

**A SELECT GLOSSARY
OF
THEOLOGY AND PHILOSOPHY:
INCLUDING
BRIEF BIOGRAPHICAL NOTICES
OF
EMINENT THEOLOGIANS AND PHILOSOPHERS.**

PREFATORY NOTE.

THE aim of this glossary is purely practical. No other consideration than that of usefulness has guided in the admission or exclusion of titles. It was at first designed merely to explain the technical terms of theology and philosophy occurring in Summers's *Systematic Theology*, and this primary purpose has been kept in view throughout. Every beginner in these higher disciplines feels the need of such explanations, and for him this glossary is made. But, as the work progressed with this practical scope, it was found difficult to confine the treatment to verbal explanations and to exclude matters equally important to the student. Beginners whose minds are expanding feel the impulse to wider reading and systematic study; but oftentimes having no man to teach them, they know not what to read or how to study. By a few literary references, appended to some of the more important articles, it is designed to direct the student to the best sources for following out the several lines of inquiry, so that he may satisfy his awakened desire for knowledge. These references have been confined almost exclusively to easily accessible books. Another object has been to make the names of the great authorities in theology and philosophy something more than algebraic symbols by giving some account of the lives of these eminent thinkers. With this view alone have the biographical notices been inserted.

The *Encyclopedia Britannica* (ninth edition), McClintock and Strong's *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Watson's *Biblical and Theological Dictionary* (Summers's edition), Fleming's *Vocabulary of Philosophy*, as revised by Professor Calderwood, and several other standard books of reference, have been freely drawn upon. But recourse has also been had to most of the works mentioned in the literary references. To save space, the frequent references to Summers's *Systematic Theology* are made by noting simply the volume and page. Webster and Worcester have generally been accepted as sufficient authority for the etymologies.

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GLOSSARY.

ABELARD (1079-1142), mediaeval theologian and philosopher, studied philosophy, first under Roscellin, the great nominalist (see *Nominalism*), and afterward under William of Champeaux, who taught extreme realism (which see). Abelard steered a middle course, and has been called a conceptualist (see *Conceptualism*). He studied divinity under Anselm, and, as previously with William, though at first a favorite pupil, became the rival and antagonist of his master. In theology his method was free inquiry (as indicated by his motto, *Intelligo ut credam*, "I know that I may believe"), resulting in decided heretical tendencies, particularly on the doctrine of the Trinity. (See the various Church and Doctrine Histories.)

ABIOGENESIS (Grk. α privative, $\beta\iota\omicron\varsigma$, life, and $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota\varsigma$, origin), spontaneous generation; the production of the living from the not-living; the doctrine that organisms originated by evolution from inorganic matter. It is opposed to *Biogenesis*, the doctrine that living bodies, animal or vegetable, are descended from pre-existent living bodies.

ABSOLUTE (Lat. *absolutum*, *ab* and *solvere*, to loose from). In philosophy and theology "The Absolute" means the Self-existent, Self-sufficient Being, independent, uncaused, and the cause of all that is—the First Cause. The term is of twofold signification: (1) *Absolutum* means what is *freed* or *loosed*; in which sense the absolute will be what is aloof from relation, comparison, limitation, dependence, etc. In this meaning the *Absolute* is not opposed to the *Infinite*. (2) *Absolutum* means *finished*, *perfected*, *completed*. In this meaning the *Absolute* is directly contradictory of the *Infinite*. In this sense it is exclusively employed by Sir W. Hamilton (see *Metaphysics*, and also *Discussions*, p. 14, note; cf. Mansel, *Limits of Religious Thought*, English ed. p. 45, American ed. of 1859, p. 75). The plain and etymological meaning of the term is *freed from* or *loosed*, and hence it means freed from restriction or condition. In this sense it is evident that the Infinite must be the Absolute, for that which is not limited does not afford the possibility of restriction.

ABSOLUTION (Lat. *absolutio*, the act of loosing from), in the Romish Church the priest's remission of sins to one who makes formal confession of the same. So far as recognized in Protestant Churches, the act is regarded as declaratory only.

ACCEPTILATION (Lat. *acceptilatio*), a word employed in the theology of redemption to denote God's acceptance of an atonement by Christ not really *equal* to that in place of which it is received, but *equivalent*, not because of its intrinsic value, but because of God's determination to so account and receive it. The term is borrowed from Roman commercial law, and is defined in Justinian's *Pandects*, "an acquittance from obligation, by word of mouth, of a debtor by a creditor," and in his *Institutes*, "an imaginary payment." In mediaeval theology the word was first used and the doctrine developed by John Duns Scotus in his controversy with Thomas Aquinas. His thesis was that "every created oblation or offering is worth what God is pleased to accept it for, and no more." For its place in governmental theories of atonement, see the writings of Grotius, Episcopius, and Limberth. (I. 246-248. See also Miley, *Atonement*, pp., 205-207.)

ACOLYTHIST (Grk. *ἀκόλουθος*, following, attending), an inferior minister in the Romish Church whose duties include the lighting of candles, etc. (II. 330.)

ACOSMIST (Grk. *ἀ* priv., and *κόσμος*, world), one who theoretically denies the existence of the universe as distinct from the Absolute Being. "Spinoza did not deny the existence of God; he denied the existence of the world; he was consequently an *Acosmist*, and not an atheist." (Lewes, *Biog. Hist. of Phil.*, p. 1.) The idealism of Berkeley has also been described as *acosmism*, but erroneously.

ADONAI, one of the Hebrew names of God. This word in the plural number signifies *my Lords*. The modern Jews, who, either out of respect or superstition, do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with the name Jehovah in the Hebrew text. But the ancient Jews were not so scrupulous. (I. 122.)

AESTHETIOS (Grk. *αἰσθησις*, knowledge through feeling), primarily feeling as dependent on physical sensibility, perception by the senses, applied by Plato also to vision of an intellectual order. (1) Commonly, the science of the beautiful in nature or art, or the philosophy of the fine arts. (2) In the philosophy of Kant it is kept to its primary meaning, as concerned with knowledge obtained through the sensory. (see Burke, *The Sublime and Beautiful*; Alison, *On Taste*; Lord Jeffrey, art. "Beauty," *Ency. Brit.*, 8th ed.; Bain, *Emotions and Will*; Cousin, *True, Beautiful, and Good*; Spencer, *Principles of Psychology*, ii. 627; Sully, *Outlines of Psychology*, p. 531, and art. "AEsthetics," *Ency. Brit.*, 9th ed.; M'Vicar, *The Philosophy of the Beautiful*.)

AETIOLOGY (Grk. *αἰτία*, cause; *λόγος*, doctrine), the department of science or metaphysics which develops and expounds the philosophy of causes, *material*, *format*, *telic*, or *final*, and *efficient*, or *essential*, but particularly the latter. (I. 56, 62, foot-note.)

AGAPE (Grk. ἀγάπη, good-will, brotherly love), love-feasts, which Christians were accustomed to hold before participation in the Lord's-supper to express and encourage mutual love. The poorer Christians mingled with the wealthier, and all classes partook in common of food provided by the well to do. (See Jude 12; 2 Pet. ii. 13; 1 Cor. xi. 17; Acts ii. 42, 46; xx. 7.)

AGATHOLOGICAL (Grk. ἀγαθός, good; λόγος, doctrine), a term descriptive of that argument for the existence of God, derived from the benevolent ends manifested in the contrivances and adaptations of nature. (I. 56.)

AGENDA (Lat. things to be done), a term used to include the moral duties and divine service enjoined by Christianity. These, together with the *Credenda*, or things to be believed, and the *Petenda*, or things to be prayed for, comprise the whole of religion, which is summarized in the three virtues of Faith, Hope, and Love, often represented by the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. (I. 49.)

AGNOSTICISM (Grk. ἄ privative, and γνῶσις, knowledge), a philosophical theory, based on the relativity of human knowledge, which maintains that the Absolute Being, as the Unconditioned, cannot be in any sense known; or, as Herbert Spencer states it—"that the power which the Universe manifests to us is utterly inscrutable" (*First Principles*, p. 46). The term is sometimes employed, in a wider sense, to describe a theory which denies the existence of the Absolute as unknown. But this use of the term is inappropriate, since we cannot argue from ignorance to nonexistence. Hamilton, while denying that the Infinite Being can by us be known, maintained that the existence must by us be believed (*Discussions*, p. 15; Letter to Calderwood, *Metaph.*, ii., app., p. 530). So Mansel (*Limits of Religious Thought and Letters, Lectures, and Reviews*, pp. 157-189). J.S. Mill, while declining assent to belief in an Infinite Being, specially insisted on the relativity of knowledge involving the impossibility of knowledge of the Absolute (*Examination of Hamilton*, pp. 72-129). Herbert Spencer, pointing to the reconciliation of religion and science, opens the *First Principles* with special treatment of the Unknowable (pp. 1-123).

ALBERTUS MAGNUS, Albert the Great, so-called on account of his vast erudition, was born, most probably, in 1193; and died in 1280. He was deemed the greatest theologian, philosopher, and mathematician of his age, and was the teacher of Thomas Aquinas, whose orthodoxy he defended. His works were published in twenty-one volumes folio, by the Dominican Peter Jammy, in 1651. His principal theological works are a commentary (three volumes) on the *Books of the Sentences* of Peter Lombard, the "Master of the Sentences," and his *Summa Theologiae* (two volumes). (See the Church and Doctrine Histories.)

ALEXANDER HALES (date of birth unknown; died, 1245), *Doctor Irrefragabilis*, teacher of Bonaventura, but not of Thomas Aquinas and Duns Scotus, as frequently asserted. His greatest work was his *Summa Theologiae* (Nuremberg, 1452, and Venice, 1576), undertaken by order of Innocent IV., and approved by Alexander IV., after it had been submitted to seventy of the most learned theologians of the times to test its fitness as the system of instruction for all the schools in Christendom.

ALPHA, the first letter of the Greek alphabet, Omega being the last letter. Hence Alpha and Omega is a title which Christ appropriates to himself (Rev. i. 8; xxi. 6; xxii. 13), as signifying the beginning and the end, the first and the last, and thus properly denoting his perfection and eternity.

ALTRUISM (Lat. *alter*, another), the theory which makes a regard to the happiness of others the basis of moral distinctions, and constitutes a phase of the Utilitarian or Greatest Happiness theory, standing in contrast to Egoism, which was the earlier phase of the doctrine. Egoism makes personal happiness the end of life; Altruism insists that we must find our own happiness in that of others. In contrast not only with the Egoism of Hobbes, but with the more benevolent scheme of Bentham, both Comte and Mill held "that the more *altruistic* any man's sentiments and habits of action can be made, the greater will be the happiness enjoyed by himself as well as by others" (Sidgwick's *Outlines of the History of Ethics*, p. 257).

AMBROSE (340-397), Bishop of Milan, in early life an advocate and public officer, but called (374) to the episcopate in Milan, in times of great disturbance, by the united voice of Arians and orthodox. At the time of his election he was only a catechumen, and was consecrated Bishop on the eighth day after his baptism. In 390 he excommunicated the Emperor Theodosius for the massacre at Thessalonica, and absolved him only after a public humiliation. He was the father of "hymnology" in the Western Church. Ten of the many hymns ascribed to him are usually admitted to be genuine.

AMISSIBILITY. See *Inamissibility*.

ANABAPTISTS (Grk. *ἀνά*, again, and *βαπτιστής*, a Baptist), a name given to those Christians who maintain that baptism ought always to be performed by immersion; that it ought not to be administered to children before the age of discretion; and that at this age it ought to be re-administered to those who have been baptized in their infancy. The Anabaptists of Germany brought the name into great odium by their turbulent conduct; but by the people of this persuasion generally the conduct of these fanatics was at all times condemned. In England they form a most respectable, though not a very numerous body, while in America Baptists are only less numerous than the Methodists.

ANALOGY (Grk. ἀναλογία, proportion). Analogy proceeds, in general, upon the principle that if two individuals resemble each other in some or many respects, they probably resemble in other or all respects. It is a case of analogical reasoning when we argue that because Mars possesses an atmosphere, clouds, seas distinguishable from the land, polar regions covered with snow, etc., the planet is probably inhabited. Bishop Butler, in his famous work, argues that if the Scriptures and the world exhibit the same characteristics and difficulties, they probably proceeded from the same author.

ANNIHILATIONISTS (Lat. *annihilare*, to reduce to nothing), or Destructionists, those who hold that the wicked will not be kept in eternal misery, but will suffer a total extinction of being. (I. 381-384.)

ANSELM (1033-1109) succeeded Lanfranc, both as Prior of Bec (1063) and as Archbishop of Canterbury (1093). He is often regarded as the first of the scholastics: Neander calls him the Augustin of his age. His faith was always sincere and undoubting, as indicated by his principle, *Credo ut intelligam* (I believe that I may know). In philosophy he was a Realist, and sought to demonstrate the being and attributes of God by the ontological argument (I. 53), of which he was the inventor, this argument constituting the substance of the *Monologion* and *Proslogion*. He was also the first to attempt a scientific account of the doctrine of Atonement with which his greatest work *Cur Deus Homo* is occupied. His theory involves three positions: (1) that satisfaction is necessary on account of God's honor and justice; (2) that such satisfaction can be rendered only by a being possessing the unique personality of the God-man; and (3) that such satisfaction is rendered by the voluntary death of this person of infinite dignity and value. Anselm's theological importance is thus seen to rest upon two great pillars: (1) he first formulated the ontological argument; and (2) he first essayed the construction of a scientific doctrine of atonement. (I. 53, 248, 249.)

ANTHROPOLOGY (Grk. ἄνθρωπος and λόγος, the science of man) among naturalists means the natural history of the human species. *Anthropology* determines the relations of man to the other mammalia; *ethnology*, the relations of the different varieties of mankind to each other. In Germany the term includes all the sciences which in any point of view relate to man—soul and body, individual and species, facts of history and phenomena of consciousness, rules of morality as well as material interests. In theology *Anthropology* includes: (1) man's estate as he came from the hands of his Creator, particularly his moral and spiritual condition and relations; (2) the history of the Fall, especially a full and critical interpretation of the narrative in Genesis; and (3) the consequences of the Fall, involving the seminal and federal headship of Adam, the doctrine of original sin, etc. The estate into which man is brought by the Redemption in Christ, *i.e.*, through the relation of man to the Second Adam, is treated of in *Soteriology*,

which see. (II. 19-212. See also Dr. G.C. Knapp, *Christian Theology*, bk. ii., pt. i., art. ix., pp. 259-317; Bp. Martensen, *Christian Dogmatics*, pp. 135-213; Van Oosterzee, *Dogmatics*, vol. i., pp. 355-388, vol. ii., pp. 389-441; Hodge, *Systematic Theology*, vol. ii., pp. 3-309; A.A. Hodge, *Outlines of Theology*, chaps. xv.-xxi., pp. 288-366; Pope, vol. i., pp. 430-436, vol. ii., pp. 1-86; Raymond, vol. ii., pp. 7-172.)

ANTHROP (Grk. ἄνθρωπος, man) and **ANTHROPOID** (Grk, ἄνθρωπος, man, and εἶδος, form, resemblance) contrasted terms often employed in recent science to distinguish between man and those animals which most resemble man in physical structure or other characteristics, as "the anthropoid apes." (I. 60, 61.)

ANTHROPOMORPHISM (Grk. ἄνθρωπος, man; μορφή, form). In its grosser form, the attributing of a human body or of any of its organs to the Deity; in its finer form the representation of divine attributes as if they were only human attributes enlarged. The ascribing of bodily members to Deity is wittily exposed by Cicero (*De Nat. Deor.*, lib. i. cap. 27). Spinoza, holding that all things are in God, maintained that God is an extended being (*Ethics*, pt. ii. prop. ii.).

ANTHROPOPATHY (Grk. ἄνθρωπος, man, and πάθος, suffering), the ascription of human passions to God. (I. 80-82.)

ANTILEGOMENA (Grk. ἀντί, against, and λέγειν, to speak), or *Antilegomenai Graphai*, those books of the New Testament which for a time were not unanimously received as canonical. (I. 426.)

ANTINOMIANS (ἀντί, against, and νόμος, law) are those who maintain that the law is of no use or obligation under the gospel dispensation: or who hold doctrines that clearly supersede the necessity of good works and a virtuous life. The Antinomians took their origin from John Agricola, about the year 1538. Some of their later teachers expressly maintained that, as the elect cannot fall from grace nor forfeit the divine favor, the wicked actions they commit are not really sinful. These dangerous sentiments, and others of a similar bearing, have been fully answered by many writers; but by none more ably than by the Rev. John Fletcher, in his "Checks to Antinomianism." (I. 552.)

ANTIPEDOBAPTISTS (Grk. ἀντί, against; παῖς, child; and βαπτίζειν, to baptize), a denomination given to those who object to the baptism of infants.

ANTITHIEISM. See *Atheism*.

A PARTE ANTE, and **A PARTE POST**. These two Latin expressions, from the scholastic philosophy, refer to eternity. Man can only conceive of eternity as consisting of two parts: the one without limits in the past, *a parte ante*; and the

other without limits in the future, *a parte post*—both predicable of the Divine existence.

APOCALYPSE, a revelation; from ἀποκαλύπτειν, to reveal. The name sometimes given to the last book of the New Testament, the revelation of St. John the Divine, from its Greek title, which has the same meaning.

APOCRYPHA (Grk. ἀπό and κρύπτειν, to hide), the books so called "because they were wont to be read not openly and in common, but as it were in secret and apart." (*Bible of 1539, Preface to Apocrypha.*) Books appended to the sacred writings of doubtful authority: there is no authority, internal or external, for admitting these books into the sacred canon. They were not received as portions of the Old Testament by the Jews, to whom "were committed the oracles of God;" they are not cited or alluded to in any part of the New Testament; and they are expressly rejected by Athanasius and Jerome in the fourth century, though these two fathers speak of them with respect. (I. 499-504.)

A POLLINARIANS, or Apollinarists, a sect who derive their principal name from Apollinaris, Bishop of Laodicea, in the fourth century. Apollinaris strenuously defended the divinity of Christ against the Arians; but, by indulging too freely in philosophical distinctions and subtleties, he denied in some measure his humanity. He maintained that the body which Christ assumed was endowed with a sensitive, but not a rational, soul; and that the divine nature performed the functions of reason, and supplied the place of the intellectual principle in man. Hence it seemed to follow that the divine nature in Christ was blended with the human, and suffered with it the pains of crucifixion and death. The doctrine of Apollinaris was first condemned by a council at Alexandria in 362, and afterward in a more formal manner by a council at Rome in 375, and by another council in 388, which deposed Apollinaris from his bishopric. In short, it was attacked at the same time by the laws of the emperors, the decrees of councils, and the writings of the learned; and sunk by degrees under their united force. (I. 197, 202.)

APOLOGETICS (Grk. ἀπολογητικός, from ἀπολογείσθαι, to speak in defense of), the department of theological science which defends the Christian system against all external attacks, whether by unbelievers within the limits of Christendom or by the adherents of false religions. It particularly assumes the task of vindicating the revelation contained in the Scriptures by demonstrating the genuineness, integrity, and authenticity of the several books of the Bible, and is so far coincident with *Bibliology*, which see. In a yet wider sense, it covers practically the same ground as the Evidences of Christianity. (Farrar's *Critical History of Free Thought*; Hurst's *History of Rationalism*; McCosh, *The Supernatural in Relation to the Natural*; Shedd, *Hist. of Doct.*, bk. ii.; Hagenbach, *Hist. of Doct.*, §§ 28, 29, 117, 157, 238. I. 415-552.)

APOLOGIES (Grk. *ἀπολογία*, a defense) in ecclesiastical history were defenses of Christianity, presented to heathen emperors by the Christian Fathers, who were therefore called Apologists. The first was presented to the Emperor Hadrian, by Quadratus, A.D. 126, a fragment of which is preserved by *Eusebius*; but another, presented soon after to the same by Aristides, a converted Athenian philosopher, is totally lost. Justin Martyr wrote two apologies. The latter (to the Roman Senate) is imperfect at the beginning; but the former, addressed to Antoninus Pius, is preserved entire. The apologies are curious and valuable remains of antiquity, as showing what were the objections of the heathens, and the manner in which they were rebutted by the early Christians.

APOLOGY for the Augsburg Confession. See *Augsburg Confession*.

A POSTERIORI (Lat. from the latter), reasoning from effect to cause, or from experience to the principles and presuppositions which underlie that experience. The *a posteriori* argument for the existence of God includes (1) the cosmological, (2) the teleological, and (3) the moral arguments. (I. 57, 58.) See *A Priori*.

APPREHEND and **COMPREHEND**. "We *apprehend* many truths which we do not *comprehend*. The great mysteries of our faith—the doctrine, for instance, of the Holy Trinity, we lay hold upon it (*ad prehendendo*), we hang upon it, our souls live by it; but we do not take it all in, we do not *comprehend* it; for it is a necessary attribute of God that he is incomprehensible; if he were not so, he would not be God, or the being that comprehended him would be God also. But it also belongs to the idea of God that he may be '*apprehended*,' though not '*comprehended*' by his reasonable creatures; he has made them to know him, though not to know him all, to '*apprehend*' though not to '*comprehend*' him." (Trench, *On the Study of Words*, p. 110.)

A PRIORI (Lat. from the former). Reasoning from what is prior either as a condition of thought, or as a condition of existence—prior, logically or chronologically. (1) Reasoning from cause to effect (Aristotle); (2) from first truths, self-evident, and essential to intelligence; (3) from the forms of cognition which are independent of experience (Kant). According to Kant *a priori* applies to forms of knowledge which are prior in logical order to experience. How far *a priori* truths or ideas are possible is the great controverted question of philosophy. For the *a priori* arguments for the existence of God, as stated by Anselm, Des Cartes, S. Clarke, and Cousin, see I. 53-56.

AQUARIANS (Lat. *aqua*, water), a sect of heretics who consecrated their pretended eucharist with water only, instead of wine, or wine mingled with water. This they did under the delusion that it was universally unlawful to drink wine, although our Lord instituted the eucharist with wine, and himself drank wine at his communion table. (II. 414.)

AQUINAS, Thomas, see *Thomists*.

ARCHAEOLOGY (Greek, ἀρχαιολογία, the knowledge of antiquities), the science which treats of all the elements of the public and private life of ancient peoples, and especially of the monumental, artistic, and material remains of ancient civilization. *Biblical Archaeology* treats mainly of the antiquities of the Jews, together with that of other nations mentioned in the Scriptures. *Christian Archaeology* discusses scientifically the antiquities of the Christian Church, particularly of the first four or five centuries of the Christian era. (*McClintock and Strong, Schaff-Herzog, Kitto, Smith*, and Bible dictionaries generally; Bingham's *Antiquities of the Christian Church*.)

ARIANISM. This ancient heresy was so called from Arius, a presbyter of Alexandria, in the early part of the fourth century. It is said that he aspired to episcopal honors, and after the death of Achilles, in A.D. 313, felt not a little chagrined that Alexander should be preferred before him. Whether this circumstance had any influence on his opinions it is impossible to say; but one day, when his rival (Alexander) had been addressing the clergy in favor of the orthodox doctrine, and maintaining, in strong and pointed language, "that the Son of God was co-eternal, co-essential, and co-equal with the Father," Arius considered this as a species of Sabellianism, and ventured to say that it was inconsistent and impossible, since the Father, who begat, must be before the Son, who was begotten: the latter, therefore, could not be absolutely eternal. Alexander, about the year 320, called a council of his clergy, by whom the reputed heretic was deposed and excommunicated. Arius now retired into Palestine, where his talents and address soon made a number of converts; and, among the rest, the celebrated Eusebius, Bishop of Nicomedia, and other bishops and clergy of those parts, who assembled in council and received the excommunicated presbyter into their communion. Eusebius, also, having great interest with Constantia, the sister of Constantine and wife of Licinius, recommended Arius to her protection and patronage; through which, and by his own eloquent letters to the clergy in various parts, his system spread with great rapidity and to a vast extent. The Emperor Constantine, who had no great skill in these matters, was grieved to see the Christian Church (but just escaped from the red dragon of persecution) thus torn by intestine animosity and dissensions; he therefore determined to summon a general council of the clergy, which met at Nice, A.D. 325, and contained more than three hundred bishops. Constantine attended in person, and strongly recommended peace and unanimity. Athanasius was the chief opponent of the Arians. At length the Athanasians collected a number of texts, which they conceived amounted to full proof of the Son being of one and *the same* substance with the Father; the Arians admitted he was of *like* substance, the difference in the Greek phrases being only in a single letter—ὁμοούσιος, homoousios, ὁμοιούσιος, *homoiousios*. At length the former was decreed to be the orthodox

faith, and the Nicene Creed was framed as it remains at this day so far as concerns the person of the Son of God.

ARISTOTLE (384-322 B.C.), the most influential philosopher of ancient times, dominating the theology and philosophy of Europe, throughout the scholastic era down to the Revival of Letters. From his seventeenth year he was for twenty years a pupil of Plato's, whose doctrines he subjected to searching criticism. In 343 Philip of Macedon gave him the task of educating his son Alexander, then thirteen years old. When Alexander went to Persia, Aristotle repaired to Athens, and began teaching in the Lyceum. He was accustomed to walk while expounding his philosophy to his students, whence the name Peripatetics (*περίπατοι*). For an account of his doctrines—Logical, Metaphysical, Physical, and Ethical—see the Histories of Philosophy (*Schwegler*, pp. 126-159; *Ueberweg*, vol. i., pp. 137-180).

