees have been often quoted in previous articles. Of this council Pallavicini is said to be the enologist, and Father Paul Sarpi the historian. The latter eloquently opens his history thus,—“I will relate the causes and management of an ecclesiastical convocation, by some, for divers ends and by divers means, sought after and solicited, by others hindered and deferred, for twenty-two years; and for eighteen more sometimes assembled, sometimes suspended, and always celebrated with divers intentions; and which acquired a form, and attained a conclusion, altogether contrary to the design of those who procured it, and the fear of those who, with all diligence, obstructed it—a clear instruction to us to refer ourselves to God, and not to trust in the wisdom of man. For this council, desired and procured by godly men to reunite the church, which had begun to be divided, hath so established the schism, and made the parties so obstinate, that the discords are become irreconcilable: demanded by princes for the reformation of ecclesiastical discipline, it hath caused the greatest derangement in the church that ever was since Christianity began: hoped for by bishops as the means of regaining the episcopal authority, which had been mainly usurped by the pope, it hath made them lose it altogether, and brought them into greater servitude. On the contrary, feared and avoided by the see of Rome, as a potent means to moderate the exorbitant power which that see had acquired from small beginnings, but by degrees had advanced to an unlimited excess, it hath so established and confirmed the same, over that part which remains subject to it, that it was never so great, or so soundly rooted.”

Trental, a service of thirty masses for the dead, usually said on as many different days.

Treves, Holy Coat of.—Treves is a cathedral town in Rhenish Prussia. In common with twenty-two other places, it claims the possession of the seamless coat of our Saviour, mentioned by St. John (xix.24), and the genuineness of the relic has been affirmed by a papal bull, and attested by many signs and wonders wrought at its shrine. In vain is it objected that there can only be one such garment; that the coat is alleged

to have been discovered 300 years after it fell by lot into the hands of the Roman soldiers, and that nothing was heard of it, even at Treves, till the twelfth century. Two years after his appointment to the see of Treves, Bishop Arnoldi, on the 6th of July, 1844, issued a circular epistle, to the following effect:—“That, in consequence of the urgent request of the clergy and body of believers in the bishopric of Treves, the holy relic preserved in the cathedral, being the coat without seam worn by our Saviour, would be exhibited for the space of six weeks, from the 18th of August following, that the wish of all who have the pious intention of making a pilgrimage to Treves, to behold and venerate the holy garment of our divine Redeemer, may be fulfilled, and each may gain the entire remission of his sins, granted by Pope Leo X., under date of July 26, 1514. The said pope,—namely, with the wish that the cathedral of Treves, which has the honour of preserving the seamless coat of our Lord Jesus Christ, and many other holy relics, may be distinguished by suitable grandeur of establishment and splendour of ornament,—gives, according to the words of the aforesaid bull, a full remission of sins in all future time, to all believers who go in pilgrimage to the exhibition of the holy coat at Trèves, sincerely confess and repent of their sins, or at least have a firm intention to do so,—and who, moreover, contribute with a liberal hand to the suitable decoration of the cathedral, as recommended by the holy father, but which still remains imperfect from the end of the last century.” The consequence of this appeal was that crowds flocked instantly to the spot, and prostrated themselves before the relic, exclaiming, “Holy coat, to thee I come!”—“Holy coat, to thee I pray!”—till considerably upwards of a million of people, or about half the entire Catholic population of the Rhenish provinces of Prussia, had, in the course of six weeks, gone through the ceremony, and left behind them a million of dollars for the decoration of the cathedral. Controversy at once began, and Ronge, Czerski, and other priests, with many followers, seceded. But the new party wanted any profound religious element, and gradually lost its influence and numbers.

Trials, the name given to those discourses delivered before the presbytery by students who have finished their course, and are seeking to be licensed to preach. These discourses are a sermon, a lecture, a homily, an exegesis or exercise with additions, and a thesis. There are also examinations on systematic theology and practical piety, on church history, and on the Greek and Hebrew Scriptures.

Tribunal.—Sometimes the ambo and bema received this name.—See AMBO, BEMA.

Trichotomy (*threefold division*), a namesometimes given to the apostolic classification of our nature into spirit, and soul, and body, 1 Thess., v. 23. Generally soul and body are opposed;

but spirit, so contrasted, is the highest portion of our nature, allying it to God, and on which his Spirit works. Soul is the lower portion, the region of appetite, instinct, and of much besides which we have in common with the lower creation. This idea throws light on many passages of Scripture. The body mediates between the soul and the external world, the soul between the spirit and body, and the spirit between both and God. This view of human nature would have prevailed, had not it been so keenly opposed by Tertullian, and so slighted even by Augustine, and had not Apollinaris adopted it to illustrate his erroneous view of our Lord's nature. He denied spirit, in this human sense, to Christ, but held that its place was occupied by the divine Spirit.

Triers, a body of thirty ministers, chiefly Independents, appointed by Cromwell to sit at Whitehall for the purpose of trying those that applied for institution or induction. According to Baxter, they did great good, and saved many congregations from ignorant, drunken, and ungodly ministers. "Amongst other applicants was the famous Dr. Thomas Fuller. 'You may observe, sir,' said he to John Howe, one of the triers, 'that I am a somewhat corpulent man, and I am to go through a very strait passage; I beg you would be so good as to give me a shove, and help me through.' Howe, as usual, gave him his best counsel. When he appeared before the examiners, and they proposed the usual question, 'Whether he had ever had any experience of a work of grace on his heart?' he answered, that 'he could appeal to the Searcher of hearts, that he made a conscience of his very thoughts.'"

Triforium.—A species of gallery or arcade in the wall, which looks into a church through the arches, between the pier arches and the upper row of windows. It commands a good view of the ceremonial going on at the altar.

Trine Immersion, that is, immersion repeated *three* times, sometimes said to be done after the three persons of the Godhead, and sometimes to symbolize the three days of Christ's burial. The fourth council of Toledo, 633, decreed only one immersion, but the Greek churches hold to trine immersion.—See BAPTISM.

Trinitarian, one who believes in the Trinity, and opposed to Unitarian.—See SOCINIANS, TRINITY.

Trinity (*three-one*), a name given to the Godhead—Father, Son, and Spirit. Killen well says,—“The theological term translated trinity was in use as early as the second century; for, about A.D. 180, it is employed by Theophilus, who is supposed to have been one of the predecessors of Paul of Samosata in the church of Antioch. Speaking of the formation of the heavenly bodies on the fourth day of creation, as described in the first chapter of Genesis, this writer observes,—‘The three days which preceded the luminaries are types of the Trinity, of God, and his Word,

and his Wisdom.’ Here, as elsewhere in the works of the fathers of the early Church, the third person of the Godhead is named under the designation of Wisdom. Though this is the first mention of the word trinity to be found in any ecclesiastical document now extant, it is plain that the doctrine is of far higher antiquity. Justin Martyr repeatedly refers to it, and Athenagoras, who flourished in the reign of Marcus Aurelius, treats of it with much clearness. ‘We speak,’ says he, ‘of the Father as God, and the Son as God, and the Holy Ghost, showing at the same time their power in unity and their distinction in order.’ ‘We who look upon this present life as worth little or nothing, and are conducted through it by the sole principle of knowing God and the Word proceeding from him, of knowing what is the unity of the Son with the Father, what the Father communicates to the Son, what is the Spirit, what is the union of this number of persons, the Spirit, the Son, and the Father, and in what way they who are united are divided—shall we not have credit given us for being worshippers of God?’ The attempts made in the latter half of the second century to pervert the doctrine of Scripture relative to the Father, Son, and Holy Spirit, probably led to the appearance of the word trinity in the ecclesiastical nomenclature; for, when controversy commenced, some such symbol was required to prevent the necessity of constant and tedious circumlocution. . . . It has been sometimes said that the Church borrowed its idea of a Trinity from Plato; but this assertion rests upon no historical basis. Learned men have found it exceedingly difficult to give anything like an intelligible account of the Trinity of the Athenian philosopher, and it seems to have had only a metaphysical existence. It certainly had nothing more than a fanciful and verbal resemblance to the Trinity of Christianity. Had the doctrine of the Church been derived from the writings of the Grecian sage, it would not have been inculcated with so much zeal and unanimity by the early fathers. Some of them were bitterly opposed to Platonism, and yet, though none denounced it more vehemently than Tertullian, we cannot point to any one of them who speaks of the three divine persons more clearly or copiously.”—See ARIANISM, MODALISTS, MONARCHIANS, PATERPASSIANS, PRAXEANS, SABELLIANS, SOCINIANS, SWEDENBORGIAN.

Trinity, Brethren of the, or Trinitarians, were canons regular of the Augustinian order, and were founded by John of Matha in 1198, and approved the same year by Pope Innocent III. Their principal purpose was the redemption of captives. They were to wear a white habit, with a red or blue cross on the breast.

Trinity, Fraternity of the, a religious society instituted at Rome by St. Philip Neri in 1548. They had charge of the pilgrims who were constantly coming to Rome from all parts of the world. Pope Paul IV. gave them the

Church of St. Benedict, near which they built a large hospital, in which there was also a college of twelve priests for the instruction of the pilgrims.

Trinity Sunday, the octave or first Sunday after Pentecost or Whitsunday. It is not of early date, but is thought to have been introduced through the Arian controversy.

Trisagion (*thrice holy*), same in Greek as the Latin *Tersanctus*.—See *CHERUBIC HYMN*.

Tritheists (*believers in three Gods*).—See *PHILOPONISTS*.—A sect of the sixth century. "Its author was one John Ascunage, a Syrian philosopher and a Monophysite. This man imagined there were in God three numerically distinct natures or subsistences, all perfectly alike, and connected by no common vinculum of essence; from which dogma his adversaries deduced Tritheism. Among the patrons of this opinion no one was more celebrated than John Philoponus, a grammarian and philosopher of great fame at Alexandria; and hence he has by many been accounted the founder of the sect, and the members of it have been called Philoponists. As the sect increased, it became divided into two parties, the Philoponists and the Cononites; the latter so named from its leader, Conon, Bishop of Tarsus. These parties agreed respecting the doctrine of three persons in the Godhead, but were at variance respecting the explanation of the doctrine concerning the resurrection of the body; for Philoponus maintained that both the matter and the form of all bodies were generated and corruptible, and therefore that both would be resuscitated at the resurrection; but Conon held that the matter only, and not the form of bodies, was corruptible and to be resuscitated."—*Mosheim*.

Tron.—See *JOUGS*. The tron itself was a rude instrument for weighing heavy wares. It was formed of two horizontal bars or beams crossing each other and supported by a wooden pillar.

Tropaea (*τρόπαια*, monuments), a name sometimes given to churches, and taken from the appearance of the cross to Constantine, *τοῦ σταυροῦ τροπαιον*. Churches erected in honour of martyrs were called by the same names—*trophies*, monuments.—See *TITULUS, MARTYR*.

Truce of God.—Wars and devastations were frequent in France in the eleventh century. To modify such rancours, and by the influence of the clergy, it was specially enacted that during three days every week no hostilities were to be permitted, that is, from the evening of

Thursday to the morning of Monday. Such a weekly truce, when no man durst attack his enemy, nor any house within thirty yards of a church, tended to moderate men's passions and allay animosities. From its origin and nature, such a cessation of hostilities was called the truce of God.

Tryers.—See *TRIERS*.

Tschornaboltzi, a Russian sect which will not pray for the emperor, nor take an oath, nor shave their beards. They hold many things in common with the other extreme sects of the same country.

Tulchans or **Tulchan Bishops**.—A tulchan was the effigy of a calf, or rather it was a stuffed calfskin, set up before a cow when she was milked, under the belief that the animal thereby yielded her milk more freely. The custom has been long discontinued. Under the Regent Morton, and after 1572, attempts were made to introduce bishops into the Presbyterian Church of Scotland. The men who consented to take the title had bound themselves, as the price of their elevation, to receive only a small part of the revenues, the rest going to Morton and his lordly colleagues. "The bishop had the title, but my lord had the milk." Such bishops were called tulchans by the people. The first tulchan was John Douglas, appointed to the see of St. Andrews. Patrick Adamson, who afterwards himself became a tulchan, said in a sermon, there be "three kinds of bishops, my lord bishop, my lord's bishop, and the Lord's bishop. My lord bishop was in the papistry, my lord's bishop is now, when my lord gets the benefice, and the bishop serves for nothing but to make his title sure; and the Lord's bishop is the true minister of the Gospel."

Tunic (*little coat*), another name of the dalmatic.—See *COLOBIUM, DALMATIC*.

Tunkers.—See *DUNKERS*.

Turlupius.—The origin of the name is unknown. The sect seems to have been allied to the Brethren of the Free Spirit.—See *BEGUINES, BROTHERS OF THE FREE SPIRIT, HOMMES D'INTELLIGENCE*.

Twelfth Day.—See *EPIPHANY*.

Type.—See *Biblical Cyclopaedia*.—See *THEOLOGY*.

Typus or **Type**, the name of an edict of the Emperor Constans in connection with Monothelism.—See *MONOTHELITES*. The term sometimes signifies the canopy over a pulpit, and the cupola roof of a turret.

U

Ubiquitarians (*ubique*, everywhere), those who held the omnipresence of Christ's human nature. The Lutheran doctrine of consubstantiation implies it; but Luther himself never based his theory upon it. He rested his proof

on the words of Scripture as he interpreted them. He seems, however, to have held that, from the union of the human nature with the divine, the human nature might be everywhere, his assertion being that the man Jesus could be in any place

where his presence was needed. This was a kind of potential ubiquity. But the divines of Swabia and Alsace went greatly farther than he did, and maintained an absolute ubiquity. Brentius avowed the same opinion in 1561. Flacius Illyricus, Chemnitius, Osiander, Musculus, and others stoutly advocated it; and it was put into the Formula of Concord. Some of them ascribed ubiquity to Jesus always, and others to him only after the ascension.—See CONSUBSTANTIATION.

Uckewallists, named after Ucke Wallis, and originating in 1637. Their tenets were Mennonite; but they held as a distinctive opinion that Judas and the murderers of Christ were saved, since up to the descent of the Holy Spirit at Pentecost the times were "times of ignorance," which God "winked at."

Ultramontane.—The name signifies *beyond the mountains*—that is, the Alps—and is the epithet of the high party in the Romish Church, who uphold the infallibility of the Italian pontiff, and wish to subject implicitly all branches of the church, such as the Gallican Church, to his absolute sway.—See PAPACY, POPE.

