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God- Gyrovagi

by James Strong & John McClintock

To the Students of the Words, Works and Ways of God:

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God

from the same Saxon root as *good*, thus beautifully expressing the divine benignity as the leading attribute of the most general term for the Deity, and corresponding almost invariably to two Hebrew words, both from a common root (I **Wa**, *au*, *to be strong*). Hengstenberg, however, regards the simpler of these words (I **aē**El) as a primitive (*Auth. of Pent.* 1:251), while some consider the extended form (H/I **Ē**, *Elo'dh*) as derived from a different root (the obsolete HI **a**; found in Arabic = *to worship*). The corresponding Shemitic terms are: Arabic, *Al* or *Allah* (q.v.); Syriac, *Ilo* or *Eloho*; Samar. *El* or *Chilah* (= *powerful*; Castell, in Walton's *Polyglot Bible*, 6, s.v.); Phoenician El (ἤλ or ἰλ), as in En-el ("Ἐνυλος, I any[], Gag-el (Gagilus, I **agg**), Ἐλοεῖμ (Sanchon.). **SEE ALMIGHTY.**

The only other Hebrew word generally employed in naming the Supreme Being is *Jehovah*, **h/hy]** which some (so Havernick, *Historische-critische Einleitung ins alte Testament*, Berlin, 1839) propose to point **hwḥy]** *Jahveh*, meaning "*the Existing One*," holding that *Elohim* is used merely to indicate the abundance and super-richness contained in the Divine Being. With such, therefore, *Jehovah* is not of the same origin as the heathen *Jove*, but of a strictly peculiar and Hebrew origin. Both names are used by Moses discriminately, in strict conformity with the theological idea he wished to express in the immediate context; and, pursuing the Pentateuch nearly line by line, it is astonishing to see that Moses never uses any of the names at mere random or arbitrarily, but is throughout consistent in the application of the respective terms. *Elohim* is the abstract expression for absolute *Deity* apart from the special notions of unity, holiness, substance, etc. It is more a philosophical than devotional term, and corresponds with our term *Deity*, in the same way as *state* or *government* is abstractly expressive of a king or monarch. *Jehovah*, however, seems to be the revealed Elohim, the Manifest, Only, Personal, and Holy Elohim: Elohim is the Creator, Jehovah the Redeemer, etc. **SEE JEHOVAH.**

The translators of the Eng. A.V. have invariably translated this last Hebrew word by "Lord," which is printed in those passages in small capitals in our common Bibles, but whenever the two words which they thus render occur together, *Adonai-Jehovah*, the latter is rendered "God," in order to prevent the repetition of "Lord." The Greek has θεός (either with or without the

art.). Jerome and the Rabbins enumerate *ten* Heb. words as meaning *God*; but they relate rather to his attributes. *SEE LORD*.

I. Usage of the Hebrew terms properly rendered "God."

1. I aēEl. This term is used in the most general way as a designation of Deity, whether of the true God or of the false gods, even the idols, of the heathen. In the latter reference it occurs ^{<2440>}Isaiah 44:10, 15; 45:20; 46:6; and in the plur. **μyl aēElim'**, ^{<0251>}Exodus 15:11; ^{<2713>}Daniel 11:36; though in both these last instances it may be questioned whether the word is not used in the sense of *mighty ones*. To render the application of the term in this reference more specific, such epithets as **rj ai**, *other, foreign* (^{<0244>}Exodus 34:14), **rz**; *strange, hostile* (^{<0810>}Psalms 81:10), **rknēstrange** (^{<0822>}Deuteronomy 32:12), are used. When used of the true God, **I aēis** usually preceded by the article (**I ah**; ^{<0313>}Genesis 31:13; ^{<0309>}Deuteronomy 7:9), or followed by such distinctive epithets as **yDivi**, *Almighty* (^{<0448>}Exodus 6:3); **μl / [**, *eternal* (^{<0213>}Genesis 21:33; ^{<2448>}Isaiah 40:28); **~yl I i**, *Supreme* (^{<0148>}Genesis 14:18); **yj i**, *living* (^{<0680>}Joshua 3:10); **rBΓan**, *mighty* (^{<2305>}Isaiah 9:5); or such qualifying adjuncts as **d/bK**; *of glory* (^{<0208>}Psalms 29:3); **tmā**, *of truth* (^{<0806>}Psalms 31:6); **twbmGj**, *of retributions* (^{<2556>}Jeremiah 51:56); **I aētyBe**, *of Bethel* (^{<0313>}Genesis 31:13). **I aēcyæ**, *of Israel* (^{<0330>}Genesis 33:20); **~Wrvyl** (^{<0336>}Deuteronomy 33:26). In poetry **I aē** sometimes occurs as a sign of the superlative; as **I aēyrehj**, *hills of God, very high hills* (^{<0817>}Psalms 36:7); **I aēyzeḥj**, *cedars of God* (^{<0801>}Psalms 80:11). The phrase **μyl aēynB** occurs ^{<0201>}Psalms 29:1; 89:7; and is supposed by some to refer to *angels*; but others take **μyl a** here for **μyl ya**, and translate *Sons of the mighty* (see Rosenmuller, ad loc.). There is no instance of **I aēn** the singular being used in the sense of *mighty one* or *hero*; for even if we retain that reading in ^{<0311>}Ezekiel 31:11 (though thirty of Kennicott's codices have the reading **I ya**, and the probability is that in those which present **I a** the **y** is implied), the rendering "God of the nations" may be accepted as conveying a strong but just description of the power of Nebuchadnezzar, and the submission rendered to him; compare ^{<0004>}2 Corinthians 4:4. In proper names **I a** is often found sometimes in the first member of the compound word, e.g. **hyl a**, Elijah; **ddl a**, Eldad, etc., and

sometimes as the last member, e.g. **l awmv** Samuel; **l awml** , Lemuel; **l abf**, Tabeel, etc. *SEE EL*.

2. H'īl Ē, *Elo'ah*, plur. **μyhæē**, *Elohim'*. The singular form occurs only in poetry, especially in Job, and in the later books, such as Daniel, Nehemiah, and Chronicles. It is used as well of idol deities as of the true God (^{<27137>}Daniel 11:37, 38; ^{<30111>}Habakkuk 1:11; ^{<63215>}Deuteronomy 32:15; Psalm 1, 22; ^{<31013>}Habakkuk 3:3, etc.); once in the former case with the addition of **rknæ** (^{<27139>}Daniel 11:39), and in the latter with that of **bqōyi** (^{<32417>}Psalm 114:7). The more common usage is that of the plural. This pervades all the books of the Old Test., from the earliest to the latest. Thus it is used principally of the true God, and in this case frequently with the article prefixed (^{<0152>}Genesis 5:22; 6:9, 11; 17:18), as well as with such adjuncts as **μyæVhi** (^{<40104>}Nehemiah 1:4), or with the addition of **/rahw]** (^{<02413>}Genesis 24:3); **ˆma** (^{<2516>}Isaiah 65:16); **qDæi** (^{<3012>}Psalm 4:2); **t/aBXhi** (^{<31013>}Amos 3:13), etc. When the relation of Israel to God is to be indicated, the phrases *God of Israel, Jacob, Abraham* are used (^{<23011>}Ezekiel 5:1; ^{<31212>}Psalm 20:2; 47:10, etc.); and in this case, as the term Elohim is equivalent in effect to Jehovah, it is often used interchangeably with that term; thus Moses, who is designated **hw[h]db[eEbed-Jehovah** (^{<63415>}Deuteronomy 34:5), is called in the same sense **μyhæē 8 [**, *Ebed-Elohim* (^{<27011>}Daniel 9:11); and the same object is designated indifferently **hw[h]j Wr**, *Ruach-Jehovah*, and **8r μyhæē**, *Ruach-Elohim* (*comp.* ^{<07010>}Judges 3:10, and ^{<02303>}Exodus 31:3, etc.). Not unfrequently the two terms are combined (^{<6302>}Leviticus 18:2, 4, etc.; 19:2, etc.; ^{<01510>}2 Samuel 5:10; ^{<10135>}1 Kings 1:36; 14:13; ^{<01829>}Psalm 18:29, etc.). Most commonly, however, they are used distinctively, with respect, probably, to the difference between their primary meanings (see Hengstenberg, *Auth. d. Pent.* 1:181 sq.). In the Pentateuch this discriminative usage has given ground for certain hypotheses as to the composition of that work. *SEE PENTATEUCH*. In the earlier historical books, Jehovah is more frequently used than Elohim; in Job, Jehovah is more frequently used in the poetical, Eloah or Elohim in the prosaic portions; in the Psalms, sometimes the one, sometimes the other predominates, and this has been thought to afford some criterion by which to judge of the age of the psalm, the older psalms being those in which Elohim is used; in Proverbs we have chiefly Jehovah; in Ecclesiastes, Daniel, and Jonah almost exclusively Elohim, and in the other prophets chiefly Jehovah. Elohim is also used of idol deities or false gods, because

these are worshipped as if they were God (^{<1210>}Exodus 19:20; 32:31; ^{<1644>}Joshua 24:20; ^{<3421>}Jeremiah 2:11; ^{<3200>}Jonah 1:5, etc.); and, like El, it is used as a superlative (^{<3986>}Psalms 68:16; 65:10, etc.). Kings and judges, as the vicegerents of Deity, or as possessing a sort of representative majesty, are sometimes called *Elohim* (^{<4831>}Psalms 82:1, 6; ^{<1220>}Exodus 21:6; 22:8). Whether the term is used of *angels* may be made matter of question. This is the rendering given to **μῆχᾱ** by the Sept., Vulg., Targ., Syr., etc., in ^{<1005>}Genesis 3:5; ^{<4986>}Psalms 8:6; 82:1, 6; 97:7; and 138:1; but in the majority of these instances there can be little doubt that the translators were swayed by dogmatical considerations in adopting that rendering; they preferred it because they avoided thus the strongly anthropomorphic representation which a literal rendering would have preserved. In all these passages the proper signification of **μῆχᾱ** may be retained, and in some of them, such as ^{<1005>}Genesis 3:5; ^{<4831>}Psalms 82:1, 6, this seems imperatively required. In ^{<4986>}Psalms 8:6 also the rendering "angels" seems excluded by the consideration that the subject of the writer is the grace of God to man in giving him *dominion over the works of his hands*, in which respect there can be no comparison between man and the angels, of whom nothing of this sort is affirmed. In ^{<4970>}Psalms 97:7, the connection of the last clause with what precedes affords sufficient reason for our giving Elohim its proper rendering, as in the A.V. That the author of the epistle to the Hebrews should have adopted the Sept. rendering in citing these two passages (^{<3817>}Hebrews 2:7; 1:6), cannot be held as establishing that rendering, for, as his argument is not affected by it, he was under no call to depart from the rendering given in the version from which he quotes. But, though there be no clear evidence that Elohim is ever used in the sense of angels, it is sometimes used vaguely to describe unseen powers or superhuman beings that are not properly thought of as divine. Thus the witch of Endor saw "Elohim ascending out of the earth" (^{<1023>}1 Samuel 28:13), meaning thereby some beings of an unearthly, superhuman character. So also in ^{<3818>}Zechariah 12:8 it is said, "The house of David shall be as Elohim, as the angel of the Lord," where, as the transition from Elohim to the angel of the Lord is *a minori ad majus*, we must regard the former as a vague designation of supernatural powers. Hengstenberg would explain ^{<4986>}Psalms 8:6 in accordance with this; but the legitimacy of this may be doubted.

SEE ELOHIM.

On the use or absence of the article with **μῆχᾱ** see Quarry (*Genesis*, page 270 sq.), who, after an elaborate examination of the subject, sums up

the results as the following: "The dispelling of the supposition that any essential difference existed, at least in the earlier books, between Elohim with and without the article — any difference at all, but such as the exigencies of each occasion with respect to sense or grammar would have made in the case of any common appellative; the illustration of the use of the article with particles and prepositions, elucidating many passages of Scripture, and explaining many seeming causes of perplexity; and the establishment of an important characteristic difference as regards the usage in the case of Elohim with or without the article, between the earlier and later books of the sacred canon." *SEE ARTICLE (IN GRAMMAR).*

II. The *attributes* ascribed to God by Moses are systematically enumerated in ^{<2346>}Exodus 34:6, 7, though we find isolated passages in the Pentateuch and elsewhere additional properties specified, which bear more directly upon the dogmas and principles of religion, such as, e.g. that he is not the author of sin (^{<0031>}Genesis 1:31), although since the fall man is prone to sin (^{<0065>}Genesis 6:5; 8:21, etc.). But, as it was the avowed design of Moses to teach the Jews the unity of God in opposition to the polytheism of the other nations with whom they were to come in contact, he dwelt particularly and most prominently on that point, which he hardly ever omitted when he had an opportunity of bringing forward the attributes of God (^{<0164>}Deuteronomy 6:4; 10:17; 4:39; 9:16, etc.; ^{<0462>}Numbers 16:22; 33:19, etc.; ^{<0251>}Exodus 15:11; 34:6, 7, etc.).

In the prophets and other sacred writers of the Old Testament these attributes are still more fully developed and explained by the declarations that God is the first and the last (^{<2346>}Isaiah 44:6); that he changes not (^{<3086>}Habakkuk 3:6); that the earth and heaven shall perish, but he shall endure (^{<0426>}Psalms 102:26) — a distinct allusion to the last doomsday — and that he is omnipresent (^{<0163>}Proverbs 15:3; ^{<0322>}Job 34:22, etc.).

In the New Testament also we find the attributes of God systematically classified (^{<0152>}Revelation 5:12, and 7:12), while the peculiar tenets of Christianity embrace, if not a further, still a more developed idea, as presented by the apostles and the primitive teachers of the Church (compare Semisch's Justin Martyr, 2:151 sq., translated by J.E. Ryland, 1843).

The expression "to see God" (^{<0326>}Job 19:26; 13:5; ^{<2381>}Isaiah 38:11) sometimes signifies merely to experience his help; but in the Old Testament

Scriptures it more usually denotes the approach of death (^{<0320>}Genesis 32:30; ^{<0023>}Judges 6:23; 13:22; ^{<2105>}Isaiah 6:5). **SEE DEATH.**

The term **μῦηθεῖς** A B, "son of God," applies to kings (^{<1007>}Psalm 2:7; 82:6, 27). The usual notion of the ancients that the royal dignity was derived from God may here be traced to its source: hence the Homeric **διογένης βασιλεύς**. This notion, entertained by the Oriental nations with regard to kings, made the latter style themselves *gods* (^{<1306>}Psalm 82:6). Add. **μῦηθεῖς ἄγγελοι** "sons of God," in the plural, implies inferior gods, angels (^{<0002>}Genesis 6:2; ^{<1005>}Job 1:6); also faithful adherents, worshippers of God (^{<0100>}Deuteronomy 14:1; ^{<1705>}Psalm 73:15; ^{<1105>}Proverbs 14:26). **μῦηθεῖς υἱοὶ θεοῦ** "man of God," is sometimes applied to an angel (^{<0706>}Judges 13:6, 8), as also to a prophet (^{<0027>}1 Samuel 2:27; 9:6; ^{<1101>}1 Kings 13:1).

When, in the Middle Ages, scholastic theology began to speculate on the divine attributes as the basis of systematic and dogmatic Christianity, the Jews, it appears, did not wish to remain behind on that head, and, collecting a few passages from the Old Testament, and more especially from ^{<2102>}Isaiah 11:2, and ^{<1301>}1 Chronicles 29:11, where the divine attributes are more amply developed and enumerated, they strung them together in a sort of cabalistic tree, but in reality representing a human figure. **SEE CABBALA.**

III. The Scriptures contain frequent notices of *false gods* as objects of idolatrous worship:

1. By the Hebrews. These were of two kinds:

a. Adoration of other beings than Jehovah, held as divine (Ehrlen, *De diis et deab. Gentil. in S.S. memoratis*, Argent. 1750; Leusden, *De idolis V.T.* in his *Philolog. Hebr. mixt.* page 291 sq.; Kalkar, *Udsigt over den idolatr. Cultus som omtales i bibeln*, Odense, 1838 sq.). Such false deities (which are generally identified with their images, ^{<0103>}Deuteronomy 4:28 sq.; ^{<1104>}Psalm 115:4 sq.; 135:15 sq.; 2 Macc. 2:2; comp. also **εἰδωλά** } *idols*, in passages like ^{<0300>}1 Samuel 31:9; ^{<2017>}Hosea 4:17) are called **εἰδωλά** } nothings (perhaps a play upon **μῦηθεῖς**), in the Jewish Church phraseology (^{<0104>}Leviticus 19:4; 26:1; comp. ^{<1128>}Habakkuk 2:18), or **εἰδωλά** } breaths, i.e., vanities (^{<2105>}Jeremiah 2:5; 8:19; 14:22), **εἰδωλά** } utter vanities (^{<1100>}Jonah 2:9; comp. **τὰ μάταια**, ^{<4145>}Acts 14:15), **εἰδωλά** } abominations

(^{<1110>}1 Kings 11:5; Kings 23:13); derisively *μῦλ* *ἡ Γαζ* (^{<2004>}Ezekiel 6:4; 14:3); their sacred rites *ᾠγα*; *frivolity* (^{<0952>}1 Samuel 15:23; ^{<2968>}Isaiah 66:3), and their whole worship harlotry (^{<2320>}Ezekiel 23; compare *hnz*; and derivatives, in Winer, *Simonis Lex.* p. 286 sq.), in contrast with which Jehovah is called the *true God* (*μῦλῆ μῦλῆ*, ^{<2400>}Jeremiah 10:10 sq.; ^{<2060>}Daniel 6:20, 26 [compare *μῦτῶε* ^{<9802>}Psalms 116:28]; ^{<4445>}Acts 14:15; ^{<0066>}2 Corinthians 6:16), the *God of Heaven* (Judith 5:7; compare ^{<2400>}Jeremiah 10:11, etc.). Indeed idolatry was reprobated as a capital offense in the Mosaic law, under penalty of extirpation and destruction in the case of the whole people (^{<0800>}Leviticus 19:4; ^{<0865>}Deuteronomy 6:15; 8:19; 11:16 sq.; 28:15 sq.; 30:17 sq.; 31:16 sq.; comp. ^{<0236>}Joshua 23:16; ^{<1006>}1 Kings 9:6 sq.), and stoning for individuals (^{<0221>}Exodus 22:20; ^{<0572>}Deuteronomy 17:2 sq.; comp. 6:14 sq.; 7:16; 8:19; 13:2 sq.; ^{<0218>}Exodus 20:3, 23); and the Israelites were admonished in their campaigns utterly to demolish idolatrous images (^{<0234>}Exodus 23:24; 34:13; ^{<0005>}Deuteronomy 7:5, 25; 12:2 sq.; comp. ^{<1342>}1 Chronicles 14:12; 1 Macc. 10:84), and not to tolerate any heathen whatever in their land (^{<0233>}Exodus 23:33; ^{<0517>}Deuteronomy 20:17), and, furthermore, to shun all connection (even civil and political) with idolatrous nations (^{<0232>}Exodus 23:32; 34:15 sq.; ^{<0001>}Deuteronomy 7:1 sq.). Even instigation to idolatry was liable to punishment by death (^{<0536>}Deuteronomy 13:6 sq.). In spite, however, of these severe statutes, we find the Israelites, not only during the passage through the wilderness and the unsettled period of their polity (^{<0212>}Numbers 25:2; ^{<0533>}Deuteronomy 13:13; ^{<0223>}Joshua 24:23; comp. ^{<1025>}Amos 5:25 sq.), but also under the monarchy, sadly departing from the worship of Jehovah, and addicting themselves to the adoration of Phoenico-Philistine-Syrian and Arabico-Saboean (in the time of the Maccabees also to Graeco-Syrian) deities (see Gramberg, *Religionsideen*, 1:436), such as Baal, Ashtaroth, Moloch, Chemosh, Thammuz, etc., and connecting therewith soothsaying and sorcery (^{<0580>}Deuteronomy 18:10 sq.; comp. Dale, *De divinationib. idolol. V.T.* in his work *De origine et progr. idolol.* page 363 sq.). See each of these names in its place.

The service rendered to foreign deities was very multiform (Mishna, *Sanhedrinm*, 7:6), but consisted principally of vows (^{<3090>}Hosea 9:10), incense (^{<1110>}1 Kings 11:8; ^{<1227>}2 Kings 22:17; 23:5; ^{<3016>}Jeremiah 1:16; 7:9; 11:12; 13:15; 32:29), bloodless (^{<2078>}Jeremiah 7:18) and bloody offerings (^{<1572>}2 Kings 5:17), including even human beings. *SEE MOLOCH.* The

carved (of wood, ^{<23413>}Isaiah 44:13; ^{<24003>}Jeremiah 10:3; comp. Pliny, 12:2; 13:17; Pausan. 2:19, 3), **I S P, I y s e** **SEE DIANA**, or even moulded of clay (Wisd. 15:8; Pliny distinguishes "*lignea et fictilia simulacra*," 34:16). They were fastened with chains, so as not to fall down or be carried away (^{<24007>}Isaiah 41:7; ^{<24004>}Jeremiah 10:4; comp. Pausan. 3:15, 5; 8:41, 4; Arnob. 6:13), and were usually overlaid with gold or silver, and were, besides, richly decked with apparel (^{<23021>}Isaiah 2:20; 30:22; 31:7; 40:19; ^{<24004>}Jeremiah 10:4; ^{<23004>}Hosea 8:4; Baruch 12:16; compare Dougtaei *Analect.* 2:179 sq.; Bahr, *Symbol.* 1:277 sq.). They were also painted with red (vermilion) color (Wisd. 13:14; compare Pliny, 33:7, 36; 35:12, 45; Virgil, *Ecllog.* 6:22; 10:26 sq.; Plutarch, *Quaest. Romans* 98; Arnob. 6:10; Bahr, *Symbol.* 1:334). They were taken by armies with them into battle (^{<10022>}2 Samuel 5:21; comp. Curtius, 8:14, 11; Polyamn. 7:4). Victors were accustomed to carry them about in triumph, in order to despoil the subject nations of their divinities (^{<23000>}Isaiah 10:10; 36:19; 37:12), or to bind them to greater fidelity (^{<23401>}Isaiah 46:1 sq.; ^{<24007>}Jeremiah 48:7; 49:3; ^{<23005>}Hosea 10:5; ^{<27003>}Daniel 11:8; compare Pausan. 8:46, 1; see Bochart, *Hieroz.* 1:372; Withof, *Opusc.* page 143 sq.). The weapons of slain enemies were hung as trophies in the temples of the gods (^{<10010>}1 Samuel 31:10; Pausan. 1:13, 3; Xenoph. *Anab.* 5:3, 4; Euseb. *Chron. Arm.* 1:67). Soothsaying and sorcery ever stand in, connection with this cultus (^{<23003>}Isaiah 19:3). **SEE MARK IN THE FLESH.**

IV. *The Christian Doctrine of God.* —

1. Source. — The Christian idea of God is derived from the Scriptures. The statement GOD IS GOD suffices for the wants of theology in itself, and is given as a complete proposition in the Scriptures (^{<10014>}Exodus 3:14; ^{<23012>}Isaiah 43:12). But the Scriptures afford many indications, not merely as to the character of God, but also as to his nature. The substance of these teachings may be summed up in the statements. God is a Spirit, God is Love, God is Lord. These statements include the idea of an immaterial, intelligent, and free personal Being, of perfect goodness, wisdom, and power, who made the universe and continues to support it, as well as to govern and direct it, by his providence. Dr. Adam Clarke gives the following general statement of the doctrine of the Great First Cause: "The eternal, independent, and self-existent Being; the Being whose purposes and actions spring from himself, without foreign motive or influence; he who is absolute in dominion; the most pure, the most simple, the most

spiritual of all essences; infinitely benevolent, beneficent, true, and holy; the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made; illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can only be fully comprehended by itself. In a word, a Being who, from his infinite wisdom, can not err or be deceived, and, from his infinite goodness, can do nothing but what is eternally just, and right, and kind." The Christian doctrine of God, in its development, involves the idea of the Trinity: God the Father, God the Son, and God the Holy Ghost. *SEE TRINITY.*

2. Connotation of the term God. — The word Θεός, God, taken to signify "an object of religious veneration," was formerly applied to the pretended deities of the heathen, and accordingly Δεὺς and Deus were employed by the promulgators of the Gospel when calling on the heathen to transfer their *worship* from their idols to Jehovah. But the word "God" has come to signify in Christian sense the Maker and Ruler of the world, and is absolutely and exclusively applied to him. There is "one God" in the Christian sense, and there can be but one. "It is not meant merely that we believe this as a *fact*, but that it is moreover implied in the very meaning we attach to the *word*. And this is a distinction which should always be carefully attended to. The word 'Mohamedan' means nothing more or less than a believer in Mohammed, though the Christian regards Mohammed as having been in fact an impostor, and the Mohammedans regard him as a true prophet; but neither of these is implied (or connoted) by the word 'Mohammedan' when used by a Christian. On the contrary, the word 'God' does imply what has been above stated, as is evident from this: that any one who should deny that there *exists* any such being as a Maker and Governor of the world, would be considered by Christians not only as in error, but as an *Atheist* — as holding that there is *no* God (while whoever should affirm the existence of more than one God would be held to be an idolater); and this not the less though he should admit the existence of some being superior to man, such as the fairies, demons, nixes, etc., which are still feared lay the vulgar in almost all parts of Christendom; the genii of the Eastern nations, and the gods and goddesses of the ancient heathens, which were all of this description. None of them was accounted the 'Creator,' and the births of most of them are recorded in their mythology; and altogether the notions entertained of time seem to have been very nears

the same as the vulgar superstitions still prevailing in most parts of Europe relative to the fairies, etc., these being doubtless no other than the ancient heathen deities of those parts, the belief in their existence and dread of their power having survived the introduction of Christianity, though the title of 'gods' has been dropped, as well as the *words* 'sacrifice' and 'worship' in reference to the offerings, invocations, and other tokens of reverence with which they are still in several places honored. It appears, therefore, that as the ancient heathens denounced the early Christians as Atheists for contemning the heathen deities, so they may be considered as being, in the Christian sense of the word, themselves Atheists (as indeed they are called in ~~402~~Ephesians 2:12), and that consequently the word 'God,' in the Christian sense said in the heathen must be regarded as having two meanings. Wide, therefore, of the truth is the notion conveyed in Pope's 'Universal Prayer,' the Pantheism, as it is called, of the ancient heathen philosophers and the Brahmins of the present day, who applied the word God to a supposed soul of the universe:

"Mens agit at molem, et toto se coampore miscet,"

a spirit pervading all things (but not an agent or a person), and of which the souls of man and brutes are portions. In the Book of Revelation, 'Jehovah, the self-existent and all-perfect Being, with the world which he created and which he is ever ruling, alone meets our view. Though intimately present with all his works, he is yet entirely distinct from them. In him we live, and move, and have our being. He is infinitely nigh to us and he is intimately present with us, while we remain infinitely distant from his all-perfect and incommunicable essence'" (Eden).