ARIUS, born toward the close of the third century, in Libya, or, as some say, in Alexandria. He wrote a work, *Thalia*, which Athanasius quotes. He died in 336. See *Arianism*.

ARMINIANISM, strictly speaking, is that system of religious doctrine which was taught by Arminius, Professor of Divinity in the University of Leyden. If, therefore, we would learn precisely what Arminianism is, we must have recourse to those writings in which that divine himself has stated and expounded his tenets. In Holland the Arminians took the name of Remonstrants, from a writing called the Remonstrance, which was presented by them to the States of Holland, 1609, wherein they reduced their doctrines to five articles opposed to the five points of Calvinism, namely: (1) Unconditional Predestination; (2) Limited Atonement—for the elect only; (3) Original Guilt, *i.e.*, as interpreted by Calvinists, the doctrine that human beings are actually born into the world justly liable to eternal punishment on account of the sin of Adam, and that, by consequence, non-elect infants are actually so damned on this sole ground; (4) Irresistibility of Grace; and (5) Inamissibility of Grace. The five points of Arminianism are these: (1) Conditional Predestination; (2) Universal Atonement, (3) Prevenient Grace, rendered necessary by the total depravity and moral and spiritual helplessness of man in his natural state; (4) Resistibility of Grace; and (5) the Amissibility of Grace.

ARMINIUS, James (1560-1609), spent six years as a student at Leyden, and then studied at Basle and under Beza at Geneva, finishing his course with philosophical instruction under Zerabella in Italy. From the age of twenty-eight, he was fourteen years minister in Amsterdam. He succeeded Francis Junius as professor of divinity in Leyden, 1603, which position he held until his death, notwithstanding much persecution and the antagonism of the senior professor, Gomarus. See *Arminianism*.

ATHANASIAN CREED is generally admitted not to have been drawn up by Athanasius, but is just as universally allowed to contain a precise expression of his sentiments. (I. 34-37.) The term "Athanasianism" is often employed to denote the orthodox doctrine of the Trinity, as universally accepted in Greek, Latin, and Protestant communions. The true key to the Athanasian Creed lies in the knowledge of the errors to which it was opposed. The Sabellians considered the Father, Son, and Holy Spirit as one in person; this was "confounding the persons:" the Arians considered them as differing in essence—three beings; this was "dividing the substance:" and against these two hypotheses was the creed originally framed.

ATHANASIUS (296-373), the celebrated patriarch of Alexandria, resisted Arius and his erroneous doctrines. His sentiments as to the Trinity are embodied in the creed which bears his name, which see. At the Council of Nice, though then but a deacon of Alexandria, his reputation for skill in controversy gained him an honorable place in the council, and with great dexterity he exposed the sophistry of those who pleaded on the side of Arius. Notwithstanding the influence of Constantine, who had recalled Arius from banishment, and upon a plausible confession of his faith, in which he affected to be orthodox in his sentiments, directed that he should be received by the Alexandrian Church, Athanasius refused to admit him to communion, and exposed his prevarication. The Arians upon this exerted themselves to raise tumults at Alexandria, and to injure the character of Athanasius with the emperor, who was prevailed upon to pronounce against him a sentence of banishment. In the beginning of the reign of Constantius he was recalled; but was again disturbed and deposed through the influence of the Arians. Accusations were also sent against him and other bishops from the east to the west, but they were acquitted by Pope Julius in full council. Athanasius was restored to his see upon the death of the Arian bishop, who had been placed in it. Arianism, however, being in favor at court, he was condemned by a council convened at Arles, and by another at Milan, and was obliged to fly into the deserts. He returned with the other bishops whom Julian the Apostate recalled from banishment, and in A.D. 362 held a council at Alexandria, where the belief of a consubstantial Trinity was openly professed. Many now were recovered from Arianism, and brought to subscribe the Nicene Creed. During the reign of Jovian also Athanasius held another council, which declared its adherence to the Nicene faith; and with the exception of a short retirement under Valens, he was permitted to sit down in quiet and govern his affectionate Church of Alexandria.

ATHEISM (Grk. α priv., $\Thetaεός$, God), the doctrine that there is no God. The term is properly applied to every theory of the universe which does not postulate an Intelligent First Cause. Every materialistic theory is Atheistic. Under this title is included the theory which seeks to account for existence by reference to matter and motion, first attributed to Diagoras of Melos (Ueberweg's *History*, i. 80;

Schwegler, p. 26); and the early elemental theories of Thales, Anaximenes, and Heraclitus. Atheism has been distinguished from Anti-theism, and the former has been supposed to imply merely the non-recognition of God, while the latter asserts his nonexistence. This distinction is founded on the difference between *unbelief* and *disbelief* (Chalmers, *Nat. Theol.*, i. 58), and its validity is admitted in so far as it discriminates merely between skeptical and dogmatic *Atheism* (Buchanan, *Faith in God*, i. 396). Plato, treating of Atheism as a disorder of the soul (**ταύτην τὴν νόσον**), says: "There have always been persons, more or less numerous, who have had the same disorder. I have known many of them, and can tell you this, that no one who had taken up in youth this opinion, that the gods do not exist, ever continued in the same until he was old." (*Laws*, bk. x. p. 888; Jowett's *Plato*, first ed., iv. 398).

ATONEMENT (*i.e.*, at-one-ment), is lucidly, yet closely and adequately, defined by Dr. Summers (I. 258), as "the satisfaction made to God for the sins of all mankind, original and actual, by the mediation of Christ, and especially by his passion and death, so that pardon might be granted to all, while the divine perfections are kept in harmony, the authority of the Sovereign is upheld, and the strongest motives are brought to bear upon sinners to lead them to repentance, to faith in Christ, the necessary conditions of pardon, and to a life of obedience, by the gracious aid of the Holy Spirit." This definition combines with due proportion and emphasis the propitiatory, governmental, and moral elements of atonement, and guards the doctrine against Antinomian abuse. Special treatises on Atonement are numerous: Miley, *Atonement in Christ*; Baxter, *Universal Redemption* (1650); Goodwin, *Redemption Redeemed* (1650); Stillingfleet, *On Christ's Satisfaction* (Works, vol. iii.); Magee, *On Atonement and Sacrifice* (three vols., London: 1832); Jenkyn, *On the Extent of the Atonement*; Hodge, *Atonement*; Horace Bushnell, *Vicarious Sacrifice*; Wardlaw, *Discourses on the Atonement*; Campbell, *Nature of the Atonement*; Smeaton's *Our Lord's and the Apostles' Doctrine of Atonement* (two vols.); Caves's *Scriptural Doctrine of Sacrifice*, etc. Compare also, besides the appropriate sections in the works on Dogmatics, Shedd, *History of Doctrines* (bk. v.); Neander, *Planting and Training* (bk. vi., ch. i.); and Cunningham's *Historical Theology* (vol. ii. ch. xxiv.).

ATTRITION (Lat. *attritis*, from *ad* and *terere*, to rub), in Romish theology, sorrow for sin on account of the fear of punishment alone. It differs from *contrition*, which arises from the love of God. (II. 313, 314.)

AUGSBURG CONFESSION. In 1530 a diet of the German princes was convened by the Emperor Charles V. to meet at Augsburg, for the express purpose of composing the religious troubles which then distracted Germany. On this occasion Melancthon was employed to draw up this famous confession of faith which may be considered as the creed of the German reformers, especially of the

more temperate among them. It consisted of twenty-one articles, including the following points: The Trinity, Original Sin, the Incarnation, Justification by Faith, the Word and Sacraments, Necessity of Good Works, the Perpetuity of the Church, Infant Baptism, the Lord's-supper, Repentance and Confession, the Proper Use of the Sacraments, Church Order, Rites and Ceremonies, the Magistracy, a Future Judgment, Freewill, the Worship of Saints, etc. It then proceeds to state the abuses of which the reformers chiefly complained, as the denial of the sacramental cup to the laity, the celibacy of the clergy, the mass, auricular confession, forced abstinence from meats, monastic vows, and the enormous power of the Church of Rome. The confession was read at a full meeting of the Diet, and signed by the Elector of Saxony, and three other princes of the German Empire. John Faber, afterward Archbishop of Vienna, and two other Romish divines, were employed to draw up an answer to this confession, which was replied to by Melanchthon in his "Apology for the Augsburg Confession" in 1531.

AUGUSTIN (354-430), Bishop of Hippo —not to be confounded with Augustin, first Archhishop of Canterbury, who came to England in 597 as the missionary of Gregory I. His mother, Monica, was a pious woman, whose prayers were answered by the conversion of her dissolute son. His writings have had quite as potent an influence on the dogmas of theology as those of Aristotle exercised in philosophy. His treatise on the *Freedom of the Will* was written in 395; his *Confessions*, in 398; most of the works against the Donatists, between 400 and 415; those against the Pelagians, between 412 and 428; and the *City of God*, begun in 413, was finished in 426. In his *Retractions* (428), with great candor, he explains and qualifies his former writings. His system of doctrine was that generally known in modern times as *Calvinism* (which see). Augustin died during the siege of Hippo by the Vandals under Genseric.

AUTHENTICITY (Grk. *αὐθεντικός*, warranted), trustworthiness, reliability—distinguished, in the Logic of Evidence, from *genuineness*. "A *genuine* book is that which was written by the person whose name it bears as the author of it. An *authentic* book is that which relates matters of fact as they really happened." (Bp. Watson, *Apology for the Bible*, p. 33; I. 429-494.)

BAPTISM (transferred to English from Greek, *βάπτισμα*, *βαπτίζω*), the divinely appointed rite of profession of the Christian religion and of initiation into the Christian Church. For fuller definition, see II. 352. Only a few references to the abundant literature can be made here. Summers *On Baptism* is clear and thorough. Wall's *History of Infant Baptism*, with *Gale's Reflections and Wall's Defense* is encyclopaedic and classic; as are Dr. Dale's four volumes on *Classic, Judaic, Johannic, and Christic Baptism*.

BEATIFIC VISION is a theological phrase used to signify the vision of God in heaven, permitted to the blessed. (I. 364.)

BELLARMIN, Cardinal (1542-1621), was one of the most learned and authoritative of Romish polemical theologians, who would have become pope but for the jealousy which the cardinals entertained for the Jesuits, to whose order he belonged. His chief work is his *Body of Controversy*, in which he generally lays down the positions of his opponents candidly, thereby exposing himself, according to Mosheim, to the reproaches of many Romish writers. He is a much better source for Romish doctrine than Bossuet or Mohler. For a full discussion of his "Notes of the Church," see II. 227-244.

BENGEL, John Albert (1687-1751), a Lutheran theologian of profound critical judgment, extensive learning, and solid piety. He entered Tubingen in 1707, devoting himself to philosophy, general philology, and sacred criticism. In 1713 he was appointed professor at Denkendorf, a seminary for the training of ministerial candidates, retaining the post for twenty-eight years. He was the pioneer of modern New Testament textual criticism. His *Gnomon* of the New Testament was so highly prized by John Wesley that he translated most of its notes, and incorporated them in his *Notes on the New Testament*.

BERNARD of Clairvaux (1091-1153), eminent mediaeval mystic, theologian, and hymn-writer, became the first abbot of Clairvaux in 1114. In 1140 we find him opposing Abelard, against whose views he developed the mystical-subjective theory of the atonement. (See I. 252.) He severely censured the celebration of the festival of the Immaculate Conception of the Virgin, an innovation which began in his time. In 1145 he was the successful preacher of the Second Crusade throughout France and Germany. He was opposed to many of the Romish corruptions in doctrine, discipline, and manners. Luther says: "If there has ever been a pious monk who feared God, it was St. Bernard." At his death he left one hundred and sixty monasteries of his order.

BEZA, Theodore (1519-1605), was one of the most eminent of the Reformers, the friend and coadjutor of Calvin, upon whose death, in 1564, he succeeded to the Geneva leadership. He completed a translation of the New Testament into Latin, in 1556 (printed by R. Stephens, Paris, 1557), using a MS. of the four gospels, which in 1581 he presented to the University of Cambridge. This is known as the *Codex Bezae*, a facsimile of which was published in 1793. He took a lively interest in the affairs of the Church of England, and his letters to Grindal and others were, and still are, very unpalatable to the High-church party.

BIBLIOLOGY (Grk. βιβλίον, diminutive of βίβλος, book, and λόγος, doctrine), the doctrine of the Holy Scriptures; that department of theology which supplies a scientific exposition of the genuineness, integrity, authenticity, and

sufficiency of the books of the Bible. It is largely coincident with Apologetics, or Evidences of Christianity, and includes many of the topics of Biblical Introduction. (I. 27, 415-552.)

BINGHAM, Joseph (1668-1723), a learned and laborious divine of the Church of England. In 1708 he published the first volume of his celebrated *Antiquities of the Christian Church*, which was completed by the issue of the eighth volume, in 1722. This great work was translated into Latin, and published at Halle in 1724-38, and again in 1751-61. It is a perfect repertory of facts in ecclesiastical archaeology, and has not been superseded or even approached by any book since produced. Its High-church views make it acceptable to the Romanists, who have printed a *revised* German translation (Augsburg: 1788). A very convenient and cheap edition of Bingham, for the use of students, was published in London in 1852 (two vols. 8vo.), and may be easily obtained.

BIOLOGY (Grk. βίος, life, and λόγος, doctrine), the science of life, including all scientific investigation as to any form of life, and as to the relations of the different orders of animate existence. The term biological thus covers the whole range of physiology and natural history, and especially the inquiries connected with evolution. (See Whewell's *History of Scientific Ideas*, and Carpenter's *Human Physiology*.)

BONUM SUMMUM, a Latin phrase signifying the chief or highest good, and employed by ancient ethical philosophers to denote that in the pursuit and attainment of which the progress, perfection, and happiness of human beings consist.

BROAD-CHURCH, a designation applied to the latitudinarian school of the English Establishment, in contrast with the High-church (altitudinarian), and the Low-church (platitudinarian) parties. The first is rationalistic, the second Romish, and the third evangelical.

BULLARIUM, an authoritative collection of papal bulls. (I. 522, 523.)

BURNET, Gilbert (1643-1715), Bishop of Salisbury, to which see he was appointed in 1688, upon the accession of William and Mary. His most important publications are the *History of the Reformation of the Church of England* and the *Exposition of the Thirty-nine Articles*, so often referred to by Dr. Summers. The most remarkable of his works was posthumously published under the title *History of His Own Times*, from the Restoration of King Charles II. to the Conclusion of the Treaty of Peace at Utrecht. Burnet's works in general do honor to both his head and heart, though disfigured at times by a lack of taste and by evidences of hurry. His *History of the Reformation* has been much criticised, but probably now stands in higher repute than ever before.

BUTLER, Joseph (1692-1752), Bishop of Durham, was born of Presbyterian parents, but early conformed to the Church of England, and March 17, 1714, removed to Oriel College, Oxford. In 1730, having been appointed Clerk of the Closet to Queen Caroline, he presented to her his celebrated work, *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*. The *Analogy* was an effectual answer to the Deism which then flourished in England, and has made permanently untenable that form of infidelity. Butler also left a volume of sermons, in which the true theory of Ethics is fully and forcibly set forth. To him belongs the distinction of having first established the supremacy of conscience, as indicated in the famous sentence, "Had it strength as it has right, had it power as it has manifest authority, it would absolutely govern the world."

CALVIN, John (1509-1564), one of the most eminent of the Reformers, was destined by his father for the priesthood of the Roman Church, and at a very early age entered upon the cure of souls, though not yet in orders. About this time, his father, changing his mind, turned Calvin to the study of law; but the perusal of the Bible had already satisfied him of many Romish errors, and, going to Paris about 1530, he devoted himself to divinity. In his twenty-fourth year he was recognized as the head of the Reformation in France. In 1533, upon the publication of his views, together with those of his friend Cop, rector of the University of Paris, both incurred the displeasure of the Sorbonne, and were compelled to leave the city. The earliest Latin edition of Calvin's *Institutes of the Christian Religion* was published in 1536, though it is probable that the work was first printed in French, the French dedication to Francis I. being dated August 1, 1535. In this work, produced in Calvin's twenty-sixth year, we find his complete theological system, nor is there any reason to believe that he ever altered his opinions on any essential point. It is doubtful if the history of literature affords another instance of a work produced at so early an age which has exercised so prodigious an influence. On his way to Basel, in 1536, he was stopped at Geneva, and by Farel persuaded to settle there. With the exception of a short period of exile, he remained at the head of the ecclesiastical and civil affairs of that city until his death.

CALVINISM is properly the system of predestinarian theology formulated and taught by John Calvin, and adopted by the Reformed Churches of Continental Europe, and the Presbyterians, Congregationalists, and Baptists of Scotland, England, Ireland, and the United States. Substantially the same views were set forth by Augustin, Bishop of Hippo, from whom this theological system is often denominated "Augustinianism." For the "five points" of Calvinism, see *Arminianism*.

CASUISTRY is that branch of moral science which treats of cases of conscience (*casus conscientiae*), i.e., of apparent conflicts of duties which disturb

and perplex the moral judgment. Kant calls it "the dialectics of conscience." The word may thus have a good meaning; but it ordinarily indicates sophistical perversion or evasion of the moral law. The books of so-called *Moral Theology* in the Romish Church are generally repertoires of casuistry, and poison the very fountains of right living. In his *Provincial Letters*, Pascal effectually exposed the scandalous decisions of Jesuitical casuistry.

CATEGORICAL IMPERATIVE is an expression employed by Immanuel Kant (1724-1804), and generally since his time, to denote the direct command, the "thou shalt" of the moral law. It is the immediate sense of the moral law as unqualifiedly binding us to obedience of its precepts. Kant said: "Act from a maxim at all times fit for law universal." His doctrine does not differ from that of Bishop Butler, who first established the supremacy of conscience. (See *Butler*.)

CATHARI (Grk. καθάρως, pure), a name applied at different eras in Church history to various sects of Puritans (as the *Novatians*, which see), all of which were characterized by aiming at or pretending to peculiar purity of life and manners. (See II. 165.)

CATHOLIC (Grk. καθολικός, universal) is a designation of the Christian Church as extended, throughout the world, and designed to embrace all mankind. In the Apostles' Creed we thus confess our belief in the "holy Catholic Church." In the first centuries the term is often employed to distinguish the orthodox from heretics; as, for example, the Athanasians from the Arians. It should never be used of the Romish communion without qualification. That sect is properly the *Roman Catholic Church*. The word is also used to designate those apostolic epistles which were not addressed to any local Church or individual, as the Catholic Epistles of St. John.

CAUSE was divided by Aristotle into *material*, *formal*, *efficient*, and *final*. These distractions may be illustrated by the construction of a house: the wood, brick, or stone out of which the house is made is the *material* cause; the plan of the house in the mind of the architect is the *formal* cause; the actual builder of the house is the *efficient* cause; and the *final* cause is the end, for the sake of which the house is built. For equivalent distinctions, see I. 62. Dr. Winchell's views are contained in I. 62, foot-note. For the doctrine of efficient cause, see I. 123, foot-note.

CAUSES, OCCASIONAL, DOCTRINE OF. This phrase has been employed by the Cartesians to explain the mode of communication between mind and matter. The soul being a thinking substance, and extension being the essence of body, it is supposed that no intercourse can take place between them without the intervention of the First Cause. The Deity himself, therefore, on the *occasion* of certain modifications in our minds, excites the corresponding movements of body;

and, on the *occasion* of certain changes in our body, he awakens the corresponding feelings in the mind. This theory, which is involved in the philosophy of Des Cartes, was fully developed by Malebranche and others. Malebranche's doctrine is commonly called the "vision of all things in God," who is the "light of all our seeings."

CERINTHIANS, followers of Cerinthus, an heresiarch who flourished in the times of the Apostle John. Some consider his system pure Gnosticism (which see), others a compound of Gnosticism, Judaism, and Christianity. It seems that Cerinthus considered Christ an ordinary man in his birth, career, and endowments until the descent of the Spirit on him at his baptism. (I. 304.)

CHALMERS, Dr. Thomas (1780-1847), an eminent Scottish divine, philanthropist, and philosopher. After a university course at St. Andrews, he entered upon a ministerial career distinguished more for enthusiastic devotion to mathematics and chemistry than to divinity. In 1809, having been invited to prepare the article on *Christianity* for the *Edinburg Encyclopedia*, his study of its divine credentials led to that spiritual revolution which his journal and letters so clearly reveal. This, of course, revolutionized also his public ministry, and when he visited London in 1817, "all the world" writes Wilberforce, "was wild about Dr. Chalmers." In 1823 he became professor of Moral Philosophy in St. Andrews, and in 1828 was transferred to the chair of Theology at Edinburgh. In 1843 four hundred ministers of the Scottish Establishment, with Chalmers at their head, left the National Church and organized the Free Church of Scotland. Of his numerous writings may be mentioned the following as most important: *Natural Theology* (2 vols.); *Christian Evidences* (2 vols.); *Moral Philosophy*; *Commercial and Astronomical Discourses*; *Political Economy* (2 vols.); *Lectures on Romans* (4 vols.); and *Institutes of Christianity*. His *Life and Correspondence* has been written by Rev. Dr. W. Hanna, but is not considered equal to the reputation of its subject.

CHARISM (Grk. *χάρισμα*, a gift), a favor which one receives without any merit of his own; the gift of faith, knowledge, holiness, virtue; particularly, the extraordinary powers bestowed upon certain Christians in apostolic times for the service of the Church, as the gift of tongues, miracles, etc. (I. 405.)

CHEMNITIUS, or Von Kemnitz, Martin (1522-1586), an eminent Lutheran theologian, became rector at Konigsberg in 1548. He began the scientific study of dogmatics at Wittenberg in 1552, attaching himself closely to Melanchthon. A controversy with the Roman Catholics led to the writing of his *Examen Concilii Tridentint* (1565-1573, 4 vols.), which is still classical on the subject. From 1574 he exerted himself to induce the Churches of Saxony and Suabia to adopt the *Formula .Concordiae*, securing admiration both for the prudence and firmness of

his conduct and for the depth and extent of his knowledge. He has been pronounced the "first great theologian produced by the Reformation."

CHRISTOLOGY (Grk. *χριστός*, Christ, and *λόγος*, doctrine) that department of theology which sets forth the doctrine of the person of Christ, defending the orthodox doctrine of one person and two natures against the heresies of two persons (Nestorianism), one nature (Eutychianism, Monophysitism), one will (Monothelitism), that Christ was destitute of a human soul (Apollinarianism), that his humanity was a mere phantasm (Docetism), etc. (I. 178-214.) See Dr. Philip Schaff's *Person of Christ*.

CHRYSOSTOM (347-407) was the golden-mouthed pulpit orator and greatest commentator of the Greek Church, which reveres him above all other Fathers. His ministerial life was passed at Antioch and Constantinople, twelve years in the former city and six in the latter. At Constantinople, where he was patriarch, he preached an earnest, practical Christianity, insisted on discipline, and attacked the vices of the age and the worldliness of the imperial court. His unsparing sermons aroused the anger of the Empress Eudoxia, and the last three years of his life were passed in exile. Estimating him as a preacher, Dr. Broadus says: "Chrysostom has never had a superior, and it may be gravely doubted whether he has had an equal in the history of preaching." See Broadus's *History of Preaching*.

COENA DOMINI, a Latin phrase meaning the Lord's-supper. The eucharist is thus denominated only once in the Scriptures (1 Cor. xi. 20).

COMMUNISM (French, *communisme*, from *commun*, common), the doctrine that society should be reorganized by regulating property-rights, industry, and the resources of livelihood, as well as the domestic relations; socialism; especially the doctrine of a community of property, or the denial of individual property-rights. The theory has been supported partly on economic grounds, partly on ethical. Its pleas are, that by united production, and equal distribution, an increase in the comfort and happiness of human life would be secured; and that by the same means the jealousies and bitterness of competition and class interests would be ended. Its criticism of the existing order, under recognition of rights of private property, is that it involves multitudes in poverty and suffering, while others accumulate wealth. The theory in some cases passes to an attack on the social life as based on the constitution of the family, alleging that this is another fortress of class interests. In this extreme form the leveling process, after reducing men to a herd, would put the guidance of individuals under command of political government, for distribution of food, clothing, work, and for regulation of all social conditions. This theory proceeds on a disregard of personal rights, and assigns impossible functions to civil government.

CONCEPTION, IMMACULATE, of the Virgin Mary. The Greek and Latin Churches teach that the Virgin Mary was conceived and born without original sin. Bernard of Clairvaux, in the twelfth century, rejected the dogma, as did the Thomists and Dominicans, while the Scotists and Franciscans defended it. The Council of Trent excepted the Virgin when decreeing that all men are born in sin. In 1708 Clement XI. appointed the festival of the Immaculate Conception, and at its celebration, Dec. 8, 1854, Pope Plus IX. solemnly pronounced the Immaculate Conception of the Virgin an article of faith.