Unam Sanctam, name of a papal bull which affirms that there are two swords, a spiritual and material,—the one to be employed by the church and the other for the church under the direction of its head; and that to deny the subservience of the latter to the former is to maintain the doctrine of two principles, and to fall into the heresy of the Manicheans. "Wherefore," it concludes, "we declare, define, and pronounce that it is absolutely necessary for the salvation of every human being that he be subject to the Roman pontiff."—See BULL.

Unction, Extreme, a ceremony in the Church of Rome, which consists in the application of "holy oil" to persons dangerously ill. The popish rituals say, that "it is a sacrament which gives all such Christians as are afflicted with any dangerous fit of sickness, a final remission of their remaining sins, inspires them with grace to suffer with patience the pains and troubles of their infirmity, endues them with strength sufficient to die the death of the righteous, and restores them to health, provided it be for the good of their souls." Alet makes extreme unction the sacrament of compensation for the defects of past repentance; for his ritual states, that "it purges away our moral dregs, or those sins which we have not been careful enough to repent of." The following is a brief outline of the manner of performing the ceremony:—The priest having dipped the thumb of his right hand in the holy oil, proceeds to mark the organs of his five senses with the sign of the cross; and after each application he wipes the part with a ball of cotton, for which purpose he brings with him seven balls already prepared. The order observed is this: the right eye is first anointed, then the left eye, the ears, and after them the nostrils (not the tip of the nose) are attended to in the same order, then the lips;

after which the palms of the hands and soles of the feet receive the touch of the consecrated unguent. Men are also anointed in the case of women, but this is dispensed with in the case of women. At each application the priest says, "*Hanc sacram unctionem, et suam piissimam misericordiam indulget tibi Deus quicquid peccasti, per visum,*" or "*auditum,*" "*olfactum,*" "*gustum,*" "*et tactum,*" as the case may be—"May God, by this holy anointing, and by his most pious mercy, pardon you the sins that you have committed by the eyes," "ears," "nose," "taste," and "touch." The anointing being ended, the priest rubs those of his fingers which have touched the oil with small pieces of bread, and then washes his hands. The crumbs of bread and the water are next thrown into the fire; and the pieces of cotton employed in the ceremony are carried into the church and burned, the ashes of which must be thrown into the *sacrarium*. Everything connected with the ceremony is to be performed by a priest, or the efficacy of it will be lost. This sacrament is not administered to criminals condemned to die, because they are not in a state of death by disease. It is refused also to those who are dying impenitent; but all who are afflicted with some mortal disease, and those who, by reason of great age and its necessary infirmities, are in a dangerous condition, are considered proper subjects for this ceremony. The passage in James v. 14, 15, referred to by Romanists, speaks of unction as restoring a sick man to life, not as preparing him for his departure from it. It was not till the eleventh century that the application of oil to a sick person was decreed to be a sacrament, the honour of the act belonging to Pope Eugenius. It appears that the clergy of the church having for several centuries continued to apply oil for the performance of cures without success, turned to speak of its spiritual use in "raising up" the spiritually diseased or dead. The schoolmen improved upon this idea with all their usual subtilty, until at length it was fastened both upon the Eastern and Western Churches as a necessary rite in one, and a sacrament in the other. Thus the council of Trent (session xiv.) put forth the following canons:—1. "If any one shall say, that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and promulgated by the blessed apostle James, but only a rite received from the fathers, or a human invention; let him be anathema. 2. If any one shall say, that the sacred unction of the sick does not confer grace, nor remit sins, nor alleviate the sick; but that it has already ceased, as though the grace of cures were of old only; let him be anathema. 3. If any one shall say, that the rite and usage of extreme unction, which the holy Roman Church observes, is repugnant to the declaration of the blessed apostle James, and that it is therefore to be changed, and that it may, without sin, be contemned by Christians;

let him be anathema. 4. If any one shall say, that the presbyters of the church, whom the blessed James exhorts to be brought to anoint the sick, are not the priests ordained by a bishop, but the seniors in years in each community, and that for this reason a priest alone is not the proper minister of extreme unction; let him be anathema."

Uniates.—The Uniates are proselytes from the Greek to the Romish Church, and are most numerous in those provinces which formerly belonged to Poland. In this work of proselyting the Jesuits have been most successful; more especially among the Slavonic tribes originally belonging to the Greek Church in the Austrian empire. The prelates of Little Russia, in 1595, seceded from the Eastern patriarchate, and joined the Romish Church, on certain conditions, through resentment of an act of undue severity on the part of the Patriarch of Constantinople; and these dioceses retain, to the present day, their Uniat prelates. In many of the towns are found both Græco-Russian and Roman Catholic churches and monasteries. Of two millions of Servians, all originally Greek Christians, one-half have, by various means, since they fell under the dominion of Austria, been brought over to the Church of Rome.

Uniformity.—The Acts of Uniformity, so called, are those of Elizabeth, c. 2, and the 12 and 13 Charles II., c. 4, by which "the uniformity of public prayers and administration of sacraments, and other rites and ceremonies" in the Church of England, is enjoined.—See ACT, NONCONFORMIST.

Unigenitus.—See BULL.

Union.—See EVANGELICAL ALLIANCE.

Union.—See EVANGELICAL UNION.

Union, Congregational.—See INDEPENDENCY.—Conder says of such unions,—"The recent formation of the Congregational and Baptist Unions has given rise to the notion, that there exists among the nonconformists of the present day a disposition to abandon the principles of strict Independency, and to adopt a new species of machinery or organization more nearly approaching to Presbyterianism. For this idea there is no foundation. These Unions differ in no other respect than in their more extended or comprehensive character, from the county unions, and associations of churches, which have always existed in both denominations for similar objects. They have no relation to a scheme of church government; their object is not to set up a church, or to create a jurisdiction, but simply to facilitate a general co-operation for common and public objects of a religious nature."

Union, Hypostatical.—See ARIANISM, HYPOSTATICAL UNION, PERSON OF CHRIST, SABELLIANS.

Union of Churches, in English law, is the combining and consolidating of two churches into one. It is also where one church is made sub-

ject to another, and one man is rector of both; and where a conventual church is made a cathedral. In the first case, if two churches were so mean that the tithes could not afford a competent provision for each incumbent, the ordinary, patron, and incumbents might unite them at common law, before any statute was made for that purpose; and in such case it was agreed which patron should present first; for though, by the union, the incumbency of one church was lost, yet the patronage remained, and each patron might have a *quare impedit*, upon a disturbance, to present it in his turn. The license of the king is not necessary to an union, as it is to the appropriation of advowsons; because an appropriation is a mortmain, and the patronage of the advowson is lost, and by consequence all first-fruits and tenths; whereas in an union these consequences do not follow. The three statutes in existence relating to union of churches are the 37 Henry VIII., c. 21, the 17 Charles II., c. 3, and the 4 and 5 William and Mary, c. 12.

Unitarians.—See SOCINIANS.—Of Unitarians in America Dr. Baird says,—"The 'American Unitarian Association,' formed in 1825, is their principal organization for united action. Its object is declared to be 'to diffuse the knowledge and promote the interests of pure Christianity throughout our country.' Its sixteenth annual report gives the names of 117 clergymen who have been made life members by the payment of thirty dollars each, of whom 8 are dead. The whole number of life members are stated at 374. It expended during the year ending in May, 1841, the sum of 4,962 dollars, which was 81 dollars 89 cents more than its receipts. The expenses of administration were—the salary of the general agent, 1,800; his travelling expenses, 100; office rent, 200; total, 2,100 dollars; being very nearly three-sevenths of the whole. This association has published 179 different tracts, the prices of which vary from one cent to six cents. During the year ending in May, 1841, it aided sixteen destitute congregations, of which ten were in New England, three in the State of New York, and three in the Western States. The lowest appropriation for this purpose was 30 dollars, and the highest 300. It also expended 570 dollars for missionary services, of which 530 were expended to the west of New England. The smallness of the amount expended by Unitarians in the way of associated action is not to be ascribed to parsimony, but to religious indifference. A large part of the wealth of Boston, and of the eastern part of Massachusetts, is in their hands."

Unitas Fratrum.—See MORAVIANS.

United Brethren.—See MORAVIANS.

United Brethren in Christ, a sect which arose in America about 1755, founded by William Otterbein, a minister of the German Reformed Church. It arose during a revival, in which the principle of free communion was

vehemently insisted on, and also put into practice. Their first conference was held at Baltimore in 1789. In 1815 a summary of doctrine and rules of order were adopted. The creed is in general orthodox, and they recognize one order in the ministry—ordained elders—though persons holding various offices, such as class-leaders and stewards, are found among them. They have quarterly, annual, and general conferences. The service is no longer conducted exclusively in the German language.

United Church of England and Ireland.—See ENGLAND, CHURCH OF; IRISH, EPISCOPAL CHURCH.

United Presbyterian Church.—See SCOTLAND, CHURCHES IN.

United Secession Church.—See SCOTLAND, CHURCHES IN.

Universal Friends, an American sect, followers of Jemima Wilkinson, a Quakeress, who professed to work miracles, and to be the universal friend of mankind. It was in 1776 that Miss Wilkinson gathered a few proselytes, and promised to walk on Seneca Lake; but she did not fulfil her promise, on the ground that as her converts believed in her perfect ability to do it, the doing of it was superfluous. The lady laid claim to all kind of spiritual gifts, lived luxuriously, amassed money, and died in 1819.

Universalists, those who believe in the final salvation of all men; that while the good go to glory, the wicked, who go to hell, shall, in the goodness of God, and after a certain period of discipline, be humbled, reformed, and released. Such extra-scriptural speculations seem to have been held by Origen in the second century; and they have existed in every age of the Church. The Mennonites in Holland are said to have held the doctrine; the people called Dunkers in America, descended from the German Baptists, hold it, and also the Shakers. Dr. Rust, Bishop of Dromore, in Ireland, defended it in his *Lux Orientalis*, about the end of the seventeenth century; and in England soon after, Mr. Colliher and Mr. Jeremiah White wrote in defence of it. Archbishop Tillotson seems to countenance it; as does Dr. T. Burnet, master of the Charter House, more openly, in his work *On the State of the Dead*. Mr. William Law seems to have maintained it. The writers who have treated the subject fully are—Bishop Newton; Mr. Stonehouse, Rector of Islington; Dr. Chauncy of Boston, in America; Dr. Hartley, in his *Observations on Man*; Mr. Furves of Edinburgh; Mr. E. Winchester, in his *Dialogues*; Mr. William Vidler; and Mr. N. Scarlett, in his new *Translation of the New Testament*, in which the Greek term *αἰών* is rendered age; and in his appendix he has proposed that its derivative, *αἰώνιος*, should be rendered agelasting, instead of everlasting or eternal. James Relly, who at first laboured with Whitfield, advocated this doctrine, and gathered a Universalist Church in London. In

1801 Niel Douglas propagated these views in Glasgow, praying to God on behalf of the devil, as "his ancient servant." Dr. Thom of Liverpool has also more recently advocated Universalism. The case between Mr. Maurice and Dr. Jelf in London made a great noise a few years ago; and there are hints in Foster's *Letters* that he felt inclined to the same hypothesis. Some Universalists have been orthodox on other points, but many—perhaps the majority—are Unitarian. John Murray, a disciple of Relly, emigrated to America, and in 1779 the first Universalist society was organized by him at Gloucester, Massachusetts. Winchester adopted the same views in 1781. An organization, called the Independent Christian Universalists, was formed in 1785. The cause received a powerful advocate in 1791 by the accession of Hosea Ballou, who had been a Baptist. The arguments of Chauncy in favour of Universalism were powerfully met by the younger Edwards. Vidler found his match in Fuller and Jerram; and Huntingdon was answered by Nathan Strong. In 1827 the Universalist body in America was divided on the point of no punishment, or only limited punishment, in a future world. Another division took place into Impartialists and Restorationists. One of themselves, the Rev. Paul Dean of Boston, says,—“The Universalists believe that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment man exists after death, he will be as pure and as happy as the angels. From these views the Restorationists dissent. They maintain that a just retribution does not take place in time; that the conscience of the sinner becomes callous, and does not increase in the severity of its reprovings with the increase of guilt; that men are invited to act with reference to a future life; that if all are made perfectly happy at the commencement of the next state of existence, they are not rewarded according to their deeds; that if death introduces them into heaven, they are saved by death and not by Christ; and if they are made happy by being raised from the dead, they are saved by physical, and not by moral means, and made happy without their agency or consent; that such a sentiment weakens the motives to virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scripture.” The Universalists of various grades are numerous in America; but few exist in this country.

Ursulines, an order of nuns founded by St. Angela of Brescia in 1537, and confirmed by Paul III. in 1544, and by Gregory XIII. in 1571. The name was derived from a legendary British saint of the fourth or fifth century, who, with 11,000 virgins, was martyred on a pilgrimage near Cologne. At first the Ursulines did not live in communities, but abode in their fathers'

houses, and gave themselves to the work of visitation, instruction, and charity. Borromeo brought some of them to Milan, where they rapidly multiplied. Several popes granted them new privileges; and in 1612 they were placed under a monastic constitution. The first who were so were the Ursulines of Paris; their rule was that of St. Augustine. The order is still found in the United States and in Canada. Their principal business is the instruction of young ladies.

Usagers, Usages.—About 1724 the Episcopalian non-jurors in Scotland began to proclaim dissatisfaction with the Anglican litany, and to look to the *First Book of Edward VI.* They therefore claimed the liberty of practising such *usages* as the following:—"1. Mixing the wine with water in the Eucharist, in memory of blood and water having issued from our Redeemer's side. 2. Commemorating the faithful departed at the altar. 3. Consecrating the elements by an express invocation of the Holy Ghost. 4. Using a prayer of oblation, in which the consecrated elements are solemnly offered to God as the body and blood of His Son." After Bishop Gadderar came down from London to Aberdeen the Episcopal party was at once divided into Usagers and Non-usagers. The contest was violent, and bishops of each party augmented their number by additional consecrations, to obtain an equality of numbers and of votes.

Use.—Each bishop of old had liberty to alter or improve the liturgy for his own diocese. Different customs thus arose in different dioceses. Thus we have the Uses of Sarum, of Hereford, of York. The Use of Sarum was generally adopted. The liturgical books of the Sarum church seem to have been transcripts of the *Sacramentary* of Gregory, Patriarch of Rome.

Uses, Superstitious.—A devise or grant of lands, or bequest or gift of goods, to superstitious uses, is where the devise, grant, bequest, or gift is to find or maintain a chaplain or priest to pray for the souls of the dead, or a lamp in a chapel, or a stipendiary priest, or the like. By the statute 23 Henry VIII., c. 10, it is declared that all

future grants of land for obits, chaunteries, or the like, for any term longer than twenty years, shall be void, and by the act 1 Edward VI., c. 14, all such devises, &c., are declared to be superstitious uses, and the lands and goods so devised, &c., are forfeited to the king. Any such, or similar gifts, however, would probably, independent of these statutes, fall within the Mortmain Acts (see MORTMAIN); or, when not within the reach of any of them, would be deemed superstitious by the Courts of Equity, and set aside; or these courts would consider the devisee as a trustee for such persons as would be entitled if there would be no such devise.