3. Can God be known? — The Scriptures declare that God is invisible (~~2330~~Exodus 33:20; ~~4018~~John 1:18; ~~4042~~1 John 4:12; ~~5066~~1 Timothy 6:16, etc.) and unsearchable (~~48107~~Job 11:7; 37:23). But the very existence of the idea of God, and even the use of the name God, with its connotation as given above, imply, not indeed that it is possible for man to *comprehend* God, but that it is not impossible to *know* God. And so the Scriptures make it man's duty to become "acquainted with God" (~~1330~~1 Chronicles 28:9; ~~4024~~Jeremiah 9:24; ~~6102~~2 Peter 1:2; ~~4377~~John 17:3, etc.). Even Atheists are bound to explain the *res in intellectu* manifested in the thought and language of men. To deny absolutely that God can be known is to deny that he exists; and, on the other hand, the proof, or even the admission that God exists, implies that it can not be absolutely unknown *what* or *how* he

is: the knowledge of his existence implies as a necessary condition some knowledge of the mode of his existence, i.e. his power, wisdom, justice, etc. The passages cited above, declaring that God is invisible, etc., are not to be tortured to favor the idea that the human mind is absolutely incapable of knowing God. On the contrary, their purpose is to vindicate the claims of revelation as the source of knowledge of God. The Scriptures teach that God is made known him Christ (1) by his works (~~4011~~Romans 1:20; ~~4981~~Psalm 19:1, 2); (2) through his Son, which is, in part, his essence. True, God revealed his "glory" to Moses (~~02318~~Exodus 33:18-23), but the manifestation was given through a medium, or, rather, reflection, making "the goodness" of God to "pasbefore" Moses. Not sight, but faith, is the condition and means of our knowledge of God in this life (~~4081~~2 Corinthians 5:7). God, then, can be known, but only so far as he *gives the knowledge of himself*, and so far as the capacity of man can reach. Johannes Damascenus said truly, "It is not possible to know God altogether; neither is it altogether impossible to know God." To see him with the bodily eyes would be fatal to a sinful creature (see citations above). But there is a dead "knowledge of God" (~~4012~~Romans 1:21; ~~5129~~James 2:19); and, in contrast with it, there is a living knowledge of God, which includes a spiritual seeing of the invisible, the privilege of all who are in vital union with God through faith in his Son (~~5817~~Hebrews 11:27).

Science trusts to the functions and laws of the human mind as its instruments for the discovery of truth. But to know the truth, and to recognize the ground and object of phenomena in their connection and unity, is a process which leads invariably to the knowledge of the original and perfect Being; for every science which recognizes truth and goodness in the world, in nature and in reason, recognises therewith a power of wisdom and goodness. But as we cannot recognize such a power abstractly, in recognizing it at all we recognize the eternal God (Suabedissen, *Metaphysik*, 1836, page 143). Yet as man, by science, can know the works of God only very imperfectly and incompletely, criticism and skepticism are always the companions of science, and she can be, at best, only the pioneer of true religious knowledge, or its servant. For the true religious knowledge of God is not founded upon science, but upon life — the life of communion with God. In the religious life the consciousness of God is before and apart from all reflection, all speculation; the souls, in its rapid dialectics, under the pressure of religious needs, has no need of syllogism to prove the existence of God. So Tertullian declares (in his

Testimonium Animae) that even the common heathen mind, a part from philosophy, reached a truer knowledge of God and of divine things than the heathen mythology and philosophy could teach. Even the Platonic philosophy taught that the longing of the soul for the truth and beauty of goodness leads to a renunciation of the outward and visible in behalf of an apprehension of the spiritual and real. Spiritual Christianity transforms this teaching into a higher one, viz. that the longing of the soul for God, the search for God in Christ, is always rewarded, and that the "pure in heart" see God with the spiritual eyes of faith. Luther's doctrine that God may be taught, named, and apprehended in Christ, and in Christ *alone*, is quite in harmony with the early theology of the Church (e.g. Clement of Alexandria, *Stromata*, 2). Not that a mere intellectual faith in Christ brings this knowledge of God. With the conversion of the soul begins its new, spiritual capacity to receive and apprehend God; and as the soul is emptied of self and purged from sin by the Holy Spirit, it grows in knowledge of God, in light and love, until the "life of God" becomes the "life of the soul." Dr. Nevin (*Reply to Dörner*, 1869) has the following striking passage as to the specifically Christian conception of God: "There is a sense in which the absolute being of God, as related immediately and directly to our created being, must be considered the necessary ground of our *knowing* him and coming into union with him in the way of religion. The whole possibility of religion for us starts in the God-consciousness, or direct sense of Deity, which is as much a part of our original nature as the sense we have of the world around us or of our own existence. It is not put into us by any outward evidence or argument. It authenticates and necessitates itself as a fundamental fact in our life; and in doing this it certifies, to the same extent, the truth of the object on which it is exercised. Or, rather, we must say, the truth of the object on which it is exercised, which is the Divine Being, or the existence of the Absolute, certifies itself, makes itself sure in and through the consciousness into which it enters. In this sense, the idea of God comes before Christianity, as it comes before religion in every other form. But who will say that this general idea of God can be for us, therefore, the actual root of Christianity, so that any among us, starting with that alone, could ever by means of it come to a full construction of what God is for true Christian faith? It lies at the ground of pantheism, dualism, polytheism, deism, and all false religions, no less than at the ground of Christianity. For the distinctive knowledge of Christianity, then, we need some other specific principle or root. which, however it may be comprehended in the general principle of all religion, must be regarded at

the same time nevertheless as the ground and beginning, exclusively and entirely, of religion under this its highest and only absolutely complete form. Where, now, is that principle to be found? Where does the whole world of Christianity, the new creation of the Gospel (life, power, doctrine, and all), take its rise and start? Where do we come to the source of its perennial revelation, the ground of its indestructible life? Where, save in the presence of the Word Incarnate, the glorious Person of him who is the Root and the Offspring of David, the bright and morning Star — the faithful and true Witness, the BEGINNING of the creation of God!"

But *Religion* has had her errors and excesses as well as Science. As the latter seeks in its pride, by purely intellectual effort, to apprehend the absolute, so the former has at certain periods allowed mysticism to take the place of the simple revealed truth as to the life of God in the soul, and, in the spirit of the Oriental theosophy, has called the "redeemed soul but a drop in the ocean of God", *SEE MYSTICISM*. The orthodox Christian doctrine keeps the golden mean between these extremes. It asserts, and has asserted from the beginning, that a real and objective knowledge of God comes only from God's revelation, and that only *κατὰ τὸ ἐφικτόν*, *pro virili* (Arist. *De Mund.*), according to the best capacity of man. It teaches not only that God is "incomprehensible," but also that every step taken in the true knowledge of God by the soul makes his "incomprehensibility" more obvious. It does not pretend that the scriptural doctrine of one God in three persons is perfectly within the scope of the human intellect to comprehend as well as to apprehend; but all Church history shows that a genuine and even scientific knowledge of God has been better maintained *with* the doctrine of the Trinity than without it. When the Arians attacked the Nicene doctrine of the Trinity on the ground that it transcended human reason, the orthodox replied that it was easier to know God by receiving the doctrine of the Trinity than by rejecting it. Naked monotheism, whether in Judaism, Islamism, or elsewhere, has always ended in bald pantheism (q.v.), while on the other hand the Christian doctrine of the Trinity, though stigmatized by infidel and rationalistic opponents as Tritheism, has, from the beginning, preserved in the Church the idea of God as the eternal, spiritual, and personal Being, and has kept up, also, a pure and spiritual worship of the Great Supreme. See Ritter, *Ueber die Erkenntniss Gottes in der Welt*, 1836; Nitzsch, *Syst. d. Christlichen Lehre*, § 7, 60-80; Nitzsch, in Herzog's *Real-Encyklop.* s.v. Gott.

V. Substance and Mode of the Scripture Teaching. — In the Scriptures no attempt is made to *prove the existence of a God*. The error of men consisted not in denying a God, but in admitting too many; and one great object of the Bible is to demonstrate that there is but one. No metaphysical arguments, however, are employed in it for this purpose. The proof rests on facts recorded in the history of the Jews, from which it appears that they were always victorious and prosperous so long as they served the only living and true God, Jehovah (the name by which the Almighty made himself known to them), and uniformly unsuccessful when they revolted from him to serve other gods. What argument could be so effectual to convince them that there was no god in all the earth but the God of Israel? The sovereignty and universal providence of the Lord Jehovah are proved by predictions delivered by the Jewish prophets, pointing out the fate of nations and of empires, specifying distinctly their rise, the duration of their power, and the causes of their decline; thus demonstrating that one God ruled among the nations, and made them the unconscious instruments of promoting the purposes of his will. In the same manner, none of the attributes of God are demonstrated in Scripture by reasoning: they are simply affirmed and illustrated by facts; and instead of a regular deduction of doctrines and conclusions from a few admitted principles, we are left to gather them from the recorded feelings and devotional expressions of persons whose hearts were influenced by the fear of God. These circumstances point out a marked singularity in the Scriptures, considered as a repository of religious doctrines. The writers, generally speaking, do not reason, but exhort and remonstrate; they do not attempt to fetter the judgment by the subtleties of argument, but to rouse the feelings by an appeal to palpable facts. This is exactly what might have been expected from teachers acting under a divine commission, and armed with undeniable facts to enforce their admonitions. The sacred writers furnish us with information on the existence and the character of God

- (1) from the *names* by which he is designated;
- (2) from the *actions* ascribed to him; and
- (3) from the *attributes* with which he is invested.

"1. The *names of God* as recorded in Scripture convey at once ideas of overwhelming greatness and glory, mingled with that awful mysteriousness with which, to all finite minds, and especially to the minds of mortals, the divine essence and mode of existence must ever be invested. Though ONE,

he is $\mu\eta\theta\epsilon\acute{\alpha}$, ELOHIM, GODS, *persons adorable*. He is h/hy JEHOVAH, *self-existing*; $l\ a\ \acute{e}l$, *the Mighty, Almighty*; yDv , SHADDAI, *omnipotent, all-sufficient*; $ynda$ ADONAI, *Lord, Ruler, Judge*. These are among the adorable appellatives of God which are scattered throughout the revelation that he has been pleased to make of himself. But on one occasion he was pleased more particularly to declare his *name*, that is, such of the qualities and attributes of the divine nature as mortals are the most interested in knowing, and to unfold not only his natural, but also those of his moral attributes by which his conduct towards his creatures is regulated: 'And the Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children unto the third and fourth generation' (Exodus 34). This is the most ample and particular description of the character of God, as given by himself in the Old Testament" (Watson). The name "which is above every name" (⁵¹⁸¹⁹Philippians 2:9), is the name JESUS (⁵¹⁸¹⁷Colossians 3:17). The name in ⁴⁸⁸⁴Exodus 3:14 is peculiar in denoting God as the "God who reveals himself." The declaration "*I am that I am,*" or "*I will be that I will be,*" does not so much include a predicate of God as a declaration of the eternal being of God, as revealing himself and his kingdom in time; it involves not merely the sense of existence (to which it is limited by the Septuagint version $\acute{\omicron}\ \acute{\omega}\nu$), but also the idea of the continual self-revealing of God, and thus unifies, so to speak, all the successive steps and epochs of revelation. HE is "*the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come — the Almighty*" (⁶⁰⁰⁸Revelation 1:8). The name *Jehovah* was too holy to be uttered, and others were substituted for it by the Jews; the fearful penalty for blaspheming it was death (⁴²⁴⁶Leviticus 24:16; see Clarke's note *ad loc.*). In the names *Father and Redeemer* (²³¹⁶Isaiah 63:16), new elements of the character of the self-revealing Jehovah are set forth; he shows himself as the God of grace and love to his people who turn unto him. — Watson, *Institutes*, part 2, 100:1; Nitzsch, in Herzog's *Real-Encyklop.* s.v. Gott; Hengstenberg, *Die Gottesnamen des Pentateuch*; Knapp, *Theology* (Wood's ed. page 84) Lange, *On Genesis, Introd.* § 7.

2. Actions. — "The second means by which the Scriptures convey to us the knowledge of God is by the *actions* which they ascribe to him. They

contain, indeed, the important record of his dealings with men in every age which is comprehended within the limit of the sacred history, and by prophetic declaration they also exhibit the principles on which he will govern the world to the end of the so that the whole course of the divine administration may be considered as exhibiting a singularly illustrative comment upon those attributes of his nature which, in their abstract form, are contained in such declarations as those which have been just quoted.

(1.) The first act ascribed to God is that of *creation*. By this were manifested: his *eternity and self-existence*, as he who creates must be before all creatures, and he who gives being to others can himself derive it from none; his *almighty power*, shown both in the act of creation and in the number and vastness of the objects so produced; his *wisdom*, in their arrangement and in their fitness to their respective ends; and his *goodness*, as the whole tended to the happiness of sentient beings. The foundations of his natural and moral government are also made manifest by his creative acts. In what he made out of nothing he had an absolute right and prerogative; it awaited his ordering, and was completely at his disposal; so that to alter or destroy his own work, and to prescribe the laws by which the intelligent and rational part of his creatures should be governed, are rights which none can question. Thus, on the one hand, his character of *Lord* or *Governor* is established, and, on the other, our duty of lowly *homage* and absolute *obedience*.

(2.) *Providence*. — Agreeably to this, as soon as man was created he was placed under a rule of conduct. Obedience was to be followed with the continuance of the divine favor; transgression, with death. The event called forth new manifestations of the character of God. His tender *mercy*, in the compassion showed to the fallen pair; his *justice*, in forgiving them only in the view of a satisfaction to be hereafter offered to his justice by an innocent representative of the sinning race; his *love* to that race, in giving his own Son to become this Redeemer, and in the fullness of time to die for the sins of the whole world; and his *holiness*, in connecting with this provision for the pardon of man the means of restoring him to a sinless state, and to the obliterated image of God in which he had been created. Exemplifications of the divine *mercy* are traced from age to age in his establishing his own worship among men, and remitting the punishment of individual and national offenses in answer to prayer offered from penitent hearts, and in dependence upon the typified or actually offered universal sacrifice; of his *condescension*, in stooping to the cases of individuals, in

his dispensations both of providence and grace, by showing respect to the poor and humble, and principally by the incarnation of God in the form of a servant, admitting even into familiar and friendly intercourse with himself, and then entering into heaven to be their patron and advocate until they should be received into the saucy glory, 'and so be forever with the Lord;' of his strictly *righteous government*, in the destruction of the old world, the cities of the plain, the nations of Canaan, and all ancient states, upon their 'filling up the measure of their iniquities,' and, to show that 'he will by no means clear the guilty,' in the numerous and severe punishments inflicted even upon the chosen seed of Abraham because of their transgressions; of his *long-suffering*, in frequent warnings, delays, and corrective judgments inflicted upon individuals and nations before sentence of utter excision and destruction; of *faithfulness* and *truth*, in the fulfillment of promises, often many ages after they were given, as in the promises to Abraham respecting the possession of the land of Canaan by his seed, and in all the 'promises made to the fathers' respecting the advent, vicarious death, and illustrious offices of the 'Christ,' the Savior of the world; of his *immutability*, in the constant and unchanging laws and principles of his government, which remain to this day precisely the same in every thing universal as when first promulgated, and have been the rule of his conduct in all places as well as through all time; of his *prescience* of future events, manifested by the predictions of Scripture; and of the depth and stability of his *counsel*, as illustrated in that plan and purpose of bringing back a revolted world to obedience and felicity which we find steadily kept in view in the scriptural history of the acts of God in former ages — which is still the end towards which all his dispensations bend, however wide and mysterious their sweep, and which they will finally accomplish, as we learn from the prophetic history of the future contained in the Old and New Testaments. Thus the course of divine operation in the world has from age to age been a manifestation on the divine character, continually receiving new and stronger illustrations until the completion of the Christian revelation by the ministry of Christ and his inspired followers, and still placing itself in brighter light and more impressive aspects as the scheme of human redemption runs on to its consummation. From all the acts of God as recorded in the Scriptures we are taught that he alone is God; that he is present every where to sustain and govern all things; that his wisdom is infinite, his counsel settled, and his power irresistible; that he is holy, just, and good — the Lord and the Judge, but the Father and the Friend, of man.

3. Nature and Attributes. — "More at large do we learn what God is from the declarations of the inspired writings. As to his *substance*, that 'God is a Spirit.' As to his *duration*, that 'from everlasting to everlasting he is God;' 'the King, eternal, immortal, invisible.' That, after all the manifestations he has made of himself, he is, from the infinite perfection and glory of his nature, *incomprehensible*: 'Lo, these are but parts of his ways, and how little a portion is heard of him!' 'Touching the Almighty, we cannot find him out.' That he is *unchangeable*: 'The Father of Lights, with whom there is no variableness, neither shadow of turning.' That 'he is the fountain of life,' and the only independent Being in the universe: 'Who only hath immortality.' That every other being, however exalted, has its existence from him: 'For by him were all things created which are in heaven and in earth, whether they are visible or invisible.' That the existence of every thing is upheld by him, no creature being for a moment independent of his support: 'By him all things consist;' 'upholding all things by the word of his power.' That he is *omnipresent*: 'Do not I fill heaven and earth with my presence? saith the Lord.' That he is *omniscient*: 'All things are naked and open before the eyes of him with whom we have to do.' That he is the absolute Lord and *Owner* of all things: 'The heavens, even the heaven of heavens, are thine, and all the parts of then;' 'The earth is thine, and the fullness thereof, the world and them that dwell therein;' 'He doeth according to his will in the armies of heaven and among the inhabitants 'of the earth.' That his *providence* extends to the minutest objects: 'The hairs of your head are all numbered;' 'Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.' That he is a Being of unspotted *purity* and perfect *rectitude*: 'Holy, holy, holy Lord God of hosts!' 'A God of truth, and in whom there is no iniquity;' 'Of purer eyes than to behold iniquity.' That he is *just* in the administration of his government: 'Shall not the Judge of the whole earth do right?' 'Clouds and darkness are round about him; judgment and justice are the habitation of his throne.' That his *wisdom* is unsearchable: 'O the depth of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!' And, finally, that he is *good* and *merciful*: 'Thou art good, and thy mercy endureth forever;' 'His tender mercy is over all his works;' 'God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ;' 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;' 'God hath given to us eternal life, and this life is in his Son.' **SEE ATTRIBUTES**; also VI below.

"Under these deeply awful but consolatory views do the Scriptures present to us the supreme object of our worship and trust; and they dwell upon each of the above particulars with inimitable sublimity and beauty of language, and with an inexhaustible variety of illustration. Nor can we compare these views of the divine nature with the conceptions of the most enlightened of pagans without feeling how much reason we have for everlasting gratitude that a revelation so explicit and so comprehensive should have been made to us on a subject which only a revelation from God himself could have made known. It is thus that Christian philosophers, even when they do not use the language of the Scriptures, are able to speak on this great and mysterious doctrine in language so clear and with conceptions so noble; in a manner, too, so equable, so different from the sages of antiquity, who, if at any time they approach the truth when speaking of the divine nature, never fail to mingle with it some essentially erroneous or groveling conception. 'By the word GOD,' says Dr. Barrow, 'we mean a Being of infinite wisdom, goodness, and power, the Creator and the Governor of all things, to whom the great attributes of eternity and independency, omniscience and immensity, perfect holiness and purity, perfect justice and veracity, complete happiness, glorious majesty, and supreme right of dominion belong, and to whom the highest veneration and most profound submission and obedience are due' (Barrow, *On the Creed*). 'Our notion of Deity,' says Bishop Pearson, 'doth expressly signify a Being or Nature of infinite perfection; and the infinite perfection of a being or nature consists in this, that it be absolutely and essentially necessary, an actual being of itself, and potential or causative of all beings beside itself; independent from any other, upon which all things else depend, and by which all things else are governed' (Pearson, *On the Creed*). 'God is a Being,' says Lawson, 'and not any kind of being, but a substance which is the foundation of other beings; and not only a substance, but perfect. Yet many beings are perfect in their kind, yet limited and finite; but God is absolutely, fully, and every way infinitely perfect, and therefore above spirits, above angels, who are perfect comparatively. God's infinite perfection includes all the attributes, even the most excellent. It excludes all dependency, borrowed existence, composition, corruption, mortality, contingency, ignorance, unrighteousness, weakness, misery, and all imperfections whatever. It includes necessity of being, independency, perfect unity, simplicity, immensity, eternity, immortality; the most perfect life, knowledge, wisdom, integrity, power, glory, bliss, and all these in the highest degree. We can not pierce into the secrets of this eternal Being.