CONCEPTUALISM (Lat. *con*, with, and *capere*, to seize), a philosophical doctrine intermediate between *Realism* and *Nominalism*, teaching that the mind in the exercise of a real power of thought forms general notions or concepts, universals which correspond to general terms or common nouns in language, and to classes (genera and species), in nature. Realism, in its extreme form, teaches that universals have a real, objective existence, independent of, and anterior to, the individuals composing the class (*universalia ante rem*). According to this view, a man is represented as the manifestation of the general principle of humanity in a particular body or organism. Human nature existed before any man was born. Moderate Realism teaches that the genus or class has existence only in the individuals composing it (*universalia in re*); but that generic humanity (for example) is a substance numerically one or identical in all men. Nominalism teaches that there is to general terms or common names no answering reality, either in nature (genera) or in the human mind (concepts). The naked, empty word, symbolical of the impotency or negation of thought, is all (*universalia post rem*). According to Nominalism, nothing exists but individual things and names of things, and universals are mere names. According to Conceptualism, there are three great parallel series—words, thoughts, and things, or names, concepts, and classes. The names properly belong to grammar and philology, the concepts to logic and philosophy, and the classes to natural science.

CONCOMITANCE (Lat. *con*, with, and *comitari*, to accompany), a doctrine said to have been invented by Thomas Aquinas, is a scholastic attempt to justify Rome's withholding the cup from the laity in the Lord's-supper. Since the wafer is transformed into the body of Christ, it is held that the blood also is present in it: hence communion in one kind is a communion of the body and blood of Christ. (II. 455.)

CONDIGNITY and **CONGRUITY**, Merit of. The Scotists held that man in his natural state can so live as *to deserve* the grace of God unto salvation, this natural fitness before conversion being such as to oblige God to grant regenerating grace. This is the merit of *congruity*. The Thomists held that man, by God's aid, can so live as *merit* eternal life. This is the merit of *condignity*. (II. 62, 134.)

CONSUBSTANTIATION (Lat. *con*, with, and *substantia*, substance), a tenet of Lutherans respecting the presence of Christ in the Lord's-supper. Luther denied that the elements were changed after consecration (as implied in the theory of transubstantiation), and therefore taught that the bread and wine indeed remain, but that together with them there is present the substance of the body of Christ, which is received by communicants.

CONVOCATION (Lat. *con* and *vocare*, to call), is an assembly of the bishops and clergy of the Church of England. It consists of two houses: the prelates constituting one, and deputies of the inferior clergy the other. It is subject to the sovereign and to Parliament, and exists in but little more than name and form, although great efforts have been recently made to relieve it of its disabilities.

COSMOGONY (Grk. *κόσμος*, world, and *γίγνομαι*, to come into being). (1) A professed historical account of the origin of the world, as the Mosaic Cosmogony (I. 113). (2) The science or theory of the origin of the world. The different cosmogonies may be comprehended under two classes: (*a*) those which represent the matter, though not the form, of the world to be from eternity; (*b*) those which assign both the matter and form of the world to the direct agency of a spiritual cause. Cosmogony must be distinguished from Cosmology and Cosmography: the first stops short with themes of origin or creation; the second is a doctrine of the universe, its structure and parts; while the third is a description of the figure and distribution of the universe, and includes astronomy, geography, and geology. For the *Cosmological Argument* for the existence of God, see I. 57.

CREATIONISM, the doctrine that only the body is begotten of the parents, and that the soul of every individual is an immediate creation of God. It is opposed to *Traducianism*, the commonly received belief that the soul as well as the body is transmitted from parents to child. These theories have some important bearings on the doctrine of original sin.

CREDENDA, a Latin word signifying things to be believed. See *Agenda*.

CRITICISM, BIBLICAL, in the broadest sense; is that department of sacred science which treats not only of the restoration of the original text of the Scriptures, but also of the principles of hermeneutics or interpretation. In the stricter sense, sacred criticism occupies itself exclusively with the text of the Bible. It is limited to those principles and operations which enable the critic to detect and remove corruptions, to decide upon the genuineness of disputed readings, and to obtain as nearly as possible the exact words of inspiration. There are but three, or at most four, sources for determining the questions of criticism: (1) MSS. of the Bible, both uncial and cursive; (2) ancient versions; (3) citations in the writings of the Fathers; and (4) critical conjecture. Scrivener's *Introduction to the Criticism of the New Testament* is valuable, and Hammond's *Textual*

Criticism Applied to the New Testament is an excellent small work. The best texts of the Greek Testament are Tischendorf's eighth edition, and Westcott and Hort's recent publication. Many of the current texts are worthless for critical purposes.

CRYPTO-CALVINISTS (Grk. κρυπτός, secret, hidden). Lutherans, mostly in Saxony, so-called on account of their secret attachment to the Calvinistic view of the Lord's-supper. The controversy raged from 1552 to 1574.

CUDWORTH, Ralph (1617-1688), an eminent English divine and philosopher, a representative of the so-called Cambridge Platonism, took his M.A. at Cambridge, 1630; became master of Clare Hall, 1644; Professor of Hebrew, 1645; master of Christ College, 1654; and prebendary of Gloucester, 1678. His reputation rests chiefly on his *True Intellectual System of the Universe*, which is a defense of human liberty and of Theism against Fatalism and Atheism. A good and cheap edition is that of Andover (1837, two vols. 8vo), which includes the other published writings of Cudworth.

CYPRIAN (cir. 200-250), Bishop of Carthage, is one of the most eminent names in early Church history, and a notable martyr to the truth. His letters to two Bishops of Rome, Cornelius and Stephen, dealing with many points of Church government and discipline, reveal the substantial equality of all Christian bishops in the first half of the third century. All of them received the name of "pope" (papa), and addressed each other as colleagues. He may be regarded as the father of the system which places the unity of the Church in the episcopate. "In his view," says Neander, "the Church was an outward organism founded by Christ, of which the bishops were the pillars; . . . they were the indispensable links for connecting the Church with Christ. Only through them could the Holy Spirit be imparted, and out of the Church no one could be saved."

DAMASCENE. See *John of Damascus*.

DAMNATION (Lat. *damnare*, to condemn). In theology this word is generally used to denote the everlasting punishment of the wicked in the future state; but it is not always so employed in the Scriptures, e.g., Rom. xiii. 2, "They that resist shall receive to themselves damnation," i.e., condemnation; 1 Cor. xi. 29, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," i.e., exposes himself to severe temporal judgment from God, and to the censure of the wise and good; Rom. xiv. 23, "He that doubteth is damned if he eat," i.e., is condemned both by his own conscience and by the word of God. (See I. 375-377.)

DATUM (Lat. *dare*, to give), that which is given or granted, as a position from which to reason. Thus facts are the data for observational science, axioms for

mathematics; and the conditions of the understanding and first truths of the reason are the data for metaphysics.

DE FACTO and **DE JURE**, two Latin phrases of contrasted meanings; the former is commonly used in the sense of *actually* or *really*, and the latter in the sense of *rightfully* or *legally*. A *de facto* government is one actually exercising sovereignty over a country; a *de jure* government is one legally or constitutionally, but deprived of the actual exercise of power.

DEIPARA (Lat. *deus*, a god, and *parere*, to bring forth), mother of God, a title applied to Mary, the mother of Jesus, at the Council of Nicaea and since. See *Theotokos*. (I. 197, 198, 200, 201.)

DEISM (Lat. *Deus*, God). Etymologically Deism is identical in meaning with the Greek derivative Theism (**θεός**, God); but the two words have long been used with widely different meanings. Deism asserts the sufficiency of natural religion in opposition to positive revelation, and accepts the existence of God as a truth of nature, but usually denies that he has any immediate concern with the government of the world. Theism is the philosophic explanation of the creation and government of the world always accepted and vindicated by Christianity against Pantheism, Atheism, Materialism, etc. Deism is inconsistent with Christianity; Theism is one of its fundamental truths. Deism, which flourished in England in the latter part of the sixteenth, through the seventeenth, and in the early part of the eighteenth century, is not now a prevailing form of unbelief: those who reject Christianity usually plunge into Agnosticism or Materialism. Butler's *Analogy* is recognized by all parties as a sufficient refutation of Deism, and has rendered the theory philosophically untenable.

DEMIURGE (Grk. **δημιουργός**, a worker for the people) was the name borrowed from ancient philosophy by the Gnostics, and applied to that aeon or emanation from the supreme God who created the world, rebelled against the Deity, and founded the Jewish dispensation. See *Gnosticism*. (I. 73.) The adjective *demiurgic* is often applied by theologians to the six days of creation or to any process or accompaniment of creation. (I. 114.)

DEMONSTRATION (Lat. *demonstro*, to point out, to cause to see). (1) In old English writers this word was used to signify the *pointing out* of the connection between a conclusion and its premises, or between a phenomenon and its asserted cause; (2) it now denotes a necessary consequence, and is synonymous with *proof* from first principles. To draw from a necessary and universal truth consequences which necessarily follow is *demonstration*. To connect a truth with a first principle, to show that it is this principle applied or realized in a particular case, is to demonstrate. The result is science, knowledge, certainty. Those general truths arrived at by induction in the science of observation are certain knowledge. But

it is knowledge which is not definite or complete. It may admit of increase or modification by new discoveries, but the knowledge which *demonstration* gives is fixed and unalterable. A *demonstration* may therefore be defined as a reasoning consisting of one or more arguments, by which some proposition brought into question is shown to be contained in some other proposition assumed, whose truth and certainty being evident and acknowledged, the proposition in question must also be admitted as certain.

DENS, Peter (1690-1775), a Roman Catholic theologian, whose *Theologia Moralis et Dogmatica* is a systematic exposition, in catechetical form, of Roman Catholic ethics and doctrine. It is extensively used as a text-book in Romish seminaries and colleges, but owes its popularity mostly to the fact that it is a handy compilation.

DEONTOLOGY (Grk. τὸ δέον, what is due or binding, proper or suitable; λόγος, discourse) the theory of duty. The etymological sense is a doctrine of duty; yet it was specially attractive to Bentham, the expounder of Utilitarianism, who urged that the word "ought" should be banished. "*Deontology*, or that which is proper, has been chosen as a fitter term than any other which could be found to represent, in the field of morals, the principle of *Utilitarianism*, or that which is useful." (Bentham, *Deontology; or, the Science of Morality*, i. 34). "The term *deontology* expresses moral science, and expresses it well, precisely because it signifies the *science of duty*, and contains no reference to utility." (Whewell, *Preface to Mackintosh's Prelim. Dissert.*, p. 30.)

DES CARTES, Rene (1596-1650), the universally recognized father of modern philosophy, began with universal doubt, but found it impossible to reject his oft-quoted *cogito ergo sum*, "I think, therefore I am." The starting-point of philosophy since his time has been the Ego, or personal self-consciousness. For the Cartesian argument for the existence of God, see I. 54, 55, foot-note.

DESIGN (Lat. *designo*, to mark out), adaptation of means to ends. The evidence of design consists in the marks found in objects or events, of adaptation to the attainment of definite results. A philosophic theory of such evidence is named Teleology (τέλος, end, and λόγος, discourse), the theory of ends, awkwardly named "final causes." See *Teleology*.

DESTRUCTIONISTS, a denomination of Christians who believe that the final punishment threatened in the gospel to the wicked and impenitent consists not in eternal misery, but in a total extinction of being; and that the sentence of annihilation shall be executed with more or less previous torment, in proportion to the greater or less guilt of the criminal. They are also called *Annihilationists*. (I. 381-384.)

DISPENSATION (Lat. *dispensatio*, management, administration) has in theology three quite distinct uses: (1) the great eras in the history of redemption marked by distinct differences in the divine administration, as the *Patriarchal*, *Mosaic*, and *Christian* dispensations—the administration of the Christian Church since the Day of Pentecost is recognized as, by eminence, the dispensation of the Spirit (I. 401-405); (2) a dispensation of Providence is any particular or unusual mode of visible treatment to which mankind, nations, or individuals are subjected under the divine government; (3) dispensation is used in ecclesiastical law to signify a power granted by the Church to do that which is otherwise prohibited, or to leave undone that which is otherwise commanded. It figures largely in Romish casuistry.

DOCETAE (Grk. **δοκηταί**, from **δοκειν**, to seem), also called Phantastists, a sect of ancient Gnostic heretics who denied that Christ was a man in any thing more than appearance. His humanity was regarded as destitute of reality; it was a mere apparition or phantasm. (I. 204.)

DOGMA (Grk. **δόγμα**, opinion, decree). In the Scriptures the Greek word nowhere means doctrine, in Eph. ii. 15 and Col. ii. 14 it denotes Jewish ordinances. In Luke ii, 1, Acts xvi. 1, and elsewhere, it refers to the decrees of Roman emperors. In theology the word denotes a received or established doctrine of Christianity; particularly a fundamental tenet authoritatively defined and unanimously recognized, as the dogma of the Trinity, the dogma of the Atonement, etc. Neither the noun nor the adjective (dogmatic) carries with it any opprobrious sense, though often so employed by "advanced thinkers."

DOMATICS (see above), that department of sacred science which deals with the definition, defense, elucidation, and proof of Christian doctrine; divinity; systematic theology. (I. 19-22.)

DOMINICANS, an order of mendicant friars founded by St. Dominic, and recognized by Innocent III. in 1215, called Black Friars in England, and Jacobins in France. Together with the Franciscans, they became the chief representatives of the theological science of the Middle Ages, occupied a large number of theological chairs at the universities, and became the bitter opponents of the Franciscans. Thomas Aquinas was their greatest theologian, and continues their standard authority. In theology they were Augustinian, or predestinarian. Besides Aquinas, Albertus Magnus, Eccard, Tauler, Suso, and Savonarola may be mentioned among their great worthies.

DONATISTS, named for their leader, Donatus, were schismatics of North Africa in the early part of the fourth century, who held puritanical sentiments similar to those of the *Novatians* (which see). Neander maintains that both the Donatists and their opponents confounded the visible with the invisible Church,

and placed the predicates of purity and holiness in the former. The Donatists made catholicity depend on purity: Augustin made purity depend on catholicity. (See II. 224.)

DONNE, Dr. John (1573-1631), Dean of St. Paul's, and one of the most eminent of English divines, whose sermons constitute his great title to enduring fame. He took orders quite late in life. In 1610, at the command of James I., he prepared a treatise on Supremacy and Allegiance. He was immediately appointed one of the royal chaplains, and soon admitted D.D. at Cambridge, where he had failed to take a degree in youth because, reared a Romanist, he or his parents had scruples about taking the necessary oaths. Donne's epistolary writings are models of their kind. Some of his poems are also fine. He combined argumentative power **with aptness for illustration and artistic skill.**

DOUAY VERSION. See *Rhemish Testament*.

DUALISM (Lat. *dualis*, from *duo*, two). (1) Philosophically, Dualism maintains the essential antithesis of matter and mind in opposition to Materialism on the one hand and Idealism on the other. It is frequently called natural dualism or realism. (See Hamilton's *Metaphysics*.) (2) Theologically, Dualism maintains a twofold source of the world in opposition to Monotheism. The system was held by Zoroaster and the Magi, who taught the existence of a good principle or deity (Ormuzd), and of an evil (Ahriman). It would appear, however, that Zoroaster recognized besides these a supreme deity—Akerenes—and that only the Magian sect held naked and undisguised Dualism. These views were revived in the second century by the Gnostics, and in the third by Manes, whose followers were called Manicheans. (I. 73.) For a consideration of the Dualism suggested by Mr. J.S. Mill, see I. 131.

DYNAMICAL (Grk. **δύναμις**, power), pertaining to power as efficient. The "moral dynamic" is reigning motive force adequate to secure uniform fulfillment of moral law. For dynamical inspiration, miracle, and the use of **δύναμις** in the Scriptures, see I. 464-472.

EBIONITES (Heb. *ebjonim*, the poor), a sect of Jewish Christians, in the first ages of the Church, who combined Judaism with Christianity, rejected much of the New Testament, and were accounted heretics by the early Fathers.

ECCLESIOLOGY (Grk. **ἐκκλησία**, assembly, Church, and **λόγος**), the department of theology which expounds the teachings of Scripture concerning the Church, its ministry and sacraments. (I. 28, II. 211-494.)

ECLECTICISM (Grk. **ἐκλέγειν**, to choose), the spirit and system, philosophical or theological, which aims to reach the truth by selecting from

existing teachings what appear to be their true elements. Cicero, among the Romans, and Cousin, in modern times, are eminent representatives of philosophical eclecticism.

ECONOMICAL PROCESSION. See *Procession*.

ECONOMICS (Grk. οἶκος, house, νόμος, law), the science of those laws which provide for increase of comfort as involved in the distribution and saving of what is produced; political economy; economics concerns itself with the complicated inquiries as to profit and loss in production, distribution, and exchange of property or wealth.

ECSTASY (Grk. ἔκστασις, a standing out of), transport of soul in a high state of intellectual or emotional excitement, as if one were out of the body or "beside himself."

EFFICIENT CAUSE. See *Cause*. **EGOISM** (Lat. *Ego*, I), the theory that *self-existence* is the only certainly known fact, idealism; in Ethics, Egoism denotes the theory that all human impulses are essentially self-regarding. It is opposed to *Altruism*, which see.

ENCYCLOPAEDIA (Grk. ἐγκύκλιος παιδεία, circle of instruction), the circle of sciences; a general survey of human knowledge. Theological Encyclopaedia is a view of the several branches of theology, with a summary of what has been accomplished in each. (I. 19, foot-note.)

EMANATION (Lat. *emanare*, to flow from). According to several Oriental philosophies and religions all the beings of the universe have proceeded from the Deity. In so far as it identifies the world with God it is pantheistic.

EMPIRICISM (Grk. ἐμπειρία, experience), a theory of (1) knowledge, or of (2) practice, which regards experience as the sole criterion of truth. Its theory of knowledge derives all from sensation; its ethics depends wholly upon association of feelings. Empiricism, of course, rejects all knowledge *a priori*. The founder of modern empiricism is John Locke (1632-1704).

ENCRATITES (Grk. ἐγκρατής, moderate), followers of Tatian in the second century. The Tatianists were called Encratites, or Continents, because they abstained from the use of wine, meat, and marriage.

EPICUREANISM, the philosophy of Epicurus, who came to Athens about 306 B.C. His name is especially associated with the doctrine that pleasure is the chief good. His school was thus in contrast with that of the Stoics, these two being historically the parting of two streams of thought, represented still in the utilitarian and rational theories of morals. Epicurus, however, guarded against such an interpretation of his doctrine as would imply that the pleasure of the debauchee

is the highest good, and boasted that with a little barley-bread and water he could rival Zeus in happiness. He would even affirm that pleasure and happiness were most intimately connected with virtue, that they are in fact inseparable, and that there can be no agreeable life without virtue, and no virtue without an agreeable life.

EPIPHANY (Grk. ἐπί and φαίνειν, to show forth). (1) The term is used generally to designate any appearance of God to men, as in the form of men or angels in the Old Testament. Theologians also speak of the epiphanies or manifestations of the Risen Redeemer. (2) The name was first applied to the feast of the nativity of Christ, as God manifest in the flesh; but since the fourth century this festival has been regarded as commemorative of the appearance of the infant Saviour to the Magi, or, as some say, of the appearance of the Star in the East. Epiphany occurs January 6th.

EPISTEMOLOGY (Grk. λόγος τῆς ἐπιστήμης, the science of knowledge), the doctrine or theory of knowledge, just as ontology is the theory of being.

ERASTIANISM, the theory which considers the government of the Church as properly vested in the civil magistrate. This is the popular view of the teachings of Erastus (1524-1583), but it is an exaggeration; if not a distortion. The peculiarity of his teaching lay in his refusing the right of excommunication to the Christian Church. The term has passed into theology, however, with the meaning first stated, and will doubtless retain it.

ESCHATOLOGY (Grk. ἔσχατος, last, and λόγος, doctrine), the doctrine of the last things: death, intermediate state, resurrection, judgment, heaven, and hell. (I. 21, 27, 331-384.)

ESOTERIC opposed to EXOTERIC (Grk. ἔσωθειν, within; ἔξωθεν, without). (1) Secret or hidden doctrine, communicated only to the initiated or to those advanced and capable of receiving it, exoteric doctrine being publicly taught to all who wish to hear. (2) Scientific teaching in contrast with more popular, which is exoteric. (I. 72.)

ESSENES, with the Pharisees and Sadducees, constituted the three Jewish sects in the time of our Lord. They were mystical ascetics, who combined foreign elements, especially Oriental and Greek, with Jewish doctrines and peculiar views and practices of their own. They rejected most of the Jewish sacrifices, and made their fellowship exclusive, admission being granted after a probation of three years. Philo and Josephus are the principal sources whence we derive our knowledge of them. They are not mentioned in the New Testament.

ESTIUS, Gulielmus (1542-1613), an eminent Roman Catholic theologian, for many years professor of divinity in Louvain and Douay, and from 1603 chancellor

at Douay. He was held in great repute for learning and piety. Benedict XIV. named him *Doctor Fundatissimus*. His Commentary on the Epistles is extolled alike by Romanists and Protestants. (II. 411.)

ETERNITY (Lat. *aeternitas*, unending duration), infinite duration, without beginning and without end, characteristic of the divine existence. The schoolmen spoke of eternity *a parte ante* and *a parte post* (which see). For the doctrine of the "Eternal Now," see I. 77, 78, foot-note.

ETHICS, or Moral Philosophy, is the systematic treatment of the right and the dutiful in human conduct. According to Kant it is a philosophy of "the laws of freedom" in contrast with "the laws of nature." According to its etymology (*ἠθικά*, from *ἔθος*, custom) the science treats of practice as tested by moral law. Christian ethics is the orderly exposition of the principles of morality contained in revelation, particularly the ethical teaching of Christ and his apostles. From the very nature of Christianity, as containing a complete account of human duty, Christian ethics must be broader and deeper than all human philosophies which relate to it. (II. 495-519.)

EUCHARIST (Grk. *εὐχαριστία*, thanksgiving), a name given to the sacrament of the Lord's-supper, indicative of the gratitude of Christian hearts for God's gift of his Son, commemorated in this sacrament.

EUCHOLOGION (Grk. *εὐχολόγιον*, prayer-book), the common name of the liturgical books of the Greek Church, containing the services for the sacraments, conferring of orders, and other religious offices. See Neale, *History of the Holy Eastern Church*, and Stanley's *Eastern Church*.

EUDAEMONISM (Grk. *εὐδαιμονία*, happiness), that system of ethics which makes happiness the test of rectitude. On the common basis of the agreeable, there are two theories: (1) the Hedonistic (Grk. *ἡδονή*, pleasure), which makes personal pleasure the law of life: and is known as Egoistic Hedonism; (2) the Eudaemonistic, which makes general happiness the test, termed also Altruistic Hedonism and Utilitarianism, its maxim being the greatest happiness of the greatest number. See *Altruism* and *Egoism*.

EUTYCHIANISM, a heresy named for Eutyches, who flourished in the early part of the fifth century. The doctrine is that of Monophysitism, that there was in Christ only one nature, that of the incarnate Word, his human nature having been absorbed by his divine.

EVIL is the negation or the contrary of good. It is (1) physical, (2) moral, (3) metaphysical. In its physical application, it is that which injures; in its ethical, that which violates moral law; in its metaphysical, imperfection or lack of power. *Physical evil* consists in pain or suffering. *Moral evil* originates in the will of the

agent, who could not have been capable of moral good without being liable to moral evil, a power to do right being, *ex necessitate rei*, a power to do wrong. *Metaphysical evil* is the absence or defect of powers and capacities, and the consequent want of the higher attainment which might have followed the full and perfect possession of them. It arises from the necessarily limited nature of all created beings. The problem of Theodicy is to reconcile physical, moral, and metaphysical evil with the goodness, power, and wisdom of God, and thus vindicate the divine glory. Leibnitz (1646-1716) undertook this in his *Theodicee*. (I. 122-146.)

EVIL, ORIGIN OF. The theories concerning the *origin of evil* have been very varied: (1) the doctrine of pre-existence, or that the *evils* we are here suffering are punishments or expiations of moral delinquencies in a former state of existence; (2) the doctrine of the Manicheans, which supposes two co-eternal and independent agencies, the one the author of good, and the other of *evil*; (3) the doctrine of Optimism, that *evil* is part of a system conducted by almighty power, under the direction of infinite wisdom and goodness (Stewart, *Active and Moral Powers*, bk. iii. ch. iii. sec. 1); (4) the doctrine of human liberty; (5) the doctrine of Pantheism, that evil is mere negation, the necessary concomitant of finite existence (Spinoza and Hegel); (6) the doctrine of Pessimism, that existence as such is necessarily evil (Schopenhauer and Von Hartmann). Seneca, Malebranche, Fenelon, Clarke, Leibnitz, King, and Julius Muller are classical writers on this subject.

EVOLUTION (Lat. *evolvere*, to unfold), a scientific doctrine which teaches the progress of being by development from within, under external conditions conducive to advance. It is often called Darwinism, from Charles Darwin, the greatest modern expounder of the doctrine.

EXCOMMUNICATION (Lat. *excommunicare*, to eject from the community) is expulsion from the communion of the Church, involving deprivation of all the rights and privileges of membership.