Usury.—Usury was of various kinds; sometimes it was called *centesima*, the hundredth part of the principal being paid every month. This was allowed by the civil law, but it was generally condemned by the Church. Another form of usury was called *sescuplum*, that is, the whole and half as much more. This was condemned by a law of Justinian and reprobated by the Church. Other forms of lower interest were allowed, such as half or third of the centesimal interest. The Church condemned especially the clergy who dealt in usury, for it was grinding the face of the poor. One of the canons of Nice says,—“Forasmuch as many clerks, following covetousness and filthy lucre, and forgetting the Holy Scriptures (which speak of the righteous man as one that hath not given his money upon usury), have let forth their money upon usury, and taken the usual monthly increase, it seemed good to this great and holy synod, that if any one, after this decree, shall be found to take usury, or demand the principal, with half the increase of the whole, or shall invent any such methods for filthy lucre's sake, he shall be degraded from his order, and have his name struck out of the roll of the church.” The same practice is censured by those called the Apostolical Canons; the council of Eliberis; the first and second of Arles; the first and third of Carthage; the council of Laodicea, and Trullo.

Utraquists (*communion in both kinds*).—See CALIXTINES.

V

Vacantivi (*Βακάνιστοι*, wandering clergy), idle persons, with no fixed cure or residence. They were severely condemned, as they had no dismissory or recommendatory letters, and were not to be received into communion. Several councils published edicts against them.—See LETTERS.

Vagum Ministerium, ministry at large, as when one is ordained without a fixed congregation of which to take the oversight.

Veil.—See VEIL.

Valentine, St., an ancient presbyter, put to death, it is said, under Claudius at Rome, and enrolled among the martyrs prior to the period

of Gregory the Great. The custom of choosing valentines, and sending love letters and presents, on the eve of his festival, had, so far as is known, no basis in any special part of his history, though he is said to have been a man of “great love and charity.” The custom, however, is a very old one. Chaucer refers to it as the period, too, when birds choose their mates.

Valentinians, the followers of Valentinus, the author of the most ingenious and most popular, but at the same time most complicated, of all the Gnostic systems. He came from Alexandria to Rome about A.D. 140; but his novelties met

with little acceptance there; and, after being three times excommunicated, he retired to Cyprus, where he probably died about A.D. 160. Having been brought up as a Christian, he employed scriptural language to a greater extent than the earlier Gnostics. The Gospel of St. John was his highest authority; but he professed to receive all the New Testament, and made constant allegorical use of it in his system. He was the first who applied the term *æons* to those emanations or developments of the Divine Being which formed so important a part of every Gnostic system. He taught that from Bythus (*βυθός*, *depth*, the name which he gave to the great original) emanated, in succession, pairs of male and female *æons* to the number of thirty. From the efforts of Wisdom, the last of these, to unite with Bythus itself, arose a being called Achamoth. This being, wandering about outside the *pleroma*, communicated the germ of life to matter, and produced, among other things, the Demiurge, who immediately created the world. Matter was supposed to be of three kinds,—pneumatic, or spiritual; psychic, or animal; and hylic, or material. The Demiurge himself was formed of the second of these three, and he created man of the same; but Achamoth, without his knowledge, introduced a spiritual particle, and so implanted in man the element of something higher than his maker. The Demiurge knew of nothing above himself, and he taught the Jewish prophets to proclaim him as the supreme God, and to promise to man a psychic Messiah. But, meanwhile, two new *æons* had arisen—Christ and the Holy Spirit; and, moreover, there had emanated from all the *æons* the Saviour, Jesus, who, as partner of the Achamoth, was to lead back this and all the spiritual natures into the *pleroma*. This Jesus united himself with the psychic Messiah at his baptism, but left him again before the crucifixion, as did also his own pneumatic soul, which had been given him from the higher world without his maker's knowledge. The sufferings of this psychic Messiah wrought out a kind of redemption for the psychic natures among men, that they may be admitted to such happiness as they are capable of; while the higher nature of the pneumatic, not requiring redemption, being enlightened by the pure truth which the coming of Christ was to reveal, shall be saved, not by faith, but by knowledge. The disciples of Valentinus departed, in many respects, from the teaching of their master, and especially they are said to have made the threefold division of man an excuse for all manner of abominations, both among the pneumatic, who were assured of salvation, and the hylic, who were assured of perdition. Some remains of the sect are found as late as the beginning of the fifth century.—See Gnostic, MANICHAISM.

Vallischolares, an order of monks collected by the *Scholares*—that is, the four professors of theology at Paris. They retired to a valley

of Campania in 1234; this residence originating the first part of their name. They were at first under the rule of Augustine; but were afterwards united with the canons regular of St. Genevieve.

Vallombrosa, **The Order of**, was of Benedictine monks, founded in a valley of the Apennines about 1038 by John Gualbert of Florence.

Various Readings.—See BIBLE.

Vartabed, the name of a minister in the Armenian Church, holding a degree or honour which almost corresponds to our doctor of divinity. The degree is given with the same solemnity as holy orders.

Vatican Codex, a MS. of the Greek Scriptures, so called from its being kept in the Vatican Library at Rome. It is defective on Hebrews ix. 14 to the end of the Apocalypse. It is elegantly written on fine parchment, and has three columns on the page. The writing has been retouched more than once, and the accents and spirits have been added by a later hand. It was written in Egypt probably about the first half of the fourth century. It had been collated several times, though imperfectly; but recently it has been edited and printed under the care of Cardinal Angelo Mai. The volumes were in print as far back as 1843, but Pope Gregory XVI. would not permit the sale of any copies. Mai's edition of the New Testament was reprinted in one octavo volume in 1859.

Vaudois, **The Church of**.—This designation is applied to two distinct religious communities. 1. The Vaudois or Waldenses, inhabiting certain valleys on the southern side of the Alps.—See WALDENSES. 2. The Vaudois proper, or inhabitants of the Canton de Vaud. The Pays de Vaud had originally as its sovereign the Duke of Savoy. From him it was wrested by the Bernese in 1536. It did not become politically independent till the revolution of 1798. Whilst ruled by the Bernese (though nominally Protestant, and Farel probably was the instrument of its reformation), the Vaudois enjoyed no real religious freedom. In 1536 the councils of Berne repressed the design of the pastors to proclaim "The Bible as the sole rule of faith and discipline." The church was subject to the state so completely that, seventeen years later, Viret felt himself compelled to leave. Soon vital religion began to die away. The revolution of 1798 only transferred the thralldom of the church from the council of Berne to the council of the newly constituted Canton de Vaud. A general revival of religion in 1820 gave new life to the church (see MOMIERS), but the edict of 1824 was such that the most pious clergy felt bound to dissent, and to endure the persecution this step entailed. Ten years later, this edict was recalled, and for four years the churches enjoyed rest, and for four years pure religion prospered in the land. Again the hostility of the government to it broke forth. Steps

were taken for a revision of the ecclesiastical ordinances. In spite of a petition from 12,000 persons, and the opposition of the *classes*, in 1839 the council "suppressed the Helvetic *Confession*, prohibited meetings of the classes or presbyteries without an order from the civil power, regulated the nomination of pastors solely according to precedency of consecration, excluded lay members of the church from ecclesiastical affairs, and subjected even doctrines to the judgment of bodies purely political." The ministry being thus made powerless, it need not surprise us to find them looked upon as unnecessary by earnest men, and hence from 1840 is dated the entrance and rapid spread of what, in Switzerland, is known as Darbyism, in England as the doctrines of the Plymouth Brethren. The revolution of 1845 placed political power in the hands of the Radicals, who showed equal hostility to the truth, seeking to degrade the ministry to a political agency, and laying on them restrictions as to the hours and places of divine worship. This occasioned the formation of a Vaudois Free Church, on the 12th November, 1845, 167 pastors and ministers voluntarily seceding and being joined by the licentiate, and all but two of the theological students. Scenes of lawless persecution occurred, and their religious meetings were again and again dispersed by the authorities and by the mob. Not till 1850 were their liberties guaranteed to them. Prior to that date they were subjected to much annoyance.

Veil.—The *velamen nuptiale*, or bridal veil, was usually worn by the bride as the token of modesty and subjection. White veils also (*velamina dominicalia*) were worn by women when they received the Eucharist. Veils or hangings were used to conceal the altar, and these were often richly adorned with gold. They are called in Greek by a name which means folding doors. Veils were found in other parts of the church, as before the door or gates, and between the pillars of the women's galleries. The phrase *velare virginem*, to take the veil, denoted consecration to the church. Female penitents also wore a veil and cut their hair, or allowed it to hang loosely about their shoulders. The third council of Toledo expressly required this *velamen penitentie*.—See AMPHITHYRA.

Venial Sin.—See SIN.

Veni Creator Spiritus.—This hymn is found among the works of Ambrose as a hymn for Pentecost. It is popularly ascribed to Charlemagne. It was early used on solemn occasions, such as coronations and the creation of popes. It is still used in the Anglican Church at the consecration of priests and bishops. Various versions of it have been made.

Venite (*O come ye*), a name given to the ninety-fifth psalm.

Vergers, one who bears the verge (rod or staff) before a magistrate. "Vergers," says Minshew, "go before their deanes with little staves tipped."

Veronica, St.—See HANDKERCHIEF.

Verschoorists, a sect that arose in Holland in the seventeenth century, and was named after James Verschoor of Flushing, who had mingled Spinozism with the system of Cocceius.—See HATTEMISTS.

Verse a-day.—Some good people are in the habit of committing to memory a verse of Scripture every day. The custom was very prevalent in the early centuries; a custom all the more necessary from the scarcity of copies of the Scriptures.—See SCRIPTURES.

Versicles, short verses said alternately by ministers and people in the service of the English Church.

Version, Authorized.—In addition to what is said on page 95, it may be added, that the royal commission included fifty-four; that only forty-seven names of translators are given in Fuller and Lewis; so that probably some were dead, or the larger list included overseers appointed by the universities. The division was,—*Westminster*, 10: viz., Dr. Lancelot Andrews, Dr. John Overall, Dr. Adrian a Saravia, Dr. Richard Clarke, Dr. John Layfield, Dr. Tighe (miscalled Leigh), Mr. Burleigh, Mr. King, Mr. Thompson, Mr. Bedwell,—Pentateuch to the end of 2 Kings. *Cambridge*, 8: Mr. Edward Lively, Dr. Richardson, Dr. Chadderton, Mr. Dillingham, Mr. Harrison, Mr. Andrews, Mr. Spalding, Mr. Bing,—the rest of the historical books, and the Hagiographa, viz., Job, Psalms, Proverbs, Canticles, Ecclesiastes. *Oxford*, 7: Dr. Harding, Dr. Reynolds, Dr. Holland, Dr. Kilby, Dr. Miles Smith, Mr. Brett, Mr. Fareclowe,—the four greater Prophets, with the Lamentations, and twelve lesser Prophets. *Cambridge*, 7: Dr. Duport, Dr. Branthwaite, Dr. Radcliffe, Mr. Ward, Eman.; Mr. Downes, Mr. Boyse, Mr. Ward, Reg.,—the Prayer of Manasses, and the rest of the Apocrypha. *Oxford*, 8: Dr. Thomas Ravis, Dr. George Abbot, Dr. Eedes, Dr. Giles Thompson, Mr. Savile, Dr. Peryn, Dr. Ravens, Mr. John Harmar,—the four Gospels, Acts of the Apostles, and Apocalypse. *Westminster*, 7: Dr. William Barlow, Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbett, Mr. Sander-son, Mr. Dakins,—the Epistles of St. Paul, and the Catholic Epistles.

Vertabed or Vertabiet.—See VARTABED.

Vesica Piscis, a name applied by Albert Durer to a pointed oval figure, formed by two equal circles, cutting each other in their centres. It is a very common form given to the *auraeole*, or glory, by which the representations of each of the three persons of the Holy Trinity and the Blessed Virgin are surrounded in the paintings or sculptures of the Middle Ages. It has been conjectured that it was adopted from the idea that this figure is symbolical, and significant of the Greek word "*ἰχθύς*"—a fish, which contains the initial letters of the name and titles of the Saviour. This form is sometimes found

in panels, windows, and other architectural features, and is extremely common in mediæval seals, especially those of bishops and monastic establishments.—See FISH.

Vespers or Even-Song.—See EVENING SERVICE.

Vespers, Sicilian.—In Sicily great numbers of the French, whose tyranny had been intolerable, were murdered by the Sicilians, and neither rank, age, nor sex, received any quarter, on Easter Day, A. D. 1282. The bell which tolled for evening vespers was the signal for commencing the carnage. Pope Nicholas III. was acquainted with this plot, but he died before its execution. Very few of the French escaped the avenging steel of the Sicilians. The tragedy is called the Sicilian Vespers.

Vessels, Sacred.—See EUCHARIST.—The vessels employed in the communion were sometimes, in very early times, formed of horn, and occasionally of glass. Vessels of silver and gold came afterwards into extensive use, and candlesticks, or lamps, and censers were made of the precious metals. These vessels were under charge of the deacons, were put into the hands of a person ordained, and were never allowed to be employed for any common or secular purpose.—See PRIEST.

Vestibule, the outer porch of the early churches.—See CHURCH, FORM AND ARCHITECTURE OF; NARTHEX.

Vestments.—See ALB; AMICE; APPAREL OF MINISTERS; CHASIBLE; CHIMERE; COLUBIUM; COPE; DALMATIC; HOOD; MITRE; ORARIUM; PALLIUM; RING; ROCHETTE; SCAPULARY; SCARF; STAFF, PASTORAL; STOLE; SURPLICE; TIARA; TIPPET. See also FURITANS.