Our reason comprehends but little of him, and when it can proceed no farther faith comes in, and we believe far more than we can understand; and this our belief is not contrary to reason, but reason itself dictates unto us that we must believe far more of God than it can inform us of (Lawson, *Theo-Politica*). To these we may add an admirable passage from Sir Isaac Newton, "The word GOD frequently signifies *Lord*, but every lord is not God: it is the dominion of a spiritual Being or Lord that constitutes God; true dominion, true God; supreme, the Supreme; feigned, the false god. From such true dominion it follows that the true God is living, intelligent, and powerful, and from his other perfections that he is supreme, or supremely perfect; he is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known; he is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present — he endures always and is present everywhere; he is omnipresent, not only virtually, but also substantially, for power without substance can not subsist. All things are contained and move in him, but without any mutual passion; he suffers nothing from the motions of bodies, nor do they undergo any resistance from his omnipresence. It is confessed that God exists necessarily, and by the same necessity he exists always and every where: hence also he must be perfectly similar, all eye, all ear, all arm, all the power of perceiving, understanding, and acting; but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is destitute of all body and all bodily shape, and therefore can not be seen, heard, or touched, nor ought he to be worshipped under the representation of anything corporeal. We have ideas of the attributes of God, but do not know the substance of even anything; we see only the figures and colors of bodies, hear only sounds, touch only the outward surfaces, smell only odors, and taste tastes, and do not, cannot, by any sense or reflex act, know their inward substances, and much less can we have any notion of the substance of God. We know him by his properties and attributes." — Newton, *Principia*, 2:311, ed. 1803; Watson, *Instit.* part 2, 100:1.

VI. Dogmatical Treatment of the Doctrine of God. —

1. The exposition of the doctrine of GOD is the province of *Theology* proper, as distinguished from *Anthropology*, *Soteriology*, etc. **SEE THEOLOGY**. The doctrine is set forth by writers on systematic theology according to their views of the relations of the subject to the other

branches, but in general it constitutes the first topic treated, and is divided very much as follows:

2. Division. —

I. The NATURE OF GOD:

- 1.** As the original and unoriginated personal *Being*: (a) One; (b) self-existent; (c) infinite.
- 2.** As the original *Word* and *Will*: (a) Creator; (b) preserver; (c) governor of the world.
- 3.** As the original *Spirit*: (a) Essential Spirit; (b) origin of all moral and spiritual laws and existences. And hence,

II, the TRINITY of three persons in the one Godhead: Father, Son, Holy Ghost. *SEE MONOTHEISM; SEE TRINITY.*

III. The ATTRIBUTES of God. These are not parts of the divine essence, but conceptions of the idea of God in his relations to the world and to human thought (Suabedissen, page 150). *Perfectiones Dei, quae essentiam divinam nostro concipiendi modo per se consequuntur, et de Deo paronymice praedicantur* (Hollaz, page 234). So Aquinas: "The name of God does not express the divine essence as it is, as the name of man expresses is its signification the essence of man as it is; that is to say, by signifying the definition which declares the essence" (Summa, part 1, q. 13, art. 1). The ground of this distinction was the conviction that finite things cannot indicate the nature of the infinite God otherwise than by imperfect analogies. The attributes of God must be represented to our minds, so far as they can be represented at all, under the similitude of the corresponding attributes of man. Yet we cannot conceive them as existing in God in the same manner as they exist in man. In man they are many, in God they must be one. In man they are related to and limit each other; in God there can be no relation and sea limitation. In man they exist only as capacities at times carried into action; in God, who is *purus actus*, there can be no distinction between faculty and operation. Hence the divine attributes may properly be called mysterious; for, though we believe in their coexistence, we are unable to conceive the manner of their co-existence" (*Quarterly Review*, July 1864, art. 3). There have been many divisions of the attributes of God. The scholastic theology set forth the attributes in three ways:

1. by causality (*via causalitatis*), in which all the perfections we observe in creation, and especially in man, are necessarily to be attributed to their Creator;
2. by negation (*via negationis*), under which the imperfections of created beings are kept out of the conception of God;
3. by analogy or eminence (*via analogiae, via eminentiae*), by which the highest degree of all known perfections is attributed to God.

Accordingly, the attributes of God were classed en negative and positive, the negative being such as remove from him whatever is imperfect in creatures — such are infinity, immutability, immortality, etc; while the positive assert some perfection in God which is in and of himself, and which in the creatures, in any measure, is from him. This distinction is now mostly discarded. Among modern writers, Dr. Samuel Clarke sums up the attributes as ultimately referrible to these three leading ones: omnipotence, omniscience, and perfect goodness. Others distinguish them into *absolute* and *relative*: absolute are such as belong to the essence of God, as Jehovah, Jah, etc.; relative ones are such as may be ascribed to him in time, with relation to his creatures, ass creator, governor, preserver, redeemer, etc. Others, again, divide them into *communicable* and *incommunicable* attributes. The communicable are those which can be imparted to the creature, as goodness, holiness, wisdom, etc.; the incommunicable are such as cannot be so imparted, as independence, immutability, immensity, and eternity. Another division makes one class of natural attributes, e.g. eternity, immensity, etc., and another of moral, e.g. holiness, goodness, etc. The later German theologians attempt more scientific discriminations; e.g. Böhme (*Lehre v.d. Göttl. Eigenschaften*, 1821; last ed. Altenurg, 1842) distinguishes the attributes is to those which refer to the *world in general*, and those which refer to the *moral* world in particular. Schleiermacher makes two classes:

- (1.) attributes which refer to the *universal* sense of dependence on God, viz. omnipotence, omniscience, omnipresence;
- (2.) attributes which refer to the *Christian* sense of redemption and of dependence on God, viz. holiness, justice, wisdom, love.

Pelt (*Theolog. Encycl.* § 74) classes them as

(1.) attributes of God as absolute cause (*a.*) in *himself* — eternal, infinite, self-sufficient; (*b.*) in relation to the *world* — omnipotent, omnipresent;

(2.) attributes of God as the original and *self-revealing will* — good, holy, just, benevolent, etc. Rothe's scheme of the attributes is thus set forth by Babut in the *Bulletin* of the *Revue Chrétienne* (1868, No. 3, Juillet):

I. *Absolute or immanent Attributes:*

1. self-sufficiency of God as a pure and absolute Being;
2. majesty; the divine will;
3. blessedness.

II. *Relative Attributes*, implied in God's relation to the universe; the *love* of God is the source of creation and being, While the *essence* of God is expressed in infinity, immensity, immutability. The *personality* of God is manifested to the world in goodness, wrath, grace; the *intelligence* of God in omniscience, holiness, truth. The *will* of God is manifested in omnipotence, justice, faithfulness; and the divine *nature* is manifested in the one attribute of omnipotence. See Bates, *Harmony of the Divine Attributes*; Charnock, *Existence and Attributes of God* (Lond. 1845, 8vo last edit.); Elwert, in *Tüb. Zeitschrift*, 1830; Blasche, *göttl. Eigenschaften* (Erfurdt, 1831); Andreae, *De Attrib. Divin.*, etc. (Lugdun. 1824); Bruch, *Lehre v. d. göttl. Eigenschaften* (Hamb. 1842); Moll, *De justo attributorum Dei discrimine* (Hal. 1855); Shedd, *History of Doctrine*, 1:240; Hase, *Evang. Dogmatik*, § 102 sq., s and writers on systematic theology generally. **SEE CREATION; SEE TRINITY; SEE PROVIDENCE.**

VII. *History of the Doctrine of God.* — The history of the argument for the being of God will be found under NATURAL THEOLOGY. We treat here briefly the history of the doctrine of the nature and attributes of God. The first office of Christianity was to vindicate the spirituality of God against the material and anthropomorphic ideas of paganism, and even of corrupted Judaism. The proposition "God is a Spirit" was therefore a fundamental one; yet at an early period *anthropomorphic* ideas were developed in the Church. Melito, bishop of Sardis, in his treatise **Περὶ ἔνσωμάτου θεοῦ** (Eusebius, Hist. Eccl. 4:26), taught a corporeal representation of God. Tertullian (*adv. Praxeam*, 100:7) declares *Deum corpus esse, etsi Spiritus est; nihil enim incorporale nissi quod non est;*

and thus plainly shows that he could not distinguish reality from corporeity, even in God. The Anthropomorphites took the phrase "image of God" in a material sense, and taught that God is man per eminentiam.

(2.) The second error was Dualism (q.v.), brought in by the Gnostic distinction between the supreme God and the Desmiurge. *SEE GNOSTICISM.*

(3.) Opposed to both these was the philosophical mode of conceiving God, including the idea of immateriality, proved negatively, e.g. Minucius Felix: *Hic nec videri potest — visu clarior est; nec comprehendi potest — tactu purior est; nec aestimari — sensibus major est: infinitus, immensus, et soli sibi tantus quantus est notus.* "The Alexandrians opposed all crude anthropomorphisms, but they were not successful in correctly separating the real and the sensuous view, and hence were led into a subtilizing of the divine attributes. Clement attributes all errors in the apprehension of the Old Testament to the sensuous and liberal mode of understanding it, which led men to represent, after human fashion, the nature of God, who is exalted above all human passions. The prophets could represent God to us not as he is, but only as we sensuous men can understand it (Strom. page 391). Origen also sees in the Old Testament a condescension of God to the weakness of man. In fact, there is no wrath in God, but he must appear as if wrathful to the bad, on account of the sufferings which their own evil conduct entails upon them (*Hom.* 18, *in Jerem.*). The Alexandrians disputed the self-subsistence of God's primitive justice, and merged it in the idea of a **δικαιοσύνη σωτήριος**, a disciplining reformatory love." Augustine speaks of God as the *ipsa incommutabilis veritas... illud solum quod non tantum non mutatur, verum etiam mutari non potest*, etc. But he declares that no complete *definition* of God can be given: *Deus ineffabilis est: facilius dicimus quod Deus non sit, quam quid sit* (Comm. in Psal. 85). In the period of the Arian controversy, all questions as to the nature of God were bound up with the discussion of the Trinity (q.v.); and it the period from Gregory I to the scholastic age (11th century), with that of the doctrines of the Holy Spirit and the Person of Christ. *SEE CHRISTOLOGY.* In the scholastic period Anselm supposed an analogy (before used by Augustine) between the divine mind and the human. "We cannot know," he says, "the supreme Being in himself, but only after a certain analogy with created beings, therefore most of all with the rational spirit. The more this spirit enters into itself and observes itself, the more will it succeed in raising itself to the knowledge of the absolute Spirit. The

human spirit is a mirror in which we may see the image of that which we do not directly behold. The supreme Spirit presupposes his own existence, knows himself; the Word begotten from himself is one with his own essence. Thus the supreme Being expressed himself. As everything which is produced by human art was before in the idea of the formative spirit, and as this idea remains even when the work perishes, and is, in this respect, one with the art of the formative spirit itself, so it is not another, but the same word by which God knows himself and all creatures. In the divine Word creatures have a higher being than in themselves; the ideal being rests in the divine thoughts. The relation of the Son to the Father is something elevated above all language. The expression *generation* is best suited to represent the relation, but yet it is symbolical. Further, as God knows himself, he loves himself; his love to himself presupposes his being and knowing. This is also denoted by the procession of the Holy Spirit from both; all three pass completely into one another, and thus constitute the unity of the Supreme Being" (*Monologium*, 100:64). The view of God taught by Scotus Erigena — *In deo immutabiliter et essentialiter sunt omnia* — led, in the hands of David of Dinanto and Amalrich of Bena, to a pantheistic theory, which was opposed by Aquinas and the later schoolmen, especially by Albertus Magnus. As to the attributes of God; the principal discussions of the scholastic period related to his omnipotence and omnipresence. The confessions of faith of the *Reformation* period generally agree as to the doctrine of the nature, attributes, and works of God: the discussions that have arisen in the bosom of Protestantism on this subject refer chiefly to the doctrines of the Trinity (q.v.) and predestination (q.v.). The later theories of the *philosophical* period, on the sceptical side, are those of Idealism, Materialism, and Pantheism (see the several heads). Some later Christian writers, in opposing the extremes of German Rationalism, have denied the possibility of *any* scientific knowledge of God. Mansell (*Limits of Religious Thought*, Bampton Lectures for 1859) maintains that only a *regulative* (as distinguished from a *speculative*) knowledge of God is possible. "To conceive," says he, "the Deity as he is, we must conceive him as first cause, as absolute, and as infinite. But do not these three conceptions imply contradiction to each other, when viewed in conjunction, as attributes of one and the same being? A cause cannot, as such, be absolute: the absolute cannot, as such, be a cause. How can the infinite become that which it was not from the first?" Mr. Mansell here pushes his opposition to the use of reason too far; and finding the words "absolute" and "infinite" used in transcendental senses by the Germans, he

adopts those senses, and reasons as if no other definitions were possible. For criticisms of his work, see *London Review*, July 1860, page 390 sq.; Young, *The Province of Reason* (London, 1860); McCosh, *Method of the Divine Government* (Edinb. 1859, 6th edit.). The Christian conception of God over against the modern speculative idea is well set forth in the following passage: "The problem in regard to God is simply this: The human mind is compelled to think a unity or synthesis of all things. But how is this to be thought? Are we to think it inside nature, or outside and above it? Here it is that the Christian idea breaks off from the speculative. The Christian, realizing his own personality, feeling intensely that he himself in his inmost being is numerically different from and above nature, is compelled to think of the divine as in like manner supernatural. Having attained to this stage, the next question that arises is, How are we to image forth the divine Being? and the answer is, not surely by the lowest kind of natural existence, but by the highest. The human personality itself, not the immutabilities of the material world, which are lower in the scale of being, must be the image which shall shadow forth the divine Being. That which comprehends all things must, at least, equal in perfection the highest of these things. Thus the human personality becomes in the Christian system the image and likeness of God. God may, indeed, be far higher than man — so high that to call him a person may be as inadequate as to call the human soul a power. But, at least, we are sure of this, that whatever he is in himself, all that we mean by personality is comprehended in him. Just as man is a power and something more, so God is a person and perhaps something more. There is an indestructible belief in man, that all the pure feelings of the soul find a response in the infinite Author of all things. Under the impress of this universal conviction, men fall on their knees and worship. Such is the pure Christian idea, and it involves this consequence, that each individual soul stands in a *special and personal* relation to the infinite Author of all. There is an eye which is ever over us; a fatherly heat which yearns for us. There is One whose wisdom never fails, who is ever about our path and about our bed, and provides for us in all things. In like manner as he is all this to us, so we in turn are his children; we are responsible to him as to a father, and must be judged by him. Intellectually, too, the same Christian idea involves this consequence — that it is a grander and worthier conception of his providence to think him as dealing with and disciplining individual souls, than as contriving and arranging a world of dead laws. The one reveals heart and soul, the grandeur of personality and kingly might; the other, if taken by itself, only ingenuity,

not necessarily personality at all. The speculative idea of God is the antithesis of this. It, too, recognizes a central unity; but, looking away from the world of mind and soul, it concentrates its attention on the world of matter. It takes the laws of the material world as the image of the divine. God is revealed in the evolutions of nature. His attributes consequently are such as these: perfect wisdom, infinite power, absolute invariability of purpose. He has neither heart nor soul, nor even consciousness, as we understand it. He is impersonal, and can have no personal relation to us. He has neither knowledge nor care of the individual, but acts purely by general law. We need not, however, pursue the consequences, which are sufficiently apparent. It will be enough if we point out their bearing on practical life. Here are two opposing systems which hold a very different language to the human soul. The one says in the fine language of St. Augustine, *O homo, agnosce dignitatem tuam*; the other, O man, rejoice in thy degradation. The one dignifies and ennobles the soul, and, supplying it with a lofty ideal and immortal hopes, raises it from the depth of selfishness; the other degrades it to the level of the brute, and, depriving it alike of hope and fear, bids it snatch what enjoyment it can from the passing hour. That lofty conception of God, which has done no much for modern Europe, is purely the creation of Christianity. Were this latter taken away, it would instantly collapse, and there would only remain, for the upper classes, hopeless, selfish atheism; for the lower, degrading superstition" (*Christian Remembrancer*, July 1866, art. 13). On the history of the doctrine OF GOD in general, see a series of able articles by Ritschl, in the *Jahrbücher. deutsche Theologie*, volumes 10, 13. — Neander, *History of Dogmas*, pages 102, 285, 485, 460; Beck, *Dogmengeschichte*, pages 104-138; Hagenbach, *Dogmengeschichte*; Hase, *Evangelische Dogmatik*, pages 93-111; Meiners, *Hist. doct. de vero deo* (Lemgo, 1780, 8vo); Perrone, *Praelect. Theol.* 1:296-500; Gieseler, *Dogmengeschichte*, pages 107, 299, 486; Guericke, *Christliche Symbolik*, § 34; Storr and Flatt, *Biblical Theol.* Book 2, part 1; Knapp, *Theology*, § 83-85; Rothe, *Ethick*, 1; Weisse, *Die Idee der Gottheit* (1833); Ritter, *Ueber d. Erkenntniss Gottes in d. Welt* (1836); Sengler, *Die Idee Gottes* (1848-1852); Späth, *Gott u. d. Welt* (1867). **SEE PANTHEISM; SEE PROVIDENCE.**

God, Friends Of.

SEE FRIENDS OF GOD.

God, Peace Of.

SEE PAX DEI.

Goddard, Josiah,

a Baptist minister, missionary, and translator of the Scriptures, was born at Wendell, Massachusetts, in 1813; graduated at Brown University in 1835, and at Newton Theological Seminary in 1838. He was appointed a missionary to the Chinese in Siam, China being not yet open to the residence of foreigners. There he labored with success as a preacher, translated the Gospel of John, and prepared tracts and an Angilo-Chinese vocabulary. Being taken with bleeding from the lungs, he removed to Ningpo, one of the treaty ports then recently assigned for foreign trade and residence. Here he continued, with conscious and growing weakness, holding upon life by a peculiarly uncertain tenure, yet with courage and patience, to labor on for six years — preaching, journeying, preparing and circulating tracts, and carrying to completion his version of the New Testament. This is a valuable contribution to the difficult work of Biblical translation in the Chinese language. He was an excellent scholar, and made high attainments in the study of that language. He proved himself a sensible and cautious, but brave and earnest worker. The disease against which he had borne up so long proved fatal in 1854. (L.E.S.)

Godeau, Antoine,

a Roman Catholic bishop, was born at Dreux in 1605. He was destined by his parents for public life, but, having been disappointed in hope, entered the ministry. He was one of the ornaments of the Hotel Rambouillet at Paris, where his talent for verse gained him distinction. Richelieu made him bishop of Grasse in 1636. After his consecration he retired to his diocese, and devoted himself to its duties. He subsequently quitted the see of Grasse for that of Vence, where he died April 21, 1672. He wrote *Morale Chretienne* (1705, 3 volumes, 12mo): *Paraphrases des Epitres de St. Paul et des Epitres Canoniques* (1640, 1641, 4to): — *Psaumes de David, traduits en vers Francais*: — *Nouveau Testament traduit et expliq.* (1668, 2 volumes, 8vo), besides other smaller works, chiefly biographical. The most important of his productions is the *Histoire de l'Eglise*, from the commencement of the World to the end of the 9th century (Paris, 1653-1678, 5 volumes, fol.). He left MSS. continuing the work. The first volume exposed the author to a charge of heresy, and the threats of a powerful

ecclesiastic induced his to write the rest of his work with less impartiality. — Dupin, *Eccles. Writers*, 17th cent.; Hook, *Eccles. Biog.* volume 5, Nicéron, *Memoires*, 18-20; Hofer, *Nouv. Biog. Gener.* 20:885.

Godeschalcus.

SEE GOTTSCHALK.

Godfathers; Godmothers.

SEE SPONSORS.

Godfrey Of Bouillon,

duke of Lorraine, was born at Bézy, in Brabant, probably about A.D. 1060. He served with high distinction in the armies of the emperor Henry IV. When, near the end of the 11th century, the first crusade was set on foot, he entered into the movement, and was the first in rank among the Crusaders. "He not only signalized himself by valor among the valorous, and by enthusiasm among the enthusiastic, but he showed also disinterestedness, probity, skill, and prudence, which were of a higher and rarer order. He maintained the most complete discipline among his division of the Christian army, which he brought safely to the appointed muster-place beneath the walls of Constantinople in the winter of 1096. By his sagacity and firmness he prevented hostilities breaking out between the host of the Crusaders and the Greek emperor, Alexius Comnenus, and in the spring of 1097 Godfrey led the Frankish nations into Asia Minor, to the siege of the capital of the Turkish sultan of Nice. This city was captured after a siege, in which the personal valor of Godfrey, as well as his generalship, was frequently displayed. He was tall, wellproportioned, and of such remarkable strength and dexterity in the use of his weapons that he is said, in more than one encounter, to have cloven his foe by a single sword-stroke from skull to center. After Nice was captured, the Crusaders marched forward and defeated a Turkish army in the great battle of Dorylaeum. They reached Antioch, in Syria, late in the winter of 1097. The city was captured after an obstinate resistance, and the weakened army of the victors was in turn besieged in its walls by an innumerable host of the Mohammedans. After enduring such suffering and loss, Godfrey led the Crusaders in a sudden sortie upon their enemies, which was completely victorious. The enthusiasm caused among the Christian army by the supposed discovery of the relic of the holy lance was one great cause of

this success. It was not till 1099 that the Crusaders reached Jerusalem, and their numbers were then reduced by the sword and by disease to only 1500 horse and 20,000 foot fit for service. The Mohammedan garrison was far more numerous, and the city was formidably strong. But the zeal of the Crusaders was indomitable" (Rich, s.v.), and the Holy City was carried by a storm July 15, 1099. Godfrey was proclaimed first Latin king of Jerusalem, but he rejected the title, and assumed the style of "Defender and Baron of the Holy Sepulchre." He defeated the sultan of Egypt at Ascalon, August 12, 1099. Godfrey compiled and promulgated a code named *Les Assises de Jerusalem*, which, as finally revised towards the close of the 14th century for the use of the Latin kingdom of Cyprus, is printed in old law French in Beaumanoir's *Coutumes de Beauvaisis* (Bourges and Paris, 1690). He died in 1100. See Creasy, in Rich's (*Cyclop. of Biography; English Cyclopaedia*; Michaud, *Histoire des Croisades*).

Godhead

the nature or essential being of God (~~<4472>~~Acts 17:29; ~~<6102>~~Romans 1:20; ~~<5109>~~Colossians 2:9).

Godliness

strictly taken, in right worship or devotion, but in general it imports the whole of practical religion (~~<5048>~~1 Timothy 4:8; ~~<6006>~~2 Peter 1:6). It is difficult, as Saurin observes, to include an adequate idea of it in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas: *knowledge* in the mind, by which it is distinguished from the visions of the superstitious; *rectitude* in the conscience, that distinguishes it from hypocrisy; *sacrifice* in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and, lastly, *zeal* in the heart, which differs from the languishing emotions of the lukewarm." The advantages of this disposition are honor, peace, safety, usefulness, support in death, and prospect of glory; or, as the apostle sums up all in a few words, "It is profitable unto *all things*, having the promise of the life that now is, and of that which is to come" (~~<5048>~~1 Timothy 4:8). In ~~<5436>~~1 Timothy 3:16, it means the substance of revealed religion as furnished in the various particulars enumerated. — Barrow, *Works*, 1:9; Scott, *Christ. Life*;

Scougal, *Life of God in the Soul of Man*; Saurin, *Sermons*, Engl. trans. 5, serm. 3.