EXEGETICS, or Exegetical Theology, (Grk. ἐξ, out, and ἡγεῖσθαι, to guide), that department of sacred science which determines with precision, according to the received rules of grammatical and historical interpretation, the exact meaning of the text of Revelation. Hermeneutics is the science which treats of the principles and laws of interpretation; Exegetics is the actual use of these principles. The names are often employed synonymously. (I. 20, 21.)

EX OPERE OPERATO and **EX OPERE OPERANTIS** are two contrasted Latin phrases meaning, literally, *from the work wrought* and *from the work of the doer*, and much employed in controversies concerning the grace of the sacraments. Dens says to cause grace *ex opere operantis* is to cause it from the merit of the

operator, whether minister or receiver; to cause grace *ex opere operato* is to cause it, not from the merits of the minister or the receiver, but from the power of the sacrament in effecting that which it signifies. (II. 347.)

EXORCIST (Grk. *ἐξορκίζειν*, to expel by adjuring), an ecclesiastic whose ostensible duty it was to expel evil spirits by certain forms of adjuration. A class of persons was ordained to this function possibly as early as the third century. Bishops and priests are now the usual exorcists of the Romish Church.

EXOTERIC. See *Esoteric*.

FAMILISTS, a sect of Baptists who arose in Holland in 1545. Their leader, Henry Nicholas, of Westphalia, said he had a commission from heaven to teach that doctrines and modes of worship are of no moment, the essence of religion consisting only in feelings of love. Hence they are called *the family of love*. They spread into England, and proceeded to blasphemous lengths. Their books were ordered to be burned in October, 1580. In 1604 they presented a petition to James I. to clear themselves of charges preferred against them. They became extinct about 1645. (II. 507.)

FEDERAL THEOLOGY (Lat. *foederalis*, from *foedus*, a compact), a method of stating divine truth, according to which all the doctrines of religion are arranged under the heads of certain covenants God has made with men. The fundamental idea of the system is that man has always been in covenant relations with God, (1) that of nature or of works, and (2) that of grace.

FETICHISM, the term applied to the earliest and lowest forms of *Polytheism*. The Portuguese call the objects worshiped by the negroes of Africa *fetisso*, bewitched or possessed by fairies. It is described as consisting in the ascription of life and intelligence essentially analogous to our own to every existing object, of whatever kind, whether organic or inorganic, natural or artificial (Comte, *Phil. Positive*).

FILIOQUE, a Latin word meaning *and from the son*. The Western Church, including the Latins and the Protestants, holds that the Holy Spirit proceeds from both the Father and the Son, while the Eastern or Greek Church holds that the Spirit proceeds only from the Father. (See I. 33, also the foot-note.) At the second Dollinger Union Conference between Old Catholics (those who left the Roman Church on account of the Vatican decrees of 1870), Orientals (Greek Christians), and Anglo-Catholics (High-churchmen of the English Establishment), held at Bonn, Prussia, August 10-16, 1875, an agreement was reached essentially conceding the Greek position, though this settlement still awaits the official

sanction of the Churches interested. See Schaff's *Creeds of Christendom*, Vol. II., pp. 552-554.

FINAL CAUSE, the end of action as contemplated by an intelligent agent. The word "Cause" is inappropriately used in this case, as equivalent to end (*τέλος*), but has obtained general currency. See I. 62, foot-note. It is here equivalent to purpose, or deliberately preferred end, which supplies the reason for acting. This usage seems accounted for by the fact that the purpose of the agent is connected with the true motive for acting. As purpose and end are correlative, their harmony in nature and separation in time are indicated by the phrase "final cause." The end contemplated is naturally described as *design*. Thus when applied to the universe as related to the First Cause, the argument from design is an argument as to final causes, inasmuch as the purpose of the Intelligent First Cause may be interpreted by the rational explanation of existence. See *Cause, Design, and Teleology*.

FIVE POINTS, of the "quinquarticular controversy," are the questions in dispute between Calvinists and Arminians, Calvinists holding (1) Particular Election, (2) Particular Redemption, (3) Moral Inability, (4) Irresistible Grace; and (5) Final Perseverance. See *Calvinism and Arminianism*.

FORCE. (1) Energy or power capable of moving objects, or effecting some change in the relation of things. For this the term "energy" is now commonly reserved. (2) The measure of "energy" acting in given circumstances. According to Leibnitz, by whom the term *force* was introduced into modern philosophy, no substance is altogether passive. The two notions, force and substance, are inseparable; for you can not think of action without a being, nor of a being without activity. A substance entirely passive is a contradictory idea. In like manner Boscovich maintained that the ultimate particles of matter are merely centers of forces, indivisible and unextended points endowed with the *forces* of attraction and repulsion. (I. 110.)

FRANCISCANS, the order founded by "St. Francis" of Assisi, in 1209, distinguished by the vow of absolute poverty. The monks were obliged to preach and beg. They increased very rapidly, and numbered in their ranks many learned men, among them Roger Bacon (1214-1292). They were great advocates of the immaculate conception of the Virgin against the *Dominicans* (which see). In process of time their monasteries were allowed to hold property, but this abandonment of the primitive rule led to schism in the order. Their theology and philosophy were those of the Scotists.

GABRIEL, one of the principal angels of heaven. He was sent to the Prophet Daniel, to explain to him the visions of the ram and goat, and the mystery of the seventy weeks, which had been revealed to him. (Dan. viii. 15; ix. 21; xi. 1, etc.)

The same angel was sent to Zechariah, to declare to him the future birth of John the Baptist. (Luke i. 11, etc.) Six months after this he appeared to a virgin, whose name was Mary, of the city of Nazareth, as related in Luke i. 26, etc. (I. 288, 289.)

GENUINE, a term applied to documentary evidence. A document is said to be *genuine* when its authorship cannot be disputed, or when the hypothesis of fraud or fabrication cannot be maintained. (I. 423-428.) See *Authenticity*.

GLORIA IN EXCELSIS, *Glory to God in the Highest*. The introduction of this doxology into the service of the Church is attributed to Telesphorus, Bishop of Rome, A.D. 126. It appears in the Apostolical Constitutions in nearly the same form as that in our Communion Service.

GLORIA PATRI, *Glory to the Father*, etc. Almost all the early Fathers had their own doxologies; but at the rise of the Arian heresy the standing form ran thus: "Glory be to the Father, and to the Son, and to the Holy Ghost;" to which the Latin Church soon added, "As it was in the beginning, is now, and ever shall be, world without end. Amen." (II. 288.)

GNOSTICISM (Grk. γνῶσις, knowledge, as distinct from πίστις, faith), a general name for the speculation of the first and second centuries of the Christian era, which resulted from the attempt to advance from faith to knowledge under the Christian system. The object was to develop a Christian philosophy. In this speculation, the Jewish Christians and the Alexandrian had a conspicuous share. This speculation was concerned largely with supra-mundane existence. It resorted to allegorical interpretation of Scripture, and was in some of its forms largely influenced by Platonic thought. The theories included under the general name are mystic in form, working out schemes of existence on the hypothesis of AEons, occupying an intermediate position between the unsearchable One and the universe. These AEons become the active agents in the origin and government of the world. After the authors of *Clementines* and the *Epistle of Barnabas*, the most important names are Cerinthus, Saturninus, Carpocrates, Basilides, and Valentinus.

GREEK CHURCH, the name usually given to the largest branch of the Oriental or Eastern Churches. It comprehends all those Christians following the Greek or the Graeco-Slavonian rite, who receive the first seven general councils, but reject the authority of the Roman Pontiff and the later councils of the Western Church. The Church calls itself the "Holy Orthodox Catholic and Apostolic Church." The Greek Church has not, like the Roman, one head, but consists of eleven different groups, which in point of administration are independent of each other, though they fully agree in point of doctrine. See Stanley's *History of the Eastern Church*.

GREGORIANS, a title sometimes given to the Armenian Christians, derived from the name of the first Bishop of Armenia and founder of Christianity in that country. (II. 286.)

GREGORY NAZIANZEN (325-389), surnamed the theologian, one of the greatest of the Greek Fathers, was of finished classical education. At Athens he had for fellow-students Basil the Great and Julian the Apostate. The Church of Constantinople had been for forty years a prey to Arianism when Gregory was chosen, about the year 378, to bring it back to orthodoxy. The little congregation, gathering first in a private house, swelled until it filled a magnificent Church, called *Anastasia*; and, upon the coming of the Emperor Theodosius, Gregory was appointed Archbishop. He soon resigned from this post, and spent his remaining days in retirement. He is one of the most polished of the fourth century writers, ranking after Chrysostom and Basil. Theologian, poet, orator, bishop, he took high rank as each; but his superlative merit was as an orator. A severe critic might show some passages of declamation and bombast, but these were the faults of his time.

GREGORY OF NYSSA (332-400), a father of the Eastern Church, was a younger brother of Basil, who consecrated him to the see of Nyssa against his will in 372. His theology shows independent and original thought, but contains many of the ideas of Origen. He maintained the Nicene doctrine of the Trinity, the doctrine of redemption, the freedom of the will, faith as the subjective, and the sacraments as the objective, means of grace.

HADES (Grk. [(ᾠδης, usually derived from ἄ a priv., and ἰδεῖν to see, but the aspirate makes this doubtful), the invisible world, the grave. (I. 368-375.)

HAGIOGRAPHA, a term transferred from the Greek meaning *Holy Writings*. The name is used to designate the third division of the Old Testament, embracing Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Ruth, Lamentations, Ecclesiastes, Canticles, Esther, and Chronicles.

HAGIOLATRY (Grk. ἅγιος, holy, and λατρεία, worship), the worship of saints, particularly as taught and practiced in the Romish Church. (II. 272-286.)

HAMARTIOLOGY (Grk. ἁμαρτία, sin, λόγος, doctrine), the doctrine of sin; that department of theology which treats of the Fall and its consequences in original and actual sin.

HERESY (Grk. αἵρεσις, from αἰρέω, I choose), signifies an error in some essential point of Christian faith, publicly avowed and obstinately maintained; or, according to the legal definition, *Sententia rerum divinarum humano sensu*

excogitata, palam docta, et pertinaciter defensa: An opinion of divine things invented by human reason, openly taught, and obstinately defended.

HERMENEUTICS (Grk. ἑρμηνεύειν, to interpret), the principles and rules of interpretation; the science of scriptural interpretation. See *Exegetics*.

HERMIANI, followers of Hermian in the second century, who held that God is corporeal, and that Christ left his body in the sun.

HERMOGENIANS, followers of Hermogenes in the second century, who held that matter was the first principle, the fountain of all evil, out of which the world, including the souls of men, was formed. He was opposed by Tertullian.

HETERODOX (Grk. ἕτερος, other, and δόξα, opinion) is applied to a belief which is contrary to the faith or doctrine established and received in the Church. The term is opposed to *orthodox*.

HETEROUSIANS (Grk. ἕτερος, other, and οὐσία, substance), a sect of extreme Arians, followers of Aetius, and from him often called Aetians. They held that the Son was of another substance, different from that of the Father, and not of a like substance, as was held by the more moderate Arians, or *Homoiousians* (which see).

HEXAPLA (Grk. ἕξ, six, and ἀπλώω, I unfold), the Old Testament disposed in six columns, containing the Hebrew text and divers Greek versions of it, compiled and published by Origen, with a view of securing the sacred text from future corruptions, and to correct those that had been already introduced. The arrangement was by columns as follows: (1) Hebrew in its proper characters; (2) Hebrew in Greek letters; (3) the Greek version of Aquila; (4) that of Symmachus; (5) the Septuagint; (6) the version of Theodotion. Unhappily this great work, which extended to nearly fifty volumes, was never transcribed, and so perished. It had been placed in the library at Caesarea, and was still much used in the time of Jerome. It was probably destroyed by the Saracens, A.D. 653.

HIGH-CHURCH, that party in the Church of England, and its offshoot in this country, holding approximately Romish principles concerning the Church, priesthood, and tradition. They are sometimes called Puseyites, from Dr. Pusey, one of the leaders of the party in the University of Oxford, and Tractarians, from the movement begun in Oxford fifty years ago by John Henry Newman, who afterward went over to Rome, and has been made a cardinal in that communion. Another common designation of the party is Anglo-Catholics.

HOLINESS. The holiness of God is his moral perfection, comprehending his goodness and mercy, purity and justice, truth and faithfulness. The holiness of man consists in a conformity to the nature and will of God. "The term is often

used to indicate hatred of evil. It suggests the idea, not of perfect virtue, but of that peculiar affection wherewith a being of perfect virtue regards moral evil; and so much indeed is this the precise and characteristic import of the term that, had there been no evil, either actual or conceivable, in the universe, there would have been no *holiness*. There would have been perfect truth and perfect righteousness, yet not *holiness*; for this is a word which denotes neither any one of the virtues in particular, nor the assemblage of them all put together, but the recoil or the repulsion of these toward the opposite vices—a recoil that never would have been felt if vice had been so far a nonentity as to be neither an object of real existence nor an object of thought" (Chalmers, *Nat. Theol.*).

HOMILETICS (Grk. *ὁμιλητικός*, from *ὁμιλεῖν*, to converse), that department of theological science which expounds the principles of the preparation and delivery of sermons; the science of preaching. Dr. Broadus's treatise is one of the best. (I. 20.)

HOMOLOGOUMENA (*Homologoumenai Graphai*, I. 426), a term transferred from the Greek, signifying *admitted, conceded*, and applied to those books of the New Testament which were universally acknowledged as canonical by the early Church; opposed to *Antilegomena* (which see).

HOMOIOUSIANS (Grk. *ὅμοιος*, like, and *οὐσία*, substance), a branch of the High Arians, who maintained that the nature of the Son, though not the same, was similar to that of the Father. (See *Homoousians.*)

HOMOLOGY (Grk. *ὁμολογία*, agreement), a scientific term for the similarity of plan or function existing between parts of different plants and animals, as between the wing of a bird and the foreleg of a quadruped, or between the scales of a fish and the feathers of a bird. The homological argument for the existence of God, founded on this unity of plan or structure, is now sharply distinguished from the teleological argument. (I. 56.)

HOMOIOUSIANS (Grk. *ὅμός*, the same, and *οὐσία*, substance), a name applied to the Athanasians or orthodox, who held the Son to be consubstantial with the Father—*i.e.*, of the same nature and substance. The Greek word *ὁμοούσιος* became the watch-word of orthodoxy. Arians and Semi-arians exhibited an intense and unwavering dislike to the word and the doctrine it embodied. Principal Cunningham (*Historical Theology*, I. 289, 290) says: "Most of the different sections into which the Arians and Semi-arians split in the course of the fourth century labored to devise, and ostentatiously paraded, the highest and most exalted terms which they could consistently apply to the Son, and some of them professed to adopt most of the terms applied to him in the Nicene Creed; . . . but none of them ever would admit the doctrine of the consubstantiality. . . . We have still extant several creeds, for example, prepared under Arian and Semi-arian

influence, in councils held at Antioch, Sardica, Sirmium, and Ariminum; and the great facts concerning them are these: first, that they all, without exception, omit the word **ὁμοούσιος**, or any expression of similar import; and, secondly, that there are some of them with respect to which this single omission is the only very intelligible or palpable difference between them and the one at Nice. . . . They made many attempts to appear to come as near as possible to the orthodox doctrine, without really committing themselves to its fundamental distinctive principle; but the word **ὁμοούσιος** acted like Ithuriel's spear in detecting all their shifts and maneuvers, and in holding them up to the world as opposers, whatever they might sometimes pretend, of the true and proper divinity of the Son of God and the Saviour of sinners. It was like the anchor that held the orthodox faith in steadiness and safety amid the fearful storms of more than half a century, which elapsed between the first and second ecumenical councils. It was a barrier against which neither force nor fraud could prevail, and which, in so far as any thing of the kind could effect it, may have been said to have kept God's truth pure and undefiled until the calamity had overpassed, and a period arrived more favorable to the open profession and maintenance of the true doctrine which he has made known concerning his Son. I do not know that the history of the Church presents to us another instance in which the wisdom and expediency of any particular doctrinal deliverance have been so fully established by experience."

HUMANITARIANISM (Lat. *humanitas*, humanity). (1) The doctrine which denies the divinity of Christ, and asserts that he is a mere man. (2) In recent years the term has been abusively employed to designate the theory of those who would eliminate the God-ward element from religion, and reduce duty to the discharge of obligations to our fellow-men.

HUTCHINSONIANS, the followers of John Hutchinson, a learned and respectable layman, who was born at Spenny-thorn, in Yorkshire, in 1674. In 1724 he published the first part of that curious work, Moses's *Principia*, in which he ridiculed Dr. Woodward's *Natural History of the Earth*, and attempted to explode the doctrine of gravitation established in Sir Isaac Newton's *Principia*. In the second part of this work, published in 1727, he maintained, in opposition to the Newtonian system, that a *plenum* is the principle of the Scripture philosophy. In this work he also intimated that the idea of a Trinity is to be taken from the grand agents in the natural system—fire, light, and spirit. From this time he continued to publish a volume every year or two till his death; and a correct and elegant edition of his works, including the MSS. which he left, was published in 1748, in 12 vols. 8vo. Mr. Hutchinson thought that the Hebrew Scriptures comprise a perfect system of natural philosophy, theology, and religion. (I. 151, 152.)

HYPOSTATIC UNION (Grk. **ὑπόστασις**, person), the union of the divine and human natures in Christ so as to constitute one person. (I. 192.)

ICONOCLASM (Grk. εἰκών, image; κτάζειν, to break), image-breaking, is a name for the struggle in the Church for the destruction of all images used for worship in churches. The Emperor Leo III. (717-741) issued an edict against the use of images, but the people violently resisted its enforcement, especially in Constantinople. The great Greek theologian, John of Damascus, was led to adduce the ordinary arguments for image-worship with greater elegance and ingenuity than had ever been done before. But Leo's successor, Constantinus Copronymus, obtained the condemnation of image-worship in the Synod of Constantinople, 754. Leo IV. enforced this law; but his widow, Irene, one of the basest of women, assembled a council at Nicaea in 787 (acknowledged by both Greeks and Latins as the Seventh Ecumenical), which re-established image-worship. Leo V. (813-821) brought about its abolition by another Constantinopolitan Synod. Michael II. (821-824) tolerated the worship; but his son Theophilus (829-842) renewed all the edicts against images. After his death his widow restored image-worship, in 842, and instituted the festival of the Orthodoxy (!), which is yet kept by the Greek Church in memory of this restoration. The Greek Christians have since retained images in their churches, but without worshiping them. The well-known Latin custom was finally settled at the Council of Trent.

IDEA. (Grk. ἰδέα, εἶδος, *forma, species*, image). I. Common modern usage. (1) In its widest sense, every product of intellectual action, or even every modification; (2) in more restricted use, a mental image of an external object. II. Special usage. (1) Platonic: according to Plato, ideas are the archetypes of the manifold varieties of existence in the universe. These archetypes belong to the supersensible world, where reality is found, and in the midst of which God dwells. (2) Kantian: in the philosophy of Kant ideas are products of the reason (*Vernunft*), transcending the conceptions of the understanding, being named by him "transcendental ideas." These ideas are three in number: the soul, the universe, and God. In the functions of mind they are concerned with the unification of existence. (3) Hegelian: in the system of Hegel, which finds in the dialectic evolution of the categories of the understanding the evolution of all existence as a unity, the idea is the Absolute toward which the evolution of being is moving. The idea, as the Absolute, manifests itself through nature, then through spirit, and returns upon itself as the Absolute. The Platonic use was objective, the modern is subjective. The idea was to Plato the essence of a thing; there was no immediate reference to a mind in which it existed. The idea was eternal, and existed independently of the finite minds which contemplated it. In modern usage, on the contrary, *ideal* existence is synonymous with mind-dependent existence.

IDEAL, that which the mind contemplates as a representation (1) of the normal excellence of any being—perfection; (2) in intelligent life, what *ought* to be, in

contrast with what exists—the right; (3) in art, the conception present to the imagination, which the artist tries to depict—the beautiful; (4) the representation in a single individual of all the excellences of an order.

IDEALISM. According to the unsophisticated judgment of mankind, in every act of knowledge there are two opposed elements: (1) the Subject, or mind, knowing, and (2) the Object known. The philosophy which accepts and defends this fundamental antithesis of Subject and Object is known as *Natural Realism*, or *Dualism*. The philosophy which denies the external and independent existence of the Object, asserting that all that can be known is the states of the Subject is *Idealism*. The philosophy which denies the existence of the Subject, asserting that so-called mental experiences are only the result of the action of external objects on the organism, and that there is no abiding Subject, is *Materialism*.

IDOLATRY (Grk. εἶδος, image, λατρεύειν, to worship), the adoration of false gods; or the giving those honors to creatures, or the works of man's hands, which are due to God only.

IMMANENT (Lat. *immanere*, to remain in), that which does not pass out of a certain subject or certain limits; indwelling, in contrast with transcending. Pantheists hold that God does not exist outside of the world as a free, personal (transcendent) being, but inside of it, as the highest unity of the world, because God cannot, according to pantheistic teaching, be conceived of without the world. There is also a true Christian doctrine of the immanency of God.

IMMUTABILITY (Lat. *immutabilitas*, unchangeableness), impossibility of change. It is applied to God as the Absolute, to denote that there can be no inconstancy, such as change would imply, in his character or government.

IMPUTATION (Lat. *in*, and *putare*, to reckon), the attribution of personal guilt, or of penal consequences to one person or to many on account of the sin committed by another; a similar attribution of personal excellence or its rewards. In the Calvinistic scheme there are three great immediate imputations: (1) the imputation of Adam's sin to all his posterity; (2) the imputation of the sins of the elect to Christ; and (3) the imputation of the righteousness of Christ, active and passive, to the elect. (II. 36-45.)

INAMISSIBILITY (Lat. prefix *in*, not, and *amissibilis*, that may be lost, from *a*, from, and *mittere*, to send), as applied to grace, is descriptive of the Calvinistic doctrine that the believer can never totally and finally lose or forfeit the grace of salvation. (II. 173-210.)

INCARNATION (Lat. *in*, and *caro, carnis*, flesh), Christ's assumption not only of a human body, but of all things pertaining to the perfection of man's nature. (I. 178-214.)

INDIFFERENCE, Liberty of, a supposed exercise of will unaffected by motive. It has been used as an argument for the freedom of the will; but even if such a volition could actually be put forth, it could have no value in the argument, since it does not bear upon that government of motives which is implied in the true doctrine of libertarianism. Whedon, Hazard, and Tappan are among the ablest of American writers on the freedom of the will.

INDULGENCE (Lat. *indulgentia*, favor, kindness) in Roman Catholic nomenclature signifies, as defined by Dens, the remission of the temporal punishment due to sins, through the power of the keys, by the application of the superabundant satisfactions of Christ, the Virgin, saints, and pious men. (II. 254-259.)

IN ESSE, IN POSSE, two contrasted Latin expressions, the former denoting *the actual*, and the latter *the possible*.

INFALLIBILITY, of the Pope, is a dogma of the Roman Catholic Church declared by the Vatican Council. July 18, 1870, according to which It is "a doctrine divinely revealed that, when the Roman pontiff speaks *ex cathedra*, that is, when in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church, he possesses, through the divine assistance promised to him in blessed Peter, that infallibility with which the divine Redeemer willed his Church to be endowed, in defining a doctrine of faith and morals; and therefore that such definitions of the Roman pontiff are irreformable of themselves, and not by force of the consent of the Church thereto." At the meeting of the Council (December 8, 1870) three parties were soon discovered among the bishops: (1) the ultramontanes, (2) the moderates, and (3) those opposed to the proposed dogma. The petition for the promulgation of infallibility secured four hundred and ten signatures. The two counter addresses—the moderate one prepared by the Archbishop of Baltimore, and the one against the promulgation drawn up by Cardinal Archbishop Rauscher, of Vienna—secured one hundred and sixty-two signatures, of which twenty were American, forty-six French, thirty-seven German, nineteen Oriental, fourteen Hungarian, and fifteen Italian. Professor Dollinger, by common consent the most learned Church historian of the Roman Catholic Church, immediately subjected the arguments in the petition of the four hundred and ten bishops to the most crushing historical criticism, affirming that "one hundred and eighty thousand of human beings are to be forced, on pain of excommunication, refusal of the sacraments, and everlasting damnation, to believe and profess that which hitherto the Church has *not* believed, *not* taught." The proclamation of the dogma, he said would be an "alteration in the faith and doctrine of the Church *such as has never been heard of since Christianity was first founded.*" Dollinger afterward withdrew and formed

the Communion known as Old Catholic. In a ballot taken July 13 there were still eighty-eight negative votes (*non-placets*), but on the final ballot, July 18, there were only two *non-placets*, against five hundred and thirty-four *placets* and one hundred and six absentees, some of whom pleaded sickness. In Germany a number of the most prominent theological professors were removed from their chairs for refusal to adhere. Bishop Hefele, the great Roman historian of the councils, who was regarded as the most learned bishop in the Vatican assembly, published a pamphlet against the dogma while it was under discussion in the Council; but he submitted. When fifty-five speeches had been made on the question, one hundred and fifty bishops petitioned for the closing of the debate, which was done according to rule, to the great dissatisfaction of the opponents of infallibility, a number of whom protested to the Pope. Thus Roman Catholicism adopted a new principle which renders forever impossible the unification of Christendom by means of a General Council.