Vestry, a place or room adjoining to a church, where the vestments of the minister are kept. The term vestry also, in England, means a meeting held in such room, or in some other place duly authorized by law, of persons having authority to manage the affairs of a parish. In former times the bishop and priests sat together in vestries to consult of the affairs of the church; and, in imitation of that practice, in modern days the ministers, churchwardens, and chief men of most parishes constitute a parish vestry. In most parishes a person is chosen to act as vestry clerk, whose duty it is to attend to all parish meetings, to draw up and copy all orders and other acts of vestry, and to give out copies thereof, for which purpose he has the custody of all books and papers relating thereto. The law relating to vestries seems to be as follows, excepting in those cases where the parishes are governed by select vestries, or have adopted the provisions of the acts 1 and 2 William IV., c. 60. On Sunday, before a vestry is to meet, public notice ought to be given, either in the church, after divine service is ended, or else at the church door, as the parishioners come out—practices which have since been properly forbid-

den by statute 1 Vict., c. 45, hereafter adverted to—both of the calling of the meeting, and also of the time and place of assembling it; and it ought also to be declared for what business the meeting is to be held, that none may be surprised, but that all may have full time before to consider the subject matter of the meeting. It was also usual to toll one of the church bells for half an hour preceding the time when the vestry was to assemble, in order to remind the parishioners of the appointed time. But now, by statute 53 George III., c. 69, a regular stated notice is required. Vestries for church matters are regularly to be called by the churchwardens, with the consent of the minister. Every parishioner who is assessed to and pays the church rates, or scot and lot, is of common right entitled to be admitted into a general vestry, and to give his vote. So also all out-dwellers, occupying land in the parish, have a right to vote in the vestry. The rector, vicar, or curate also has a right to be admitted into the vestry, and to vote upon the question therein propounded, although not assessed to the church rates. The minister has by law a right to preside over the meeting, whether he be rector or vicar; and it is considered that in sound legal principle he is the head, or *preses*, of the meeting. In the year 1831 an act was passed, which has been very generally adopted, entitled, "An Act for the better Regulation of Vestries, and for the Appointment of Auditors of Accounts, in certain Parishes of England and Wales." This act does not alter the law in any parish by which it is not adopted by a majority of the rate-payers, nor does it interfere with parishes governed by select vestries. The most important provisions are, that in all parishes adopting the act, the vestry shall consist of twelve vestrymen for every parish in which the number of rated householders shall not exceed one thousand, twenty-four where they exceed one thousand, and thirty-six where they exceed two thousand, and so on in the proportion of twelve more vestrymen for every thousand rated householders; but in no case is the number to exceed one hundred and twenty. The rector, district rector, vicar, perpetual curate, and churchwardens are to constitute part of the vestry, and vote in addition to the vestrymen so elected; but no more than one such minister is *ex-officio* to be a part of, or vote at, any vestry meeting. One-third of the vestrymen to go out of office annually, and others to be elected in their place. The qualification is declared to be, for parishes within the metropolitan police district, or the city of London, or parishes in which the resident householders exceed three thousand, resident householders rated to the poor upon a rental of not less than £40 per annum, and for other parishes, resident householders so rated on a rental of not less than £10, and five rate-payers, not vestrymen, are to be the auditors of the accounts of the parish. Select vestries have

arisen from a practice which obtained in large and populous parishes, especially in and about the metropolis, of choosing a select number of the chief and most respectable parishioners to represent and manage the concerns of the parish for a year—a practice which has been held by the courts of law to be a good and reasonable custom.

Veto Act.—See NON-INTRUSIONISTS.—The veto act was passed on the motion of Lord Moncrieff in the general assembly of 1834. His motion explains the nature of the act:—"That the general assembly having maturely considered the overtures, do declare that it is a fundamental law of this church, that no pastor shall be intruded on any congregation contrary to the will of the people; and that in order to carry this principle into full effect, the presbyteries of the church shall be instructed that if, at the moderating of a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all concerned; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the presbytery shall proceed with the settlement, according to the rules of the church: and further declare, that no person shall be held to be entitled to disapprove, as aforesaid, who shall refuse, if required, solemnly to declare in presence of the presbytery, that he is actuated by no factions or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or the congregation: and resolve that a committee be appointed to report to an interim diet of the assembly, in what manner, and by what particular measures, this declaration and instruction may be best carried into full operation."—See PATRONAGE; RIDING COMMITTEES; SETTLEMENTS, VIOLENT.

Via Media (*middle path*), a name which Anglican high churchmen claim for themselves, as between Popery and what they term Ultra-protestantism.—See TRACTARIAN.

Viaticum (*provision for the way*), both baptism and the Eucharist received that name in the early Church. Under a superstitious notion of this nature, baptism was often delayed till near death. The council of Nice ordains that all penitents at point of death have the Eucharist, and the council of Toledo makes provision for such as could not through weakness swallow the sacramental elements.

Vicar (*vicarius*, one in room of.)—The priest of every parish is in England called rector, unless the predial tithes are appropriated, and then he is styled vicar, as acting *vice*, instead of, the rector;

and when rectories are appropriated, vicars are to supply the rectors' places. The grants formerly made, whereby rectories and their profits were annexed to the proper and perpetual use of some religious or ecclesiastical corporations having the patronage of the livings, were called appropriations. The effect of this was to make such spiritual bodies perpetual incumbents, by allowing them to retain the tithes and glebe in their own hands, without presenting any clerk, and to appoint a deputy, called a vicar, to perform the service. It is probable that vicars were not at first endowed with any part of the tithes; but by statute 15 Richard II., c. 6, it was enacted, that upon every appropriation the ordinary of the place should provide that the vicar be well and sufficiently endowed; and by statute 4 Henry IV., c. 13, that in every church appropriated one should be ordained vicar perpetual, and be canonically instituted and inducted, and conveniently endowed by the discretion of the ordinary. Hence arose the endowment of vicarages, which usually included the small tithes belonging to the benefice which the appropriators found it difficult to collect, and a portion of the glebe. But where the small tithes did not amount to a third share, then some part of the great tithes, as of corn and grain, was allowed to make up the deficiency, which was the cause of many vicarages being now so endowed. Where the vicar is endowed, and comes in by institution and induction, he has *curam animarum actualiter*, and is not to be removed at the pleasure of the rector, who in this case has only *curam animarum habitualiter*; but where the vicar is not endowed, nor comes in by institution and induction, the rector has *curam animarum actualiter*, and may remove the vicar. Upon endowment the vicar has an equal, though not so great an interest in the church as a rector; the freehold of the church, churchyard, and glebe is in him; and as he has the freehold of the glebe, he may prescribe to have all the tithes of the parish, except those of corn and other great tithes. Many vicars, however, have a part of the great tithes, and some benefices that were formerly severed by impropriation, have, by being united, had all the glebes and tithes given to the vicars. But tithes can in no other way belong to the vicar than by gift, composition, or prescription, for all tithes *de jure* appertain to the parson, and yet, generally, vicars are endowed with glebe and tithes, especially small tithes. By act of parliament 1 and 2 William IV., c. 45, the rector of common right is patron of the vicarage; but it may be settled otherwise; for if the rector makes a lease of his parsonage, the patronage of the vicarage passes as incident to it. And by statute 19 Edward II., c. 41, if a vicarage become void during the vacancy of the parsonage, the patron of the parsonage shall present to such vicarage. The parson, patron, and ordinary may create a vicarage and endow it;

and in time of vacancy of the church the patron and ordinary may do it; but (17 Edward III., c. 51) the ordinary alone cannot create a vicarage without the patron's assent. A vicarage may be re-united to the parsonage; as where both are vacant, and in the gift of one person, if the patron presents his clerk as parson, who is thereupon inducted, this (11 Henry VI., c. 32) unites the parsonage and vicarage.—See **RECTOR**.

Vicedominus (*in room of the dominus*).—The vicedomini often assumed the character of advocates.—See **ADVOWEE**. For this reason many lay persons and lords of Germany bear the mitre as their crest—because they acted as the advocates of great churches. They were the patrons and protectors, and even administrators of the temporalities. All contracts made by monasteries ran in their names: they presented themselves in court in all law cases concerning their monasteries, and saw justice done to them in all places where they possessed jurisdiction; they also headed the vassals of the monasteries in war. In some monasteries they were styled conservators. Thomassin states the difference between the *advocatus*, *vicedominus*, and *prepositus*, to be as follows:—The first was originally appointed for law matters; the second to superintend the vassals of the bishop or monastery; and the third to overlook the clergy.

Vigil (*vigil*, from *vigere*, to be alert, active), watchful, wakeful, to look carefully. Vigil, in its ecclesiastical acceptation, denotes the eve of a religious festival, or other day of public devotion, or the services then performed. The time when vigils were first instituted, as ordinary religious observances, is not known with any certainty; but there is no doubt that the practice is of high antiquity. Sometimes an extraordinary nocturnal service was appointed on occasions of danger or calamity, as a season of special prayer and humiliation, in the exigencies of the church in general, or some portion of it. It was also the practice to pass a considerable part of the night in prayer and devotion prior to the great annual festivals, more especially those of Easter, Whitsuntide, and the Ascension of Christ, as an introduction to the solemn duties of the day following. Vigils were also observed on the eve of the anniversaries in commemoration of the holy martyrs, which were regarded as festivals of peculiar solemnity, and were therefore thought worthy of an especial degree of preparation. And finally, a vigil was, in process of time, regularly kept on the night before the Sabbath in every week; and in some churches, where public service was celebrated on Saturday as well as Sunday, there was also an evening assembly on the Friday. A vigil was distinct from the antelucan, or early morning service, as it commenced some time before midnight. It was attended by people of all ranks and conditions, civil as well as ecclesiastical, who employed

themselves in prayer and psalmody till the time of separation. The *Trisagion* and *Gloria in Excelsis* seem to be alluded to by Chrysostom as regular portions of the service on those occasions; and Basil relates that it was usual to conclude with the 51st Psalm, "Have mercy upon me, O God," commonly called the psalm of confession. Various other particulars respecting the nocturnal services are mentioned by the ecclesiastical writers; but it is not always easy to distinguish whether they refer to the vigils, properly so called, or to the early morning service. In the Church of Rome the service for a festival with a vigil regularly commences at the vespers of the preceding day. In the Church of England, also, the collects for Sundays, and for certain festivals specified in the calendars, are introduced in the evening service of the day before, as an intimation of the solemnities which are to follow. In both churches the vigil of a festival is usually regarded as a fast.—See **ANTELUCAN SERVICES**, **DEDICATION**, **WATCH-NIGHT**.

Violent Settlements.—See **SETTLEMENTS**, **VIOLENT**; **NON-INTRUSIONISTS**; **PATRONAGE**; **RIDING COMMITTEES**.

Virginity.—See **CELIBACY**, **MONACHISM**.

Virgin Mary.—See **MARY**, **MOTHER OF OUR LORD**; **IMAGES**.—The perpetual virginity of Mary is held by the Greek and Romish Church, she being named by the former, *ἀστράργητος*, and by the latter, "*semper virgo*"—always virgin. It would seem at least probable that in the Gospels other children are ascribed to Mary, or at least, are found in close connection with her, and are called the *brethren* of our Lord. The expression, "his brethren," occurs nine times in the Gospels and once in the Acts. In Mark vi. 3, "sisters" are mentioned too. These names were Jacob (James), Josès (Joseph), Simon, and Judas. Why may not "his brethren and sisters," so spoken of in close connection with "his mother," be taken in the same natural and literal sense as the words "his mother?" The miraculous conception has no necessary connection with the dogma of the perpetual virginity; indeed, the very phrase "first-born son," sounds against it.

Virgins.—See **NUN**.

Visible Church.—The Church as it appears in the world is a public organized institution. But all ostensibly belonging to it are not of it: only those who believe are its real members; and as they cannot in all times and places be distinctly known, they form what has been called not very happily the *invisible church*.—See **CHURCH**, **MEMBERSHIP OF**.

Visitation.—It was the duty of the metropolitan, enjoined by several canons, to visit his dioceses, publish the enactments made from time to time, and inquire into neglects and abuses committed by any bishop; but he could not appropriate the function belonging to a bishop, or supersede him in ordinations of presbyters and deacons. The bishop visited his diocese once a-

year. Bishops at visitation were allowed two *solidi*, as a species of honorary acknowledgment, and called in the council of Bracara (572) *honor cathedrae*.—See **SYNODALS**. For another kind of visitors, see **BISHOP**, **CHOREPISCOPUS**, **SUFFRAGANS**.

Visitation in the Church of England is performed by the bishop of every diocese once every three years, or by the archdeacon once a year, by visiting the churches and their rectors throughout the whole diocese. These visitations were instituted for the purpose of correcting any abuses or irregularities that might arise. Chapels and donatives, unless the latter have received the augmentation of Queen Anne's Bounty, are exempt from the visitation of the ordinary, the first being visitable only by commission from the crown, and the second by commission from the donors; and there are also churches and chapels exempted which belonged to monasteries, and which formerly obtained exemptions from ordinary visitations, and were only visitable by the pope. These, by statute 25 Henry VIII., c. 31, were made visitable by the king, or by commission under the great seal.—See **DONATIVE**.