Godman, John D.

an American naturalist and physician, was born at Annapolis, Maryland, in 1794, and, being early left an orphan, was bound apprentice to a printer, and afterwards entered the navy as a sailor-boy. At nineteen he commenced the study of medicine, and on completing his studies he settled in Philadelphia as a physician and private teacher of anatomy, and for some time was an assistant editor of the *Medical Journal*. In 1826 he was elected to the professorship of anatomy in Rutgers' Medical College, and removed to New York, where he soon acquired extensive practice as a surgeon. Ill health, however, obliged him to relinquish his practice, and spend a winter in the West Indies. He died of consumption at Germantown, Pennsylvania, April 17, 1830. He wrote a number of professional works of value; but he is mentioned here because of the fact that, having at one time adopted the infidelity and atheism of the French naturalists of the last century, the death of a friend in 1827 led him to reflection and to the reading of the Scriptures, and he became eminent for Christian piety. An account of him by Dr. T. Sewall is published by the American Tract Society. — Davenport, *Biogr. Dictionary*; Allibone, *Dictionary of Authors*, 1:681.

God-man.

SEE INCARNATION.

Godwin, Francis

an eminent English prelate and Church historian, was born at Havington, Northamptonshire, in 1561. In 1578 he entered the college of Christ Church, Oxford, of which his father, Thomas Godwin, was dean. Here he took successively the degrees of B.A. in 1580, M.A. in 1583, B.D. in 1593, and D.D. in 1595. He held divers ecclesiastical offices until his publication of the *Catalogue of the Bishops of England* caused him to be appointed bishop of Llandaff. A Latin translation of this work, dedicated to James I, secured him the bishopric of Hereford. He died April 1633. His works are, *A Catalogue of the Bishops of England since the first planting of Christianity in the Island, with a history of their lives and memorable actions* (1601, 4to; 2d ed. with additions, and Latin translation, 1615. This translation, with a continuation, was republished by Richardson, under the

title *De Praesulibus Angliae Commentarius*, Cambridge, 1743, folio): — *Rerum Anglicarum Henrico VIII, Edwardo VI, et Maria regnantibus, Annales* (1616, fol.; London, 1628, 4to; English, by his son Morgan, 1630, fol.): — *Nuncius inanimatus in Utopia* (1629, 8vo): — *A Computation of the Value of the Roman Sesteræ and Attic Talent* (1630): — *The Man in the Moon, or a Discourse of a Voyage thither by Domingo Gonsales* (1638, 8vo; another edit. of 1657 contains a translation of the *Nuncius inanimatus*). See *Biographia Britannica*; Chalmers, *General Biog. Dictionary*.

Godwin, Thomas, D.D.,

an English theologian, was born in Somersetshire in 1587. He entered Magdalen Hall, Oxford, in 1602, became head master of the free school of Abingdon in 1609, and afterwards rector of Brightwell, Berkshire. He died in 1643, leaving a great reputation both as a teacher and as an author. He wrote *Moses and Aaron; or the civil and ecclesiastical Rites used by the ancient Hebrews, observed and at large opened for the clearing of many obscure Texts throughout the whole Scripture*, etc. (London, 1685, 4to, 12th ed.); translated into Latin, *Moses et Aaron, cum Hottingeri Notis* (Ultraj. 1690; often reprinted): — *Romanae historiae Anthologia*, an English Exposition of the Roman Antiquities (Lond. 1686, 4to, 16th ed.): — *Dissertatio de theocratia Israelitarum*: — *Three Arguments to prove Election upon Foresight by Faith*, a work which brought him into a controversy with the ultra-Calvinist, Dr. Twiss (q.v.). See Horne, *Bibliographical Appendix*; Darling, *Cyclop. Bibliog.* 1:1279; Allibone, *Dictionary of Authors*, 1:682.

Goël

(**l aḥ**, goël', part. of **l aḥ**; gaal', to redeem; in full, **ṣDhil aḥ**, avenger of blood, rendered "kinsman," "redeemer," "avenger," etc., in the A. Vers.), Among the Hebrews, the right of repurchasing and redeeming, as well as that of avenging blood, appertained only to the next relative; hence *goel*, simply, is used for the next relative (⁴⁸²⁵Leviticus 25:25). Similar usages prevail universally among the modern Arabs. **SEE BLOOD-REVENGE**. Connected with the duties of the Goel was, according to custom, also that of marrying the childless widow of the deceased relative (⁴⁸¹⁵Deuteronomy 20:5-10). **SEE LEVIRATE LAW**.

The fact of the close consanguinity renders the Goel an eminent type of the Redeemer of mankind, as is especially evinced in that famous passage in the Oriental epic of Job. The afflicted man, by a striking anticipation of the incarnate Mediator, standing in immortal self-existence over the sleeping ashes of his kindred saint, who was misunderstood and maligned even by his best earthly friends, thus touchingly exults in the prospect that his disembodied spirit should survive to witness the posthumous vindication of his fame (~~1825~~ Job 19:25-27):

[Be this my dying testimony,
That *I* have known my living God;
And last upon [the] dust he will arise:
Yes, after my skin has decayed, [even] thus;
Yet without my flesh shall I behold Deity!
Whom *I* shall behold [as] mine;
(Yes, my eyes, they have [already] seen [him],
Nor has he been strange [to me]),
[Though] they have failed, my reins within me.

The sentiment was well worthy to be "engraved with an iron style, and set with lead in the rock forever, as the epitaph of the noble patriarch (~~1824~~ Job 19:24). Although it does not (as erroneously rendered in the A.V.) contain any allusion to the resurrection of the body, yet it distinctly recognises the doctrines of a fellow-feeling on the part of God towards man, and of the immortality of the soul; and it shows how these tenets, which lie at the basis of all true religion, whether natural or revealed, are alone adequate to support the human spirit under the sorrows of life, and in view of death. (See Stör, *De vindice sanguinis*, Lips. 1694; Stickel, *De Goële*, Jen. 1832; and the dissertations on the passage by Rosshirt [Herbip. 1791] and Kosegarten [Griefsw. 1815].) **SEE REDEEMER.**

Goepp, Jean Jacques,

a French Protestant theologian, was born at Heiligenstein, Alsace, April 6, 1771. He studied at the University of Strasburg under Oberlin and Schweiglæuser, and had already begun his career as a preacher when the French Revolution broke out. Appointed secretary of the Central Committee of Strasburg, he opposed the cruelty of Schneider, the Republican commissioner, and would perhaps have paid dear for his courage but that he was drafted into the army, in which he served until 1796, when he returned to finish his theological studies at Strasburg. In

1802 he was appointed pastor of the French Protestant congregation at Strasburg, almoner of the Lyceum of that city in 1803, director of St. Thomas's Seminary in 1808, and, finally, pastor of the Lutheran Church in Paris in 1809. There, together with Boissard, he opened the church called the *Billetes*, took care of over 14,000 souls dispersed all over Paris, attended to the poor, the schools, and all the other details of his charge. He was one of the founders of the *Missions Evangeliques*, of the *Societe Biblique*, the *Societe protestante de Prevoyance et de Secours mutuels*, and the *Societe de la Morale Chretienne*. In 1815, at the time of the massacre of the Protestants at Nîmes, a London society had made proposals to the French Protestants to help them. Had the proposal been accepted, the position of Protestantism in France would have become even much worse than it had been. Goepf, while gratefully acknowledging the offer, declined, in the name of the French Protestants, accepting the protection of any foreign power. The French government acknowledged the service thus rendered by Goepf by creating him a member of the Legion of Honor. Goepf died at Paris June 21, 1855. Besides his immense pastoral work, Goepf did a great deal of literary labor. He wrote, besides numerous pamphlets and funeral discourses, *Precis de la doctrine chretienne exposee par le texte de l'Ecriture Sainte* (in collaboration with Boissard, Paris, 1815, 8vo): — *Prières à l'usage du culte domestique, suivies des exercices et preparation a la sainte Cène* (same, Paris, 1821, 12mo): — *Principes de la Religion chretienne, à l'usage des ecoles elementaires* (Paris, 1826; 12mo): — *Discours sur le nom et le but de la Societe de la Morale chretienne* (Par. 1834, 8vo), etc. See Villenave, *Notice sur J.-J. Goepf*. — Hoefer, *Nouv. Biog. Generale*, 20:949 sq.

Goering, Jacob,

a Lutheran minister, was born in York County, Pennsylvania, January 17, 1755. His father was a farmer, and had designed his son for the same occupation, but, as the youth showed promising talents and hopeful piety, his father consented to his becoming a minister of the Gospel. He studied theology with Dr. Helmuth, and in 1786 became pastor of the Lutheran Church at York, Pennsylvania. Here he continued to labor until his death in 1807. Mr. Goering was regarded as an extraordinary man, a profound scholar, and an eloquent preacher. Nothing could check his ardor in the prosecution of his studies, or divert him from his purpose. In the pulpit he would often electrify his audience, and sway them at his will. It was his practice to present to his people systematic doctrinal instruction, always

accompanied with a pointed application and an earnest appeal. On the afternoon of the Lord's day, in connection with the catechetical exercise, he examined the whole congregation on the subject of the morning's discourse. Although he wrote much, he published very little — only two small works on *Baptism* and one on *Methodism*. His MSS. contained discussions of theological questions, inquiries into the Oriental languages, and translations from the Arabic poets, but these valuable papers, with all his letters, in compliance with his directions in his last illness, were committed to the flames. (M.L.S.)

Goerres (Or Görres), Johann Joseph Von,

an eminent German Roman Catholic writer, was born January 25, 1776, at Coblenz, and educated at the gymnasium in that place. In early life he was involved in politics, and in 1798 he set up a Republican newspaper, the "*Rothe Blatt*." Being sent on a deputation to Paris in 1799, he saw French "freedom" under Bonaparte, and became disgusted with it. In that year he gave up his journal, and devoted himself to the study of medicine, and afterwards to philosophy and natural science. In 1802 appeared his *Aphorismen über Kunst* (Aphorisms on Art); in 1805, *Exposition der Physiologie* (Physiology) and *Glaube und Wissen* (Faith and Knowledge). In 1806 he went to Heidelberg, and lectured on Physics there till 1808, when he returned to Coblenz. 1810 he published *Mythengeschichte der Asiatischen Welt* (Mythology of the Asiatic World, Heidelberg, 8vo). In 1814 he again entered the political field against the French as editor of the *Rheinischer Merkur* (The Rhenish Mercury), a journal which stirred the whole public mind of Germany. It was prohibited by the Prussian government in 1816 — a strange reward for the services it had rendered. In 1819 he had to take refuge in Strasburg, in consequence of publishing *Deutschland und die Revolution*, in which he pleaded for the liberal party of Germany. He afterwards published a number of political works of the same vein, and tinged with mysticism. In Strasburg he was surrounded with Roman Catholic influences, and began to despair of reforming society by politics. In 1825 he accepted the professorship of history in the new University of Munich, and there he spent the remainder of his days. In 1836:42 appeared his *Christliche Mystik* (Christian Mysticism, Ratisbon, 4 volumes, 8vo). During the conflict of the Prussian government and the archbishop of Cologne he wrote, in the interest of the ultramontane party, *Athanasius* (Ratisbon, 1837, 4 editions), and *Triarier* (Ratisbon, 1838). He wrote several other works in the interest of Roman Catholicism, and died

January 27, 1848. Goerres was a prominent adherent of the first philosophic system of Schelling, but he found in the abstruse speculations of German philosophy no elements adequate to content his restless spirit of investigation. He was then swept away by that current of conservative Roman-Catholic restorationism, which, in the early part of the present century, carried a number of German politicians, historians, and poets into the bosom of the Church of Rome. Like most of them, Goerres never regarded Romanism as it appears in the light of history, but invested it with all the brilliant features and colors of the *ideal* religio-political society which he had previously conceived in his own mind. Still, under the influence of his former studies, he went down to the deep grounds of mysticism to discover there a light in the darkness, which he had found besetting the sources of all sciences. He persuaded himself that he had made there a great discovery in finding new and wonderful relations between the fables and myths of paganism as a shadow, and Roman-Catholic Christianity as the full truth; between the myriads of mysteries in all sciences, and the Roman-Catholic doctrine as a key to disclose them. At the beginning and end of every science he posted a Roman Catholic dogma as a watchman; by it he measured all the manifold inventions of our age, boldly pretending that everything true in them came from and pointed to a "Catholic" truth; and then he called upon the youths of his Church to rewrite from this stand-point the history of every science, since it had been too long monopolized and disfigured by Protestant erudition. All this, set forth in mystic, self-confident, and passionate language, could not fail to attract general attention on the part of his coreligionists. The influence of Goerres was so much the greater, as he made himself, at a critical moment, also the political champion of the, Roman Catholic interests, principally through the "*Historische-politische Blätter*" of Munich, a periodical edited, although not under his name, yet under his guidance and controlling superintendence. In one thing, however, Goerres was greatly disappointed. He found many readers, hearers, and admirers, but only a very few disciples. They could not master the sense of their teacher's words; a bad omen, indeed, for his anticipated dominion over the literature of the world. The first volume of his collected works (*Gesammelte Werke, herausg. von Marie Goerres*) appeared at Ratisbon in 1854. See *Meth. Quart. Rev.* January 1855, page 146; Sepp, *Joseph von Goerres, eine Skizze*, etc. (Ratisbon, 1848); Haneberg, *Zur Erinnerung tan J. v. G.* (Munich, 1848); Heinrich, *J. v. G., ein Lebensbild* (Frankf. 1867); *Hist. Polit. Blitter*, t. 27;

Brühl, *Geschichte d. kathol. Literatur Deutschlands* (Leips. 1854); Hoefler, *Nouv. Biog. Generale*, 20:957; Herzog, *Real-Encyklop.* 5:224 sq.

Goertner, John Peter,

a minister of the Lutheran Church, was born April 26, 1797, at Canajoharie, N.Y. He was graduated at Union College in 1822, the *Reformation of Luther* being his commencement exercise. For a time he prosecuted his studies at Hartwick Seminary under the direction of professor Hagelius, and then received private instruction from Dr. Christian Schaeffer, of New York City, whom he aided in his pastoral work. He was licensed to preach by the New York Minister in 1824, and, after performing extensive missionary labor among the destitute Lutherans in the northern and western counties of the state and in Canada, he accepted a call to Johnstown, N.Y. He was loved and venerated not only by his own people, but by all who witnessed the results of his earnest labors, and the salutary influence he was exercising. His career was a brief one. He died when only thirty-two years of age of pulmonary disease. The impress of his life and efforts in the sanctified members of believing and loving hearts will descend to children and children's children. He left a valuable MS. *Journal of six Months' Residence at Rome, and Visit to interesting Cities in Europe.* (M.L.S.)

Goesohel (Or Göschel), Karl Friedrich,

a German writer on philosophy, was born in 1784 at Langensalza. After studying law at Leipsic he became judge in Lamengensalza, and in 1818 published a history of that town. In 1844 he received an appointment in the ministry of justice as "Geheimer Oberregierungsrath," from 1845 to 1848 he was president of the consistory of Magdeburg. In 1848 he withdrew from the public service and lived in retirement at Naumburg, where he died, September 22, 1862. He at first endeavored (*Aphorismen über Nichtwissen und absolut. Wissen*, 1829) to show the agreement of the Hegelian philosophy with Christianity, also to refute Strauss from this stand-point (*Beiträge zur specul. Philosophie*, 1838); but gradually he joined more and more the party of the Confessional Lutherans. He conducted the judicial proceedings against Wislicenas, Uhlich, and the Friends of Light (q.v.), and in 1848 had to leave Magdeburg in consequence of the excitement of the people against him. He had previously tendered his resignation because the government had allowed

the Free Congregation of Magdeburg the use of one of the Protestant churches of the city. Goeschel wrote several works on Dante which are highly valued. — Herzog, *Real-Encyklopädie*, 19:567.

Goettingen (or Göttingen),

a town of Prussia, with 12,674 inhabitants (in 1864). It is the seat of a celebrated German university (Georgia Augusta), which was founded in 1733 by king George II of England, and opened in 1737, and which numbered, in 1868; 106 teachers and 805 students. The library of the university contains over 360,000 volumes and 5000 MSS. Among the best-known theological professors of the university belong Gieseler (q.v.), Lttcke (q.v.), and Eusald. See Pütter, *Versuch einer akadem. Gelehrten-gesch. des Universität Göttingen* (2 volumes, Goett. 1765-88; continued by Saalfeld, Hamb. 1820; and by Osterley, Goett. 1838). (A.J.S.)

Goetze

(or Götze), Georg Heinrich, a German writer, was born at Leipzig, Aug. 11, 1667. In 1687 he passed M.A. at the University of Leipzig, and in 1690 became Protestant pastor of Bury, in the duchy of Magdeburg. In 1702 he became superintendent of the churches of Lubeck, in which office he continued until his death, March 29, 1729 (according to others, April 25, 1728). He left over one hundred and fifty works, mostly on literary or historical questions. The most important are, *De Vigilis paschalibus veterum christianorum* (Lpz. 1687, 4to): — *De Archidiaconis reteris Ecclesiae* (Leipzig, 1687, 4to): — *De dubiis Athanasii Scriptis* (Lpz. 1689, 4to): — *De Lutherismo D. Bernardi* (Dresden, 1701, 4to), in which he attempts to prove that St. Bernard preached the same doctrines as Luther: — *Parallelismus Judae proditoris et Romanae Ecclesiae* (Lubeck, 1706, 4to): — *Elogia Germanorum quorundam Theologorum* (Lub. 1709, 4to): this work contains eighty-four biographical sketches; etc. — Hoefler, *Nouv. Biog. Gen.* 21:62 sq.

Goetze (or Götze), Johann Melchior,

a German divine, was born in Halberstadt, October 16, 1717, and studied at Jena and Usalle. He was for nine years (1741-50) assistant preacher at Aschersleben, was then called to Magdeburg, and finally became pastor of St. Catharine, at Hamburg, in 1755. He was an orthodox Lutheran, and attacked especially the semi-infidel writings of such men as Lessing,

Goathe, Semler, etc. He died May 19, 1786, leaving; behind him more than sixty works, the most remarkable among which are, *Von des Herrn Christi hochwürdigem Abendmahl* (1757): — *Theol. Untersuch. d. Sittlichk. der Deut. Schaubühne* (2d edit. 1770), against the latent neologism of Sehloaser and Alberti: — *Exercitatio historico-theologica de patrum primitive Ecclesiae feliciori successu is profliganda gentium superstitione quam, in confirmanda doctrina christiana* (Halle, 1738, 4to): — *Gedanken üd. Betrachtung von der Bestimmung des Menschen* (Halle, 1748, 8vo): — *Vertheidigung des richtigen Begriffs v.d. Auferstehung der Todten, gegen Basedow* (Hamburg, 1764, 4to), etc. His autobiography was published in 1786 (8vo). See F.L. Hoffmann, *Hammb. Biblioph.* 4; *Seropeum*, 1852, No. 21 a, 22; Thuess, *Gelehrt. Hamb. Deutsch. Bibliotheca*, 17:615-629; Lessing, *Mendelssohn, Risbeck und Goetze* (Offenbach, 1787, 8vo); *Warhafte Nachricht v. d. Leben des M. Götze* (Hamb. 1786, 8vo). — Herzog, *Real-Encyclop.* 5:226; Hoefer, *Nouv. Biog. Gen.* 21:64 sq.

Goffine, Leonard,

a Roman Catholic priest, was born at Cologne in 1648, joined in 1669 the order of the Premonstratenses in the abbey of Steinfeld, labored many years as a priest at Oberstein and Coerfeld in Westphalia, and died August 11, 1719. He is the author of a devotional work (*Christkathol. Unterrichts und Erbauungsbuch*) which has passed through a very large number of editions and is still in common suse. There are new revised editions of the eMork by Steck (Tübingen, 9th ed. 1869), and by Diez (2 volumes, Wurzburg, 1864). (A.J.S.)

Gog

(Heb. *g/g*, Ant; Sept. and N.T. *Γώγ*, but *Γούγ* in ^{<33B>}1 Chronicles 5:4; Vulg. *Gog*), the name of two men, but whether they have any connection is doubtful. It also occurs in the Samaritan and Sept. for AGAG, in ^{<33B>}Numbers 24:7, apparently for the sake of specialty, tradition (Mishna, *Shabb.* 118) making the Messianic time to be distinguished by an antecedent struggle with Gag, as the Apocalypse does the millennium. **SEE HAMON-GOG.**

As to the signification of Gog, it appears to mnean mountain, i.e. Caucasus (Persic *koh*, Ossetic *ghogh*, i.e., mountain; and even the classical name "Caucasus" originated in **Koh-Kaf**), since Caucasus was the chief seat of

the Scythian people. The hardening of the last sound (*h*) into *g* (*gog* from *koh*) seems to have taken place early, and when the name had already become that of a people, the other names, Magog, Agag (Samaritan *Agog*, gentile *Agagi*, Phoenic. *Agog*) also arose. Another explanation from the Pehlvi *koka*, "moon" (see *Grabschrift des Darius*, page 64), because they prayed to the moon, is improbable. A Sheneitic etymology is also possible. From the reduplicated form *agaga* (from the root *ag*; whence *g*; a roof), in the sense of "to be *high* or *overtopping*," *g/g* might signify a *mountain* or *summit* (compare Arabic *juju*, *breast* of a ship, i.e., something heightened). Figuratively this stem would mean *gigantic*, *great of stature*, *powerful*, *warlike* (cognate with *qAwqi* of Isaiah 18:2); camp. Sanskrit *kû*, to be *mighty*, *kavi* (in the Vedas, Persic *kav*), *king*, modern Persian *kay*, *warlike* or *valiant*; in which sense the Amalekite name Ageg or Agog, the Heb. name Gog, and the Phoen. Agog in the story of Ogyges, may be taken. In Genesis 14, Symmachus has taken *y/g*, *Goy*, i.e., heathen, for *g/g*, *Gog*, and therefore translates it by "Scythians." — Fürst. *Heb. Lex.* s.v.

1. Son of Shemaiah, and father of Shimei, and one of the descendants (apparently great-great-grandson) of Reuben (1 Chronicles 5:4). B.C. post 1856. Most copies of the Sept., however, reads, very different names here.

2. In Ezekiel Gog is

(1.) the name of a mixed race dwelling in the extreme north, comprehended by the Greeks under the name of the *Scythians*; thence transferred

(2.) to the center and representative of their race, i.e. their king (Ezekiel 38:39). Gog comes forth from the distant north (Ezekiel 38:15; 39:2), the prince of Rosh, Meshech, and Tubal (apparently also of Siras), with his army of cavalry (Ezekiel 38:15), marching against the people of Israel, where he is miraculously encountered (Ezekiel 38:17-23) and annihilated (Ezekiel 39:1-8). In the later tradition which sprang from Ezekiel's description, Gog along with Magog represents the mixed population of the north, the Scythians, Caucasians, etc.

(3.) Gog is the name of the country of the people Gog, i.e. of the Scythians, but this only in the somewhat modified language of the Apocalyptic seer (Revelation 20:8, Γόγ, together with Μαγγόγ), as it has become a geographical name in Arabic likewise; and this corresponds

with the assertions of other Oriental authors, in whose traditions this people occupy an important place, as the name of a country (see D'Herbelot, *Bibl. Or.* page 528).