INSPIRATION (Lat. *in*, and *spirare*, to breathe), denotes in theological language the divine origin and authority of the Holy Scriptures. The corresponding Greek word **θεόπνευστος**, which occurs in 2 Tim. iii. 16, means literally *God-breathed*. Dr. Summers discusses the Mechanical, Rationalistic, and Dynamical theories of Inspiration, indorsing the last. (I. 440-472.) Inspiration is commonly regarded as (1) *antecedens*, (2) *concomitans*, and (3) *consequens*. (1) *Inspiratio antecedens*, or Revelation proper, is the communication of truths unknown to the sacred writers, and ordinarily unobtainable in the use of human faculties and means. (2) *Inspiratio concomitans* is the security against error afforded the sacred writers in putting to record by divine direction facts and truths with which they are already acquainted. (3) *Inspiratio consequens* is the divine approval stamped upon writings originally composed without inspiration, but by divine direction incorporated in the Holy Scriptures.

INTRODUCTION, or **ISAGOGICS** (Grk. **εἰσαγωγή**, from **εἰς**, into, and **ἄγειν**, to lead), is that part of Biblical science which aims to furnish a general view of such subjects as are preliminary to a scientific exposition of the sacred books. The field formerly covered by "Introduction" was not very definite. In Horne's *Introduction* may be found materials properly belonging to geography, antiquities, interpretation, natural history, etc. A good book covering this general ground is Angus's *Handbook of the Bible*. Scientific Introduction (*Einleitung*, as the Germans call it) may now be said to include. (1) the history of the separate Biblical books; (2) the history of the collection of these books, or of the canon; (3) the history of the spread of these books, or of Bible translation; (4) the history of the preservation of the text. With respect to each book, Introduction discusses (1) authorship, (2) date, (3) place, (4) authority, (5) contents, (6) style, and (7) special difficulties. Dr. H.M. Harman's *Introduction to the Holy Scriptures* may be commended to the student.

IRENÆUS (*cir.* 130-202), Bishop of Lyons, in France, one of the most distinguished of early Church writers, called by Theodoret "the light of the Western Church." His great work, *Against Heresies*, is highly prized, and "is at once" says Schaff, "the polemic, theological masterpiece of the ante-Nicene age, and the richest mine of information respecting the Gnostics, particularly the Valentinian heresy, and the Church doctrine of that age." His entire writings cover, in the English translation, between six and seven hundred pages of the "Ante-Nicene Library" of Messrs. T. & T. Clark, of Edinburgh, and are perhaps, the most valuable relic of early Christian antiquity.

IRENICS (Grk. εἰρήνη, peace) is the designation of that form of theological composition which seeks the reconciliation of doctrinal differences between the several schools of theology and the attainment of dogmatic unity. Irenics is the complement of polemics, which, while maintaining the truth, should also pass over into a struggle for peace. (I. 26.) See *Polemics*.

IRVINGITES, followers of the late Edward Irving, who in 1829-30 delivered discourses in the Scottish Church, London, on the subject of the restoration of spiritual charisms to the Church. Under special inspiration, as his followers claimed, they revived the orders of apostle, prophet, evangelist, etc., only the apostles ordaining. Irving himself ceased the exercise of his ministerial office until he was apostolically ordained. The Irvingites call themselves "the Apostolic Catholic Church," and are said to be spreading in England and continental Europe. Irving was expelled by the General Assembly of the Scotch Kirk, and after several years of eloquent preaching, died December 6, 1834, in his forty-third year. In Glasgow he had been an assistant to Dr. Chalmers before removing to London.

JACOBITES, an heretical denomination of Eastern Christians, who first made their appearance in the fifth century, and were called *Monophysites* (which see). Jacob Baradaeus, who flourished about 530 A.D., restored the sect, then almost expiring, and remodeled it: hence the name Jacobites. (II. 286.)

JANSENISTS, a party of Roman Catholics in France, which was formed in 1640. They followed the opinions of Jansenius, Bishop of Ypres, whose theological system coincided practically with that of Augustin and Calvin. Jansenius was a devoted student of Augustin, and wrote a work called *Augustinus*, consisting of extracts from that father. From this book the Jesuits, the avowed enemies of the Jansenists, extracted the propositions which were condemned by Popes Innocent X. and Alexander VII. The Jansenists of Port Royal may be denominated the evangelical party of the Roman Catholic Church: among their number were the famous Father Quesnel, Pierre Nicole, Pascal, De Sacy, Dugnet, and Arnauld; the last of whom is styled by Boileau "the most learned mortal that

ever lived." They consecrated all their great powers to the service of the cross; and for their attachment to the grand article of the Protestant reformation—justification by faith, with other capital doctrines—they suffered the loss of all things. The Jesuits, their implacable enemies, never ceased until they prevailed upon their sovereign, Louis XIV., to destroy the abbey of Port Royal, and banish its inhabitants.

JEROME, or *Hieronymus* (cir. 345-420), one of the most learned and able of the Fathers of the Western Church, was both a Hebrew and a Greek scholar, whose chief monument is the Vulgate edition of the Bible, which exerted the same influence upon Latin Christendom as the Septuagint upon Greek. It is made immediately from the original languages, and is as much superior to the Itala as Luther's Bible to the other German versions. "Above all his contemporaries," says Schaff, "and even all his successors down to the sixteenth century, Jerome, by his linguistic knowledge, his Oriental travel, and his entire culture, was best fitted, and, in fact, the only man to undertake and successfully execute so gigantic a task—a task which just then, with the approaching separation of East and West, and the decay of the knowledge of the original languages of the Bible in Latin Christendom, was of the highest necessity."

JESUITS, or the society of Jesus, one of the most celebrated monastic orders of the Romish Church, was founded in the year 1540, by Ignatius Loyola. Forsaking the military for the ecclesiastical profession, he engaged himself in the wildest and most extravagant adventures, as the knight of the blessed Virgin. After performing a pilgrimage to the Holy Land, and pursuing a multitude of visionary schemes, he returned to prosecute his theological studies in the universities of Spain, when he was about thirty-three years of age. He next went to Paris, where he collected a small number of associates; and, prompted by his fanatical spirit or the love of distinction, began to conceive the establishment of a new religious order. He produced a plan of its constitution and laws, which he affirmed to have been suggested by the immediate inspiration of Heaven, and applied to the Roman pontiff, Paul III., for the sanction of his authority to confirm the institution. At a time when the papal authority had received so severe a shock from the progress of the Reformation, and was still exposed to the most powerful attacks in every quarter, this was an offer too tempting to be resisted. The reigning pontiff, though naturally cautious, and though scarcely capable, without the spirit of prophecy, of foreseeing all the advantages to be derived from the services of this nascent order, yet clearly perceiving the benefit of multiplying the number of his devoted servants, instantly confirmed by his bull the institution of the Jesuits, granted the most ample privileges to the members of the society, and appointed Loyola to be the first general of the order.

JOHN OF DAMASCUS (cir. 676-754) is the author of the standard text-book of dogmatic theology in the Greek Church. Under Leo the Isaurian and Constantine Copronymus he zealously defended image-worship. Church writers agree in considering John Damascenus as superior to all his contemporaries in philosophy and erudition. His *Fountain of Knowledge* treats of (1) Dialectics, (2) Heresies, and (3) the Orthodox Faith.

JUBILATE DEO (*O be joyful in God!*), Ps. c., appointed in the English Church to be used after the second lesson in the morning service.

JURE DIVINO, a Latin phrase signifying *by divine right*, and usually applied in theology to the claim of bishops to be the divinely-appointed successors of the apostles and rulers of Christ's Church, without whose presence there is no valid Church.

JUSTIFICATION is the divine judicial act which applies to the sinner, believing in Christ, the benefit of the atonement, delivering him from the condemnation of his sin, introducing him into a state of favor, and treating him as a righteous person. The phrase *justificatio interna* is sometimes used to designate the Romish doctrine that justification is an actual making just or righteous—*i. e.*, regeneration, while *justificatio externa* is descriptive of the Protestant doctrine that justification is pardon—*i. e.*, a declarative act of forgiveness.

JUSTIN MARTYR (cir. 100-163), the chief of the early Apologists, who, upon his conversion, retained his philosopher's dress and habits, and taught the new and divine philosophy to all seekers after truth. In his apologies to the emperors he not merely argued for the toleration of Christians, but appealed personally to the sovereigns of the world to accept the Christian faith. Justin's genuine works are two *Apologies* and the *Dialogue with Trypho*. Competent authorities estimate him as the greatest and most influential man between the Apostle John and Origen.

KANT, Immanuel (1724-1804), the most distinguished and influential of German philosophers, was educated at the University of Königsberg, where he became *privat-docent* (1755) and professor of logic and metaphysics (1770), filling his chair uninterruptedly until 1797. His *Critique of Pure Reason*, an epoch-making work, appeared in 1781, the *Critique of the Practical Reason* in 1787, and the *Religion Within the Bounds of Pure Reason* in 1793. (For an epitome of the contents of this last treatise, see I. 457, foot-note.) In contrast with the previously existing Dogmatism, Empiricism, and Skepticism, Kant called his philosophy *Criticism*, *i. e.*, the system whose primary inquiry is concerning the limits and powers of the human faculty of knowledge, and the validity of its products. For outlines of his philosophy, see the *Histories of Philosophy*, by

Schwegler and Ueberweg. Two good translations of the *Critique of Pure Reason* have been made into English, Meiklejohn's (1 vol., 12mo) in Bohn's Library, and Max Muller's (2 vols., 8vo).

KENOSIS κένωσις), a Greek term signifying the act of *emptying* or self-divestiture, and employed by modern German divines to express the voluntary humiliation of Christ in his incarnate state. It is borrowed from the language of St. Paul, "But made himself of no reputation" (ἐαυτὸν ἐκένωσε, literally "emptied himself"), in Phil. ii. 7. The same self-abasement is indicated in other passages, e.g., the Son laid aside the glory which he had with the Father before the world was (John xvii. 5), and became poor (2 Cor. viii. 9). (I. 187.)

KNAPP, George Christian (1753-1825), an eminent German Protestant theologian, whose *Christian Theology* has been translated into English and has deservedly exercised an extensive influence in America. He entered Halle in 1770; began lecturing on philosophy in 1775; was appointed extraordinary professor in 1777, and regular professor in 1782. Dr. F.W. Krummacher has described him as "the last descendant of the old theological school of Halle" and asserts that he "was well able, from intellectual ability and scientific attainment, to have waged a successful war against the then raging Rationalism, and to have tossed from their airy saddles its champions among his colleagues who were intoxicated with triumph," but that "his excessive gentleness and modesty, bordering even on timidity, led him carefully to avoid every thing like direct polemics."

KORAN, often anglicized with the Arabic article prefixed (Al-coran), or more precisely Quran, is the name of the Mohammedan book of faith, which is divided into one hundred and fourteen sections called Suras, which signifies a regular series. The book is easily accessible in George Sale's English translation (1st ed. London, 1734; last, London, 1861).

LACHMANN, Karl (1793-1851), a distinguished German philologist, professor at Berlin from 1827 to his death, who confined himself mainly to editions of classical authors, but published an edition of the Greek New Testament (Berlin, 1831; in a larger form, 1846-50). "He aimed at presenting," says Dr. W.L. Alexander, "as far as possible, the text as it was in the authorized copies of the fourth century. . . . For this purpose he made use of only a very few MSS."

LAMBETH ARTICLES, certain baldly Calvinistic articles drawn up at Lambeth, in 1595, by the then Archbishop of Canterbury (Whitgift), the Bishop of London, and some other divines, as follows: "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 any thing 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." (II. 173.)

LATITUDINARIANS, a term applied to those divines who, in the seventeenth century, attempted to bring Episcopalians, Presbyterians, and Independents into one communion, by compromising the differences between them. The chief leaders of this party were the great Chillingworth and John Hales; to whom may be added More, Cudworth, Gale, Tillotson, and Whitchcot. They were zealously attached to the Church of England, but did not look upon episcopacy as indispensable to the constitution of the Christian Church. Hence they maintained that those who adopted other forms of government and worship were not on that account to be excluded from the communion, or to forfeit the title of brethren. They reduced the fundamental doctrines of Christianity to a few points. By this way of proceeding they endeavored to show that neither the Episcopalians: who, generally speaking, were then Arminians, nor the Presbyterians and Independents, who as generally adopted the doctrines of Calvin, had any reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters non-essential to salvation, and might be variously explained and understood without prejudice to their eternal interests. This plan failing, through the violence of the bishops on one hand (though sanctioned by the Lord Chancellor Clarendon), and by the jealousy of the more rigid on the other, the name Latitudinarian became a term of reproach, as implying an indifference to all religions, and has been generally so used ever since. The name is now frequently applied to the Broad-church party in the English Church and its offshoots.

LEIBNITZ, Gottfried Wilhelm (1646 -1716), philosopher and courtier, is considered by many as next to Aristotle, the most highly-gifted scholar that had lived up to his times. After his education at Leipsic, Jena, and Altdorf, his life was spent in various public capacities in Paris, London, Hanover, Vienna, and Berlin. At Berlin he was intimately associated with the brilliant Prussian Queen, Sophia Charlotte, for whom he wrote his *Theodicy*. His doctrine of "Monads" is his chief claim to philosophical distinction, and embraces the pre-established harmony, an

hypothesis for the explanation of the union of soul and body. In his *Nouveaux Essais* he defends the doctrine of innate ideas against Locke's *Essay*, and may be regarded as the head of the modern spiritualistic philosophy, as Locke is of the materialistic. In his *Theodicy* Leibnitz reduces evil to (1) metaphysical, (2) physical, and (3) moral. Metaphysical evil is inseparable from finite existence as such. Physical evil—pain—is often a conditional good, either as punishment or as discipline. Moral evil is in no way chargeable to God, but to the freedom of the creature. At other times he reduces moral evil to metaphysical. By these considerations is the divine goodness sought to be vindicated. See *Evil*.

LIBERTY OF THE WILL. The doctrine of Libertarianism is that the will is such a power as makes it possible to govern or control all the motive forces of our nature, including dispositions and passions, so as to determine personal conduct in accordance with the decisions of the understanding. It implies negatively that impulses or motive forces are not dominant in our life under its normal conditions; positively, that will is associated with intelligence, and that together they are the true governing powers in human life, every intelligent determination presupposing that motives have been subordinated to thought. The liberty so described is often named moral liberty, because it is specially illustrated in the subjection of our life to moral law, and seems to be implied in a categorical imperative. Kant makes freedom of will a deduction from the imperative of moral law (*Groundwork*, ch. iii.). See *Categorical Imperative*.

LITANY (Grk. *λιτανεία*, supplication), a solemn form of supplication used in public worship, especially a series of entreaties for mercy and deliverance used in the morning service of the Protestant Episcopal Church.

LITURGICS, the science of liturgies (which see).

LITURGY (Grk. *λειτουργία*, public worship), the established formulas for public service, or the entire ritual for public worship in those Churches which use prescribed forms. The liturgy of the Methodist Episcopal Churches is a judicious abridgment of the English, Mr. Wesley having omitted ambiguous and redundant portions.

LOCI COMMUNES (Theologici), the *commonplaces* of theology—*i.e.*, the dogmas which form an essential part of the theological system, and have acquired recognized and settled formulas for their statement and treatment. "*Loci*" may be used to denote the fundamental principles of any science, and was therefore incorporated by Melanchthon in the title of his treatise on dogmatics. (I. 28.)

LOCKE, John (1632-1704), the founder of English materialistic philosophy, sketched his famous *Essay Concerning Human Understanding* in 1670, and published it in final form in 1690. Locke rejects innate ideas, and derives all knowledge from experience. Experience, however, is twofold: (1) external and (2)

internal. The first fountain of knowledge Locke denominates *Sensation*, and the second *Reflection*. His works are published in cheap form in the Bohn Library.

LOGOS (Grk. *λόγος*, word, as usually rendered), employed in Christology as a special name of Christ. The theological usage is a consequence of its like employment by St. John, especially in the opening verses of his Gospel. The Greek word signifies both reason and speech (*ratio* and *oratio*), thought and utterance, mind and expression. (I. 169-208.)

LOMBARD, Peter (*cir.* 1100-1164), "Master of the Sentences," was the first scholar in the West who collected the teachings of theology into a complete system. His *Four Books of Sentences* became *the* text-book in the schools of philosophy, and was the foundation of scholastic theology. The work was first published in Venice, 1477. John of Damascus, the "last of the Fathers," had formulated the theology of the Greek Church four hundred years before. (I. 28.)

LOW-CHURCH, primarily the designation of a party in the Church of England who opposed the Non-jurors, or Church-men who refused to take the oath of allegiance to William and Mary in 1688. The term is now generally applied to the evangelical party in the Church of England which does not repudiate the ministry of non-prelatical Churches.

LOYOLA, Ignatius. See *Jesuits*.

LUCIFERIANS, followers of Lucifer, Bishop of Cagliari, in the fourth century. They would not allow any one who had been an Arian to join them. (II. 171.)

LUTHER, Martin (1483-1546), the greatest of the Reformers of the Church, whose name marks a new era in the history of Europe and of Christianity. His ninety-five theses against indulgences were nailed to the church-door in Wittenberg, October 31, 1517—the year which marks the beginning of the Reformation. December 10, 1520, after the conference with Miltitz, the papal nuncio (1519), and the Leipsic disputation with Dr. Eck, Luther publicly burned the papal bull of excommunication. In April, 1521, he appeared before Charles V. at the Diet of Worms, and immediately went into retirement at the Wartburg, where he engaged in the translation of the New Testament into German. This was published in September, 1522. In 1525 he took a firm stand against the peasants' war. This was also the year of the Reformer's marriage to Catherine Von Bora. At the Diet of Spire, in 1529, John of Saxony, George of Brandenburg, Philip of Hesse, and other princes of the empire, together with representatives of free cities, united in a protest against the repeal of the act of toleration of 1526: hence the name "Protestant." In the same year occurred the Marburg conference with Zuinglius, resulting in nothing. In 1530, at the Diet of Augsburg, Melancthon presented the Augsburg Confession, Luther remaining at Coburg under the ban of

the empire. The Protestant princes now formed the Smalkald league for mutual defense (Christmas, 1530). The publication of Luther's complete translation of the Bible was made in 1534. His leadership in the great work of reformation was acknowledged by all, and he was consulted by princes and clergymen, by scholars and jurists, and even by the common people. His dying prayer was: "Heavenly Father, eternal, merciful God, thou hast revealed to me thy dear Son, our Lord Jesus Christ. Him I have taught, Him I have confessed, Him I love as my Saviour and Redeemer, whom the wicked persecute, dishonor, and reprove. Take my poor soul up to thee!"

MACEDONIANS, heretics so called from Macedonius, a Bishop of Constantinople, deposed by a council in 360. Their tenets were the same as those of the Pneumato-machians—fighters against the Spirit—who denied both the deity and the personality of the Holy Ghost. (I. 32, foot-note.)

MAGNIFICAT, the song of Mary, the mother of Jesus, beginning "My soul doth magnify the Lord" (Luke i. 46-55), and appointed to be said or sung in the English liturgy after the first lesson at evening prayer, unless the *Cantate Domino* is used.

MANICHAËISM (so called from Manes, a Persian philosopher, who flourished about the beginning of the third century), the doctrine that there are two eternal principles, the one good and the other evil, to which the happiness and misery of all beings may be traced. It has been questioned whether this doctrine was ever maintained to the extent of denying the divine unity, or affirming that the system of things had not an ultimate tendency to good. It is said that the Persians, before Manes, maintained a dualism giving the supremacy to the good principle; Manes maintained both to be equally eternal and absolute. The Manichean doctrine was ingrafted upon Christianity about the middle of the third century. See *Dualism and Evil, Origin of*.

MARCIONITES, heretics in the second century, so called from Marcion. He studied the Stoic philosophy in his younger years, and was a lover of solitude and poverty, but was expelled from the Church. After this he went to Rome, where, being not admitted into Church communion because his father opposed it, he in spite embraced Cerdon's heresy, and became the author of new heresies in 134. He held with Cerdon two gods, the one good and the other bad: the latter, he said, was the author of the world, and of the law; but the good, he said, was the author of the gospel and redeemer of the world. He styled himself Jesus Christ, sent on purpose to abolish the law, as being bad. Origen affirms that he supposed there was a God of the Jews, a God of the Christians, and a God of the Gentiles. Tertullian speaks of nine, and, more curiously than anybody else, observes the rest

of his opinions, as that he denied the resurrection of the body, condemned marriage, excluding married people from salvation, whom he would not baptize, though he allowed of three sorts, and that the living were sometimes baptized for the dead. In his sect the women commonly administered the sacraments. (II. 434.)

MARIOLATRY (Grk. **Μαρία**, Mary, and **λατρεία**, worship). The worship of the Virgin Mary: one of the sins of the Church of Rome, for defending which her theologians are guilty of heresy. The fact of the Romanists' praying to the Virgin Mary is not denied. Their manner of doing so, not merely seeking her intercession, but actually addressing her in terms which sound very much like blasphemy to those whose religion is catholic and scriptural, may be seen from the following extract from the "Crown of the Blessed Virgin:" "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."

MARONITES, certain Eastern Christians, so called, who inhabited near Mount Libanus, in Syria. The name is derived either from a town in the country called *Maronia* or from *St. Maron*, who built a monastery there in the fifth century. The *Maronites* hold communion with the Romish Church. Pope Gregory XIII. founded a college at Rome, where their youth are educated by the Jesuits, and then sent to their own country. They formerly followed the errors of the Jacobites, Nestorians, and Monothelites; but these they renounced for the errors of the Roman Church in the time of Gregory XIII. and Clement VIII. The patriarch of the *Maronites* was present in the fourth Lateran Council, under Innocent III., in 1215. (II. 256.)

MARTYROLOGY (Grk. **μάρτυρ**, martyr, and **λόγος**, discourse), in the Church of Rome, is a catalogue or list of martyrs, including the history of their lives and sufferings for the sake of religion.

MASS (Lat. *Missa*, from *mittere*, to send or dismiss). This word at first imported nothing more than the dismissal of a Church assembly. By degrees it came to be used for an *assembly* and for Church service; and from signifying Church service in general it came at length to denote the *Communion Service* in particular, and so that most emphatically came to be called Mass. Since the Reformation the word has been universally confined to express the form of celebrating the communion in the Romish Church.

MATER DEI, Latin signifying *mother of God*, and applied to Mary the mother of Jesus. See *Deipara* and *Theotokos*.

MAUNDY THURSDAY, the Thursday before Easter, being the day on which our Lord instituted the holy sacrament of his body and blood. The name of Maundy, Maunday, or Mandate (*Dies Mandati*), is said to have allusion to the

Mandate or new commandment which on this day Christ gave to his disciples, that they should love one another, as he had loved them. It has also been supposed by others that the name arose from the *maunds*, or baskets of gifts, which at this time it was an ancient custom for Christians to present one to another, in token of that mutual affection which our Lord so tenderly urged, at this period of his sufferings, and as a remembrancer of that "inestimable gift" of Christ, to be our spiritual food in the sacrament of his body and blood. Says a writer of the age of Wycliffe, "Christ made his *maundy* and said, Take, eat," etc.

MELANCHTHON, Philip (1497-1560), the most efficient coadjutor of Luther's in the work of reformation. As a Humanist he was scarcely inferior to Erasmus, his scholarship gaining him early the title of *Preceptor Germaniae*. At Wittenberg he frequently lectured to two thousand students. In his *Loci Communes* he laid the foundations of Protestant dogmatics. His spirit was pre-eminently irenic, and he thus became a balance to Luther. He never entered the ministry, performing his great work as a layman.

MELCHITES, the name which is given to the Syriac, Egyptian, and other Christians of the Levant; who, though not Greeks, follow the doctrines and ceremonies of the Greek Church, and submit to the decisions of the Council of Chalcedon. The term *Melchites* is borrowed from the Hebrew or Syriac word *Melec*, which signifies *king*. So that Melchites is as much as to say Royalists, and is a term of reproach, given them by their adversaries, on account of their implicit submission to the edict of the Emperor Marcian, for the publication and reception of the above-mentioned council. (II. 286.)

MELETIANS, so called from Meletius. They rejected all from their communion who in time of persecution fell from Christ, though they afterward repented. Meletius himself was a bishop in Egypt, deposed because he had sacrificed in the time of persecution, about the year 301. Their schism was chiefly on account of their ordinations and the regimen of the Church; Meletius assuming to himself the power of ordination, when Peter, Bishop of Alexandria, suffered martyrdom. (II. 171.)

MENNONITES, a sect of Anabaptists in Holland, so denominated from one Mennon Simonis of Frisia, who lived in the sixteenth century. The Protestants, as well as the Romanists, confuted them. Mennon, having rejected the enthusiasms and revelations of the first Anabaptists and their opinions, concerning the new kingdom of Jesus Christ, set up other tenets, which his followers hold. They believe that the New Testament is the only rule of our faith; that the terms Person and Trinity are not to be used in speaking of the Father, Son, and Holy Ghost; that the first men were not created just; that there is no original sin; that Jesus Christ had not his flesh from the substance of his mother Mary, but from the essence of his Father; that it is not lawful for Christians to swear, nor exercise any office of

magistracy, nor use the sword to punish evil-doers, nor to wage war upon any terms; that a Christian may attain to the height of perfection in this life; that the ministers of the gospel ought not to receive any salary; that children are not to be baptized; that the souls of men after death rest in an unknown place.