Visitation, Presbyterial.—By some of the early acts of the general assembly in Scotland, presbyteries were enjoined to visit parishes, and put certain questions to all concerned. *First*, the presbytery were to ask the session about their minister. The following is a sample of the interrogations:—"1. Hath your minister a gospel walk and conversation before the people? And doth he keep family worship? And is he one who rules well his own house? Is he a haunter of ale-houses and taverns? Is he a dancer, carder, or dicer? Is he proud or vain-glorious? Is he greedy, or worldly, or an usurer? Is he contentious, a brawler, fighter, or striker? Is he a swearer of small or minced oaths? Useth he to say, Before God, it is so; or, in his common conference, I protest, or, I protest before God? Or, says he, Lord, what is that? All which are more than yea and nay? Is he a filthy speaker or jester? Bears he familiar company with disaffected, profane, or scandalous persons? Is he dissolute, prodigal, light, or loose in his carriage, apparel, or words? How spends he the Sabbath after sermon? Saw ye him ever drink healths? Is he at variance with any? Is there any that reproaches him? Or is he well-beloved of all? And upon what ground is it that the variance or good liking of the people is? 2. Keeps he much at home at his ministerial work? Or doth he occasion to himself distractions and unnecessary diversions therefrom? Is he constant at his calling and studies, or takes he but pains at fits and starts, such as at fasts, communions, visitations, &c.? Is Saturday only his book-day, or is he constantly at his calling? 3. Doth he discountenance or discourage any that is seeking Christ? Doth he preach sound

doctrine, so far as ye can understand? Doth he preach plainly, or is he hard to be understood for his scholastic terms, matter, or manner of preaching? Doth he faithfully reprove sin, especially such as most prevail in the parish? What time of day doth he ordinarily begin sermon on the Sabbath? And when doth he dismiss the people? Spends he too much time in his sermon, in repetition of what he said before? Doth he lecture and preach in the forenoon, and preach again in the afternoon on the Lord's Day, and that both summer and winter? Doth he read a large portion of Scripture in public and expound the same? Doth he preach catechetical doctrine ordinarily in the afternoon? Hath he a week-day's sermon, and collections on these days? When the Lord in his providence is speaking extraordinary things, doth he tie himself to his ordinary text, or makes he choice of one more apposite and suitable to the dispensation? . . . How often have ye the communion every year? Doth he not begin to catechize young ones about nine or ten years of age, and how censures he contemners of catechizing? What course is taken with contemners of the Lord's Supper upon frivolous pretences? At the Lord's Supper doth he not cause cut the bread in large and fair shaves fit for mutual fraction and distribution, that as they give the cup to the nearest assident, so having broken off a part of the bread with their hand for themselves, they give the rest to the person sitting nearest them? . . . Doth he censure keepers of superstitious days? How doth he restrain abuses at penny-bridals? Doth your session meet weekly? Doth your minister coolzie [favour or screen] any whom another brother hath in process? Or doth he carry any way partially, that so he may become popular? Doth he in session assume to himself a negative voice?" *Secondly*, Then the turn of the session came, and similar questions were put about them:—"1. Is your session rightly constitute, and all the elders and deacons duly admitted according to the acts of the assembly? 2. Do they all attend gospel ordinances and the diets of the session? 3. Are they grave, pious, and exemplary in their lives and conversations? Do they worship God in their families? Is any of your elders an ignorant man, a drinker of healths, a tipler, a drinker excessively to drunkenness, a swearer, an observer of Yule-days, &c.? Is he one that observes not the Sabbath? Is he careful to keep his oath of admission taken before God in face of the congregation, not to debase or censure but as edification requires? Do any of them work on solemn fast or thanksgiving days? Is any of them a mocker of piety? 4. Are they diligent, careful, and impartial in the exercise of their offices?" *Thirdly*, The other office-bearers were not omitted. "The precentor, schoolmaster, and clerk of the session, who in country congregations are ordinarily one and the same, and after

them the beadles, bell-men, and church servants, being removed, the presbytery is to inquire at the minister, session, and heads of families, concerning their conversation, fidelity, and diligence in their offices; and the presbytery is thereupon to proceed as the matter requires." *Finally*, Minister and session were examined about the state of the congregation—first, as to its piety, and then as to these other things,—“The state of the church as to its fabric, the seats therein, and division of the same; the churchyard dikes, the utensils of the church, communion cups, clothes, the minister’s manse, if it be in repair, the glebe and stipend, the salary of the schoolmaster, precentor, session-clerk, and beadles, and how the communion elements are provided.” Presbyterian visitations now have none of this inquisitorial formality, but are usually resorted to in case of congregational dissension or misunderstanding.

Visitation of the Sick.—The form and the various petitions in use in the Church of England are in the *Book of Common Prayer*.

Visitatorial Power.—Dr. Hooke says,—“Every corporation, whether lay or ecclesiastical, is visitable by some superior; and every spiritual person, being a corporation sole, is visitable by the ordinary. There is, however, in our ecclesiastical polity, an exception to this rule; for, by composition, the Archbishop of Canterbury never visits the Bishop of London. During a visitation all inferior jurisdictions are inhibited from exercising jurisdiction; but this right, from the inconvenience attending the exercise of it, is usually conceded; so that the exercise of jurisdiction in the inferior court is continued notwithstanding.”

Visitor or Commissioner.—See SUPERINTENDENTS.

Vow.—See *Biblical Cyclopædia*.—There is some difference of opinion respecting the origin and extent of monastic vows. Some authors

affirm that they were made legally binding and indissoluble as early as the council of Chalcedon; but the more general opinion is, that though considered obligatory *in foro conscientie*, according to their nature, no civil disability or irreversible obligation was incurred by them till the time of Boniface VIII., late in the thirteenth century. The three solemn vows, as they are termed, of the monastic orders, are, poverty, chastity, and obedience, to which others are occasionally annexed by certain religious orders. For example, the fourth vow of the Jesuits places every member at the absolute disposal of the Roman Pontiff, to be employed by him in whatever service may be thought most to the advantage of the holy see. The earliest lawful age for embracing the monastic profession has varied at different periods and in different countries: it was fixed by the council of Trent at sixteen years, before which period no religious vow is of any legal validity. Within the first five years the vow may be protested against on the ground of want of consent, insufficient age, or irregularity of novitiate; but after the expiration of that period it is held to be indissoluble. Certain extraordinary vows—for instance, that of pilgrimage to Rome—can only be dispensed with by the pope; others may be relaxed by the intervention of the ordinary of the diocese.—See MONACHISM.

Vulgar Tongue, that is, common tongue, or plain English.—See SERVICE, SCRIPTURES.

Vulgate, the name commonly given to the Latin version of the Scriptures. An old Latin version, or rather a revision of it, which apparently circulated in North Italy, is called by Augustine the Itala. The Vulgate consists of Jerome’s revision of the Latin version of the New Testament, and of his new translation of the Old from the Hebrew. His revision of the Latin version of the Psalms is preserved in the Romish missal.—See BIBLE, p. 93.

W

Wafer, the bread used in the Eucharist by Lutherans and Romanists. In early times the people made oblations of bread and wine, out of which the sacramental elements were taken. Wafers were not introduced till the eleventh or twelfth century, and after the original custom referred to had ceased. The wafer is in the figure of a denarius, or penny, to represent, according to some, the money for which Jesus was betrayed. Disputes about the nature of the sacramental bread ran high between the Eastern and Western Churches.—See AZYMITES, BREAD, EUCHARIST, MASS.

Wager.—See ORDEAL.

Wake.—See DEDICATION, VIGIL.

Waldenses, a religious body whose origin has been the subject of much controversy; some writers endeavouring to refer it even to apostolic

times, and connecting the name with the Walds, or valleys, in which from the earliest ages the primitive faith is supposed to have been preserved; others deriving both the origin and the name from Peter Waldo, or Waldensis, about the year 1170. There is certainly no direct evidence of the existence of such a sect earlier than the twelfth century; and all the writers who lived nearest to that time agree in representing the name of Waldenses as transferred from Peter to his disciples. He was a layman of Lyons, who, about the year above-mentioned, devoted himself to the work of preaching the Gospel. He was aided by several companions, who were called *Leonista*, from the name of the town, and *Sabotiers* from the *sabot* or wooden shoe which they wore, and on which the cross is said to have been carved. They seem to have had no intention of separating

from the church; for, when forbidden to preach by the Archbishop of Lyons, they applied for permission to the pope; and the only question then at issue between them and the authorities at Rome was the exclusive right of the clergy to the office of teachers. But of course they were soon excommunicated; and as Peter had caused parts of the Bible to be translated into the vulgar tongue, and as one of his great objects was to persuade people to study Holy Scripture for themselves, we need not wonder to find that before the end of the twelfth century they were accused of denying purgatory, undervaluing masses and prayers for the dead, and rejecting in other particulars the corruptions of the Roman Church. The sect spread rapidly in the south of France, and also in the north of Italy, especially about Milan. In the fifteenth century we hear of them in several parts of Germany. But they seem afterwards to have been driven out of these parts, and their chief place of refuge was in the valleys of Piedmont, where again they suffered most cruel persecution from the Dukes of Savoy, especially in the years 1632, 1655, and 1685. Their sufferings at those times were awful. Their villages were burned, and the fugitive population perished among the snows. They were subjected to every possible indignity, and nearly exterminated. Their numbers had amounted to 800,000 about the middle of the sixteenth century. Cromwell nobly interfered on their behalf, and a remnant of 20,000 still survives in fifteen different parishes. They had a college at La Tour, with a staff of eight professors and one hundred students. This institution has recently been removed to Florence. They are still an object of interest to Protestant Christians; and they enjoy perfect toleration under the present Sardinian government. They have a church in Turin capable of holding 1,500 persons, and they have also a member in the Sardinian chamber of deputies. They stand out as a species of connecting link between the churches of the apostles and the churches of the Reformation. Their creed is Protestant and evangelical, and their lives are pure and blameless.—See ALBIGENSES.

Walkercites.—See SEPARATISTS.

Walloon Church, a section of the French Reformed Church which exists in the Low Countries, and differs from the Dutch Reformed Church in retaining the French language in its service, and in preferring the Genevan Catechism, among its standards, to the Heidelberg Catechism.

Walls of Churches.—See CHURCH, FORM AND ARCHITECTURE OF; SCRIPTURES.

Wandering Clergy.—See VACANTIVI.

Wandering Jew.—As a counterpart to the Christian legend, that the beloved disciple of the Lord should never die (John xxi.-xxiii., &c.), the legend runs of an enemy of Christ, said to be doomed to a ceaseless wandering around the earth until the second advent. The fable has assumed a variety of forms. The oldest Christian

writer who mentions it is Matthew of Paris (1259). According to the account in his *Historia Major*, which he says he had from the lips of an Armenian bishop, who received the story directly from the Jew, his name was Cartaphilus. Being janitor at Pilate's palace when the Jews, after the condemnation of Jesus, were dragging him from the palace, he struck him on the neck, and mockingly said to him, 'Go on, Jesus! go faster; why linger so?' Jesus, turning upon him with a stern look, said, 'I go, but thou shalt tarry till I come again.' The janitor was then thirty years old, but every 100 years he was seized with a syncope, from which, after some time, he revived, and found himself in the age and state in which he struck the Lord. Subsequently, Cartaphilus was baptized by Ananias, and called Joseph, which led to his being confounded with Joseph of Arimathea. In the West the story assumed another form, and is first mentioned in the sixteenth century. He is called Ahasuerus, and is said to have been seen in Hamburg (1547), and then in Danzig, Magdeburg, Lübeck, Vienna, and Paris. His peculiar dress and manners attracted attention. Dr. Paulus, Bishop of Schleswig, heard him relate that he was a sandal-maker in Jerusalem, and was one of those who cried most loudly, 'crucify him.' On the way to Calvary Jesus passed his house, and leaned to rest against the door-post. But Ahasuerus, who was standing in the door, with a child in his arms, ordered him off (some say struck him), when Jesus looked sternly at him, and said, 'I will stand here and rest, but thou shalt keep going till the last day.' About the close of the seventeenth and beginning of the eighteenth century, however, the legend, in England, took its original Eastern form. A stranger showed himself, saying that he was an officer of the chief council in Jerusalem, and told a story of himself essentially agreeing with that of Cartaphilus. Both Oxford and Cambridge sent professors to question him, and found him ready to answer them. He related many things about the apostles, about Mohammed, Tamerlane, Soliman, &c., all of whom he said he had known. He knew the dates of all the crusades. Some thought him a deceiver, others a monomaniac."

Wandsworth.—The first presbytery in England was organized at Wandsworth in Surrey, in 1572. The members were, Mr. Field, lecturer of Wandsworth; Mr. Smith, of Mitcham; Mr. Crane, of Roehampton; Messrs. Wilcox, Standen, Jackson, Bonham, Saintloe, and Edmonds, to whom afterwards were joined Messrs. Travers, Clarke, Barber, Gardiner, Crook, Egerton, and a number of very influential laymen. Eleven elders were chosen, and their offices described in a register, entitled, "The Orders of Wandsworth."

Warburtonian Lecture, a lecture founded by Bishop Warburton, to prove the truth of Christianity from the prophecies of Scripture—especially the predictions relating to the Church

of Rome. Courses of lectures on this foundation have been delivered by Halifax, Hurd, Bagot, Apthorp, and others.

Warden, a name sometimes given to the head of a college, and sometimes to the superior of the chapters in conventual churches.

Wardship.—By virtue of wardship the feudal lord was the guardian of his tenant during his minority, appropriated the profits of his estate, and received a sum when the minor came of age. In the same manner the sovereign protected ecclesiastical revenues during a vacancy, and received a gift from the new occupant.

Washing of Feet.—Feet were washed in some places before baptism; but the great period for the custom was the Thursday before Easter.—See LENT, p. 375. Seymour thus describes the ceremony as recently seen by him at Rome,—“It is called the ‘Lavanda,’ or washing, and takes place in one of the transepts of St. Peter’s, which is well arranged for the spectacle. A platform or stage is erected, of sufficient height to enable everything to be seen by all who may desire to be present. The tapestry woven from the celebrated fresco of Leonardo da Vinci, representing the last supper, is suspended above this stage, which is admirably arranged. High above all, and against the wall, is an elevated bench, on which are seated thirteen men, to represent the apostles of our Lord. They are clothed in dresses like white flannel, and wear caps of a conical form, like those worn among the Persians. As they are seated thus, the pope enters, accompanied by the officers of state; one carries a silver-gilt basin of water, a second carries thirteen towels, a third has thirteen bouquets of flowers, and a fourth carries twenty-six medals. The pope approaches the bench of the apostles, which is so high and so well managed that their knees are on a level with the head of the pope and his attendants, so that his holiness is spared the necessity of stooping in order to the washing their feet, which immediately commences. A deacon of the church raises the foot of the first apostle, an attendant hands a towel to the pope, he dips it into the silver-gilt basin, he touches the instep raised before him, he kisses the washed foot, he receives a bouquet of flowers from another attendant, presents it to the apostle, desires two medals to be presented by his treasurer, and moves to the next. A deacon of the church raises the foot of the next apostle to be washed, and the same ceremony continues till every right foot is raised, every apostle washed and kissed, every bouquet disposed of, and two medals presented to each, on which the ceremony concludes, and his holiness retires.” The Moravians also practice this rite, the sexes performing it in separate apartments.

Washing of Hands.—It was customary in the early ages to wash the hands before entering the church, a cistern or large basin full of water

being set for the purpose. The men, too, washed their hands before they partook of the Eucharist.

Watch.—See VIGIL.

Watchers.—See ACCOMETÆ.

Watching the Corpse.—See BURIAL, p. 111.

Watch-night, The, is a Wesleyan custom. Towards the beginning of Methodism, the Methodists in Bristol began to meet at night, that they might worship without interruption. Wesley, knowing that such nocturnal meetings would soon be misinterpreted, did not condemn them, but made them public, and held them for a time every month. They are now held chiefly on the eve of the new year.

Water.—Water was universally used at baptism, and the rite is called by Justin, “the water of life.”—See BAPTISM. Anciently water was mixed with the wine for the Eucharist.—See EUCHARIST. Some heretics, however, used only water at this ordinance.—See ENCRATITES.