Interpreters have given very different explanations of the terms Gog and Magog; but they have generally understood them as symbolical expressions for the heathen nations of Asia, or more particularly for the Scythians, a vague knowledge of whom seems to have reached the Jews in Palestine about that period. Thus Josephus (*Ant.* 1:6, 3) has dropped the Hebrew word Magog, and rendered it by **Σκύθαι**; and so does Jerome, while Suidas renders it by **Πέρσαι** — a difference that matters but little in the main question, since **Σκύθαι**, in the ancient authors, is but a collective name for the northern but partially-known tribes (Cellarius, *Notit.* 2:753 sq.); and, indeed, as such a collective name, Magog seems also to indicate in the Hebrew the tribes about the Caucasian mountains (comp. Jerome on Ezekiel *ibid.*). Bochart (*Phal.* 3:13) supports the opinion of Josephus, though by but very precarious etymologies. According to Reinegge (*Descrip.*, of the *Caucasus*, 2:79), some of the Caucasian people call their mountains Coy, and the highest northern points Magog. The Arabians are of opinion that the descendants of Gog and Magog inhabit the northern parts of Asia, beyond the Tartars and Sciavonians, and they put *Yajuj and Majuj* always in conjunction, thereby indicating the extreme points of north and northeast of Asia (Bayer, in *Comment. Acad. Petrop.* 1). Nor are there wanting interpreters who understand by the Gag of Revelations the anti-Christ, and by the Gog of Ezekiel the Goths, who invaded the Roman empire in the 5th century of the Christian aera. (See Danderstad, *Gog et Magog*, Lips. 1663; *Zeitschr. f. wissensch. Theol.* 1862, page 111.) In the Apocalypse these names appear to symbolize some future barbarian or infidel enemy that is to arise against Christianity (Stuart's *Comment.* ad loc.). **SEE MAGOG.**

Gogerly, Daniel John,

a Wesleyan Methodist missionary and scholar, was born in London in August 1792, and at fourteen united with the Wesleyan Methodist Society. He showed signs of remarkable talent, and at an early age became a local preacher. In 1818 he was sent to Ceylon to take charge of the Wesleyan mission press at Colombo. In 1822 he entered the regular missionary service, and was one of the first missionaries to preach extempore in Cingalese. He devoted himself earnestly to the study of the languages of

the country, especially the Páli, which is, to the Buddhist, what Sanscrit is to the Brahmin. He was the first Euroean who gave any critical or scientific study to the dialect. In 1834 he was stationed at Msadura, where he had special opportunities to study Paeli under learned native priests. He arranged about 15,000 words for a dictionary, and succeeded in having copies made of all the sacred books, with their glosses. This copy is now in the possession of the Wesleyan mission. In 1838 Mr. Gogerly became chairman of the mission, and afterwards general superintendent. The government appointed him one of the Central School Commission of Ceylon. In 1822 he had become one of the translators for the British and Foreign Bible Society, and the Cingalese version is largely due to his labors. Every word of all the editions of the Bible printed by the society passed under his eye as editor and corrector. Among his most important literary labors were contributions to the *Journal of the Royal Asiatic Society*, and to other periodicals, in illustration of the Páli literature of Buddhism. He was vice-president of the Ceylon branch of the Royal Asiatic Society. As a polemic work against Buddhism, he published *Christiani Praynyapti; the Evidences and Doctrines of the Christian Religion*: in Cingalese (Colombo, Wesleyan Mission Press, 1862). A native gentleman offered fifty dollars for a Buddhist refutation of this work, but it never has appeared. Mr. Gogerly died September 6, 1862. Both in England and France, he was recognized as the master of Pali literature. His writings on the subject are to be collected, it is said, and published in Paris. — *London Quarterly Review*, April, 1863, art. 5.

Goguet, Antoine-Yves,

a French jurisconsult, was born at Paris January 18, 1716, and became counsellor to the parliament of Paris. He applied himself closely to literature, and especially to historical studies. His name is chiefly preserved by his great work *Origine des Lois, des Arts, et des Sciences, chez les Anciens Peuples* (3 volumes, 4to, Paris, 1758, in which he was assisted by his friend Fugère). It treats the history of civilization among the Assyrians, Babylonians, Egyptians, Phoenicians, and the early Greeks, in volume 1; and in volume 2, the period from the death of Jacob to the establishment of monarchy among the Hebrews, with the usages, etc. of the Lydians and Phrygians, with the states of Greece, and the people of Crete. The third volume carries the subject down to the time of Cyrus, and upon the same plan as the other two. Goguet adds also dissertations on ancient coins; on the astronomical periods of the Chaldaeans; on the antiquities of the

Babylonians, Egyptians, and Chinese; on Sanchoniatho; and on the authenticity and antiquity of the book of Job. Goguet died in 1758. His work has passed through several editions in France, of which the last is that of Paris, 1809, 3 vols. 8vo. There is an English translation, *Origin of Laws*, etc. (Lond. 1775, 3 volumes, 8vo). — *English Cyclopaedia*; Hoefler, *Noun. Biog. Generale*, 21:75.

Goïm

is thought to be the proper name of a people in northern Palestine (μυθῆ, *Goyim'*, ^{<1623>}Joshua 12:23; Sept. Γωείμ Vulg. *gentes*, A.V. "nations"), whose king lived at Gilgal (q.v.). A similar designation is employed also in ^{<1141>}Genesis 14:1 respecting Tidal (q.v.), "king of nations" (Sept. ἔθνη, Vulg. *gentes*). It is, however, the universal term for GENTILES *SEE GENTILES* (q.v.).

Going, Jonathan D.D.,

a Baptist minister, was born at Reading, Vermont, March 7, 1786, and graduated at Broasel University in 1809. He was licensed to preach while a member of college, and pursued the study of theology under the direction of Dr. Messer, then president of the college. Dr. Messer's orthodoxy was not above suspicion, and Mr. Going became unsettled in his doctrinal views for a time, but afterwards and finally became solidly grounded in "the doctrines of the Reformation." He was ordained in 1811, and settled at Cavendish, Vermont. At this time, out of forty-five Baptist ministers in that state, he was the only one who had been liberally educated, and had an extensive influence. He was called in 1815 to Worcester, Massachussetts. Here his labors were the means of building up a large and efficient church. He took an active interest in public education, and aided in founding the Newton Theological Institution. A journey, in 1831, into what was then "the West," awakened his interest in home missionary enterprises. The American Baptist Home Missionary Society was formed the following year, and Dr. Going was appointed corresponding secretary. After five years' successful service, he accepted a call to the presidency of Granville College, Ohio, now Denison University. His administration of the college did much to give it a substantial foundation and to insure its healthful growth. He died November 9, 1844. He was strong, active, indefatigable, and his whole energy was kindled by a passion for usefulness. (L.E.S.)

Go'lan

(Heb. *Golan'*, גֹּלָן, *exile* accord. to Gesen., but *circle* accord. to Fürst; Sept. Γούλων; once *Galon'*, גֹּלָן; "keri" at ^{<16127>}Joshua 21:27, Sept. Γωλάν), a city of Bashan (^{<16123>}Deuteronomy 4:23) allotted out of the half tribe of Manasseh east to the Gershonite Levites (^{<16127>}Joshua 21:27; 1 Chronicles; 6:71), and one of the three cities of refuge east of the Jordan (20:8). We find no further notice of it in Scripture; and though Eusebius and Jerome say it was still an important place in their time (*Onomast.* s.v. Γαυλών, Gaulon; Keland, *Palaest.* p. 815), its very site is now unknown. The word is recognized in the present *Jaulân*, mentioned by Burckhardt (*Syria*, page 286) as giving name to a district lying east of the lake of Tiberias, and composed of the ancient Gaulonitis, with part of Bashan and Argob (see also Robinson's *Researches*, 3:308, 312; Append. pages 149, 162). It is indeed clear that the Gaulonitis of the later Jewish history must have included part of the more ancient Bashan, if Golan gave name to the province, seeing that Golan was certainly in Bashan. The city itself may have been situated on *tell el-Feras*, which, although destitute of ruins, is the most prominent part of the Jebel Heish that principally constitutes the modern district. Some have supposed that the village of *Nawa*, on the eastern border of Jaulan, around which are extensive ruins (see Portel; *Handb. for Syr. and Palest.*), is identical with the ancient Golan; but for this there is not a shadow of evidence; and *Nawa*, besides, is much too far to the eastward.

Some difficulty has been suggested as arising from the fact that the Judas whom Josephus (*Ant.* 18:1, 1) calls a Gaulonite is called by Luke (^{<4157>}Acts 5:37) a Galilaean. This is the more remarkable, as Josephus elsewhere (*War*, 2:20, 4) carefully distinguishes Galilee and Gaulonitis. Yet he himself elsewhere calls this very Judas a Galilaean (*Ant.* 18:1, 6; 20:5, 2; *War*, 2:9, 1). It is, from this, probable that Judas had a double cognomen, perhaps because he had been born in Gaulonitis, but had been brought up or dwelt in Galilee; as Apollonius, although an Egyptian, yet was, from his place of residence, called Rhodius (see Kuinol, *in Act.* 5:37). **SEE JUDAS (THE GALILAEAN).**

The city of Golan is several times referred to by Josephus (Γαυλάνη, *War*, 1:4, 4, and 8); he, however, more frequently speaks of the province which took its name from it, *Gaulanitis* (Γαυλανίτις). When the kingdom of Israel was overthrown by the Assyrians, and the dominion of the Jews in

Bashan ceased, it appears that the aboriginal tribes, before kept in subjection, but never annihilated, rose again to some power, and rent the country into provinces. Two of these provinces at least were of ancient origin, *SEE TRACHONITIS* and *SEE HAURAN*, and had been distinct principalities previous to the time when Og or his predecessors united them under one scepter. Before the Babylonish captivity Bashan appears in Jewish history as one kingdom; but subsequent to that period it is spoken of as divided into four provinces — Gaulanitis, Trachonitis, Auranitis, and Batanaea (Josephus, *Ant.* 4:5, 3, and 7, 4; 1:6, 4; 16:9, 1; *War*, 1:20, 4; 3:3, 1; 4:1, 1). It seems that when the city of Golan rose to power it became the head of a large province, the extent of which is pretty accurately given by Josephus, especially when his statements are compared with the modern divisions of Bashan. It lay east of Galilee and north of Gadarititis (Gadara, Josephus, *War*, 3:3, 1). Gamala, an important town on the eastern bank of the Sea of Galilee, now called El-Husn, and the province attached to it, were included in Gaulanitis (*War*, 4:1, 1). But the boundary of the provinces of Gadara and Gamala must evidently have been the river Hieromax, which may therefore be regarded as the south border of Gaulanitis. The Jordan, from the Sea of Galilee to its fountains at Dan and Caesarea Philippi, formed the western boundary (*War*, 3:3, 5). It is important to observe that the boundaries of the modern province of *Jaulân* (the Arabic form of the Hebrew גּוּלָן /G, from which is derived the Greek Γαυλανίτις) correspond so far with those of Gaulanitis; we may therefore safely assume that their northern and eastern boundaries are also identical. Jaulan is bounded on the north by Jedur (the ancient Ituraea), and on the west by the Hauran [q.v.]. The principal cities of Gaulanitis were Golan, Hippos, Gamala, Julias or Bethsaida (^{<4182>}Mark 8:22), Seleucia, and Sogane (Josephus, *War*, 3:3, 1, and 5; 4:1, 1).

The greater part of Gaulanitis is a flat and fertile table-land, well watered, and clothed with luxuriant grass. It is probably to this region the name *Mishor* (רְמָמָה) is given in ^{<4123>}1 Kings 20:23, 25 — "the plain" in which the Syrians were overthrown by the Israelites, near Aphek, which perhaps stood upon the site of the modern Fik (Stanley, *App.* § 6; Porter, *Handbook for Syr. and Pal.* page 425). The western side of Gaulanitis, along the sea of Galilee, is steep, rugged, and bare. It is upwards of 2500 feet in height, and when seen from the city of Tiberias resembles a mountain range, though in reality it is only the supporting wall of the plateau. It was this remarkable feature which led the ancient geographers

to suppose that the mountain range of Gilead was joined to Lebanon (Reland, page 342). Further north, along the bank of the Upper Jordan, the plateau breaks down in a series of terraces, which, though somewhat rocky, are covered with rich soil, and clothed in spring with the most luxuriant herbage, spangled with multitudes of bright and beautiful flowers. A range of low, round-topped, picturesque hills extends southward for nearly twenty miles from the base of Hermon along the western edge of the plateau. These are in places covered with noble forests of prickly oak and terebinth. Gaulanitis was once densely populated, but it is now almost completely deserted. Among the towns and villages which it once contained are still left the names of 127 places, all of which, with the exception of about *eleven*, are now uninhabited. Only a few patches of its soil are cultivated; and the very best of its pasture is lost — the tender grass of early spring. The flocks of the Turkmans and el-Fudhl Arabs — the only tribes that remain permanently in this region — are not able to consume it; and the Anazeh, those "children of the East" who spread over the land like locusts, and "whose camels are without number" (^{<ARB>}Judges 7:12), only arrive about the beginning of May. At that season the whole country is covered with them—their black tents pitched in circles near the fountains, their cattle thickly dotting the vast plain, and their fierce cavaliers roaming far and wide, "their hand against every man, and every man's hand against them."

For fuller accounts of the scenery, antiquities, and history of Gaulanitis, see Porter's *Handbook for Syria and Palest.* pages 295, 424, 461, 531; *Five Years in Damascus*, 2:250; *Journal of Sac. Lit.* 6:292; Burckhardt's *Trav. in Syria*, page 277; Wilson, *Lands of Bible*, 2:319; Thomson. *Land and Book*, 2:12 sq.; Schwarz, *Palest.* page 220. **SEE BASHAN.**

Gold

(Gr. χρυσός or χρυσίον, the last being prob. a diminutive of the former and more general term, and therefore expressing gold in a small piece or quantity, especially as wrought, e.g. a golden ornament, ^{<ARB>}1 Peter 3:3; ^{<G74>}Revelation 17:4; [18:16;] or gold coin, ^{<ARB>}Acts 3:6; 20:33; ^{<ARB>}1 Peter 1:18; but also used of the metal generally ^{<ARB>}Hebrews 9:4; ^{<ARB>}1 Peter 1:7; ^{<ARB>}Revelation 3:18; 21:18, 21), the most valuable of metals, from its color, lustre, weight, ductility, and other useful properties (*Pliny, H.N.* 33:19). As it is only procured in small quantities, its value is less liable to change than that of other metals, and this, with its other qualities, has in all ages

rendered it peculiarly available for coin. There are six Hebrew words used to denote it, and four of them occur in ^{<18385>}Job 28:15, 16, 17. These are:

1. bhz; *zahab'*, the common name, connected with **bhx**, *tsahab'* (*to be yellow*), as Germ. *geld*, from *gelb*, yellow. Various epithets are applied to it, as "fine" (^{<14185>}2 Chronicles 3:5), "refined" (^{<13388>}1 Chronicles 28:18), "pure" (^{<12511>}Exodus 25:11). In opposition to these, "beaten gold" (**fWj v;** **8z**) is probably *mixed* gold; Sept. **ἐλατός**; used of Solomon's shields (^{<11016>}1 Kings 10:16). In ^{<18772>}Job 37:22 it is rendered in the A.V. "fair weather;" Sept. **νέφη χρυσαυγούντα** (comp. ^{<30412>}Zechariah 4:12). The corresponding Chald. word is **bhDj** *dehab'* (^{<27022>}Daniel 2:32; 3:1, 5, 7).

2. r/gsj *segor'* (^{<18315>}Job 28:15), elsewhere as an epithet, **rWgs;** *sagur'* (Sept. **κειμέλιον**, either from its *compactness*, or as being *inclosed* or *treasured*, i.e. fine gold (^{<10311>}1 Kings 6:20; 7:49, etc.). Many names of precious substances in Hebrew come from roots signifying concealment, as **ˆ/mfjhi** (^{<04623>}Genesis 43:23, A.V. "treasure").

3. zP; *paz'*, pure or native gold (^{<18317>}Job 28:17; ^{<19191>}Psalms 19:10; 20:3; 110:127; ^{<11819>}Proverbs 8:19; ^{<21511>}Song of Solomon 5:11, 15; ^{<23312>}Isaiah 13:12; ^{<21042>}Lamentations 4:2; invariably "fine" once "pure"] gold), probably from **zP;** *paza'*, *to separate*. Rosenmüller (*Alterthumsk.* 4:49) makes it come from a Syriac root meaning *solid* or *massy*; but **r/hf;** (^{<14917>}2 Chronicles 9:17) corresponds to **zPm** (^{<11018>}1 Kings 10:18). The Sept. render it by **λίθος τιμιος, χρύσιον ἄπυρον** (^{<23312>}Isaiah 13:12; Theodot. **ἄπεφθον** ; comp. Thuc. 2:13; Pliny, 33:19, *obrussa*). In ^{<13917>}Psalms 119:127, the Sept. render it **τοπάζιον** (A.V. "fine gold"); but Schleusner happily conjectures **τό πάζιον**, the Hebrew word being adopted to avoid the repetition of **χρυσός** (*Thes.* s.v. **τόπαζ** ; *Hesych.* s.v. **πάζιον**).

4. rxBj *betsar'* (^{<18319>}Job 36:19, fig. of *riches*), or **dxB**, *be'tser*, gold earth, or a mass of raw ore (^{<18224>}Job 22:24; Sept. **ἄπυρον**; A.V. "gold as dust").

The poetical names for gold are:

5. μTK, *ke'them* (also implying something *concealed* or *separated*, ^{<18316>}Job 28:16, 19; 31:24; ^{<19810>}Psalms 45:9; ^{<17512>}Proverbs 25:12; ^{<21511>}Song of Solomon 5:11; ^{<21041>}Lamentations 4:1; ^{<27015>}Daniel 10:5; Sept. **χρυσίον**; and in ^{<23312>}Isaiah 13:12 **λιθος πολυτέλης**).

6. *Wrj* ; *charuts'*="dug out" (^{<1180>}Proverbs 8:10, 18), a general name (^{<1184>}Proverbs 3:14; 16:16; ^{<808>}Zechariah 9:3) which has become special (^{<1583>}Psalms 68:13, where it cannot mean gems, as some suppose, Bochart, *Hieroz.* 2:9). Michaelis connects the word with the Greek χρυσός.

Gold was known from the very earliest times (^{<1021>}Genesis 2:11). Pliny attributes the discovery of it (at Mount Pangæus), and the art of working it to Cadmus (*H.V.* 7:57); and his statement is adopted by Clemens Alexandrinus (*Stromat.* 1:363, ed. Pott.). It was at first chiefly used for ornaments, etc. (^{<1022>}Genesis 24:22); and although Abraham is said to have been "very rich in cattle, in silver, and in gold" (^{<1132>}Genesis 13:2), yet no mention of it, as used in *purchases*, is made till after his return from Egypt. Coined money was not known to the ancients (e.g. Homer, *Il.* 7:473) till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes (comp. ^{<1432>}Genesis 43:21). No coins are found in the ruins of Egypt or Assyria (Layard's *Nin.* 2:418). "Even so late as the time of David gold was not used as a standard of value, but was considered merely as a very precious article of commerce, and was *weighed* like other articles" (Jahn, *Bibl. Arch.* § 115; comp. ^{<1325>}1 Chronicles 21:25).

Gold was extremely abundant in ancient times (^{<1324>}1 Chronicles 22:14; ^{<3489>}Nahum 2:9; ^{<2008>}Daniel 3:1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, etc. (^{<1022>}1 Kings 6:22; x, *passim*; ^{<2139>}Song of Solomon 3:9, 10; ^{<1006>}Esther 1:6; ^{<2409>}Jeremiah 10:9; comp. Homer, *Od.* 19:55; Herod. 9:82). Probably, too, the art of gilding was known extensively, being applied even to the battlements of a city (Herod. 1:98; and other authorities quoted by Layard, 2:264). Many tons of gold were spent in the building of the Temple alone, though the expression *plenteous as stones* (^{<34015>}2 Chronicles 1:15) may be considered as hyperbolic. It is, however, confirmed by the history of the other Asiatic nations, and more especially of the Persians, that the period referred to really abounded in gold, which was imported in vast masses from Africa and the Indies (Heeren, *Ideen*, 1:1, 37 sq.). The queen of Sheba brought with her (from Arabia Felix) among other presents, 120 talents of gold (^{<1400>}2 Chronicles 9:9).

The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (^{<1108>}1 Kings 9:28; 10:1; ^{<8316>}Job 28:16; in ^{<8223>}Job 22:24 the word *Ophir* is used for gold). Gold is not found in Arabia now (Niebuhr's

Travels, page 141), but it used to be (Artemidor. ap. Strabo, 16:3, 18, where he speaks of an Arabian river ψῆγμα χρυσοῦ καταφέρων). Diodorus also says that it was found there native (ἄπυρον) in good-sized nuggets (βωλάρια). Some suppose that Ophir was an Arabian port to which gold was brought (compare ^{<4076>}2 Chronicles 2:7; 9:10). Other gold-bearing countries were Uphaz (^{<2409>}Jeremiah 10:9; ^{<2705>}Daniel 10:5), Parvaim (^{<4076>}2 Chronicles 3:6), and (at least primevally) Havilah (^{<4021>}Genesis 2:11). No traveler in Palestine makes any mention of gold except Dr. Edward D. Clarke. At the lake of Tiberias, he observes, "Native gold was found here formerly. We noticed an appearance of this kind, but, on account of its trivial nature, neglected to pay proper attention to it, notwithstanding the hints given by more than one writer upon the subject." However, for every practical purpose, it may be said that Palestine has no gold. It is always spoken of by the Jewish writers as a foreign product. As gold was very common, relatively, in Egypt at a very early date, much of that in the hands of the early Hebrews was probably obtained thence (^{<4023>}Exodus 12:33; 32:2, 4; 38:24).

Metallurgic processes are mentioned in ^{<4950>}Psalms 66:10; ^{<4073>}Proverbs 17:3; 27:21; and in ^{<2346>}Isaiah 46:6 the trade of goldsmith (compare ^{<4070>}Judges 17:4, ἄραξις alluded to in connection with the overlaying of idols with gold-leaf (Rosenmüller's *Minerals of Scripture*, pages 46-51). **SEE GOLDSMITH.**

Gold, in the Scriptures, is the symbol of great value, duration, incorruptibility, and strength (^{<2332>}Isaiah 13:12; ^{<2342>}Lamentations 4:2; ^{<4020>}2 Timothy 2:20; ^{<4081>}Proverbs 18:11; ^{<4359>}Job 36:19). In ^{<2028>}Daniel 2:38, the Babylonian empire is a "head of gold," so called on account of its great riches; and Babylon was called by Isaiah, as in our version, "the golden city" (^{<2344>}Isaiah 14:4), but more properly "the exactress of gold." In ^{<4116>}Ecclesiastes 12:6, some explain the expression "or the golden bowl be broken" of the human head or skull, which resembles a bowl in form. In ^{<4044>}Revelation 4:4, "the elders," and ^{<4047>}Revelation 9:7, "the locusts, had on their heads crowns of gold." In the costume of the East, a linen turban with a gold ornament was reckoned a crown of gold, and is so called in the language of Scripture (^{<4089>}Leviticus 8:9). Gold denotes spiritually the redeeming merits of Christ (^{<4018>}Revelation 3:18: "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich"), though others interpret it of being rich in good works before God. In ^{<4012>}1 Corinthians 3:12, it

seems to denote sincere believers, built, into the Christian Church, who will stand the fiery trial. *SEE METAL.*

Golden Calf

(*hkSæil g[æ'gel massekah'*, a *steer-image*, ^{<12704>}Exodus 32:4, 8; ^{<1896>}Deuteronomy 9:16; ^{<1499>}Nehemiah 9:19, lit. a calf, a molten image, and therefore massive, snot a mere wooden idol plated with gold), an idolatrous representation of a young bullock, which the Israelites formed at Mount Sinai (^{<12718>}Exodus 32:3 sq.; compare ^{<19469>}Psalms 106:19; ^{<4479>}Acts 7:39 sq.), interdicted by Jehovah (Hengstenberg, *Pentat.* 1:159); and eventually, in the time of Jeroboam I of the kingdom of Israel, erected into a national object of worship (^{<11128>}1 Kings 12:28 sq.; ^{<12009>}2 Kings 10:29; comp. 17:16; ^{<3885>}Hosea 8:5 sq.; 10:5; Tobit 1:5) at Bethel and Dan (q.v.). *SEE IMAGE.* The symbol was undoubtedly borrowed from Egypt (comp. ^{<3107>}Ezekiel 20:7, 8; ^{<4408>}Acts 6:39; see Philo, 2:159; Hengstenberg, *Pentat.* 1:156 sq.), where living bullocks, *Apis* (q.v.), as a living symbol of sins (Plutarch, *Isid.* 33) in Memphis (Herod. 3:28; Diod. Sic. 1:21; Strabo, 17:805), and *Mnevis* (q.v.) as a representation of the sun-god, *SEE EGYPT*, at Heliopolis (Diod. Sic. 1:21; Strabo, 17:903), were objects of worship (see Jablonsky, *Panth. AEgypt.* 1:122 sq.; 258 sq; Creuzer, *Symbol.* 1:480 sq.). One of these two, possibly *Apis* (Lactant. *Instit.* 4:10; Jerome, is ^{<3045>}Hosea 4:15; comp. Spencer, *Leg. Rit. Hebrews* I, 1:1, page 32 sq.; Witsii *AEgypt.* II, 2, page 61 sq.; Selden, *De diis Syr.* I, 4, page 125 sq.; Lengerke, *Ken.* p. 464), but more probably *Mnevis* (Wilkinson, *Anc. Eg.* 2d ser. 2:97), was the model of the golden calf which the Israelites in the desert, and perhaps Jeroboam afterwards, set up. On the contrary, Philo (Opp. 1:371), with whom Mill (*Dissert. Sacr.* page 309 sq.) agrees, asserts that the Israelitish calf was an imitation of the Egyptian *Typhon*; but this view was dictated rather by theological prejudices than historical considerations. Nevertheless, the bovine symbol is found in the ornamentation of the Temple (^{<3110>}Ezekiel 1:10; ^{<1079>}1 Kings 7:29), and is one of wide prevalence in antiquity (Movers, *Phönic.* page 373 sq.). *SEE CHERUBIM.*

How Moses was able to consume the golden calf with fire (*ārc*), and reduce it to powder (*ʿj f*, pulverize), as stated is ^{<12721>}Exodus 32:20, is difficult to say; for although gold readily becomes weak and to some extent friable under the action of fire, yet it is by no means thus burnt to such a degree as to be reducible to dust, and be susceptible of dissolution in drink.