METAPHYSICS, that department of mental philosophy which is concerned with speculative problems, transcending those belonging to the nature and relations of the facts of consciousness. The speculative department of philosophy, transcending empirical psychology. (1) In earlier Scottish usage named the Higher Metaphysics, while Psychology was the *Lower*; (2) In the *Critical Philosophy* of Kant, metaphysics includes all the phenomena of consciousness which do not arise from experience—the whole range of *a priori*, in contrast with *a posteriori* elements in consciousness. Kant's application of the term has greatly affected subsequent usage. (3) It is uniformly applied to the speculative department of mental science, including ontology. The origin of the term is commonly referred to Andronicus of Rhodes, who, in collecting the works of Aristotle, inscribed upon a portion of them the words **Τὰ μετὰ τὰ φυσικά**. Whether the phrase was intended merely to indicate that this portion should stand after the physics in the order of collected works of Aristotle, or to mark the philosophic significance of the work as the *first philosophy* (**πρώτη φιλοσοφία**), is not clear (Ueberweg's *Hist.*, i. 145; Schwegler's *Hist.*, Seelye's trans., p. 131).

METEMPSYCHOSIS (Grk. **μετά**, beyond; **ἐμψυχόω**, to animate) is the transmigration or passage of the soul from one body to another. This doctrine implies a belief in the pre-existence and future life of the soul. According to Herodotus, the Egyptians were the first to espouse this doctrine. They believed that the soul at death entered into some animal created at the moment; and that, after having inhabited the forms of all animals on earth, in the water, or in the air, it returned at the end of three thousand years into a human body, to begin anew a similar course of transmigration. The common opinion is that the doctrine of transmigration passed from Egypt into Greece. Pythagoras may have given more precision to the doctrine. It was adopted by Plato and his followers, and, according to one of St. Jerome's letters, was secretly taught among the early Christians.

METHOD (Grk. **μέθοδος**, **μετά**, after, and **ὁδός**, way), the way by which we proceed to the attainment of some object. *Method* may be called, in general, *the art of disposing well a series of many thoughts, either for discovering truth when we are ignorant of it, or for proving it to others when it is already known*. Thus there are two kinds of *method*, one for discovering truth, which is called *analysis*, or the *method of resolution*, and which may also be called the *method of invention*; and the other for explaining it to others when we have found it, which is called *synthesis*, or the *method of composition*, and which may also be called the *method of doctrine* (*Port Royal Logic*, pt. iv., ch. ii.).

METHODOLOGY, the doctrine of *method* (which see). (I. 19, foot-note.)

METROPOLITAN, the bishop who presides over the other bishops of a province. The writers of the Latin Church use promiscuously the words archbishop and metropolitan, making either name denote a bishop, who, by virtue of his see, presides over or governs several other bishops. Thus, in England, the Archbishops of Canterbury and York are both metropolitans. But the Greeks use the name only to denote him whose see is really a civil metropolis.

MICHAEL (Heb. *Who is like God*), the name of an archangel who in Daniel is described as having special charge of the Israelites. (I. 286-288.)

MILITANT (Lat. *militans*, fighting), a term applied to the Church on earth, as engaged in a warfare with the world, sin, and the devil, in distinction from the Church *triumphant* in heaven.

MILL, John Stuart (1806-1873), son of James (1773-1836), who began his son's education by teaching him the Greek alphabet at the age of three. He read Plato before he was eight. As Mill's writings are not distinguished for richness of historical or literary allusion, it is a fair inference that his classical reading at this age was of little service, and he never became an exact scholar in the academic sense. Mill was deliberately educated as an apostle of reasoned truth. In 1823, at the age of seventeen, he entered the service of the British East India Company, from 1836 to 1856 having charge of its relations with native States, and continuing in the service to the company's dissolution in 1858. In his *Westminster* review of Whately's *Logic* (1823) he appears, curiously enough, as an ardent and brilliant champion of the syllogistic logic. It was not until 1837, on reading Whewell's *Inductive Sciences* and rereading Herschel, that Mill saw his way clear to joining on the new inductive logic as a supplement to the old. His great *Logic* was not published until 1843. The *Political Economy* appeared in 1848, and the *Examination of Sir W. Hamilton's Philosophy* in 1865. These are Mill's greatest and most influential works, and constitute his main title to enduring fame. He is unquestionably the ablest of British anti-intuitional philosophers, and stands beside Sir W. Hamilton, the two being the colossal figures in British philosophy within the limits of the present century.

MILLENARIANS (and **MILLENNIUM**), a name which is given to those who believe that Christ will reign personally for a thousand years upon earth, their designation being derived from the Latin words, *mille*, a thousand, and *annus*, a year. In the words of Greswell, we may define their doctrine and expectation, generally, as the belief of a second personal advent or return of our Lord Jesus Christ, some time before the end of the present state of things on the earth; a resurrection of a part of the dead in the body, concurrently with that return; the establishment of a kingdom for a certain length of time upon earth, of which Jesus

Christ will be the sovereign head; and the good and holy men who lived under the Mosaic dispensation before the gospel era, or have lived under the Christian since, whether previously raised to life or found alive in the flesh at the time of the return, will be the subjects, and in some manner or other admitted to a share of its privileges.

MIRACLE (Lat. *miraculum*, from *mirari*, to wonder) is an event produced by the special interposition of the power of God, in sensible contravention of the established laws of nature, for the confirmation of some truth or the divine legation of some person. (I. 472.) The scriptural idea of miracles may be gathered from the three Greek terms applied to them (Acts ii. 22 and Heb. ii. 4): **τέρας**, wonder; **σημείον**, sign; and **δύναμις**, power. A miracle is thus a *wonder*, or prodigy designed to arrest attention; a *power*, or a mighty work produced by supernatural energy; and a *sign*, or demonstration of a truth to be confirmed. (I. 472-485.)

MISSAL (see *Mass*). In the Romish Church, a book containing the services of the mass for the various days of the year. In the ancient Church the several parts of divine service were arranged in distinct books. Thus the collects and the invariable portion of the communion office formed the book called the Sacramentary. The lessons from the Old and New Testaments constituted the Lectionary, and the Gospels made another volume, with the title of Evangelisterium. The Antiphonary consisted of anthems, etc., designed for chanting.

MOLECULE (Lat. *molecula*, a little mass), as distinguished from *atom*, is the smallest particle of matter (elementary or compound) which can exist in a free state. The molecule of an element consists of similar atoms. The molecule of a compound body consists of dissimilar atoms.

MONERGISM (Grk. **μόνος**, sole, and **ἔργειν**, to work), a term descriptive of the Calvinistic or Augustinian doctrine of regeneration, according to which man does not co-operate with God in the process of salvation, the Deity being the sole agent, working when, where, and how he will. It is opposed to *Synergism* (which see). (I. 44, foot-note.)

MONISM (Grk. **μόνος**, sole or single), the theory of the unity of all being. There are three phases of Monism: (1) Idealistic, (2) Materialistic, (3) Pantheistic. The fundamental question involved is the true interpretation of consciousness as involving a contrast between subjective and objective existence. (See *Idealism*.)

MONOGENES (Grk. **μονογενής**, Lat. *unigenitus*, only-begotten), a title of Christ, used by St. John alone, and denoting Christ's natural, proper, necessary, and unique filiation. (I. 171-177.)

MONOPHYSITES (Grk. **μόνος**, sole, and **φύσις**, nature). A general name given to all those sectaries in the Levant who only own one nature in our blessed Saviour, and who maintain that the divine and human natures of Jesus Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures. (I. 200.)

MONOTHEISM (Grk. **μόνος**, **θεός**, one God), the belief that God is essentially one.

MONOTHELITES, Christian heretics in the seventh century, so called from the Greek words **μόνος**, one, and **θέλημα**, will, because they maintained that, though there were two natures in Jesus Christ, the human and the divine, there was but one will, which was the divine.

MORPHOLOGY (Grk. **μορφή**, form; **λόγος**, doctrine). The term *Morphology*, introduced by Goethe to denote the study of the unity of type in organic form (for which the Linnaean term *Metamorphosis* had formerly been employed), now usually covers the entire science of organic form (art. *Morphology*, by P. Geddes, in *Encyclopaedia Britannica*, 9th ed. See Spencer, *Principles of Biology*, i.).

MYTH (Grk. **μῦθος**, a tale, a fictitious or conjectural narrative). A *myth* is a narrative framed for the purpose of expressing some general truth, law of nature, moral phenomenon, or religious idea, the different phases of which correspond to the turn of the narrative. The early history and the early religion of all nations are full of fables. Hence it is that *myths* have been divided into the *traditional* and the *theological*, or the *historical* and the *religious*. (I. 310, foot-note.)

NATURALISM, the name given to those systems of the philosophy of *nature* which explain all phenomena by a blind force acting necessarily, maintaining that nature carries within itself its own explanation. It is characteristic of all materialistic systems, *e.g.*, those of the ancient Atomists, and those of the French Materialists of the *Illumination* in modern philosophy.

NEOLOGY (Grk. **νέος**, new; **λόγος**, doctrine). This term, which signifies *new doctrine*, has been used to designate a species of theology and Biblical criticism which has of late years much prevailed among the Protestant divines of Germany and the professors of German universities. It is now, however, more frequently termed Rationalism, and is supposed to occupy a sort of middle place between the orthodox system and pure Deism. In current theological literature the term *neology* is applied to any novel teaching whatever.

NEONOMIANISM (Grk. νέος, new, and νόμος, law). This is not the appellation of a separate sect, but of those both among Arminians and Calvinists who regard Christianity as a *new law*, mitigated in its requisitions for the sake of Christ. This opinion has many modifications, and has been held by persons very greatly differing from each other in the consequences to which they carry it, and in the principles from which they deduce it. One opinion is, that the next covenant of grace which, through the medium of Christ's death, the Father made with men consists, according to this system, not in our being justified by faith, as it apprehends the atonement of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reposes or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life. Toward the close of the seventeenth century a controversy was agitated among the English Dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with Antinomianism, and the other, who favored those of Mr. Baxter, were accused of Neonomianism. Dr. Daniel Williams was a principal writer on what was called the Neonomian side.

NESTORIANS, the followers of Nestorius, a bishop of Constantinople, who lived in the fifth century. They believed that in Christ there were not only two natures, but two persons; of which the one was *divine*, the Eternal Word, and the other, which was *human*, was the man Jesus; that these two persons had only one *aspect*; 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; that it was not, however, a union of nature or of person, but only of will and affection; that Christ was therefore to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, and not the mother of God. (I. 197, 198, 200, 201.)

NICAËA, Council of. See *Arianism*. **NOMINALISM** (Lat. *nomen*, a name) is the doctrine that general notions have no objective realities corresponding to them, and have no existence but as names or words. The doctrine directly opposed to it is *Realism*. To the intermediate doctrine of *Conceptualism* (which see) Nominalism is closely allied. (II. 43.)

NON-CONFORMISTS, dissenters from the Church of England; but the term applies more particularly to those ministers who were ejected from their livings by the Act of Uniformity in 1662, the number of whom, according to Dr. Calamy, was nearly two thousand; and to the laity who adhered to them.

NON SEQUITUR (Lat. *it does not follow*; the inference is not necessary), an inconclusive inference.

NOVATIANS, the followers of Novatian, a priest of Rome, and Novatus, a priest of Carthage, in the third century. They were distinguished merely by their discipline, for their religious and doctrinal tenets do not appear to be at all different from those of the Church. They condemned second marriages, and forever excluded from their communion all those who after baptism had fallen into sin. They affected very superior purity; and, though they conceived that the worst might possibly hope for eternal life, they absolutely refused to re-admit into their communion any who had lapsed into sin. They separated from the Church of Rome because the members of it admitted into their communion many who had, during a season of persecution, rejected the Christian faith. (II. 165, 171.)

NUNC DIMITTIS, the first words in Latin of the Song of Simeon, "Lord, now lettest thou thy servant depart in peace," appointed as one of the hymns to be used after the second lesson at evening prayer. It was used in this place in the most ancient times. It is found in the Apostolical Constitutions. And even at the present day this hymn is repeated at evening prayer in the patriarchate of Constantinople.

OBSIGNATION (Lat. *obsignatio*, the act of sealing), the act of sealing or state of being sealed or confirmed; used especially of sealing by the Holy Spirit. (II. 295.)

OCCASIONAL CAUSES, Doctrine of. See *Causes, Occasional*.

OMNIPOTENCE (Lat. *omnis*, all, and *potens*, powerful), almightiness; the infinite power of Deity. (I. 82.)

OMNIPRESENCE (Lat. *omnis*, all, and *praesens*, present), ubiquity; that attribute of God by which he is simultaneously present in all places.

OMNISCIENCE (Lat. *omnis*, all, and *scire*, to know), the all-embracing or infinite knowledge of God, including things past, present, and future, necessary and contingent, actual and possible. (I. 85.)

ONTOLOGICAL ARGUMENT for the existence of God is the attempt to prove from *a priori* considerations alone the necessary existence of Deity. For the several forms of the argument as stated by Anselm, Des Cartes, S. Clarke, and Cousin, see I. 53-56. See *Anselm* and *A priori*.

ONTOLOGICAL PROCESSION. See *Procession*.

ONTOLOGY (Grk. ὄν, being, and λόγος, discourse), the science of Being—Metaphysics. The name *ontology* seems to have been first made current in philosophy by Wolff. He divided metaphysics into four parts—*ontology*, rational psychology, rational cosmology, and rational theology. Ontology was chiefly

occupied with abstract inquiries into possibility, necessity, and contingency, substance, accident, cause, etc., without reference to the laws of our intellect by which we are constrained to believe in them. Ontology is thus the science of principles and causes, that is of the principles and causes of being.

OPTIMISM (Lat. *optimum*, the best), the doctrine that the universe, being the work of an infinitely perfect Being, is the best that could be created. This doctrine, under various forms, appeared in all the great philosophical schools of antiquity. During the Middle Ages it was advocated by St. Anselm and St. Thomas. In times comparatively modern it was embraced by Des Cartes and Malebranche, and has been developed in its highest form by Leibnitz. According to him, God, being infinitely perfect, could neither will nor produce evil. And as a less good compared with a greater is evil, the creation of God must not only be good, but the best that could possibly be. Before creation, all beings and all possible conditions of things were present to the Divine Mind in idea, and composed an infinite number of worlds, from among which infinite wisdom chose the best. Creation was the giving existence to the most perfect state of things which had been ideally contemplated by the Divine Mind.

ORDO SALUTIS, a Latin phrase signifying *order of salvation*, and used to designate the sequence of the several steps from a state of sin to a state of grace in the case of an individual believer. The Calvinistic *ordo* is: (1) Regeneration, (2) Faith, (3) Repentance, and (4) Justification. The Arminian is as follows: (1) Repentance, (2) Faith, (3) Justification, and (4) Regeneration. (II. 118-120.)

ORGANON or **ORGANUM** (Grk. ὄργανον, an instrument), is the name often applied to a collection of Aristotle's treatises on logic; because, by the Peripatetics, logic was regarded as the instrument of science rather than as itself a science or part of science. In the sixth century, Ammonius and Simplicius arranged the works of Aristotle in classes, one of which they called *logical* or *organical*. But it was not till the fifteenth century that the name *Organum* came into common use. Bacon gave the name of *Novum Organum* to the second part of his *Instauratio Magna*. And the German philosopher, Lambert, in 1763, published a logical work under the title *Das Neue Organon*. The *Organon* of Aristotle consists of the following treatises: *The Categories*, the *De Interpretatione*, the *Analytics*, *Prior and Posterior*, the *Topics*, and the *Sophistical Refutations*. "The *Organon* of Aristotle, and the *Organum* of Bacon stand in relation, but the relation of contrariety; the one considers the laws under which the subject thinks, the other the laws under which the object is to be known."—*Hamilton*.

ORIGEN (185-254) was one of the most remarkable among the early Christian writers, whom Jerome calls "a man of immortal genius, who understood logic, geometry, arithmetic, music, grammar, rhetoric, and all the sects of the philosophers." He may be regarded as the father of Biblical criticism and exegesis.

In 203 Bishop Demetrius placed him in charge of the Alexandrian catechetical school left vacant by the flight of Clement, whose instructions Origen had enjoyed. In 211 he visited Rome, in 215 retired from Alexandria to Palestine, and in 228 was ordained presbyter at Caesarea by Theocritus. At Caesarea, Origen opened a new school of philosophy and theology, which soon outshone that of Alexandria. When about sixty years of age he permitted his discourses to be taken down in short-hand, and in this way more than a thousand of his homilies have been preserved. One of his greatest works was the *Hexapla* (which see). Epiphanius and Rufinus put the total of his works as six thousand. Seven secretaries and seven copyists, aided by an uncertain number of young women, are said by Eusebius always to have been at work for him. "Origen," says an authority, "is one among the few who have graced the annals of our race, by standing up as a living definition of what is meant by a man of genius, learning, piety, and energy." He is universally considered one of the most laborious and learned scholars that has appeared in Christendom, and although his orthodoxy has been impugned on some important points, his fame and influence will endure to the end, and his memory be revered among all Christian nations.

ORIGINAL SIN "standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (II. 45-47.)

OSTIARII (Lat. *door-keepers*), in the ancient Church a class of officers forming the lowest of the clerical orders. Their duties finally became substantially those of the modern sexton. (II. 330.)

PALEY, William (1743-1805), an eminent English divine and philosopher, took his bachelor's degree at Cambridge in 1763, became a fellow in 1766, was ordained priest in 1767, married 1776, became Archdeacon of Carlisle in 1782, and chancellor of the diocese in 1785. His most important works are *Moral and Political Philosophy* (1755); *Horae Paulinae, or the Truth of the Scripture History of St. Paul evinced by a Comparison of the Epistles which bear his Name with the Acts of the Apostles, and with one another* (1790); *Evidences of Christianity* (1794); and *Natural Theology* (1802). If his treatise on morals cannot be regarded as a profoundly philosophical work, it is certainly clear and sensible. "Paley's definition of virtue," says Dr. Blackie, "as the doing good to mankind in obedience to the will of God, for the sake of everlasting happiness, characterizes the man, the age, the country, and the profession to which he belonged, admirably. It is a definition that, taken as a matter of fact, in all likelihood expressed the feelings of nine hundred and ninety-nine out of every one thousand British

Christians living in the generation immediately preceding the French Revolution." (*Four Phases of Morals*, p.308.) The aim of the *Horae Paulinae* is to prove by the number and variety of "undesigned coincidences" the impossibility of the usual infidel hypothesis of his time that the New Testament is a cunningly-devised fable. The *Evidences of Christianity* has been republished seventeen times in twenty-seven years, and is still largely in use as a textbook. The most extensively popular of all his works is the *Natural Theology*, which is one of the most convincing and interesting of design arguments. A complete edition of Paley's works (1 vol. 8vo), with *Life*, was published at Philadelphia in 1850 by Crissy and Markley.

PALIMPSEST (Grk. **παλίμψητος**, scratched or scraped again), a MS. which has been written upon twice, the first writing having been erased to make place for the second.

PALM SUNDAY, the Sunday next before Easter, so called from palm-branches being strewed on the road by the multitude when our Saviour made his triumphal entry into Jerusalem.

PANTHEISM (Grk. **πᾶς**, all; **θεός**, God). *Pantheism*, strictly speaking, is the doctrine of the necessary and eternal co-existence of the finite and the infinite; of the absolute consubstantiality of God and nature, considered as two different but inseparable aspects of universal existence. It may take either of two forms. The higher is the absorption of all things in God (Acosmism); the lower, the absorption of God in all things, which is practically Atheism. In both forms it sacrifices the notions of Personality, Freedom, and Moral Responsibility.

PARABOLANI (Lat.), in the ancient Christian Church, were certain officers deputed to attend upon the sick, and to take care of them all the time of their weakness. (II. 330.)

PARACLETE (Grk. **παράκλητος**, from **παρακαλεῖν**, to exhort, to encourage), an advocate; one called to aid or support; hence the Consoler, Comforter, or Intercessor. The name is applied in the Scriptures both to Christ and the Holy Spirit, but in theology almost exclusively to the Spirit. (I. 393-395.)

PARADISE, according to the original meaning of the term, whether it be of Hebrew, Chaldee, or Persian derivation, signifies, "a place inclosed for pleasure and delight." The LXX., or Greek translators of the Old Testament, make use of the word paradise when they speak of the Garden of Eden, which Jehovah planted at the creation, and in which he placed our first parents. There are three places in the Hebrew text of the Old Testament where this word is found, namely, Neh. ii. 8; Cant. iv. 13; Eccles. ii. 5. The term paradise is obviously used in the New Testament as another word for heaven; by our Lord, Luke xxiii. 43; by the Apostle Paul, 2 Cor. xii. 4; and in the Apocalypse, ii. 7. (I. 345-347.)

PARADOX (Grk. *παρά, δόξα*, beyond, or contrary to appearance), an utterance wearing the semblance of incongruity, yet capable of being interpreted in such a manner as to gain assent. *E.g.*, Butler's paradox: Even from self-love we should endeavor to overcome all inordinate regard and consideration of ourselves; or the paradox of Hedonism: Happiness is the end; but if we aim directly at happiness, we miss it (*cf.* Mill's *Utilitarianism*, 23).

PARALOGISM (Grk. *παραλογισμός*, from *παραλογίζομαι*, to reason wrongly) is a formal fallacy or pseudo-syllogism, in which the conclusion does not follow from the premises, and the reasoner is himself deceived. It is distinguished from the *Sophism*, which is a fallacy recognized by the reasoner and *intended* to deceive.

PASCAL, Blaise (1623-1662), a remarkable man, whose intellect has been adjudged by some the most perfect ever allotted to a member of the human race. He was acute, learned, eloquent, and virtuous. At sixteen he is said to have composed a treatise on *Conic Sections* which extorted the admiration of Des Cartes and at nineteen he invented his calculating machine. Having fully identified himself with Jansenism (which see), he took up his residence at Port Royal in 1651. In his *Pensees* he aimed to show the necessity of a divine revelation and to prove the truth, reality, and advantage of the Christian religion. In his famous *Provincial Letters* he assailed the Jesuits with equal wit and argumentative acumen. These two are the best known of his works. See *Jesuits*.

PATER NOSTER (Lat. *Our Father*), the common name for the Lord's Prayer in the Roman Catholic Church. (II. 288.)

PATRIPASSIANS (Lat. *pater*, father; *pati*, *passus*, to suffer), followers of Praxeas, a Montanist of the second century, who held that the Son and Spirit are only modes of operation of the one Divine Person. The sufferings of Christ were therefore the sufferings of the Father: hence the name of these heretics. See *Sabellians* and *Theopaschites*.

PATRISTICS (Lat. *pater*, father), the science which investigates the teachings of the Fathers of the Christian Church. (I. 515-519.)

PEARSON, John (1612-1686), a celebrated English prelate, and one of the most learned divines of his age, took the degree of M.A. at Cambridge in 1639, became minister of St. Clement's, London, in 1650, and in 1659 published the great work so often quoted by Dr. Summers, *An Exposition of the Apostles' Creed*. It was republished with the author's corrections in 1676, and again in 1686. It is used as a text-book at the universities, and is regarded as one of the principal standards of appeal in doctrine in the Church of England. It is generally acknowledged to be one of the most remarkable productions of what is usually called the greatest age of English theology—the seventeenth century. Dr. Pearson

was made Bishop of Chester in 1673. (D. Appleton & Co., New York, publish Pearson *On the Creed*, edited by Dobson.)

PEDOBAPTISM (Grk. *παῖς*, a child, and *βαπτίζω*, to baptize). The baptism of children.

PELAGIUS was a British monk, of some rank and very exalted reputation. He, with his friend Celestius, traveled to Rome, where they resided very early in the fifth century, and opposed with warmth certain received notions respecting original sin and the necessity of divine grace. What reception their doctrines met with at Rome does not appear; but their virtue excited general approbation. On the approach of the Goths, they retired to Africa, where Celestius remained, with a view of gaining admittance as a presbyter into the Church of Carthage. Pelagius proceeded to Palestine, where he enjoyed the favor and protection of John, Bishop of Jerusalem. But his friend and his opinions met with a very different reception from St. Augustin, the celebrated Bishop of Hippo. Whatever parts were visited by these unorthodox friends, they still asserted their peculiar opinions; and they were gradually engaged in a warm contest, in the course of which they were probably led to advance more than had originally occurred to them. For the errors attributed to Pelagius, see II. 19.

PERIPATETIC (Grk. *περιπατέω*, to walk about), is applied to Aristotle and his followers, who seem to have carried on their philosophical discussions while walking about in the halls and promenades of the Lyceum.

PENTATEUCH. This word, which is derived from the Greek *Πεντάτευχος*, from *πεντε*, five, and *τεῦχος*, a volume, signifies the collection of the five books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

PERFECTION (Lat. *perfectio*, completeness) in theology is synonymous with attribute, and used to designate a supreme excellence of the Deity. Unity, spirituality, goodness, and omnipotence are among the divine perfections or attributes. (I. 70-109.) The word, usually qualified by *Christian*, is also employed to denote the state of those who are entirely sanctified.