Water, Holy, in the ceremonial of the Roman Catholic Church, denotes water formally consecrated with certain prayers, exorcisms, and ceremonies, and employed as a means of religious purification. Nothing certain is known as to the time when holy water was first introduced into the services of the church. It is commonly attributed to Pope Alexander I.; but the decretal epistle quoted as the authority for this statement is a forgery of the ninth or tenth century. Some of the passages cited from the fathers as relating to it, in reality speak of the benediction of the water used in baptism; while others only show that water consecrated for the occasion was employed by individuals in the performance of miracles, but prove nothing respecting the general practice of the church. Some writers trace the origin of it to the Jewish water of purification made with the ashes of a heifer (Numbers, ch. xix.); while others suppose it originally to have been an adaptation of the *acqua lustralis* of the heathen religious rites, introduced for the politic purpose of reconciling converts from paganism to the practice of the Christian Church. Holy water is directed to be made of pure spring water, with the admixture of a little consecrated salt. The office of blessing it properly belongs to the parish priest; but, with his permission, it may be performed by any one in priests’ orders, provided it is done according to the form prescribed in the diocesan ritual. The common method of using it is to place it in a basin at the entrance of the church, where each member of the congregation makes the sign of the cross with it, or sprinkles a few drops on his person at the time of entering or leaving the church. It is also frequently employed in the exorcisms of the Romish Church; and is sprinkled on sick persons, or dead bodies, tombs, churchyards, and places supposed to be haunted by evil spirits. The virtues attributed to it are the cure or alleviation of bodily or mental disorders; preservation from the attacks

of evil spirits; relief under temptation or trouble of mind; preparation for the devotions and sacraments of the church; rendering barren land fertile; repelling pestilences, tempests, and thunderstorms, and procuring the remission of venial sins.

In the Greek Church, holy water is usually consecrated by the bishop or his vicar-general on the eve of the Epiphany, in commemoration of the baptism of our Saviour. No salt is employed, and they regard the use of it by the Latins as a grievous and unauthorized corruption. The uses to which it is applied are much the same as in the Church of Rome, except that on one or two stated occasions in the year it is usual to drink a portion. In the Armenian Church, holy water is consecrated by plunging a cross into it on the day of the Epiphany, after which it is distributed among the congregation, who take it to their homes. The offerings made on this occasion form a considerable portion of the emoluments of the Armenian priesthood.

Waterlandians, a large sect of Anabaptists or Mennonites in Holland, named after a district in that country. As opposed to the Flandrians, they are more moderate in opinion. In 1664 the Galenists seceded from them, headed by a physician and pastor called Galen Haan, who inclined to Arianism—he and his party being strenuously opposed by another physician and pastor, Samuel Apostool.—See MENNONITES.

Wedding.—See MARRIAGE.—Wedding is from the old Saxon "*wad*"—a pledge, and is the mutual pledge of man and woman for life. The term is a far truer and happier name of the nuptial covenant than marriage, or that in which a woman gets a *mar*i, or husband, or than matrimony, or that through which a woman becomes *mater*, or mother.—See RING.

Wednesday is a day often marked by special religious exercises, being numbered among the Rogation and Ember days in the Church of England. It was observed as a fast, because it was supposed that on that day of the week the Jews took counsel to kill Jesus. Lent begins on that day—Ash Wednesday—and it was often added to Friday as a weekly fast. In the Western Church Saturday at length took the place of Wednesday as a fast.—See FASTS, LENT.

Week, Great, the name of the week following Palm Sunday.—See LENT, p. 375.

Wells.—Wells were, in various parts of the country, places of superstitious resort up to the period of the Reformation; and even far beyond it the custom lingered. These wells were dedicated usually to some saint, and often to the Virgin.

Wesleyanism.—For its history and that of its various parties or off-shoots, see under METHODISTS.

West.—See BOWING TOWARD THE EAST.—A person to be exorcised stood with his face toward, or his hands stretched toward the west—

the region or symbol of darkness. In renouncing the devil at baptism candidates turned also their faces to the west; but in making the vow of obedience and covenant with Christ they turned toward the east.

Westminster Assembly.—See ASSEMBLY OF DIVINES.—Two papal synods were held at Westminster in 1102 and 1103, which, under the influence of Anselm, decreed that married clergy should put away their wives. Another synod was held in 1126, at which a popish legate took precedence of the metropolitan; and another in 1138, in which canons were enacted by the sole authority of the papal see.

Westminster Confession.—See CREED.

Westminster Directory.—See DIRECTORY.

Whistonian Controversy.—Whiston was Sir Isaac Newton's successor at Cambridge. Having adopted Arian views, he was expelled by the university in October, 1710. His *Historical Preface to Primitive Christianity Revived* was published the same year, and condemned the next year by both houses of convocation. Their sentence thus concludes,—“We do declare that the above-mentioned passages do contain assertions false and heretical, injurious to our Saviour and the Holy Spirit, repugnant to the Holy Scriptures, and contrariant to the decrees of the first two general councils, and to the liturgy and articles of our church.” The judgment of the convocation was sent to Queen Anne; but no further steps were taken, the crown virtually refusing to interfere. In 1715 Whiston, on being refused the sacrament in his parish church, became a dissenter, and opened his own house for public worship, having framed a liturgy for himself. At a later period he became a Baptist. (See *Works of Waterland* in reply to Whiston.)

White Brethren.—See ALBANI.

Whitefriars or Carmelites.—See CARMELITES.

White Penitents.—See ALBANI.

Whitfield Methodists.—See METHODISTS, WELSH CALVINISTIC.

Whitsunday or White Sunday, or, according to some, **Whitsun-Sunday, Whitsun-Monday**, a festival of the Christian Church, commemorative of the descent of the Holy Ghost upon the apostles, as “they were all assembled together with one accord in one place,” (Acts ii. 1-4.) This miraculous event having occurred on the day of Pentecost—a Jewish festival in honour of the delivery of the law to Moses, fifty days after the feast of Passover—the name Pentecost is sometimes used for that of Whitsunday. Whitsuntide was one of the stated times for the performance of the rite of baptism in the ancient Church; and those who came at this festival as candidates for the ordinance were usually clothed in white garments, as types of that spiritual purity im-

parted by "the washing of regeneration." Hence the day was called Whit or White Sunday. The white garments, which were commonly worn eight days, were metaphorically called the garments of Christ, or the mystical garments. Jerome, writing to Fabiola, alludes to this custom in these words,—“We are to be washed with the precepts of God, and when we are prepared for the garment of Christ, putting off our coats of skins, we shall put on the linen garment that hath nothing of death in it, but is all white, that rising out of the waters of baptism, we may gird about our loins with truth, and cover the former filthiness of our breasts.” In Gregory's *Sacramentarium* we find the following charge at the delivery of the baptismal robes to the neophytes:—“Receive the white and immaculate garment, which thou mayest bring forth without spot before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life. Amen.” At the baptism of great men many of the attendants clothed themselves also in white. In an epistle of Marcus Gazensis it is recorded, that, at the magnificent baptism of Theodosius the Younger, a splendid procession accompanied the newly-baptized prince from the church to the palace. The leaders on the occasion were clothed in white garments, which made the company look as if it had been covered with snow; and all the senators, and men of quality, and soldiers in their ranks, carried lamps in their hands, that one would have thought the stars had appeared upon earth.” Hamon L'Estrange gives another reason for the term *white*, as applied to this festival. He thinks it is derived from the French word *huict*, or eight; referring to the number of Sundays between Easter and Pentecost. And Wheatly publishes a letter of the famous Gerard Langbain, written on Whitsun-eve, 1650, in reply to a friend who had asked of him the origin of the name, in which it is attempted to be shown that the festival was so called from a custom among our ancestors upon this day to give all the milk of their ewes and kine to the poor for the love of God, in order to qualify themselves to receive the gift of the Holy Ghost; which milk being then (as it is still in some countries) called *white-meat*, therefore the day from that custom took its name.

Anciently the fifty days between Easter and Whitsuntide were a sort of festival, being observed with great solemnity as days of joy. Tertullian informs us that the Christians had solemn worship every day, and paid the same respect to them as they did to the Lord's Day, in that they neither fasted nor prayed kneeling on any day during this whole interval, which was the commemoration of our Saviour's resurrection and ascension. At first all persons were baptized as opportunity served; but when the discipline of the church began to be settled, baptism was confined, except in cases of urgency, to Easter

and Whitsuntide, including the fifty days' interval, which, as we have already stated, were regarded as festival days. Easter was celebrated in memory of Christ's death and resurrection, and Whitsuntide was chosen in memory of the apostles being baptized with the Holy Ghost, and of their having at that time baptized three thousand souls.—See BAPTISM, EASTER. To these the feast of the Epiphany was added, in memory of the baptism of Jesus and his manifestation to the world.—See EPIPHANY.

In some parts of England there were customs peculiar to Whitsuntide, such as feasting, or Whitsun-ales. The word ale, as meaning feast generally, is found in many semi-ecclesiastical words, as Leet-ale, Lamb-ale, Whitsun-ale, Clerk-ale, Bride-ale, Church-ale, Scot-ale, Midsummer-ale, &c. At all these feasts ale appears to have been the predominant liquor; and it is exceedingly probable that from this circumstance the metonymy arose.—See ALB, ALES.

Whitsun-farthings or Pentecostals are offerings made at Pentecost to the bishop or archdeacon, the dean or prebendaries.

Widows.—Deaconesses or female ministers sometimes received this name, and many of them might be widows. Widows were not to marry till a year after their husbands' death. The first council of Orange says, “That a widow, having made profession of continuing in her widowhood before the bishop in the church, and having her widow's garment put on by the presbyter, ought never after to violate her promise.”—See DEACONESS, MARRIAGE, WOMEN.

Wigs.—The clerical tonsure was early practised. At a later period wigs were introduced; and in the Protestant Church, during the sixteenth and seventeenth centuries, they were adopted by the clergy, and continued up to a recent period. They were in common use in Scotland at the beginning of the century.—See TONSURE.

Wilhelminians, a sect of the thirteenth century, named after a Bohemian woman who dwelt near Milan. She affirmed that in her the Holy Ghost had become incarnate, and that Jews, Saracens, and unworthy Christians, might be saved through her—true believers being saved by the blood of Christ.

Wilkinsonians, followers of Jemima Wilkinson of Cumberland, America, who affirmed that she had died, her soul remaining in glory, and her body being re-animated by the Spirit and power of Christ.—See UNIVERSALISTS.

Winchester Universalists, named after Aelhanan Winchester, who came over from America, where he adopted Universalist notions, and was the successor of Mr. Rely in London. Two congregations are reported as existing in England, and a very small one in Glasgow.—See UNIVERSALISTS.

Windows.—In Saxon buildings they are

generally small, and when in situations to require glazing, have often a large splay both externally and internally. In buildings of the early Norman style the windows are generally of rather small proportions; but in those of later date they are often of considerable size. The most ancient examples are usually very little ornamented. In the early English style the proportions of windows vary very greatly; but the majority of them are long and narrow: they are used singly, or combined in groups of two, three, five, and seven. In the decorated style the windows are enlarged and divided by mullions into separate lights, and have the heads filled with tracery. The heads of the windows in this style are of various forms; the most prevalent are two-centred pointed arches of different proportions, but besides these, segmental arches, both plain and pointed. The use of glass is referred to the third century; and in the fifteenth and sixteenth centuries the art of painting on glass seems to have reached its perfection.—See EARLY ENGLISH, GOTHIC ARCHITECTURE, LYCHNSCOPE, MULLION, PERPENDICULAR STYLE OF GOTHIC, ROSE WINDOW, TRANSMOM, (*Glossary of Architecture.*)

WINE.—See EUCHARIST, SUMPTUARY LAWS.

Witchcraft.—The early Church was severe in its judgments against magic, astrology, augury, charms, and all kinds of divination. The civil law condemned the *Mathematici*, or men that formed calculations for the prediction of fortunes. *Veneficium* or *Maleficium*—poisoning and mischief-making, was the name given to sorcery. The church would not, by a law of Constantine, baptize astrologers, nor a special class of them called *Genethliaci*, or those who calculated what stars had been in the ascendant at a man's nativity. The twenty-fourth canon of Ancyra says:—"Let those who use soothsaying, after the manner of the heathen, or entertain men to teach them pharmacy or lustration, fall under the canon of five years' (penance), viz., three years of prostration, two years of communion in prayer without the oblation." Sorcery or pharmacy, that is, using magical potions or drugs, is condemned severely, and one of the canons of St. Basil adjudges thirty years' penance to it. Some peculiar forms of divination (*sortes sacre*) have been given under the term bibliomancy.—See BIBLIOMANCY; see also LOT. Some persons were supposed to be in compact with Satan, and those who consulted or followed such soothsayers were to be cast out of communion. Constantine, however, made such divination a capital crime, as well on the part of those who practised it, as of those who sought information from it.—See ENERGUMENS, EXORCIST. Amulets or spells to cure disease were reckoned a species of idolatry, and the makers of such phylacteries shared in the same condemnation. The abraxas or abracadabra of the Basilidians came under the same censure.—See BASILI-

DIANS. This was a peculiar combination of the letters of the alphabet—its numerals written in Greek, amounting in value to 365—a numerical symbol of God. It was printed thus:—

ABRACADABRA
 ABRACADABR
 ABRACADAB
 ABRACADA
 ABRACAD
 ABRACA
 ABRAC
 ABRA
 ABR
 AB
 A

The burning of witches forms a dark chapter in the history of Scotland, and the penal laws against witchcraft are said to have been first inflicted in the reign of James III. In that reign twelve women are said by Buchanan to have suffered, but their witchcraft was associated with treason and murder. Belief in the reality of witchcraft was then universal. James VI. was a notorious witch-finder; and the belief was prevalent in England before he ascended its throne. The well-known statute of James was only in accordance with the spirit of the times. Nay, there had been two acts against witchcraft in England, one under Henry VIII., and another under Elizabeth, before one was passed in Scotland in 1563. The greatest men believed in witchcraft, Henry More, Cudworth, and Johnson. The English laws against witchcraft were repealed only in 1736. The General Assembly of the Church of Scotland, and its presbyteries, had often, from strong convictions of duty, taken the matter up, for the Old Testament had expressly said, "Thou shalt not suffer a witch to live." The Mosaic law against witchcraft was virtually a law against idolatry, or a law against treason, for the witch was professing a compact with some other power than the one sovereign power—God himself being first magistrate under the theocracy.—See MAGISTRATES, TOLERATION. When the penal laws were at length repealed, the early seceders mourned over the repeal as a sad dereliction of national duty to God. It may be added that the principal scenes of witchcraft were in the Lowlands—not in the Highlands—the fairies of the latter being harmless and ingenious sprites, rather than dark, ugly, and impious fiends. Many of the Scottish witches, as appears from their trial, were the victims of miserable hallucination; others seem to have gloried in a fancied power to torment others, and to have profited by it; others, when some sudden calamity happened, or some individual was afflicted with any mysterious malady, malignantly took credit as having had a hand in producing it; and others made the implied compact with Satan a knavish cover for crimes of various kinds both against families and against the State.

Wives.—See DIVORCE, MARRIAGE, PURITY OF MORALS, WIDOWS, WOMEN.