Most interpreters, e.g. Rosenmüller (Schol. ad loc.), think of some chemical process (which Moses may have learned in Egypt, see Wilkinson, *Ancient Egypt. abridgm. 2:136 sq.*), by which gold may have been calcined, and so have been taiturated as a metallic salt. Others (Ludwig, *De modo quo comminutus est a Moses vitulus aureus*, Altdorf, 1745) believe that Moses beat the fire-checked gold into leaves, and then ground these into fine particles in a mill, or filed the melted gold into dust (*scobis aurea*; comp. Josephus, *Ant. 8:7, 3*; see Bochart, *Hieroz. 1:363*). The difficulty lies in the double procedure, and in the expression "burned with fire" (**vaB; āroʿa**), which does not seem applicalale to a chemical, but rather to a mechanical pro cess. **SEE CALF, GOLDEN.**

Golden City

(**hbhdhni** *madhebah'*; Sept. (**ἐπισπουδαστής**, Vulg. *tributum*), a term applied as an epithet of Babylon (^{2340B} Isaiah 14:4), and occurring nowhere else. Some derive it from the Aramoean **bhD]** *gold*, as a verb-form (in the Hip. part. fem.) = gold-making, i.e., exactress of gold, a not inapt emblem of the impe rial mart (parallel hemistich **vgro** *grinding*); or else a heap or *treasury* of gold (**m** pref. formative of place). So Gesenius prefers with hesitation (Thes. Heb. page 322 b), after Kimchi, Aben-Ezra, etc. Others (so Fürst, *Heb. Lex. s.v.*), following the Targums, Sept., Aquilla, Syriac, asnd Arab. of Sadias, prefer to read **hbhdhni** in the sense of *oppression*, from **bhr**; *rahah'*, to scare (compare ^{2305B} Isaiah 3:5, where **bhr** occurs in parallelism with **vgn** **SEE BABYLON.**

Golden Legend

(Lat. *Aurea Legenda*), a collection of legendary accounts of saints, long very popular, in almost all the European languages. It was compiled by a Dominican, James de Voragine, also written Vragine and Varagine, about A.D. 1230. It has 177 sections, each giving an account of a particular saint or festival. It is of no historical value.

Golden Number,

the number in the ecclesiastical calendar by which the age of the moon, and consequently the time of Easter, is determined. Easter-day being the first Sunday after thee full moon, which happens upon or next after the 21st of March, to determine the time of Easter, it is only necessary to find out the

precise time of the above full moon. As at the end of nineteen years the moon returns to have her changes on the same days of the solar year and of the month on which they happened nineteen years before, it follows that by the sense of a cycle consisting of nineteen numbers, the various changes of the moon for every year may be found out without the use of astronomical tables. These numbers of this cycle, from their great usefulness, were usually written in the calendar in *letters of gold*: hence the name, golden number. Another account of the origin of the name is that the metonic cycle of nineteen years, *SEE CHRONOLOGY*, was originally engraved in letters of gold on marble columns. The rule for finding the golden number for any particular year is,

"Add 1 to the number of years, and divide by 19; the quotient gives the number of cycles, and the remainder gives the golden number for that year; and if there be no remainder, then 19 is the golden number, and that year is the last of the cycle."

Golden Rose,

a rose set in precious stones, consecrated by the pope, and sent to crowned heads and others whom the pope delights to honor. This rose was first sent in 1366 by Urban V to Joan, queen of Sicily. The pope consecrates one every year on the 4th Sunday in Lent. The golden rose was sent to the queen of Spain just before her downfall in 1868.

Golden Wedge

($\mu\tau\kappa$, *kethem'*, ^{<21312>}Isaiah 13:12; a poetical term, fine *gold*, as elsewhere rendered). *SEE GOLD*.

Goldsmith

Picture for Goldsmith

$\bar{a}r\acute{e}x$ *tsoreph'*, ^{<1488>}Nehemiah 3:8, 32; ^{<23100>}Isaiah 11:19; 12:7; 46:6; a *founder* or *finer*, as elsewhere rendered), a *melter of gold* (i.q. $\bar{a}r\acute{a}n\bar{i}$ *matsreph'*, "refiner," ^{<3482>}Malachi 3:2, 3). *SEE GOLD*. In ^{<1481>}Nehemiah 3:31, the word so rendered ($\gamma\rho\acute{\alpha}\kappa\upsilon$) is rather a proper name, ZORPHI *SEE ZORPHI* (q.v.). "The use of gold for jewelry and various articles of luxury dates from the most remote ages. Pharaoh having 'arrayed' Joseph 'in vestures of fine linen, put a gold chain about his neck;' and the jewels of

silver and gold borrowed from the Egyptians by the Israelites at the time of their leaving Egypt (out of which the golden calf was afterwards made), suffice to prove the great quantity of precious metals wrought at that time into female ornaments. It is not from the Scriptures alone that the skill of the Egyptian goldsmiths may be inferred; the sculptures of Thebes and Beni-Hassan afford their additional testimony, and the numerous gold and silver vases, inlaid work, and jewelry, represented in common use, show the great advancement they had made in this branch of art. At Beni-Hassan, the process of washing the ore, smelting or fusing the metal with the help of the blow-pipe, and fashioning it for ornamental purposes, weighing it, and taking an account of the quantity so made up, and other occupations of the goldsmith, are represented; but, as might be supposed, these subjects merely suffice, as they were intended to give a general indication of the goldsmith's trade, without attempting to describe the means employed" (Wilkinson, *Anc. Egyptians*, abridgment, 2:138 sq.). *SEE METALLURGY*.

Gol'gotha

(Γολγοθᾶ, for Aram. אַתְּלִי גַלְגַּלְתָּא *Gulgaltā'* [comp. Heb. תְּלִי גִבְעֻמָּה ¹²⁰⁸⁵ 2 Kings 9:35], *the skull*, as being globular; the Syr. version has *gogulta*), the vulgar name of the spot where Jesus was crucified, and interpreted by the evangelists as meaning "the place of a skull," and hence interpreted by the equivalent term CALVARY (⁴¹⁷³ Matthew 27:33; ⁴¹⁵² Mark 15:22; ⁴³⁹⁷ John 19:17).

Three explanations of this name have been given:

(1.) A tradition at one time prevailed (see Jerome in ⁴⁹⁵⁴ *Ephesians* 5:14; *Epist.* 46; *De Sanct. Lodus*) that Adam was buried on Golgotha, that from his skull it derived its name, and that at the crucifixion the drops of Christ's blood fell on the skull and raised Adam to life, whereby the ancient prophecy quoted by Paul in ⁴⁹⁵⁴ *Ephesians* 5:14 received its fulfillment — "Awake, thou Adam that sleepest" — so the old versions appear to have run — "and arise from the dead, for Christ shalt touch thee" (ἐπιψάψει for ἐπιφάσει). See the quotation in Reland, *Palaest.* page 860; also Raewulf, in *Early Travellers*, p. 39. The skull commonly introduced in early pictures of the crucifixion refers to this.

(2.) Jerome says elsewhere (in ⁴¹⁸⁸ *Matthew* 28:33) that it was a spot where executions ordinarily took place, and therefore abounded in skulls; but, according to the Jewish law, these must have been buried, and therefore

were so more likely to confer a name on the spot than any other part of the skeleton. In this case, too, the Greek should be **τόπος κρανίων**, "of skulls," instead of **κρανίου**, "of a skull," still less a "skull," as in the Aramaic, and in the Greek of Luke. If this had been the usual place of execution, there is no reason why all the evangelists should have been so explicit in the name. That it was a well-known spot, however, has been inferred by many from the way in which it is mentioned in the gospels, each except Matthew having the definite article — "the place Golgotha" — "the place which is called a skull" — "the place (A.V. omits the article) called of, or after, a skull." That it was the ordinary spot for such purposes has been argued from the fact that, to those at least who carried the sentence into effect, Christ was but an ordinary criminal; and there is not a word to indicate that the soldiers in "leading him away" went to any other than the usual place for what must have been a common operation. But the act of crucifixion was so common a punishment among the Romans, especially upon Jews, that it seems to have been performed as most anywhere. **SEE CRUCIFIXION.**

(3.) The name has been held to come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase "Mount Calvary." It must be remembered, however, that neither Eusebius, nor Cyril, nor Jerome nor any of the earliest historical writers ever speak of Golgotha as a *hill*. Yet the expression must have become current at a very early period, for the Bordeaux pilgrim describes it in A.D. 1333 as *Monticulus Golgotha* (*Itinnerarium Hierosol.*, ed. Wessel., page 593). Dr. Robinson suggests that the idea of a *mount* originated in the fact that a mounded rock or monticule existed on the place where, in the beginning of the 4th century, tradition located the scene of the crucifixion (*Bib. Res.* 2:376).

All the information the Bible gives us regarding the site of Golgotha may be stated in a few words. Christ was crucified without the gate" (^{<813D>}Hebrews 13:12), "nigh to the city" (^{<819D>}John 19:20), at a place called Golgotha (^{<173>}Matthew 27:33), and apparently beside some public thoroughfare (^{<173>}Matthew 27:39) leading to the country (Mark 25:21). The tomb in which he was lain was hewn out of the rock (^{<154>}Mark 15:46), in a garden or orchard (**κῆπος**), at the place of crucifixion (^{<819D>}John 19:41, 42). Neither Golgotha nor the tomb is ever afterwards mentioned by any of the sacred writers. No honor seems to have been paid to them, no sanctity attached to them during the apostolic age, or that which immediately

succeeded it. It is not till the beginning of the 4th century that we find any attempt made to fix the position of, or attach sanctity to Golgotha. Eusebius then informs us that the emperor Constantine, "not without divine admonition," resolved to uncover the holy tomb. He states that wicked even had covered it over with earth and rubbish, and had erected on the spot a temple of Venus. These were removed, and the tomb and Golgotha laid bare. A magnificent church was built over them, and consecrated in A.D. 335 (*Vit. Constantin.* 3:26-33). There can be little doubt that the present Church of the Sepulchre occupies the site of that built by Constantine. The only writer who seriously impugns their identity is Mr. Fergusson (*Essay on the ancient Topography of Jerusalem*, London, 1847), who asserts that Golgotha was on Mount Moriah, and that the building now called the Mosque of Omar, or Dome of the Rock, is the church erected by Constantine over the Holy Sepulchre. Beneath its dome is a projecting rock with a cave in it; this, he says, is the real tomb. The arguments on which his theory rests are mainly architectural, and are unquestionably forcible; but his topographical and historical argument is a complete failure. He says the site was transferred at the time of the Crusaders; but for this there is not a shadow of evidence. Anyone who has examined on the spot the topography of Mount Moriah, and who has closely inspected the masonry of the massive wall which surrounds the whole of the Haramin area, must see that this theory is untenable. The only point to be settled is, whether the church of Constantine stood on the real Golgotha. Eusebius is our first witness, and he lived 300 years after the crucifixion. His story is repeated with some changes, and numerous embellishments, by subsequent writers (Socrates, *H.E.* 1:17; Sozom. *H.E.* 2:1; Theodoret, *Hist. Eccl.* 1:18). That the spot is now marked by the Church of the Sepulchre was the almost universally accredited tradition down to the last century; for though many were struck by the singular position of the church, yet they got over that difficulty by various means (Robinson, *Bib. Res.* 1:408). The first who openly opposed the tradition was Korte, a German traveler who visited Jerusalem in 1738. He was followed by Dr. Clarke — (*Travels*), Scholz (*Reise*, and *De Golgothae Situ*), Robinson, Tobler (*Golgotha*), and others. The identity of Golgotha has been maintained by Von Raumer (*Palästina*), Krafft (*die Topographie Jerusalems*), Tischendorf (*Reise*, 2:17 sq.), Schulz (*Jerusalem*, page 59 sq., 96 sq.), and especially Williams in his *Holy City*. The tradition that fixes the site of Golgotha upon that of the present Church of the Holy Sepulchre is not older than the 4th century, being first mentioned by

Eusebius, and attributed to the miraculous discovery of the holy cross by the empress Helena. Yet, in the absence of any other tradition respecting a site which could not well have been forgotten, and in the difficulty of finding any other position answering to the requirements of the case, we may well coincide in the belief that it represents the true locality (see Strong's *Harm. and Expos. of the Gosp.* Append, 1, page 4, etc.). The question mostly depends upon the course of Josephus's second wall, and the position of Acra as determined by that of the valley of the Tyropoeon. Dr. Robinson's views of the relative position of these leading portions of Jerusalem seems to be unnatural and untenable, being apparently influenced by an excessive jealousy of all traditionary evidence. He therefore decides against the identity of the site of Calvary and the Holy Sepulchre (*Bib. Researches*, 1:408-516). His arguments, however, are vehemently combated by Mr. Williams (*Holy City*, 2:13-64), and a long and bitter controversy has ensued (see the *Bibliotheca Sacra* for 1843, pages 154-202; 1846, pages 413-460, 605-652; 1848, pages 92-96). Dr. Robinson to the last maintained his former opinion (new ed. of *Researches*, 1:407-418; 3:254-263). Other travelers are equally divided as respects the identity of these places, but it may be remarked that Dr. Robinson's reasoning has failed to satisfy even German scholars of the impossibility of this position of Golgotha. The evidence of locality to be gathered from the Gospel statements as to the scene of the tomb of our Lord is as follows: The palace of Pilate and "the judgment hall stood at the north-west angle of the Haram area, where the house of the pasha still stands. There Jesus was condemned, scourged, and mocked. Thence the soldiers "led him out" (^(415D)Mark 15:20) to crucify him. They met a man called Simon "coming out of the country," and compelled him to bear the cross. They brought him unto Golgotha, and there they crucified him. The passers by reviled him. His mother and some others stood by the cross (⁽⁴¹²⁵⁾John 19:25). "All his acquaintance stood afar off beholding these things" (⁽⁴²³⁴⁾Luke 23:49). A combination of these statements of the evangelists shows that it lay just outside the walls of the city, opposite the tower of Antonia, and therefore probably at the northwest. **SEE JERUSALEM.** The traditional Golgotha is now a little chapel in the side of the Church of the Sepulchre, gorgeously decorated with marble, and gold, and silver. The monks profess to show the hole in which the cross was planted, and a rent in the rock made by the earthquake! (Porter, *Handbook for Syr. and Pal.* page 166; Williams, *Holy City*, 2:226 sq.) See Plessing, *Ueb. Golgatha u. Christi Grab* (Hal. 1789); Scholz, *De Golgathae et J.C. sepulcri situ* (Bonn, 1825); Schultze, *De*

vera causa nominis Golgatha (Nurnb. 1732); Themis, *Golgatha et sanctum sepulcrum* (in Illgen's *Zeitschr. f. hist. Theol.* 1842, 4:3-34) Zorin, *De Christi extra portam supplicio* (in his *Opusc.* 2:193-7); Finlay, *Site of the Holy Sepulchre* (Lond. 1847); Berggren, *Bibel und Josephus ii. Jerusalem u. das Heilige Grab, wider Robinson und neuer Zionspilger* (Lund, 1862); Tobler, *Golgatha, seiner Kirchen u. Klöster* (Berl. 1850).
SEE CALVARY.

Goli'ath

(Heb. *Golyath'*, **tyl** ⚔; Sept. **Γολιάθ**, Josephus **Γολιάθος**), a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel; but was eventually slain by David, in the remarkable encounter, with a sling <91701> (1 Samuel 17). B.C. 1063. Although repeatedly called a Philistine, he was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (<91721> Deuteronomy 2:20, 21; <91722> 2 Samuel 21:22). Some trace of this condition may be preserved in the giant's name, if it be connected with **hl** /G, *an exile*, as thought by Gesenius (*Thes. Heb.* page 285). Simonis, however, derives it from an Arabic word meaning *stout* (*Onom.* s.v.); while Fürst merely indicates it as of Philistian etymology (*Heb. Lex.* s.v.). Hitzig (*Gesch. u. Mythol. der Philist.* page 76) regards it as merely = **Γαυλεύτης**, i.e., *sorcerer*. His height was "six cubits and a span," which, taking the cubit at 21 inches, would make him 10 1/2 feet high. But the Sept. (at <91704> 1 Samuel 17:4) and Josephus (*Ant.* 6:9,1) read "four cubits and a span." This will make him about the same- size as the royal champion slain by Anetimenidas, brother of Alceus (**ἀπολείποντα μίαν μόνον παχέων ἀπὸ πέμπων** ap. Strabo, 13, page 617, with Müller's emendation). Even on this computation Goliath would be, as Josephus calls him, **ἀνὴρ παμμεγεθέστατος** a truly enormous man. (See Wichmannshausen, *De armatura Gol.* Viteb. 1711.) After the victory David cut off Goliath's head (<91751> 1 Samuel 17:51; compare Herod. 4:6; Xenoph. *Anab.* 5:4, 17; Niebuhr mentions a similar custom among the Arabs, *Beschr.* page 304), which he brought (1 Samuel 17:54) to Jerusalem (probably after his accession to the throne, Ewald, *Gesch.* 3:94), while he hung the armor in his tent. **SEE FIGHT.** His sword was afterwards received by David in a great emergency from the hands of Ahimelech at Nob, where it had been preserved as a religious trophy. (<9219> 1 Samuel 21:9). **SEE GIANT.**

The scene of this famous combat (see Trendelenburg, *De pugna Dav. cum Goliatho*, Gedan. 1792) was the Valley of the Terebinth, between Shochoh and Azekah, probably among the western passes of Benjamin, although a confused modern tradition has given, the name of *Ain-Jahlad* (spring of Goliath) to the spring of Harod, or "trembling" (Stanley, *Palest.* page 342; see ^{<000>}Judges 7:1). **SEE ELAH, VALLEY OF.** This modern name, however, may rather be (=the spring of Gilead) a reminiscence of Gideon's exploit (^{<000>}Judges 7:3). **SEE GILEAD.** The circumstances of the combat (q.v.) are in all respects. Homeric, free from any of the puerile legends which Oriental imagination subsequently introduced into it; as, for instance, that the stones used by David called out to him from the brook, "By our means you shall slay the giant," etc. (Hottinger, *Hist. Orient.* 1:3, page 111 sq.). The fancies of the Rabbis are yet more extraordinary. By the Mohammedans Saul and Goliath are called *Taluth* and *Kaluth* (*Jalut* in Koran, 2:131 sq.), perhaps for the sake of the homoioteleuton, of which they are so fond (Hottinger, *Hist. Orient.* 1:3, page 28). Abulfeda mentions a Canaanite king of the name *Jalut* (*Hist. Anteislam*, page 176); and, according to Ahmed al-Fassi, *Gialout* was a dynastic name of the old giant-chiefs of the Philistines (D'Herbelot, *Bibl. Or.* s.v. *Gialout*). In the title of the psalm added to the psalter in the Sept. we find τῷ Δαυΐδ πρὸς τὸν Γολιάδ; and although the allusions are vague, it is thought by some that this psalm may have been written after the victory. This psalm is given at length under DAVID, page 687 (see Hilscher, *Psa. centes. quinquages. prim. illustr., acced. vita Goliathi*, Bautzen, 1716). It is strange that we find no more definite allusions to this combat in Hebrew poetry; but it is the opinion of some that the song now attributed to Hannah (^{<000>}1 Samuel 2:1-10) was originally written really in commemoration of David's triumph on this occasion (Thenius, *Die Bücher Sam*, page 8; comp. Bertholdt, *Einl.* 3:915; Ewald, *Poet. Bücher des A.B.* 1:111). **SEE PSALMS.**

In ^{<000>}2 Samuel 21:19, we find that another Goliath of Gath, of whom it is also said that "the staff of his spear was like a weaver's beam," was slain by Elhanan, also a Bethlehemite. St. Jerome (*Quaest. Heb* ad loc.) makes the unlikely conjecture that Elhanan was another name of David. The A.V. here interpolates the words "the brother of," from ^{<000>}1 Chronicles 20:5, where this giant is called "Lahmi." See Stiebritz, *Die Davidische Erlegung des Goliath's* (Halle, 1742). **SEE ELHANAN.**

Golius, Jacobus,

was born at the Hague in 1596. After finishing his studies at the University of Leyden, he was called to give instruction in the Greek language at Rochelle. In 1624 he became professor of the Arabic language, and in 1629 also of mathematics at the University of Leyden. He died September 28, 1667. He brought out an edition of the New Testament in modern Greek. He also had the Confession of Faith of the Reformed Church of Holland, the Heidelberg Catechism, and the Liturgy translated into modern Arabic by an Armenian for circulation in the Levant: His principal work is his *Lexicon Arab.-Latinum cum ind. Lat.* It was first published in London, and subsequently at Leyden, 1653, in fol. See Gladius, *Godgeleerd Nederland*, 1:534; Bayle, *Dict. hist. et Crit.* (J.P.W.)

Golius, Petrus,

brother of J. Golius, was brought up by his maternal uncle, Jan Hemelaar, canon at Antwerp, in the: Roman Catholic Church, in which he remained through life. He shared his brother's fondness for Oriental studies. After spending several years in Palestine, he was appointed professor of Oriental languages at Rome. He translated Thomas a Kempis's work, *De Imitatione Christi*, into Arabic, and labored on an edition of the Bible in the same language. At the age of seventy-four he went to convert the heathen on the coasts of Malabar. He died at Surat. See Gladius, *Godgeleerd Nederland*, 1:536; Bayle, art. Hemelar. (J.P.W.)