PERSON in the Trinity. By *persona* the Latin Fathers meant what the Greek Fathers expressed by *ὑπόστασις*. The Synod of Alexandria, A.D. 363, decided that the words might be used interchangeably. The three Divine *Persons*, or *Hypostases*, are each the subject of attributes and actions, and yet they are not three distinct essences on the one hand, nor merely three names or relations on the other. (I. 149, 150.)

PERSON of Christ. See *Christology*, and the several heresies there mentioned.

PESSIMISM (Lat. *pessimus*, the worst), the theory of existence which represents that evil prevails in the world, and that the world is the worst possible. This theory in its recent forms is a reaction against the scheme of Hegel, which identifies the rational and the existing, making dialectic movement the key to all being. Schopenhauer's leading work is *The World as Will and Representation*, in which he uses "Will" as equivalent to impulse in all its forms, even including the forces of nature. He holds to a progression in the universe from lower to higher forms of impulse, but considers that in the process pain and evil are the inevitable attendants, and therefore that the world is the worst possible. Hartmann, in his *Philosophy of the Unconscious*, takes a similar view, maintaining that progression is at the cost of suffering to such a degree that it were better the world did not exist, and yet he grants that development implies that the world is the best possible under the conditions. Hartmann's *Pessimism* has thus involved in it a modified *Optimism* (see translations of both works; Sully's *Pessimism*; Ueberweg's *History*, ii. 255 and 256). Pessimism admits of no positive ethics, but makes ethical thought negative, tending to asceticism, in order to escape the evil, and anticipating unconsciousness as the end of all.

PETENDA, a Latin word signifying *things to be sought after or prayed for*. See *Agenda* and *Credenda*. (I. 419.)

PETITIO PRINCIPII, a Latin phrase meaning *begging the question*. This fallacy consists in assuming in the argument the very point to be established, as in Hume's celebrated argument against miracles, which lays down the *dictum* that *miracles are contrary to the universal experience of mankind*. This assumes the very point in debate, which is *whether there is not sufficient historical testimony, in amount and in kind, to render miracles credible*.

PHENOMENALISM (Grk. **φαινόμενον**, that which appears), the theory of knowledge which maintains that all knowledge is only of the phenomenal and transitory, denying on the one hand knowledge of objects as existing independently of our recognition of phenomena, and, on the other, knowledge of necessary and universal truth.

PHILANTHROPY (Grk. **φιλανθρωπία**, from **φιλανθρωπέω**, to be a friend to mankind), the love of mankind, the esteem due to man as a moral being, possessing the powers, possibilities, and responsibilities belonging to every such being. It is thus a love of our fellow-men required by moral law.

PHILOSOPHY (Grk. **φιλοσοφία**, **φιλία**, **σοφία**, the love of wisdom). The origin of the word is traced to Pythagoras, who did not call himself **σοφός**, like the wise men of Greece, but declared himself a lover of wisdom, **φίλος σοφίας**. Philosophy is the rationalized view of things existing or occurring; "the thinking view of things;" "the attainment of truth by the way of reason." Technically,

Philosophy is the ultimate rational explanation of things obtained by discovery of the reason of their existence, or by showing *why* they exist.

PIGNORATIVE (late Lat. *pignorare*, from Lat. *pignerare*, to pledge, pawn, or mortgage), pertaining to a pledge or the act of pledging. In theological language *pignorative* is applied to the sacraments. (II. 295.)

PNEUMATOLOGY (Grk. πνεῦμα, spirit; λόγος, doctrine). (1) In older philosophical writings this word denotes the science of the human spirit, but in this sense has now been displaced by *Psychology* (which see). (2) In theology the term designates that department which concerns itself with the doctrine of the Holy Spirit, his personality, divinity, procession, offices, and dispensation. (I. 27, 385-414.)

PNEUMATOMACHIANS (Grk. πνεῦμα, spirit, and μάχομαι, to fight), fighters against the Spirit. See *Macedonians*. (I. 32, foot-note.)

POLEMICS (Grk. πόλεμος, war), the department of theology engaged in the defense of the truth against all heresies arising within the Church. See *Irenics*. (I. 26.)

POLYANDRY (Grk. πολύς, many, and ἀνήρ, man, husband), an organization of the family which permits a woman to have more than one husband at the same time. Though polygamy is usually employed to designate the social system which permits a plurality of wives, the word is really generic, denoting literally a plurality of marriages, and includes under it specifically Polyandry (defined as above), and Polygyny (Grk. γυνή, woman, wife), the system which permits a plurality of wives.

POLYTHEISM (Grk. πολύς, many, and θεός, God), any system of religion or philosophy which recognizes a plurality of gods.

POSITIVISM, the name given by Comte to his system of philosophy, as professedly based upon facts, with denial of the possibility of any knowledge of causes; a philosophy of uniform sequences.

PRACTICAL THEOLOGY, that department of divinity which ordinarily includes (1) Church Government, (2) Homiletics, and (3) the Pastoral care. (I. 20, 21). Jacobs's *Ecclesiastical Polity of the New Testament*; Hoppin, Kidder, Broadus, Phelps, and Beecher, on preaching; and Vinet on the duties of a pastor, are valuable works.

PREJUDICE (Lat *praejudico*, to judge before inquiry). A *prejudice* is a prejudging; that is, adopting an opinion before its grounds have been fairly or fully considered. The opinion may happen to be true, but it is without proper evidence. "*Prejudices* are unreasonable judgments, formed or held under the influence of

some other motive than the love of truth" (Taylor, *Elements of Thought*). Reid (*Intellectual Powers*, essay vi.; ch. viii.) treats of *prejudices* or the causes of error, according to the classification given of them by Bacon under the name of *idols*. Locke has treated of the causes of error (*Essay*, bk. iv., ch. XX.).

PROBLEM (Grk. *πρόβλημα*, from *προβάλλω*, to throw down, to put in question), any proposition attended with doubt or difficulty, which may be attacked or defended by probable arguments. It is almost synonymous with *Question*, and is applied generally to the subject of discussion. In Mathematics it is opposed to *Theorem*.

PROCESSION, of the Holy Ghost. Procession is the term universally adopted in theology to express the relation which the Spirit sustains to the Father and the Son. For the controversy between the Latins and Greeks, see *Filioque*. The *ontological* procession is the internal, eternal, and necessary relation of the Spirit to the Father and the Son: the mode of the Spirit's existence. The *economical* procession is the external and, in a certain sense, temporal, and official relation which the Spirit sustains to the other Persons of the Godhead in the administration of redemption. (I. 388-391.)

PROPHECY (Grk. *προφητεία*, from *προφητεύειν*, to be an interpreter of the gods, to prophesy) is a certain foretelling of events obviously contingent. (I. 486-491.)

PROTOPLASM (Grk. *πρώτος*, first, and *πλάσσω*, I form). (1) It is named by Huxley, "the physical hasps of life" (*Lay Sermons*, p. 132); (2) "a semi-fluid substance" found in living cells, "transparent, colorless, not diffluent, but tenacious and slimy" (Quain's *Anatomy*, i., xv., 7th ed.). The nourishing property which contributes to the development of life (*cf.* Hutchison Stirling, *As Regards Protoplasm*). (I. 110.)

PROVIDENCE (Lat. *pro* and *videre*, to see beforehand), as predicated of God means his (1) Conservation, and (2) Government of the universe. It includes both the physical and moral governments. (I. 85-88, 115-121.)

PSYCHIC and **PSYCHICAL** (see below). Pertaining to the soul. Applied to forces and phenomena distinctive of mind. Used in contrast with *physical*.

PSYCHOLOGY (Grk. *ψυχή*, the soul; *λόγος*, discourse), a theory of the nature and powers of the mind, based upon the analysis and interpretation of the facts of consciousness, as these are distinct from each other, and as they are related to each other. Its method is observational and inductive, by means of introspection.

PSYCHOPANNYCHY (Grk. ψυχή, the soul, πᾶν, all, and νύξ, night), the doctrine of soul-sleepers, namely, that the soul falls asleep at death, and does not wake till the resurrection of the body. (I. 339.)

PSYCHO-PHYSICS (Grk. ψυχή, the soul, and φύσις, nature), a science of recent growth, whose object is the investigation of the relations between the psychical and the physical, by the study of the mathematical relation between the degree of sensation and the force of the stimulus. Its chief representatives are Fechner, Wundt, and Helmholtz; and the greatest generalization reached by it is called *Weber's* or *Fechner's Law*, viz., that the increase in intensity of a sensation in arithmetical progression is accompanied by the increase of the stimulus in geometrical progression (see Ribot, *Psychologie Allemande*; Sully, *Outlines of Psychology*, p. 35, note; Lotze's *Metaphysics*, p. 453).

QUAKERS, a religious society which began to be distinguished about the middle of the seventeenth century. Their doctrines were first promulgated in England by George Fox, about the year 1647, for which he was imprisoned at Nottingham in the year 1649, and the year following at Derby. Fox evidently considered himself as acting under a divine commission, and went not only to fairs and markets, but into courts of justice and "steeple houses," as he called the churches, warning all to obey the Holy Spirit, speaking by him. It is said that the appellation of Quakers was given them in reproach by one of the magistrates, who in 1650 committed Fox to prison, on account of his bidding him and those about him to *quake* at the word of the Lord. But they adopted among themselves, and still retain, the kind appellation of Friends. The true Friends are orthodox as to the leading doctrines of Christianity, but express themselves in peculiar phrases. They hold special revelations of the Holy Spirit, yet not to the disparagement of the written word, which they regard as the infallible rule of faith and practice. They reject a salaried ministry, and interpret the sacraments mystically. They are advocates of the interior spiritual life of religion, to which, indeed, they have borne constant testimony; and they are distinguished by probity, philanthropy, and a public spirit. In the United States, the Friends are divided into the Orthodox (so-called), and Hicksites, or followers of the late Elias Hicks. The latter are considered as having departed from the original doctrines of the Friends, and very far from the leading doctrines of Christianity, as held by Protestant Christians in general.

QUIETISTS, the disciples of Michael de Molinos, a Spanish priest, who flourished in the seventeenth century, and wrote a book called *The Spiritual Guide*. He had many disciples in Spain, Italy, France, and the Netherlands. Some pretend that he borrowed his principles from the Spanish Illuminati; and M. Gregoire will have it that they came originally from the Persian Sufis; while others

no less confidently derive them from the Greek Hesycasts. The Quietists, however, deduce their principles from the Scriptures. They argue thus: "The apostle tells us, that 'the Spirit makes intercession for' or *in 'us.'* Now, if the Spirit pray in us, we must resign ourselves to his impulses, by remaining in a state of absolute rest, or quietude, till we attain the perfection of the unitive life," a life of union with, and, as it would seem, of absorption in, the Deity. They contend that true religion consists in the present calm and 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, a woman of fashion in France, born 1648, becoming pious, was a warm advocate of these principles. She asserted that the means of arriving at this perfect love are prayer and self-denial enjoined in the gospel. Prayer she defines to be the entire bent of the soul toward its divine origin. Some of her pious canticles were translated by the poet Cowper, and represent her sentiments to the best advantage. Fenelon, the amiable archbishop of Cambrai, also favored these sentiments in his celebrated publication, entitled *The Maxims of the Saints*. The distinguishing tenet in his theology was the doctrine of the disinterested love of God for his own excellences, independent of his relative benevolence: an important feature also in the system of Madame Guyon, who, with the good archbishop, was persecuted by the Pope and by Bossuet. (I. 253.)

QUINQUARTICULAR CONTROVERSY. See *Five Points*.

RAPHAEL (Heb. *the medicine of God*), the name of an angel, mentioned, however, only in the Apocrypha. (I. 288, 289.)

RATIONALISM (Lat. *rationalis*, rational, theoretical). (1) In Philosophy Rationalism is equivalent to Intuitionism, and opposed to *Empiricism* (which see). According to Rationalism, experience is itself impossible without an intelligence endowed with faculties or powers. It has often been carried to a vicious extreme, issuing in a false system, *i.e.*, the Critical Philosophy of Kant, which is pre-eminently a scheme of Rationalism as opposed to the Sensationalism which culminated in Hume. (2) In Theology Rationalism is opposed to Supernaturalism, and maintains that reason is entitled to sit in judgment upon revelation and reject every alleged truth of revelation or dogma of theology which cannot be rationalized. Supernaturalism admits (1) that the credentials of revelation are addressed to reason, and (2) that nothing can be believed which flatly contradicts the clear and undoubted deliverances of reason, but maintains (3) that there is a positive revelation of truth unattainable by reason, *i.e.*, of truth beyond the province or above the sphere of reason, but not contradictory to it. If reason has antecedently accepted the credentials of an alleged revelation as satisfactory, it cannot consistently reject any truth contained in that revelation, on

the ground that it does not fall within the limits fully illuminated by the light of reason. So long as that truth is not in positive conflict with rationality it must be accepted as covered by the originally satisfactory credentials of the revelation as a whole. If revelation did not in this way supplement reason, there could be no function for it. Extreme Rationalism is, therefore, led to deny the necessity for revelation and the possibility of it.

REAL, The. The existent (1) as opposed to the *non-existent*; (2) as opposed to the *nominal or verbal*; (3) as synonymous with *actual*, and thus opposed (a) to *potential*, and (b) to *possible*, existence; (4) as opposed to the *phenomenal*, things in themselves in opposition to things as they appear relatively to our faculties; (5) as indicating a subsistence in nature in opposition to a representation in thought, *ens reale*, as opposed to *ens rationis*; (6) as opposed to *logical or rational*, a thing which in itself, *or really, re*, is one, may logically, *ratione*, be considered as diverse or plural, and *vice versa* (abbreviated from Hamilton, *Reid's Works*, note b, p. 805).

REALISM, (1) logically, as opposed to *Nominalism* and *Conceptualism* (which see), is the doctrine that *genera* and *species* are objective entities existing independently of our conceptions and forms of speech; (2) metaphysically, as opposed to *Idealism* (which see), is the doctrine that in perception there is an immediate or intuitive cognition of the external object, while, according to *Idealism*, our knowledge of an external world is mediate and representative. Logical Realism is generally rejected as false, while Metaphysical Realism is as generally accepted as true.

RECONCILIATION (Lat. *reconciliatio*, a uniting again), in theology is primarily the removal of God's enmity against sin, and wrath against sinners, by the atonement of Christ; and secondarily, the removal of man's enmity against God through the grace of the gospel, resulting in the bringing together of God and man in peace. (I. 238, 239. See also the footnote.)

REGENERATION (Lat. *regeneration*, a second birth), in theology is the common designation of the new birth described by our Saviour in John iii. It is described by Watson as "that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and abolished, so that, with full choice of will and the energy of right affections, he serves God freely, and runs in the way of his commandments." (II. 73-77.)

RELATIVITY OF HUMAN KNOWLEDGE. (1) In most general and commonly accepted form the doctrine that the nature and extent of our knowledge is determined not merely by the qualities of the objects known, but necessarily by the nature and number of our cognitive powers. In knowing, we know the thing

as related to our faculties and capacities. (2) That we do not know the thing, but only impressions made on our sensibility—that is, sensations awakened in us, and attendant feelings belonging to us. This leaves it debatable whether there are things or only ideas; and whether sensations are dependent on impressions from without, in some sense expressing the external. (3) That the mind, in the exercise of rational activity, and by application of its "forms" to the intuitions of the sensory, constitutes the objects of knowledge, from which it follows that we know only phenomena, not noumena—that "the thing in itself" cannot be known. In its *first* form the doctrine is the implication in every theory of knowledge. In its *second* form there are included the antagonistic schemes of Idealism and Sensationalism. In its *third* form, we have the theory of Kant, in some respects analogous to the second, but giving a different view of the mind's activity, and attributing a different sense to the "object" of knowledge.

RELIGION (Lat. either *relegere*, to go over again in thought or speech, or *religare*, to bind again. See foot-note, I. 21. (1) Objectively, any system of faith and worship, as the religion, of the Chinese, but particularly the true religion established by Jesus Christ upon the foundation of the apostles and prophets. (2) Subjectively, the life of God in the soul, the recognition of God as the true object of worship, love, and obedience, and the consequent conduct of the whole life in accordance with the will of God. (For Kant's and Hagenbach's definitions see I. 21.)

RELIQUIAE, a Latin word of plural form signifying remains or remnants, and sometimes applied to that portion of the consecrated bread and wine remaining unconsumed after a celebration of the Lord's-supper. Concerning the final disposal of this bread and wine the rubrics of some Churches give specific directions. (II. 449.)

REMONSTRANTS. See *Arminianism*.

RESURRECTION (Lat. *resurrectio*, from *re*, again, and *surgere*, to rise), a rising again from the dead. (For the resurrection of Christ, see I. 308-316; for the resurrection of the body, I. 334-337.)

REVELATION, see *Inspiratio Antecedens*, under *Inspiration*. (I. 429-444.)

REVISED VERSION, the revision of King James's Bible (1611), accomplished by English and American scholars, the New Testament being published 1881 and the Old 1885. Whatever opinions may be entertained as to the comparative merits of the two versions, there can be no question that the revision is a most excellent critical commentary upon the older version, and as such ought to be studied by every one set for the exposition and defense of the gospel. The Revision had its origin in action taken by the Convocation of Canterbury, February, 1870. For a full account of the rules under which the revisers did their

work, etc., see the Old and New Testament Prefaces contained in all Oxford editions of the revised version.

RHEMISH TESTAMENT, a Romish translation of the New Testament into English, printed at Rheims, France, 1582, accompanied with copious notes by Roman Catholic authors. This version, like the Douay Old Testament, with which it is usually bound, was translated from the Vulgate, the authoritative Latin Bible of the Roman Church.

RIGHTEOUSNESS, Justice, holiness. The righteousness of God is the essential perfection of his nature; sometimes it is put for his justice. The righteousness of Christ denotes not only his absolute perfection, but is taken for his perfect obedience unto death, and his suffering the penalty of the law in our stead. The righteousness of the law is that obedience which the law requires. The righteousness of faith is the justification which is received by faith.

SABELLIANS were so called from Sabellius, a presbyter, or, according to others a bishop of Upper Egypt, who was the founder of the sect. As from their doctrine it follows that God the Father suffered, they were hence called by their adversaries, Patripassians; and, as their idea of the Trinity was by some called a modal Trinity, they have likewise been called Modalists. Sabellius having been a disciple of Noetus, Noetians is another name by which his followers have sometimes been known; and as from their fears of infringing on the fundamental doctrine of all true religion, the unity of God, they neglected all distinctions of persons, and taught the notion of one God with three names, they may hence be also considered as a species of Unitarians. (I. 148.)

SACRAMENT (Lat. *sacramentum*, an oath, a sacred thing, a mystery, corresponding to **μυστήριον** in Greek), "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 a pledge to assure us thereof." (II. 294-298.)

SACRAMENTUM AQUAE, FIDEI, LAVACRI and **EUCCHARISTIAE**, Latin phrases signifying the *sacrament of water, of faith, of the bath, and of thanksgiving*, all employed by Tertullian, the first three with reference to Baptism, and the last with reference to the Lord's-supper. (II. 297.)

SACRIFICE (Lat. *sacrificium*, from *sacer*, holy, and *facere*, to make). When applied to Christ in the statement of the doctrine of atonement, this term means a piacular, expiatory, propitiatory, atoning oblation. It includes the two ideas of satisfaction and substitution. (I. 225.)

SCHLEIERMACHER, Friedrich Daniel Ernst (1768-1834), is styled by Dr. Schaff "the greatest divine of the nineteenth century." His *Glaubenslehre*, or

Christian Dogmatics, has also been represented as the greatest theological product of the century. His early education was conducted by the Moravians. He then attended Halle (1787-1790), devouring the works of Wolf, Kant, and Jacobi. Ten years (1790-1800) were occupied with preaching and teaching, in 1799 his literary career began with his *Reden*, addresses to cultivated unbelievers, an epoch-making work, whose fundamental position was that the culture that despises religion is but shallow presumption, and the religion that despises culture a caricature. In 1804 he became Extraordinary Professor of Theology at Halle, and in 1810 Ordinary Professor in the new University of Berlin. Here he passed from a teacher of religious philosophy to an expounder of the word of God. His intercourse with the other members of the university—with Fichte, Savigny, and Hegel, with Buttman, Bockh, and Lachmann, with De Wette, Marheincke, and Neander—was mutually beneficial. In 1821 appeared the first edition of his *Dogmatics*, which was followed by the much-enriched revised edition in 1831. Dogmatics is presented as the systematized contents of the Protestant Christian consciousness, and as the result of a feeling of absolute dependence. It speedily recovered from the shocks of earlier criticism, and came to honor in nearly all the German universities, in many of which it was made the basis of special lecture-courses. The body of disciples soon became divided into three chief groups: (1) those who held the negative critical elements, (2) those who became evangelically positive, and (3) those who kept to the middle course of the master. Of the positively evangelical disciples, who have exerted more or less influence on theology in England and America, may be mentioned Nitzsch, Julius Muller, Hagenbach, Tholuck, Bleek: Olshausen, Dorner, Martensen, and Lange. Schleiermacher's last act and words were the administration of the eucharist to himself and his friends.

SCHOLASTICISM, the name used to include the whole reasoning of the school-men, specially the philosophical discussions from the ninth century onward to the fifteenth. According to Diogenes Laertius, bk. v. 50, Theophrastus, the Peripatetic, in a letter to his pupil Phantias, called himself a scholastic—*σχολαστικόν*. *Scholasticus*, as a Latin word, was first used by Petronius. The phrase "Scholastic Philosophy" denotes a *period* rather than a *system* of philosophy. It is the philosophy that was taught in the schools during the Middle Ages, *i.e.*, from the commencement of the ninth to the close of the fifteenth or beginning of the sixteenth century. What has been called the Classic Age of the *scholastic philosophy* includes the thirteenth and fourteenth centuries. Philosophy, like all learning, was in the hands of the Church. Its activity was conditioned by the authority of the Church and of the dogmas which the Church inculcated. Its method was that of the Aristotelian Logic, which had most attention, and was taught by prelections on such of the works of Aristotle as were best known. The first years of *scholastic philosophy* were marked by *authority*.

In the ninth century Joannes Scotus Erigena attempted to assert the claims of reason. Two hundred years after, the first era was brought to a close by Abelard. The second is marked by Albertus Magnus, Thomas Aquinas, and Duns Scotus. Raymond Lully and Roger Bacon, followed by Occam and the Nominalists, represent the third and declining era.

SCOTISTS, a philosophico-religious school holding the tenets of John Duns Scotus (1265-1308), and especially opposed to the *Thomists* (which see). The struggle between these two schools turned principally upon questions of liberty, grace, and predestination, the Scotists holding the universality of grace and the freedom of the will. Scotus was accounted the chief glory of the *Franciscans* (which see) as Thomas Aquinas was of their rivals, the Dominicans (which see).

SECULARISM, the Latin word for *this-worldism*; regulation of conduct by exclusive regard to things of this present life. Its capital principles are: (1) That, attention to temporal things should take precedence of considerations relating to a future existence; (2) that science is the providence of man, and that absolute spiritual dependency may be attended with material destruction; (3) that there exist, independently of revelation and religion, guarantees of morality in human nature, intelligence, and utility. The aim of *secularism* is to aggrandize the present life. For eternity, it substitutes time; for providence, science; for fidelity to the Omniscient, usefulness to man. See *Humanitarianism*.

SELF-EMPTYING. See *Kenosis*.

SENSATIONALISM, the theory which makes sensation the sole origin of human knowledge, and regards sensibility as the source from which all mental power is developed. Locke says: "All ideas come from sensation or reflection." This is the type of theory to which the evolutionist is shut up, if he proposes to include mind with matter under his theory of existence. Its upholders are James Mill, J. S. Mill, Bain, and Spencer. Its leading positions are these: that sensibility is the common characteristic of life, that organism is constructed on a common plan, that sensation and consciousness are the same, that sensations repeat themselves so as to become familiar, that recurring sensations become associated, and thus afford the conditions of rational life, assuming the different aspects, of intellectual, volitional, and emotional experience.

SHEKINAH (a late Hebrew word signifying *residence*), a word not found in the Bible, but used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when dwelling between the cherubim on the mercy-seat in the tabernacle and in the temple of Solomon; but not in Zerubbabel's temple, for it was one of the five particulars in which the Jews reckoned the second temple to be defective.

SHEOL, a Hebrew word signifying the grave or the state of the dead. (I. 368-375.) See *Hades*.

SOCINIANS, a sect of heretics, so-called from their founders, the Italians, Laelius Socinus (1525-1562), and his nephew, Faustus (1539-1604). Socinianism has for its leading feature the denial of our Saviour's divinity, with the admission that he was a typical and unique man. This leads to a shallow anthropology and soteriology, *i.e.*, the denial of the fall, and its consequences in original sin, and a theory of the salvation of men through the goodness of God, without a proper atonement for sin. The doctrines of the sect are set forth in the Racovian Catechism, published in the Polish language, in 1605. For upward of a hundred years Poland was the stronghold of the Socinians; but in 1653, by a decree of the Diet of Warsaw, they were expelled from the kingdom, and this severity being repeated in 1661, they were completely rooted out. The modern Unitarians, in England and America, though not historically connected with the Polish Socinians, hold opinions on many points essentially identical with theirs. See *Unitarians*. (I. 149.)