Women.—The influence of Christianity did much in early times for the female sex. They were freely admitted to the fellowship of the church; but they sat in upper rooms or galleries set apart for them. In many churches they seem to have had a gate of their own by which to enter, and of which the deaconesses had charge.—See DEACONESS. But women were never allowed to preach, though they might hold the rank of deaconess, and as such might instruct privately catechumens and their own sex generally. The Montanists were an exception to this general rule.—See MONTANISTS. As they were not to preach, so they could not baptize.—See LAY-BAPTISM, MIDWIVES. Nor were they allowed to keep private vigils. Tertullian thus describes the happiness of domestic life,—“How can we find words to express the happiness of that marriage which the church effects, and the oblation confirms, and the blessing seals, and angels report, and the Father ratifies. What a union of two believers, with one hope, one discipline, one service, one spirit, and one flesh! Together they pray, together they prostrate themselves, and together keep their fasts, teaching and exhorting one another. They are together at the church and at the Lord's Supper; they are together in straits and refreshments. Neither conceals anything from the other; neither avoids the other; neither is a burden to the other; freely the sick are visited, and the needy relieved; alms without torture; sacrifices without scruple; daily diligence without hinderance; no using the sign by stealth; no hurried salutation; no silent benediction; psalms and hymns resound between the two, and they vie with each other which shall say best to their God. Christ rejoices on hearing and beholding such things; to such persons he sends his peace. Where the two are, he is himself; and where he is, there the evil one is not.” See CHURCH, p. 147; DIVORCE, MARRIAGE, PURITY OF MORALS, VEIL.

Word or Logos, the name of the Saviour peculiar to the fourth gospel.—See “Word,” *Biblical Cyclopædia*. In addition to what is said there as to the phraseology of the Chaldee Targums, it may be remarked that the distinction of a God concealed and a God revealed is found in many Eastern religions, and is based upon fact, supported by many proofs and passages out of the Old Testament. Jehovah has his messenger and representative—the angel of Jehovah—who calls himself also Jehovah. This angel of the covenant is identical with the Word of Jehovah, by whom Jehovah is represented as speaking and acting in the Chaldee Targums. The phrase, the Logos or Word, occurs often in the writings of Philo, and with him the term is sometimes the personification of an attribute, as when the Word is called the reflection of God, the ideal world, or the summation of those ideas

which are the archetypes of all being; and sometimes the Word appears to be a person—as when he is called Interpreter, Archangel, High Priest, and First-born Son of God. Gfrörer and others have maintained that the term in John's Gospel was borrowed from this Alexandrian gnosis or philosophy. The accuracy of this view cannot be historically maintained; and the Alexandrian Logos is distinctly not that Logos who, as a divine person, was with God, while also he was God. God does all things through Christ, sees himself in him, redeems by him, speaks by him, governs by him, and will judge the world by him. The eternal Father became objective in the Word, so that, to use old language, in the Word exists the “κόσμος νοητός”—the intelligible world; and that becomes “κόσμος αἰσθητός”—the sensible world. The pre-incarnate Christ was as “λόγος ἰνδιάβητος”—conception or thought in the mind—as incarnate he became “λόγος προφορικός”—Word, expressed. The Evangelist thus employed a term consecrated by usage both in the Targums and in the theological speculation and diction of his nation. The incarnation of the Word—no matter what view is taken of the distinctions and relations in the Trinity—is a profound mystery, and so are its results. In one aspect of it it was the theme of keen discussion in Germany in the beginning of the seventeenth century, between the divines of Giessen and Tübingen. The former party, such as Menzer, in his *Defensio* (1621), and Feuerborn in his *Sciagraphia* (1621), and his *Κωνωνιζαρία* (1627), held that Jesus, during his abode on earth, renounced the possession of the divine attributes; while the latter party, such as Nicolaï, and Thummus in his *Ταπεινωσιζαρία* (1627), maintained, more in accordance with sound exegesis, that Jesus kept the possession of the divine attributes, but without their use—a *κτῆσις* without a *χρῆσις*—and that there was only a *κρύψις*, or concealment of them. The contest involved not a few dialectical subtleties (on the *unio hypostatica* and the *communicatio idiomatum*, &c.), as, for example, with regard to Christ's omnipresence—his *immensitas in seipso*, and his *adessentia*, or *omnipræsentia operativa*. It needs no great dexterity on this mysterious subject to suggest and press difficulties which seem to imply contradiction, to raise arguments on detached phraseology, and to put questions, the attempt to answer which proves our ignorance of such first principles as are necessary to a full solution. Divinity, in all we are told of it, is so unlike humanity in all we feel of it, that we cannot wonder that the union of these two natures in Christ should present apparent contradictions in development and result. Mystery envelops us as soon as we think of a human consciousness in personal oneness with a divine essence, for we know not how they coalesce, what reciprocal connection they sustain, or what is the boundary between them. It is easy, and also correct, to employ the ordinary common-

places, that there is a personal union without mixture or confusion, that the divine is not transmuted into the human, nor the human lifted or expanded into the divine. But the New Testament does not indulge in those distinctions; and he who had these natures premises no such distinction himself, when in one place he disclaims omniscience, and confesses that he does not know the period of the judgment, and in another gives a promise which implies the possession of omnipresence—"Lo, I am with you always." So that, on the points involved in this discussion, such acute men as Chemnitz, Hollaz, Gerhard, and Quenstedt, could with no great trouble invest an inimical theory with difficulties beyond solution, thrust an opponent into a dilemma, or put the case against him so as to fasten the charge of inconsistency upon his argument, and heresy upon his conclusions. Recent reviews of this controversy will be found in Thomasius, *Christi Person und Werk*, vol. ii., Erlangen, 1857; in the second volume of the *Entwicklungsgeschichte* of Dörner, who does not agree on many points with Thomasius; in Hoffmann's *Schriftbeweis*, &c.; in the *Christologie* of Gess and Liebner; in Lechler's *das Apostol. und nachapostol. Zeitalter*, 1857; in Schmid's *Dogmatik der Evangelisch-Lutherischen Kirche*, 3d edit., 1853; in Sartorius; and in Baur's *Die Christliche Lehre von der Dreieinigkeit und Menschwerdung Gottes*, vol. iii., p. 415, &c. Eadie *On Philippians*.—See ARIANISM; CREED, ATHANASIAN; EUTYCHIANS; MONARCHIANS; MONOPHYTES; MONOTHELITES; NESTORIANS; PATRIASSIANS; PERSON OF CHRIST; SABELLIANS.

Works, Good.—See GOOD WORKS.

Worms, Concordat of.—At this concordat, held in 1122, it was settled that all elections of bishops were to be freely conducted according to the laws of the church, but under the supervision of the emperor; and that the right of spiritual investiture by ring and staff belonged to the pope, while that of secular investiture with the sceptre was conceded to the emperor. This agreement was confirmed by the first general council of Lateran in 1123 (called in the West the Ninth Œcumenical Council).—See INVESTITURE.

Worms, Edict of, the edict passed at the diet which assembled at Worms in 1521, which declared Luther a heretic and schismatic. It was, however, never acted on.

Worship.—See PUBLIC WORSHIP, SERVICE OF THE CHURCH, &c.—The following is a sketch of the form and order of public worship in Scotland two hundred years ago:—"Immediately on entering the pulpit the minister knelt down and began with prayer, the people generally kneeling also. It was customary at some part of the service to repeat the Lord's Prayer and the doxology; but in other respects the worship was unfettered by forms, the officiating

minister guiding the devotions of his flock, as Justin Martyr describes those of the primitive Christians, 'according to his ability, without a prompter.' Prayer being ended, the congregation joined in singing a portion of the psalms; a part of the service in which they took great delight, and in which they were so well instructed that many of them could sing without the aid of a psalm book. The psalm being sung, the minister offered up another short prayer, beseeching the influences of the Spirit to accompany the word preached. And then followed the sermon; which having been succeeded by prayer and praise, the congregation was dismissed with the apostolic blessing. As to the people generally, they seem to have conducted themselves during divine service with suitable decorum; though the following extract from the minutes of the kirk-session of Perth would indicate that clergymen were occasionally exposed to annoyances similar to those of which they have had to complain in more modern times:—"John Tenender, session-officer, is ordained to have his red staff in the kirk on the Sabbath days, therewith to waken sleepers, and to remove greeting bairns furth of the kirk." (McCrie's *Sketches*.)

The word "worship" in the phrase, "with my body I thee worship," in the marriage service of the Church of England, has its old English meaning, denoting worth-ship or honour. So a magistrate on the bench is called "your worship." Wycliffe renders the clause in the New Testament—"him will my Father honour"—by "my Father shall worship him." The Quakers hold that uncovering of the head is an act of worship due to God only; "an honour," as Fox says, "which proud flesh looked to."

Worship, Family.—The *Westminster Directory* lays special stress upon it, and gives minute directions about it. Steuart of Pardovan thus gives the substance of various acts of assembly,—"The ordinary duties of families convened for the exercise of piety are these,—first, prayer and praises; next, reading of the Scriptures, with catechizing in a plain way, together with godly conferences; as also admonitions and rebukes upon just reasons. The master of a family, though of the best qualifications, is not to take on him to interpret the Scriptures; yet it is commendable that, by way of conference, they make some good use of what hath been read and heard. Persons of quality are allowed to entertain one approved by the presbytery, for performing the worship of God in their families. And in other families where the head is unfit, one constantly residing in the family, and approved by the minister and session, may be employed in that service; yet it was never the mind of the church that persons of quality should lay their family worship entirely upon their chaplains, and never perform it in their own persons. Considering that persons aiming at division may be ready to creep into houses, and lead captive silly and

unstable souls: for preventing whereof, no idler, who hath no particular calling, or vagrant person under pretence of a calling, is to be suffered to perform worship in families. So many as can conceive prayer ought to make use of that gift of God, albeit those who are rude and weaker may begin with a set form of prayer, but so as they be not sluggish in stirring up in themselves the spirit of prayer, which is given to all the children of God in some measure. By an act of assembly, 1697; session 5, such elders and deacons as obstinately refuse or neglect family worship by themselves, or others appointed for that end, are to be removed from their office."

Worship of Saints.—See INVOCATION OF SAINTS, RELICS, SAINT.

Wycliffites.—See LOLLARDS; ENGLAND, CHURCH OF.—Wycliffe was born at Wycliffe, near Richmond, in Yorkshire, about A.D. 1324. In early youth he was a commoner of Queen's College, Oxford. His favourite studies were metaphysics and theology. One of his earliest public appearances was in 1360 against the mendicant monks, with whom the university had a resolute quarrel. In 1376 the monks drew up nineteen articles against Wycliffe, taken from his prelections and sermons. These charges show that Wycliffe preached a species of Protestantism—denying transubstantiation and the supremacy of the pope, and severely condemning the abuse of her temporalities on the part of the church. During the next year the pope sent to England five bulls against the reformer; but the king died before they arrived, and the universities would not act. The prelates, however, cited Wycliffe to appear before them in London. In the meantime parliament was in a dilemma on a question of casuistry, whether it were lawful to refuse the pope's demand that treasure should be sent out of the kingdom. The matter was referred to Wycliffe, and he at once decided that parliament might resist. He then, attended by the Duke of Lancaster and the lord marshal, Earl Percy, appeared before the episcopal tribunal, and after some altercation, left the court in safety. He was summoned to appear again at Lambeth in 1378, but the process was suddenly stopped by the queen-mother. In 1381 he published twelve theses against transubstantiation, and the Archbishop of Canterbury formally pronounced the majority of them dangerous and heretical. Wycliffe left Oxford in 1382 and retired to Lutterworth. There he laboured without intermission, and neither tongue nor pen was idle in the cause of evangelical truth and

freedom. He had been threatened with paralysis a year or two previous, but in 1384 he was seized in the pulpit with a sudden stroke, and soon after expired. Wycliffe's works are very numerous, and are chiefly of a polemical and practical nature, induced by the spirit of the age in which he lived. His English translation of the Latin Bible, or Vulgate, was a work of great merit and necessity, for it unlocked the Scriptures to the multitude, or as his antagonist, bewailing such an enterprise, worded it, "the Gospel pearl was cast abroad and trodden under foot." The papal schism that happened on the death of Gregory XI., stirred him up to compose a famous tract, *The Schism of the Popes*. His essay on *The Truth and Meaning of Scripture* contains striking statements on the perfection and clearness of the Bible alone as the rule of faith. The English style of the reformer is wonderful for his age, and is clear and homely in its structure. Our present tongue was then beginning to raise itself into eminence and popularity. Chancer's poetry and Mandeville's prose were evidence of its flexibility and power. Wycliffe's style is more common than theirs, for it speaks to the people in their own vernacular. Wycliffe will ever be remembered as a good and a great man, an advocate of ecclesiastical independence, an unquailing foe to popish tyranny, a translator of Scripture into our mother tongue, and an industrious instructor of the people in their own rude but ripening dialect. May he not be justly styled the "morning star of the Reformation?" So much impression was made by his works that one of his enemies complains, "that a man could not meet two persons on the road but one was a Wycliffite." A convocation held at Oxford in 1408 prohibited the reading and diffusion of the reformer's version. At the council of Constance in 1415, the dead Wycliffe was denounced as a heretic, and his bones were ordered to be exhumed from consecrated ground. Thirteen years afterward the decree was enforced by Pope Martin V., and Fleming, Bishop of London, was ordered to see it done. His grave was opened, the bones taken out and burned, and the ashes cast into the stream that passes near the church of Lutterworth. As Thomas Fuller adds, in his own style, "This river took them 'into the Avon, Avon into the Severn, Severn into the narrow seas—they into the main ocean, and thus the ashes of Wycliffe are the emblems of his doctrine, which is now dispersed all the world over.'" (Griffin's *Cyclopædia of Universal Biography*.)

X

Xenodochia, as the name implies, were houses attached to ancient churches, in which *strangers* might be accommodated, as well as the sick and the poor. The Christianity of

recent times has also established similar institutions.

Xerophagia (ξηρόφας, φαγισίη), eating of dry food.—See FASTING.