Gomar, Francis,

an eminent Calvinistic divine and polemic, was born January 30, 1563, at Bruges, and educated at Strasburg under John Sturmius, and at Neustadt, where the professors of Heidelberg found a refuge when Louis, the elector palatine, had banished them. In 1582 he came to England, and attended at Oxford the divinity lectures of Dr. John Rainolds, and at Cambridge those of Dr. William Whittaker, and at this latter university he was admitted to the degree of. B.D. in 1584. The elector Louis dying in 1583, prince Casimir, his brother, restored the professors of Heidelberg, to which place Gomar returned from Cambridge, and spent two years there. In 1587 he became pastor of the Flemish church at Frankfort, and exercised the functions of that office until 1593. In 1594 he. was appointed professor of divinity at Leyden. Here he remained teaching quietly until 1603, when he became the zealous opponent of his new colleague Arminius. Arminius, as

is well known, opposed, and Gomar defended, the peculiarities of Calvin, and in this controversy Gomar displayed a most violent, virulent, and intolerant spirit, and endeavored by various publications to excite the indignation of the States of Holland against his rival. The combatants disputed before the States in 1608. *SEE ARMINIUS*. On one of these occasions Barneveldt, in a short address to them, declared that he thanked God their contentions did not affect the fundamental articles of the Christian religion; Gomar replied that he "would not appear before the throne of God with Arminius's errors." On the death of Arminius, Gomar, 1609, retired to Middleburg, whence he was invited by the University of Saumur to be professor of divinity, and four years after he exchanged this office for the professorship of divinity and Hebrew at Groningen. He attended the Synod of Dort in 1618, where he took an active part in the condemnation of the Arminians. *SEE DORT*. He visited Leyden in 1633 to revise the translation of the Old Testament, and died at Groningen Jan. 16, 1641. His works were published at Amsterdam in 1645 (fol.); also in 1664, *Opera omnia theologica* (Amsterd. fol.). See Bayle; Hook, *Eccles. Biog.* 5:332; Mosheim, *Ch. Hist.* cent. 17, part 2:chapter 2, § 11; Hoefler, *Nouv. Biog. Generale*, 21:136; Herzog, *Real-Encyklop.* 5:231.

Gomè.

SEE BULRUSH.

Go'mer

(Heb. *id.* **רמֶסֶר** *vanishing*, or perh. *heat*, i.e., passion; Sept. **Γαμέρ** and **Γομέρ** or **Γόμερ**), the name of a man and of a race descended from him, also of a woman.

1. The eldest son of Japheth (B.C. post 2514), son of Noah, and father of Ashkenaz, Riphath, and Togarmah (^{<1002>}Genesis 10:2), whose descendants seem to have formed a great branch of the south-eastern population of Europe (^{<1003>}Genesis 10:3; compare ^{<1005>}1 Chronicles 1:5). In the Scriptures, however, the people named Gomer (mentioned along with Togarmah in the armies of Magog, ^{<2306>}Ezekiel 38:6) imply rather an obscure and but vaguely-known nation of the barbarous north (Rosenmüller, *Alterth.* I, 1:235 sq.). The Jerusalem Targum renders ^{<1003>}Genesis 10:3 by **yqyrpa**, *African*; Arab. **Ērt**, *Turk.* Bochart (*Phaleg*, 3:81) identifies the name, on etymological grounds, with *Phrygia* (from **rmg**, to *consume*, and **φρυγία**,

from φρύγειν, to *roast*); Phrygia being, according to ancient testimony, a χώρα εὐεκπύρωτος, and part of it bearing the name of κατακεκαυμένη, or *burnt* (Strabo, 13:628; Diod. 3:138). But to this it seems a fatal objection that the Phrygians formed only a branch of the Togarmians (Josephus, *Ant.* 1:6, 1; Jerome, *Quaest. in* ^{αὐτῶν} *Genesis* 10:3), and therefore cannot be regarded as the stem whence the Togarmians themselves sprang. The same objection applies to the suggestion that Gomer is the German race (Talm. *Yoma*, 10 a); for this comes under Ashkenaz; a branch of Gomer. Wahl (*Asien*, 1:274) compared *Gamir*, the ancient name for Cappadocia, and Kalisch (*Comm. in Gen.*) seeks to identify it with the *Chomari*, a nation in Bactriana, noticed by Ptolemy (6:11, § 6). Most of the interpreters take Gomer to be the ancestor of the Celtae, and more especially of the *Cimmerii*, Κιμμέριοι (Herodotus, 1:6, 5, 103), who were already known in the time of Homer (*Odys.* 11:14). To judge from the ancient historians (Herodotus, Strabo, Plutarch, etc.), they had in early times settled to the north of the Black Sea, and gave their name to the Crimea (from the Arab. *krim*, by transposition from the Heb.), the ancient *Chersonesus Taurica*, where they left traces of their presence in the ancient names, Cimmerian. posporus, Cimmerian Isthmus, Mount Cimmerium, the district Cimmeria, and particularly the Cimmerian walls (Herod. 4:12, 45, 100; AEsch. *Prom. Vinct.* 729), and in the modern name *Crimea*. They forsook this abode under the pressure of the Scythian tribes, and during the early part of the 7th century B.C. they poured over the western part of Asia Minor, committing immense devastation, and defying for more than half a century the power of the Lydian kings. They were finally expelled by Alyattes, with the exception of a few who settled at Sinope and Antandrus. It was about the same period that Ezekiel noticed them as acting in conjunction with Armenia (Togarmah) and Magog (Scythia). The connection between Gomer and Armenia is supported by the tradition, preserved by Moses of Chorene (1:11), that Gamir was the ancestor of the Haichian kings of the latter country. After the expulsion of the Cimmerians from Asia Minor their name disappears in its original form; but there can be little reasonable doubt that both the name and the people are to be recognized in the *Cimbri* of the north of Europe, described by the classical writers sometimes as a German, sometimes as a Celtic race. The preponderance of authority is in favor of the latter (Sallust, *Jug.* 114; Florus, 3:3; Appian, *De Reb. Ill.* 4; *Bell. Civili.* 1:29; 4:2; Diodor. 5:32; 14:114; Plutarch, *Cam.* 15; *Mar.* 25, 27; Dion. Cass. 44:42; Justin, 24:8; 38:3, 4); and the probability is that the Cimbri were Celtic, and of the same

tribe as the Cymry of Britain (Prichard, *Eastern Origin of the Celtic Nations*, by Latham, page 142; Latham, *Germania of Tacitus*, Epilegom. page 165 sq.). By the ancients the Cimsnermi and the (Cimbri were held to be one people; the abodes of the latter were fixed durinag the Roman empire in the north and west of Europe, particularly in the Cimbaic Chersonese (Denmark), on the coast between the Elbae and Rhine, and in Belgium, thence they had crossed to Britain, and occupied at one period the whole of the British isles, but were ultimately driven back to the western and northern districts, which their descendants will occupy in two great divisions, the Gael in Ireland and Scotland, the Cymry in Wales. The latter name preserves a greater similarity to the original Gomer than either of the classical forms, the consonants being identical. The link to connect "Cymry" with "Cimbri" is furnished by the forms *Cambria* and *Cumberland*. The whole Celtic race may therefore be regarded as descended from Gomer, and thus the opinion of Josephus (*Ant.* 1:6, 1), that the Galatians were sprung from him, may be reconciled with the view propounded (Michaelis, *Supplem.* page 335 sq.). From the place Gomer occupies in the roll of nations in Genesis, it may be presumed that the people descended from his was one of the oldest, and this woaed fall in with the half-mythic character of the Cimmerii as they appear in Homer It is plain also from ~~2506~~ Ezekiel 38:6 that the race of Gomer was regarded by the Hebrews as living to the far north of Palestine, and this accords exactly with the site assigned to the Cimmerii by Herodotus, wcho places them on the Caucasus, and represents them as skirting the Euxine and coming down on Asia Minor by way of Colchis, and across the river Halys. If the Cimmerii and the Cimbri are identified, and the latter be regarded as a Celtic-speaking people, the statement of Jerome that the Galatme spoke a hamegmeage not greatly differingg from that of the Treveri (Proleg. Lib. 2, *ad Ep. ad Galatas*) may have an important bearing on the subject of the migrations of the original Gomerian stock. **SEE ETHNOLOGY.**

2. The name of the daughter of Diblaim, a harlot who became the wife or concubine (according to some, in vision only) of the prophet Hosea (~~2003~~ Hosea 1:3). B.C. cir. 725.

Gomor'rah

(Heb. *Amorah'*, **הַרְמֹדִים**) prob. *submersion*; Sept. **ἢ** or **τὰ Γόμορρα**, N.T. "Gomorrhah"), one of the four cities in or near the vale of Siddine (~~0109~~ Genesis 10:19; 13:10), apparently overwhelmed by the destruction

which caused the Dead, Sea (^{<0192>}Genesis 19:24, 28). B.C. 2061. *SEE SIDDIM*. Its king, Birsha, was one of those that joined battle with the forces of Chedorlaomer, and in the rout Lot's family became involved until rescued by Abrahams (^{<0142>}Genesis 14:2, 8-11). B.C. cir. 2080. The allusions in Scripture to the "cities of the plain" appear to indicate that they stood close together (^{<0130>}Genesis 13:10; 14:8-11), and that they lay near the southern extremity of the present lake, for Abraham, one going to the brow of the mountain near Hebron, "looked toward Sodom and Gomorrah, and all the plain" (^{<0125>}Genesis 19:28), and this he could not have done had they been situated further north. The battle between the eastern kings and the people of the plain took place "in the vale of Siddim, which is the Salt Sea" (^{<0143>}Genesis 14:3). The phrase, however, is not quite decisive as to the precise position; for, as Reland observes (*Palaest.* page 254), it is not stated that the five cities stood in the vale of Siddim, although this perhaps may be inferred, and seems to be implied in the name of Gomorrah. This city appears to have been next in importance to Sodom, as it is always mentioned second, and often these two of the four cities alone are named, as types of impiety and wickedness (^{<0180>}Genesis 18:20; ^{<0129>}Romans 9:29). What that atrocity was may be gathered from ^{<0194>}Genesis 19:4-8. Their miserable fate is held up as a warning to the children of Israel (^{<0123>}Deuteronomy 29:23); as a precedent for the destruction of Babylon (^{<0139>}Isaiah 13:19, and ^{<0140>}Jeremiah 50:40), of Edom (^{<0148>}Jeremiah 49:18), of Moab. (^{<0149>}Zephaniah 2:9), and evens of Israel (^{<0141>}Amos 4:11). By Peter in the N.T., and by Jude (^{<0126>}2 Peter 2:6; ^{<0104>}Jude 1:4-7), it is made "an ensample unto those that after should live ungodly," or "deny Christ." Similarly, their wickedness rings as a proverb throughout the, prophecies (see ^{<0122>}Deuteronomy 32:32; ^{<0109>}Isaiah 1:9, 10; ^{<0124>}Jeremiah 23:14). Jerusalem herself is there unequivocally called Sodom, and her people" Gomorrah, for their enormities; just in the same way that the corruptions of the Church of Rome have caused her to be called Babylon. On the other hand, according to the N.T., there is a sin which exceeds even that of Sodom and Gomorrah, that, namely, of which Tyre and Sidon, Capernaum, Chorazin, and Bethsaida, were guilty when they "repented not," in spite of "the mighty works" which they had witnessed (^{<0105>}Matthew 10:15); and Mark has ranged under the same category all those who would not receive the preaching of the apostles (^{<0161>}Mark 6:11). *SEE SODOM*.

To turn to their geographical position, one passage of Scripture seems expressly to assert that the vale of Siddim had become the "salt," or dead,

"sea" (^{<014B>}Genesis 14:3), called elsewhere to the "sea of the plain" (^{<012B>}Joshua 12:3); the expression, however, occurs antecedently to their overthrow. Josephus (*Ant.* 1, 9) says that the late Asphaltites, or Dead Sea, was formed out of what used to be the valley where Sodom stood; but elsewhere he declares that the territory of Sodom was not submerged in the lake (*War.* 4:8, 4), but still existed parched and burnt up, as is the appearance of that region still; and certainly nothing in Scripture would lead to the idea that they were destroyed by submersion (though they may, have been submerged afterwards when destroyed), for their destruction is expressly attributed to the brimstone and fire rained upon them from heaven (^{<012B>}Genesis 19:24; see also ^{<0522>}Deuteronomy 29:22, and ^{<012B>}Zephaniah 2:9; also Peter and Jude before cited). St. Jerome, in the *Onomasticon*, merely says of Sodom, "civitas impiorum divino igne consunepta juxta mare mortuum" (s.v. **Σόδομα**, Sodof man; comp. s.v. **Γομμορά**, Gommora). The whole subject is ably handled by Cellarius (ap. *Ugol. Thesaur.* 7:739-78), though it is not always necessary to agree with his conclusions. Among modern travelers, Dr. Robinson shows that the Jordan could not have ever flowed into the gulf of Akabah; on the contrary, that the rivers of the desert themselves flow northwards into the Dead Sea. **SEE ARABAH**. This added to the configuration and deep depression of the valley, serves in his opinion to prove that there must have always been a lake there, into which the Jordan flowed; though he admits it to have been of far less extent than it now is, and even the whole southern; part of it to have been added subsequently to the overthrow of the four cities, which stood, according to him, at the original south end of it, Zoar probably being situated in the mouth of wady Kerab, as it opens upon the isthmus of the peninsula. In the same plain, he remarks, were slime-pits, or wells of bitumen (^{<014B>}Genesis 14:10); "salt-pits" also (^{<012B>}Zephaniah 2:9); while the enlargement of the lake he considers to have been caused by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities — volcanic agency, that of earthquakes, and the like (*Bibl. Res.* 2:187-192, 2d ed.). He might, have adduced the great earthquake at Lisbon as a case in point. The great difference of level between the bottoms of the northern and southern ends of the lake, the former 1300, the latter only 13 feet below the surface, singularly confirms the above view (Stanley, *S. & P.* page 287 2d ed.). Pilgrims of Palestine formerly saw, or fancied that they saw, ruins of towns at the bottom of the sea, not far from the shore (see Maundrell, *Early Travellers*, page 1454). — Smith, s.v.; Kitto, s.v. M. de Saulcy is confident

he has discovered the remains of Gomorrah in certain ruins which he reports in a valley by the name of Gumrar, on the N.W. shore of the Dead Sea, just north of Ain sel-Feshkah (Dead Sea, 2:49); but Van de Veldea makes light of this account (Narrative, 2:115 sq.), which, indeed, lacks confirmation, especially as it is, generally believed that the sites of these cities are all buried under the southern shallows of the lake. *SEE DEAD SEA.*

Gomo'rrha,

the manner in which the name GOMORRAH *SEE GOMORRAH* (q.v.) is written in the A.V. of the apocryphial books and the N.T., following the Greek form of the word Γομόρρα (2 Esd. 2:8; ^{<0005>}Matthew 10:15; ^{<0011>}Mark 6:11; ^{<0029>}Romans 9:29; ^{<0017>}Jude 1:7; ^{<0016>}2 Peter 2:6).

Gondulf, or Gundulf,

a Norman priest, was born in the neighborhood of Rouen in 1023. After entering the Church, he made a pilgrimage to Jerusalem in company with the archdeacon William, afterwards arch bishop of Rouen. On his return, being in danger of shipwreck, he vowed to become a monk, and in 1059 he entered the convent of Bec, where he became intimate with Anselm. Lanfranc, prior of Bec, being in 1063 appointed abbot of St. Stephen of Caen, chose Gondulf for his coadjutor, and still retained him when called in 1070 to the archbishopric of Canterbury. Through his influence Gondulf was created archbishop of Rochester March 19, 1077, and restored that see to its former importance. After the death of Lanfranc he administered for four years the archbishopric of Canterbury, to which Anselm was then appointed. The pleasure of their use was soon disturbed by difficulties occurring between the new archbishop, William Rufus, and Henry I. Gondulf, while faithful to his Church and to his friend, managed, however, to remain on good terms with both parties, and after king William's death exerted himself to prevent civil war, and to secure the crown for Henry. These services gave him great influence, which he used for the benefit of his diocese. He died at Rochester in 1108. Gondulf enjoyed great reputation for learning: he devoted his time largely to the correction of the text of the Vulgate version. He was also renowned for his eloquence, but none of his sermons are extant now. Of his correspondence with Anselm there remains but one letter, which, with an epistle to the monks of Bec, is all we have of his writings. See *Vita Gondulphi* (in Wharton, *Anglia*

sacra); Hist. litteraire de la France (volume 9); Remusat, *Hist. de St. Anselme*; Hoefer, *Nouv. Biog. Generale*, 21:196.

Gonesius, Peter

(*Conyza*, *Goniadzki*, *Goniondzki*), one of the early Unitarians of Poland, was born in Goniadz in 1525. His opposition to the doctrines of the Reformation in the early part of his public career won him the support of the Roman Catholics; but having in 1554 undertaken a journey through Germany and Switzerland, he became imbued with the doctrines of Servetus, and on his return to Poland he rejected all creeds except the Apostles', and openly advocated Unitarianism. He declared himself against infant baptism also. Chiefly through his influence the Reformed Church of Poland was divided in 1565 into two parties, Trinitarians and Unitarians. See Sandii *Bibliotheca Antitritin.* page 40; Fock, *Der Socinianismus* (Kiel, 1847); Lukaszewicz, *Geshichte d. reformirten Kiraken in Lithauen*, 2:69 (Lips. 1848-50); Mosheim, *Ch. Hist.* 3:228, note 12; Herzog, *Real-Encyclop.* 5:245; Krasinski, *Reformation in Poland* (Lps. 1841).

Gonfalon,

a large colored bannem cut at the bottom so as to leave pendant points. The name is applied principally to ecclesiastical banners, carried around to raise the vassals of a church fief to defend church property. The color was varied according to the character of the patron saint of the church or monastery, e.g. red for a martyr, green for a bishop, etc. The bearers were called *gonfaloniers*. Some writers ascribe to these the origin of the practice of carrying banners in the Roman Catholic processions.

Gonorrhoea.

SEE ISSUES.

Gonsalvi.

SEE CONSALVI.

Gonzaga.

SEE ALOYSIUS OF GONZAGA.

Gonzalez (Gonzalo) De Berceo, Juan,

the most ancient Spanish poet, was born in 1196 at Avila, in Castile, entered the Benedictine order, and died in 1266. He is the author of poetical works on the Mass, on Doomsday, on the Virgin Mary, on the Life of St. Dominic, etc. They are printed in Sanchez's *Coleccion de poesias castellanas aemteriores al siglo xv* (Madrid; 1775-90, 3 volumes). Some writers on Spanish literature attribute to his works a decisive influence on the peculiar development of Spanish poetry. (A.J.S.)

Gonzalez, Tirso,

a Spanish Roman Catholic theologian of the 17th century. Having entered the order of Jesuits, he became professor at the University of Salamanca, and was elected general of his order about 1685. He opposed the doctrine of probabilism (q.v.), which was upheld by the casuists of the order, and affirmed that it originated not among the Jesuits, but among the Augustinians, one of whom, Michael Saloni (1592), was its author. According to Gonzalez, it was only in the year after it was promulgated by Saloni that it was adopted by the Jesuit Valentia, and developed in 1698 by Vasquez. While admitting that the doctrine was held by the majority of the Jesuits, he pointed at Fernand Rebello, Paolo Comitelo, and Andrea Le Blanc (*Candidus Philoletes*), who had opposed it in their writings. Yet Gonzalez did not consider it obligatory for all the members of his order to adopt his views: he permitted each one to follow his opinions and *his interest*. The work he wrote on the subject encountered so much opposition that it remained twenty-five years in MS. before being printed, and afterwards appears to have found but few partisans among the Jesuits. Father Oliva, director of the Index, greatly opposed the book, notwithstanding the approbation given to it by pope Innocent IX. The first edition bore the title *Fundamentum Theologiae moralis, id est tractatus theologicus de recto uso opinionum probabilium* (Dillingen, 1689; Naples, Rome, Lyon's, Antwerp, 1694, 4to). The text of the latter editions has been altered in several passages, and the earlier ones have been destroyed. Gonzalez wrote also *De Infallibilitate Romani Pontificis in definiendis fidei et morum controversiis extra concilium generale* (Rome, 1689, 4to; printed by order of Innocent IX, and suppressed by Alexander VIII): — *Manuductio ad conversionem Mahometanorum* (Dillingen, 1680, 4to): — *Veritas Religionis catholicae demonstrata* (Lille, 1696, 12mo). See Dupin, *Bibli. des Auteurs eccles. du 17^{me} siecle* (part 4); *Jour. des Savants* (1695,

1698); Richard et Giraud, *Bibl. sacree*; Hoefler, *Nouv. Biog. Generale*, 21:252.

Good

(Lat. *bonum*) is variously defined by moralists, according to the nature of their ethical theories. The Stoic would define it to be that which is *according to nature*; the Epicurean, that which *increases pleasure or diminishes pain*; the Idealist, that which accords *with the fitness of things*; the Christian theologian, that *which accords with the revealed will of God*. So the philosophical schools give various and even contradictory definitions of the *highest good* (*summum bonum*). Thus Aristippus placed it in pleasure in activity; Epicurus, in pleasure in *repose*; Zeno, in tranquillity of mind; Kant, in well being conditioned on morality; the Materialists, in self-love.

Schleiermacher states his views of the subject as follows: In ethics there are three fundamental conceptions — duty, virtue, good. Duty is the obligation of moral action; virtue is the moral power of the agent; the highest good is the objective aim of both. In the Systems of Kant and Fichte, ethics is the doctrine of *duty*, and its development becomes simply a treatment of individual virtues. In opposing this view, Schleiermacher maintains that a system of moral precepts, or *formulas of duty*, even though it might embrace the whole life of man, could only be applied in isolated cases and single acts, leaving the moral life *as a whole*. still unexplained. It is only in a very limited sphere that a moral agent acts alone, and without reference to other agents; and his *virtue* has relation to a general state of things, to produce which other agents cooperate. Schleiermacher charges the existing ethical systems with making an unnatural schism between the law of action (duty) and the active power (virtue) on the one hand, and the resulting *actions* on the other hand; and also with leaving entire spheres of human action, of unquestionably moral character, in the domain of *adiaphora* (things indifferent), instead of bringing them under the authority of moral law. To remedy these alleged confusions, Schleiermacher seeks for an *organic principle* of ethics, which shall be at once objective, systematic, and comprehensive. He finds it in the *highest good*, which can be completely apprehended, not in its relations to the individual merely, but with reference to the human race as a whole. From this principle the whole sphere of ethics may be mapped, placing universal nature on the one hand, and the organizing reason (the universal

reason of humanity) on the other. In this theory Schleiermacher expressly recognizes the authority of Plato, who, in his *Philebus* investigated the "highest good." Aristotle, in whom the idea of *virtue* was the highest, places the highest good in εὐδαιμονία, individual happiness — not, however, in the Epicurean sense, but in the sense of ζωῆς τελείας ἐνέργεια κατ' ἀπετήν τελείαν, the working out or realization of a perfect life through perfect virtue.

In the further development of the history of ethics, so far as relates to the definition of the "highest good," we must particularly notice the distinction (1) between the individual and the general, indicated in Plato and Aristotle, and carried to the greatest extent by Epicurus and the Stoics; (2) the resulting distinction between the objective and subjective, according to which the "highest good" is, on the one hand, a *condition* of man (e.g. Epicurean *enjoyment*, Stoical *endurance*); or, on the other hand, a *product* of human activity, the end of humanity as a whole;. (3) the consequent moral theories of *pleasure* or of *activity*, according to the former of which the "highest good" lies in enjoyment, while according to the latter it lies in moral activity. In the language of Christian theology "the highest good" is the *kingdom of God*, which includes within itself all ethical elements, the individual and the general, activity and happiness, theory and practice, means and end. The *means* of securing the "highest good" is to promote the advancement of that kingdom; the *end*, the "highest good" itself, is the coming. of that kingdom, to the individual. in his personal salvation to the universal race, in the realization of the promise "God shall be all in all!" See Schleiermacher, *Ethische Abhandlungen*, in his *Phil. Nachlassen*, 2:12, 13; Herzog, *Real-Encyklop.* s.v. Ethik, Tugend.