SOCINUS, Laelius and Faustus. See *Socinians*. (I. 149.)

SOCIOLOGY (Lat. *socius*, a companion, and Grk. *λόγος*, discourse), or Social Science, treats of the laws of the social development of the human race. In the hands of Spencer the science regards society as an organism evolving like other organisms, and sets before itself the task of ascertaining the laws of its evolution. It is led up to by *Biology* and *Psychology*, the one regarding man as an organism, the other as an intelligent being. (See Herbert Spencer, *Principles of Sociology* and *Study of Sociology*, International Series.)

SOLIDARITY (Fr. *solidarite*), "a word," says Trench, "which we owe to the French Communists, and which signifies a community in gain and loss, in honor and dishonor, a being (so to speak) all in the same bottom." In theology the term is used to express the organic unity of the human race—the fact that individuals are not isolated units, without ancestry, posterity, or collateral kin, like the angels, but members of a whole, which acts and suffers in the action and suffering of each of its parts, and which, in particular, is profoundly affected by the deeds of Adam and Jesus Christ, the first and second heads of the race. (I. 261, 262; II. 45.)

SOLIFIDIANSISM (Lat. *solus*, alone, and *fides*, faith), the doctrine that faith is the whole of religion. There are two forms: (1) one considering religion to be the intellectual apprehension of correct dogma, and (2) the other being a one-sided exaggeration of the Protestant doctrine of justification by faith only. Justifying faith is *sola*, but not *solitaria*. We are justified by faith *only* (not by faith *alone*, as our Article IX. is sometimes misquoted); but this faith, in the nature of the case, is never *alone*, either as to accompaniments or as to results. Faith is the only

(instrumentally) justifying element in the moral state of the penitent, believing sinner, but it does not abide alone. Solifidianism denies the necessity for good works, and issues, of course, in Antinomianism. (II. 93, 94, foot-note.)

SOTERIOLOGY (Grk. σωτηρία, salvation, and λόγος, doctrine), that department of theology which treats of the redemption wrought out by Christ and of its realization in the experience of the believer by the operation of the Holy Ghost, the former being Soteriology *Objective*, and the latter Soteriology *Subjective*. (I. 27, 215-298, 401-414; II. 17, foot-note.)

SOVEREIGN FORGIVENESS, the doctrine that God might forgive sin as a function of his supreme prerogative, irrespective of satisfaction through an atonement. (I. 237, 240.)

SPINOZA, Benedict, (1632-1677), a Dutch Jew, the father of modern Pantheism, who early came to an open rupture with Judaism, but without formally going over to Christianity. Though offered a professorship in Heidelberg, with full liberty of teaching, he preferred to support himself by grinding optical glasses. "Abstemious in his habits," says Schwegler, "satisfied with little, the master of his passions, never intemperately sad or joyous, gentle and benevolent, with a character of singular excellence and purity, he faithfully illustrated in his life the doctrines of his philosophy." His principle work, the *Ethics*, was published immediately after his death. This work is geometrical in form, and begins with a definition of *substance* as "that which needs nothing other for its existence." God is the only substance, and this substance manifests itself to man under the two antithetical *attributes* of matter and mind, or extension and thought. The individual manifestations of matter and mind Spinoza regards as *modes*. Man, moreover, deceives himself with regard to his freedom, God being the only agent.

STOICS (from στοά, a porch). Zeno opened a school at Athens, in the "variegated porch," so-called from the paintings of Polygnotus, with which it was adorned, whence his adherents were called *Stoics*: *i.e.*, "philosophers of the porch." Of his disciples the most important were Cleanthes, Chrysippus, and Panaetius. Like Epicureanism, Stoicism found a favorable reception among the eclectic philosophers of Rome, of whom the chief were Seneca, Epictetus, and Marcus Aurelius Antoninus. The interest of the Stoics in philosophy was practical, rather than speculative. They held that all knowledge arises from sense-perception; but with this they believed in "common ideas" or "anticipations" (κοιναι ἔννοιαι or προλήψεις). In Physics they were pantheistic, identifying God with the universe. The "rational germs" of all things (λόγοι σπέρματικοί) were in God. The Divine government of the world was of the nature of Fate (εἰμαρμένη), which they conceived religiously as Providence (πρόνοια). The Stoic philosophy was in its main features ethical. Its ethical formula was "live agreeably to nature," and its interpretation of "nature" carried in it the rule that

intelligence governs, and that feelings should be brought into complete subjection to it. This interpretation followed in its earlier stages on the lines of the Aristotelic discussion concerning "the proper work of man," and thence diverged to an extreme which required the suppression of desire and the subordination of the human will to the recognized order of things in the universe.

SUBLAPSARIANS. See *Supralapsarians*.

SUPRALAPSARIANS. The way in which they understand the divine decrees has produced two distinctions of Calvinists, viz., Sublapsarians and Supralapsarians. The former term is derived from two Latin words, *sub*, below, or after, and *lapsus*, the fall; and the latter from *supra*, above, and *lapsus*, the fall. The Sublapsarians assert that God had only permitted the first man to fall into transgression, without absolutely predetermining his fall; their system of decrees concerning election and reprobation being, as it were, subsequent to that event. On the other hand, the Supralapsarians maintained that God had from all eternity decreed the transgression of man. The Supralapsarian and Sublapsarian schemes agree in asserting the doctrine of predestination, but with this difference, that the former supposes that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that Adam should necessarily fall, and by that fall bring himself and all his offspring into a state of everlasting condemnation. The latter scheme supposes that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin who were not exempted from it by predestination.

SWEDENBORGIANS, the followers of Baron Swedenborg, who was born at Stockholm in 1688, and died in London in 1772. This fanatic, declaring himself favored with direct revelations, and with the power of seeing and conversing with saints and angels, published in fourteen quarto volumes the result of his supposed interviews with the world of spirits. After his death his followers assumed the appearance of a distinct sect, and in 1788 began to style themselves "The New Jerusalem Church." His doctrines are thus stated: 1. That there is but one God, one in essence and one in person, in whom there is a divine Trinity, like soul, body, and operation in man, and that the Lord and Saviour Jesus Christ is that one God. 2. That the humanity derived from the Virgin was successively put off, and a divine humanity put on in its stead; and this was the glorification of the Son of man. 3. That redemption consisted in the subjugation of the powers of hell whereby man was delivered from the bondage of evils and errors, and that it was thus an actual work on the part of the Lord for the sake and happiness of man. 4. That faith alone does not justify and save man; but he must have faith, charity, and good works. 5. That the sacred Scripture is divinely inspired in every particular, and contains a natural, spiritual, and celestial sense, and is applicable to angels in

heaven, as well as to men on earth. 6. That man enters, immediately after death, into the spiritual world, leaving his body, which will never be resumed, and continues to all eternity a man in a human form, with the possession of all his faculties. 7. That the last judgment spoken of in the New Testament was effected by the Lord in the spiritual world in the year 1757: the good were then elevated to heaven, and the evil cast down to hell.

SYNERGISM (Grk. **σύν**, with, and **ἔργειν**, to work), the doctrine that man, under grace, co-operates with the Spirit in the process of individual salvation. (I. 44, footnote; II. 81-83, 89, 90.)

SYNOPTISTS (Grk. **σύν**, with, **ὄψις**, a view or sight), a name often applied to the writers of the first three gospels as giving an outline view of the life of Jesus in contrast with John, whose Gospel is designated theological. (II. 409.)

SYSTEM (Grk. **σύστημα**, from **σύνίστημι**, to stand together), a full, connected view of some department of knowledge; an organized body of truth or truths. *System* applies not only to our knowledge, but to the objects of our knowledge. It is implied in the objects in order that it may be in the knowledge. Thus we speak of the planetary *system*, the muscular *system*, the nervous *system*. Order has its foundation in the nature of things. It is this belief that encourages the prosecution of knowledge.

TELEOLOGY (Grk. **τέλος**, end, and **λόγος**, discourse), the science of ends, final causes, or design in nature. "The argument from *final causes*," says Dr. Reid (*Intellectual Powers*, essay vi., ch. vi.), "when reduced to a syllogism, has these two premises: First, that design and intelligence in the *cause* may, with certainty, be inferred from marks or signs of it in the effect. This we may call the major proposition of the argument. The second, which we call the minor proposition, is that there are in fact the clearest marks of design and wisdom in the works of nature; and the conclusion is that the works of nature are the effects of a wise and intelligent *cause*. One must either assent to the conclusion, or deny one or other of the premises." The argument from design is prosecuted by Paley, in *Nat. Theol.*; by the authors of the *Bridgewater Treatises*; in Burnett's *Prize Essay*; Whewell's *Induct. Sci.*, ii. 90. Janet on *Final Causes* may be regarded as classical and final. See *Cause, Design, and Final Cause*. (I. 57, 63-65, 90-97, 127-130.)

TERMINISM (Lat. *terminus*, a boundary), a soteriological theory that God has fixed a certain limit this side of death for the probation of individuals, during which probationary period, and no longer, these persons have the overtures of the Spirit of grace. (II. 108, 109.)

TERTULLIAN (born about 160, and died between 220 and 240), the most ancient of the Latin fathers whose works are now extant. His natural endowments were great, and were supplemented by comprehensive studies, whose fruit appears in the wealth of historical, legal, philosophical, physical, and antiquarian elements in his writings. He was the first religious writer after the apostles who attained to a clear recognition of the mighty contrast between sin and grace. He went over to Montanism in 202, becoming the head of the Montanistic party in Africa. His numerous writings may be divided into two classes: (1) those which defend orthodox Christianity against unbelievers and heretics, and (2) the anti-Catholic writings in which Montanistic divergences are expressly defended. This great defender of Catholic orthodoxy against Gnostic heresy was a schismatic to such a degree that he has never been included by Rome among the *patres* as distinguished from the *scriptores ecclesiastici*.

TETRATHEISM (Grk. τέτρα, four, and Θεός, God), an error born of a false and exaggerated Trinitarianism, which represents the Godhead as consisting of four persons, *i.e.*, God absolutely, and three personal distinctions or manifestations—the Father, Son, and Holy Ghost. (I. 74, 75.)

THEANTHROPIC (Grk. Θεός, God, and ἄνθρωπος, man), an adjective sometimes employed to designate the unique personality and work of Jesus Christ, who was and is and ever will be both God and man. *Theandric* is a somewhat rarer synonym.

THEISM (Grk. Θεός, God), strictly the belief in the existence of God, opposed to Atheism; but in general such an acceptance of the divine existence as harmonizes with Christian revelation, opposed to *Deism* (which see).

THEODICY (Grk. Θεός, God, and δίκη, justice, honor), a vindication of the divine glory against all impeachments, primarily of the divine justice or goodness, and secondarily of the divine power and wisdom, founded upon the existence of evil in the world. Bledsoe's *Theodicy* has exercised an extensive influence, and is worthy of close study. See *Evil* and *Leibnitz*. (I. 122-146.)

THEODORE of Mopsuestia (*cir.* 350-428), bishop, and leader in the theological school of Antioch, whose importance grows out of his relation to Christological problems, and in a lower degree out of his exegetical labors. The Nestorians appealed to his works, and at the Fifth Ecumenical Council, Theodore and his writings were condemned. Of his exegetical works in Greek only a commentary on the minor prophets is extant. Other expositions of some of the Pauline Epistles, which had been published in Latin by Hilary of Poitiers, have lately been recognized as the work of Theodore. He was anti-Augustinian, but not Pelagian.

THEODORET (386-457), one of the most eminent bishops of the fifth century, whose later career was embittered by the Nestorian controversy, Theodoret opposing the Eutychianism of Cyril of Alexandria. Though great numbers of Arians, Macedonians, and Marcionites were found in his diocese, he succeeded by 449 in regaining them all to the Church, reporting the baptism of no less than ten thousand Marcionites. Theodoret was the author of many works in exegesis, history, polemics, and dogmatics, the exegetical being of chief consequence.

THEOLOGY (Grk. **Θεός**, God, and **λόγος**, discourse), strictly the science of God, but more widely the science of God and divine things. In the largest sense it includes Systematic, Historical, Exegetical, and Practical Theology (I. 21), but the Systematic or Dogmatic department is often recognized as Theology by eminence. As strictly the science of God, it is now usual to speak of Theology Proper. (I. 45-157.) It is rightly described as *a human science of divine things*. (I. 19-28.)

THEOPASCHITES (Grk. **Θεός**, God, and **πάσχειν**, to suffer), heretics whose characteristic tenet, that the Deity is capable of suffering, and has suffered, is a direct consequence of Eutychianism or Monophysitism, namely, that Christ was possessed of but one nature, and that the divine. This error needs to be nicely discriminated from *Patripassianism* (which see), the latter heresy being considered a consequence of Sabellianism, the doctrine of a merely modal Trinity, or that there is only one Divine Person under three distinct manifestations. If Father and Son are one person, then the Father suffered on the cross. But, as Dr. Summers points out (I. 190, 191), Patripassianism is not a necessary consequence of Sabellianism. In fine, Theopaschitism is a Christological heresy growing out of erroneous views of the person of Christ, and holding that Christ suffered in his sole divine nature, while Patripassianism is a Theological heresy growing out of erroneous views of the Trinity, and holding that the one Person of the God-head—naturally regarded as the Father—became incarnate, and suffered on the cross. It may still be held, however, that this Incarnate Person suffered only in his human nature. It remains to be noticed that language apparently involving the Theopaschite view is found in the Scriptures (e.g., Acts xx. 28), and as a consequence, in orthodox theology, and in the hymns of the Church in all ages and lands. This is very carefully and correctly explained by Dr. Summers, I. 189 and I. 201. (I. 183-191; cf. I. 148.)

THEOPNEUSTY (Grk. **θεόπνευστος**, an adjective occurring in 2 Tim. iii. 16, and meaning *God-breathed*, from **Θεός**, God, and **πνεῖν**, to breath), divine inspiration; the supernatural influence of the Divine Spirit imparting truth to men and qualifying them for its oral communication or written record. S.R.L. Gaussen, professor of theology in Geneva, has a treatise on inspiration styled *Theopneusty*,

translated by E. N. Kirk: New York and Boston, 1842. See *Inspiration*. (I. 445-461.)

THEOSOPHY (Grk. **Θεός**, God; **σοφία**, knowledge). *Theosophy* may be called the speculative side of *Mysticism*. The latter is primarily ethical and religious: the former gives the *theory* on which the practice of the mystic is based. The *Theosophic* method of reaching a speculative view of God and of the relations of the divine to the human is peculiar. It is not by way of reason, but rather of inspiration or divine illumination. This inner revelation of the divine is superior even to the outer revelation in the Scriptures. "The *theosophist* is one who gives you a theory of God, or of the works of God, which has not reason, but an inspiration of his own, for its basis" (Vaughan, *Hours with Mystics*, i. 45). Hence the subjective and capricious character of the speculation. See Martensen's *Jacob Boehme*.

THEOTOKOS (Grk. **Θεοτόκος**, God-bearing), the Greek equivalent of the Latin *Deipara* and *Mater Dei* (which see). (I. 197, 198, 200, 201.)

THOMISTS, followers of Thomas Aquinas (1224-1274), who was educated at the University of Naples. At seventeen he joined the Dominicans, and at twenty-four taught dialectics, philosophy, and theology in the University of Paris. He lectured on divinity in other universities, and settled at Naples, whose archbishopric he refused. His works make seventeen volumes, of which the most celebrated is the *Summa Theologiae*. He held the Aristotelian philosophy and the Augustinian theology. Aquinas is called the Angelical Doctor, the Fifth Doctor, the Eagle of the Church, and the Angel of the Schools.

TISCHENDORF, Lobegott Friedrich Constantin von, (1815-1874), the most prominent scholar in the department of New Testament paleography, entered Leipsic in 1834, and took his doctorate in philosophy in 1839. In 1840 he went to Paris. A MS. of the Bible, from early in the fifth century, had in the twelfth been cleansed and used for writings of Ephraem Syrus. Tischendorf, with chemical reagents completely restored the original text. In 1841-1842, he visited the libraries in Holland, London, Cambridge, and Oxford. He made journeys to the East in 1844, 1853, and 1859, on this last journey discovering the celebrated *Codex Sinaiticus* which, with the Vatican MS., is recognized as the oldest codex of the New Testament. After his return he was made ordinary professor at Leipsic, a special chair of sacred paleography being created for him. Probably no other theologian ever received so many marks of distinction, academic and civil. He was made a Russian noble, a Saxon privy-councilor, knight of many orders, doctor of all academic degrees, and member of an indefinite number of societies. Tischendorf's larger eighth edition is doubtless the best critical apparatus for the study of the evidences for the determination of the text of the New Testament. The smaller eighth edition is one of the best critical texts for general study and use, as

is also that of Westcott and Hort. Most of the Greek Testaments in common circulation, particularly those with Latin or English in parallel columns, have little or no critical value.

TOKENS, TESSERAE, or TICKETS, were written testimonials to character, much in use in the primitive Church. By means of letters, and of brethren who traveled about, even the most remote Churches of the Roman Empire were connected together. When a Christian arrived in a strange town, he first inquired for the Church; and he was here received as a brother, and provided with every thing needful for his spiritual or corporeal sustenance. But since deceivers, spies with evil intentions, and false teachers abused the confidence and the kindness of Christians, some measure of precaution became necessary in order to avert the many injuries which might result from this conduct. An arrangement was therefore introduced, that only such traveling Christians should be received as brethren into the Churches where they were strangers as could produce a testimonial from the bishop of the Church from which they came. They called these Church letters, which were a kind of *tesserae hospitales* (tickets of hospitality), by which the Christians of all quarters of the world were brought into connection, *epistolae*, or *litterae formatae* (formal letters, **γράμματα τετυπώμενα**), because, in order to avoid forgery, they were made after a certain *schema* (**τυπὸς**, *forma*), or else, *epistolae communicatoriae* (epistles of fellowship, **γράμματα κοινωνικά**), because they contained a proof that those who brought them were in the communion of the Church, as well as that the bishops, who mutually sent and received such letters, were in connection together by the communion of the Church; and afterward these Church letters, *epistolae clericae*, were divided into different classes, according to the difference of their purposes.

TRACTARIANS. See *High-church*.

TRADITION (Lat. *traditio*, from *tradere*, to transmit) is defined by Romanists as "the handing down from one generation to another, whether by word of mouth or by writings, those truths revealed by Jesus Christ to his apostles, which either are not contained in the Holy Scriptures, or at least are not clearly contained in them." Some Anglicans distinguish between *Hermeneutical* tradition and *Ecclesiastical*, the former referring to the interpretation of the Scriptures, and the latter to the discipline and ceremonies of the Church. (I. 504-515, 525.)

TRADUCIANISM (Lat. *trans*, across, and *ducere*, to lead), the doctrine that the human soul as well as the body is transmitted by generation from parents to child. The theory is opposed to *Creationism* (which see).

TRANSUBSTANTIATION (Lat. *trans*, across, over, and *substantia*, substance), the Roman Catholic doctrine that in the sacrament of the Lord's-supper

the substance of the bread and wine is changed into the substance of the body and blood of Christ, so that under the accidents of bread and wine there are the real body and blood of Christ. (II. 426-444.)

TREGELLES, Samuel Prideaux (1813-1875), an eminent English Biblical scholar, received his education at the Falmouth Classical School, was employed in iron-working (1828-34), and became in 1835 a private tutor. From this time he devoted himself to the study of the Scriptures, and published many critical works on the Old and New Testaments, continuing his literary activity to his death. His Greek Testament appeared between the years 1857 and 1872. He received LL.D. from St. Andrews in 1850, and from 1863 an annual pension of £100. He was an active philanthropist, and was appointed a member of the company on the revision of the Old Testament.

TRITHEISM (Grk. **τρίσ**, three, and **Θεός**, God), the doctrine that the three persons of the Trinity are three distinct Gods. (I. 74, 147, 148.)

UBIQUITARIANS (Lat. *ubique*, everywhere), a school of Lutheran divines, so called from their tenet that the body of Christ is present everywhere, and especially in the eucharist, by virtue of his omnipresence. (II. 445.)

UNIGENITURE (Lat. *unigenitus*, only-begotten), the state of being the only-begotten, applied in theology to Christ as the only-begotten of the Father. See *Monogenes*. (I. 171-173.)

UNITARIANS, a comprehensive term, including all who believe the Deity to subsist in one person only. The chief article in the religious system of the Unitarians is that Christ was a mere man. But they consider him as the great instrument in the hands of God of reversing all the effects of the fall; as the object of all the prophecies from Moses to his own time; as the great bond of union to virtuous and good men, who, as Christians, make one body in a peculiar sense. The Socinian creed was reduced to what Dr. Priestly calls Humanitarianism, by denying the miraculous conception, the infallibility, and the impeccability of the Saviour; and consequently, his right to any divine honors or religious worship.

UNIVERSALISTS, those who believe that Christ so died for all that, before he shall deliver up his mediatorial kingdom, all fallen creatures shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness; also those who deny future punishments altogether. (I. 242, 276.)

URIEL (Heb. *the light of God*), the name of an archangel mentioned only in the Apocrypha. (I. 289-291.)

VEDA (Sanskrit *vid*, to know) is the general name applied to those ancient Sanskrit writings on which the early Hindoo religion was based. The oldest of these works is the *Rig-veda*; next to it are the *Yajur-veda* and *Sama-veda*; the latest is the *Atharva-veda*. (I. 432-435.)

VULGATE (Lat. *vulgatus*, usual, common, from *vulgus*, the multitude), the usual name for the authoritative Latin Bible of the Roman Catholic Church. See *Jerome*.

WARBURTON, William (1698-1779), a theologian and prelate of the English Church. After various preferments, he became Dean of Bristol in 1757, and Bishop of Gloucester in 1760. His greatest work is the *Divine Legation of Moses*, published 1738-41. His collected works were brought out in seven volumes, quarto, in 1788, and a subsequent edition, with a memoir, in 1794. See Watson's *Life of Warburton*, 1863. (I. 534.)

WHITBY, Daniel (1638-1726), an eminent English divine, who graduated at Trinity College, Oxford, in 1657, became fellow in 1664, and was made prebendary of Salisbury in 1668. He was a voluminous writer, his *Paraphrase and Commentary on the New Testament*, so often referred to by Dr. Summers, being regarded his best work. Late in life he became an Arian.

WISEMAN, Nicholas Patrick Stephen, (1802-1865), cardinal, and head of the English Roman Catholic Church. He is best known among Protestants for his *Lectures on the Connection between Science and Revealed Religion*. In 1849, on the death of Dr. Walsh, he became vicar-apostolic of the London District, and in September, 1850, was appointed cardinal and Archbishop of Westminster, a step which raised an angry newspaper controversy, and resulted in the Ecclesiastical Titles bill. Dr. Wiseman is usually regarded as a moderate polemic, a fine scholar, an elegant orator, and an accomplished critic. He was the seventh English cardinal since the Reformation. The other six were Pole, Allen, Howard, York (a son of the Pretender, who was never in England), Weld, and Acton. Drs. Manning and Newman have since been created cardinals. (II. 278-282.)

WORSHIP, Romish Distinction of Degrees in. The Romish theologians and casuists distinguished three degrees or kinds of worship, *Latria*, *Hyperdulia*, and *Dulia*: the first being supreme worship due to God alone; the second intermediate, due alone to the Virgin; the third inferior, due to saints and angels. (II. 274.)

XEROPHAGIA (Grk. ξηρός, dry, and φάγομαι, to eat). This term is applied in early writers to the days on which nothing was eaten but bread and salt. At a later period pulse, herbs, and fruit were added. This fast was not compulsory

except among the Montanists. The Essenes observed it, putting nothing into their bread but salt and hyssop.

YOUNG, Edward (1684-1765), a celebrated English poet and clergyman, received the degree of B.C.L. at Oxford, in 1714, and of D.C.L. in 1719. In 1731 he married Lady Elizabeth Lee, daughter of the Earl of Lichfield and widow of Colonel Lee. He exhibited great grief at her death in 1741, and it is believed that he received the suggestion of the *Night Thoughts* from his solemn meditations at this time. This work, published 1742-46, and in innumerable editions since, in both England and America, is the one by which he is solely remembered. In 1762 he superintended an edition of his collected works in four volumes, 12mo.

ZUINGLIANS, followers of Ulric Zuingle, or Zuinglius (1484-1531), who was canon of Zurich, Switzerland. He began the Reformation in 1516 by explaining the Scriptures, and inveighing against the superstitions of Popery. In 1519 he confronted an Italian monk named Bernardine Samson, who was carrying on in Switzerland the traffic in indulgences. By his great learning, zeal, and intrepidity he greatly promoted the cause of the Reformation, and is considered the founder of the Reformed Church. He aimed at the elimination of every vestige of error in the doctrine, and of superstition in the worship, of the Church; and in particular held, in opposition to Luther, that the body and blood of Christ are only symbolically present in the Eucharist. Zuinglius fell in battle between the Papists and Protestants. After his death his system was modified by Calvin, particularly by grafting on it the dogma of absolute predestination, and by rejecting the mere figurative, and asserting a real though undefinable spiritual, presence of the body and blood of Christ in the Lord's-supper. (II. 446-448.)

FINIS.