Year, Ecclesiastical.—See CALENDAR, FEASTS, &c.—Kurtz says,—“In the East, the symbolical relation between the natural and the ecclesiastical year was ignored, except so far as implied in the attempt to give to the Jewish feasts a Christian adaptation. To some extent, indeed, Western ideas had been imported in reference to the great festivals, such as Christmas, Easter, and Pentecost, but not in connection with the ordinary sun and feast-days. At first the ecclesiastical year in the East commenced with Easter, afterwards with Quadragesima or with Epiphany, and ultimately in September, as under the old dispensation. The year was divided into four parts, according to the ‘lectio continua’ of the Gospels, and the Sundays obtained corresponding names. The *κυριακή πρώτη τοῦ Ματθαίου* took place immediately after Pentecost. The Latin ecclesiastical year commenced in advent, and was divided into a ‘Semestre Domini’ and a ‘Semestre ecclesiae.’ But the idea underlying this arrangement was only carried out in reference to the ‘Semestre Domini’—Christmas, Easter, and Pentecost, with the Sundays which they included, indicating the commencement, the development, and the completion of the history of redemption. In reference to the ‘Semestre ecclesiae,’ only the commencement of a symbolical arrangement was made. Thus the ‘Feast of Peter and Paul,’ on the 29th June, represented the foundation of the Church by the apostles; the ‘Feast of Laurentius,’ the martyr, on the 10th August, the contest awaiting the ‘Church militant;’ and the ‘Feast of Michael,’ the archangel, on the 29th September, the complete success of the ‘Church triumphant.’ That these feasts were intended to form the basis of three cycles of festivals, we gather from the circumstance that the Sundays after Pentecost had been arranged as Dominicae post Apostolos, post Laurentii, post Angelos. But the idea was not developed; the frequency of saints’ days not only made this arrangement impossible, but rendered it even necessary to encroach on the ‘Semestre Domini.’ The principle of attempting to Christianize the worship of the heathen was authoritatively sanctioned by Gregory the Great, who in 601 instructed the Anglo-Saxon missionaries to transform the heathen temples into churches, and the pagan into saints’ festivals or martyr days, ‘ut duræ mentes gradibus vel passibus non autem saltibus eleventur.’ Saints now took the places of the old gods, and the ecclesiastical was made in every respect to correspond with the natural year, only in a Christianized form.”

Yearly Meeting.—See MEETING.

Yezidis.—An interesting account of this strange sect, who live in Kurdistan, is given

by Mr. Layard in the first volume of his *Nineveh*. He says,—“It is difficult to trace their ceremonies to any particular source. They baptize in water, like the Christians; if possible, within seven days after birth. They circumcise at the same age, and in the same manner as the Mohammedans; and reverence the sun, and have many customs in common with the Sabæans.—See SABÆANS. All these ceremonies may indeed have had a common origin, or may have been grafted at different times on their original creed. They may have adopted circumcision to avoid detection by their Mussulman oppressors; and may have selected passages from the Koran, to carve upon their tombs and sacred places, because, as suggested to me by Sheikh Nasr, they corresponded with their opinions, and were best suited to a country in which Arabic was the spoken language. They have more in common with the Sabæans than with any other sect. I have already alluded to their reverence for the sun, and have described the temple and the oxen dedicated to that luminary. They are accustomed to kiss the object on which its first beams fall; and I have frequently, when travelling in their company at sunrise, observed them perform this ceremony. For fire, as symbolical, they have nearly the same reverence; they never spit into it, but frequently pass their hands through the flame, kiss them, and rub them over their right eyebrow, or sometimes over the whole face. Their year begins with that of the Eastern Christians, whom they follow also in the order and names of their months. Some fast three days at the commencement of the year; but this is not considered necessary. They do not observe the Mohammedan Ramazan. Wednesday is their holiday, and although some always fast on that day, yet they do not abstain from work on it, as the Christians do on the Sabbath. The Yezidis recognize one Supreme Being; but, as far as I could learn, they do not offer up any direct prayer or sacrifice to him. The name of the Evil Spirit is, however, never mentioned; and any allusion to it by others so vexes and irritates them, that it is said they have put to death persons who have wantonly outraged their feelings by its use. So far is their dread of offending the evil principle carried, that they carefully avoid every expression which may resemble in sound the name of Satan, or the Arabic word for ‘accursed.’ When they speak of the devil, they do so with reverence, as *Melek Taous*, king peacock, or *Melek el Kout*, the mighty angel. They believe Satan to be the chief of the angelic host, now suffering punishment for his rebellion against the divine will; but still all-powerful, and to be restored hereafter to his high estate in the celestial hierarchy. He must be conciliated and

reverenced, they say; for as he now has the means of doing evil to mankind, so will he hereafter have the power of rewarding them. Next to Satan, but inferior to him in might and wisdom, are seven archangels, who exercise a great influence over the world; they are Gabrail, Michail, Raphail, Azrail, Dedrail, Azrapheel, and Shemkeel. Christ, according to them, was also a great angel, who had taken the form of man. He did not die on the cross, but ascended to heaven. They hold the Old Testament in great reverence, and believe in the cosmogony of Genesis, the deluge, and other events recorded in the Bible. They do not reject the New Testament, nor the Koran; but consider them less entitled to their veneration. Still they always select passages from the latter for their tombs and holy places. Mohammed they look upon as a prophet; as they do Abraham, and the patriarchs. They expect the second coming of Christ, as well as the re-appearance of Imaum Mehdi, giving credence to the Mussulman fables relating to him." They have four orders of priesthood, Pirs, or saints; Sheikhs, some of whom always

dwell in the tomb of the great Sheikh Adi; the Cawals, or preachers; and the Fakirs, who do the menial offices connected with their religion. These offices are hereditary, and descend to women as well as to men.

Yule, the old name signifying Christmas.—See CHRISTMAS. Yule was apparently an old Gothic pagan feast. Various origins have been assigned to the term (See Jamieson's *Scottish Dictionary*). Many ancient or pagan superstitions, not unlike the saturnalia of the Romans, were connected with its observance, and from the feasting on such occasions, the term "*joli*"—jolly, from "*jol*"—yule, is said to be derived.—See PASCH. The religious keeping of Yule and Easter was one of the articles of Perth, which had been so strongly objected to.—See ARTICLES, FIVE. On the accession of William and Mary, the Scottish parliament discharged what was called the "Yule vacancy" of the Court of Session, and compelled the judges to attend court at that period. But in 1712 an act was passed re-enacting the Christmas recess. The act gave great offence to many Presbyterians in Scotland.

Z

Zabians.—See SABÆANS.

Zealots, a fanatical Jewish sect, very zealous for the divine honour. They regarded themselves as the successors of Phinehas, took the law into their hands, and often committed nefarious acts of injustice and assassination toward the last days of the kingdom, and not long before the capture of Jerusalem by Titus. They were very busy and destructive in raising factions and tumults. In fact, their excesses hastened on the ruin of their country. In religion they differed not from the Pharisees.

Zoharites, a Jewish sect, so called from its attachment to the book Zohar.—See CABALA. According to Tholuck this book is an interpolated writing of the Rabbi Moses Leon of the thirteenth century, though it follows more ancient traditions. The theology of the book is peculiar. According to it the first-born of the Infinite has, in his emanations, manifested his divinity in peculiar ways, and has sent forth from himself ten luminous streams, which are called *sephiroth*—a word translated by some authors, numerations, and by others, splendours. The ten numerations or splendours are denominated Supreme Crown, Wisdom, Understanding, Mercy, Severity, Beauty, Victory, Glory, Stability, and Sovereignty. These are not like instruments used by an agent, distinct and separate from the hand which employs them, but essential instruments of divine communication, substantially existing in the divine nature, and proceeding from it through the medium of the first offspring of deity, as rays issuing from the sun are instruments of heat, of the same

nature as their source. Menasseh Ben Israel states it as the universal opinion of the Cabalists, that the word Jehovah not only is the peculiar name of the divine essence, but also designates the Aziluthic world, or world of emanation, which contains the ten *sephiroth*. The point of the letter *jod*, according to what he deems the proper mode of writing the word Jehovah, denotes the supreme crown, which some Cabalists also call the central point; the *jod* itself denotes wisdom; the first *he*, understanding; the *vau*, which is equivalent to six, denotes the next six numerations; and the final *he*, the tenth and last." Or to take another specimen, "Jehovah, our God, Jehovah: these are three degrees with respect to this sublime mystery, in the beginning God, or Elohim, created."—'There is an unity which is called Jehovah the first, our God, Jehovah: behold! they are all one, and therefore called one: lo! these three names are as one; and although we call them one, and they are one, but by the revelation of the Holy Spirit it is made known, and they are by the light of the eye to be known, that these three are one; and this is the mystery of the voice that is heard; the voice is one; and there are three things, fire and wind and water, and they are all one in the mystery of the voice, and they are but one: so here Jehovah, our God, Jehovah, these three modes, forms, or things, are one.'

This sect was revived about 1750, by a man called Jacob Frank, a Polish Jew. Not long before Jacob Frank's time a Cabalistic sect had appeared in Podolia, assuming the somewhat arrogant designation of New Hassidim, or New

Saints. The ground was thus prepared for Frank's work as a reformer, if such he may be regarded. The leaders, however, of the numerous Israelitish communities were in the main hostile, and violently persecuted Frank and his partizans. Denounced to the government, Frank and his disciples were for a season imprisoned; but were released, however, at the intercession of the Bishop of Podolia, and of the Catholic clergy, who saw in the principles announced by Frank a striking resemblance to the Catholic faith. Persecution having burst forth afresh, Frank counselled the Zoharites to give external adhesion to Christianity, and he was himself baptized. He continued, nevertheless, to proclaim essentially the same ideas which had gained him such hosts of proselytes. From a second captivity, to which the implacable animosity of his foes had condemned him, he was delivered through the invasion of Poland by the Russians. He now entered on missionary labours in Germany, where some of his apostles had already appeared. At Vienna he assumed almost a regal pomp, and this led to his expulsion. From the Landgrave of Hesse he obtained permission to fix his residence at Offenbach, where he took the title of Baron, and set up a kind of court, the Zoharites from every quarter sending him immense sums. The Zoharites still exist. (Allen's *Modern Judaism*; Tholuck's *Commentatio de ortu Cabbale*, 1837.)

Zurich Letters.—On the accession of Mary, more than a thousand of the Reformers sought refuge on the Continent, and many of them settled in Zurich. On the return of the Zurich exiles to England, at Elizabeth's accession in 1558, they naturally maintained a correspondence with the minister and magistrates of Zurich, who had so kindly welcomed them and given them shelter. A portion of these letters have been published by the Parker Society. They show the opinion of the day on those subjects which afterwards produced such agitation.—See PURITANS.

Zwinglians, followers of Zwingli, the famous Swiss reformer. Zwingli "preached his first sermon in 1506, and was chosen pastor of Glaris. Here he remained ten years, and during that period he mingled in the strife of arms against the French. The young pastor, at the same time, devoted himself to the study of Greek and Hebrew, gradually made the Scriptures his sole and supreme rule of authority, and publicly expounded the gospels and the epistles. In 1516 he had been chosen preacher to the Abbey of Einsidlen, a famed spot of popish pilgrimage and superstition, and the year following he removed to a similar position in the cathedral of Zurich. The effect of his honest preaching of the Gospel soon became apparent in the city and country, and his general character and opinions produced a deep and universal sensation. While this state of transition was so marked, the crisis was hastened in 1518 by the arrival of Samson, the

seller of indulgences. The traffic in these 'Roman wares' roused the indignation of Zwingli, and led to a keen exposure and a successful resistance. Luther's writings were, at the same time, largely circulated at the recommendation of the reformer. The plague broke out, and, during its continuance, though weak himself from exhaustion, he assiduously tended the sick and dying. His zealous labours grew in number and results, the simplicity of the Gospel was more distinctly apprehended by him; but the friends of the popedom were enraged, and Zwingli was tried in January, 1523, on a charge of heresy. Rome gained nothing by the trial. Zwingli presented sixty-seven propositions, and defended them from Scripture. The reformer gathered courage with growing difficulties, and, in 1524, the council of Zurich remodelled the public worship according to the views and wishes of Zwingli. Pictures, statues, and relics were removed from the churches, and mass was abolished. Opposition to the reformed doctrines was meanwhile gathering in the other cantons. The question arose, whether each canton was free to choose its own form of religion, or whether the confederation should interfere; Zurich contended for its individual liberty and independence, but was opposed by the Waldstettes, or the primitive democratic cantons of Schwytz, Unterwald, Urzug, and Lucerne. The triumph of the reformation at Berne and other places, threw those forest cantons into wilder commotion, and, in consonance with their views of their federal polity, they took up arms for Rome. Zurich, encouraged by Zwingli, called out its troops, and put itself into a posture of defence. Efforts were made to maintain peace, but it was of no long duration, and after various diplomatic negotiations, hostilities finally commenced. Zurich had also lost somewhat of its earlier evangelical purity, while the neighbouring states were conspiring for its ruin. In the awful emergency, when the public mind was alarmed by a series of omens and prodigies, the reformer maintained tranquillity. The war began. Zurich was cowardly, dilatory, and far from being prepared, but the horn of the enemy echoed among their hills, and the devoted Zwingli mounted his caparisoned horse, took farewell of his wife and children, and went forth as a patriot and warrior to share in the common danger. The Zurichers marched to meet the Waldstettes, but were defeated at Cappel with great slaughter, 11th October, 1531. Zwingli was found, after the battle, lying on his back, and his eyes upturned to heaven, with his helmet on his head, and his battle-axe in his hand. He had been struck near the commencement of the engagement, and then as he fell and reeled, he was several times pierced with a lance. He was living when discovered in the evening; but the infuriated fanatics soon despatched him. Next day his dead body was barbarously quartered and burnt.

Thus perished this hero-martyr." — Griffin's *Cyclopædia of Universal Biography*. Zwingli held that the bread and wine of the Eucharist were only symbols of the Lord's body and blood, and that the ordination was only commemorative in its nature—that nature being described in these six words, "This do in remembrance of me." Calvin, on the other hand, maintained a real spiritual presence. The following anecdote is told of Luther, that, on his return on a Monday in 1545 from a lecture which he had just given on the first chapter of Genesis, he passed before the shop of the bookseller, Maurice, recently returned from the celebrated fair of books which was held at Frankfort. "Well, Maurice," asked he of the bookseller, "what are people saying down at Frankfort? Are they still speaking always of the monk of Wittemberg?" "Not much," answered the bookseller.

"but they speak of Calvin. I have brought from the fair his book on the Lord's Supper." Luther went in at once with the bookseller, took the book, sat down, and never quitted it till he had read it through. After he had finished it, "Maurice," said he, "this man is pious and wise, and I would have entrusted all the matter to him. If Zwingli and Ecolampadius had spoken thus there could never have been any dispute." Melancthon made in the articles of the *Augsburg Confession* a change in the direction of Calvin. This modification was admitted by many; and at this day the most illustrious divines of Germany profess, upon the Lord's Supper, a doctrine similar to that of Calvin.—See CONSUBSTANTIATION; EUCHARIST; MASS; REAL PRESENCE; SACRAMENT; SWITZERLAND, CHURCHES IN; TRANSUBSTANTIATION.

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