Good, John Mason, M. D.,

a physician and general scholar, was born at Epping, England, May 25, 1764, and commenced practice as a physician in London, 1820. He was an indefatigable student and writer, and his learning was multifarious rather than profound. Besides a number of medical works, he published *The Song of Solomon, in English verse, with notes*, etc. (Lond. 1803, 8vo): — *Memoirs of Alex. Geddes, LL.D.* (Lond. 1803, 8vo) **SEE GEDDES**: — *Lucretius, translated, with notes* (Lond. 1805-7, 2 volumes, 4to): — *The Book of Job, newly translated, with notes* (Lond. 1812, 8vo): — *The Book of Proverbs, translated* (Lond. 1822, 8vo): *The Book of Psalms, translated*, just finished at the time of his death, January 2, 1827. Dr. Good

also contriuted largely to several periodicals, not only in medical science, but in almost every branch of literature. "The extent and variety of Dr. Good's works are sufficient to indicate their character; they evince great industry, with a retentive and orderly mind, and every mark of sincerity and piety; but they show that he was deficient in judgment, critical acumen, and personal observation; and his medical writings especially are hence of far less value than the labor that must have been bestowed upon them might have given them, had it been better directed. But he seemed to have no suspicion of his unfitness for any literary task, and hence never hesitated to undertake any project, though most unsuited to his habits and requirements. Thus, although wanting every requisite qualification for such a duty, his overweening self-confidence led him not only to consent to edit the letters of Junius, but to select, merely from his own opinion of resemblance of style, other letters which had been published, under a great variety of names, in Woodfall's *Advertiser*, and without scruple assign them to the great unknown, to the utter confusions as it has proved, of almost all subsequent investigations respecting the author of the Junius letters, and judgment of his character and conduct. Dr. Good's principal faculty seems to have been a facility of acquiring languages: he had learned Latin, Greek, and French in his father's school; while an apprentice he acquired Italian, and soon after commenced Hebrew. While engaged in the translation of Leucretius he studied German, Spanish, and Portuguese; and afterwards, at different times, Arabic, Persian, Russian, Sanscrit, and Chinese. Of his knowledge of all these, evidence is presented in unpublished translations, in reviews of their literature, and in the constant references made to their works in his medical and other writings. A biography of Dr. Good was published by his friend, Dr. Olinthus Gregory, in 1 vol. 8vo." In early life Dr. Good was a Socinian, but about 1817 he embraced fully the doctrine of the Trinity. He led an earnest, religious life, "seen and known of all men." See Jamieson, *Cyclop. of Biography*, page 229; *English Cyclopaedia*; Allibone, *Dictionary of Authors*, 1:698.

Good Friday,

the sixth day of the week before Easter, called Good Friday in acknowledgment of the benefit derived from the death of Christ. Among the Saxons it was denominated Long Friday, perhaps is allusion to the length of the fast.

(1.) In the earliest ages of the Church the day of our Lord's crucifixion was religiously observed, not independently, but as a part of the sacred season of Easter, which was celebrated by Christians instead of the Jewish passover, in commemoration at once of the death and resurrection of Christ. Two terms were used to designate Good Friday and Easter-day, which had reference, in name at least, to the passover:

πάσχα σταυρώσιμον, and *πάσχα ἀναστήσιμον*, *passover of the resurrection*. The day was observed as a strict fast. The usual acclamations and doxologies were omitted, and nothing but the most plaintive strains of music, such as the *Κύριε ἔλεησον*, etc., were allowed to be sung. No bell was rung. None bowed the knee in prayer, because thus the Jews reviled Christ. The kiss of charity was omitted, for Judas betrayed his Master with a kiss. The Lord's supper was celebrated; but the elements were not consecrated on this day, but on the day before. Communion-tables and reading-desks were stripped of ornaments; and the gospel of St. John was read, because he was a faithful and true witness of our Lord's passion. In reference to the Jewish ritual, the day was sometimes called *παρασκευή*, *the preparation*.

(2.) In the Roman Church the day is celebrated with great care. "The Church in her whole office expresses the deepest mourning and compunction. The altars are naked, except at the priest's communion, when the ornaments are black, and the crucifix is covered with a black veil till the prostration, after which it is left uncovered." Instead of the ordinary mass the "Mass of the Presanctified" is said, without the consecration of the Host. The sacrament, reserved the day before, is received in one kind only by the priest, who recites the Lord's prayer and a small part of the prayers of the mass. "No others receive the holy communion except the priest who celebrates the divine office, and the sick in mortal danger of death, to whom it is administered by way of viaticum."

(3.) Among the Protestant churches Good Friday is observed as a fast, and by special services and prayers by the Church of England, the Lutherans, German Reformed, and many Methodists. — Coleman, *Ancient Christianity*, page 546; Wheatly, *Common Prayer*, chapter 5, § 15; Butler, *Feasts and Fasts*, tr. 6, chapter 5.

Good Tidings.

SEE GOSPEL.

Good Works.

SEE WORKS.

Goode, William,

a clergyman of the Church of England, rector of Allhallows the Great and Less, London, and later dean of Ripon, died in 1868. He was a prominent and prolific writer of the Low-Church school. Among the best known of his works are: *The Extraordinary Gifts of the Spirit* (London, 1834): — *The Established Church* (1834): — *Tracts on Church-rates* (1840): — *The Divine Rule of Faith and Practice* (1842, 2 volumes; 2d ed. 1853, 3 volumes), directed against the views of Dr. Pusey concerning the value of tradition as a rule of faith: — *Tract XC historically refuted* (1845): — *Doctrine of the Church of England as to the Effects of Baptism in the case of Infants* (1849): — *Vindication of the Church of England on the Validity of the Orders in the Scotch and Foreign non-Episcopal Churches* (3 pamphlets, 3d ed. 1852).

Goodell, William, D.D.,

a Congregational minister and eminent-missionary, was born at Templeton, Massachusetts, February 14, 1792. In early youth he manifested great energy of character. At fifteen he went sixty miles on foot, carrying his trunk, to Phillips Academy, in Andover; and there, and afterwards in Dartmouth College, he overcame all difficulties until he graduated in 1817. He spent three years in Andover Theological Seminary, and in 1820 was accepted as a missionary of the American Board. He traveled for some time as agent for raising funds for the society from New England as far as Alabama, and also visited the Cherokee and Choctaw missions east of the Mississippi. In December 1822, he sailed for Malta. After preaching in English and studying other languages during nine months, he left Malta for Beirut, where he arrived November 16, 1823. "By the residence there of Messrs. Goodell and Bird, Beirut became a regular station of the Board. After some attention to the Arabic, Mr. Goodell went, in June 1824, to Sidon, to study the Armeno-Turkish language with an Armenian ex-bishop, Yakob Aga, where he became acquainted with another Armenian bishop, Dionysius Carabet, who, a year and a half later, was received into the mission church at Beirut. Thus singularly did the 'Mission to Syria and the Holy Land,' at the very outset, take hold of a people who were not thought of-in its establishment, and of whom but a few individuals were found by it

except as pilgrims to the sacred places. In March 1826, after the repulse of the Greeks in an attack on Beirut, Mr. Goodell's house was plundered and his life endangered by Arab soldiers. In May 1828, war being imminent between Turkey and England, the missionaries were obliged to flee to Malta. There Mr. Goodell labored in connection with the press until the summer of 1831, when he repaired to Constantinople, and commenced the mission to Turkey, with special reference to the Armenians, in which he was joined a few months later by the Reverend H.G.O. Dwight. From that time on his work lay specially among the Armenians. Mr. Goodell's early experience and natural temperament combined, with divine grace, to fit him eminently to meet them with a cheerful patience. With a true Christian heroism, in which his wife had an equal share, he encountered such incidents of life as being obliged, by conflagrations, visitations of pestilence, convulsions and war, the extortions of landlords, hierarchical persecutions, interference of government, etc., 'to pack up and move' his residence 'some thirty times in twenty-nine years,' and battled with the opposition and obstacles that were ever before him as a missionary. Indomitable in his purpose to do good, affable and courteous in manner, of ready tact, and abounding in resistless pleasantry, he gained access wherever he chose to go, and exercised a magnetic attraction that never left him without subjects on whom to pour, in some form, the light of truth. He commanded the respect of foreign ambassadors and travelers, of dignitaries of the Oriental churches, bankers, and the highest in society, with whom, at different periods, he had no little intercourse, as well as the common people; and even enemies to his work were constrained to honor him. Few possess in so high degree as he did the admirable faculty of doing good without offense, and of recommending personal religion to the world." One of his most important labors was the translation of the Bible into Armeno-Turkish, commenced in 1843, and finished (the last revision) in 1863. In 1855 he returned to America, worn out with labor, and died in Philadelphia February 18, 1867. "In the future history of the kingdom of Christ in the lands which include the site of the garden that was planted in Eden, and the scenes of events most sacred to Christian hearts, the name of William Goodell will be precious to successive generations of sanctified souls, even to the end of the world." — *Missionary Herald*, May 1867.

Goodly Trees

is the rendering of רדח;/[*ets hadar*', *tree of splendor*, the fruit (ydb^א "boughs") of which (Sept. καρπὸς ζύλου ὄραϊος, Vulg. *fructus arboris pulcherrimae*), the Israelites were directed to take (i.e., carry about in festive procession) on the first day of the Feast of Tabernacles, in memory of their having dwelt in booths in the wilderness (^{<1830>}Leviticus 23:40). The tree generally conceded to be meant is the *citron* (Celsius, *Hierobot.* 1:252), the fruit of which Josephus states was that in the hands of the Jews on the day of the festival of the *Scenopegia*, when they pelted king Jannseus with it (*Ant.* 13:13, 5). **SEE CITRON.** Others regard the *olive* as meant, this being the tree mentioned in the parallel account of ^{<185>}Nehemiah 8:15. It would seem, however, that no specific tree is intended, but any one of sufficient size and beauty to be suitable to the occasion (Ursini *Arboret. Bibl.* page 577. **SEE TREE.**

Goodman Of The House,

οἰκοδεσπότης, ^{<1011>}Matthew 20:11; 24:43; ^{<1144>}Mark 14:14; ^{<2211>}Luke 22:11, *master of the house*, as usually elsewhere rendered (^{<1025>}Matthew 10:25; ^{<1135>}Luke 13:25; 14:21; "householder," ^{<1137>}Matthew 13:27, 52; 20:1; 21:33). In ^{<1179>}Proverbs 7:19, "goodman" is the rendering of vya^אash, *man*, i.e., husband.

Goodman, Christopher,

an English divine, was born at Chester in 1520. He studied at Brazenose College, Oxford, and, afterwards held offices in that university during the reign of Henry VIII and Edward VI. When queen Mary ascended the throne he withdrew to Frankfort and thence to Geneva, where, with Knox, he became pastor of the English church. After Mary's death he went to Scotland, and became rector of St. Andrews in 1560. About 1565 he returned to England, and accompanied Sir Henry Sidney in his expedition against Ireland. He was afterwards rector of Chester, and died there in 1602. He wrote, *How far superior Powers are to be obeyed of their Subjects* (Geneva, 1558, 16mo), against queen Mary: — *A Commentary upon Amos*. Wood erroneously attributes to him Knox's *The First Blast of the Trumpet against the Monstrous Regiment of Women*. See **Wood**, *Athenae Oxonienses*. (volume 1); Scott, *Lives of the Scotch Reformers*;

Peck, *Desiderata* (volume 1); Hoefer, *Nouv. Biogr. Generale*, 21:261; Allibone, *Dict. of Authors*, s.v.

Goodman, Godfrey,

was born at Ruthven, in Denbighshire, 1583, and educated at Westminster School, and at Trinity College, Cambridge. In 1607 he got the living of Stapleford Abbots, in Essex; in 1617, a canonry of Windsor; in 1620, the deanery of Rochester; and in 1625, the bishopric of Gloucester. Bishop Goodman was a Romanizer, even beyond Laud's tolerance. In 1640 the new canons were set forth, which he refused to subscribe, "and it appeared afterwards," says Fuller, "that he scrupled about some passages on the corporeal presence but whether upon popish or Lutheran principles he best knoweth." Laud, then archbishop, after the clergy had subscribed, advised him "to avoid obstinacy and irregularity therein, but he refused." It was in Henry VII's chapel, and being greatly offended, Laud said to him, "My Lord of Gloucester, I admonish you to subscribe." Goodman remained silent, and Laud again said, "My Lord of Gloucester, I do admonish you a second time to subscribe," and immediately after, "I do admonish you a third time to subscribe." Goodman "pleaded conscience," and was in consequence suspended. He was committed to the Gatehouse, "where," says Fuller, "he got by this restraint what he could never have got by his liberty, namely, of one reputed a papist, to become for a short time popular, as the only consequent suffering for not subscribing to the new canons." He died January 19, 1655, in open profession of popery. He wrote, 1. *The Fall of Man, and Corruption of Nature, proved by Reason* (London, 1624, 4to): — 2. *Arguments and Animadversions on Dr. George Hakewil's apology for Divine Providence*: — 3. *The two Mysteries of the Christian Religion, viz. the Trinity and the Incarnation explicated* (Lond. 1653, 4to): — *The Court of King James*, by Sir Anthony Weldon (edited by Breuer, Lond. 1839, 2 volumes, 8vo). — Hook, *Eccl. Biography*, 5:335; Darling, *Cyclop. Bibliographica*, s.v.; *Gentleman's Magazine*, volume 78; Fuller, *Church History*, book 11.

Goodness of God

denotes "both the absolute perfection of his own nature, and his kindness manifested to his creatures. Goodness, says Dr. Gill, is essential to God, without which he would not be God (⁽¹²³¹⁹⁾Exodus 33:19; 34:6, 7). Goodness belongs only to God; he is solely good (⁽⁴⁰⁹⁷⁾Matthew 19:17), and all the

goodness found in creatures is only an emanation of the divine-goodness. He is the chief good, the sum and substance of all felicity (^{<BEB>}Psalm 144:2,15; 25:7; 73:25; 4:6, 7). There is nothing but goodness in God, and nothing but goodness comes from him (^{<GMB>}1 John 1:5; ^{<SOIB>}James 1:13, 14). He is infinitely good; finite minds cannot comprehend his goodness (^{<SIB>}Romans 11:35, 36). He is immutably and unchangeably good (^{<SBIB>}Zephaniah 3:17). The goodness of God is communicative and diffusive (^{<SBIB>}Psalm 119:68; 33:5). With respect to the objects of it, it may be considered as general and special. His general goodness is seen in all his creatures; yea, in the inanimate creation, the sun, the earth, and all his works; and in the government, support, and protection of the world at large (^{<SBIB>}Psalm 36:6; 145). His special goodness relates to angels and saints: to angels, in creating, confirming, and making them what they are; to saints, in election, calling, justification, adoption, sanctification, perseverance, and eternal glorification." See Charnock, *Works*, 5, 1:574; Paley, *Nat. Theol.* chapter 26; South, *Sermons*, volume 8, serm. 3; Tillotson, *Sermons*, pages 143-146; Watson, *Institutes*, 1:420. **SEE GOD.**

Goodrich, Chauncey Allan, D.D.,

was born in New Haven, Connecticut, October 23, 1790. He graduated at Yale in 1810; was tutor in Yale College from 1812 to 1814; and in 1816, having completed a course of theological study, was installed as pastor of the First Church in Middletown, Conn. On the accession of Dr. Day to the presidency of Yale College in 1817, Mr. Goodrich was elected professor of rhetoric and oratory in that institution, but relinquished the office in 1839, to accept the chair of pastoral theology in the theological seminary, a position which he occupied until his death — a period of twenty years. In 1820 he was elected president of Williams College, but declined to accept that honor. In 1835 he received the degree of doctor of divinity from Brown University. "In 1814 he prepared a Greek grammar, which passed through several editions. In 1827 he superintended the abridgment of *Webster's Quarto American Dictionary*. In 1829 he established the *Quarterly Christian Spectator*, which he edited for nearly ten years. In 1846 and 1847 he prepared revised editions of *Webster's Dictionary*, and in 1856, the university edition of the same work. In 1852 he published his admirable work *on British Eloquence*, which has been extensively circulated, both in England and America. Besides performing the literary labor involved in preparing and editing these various works, Prof. Goodrich was prominently connected with many of the most important

benevolent societies of the country. At the time of his death he was laboriously engaged, as one of the 'Committee on Versions' of the American Bible Society, in preparing a new edition of the English text. As an instructor, Prof. Goodrich was enthusiastic, untiring, and effective, always impressing himself upon his pupils, inspiring them to the highest effort. He guided them to imitate models of clear and eloquent thinking, and taught them to express their own thoughts in a chaste and manly style. As an officer of the college, he was singularly active and energetic, never shrinking from any duty or responsibility, and always making the interests of the institution the object of his own personal care and anxious solicitude." He died at New Haven, February 25, 1860. — *New York Observer*, March 1, 1860; *New Haven Journal*; *Congregational Quarterly*, 1860, page 241.

Goodrich, Elizur, D.D.,

a Congregational minister, was born in Wethersfield, Connecticut, October 26, 1734. He graduated at Yale College in 1752. He now studied theology, but was called to be tutor at Yale College in 1755. In 1756 he was invited to the Congregational church in Durham, Conn. In 1766, to aid in the support of his growing family, he began to prepare students for college. His thorough scholarship made him a highly successful teacher, and during the next twenty years more, than three hundred young men passed under his instructions. He was repeatedly sent by the General Association of Connecticut as a delegate to a convention held by that association, and the synods of New York and Philadelphia, from 1766 to 1776. He received the degree of doctor of divinity from Princeton College. In 1776 he was elected to the corporation of Yale College, and, as a member of the Prudential Committee, his labors in behalf of the college for twenty years were among the most useful of his life. He died of apoplexy at Norfolk, Connecticut, November 22, 1797. He published a number of occasional discourses. — Sprague, *Annals*, 1:506.

Goodrich, Thomas,

an eminent English divine, was born at East Kirly, Lincolnshire, about 1480. He studied at Corpus Christi. College, Cambridge, graduated at Jesus College in 1510, and became proctor of the university in 1515. In 1529 he gained great favor with Henry VIII by pronouncing himself against the validity of that prince's marriage with Catharine. He was successively

appointed rector of St. Peter's; London, canon of St. Stephen's, Westminster, and chaplain of the king. In 1534 he was elected bishop of Ely, and showed himself a zealous supporter of the Reformation. He took an active part in the organization of the English Church, was one of the theologians commissioned to examine the translation of the N.T., to compile the Common Prayer-book of 1548, and the Institution of a Christian Man, called also the Bishops' Book, with the collaboration of Cranmer, Stokesley, Gardiner, Sampson, Latimer, etc. Goodrich was a member of the privy councils under Henry VIII and Edward VI, who also employed him several times as ambassador. In 1551 he was appointed lord chancellor of England. This office he lost when queen Mary ascended the throne but he retained his bishopric, and died May 10, 1554. — Hoefler, *Nouv. Biog. Generale*, 21:261; Hook, *Eccles. Biog.* 5:338; Burnet, *Hist. of Engl. Reformation*, 2:214, 291, 427.

Goodwin, John,

an eminent Arminian divine, was born in 1593, and was educated at Queen's College, Cambridge, where he became fellow in 1617. In 1633 he became vicar of St. Stephen's, Coleasman Street, London, from which he was ejected in 1645 for refusing to administer baptism and the Lord's supper promiscuously. He was a man of great courage, eloquence, and energy; and, though an Independent in Church government, he was a zealous Arminian in doctrine. At the Restoration he was exempted from pardon; but no measures were taken against him, and he died in 1665. He wrote *The divine Authority of the Scriptures asserted* (Lond. 1648, 4to): — *Redemption redeemed, wherein the most glorious Work of the Redemption of the World by Jesus Christ is vindicated against the Encroachments of latter Times* (London, 1651, fob. new ed. 1840, 8vo): — *Exposition of Romans ix* (new ed. by T. Jackson, London, 1835, 8vo): — *Imputatio Fidei, a Treatise of Justification* (London, 1642, 4to). This last treatise was published in an abridged form (12mo) by Mr. Wesley, who held Goodwin's works in high esteem. A summary of Christian Theology selected from Goodwin was published by S. Dunn (London, 1836, 12mo); and Goodwin's *Life* has also been written by Reverend T. Jackson (London, 1839, 8vo). John Goodwin was in advance of his age, not only in his theology, but also in his broad views of the nature of the Church and of toleration. His writings "contributed greatly to the diffusion of sound doctrines on religious liberty. "Had *Redemption Redeemed* been his only publication, it should have been enough of itself to perpetuate his fame. Its

great learning, clear reasoning, sound judgment, an admirable spirit, render it worthy of the study of all lovers of this glorious doctrine, and the name of its author. one which all Arminians should delight to honor. A volume so ably written, and going to the bottom of the controversy, could not in that polemic age, fail of creating a storms. The pulpits rang with charges of heresy. The press groaned with sermons, pamphlets, and books. Some were bitterly scurrilous. Dr. Hill, master of Trinity College, Cambridge, charged him with falsifying his quotations, and with the aerors of Pelasius. Resbury wrote very much in the spirit of Edwards. Robert Baillie seems to have taken Prynne for his model. Barlow, afterwards bishop of Lincoln, alones among the crowd addressed him in a style of manliness and Christian candor, speaking of his learning and talents with compliment and respect. George Kendall filled two folios, and actually removed to London that he might watch Goodwin and the better oppose him and his doctrine. He says of himself that though he sometimes sneers, he never snarls or bites. He doubtless tells the truth about the sneering and the biting. Toplady thought the *Redemption Redeemed* was effectually answered by Kendall. 'If it was,' says Sellon, 'I will eat it, as tough a morsel as it is.' Dr. John Owens, then vice-chancellor at Oxford, and overwhelmed with labors deemed it necessary to employ eight hundred and fifty octavo pages in a reply to the seven chapters on the Perseverance of the Saints" (D.A. Whedon, in *Methodist Quaest. Rev.* July 1863, page 371; *Meth. Q. Rev.* October 1869, art. 1). — Hook, *Eccles. Biog.* 5:339; Allibone *Dict. of Authors*, 1:704; Neal, *Hist. of the Puritans*.

Goodwin, Thomas, D.D.,

a nonconformist Calvinistic divine of the 17th century, was born at Rolles by, Norfolk, October 5, 1600. He was educated at Christ Church College and Catharine Hall, Cambridge, of which he afterwards became fellow. In 1628 he became lecturer of Trinity Church, Cambridge, and four years afterwards was presented by the king to the vicarage of the same church. Refusing the terms of conformity, he relinquished his preferments, and in 1634 quitted the university. During the subsequent persecution of the Puritans he fled to Holland, where he became minister of a congregation at Arnheim. At the beginning of the Long Parliament he returned to London, and was one of the Assembly of Divines, with whom, however, he did not always agree. He became a great favorite with Cromwell, through whose influence, in 1649, he was made one of the commissioners for licensing preachers, and appointed president of Magdalen College, Oxford. He was

ejected at the Restoration. Anthony Wood styles him and Dr. Owen "the two Atlases and patriarchs of Independency." He died February 23, 1679. A portion of his works were published in five vols. folio (Lond. 1681); and besides those to be found there he wrote *Certain select Cases resolved, specially tending to the Comfort of Believers in Temptation* (London, 1647, 4to). The following have been recently reprinted, viz., *Child of Light* (London, 1840, 12mo): — *Ephesians and Revelations* (Lond. 1842, 8vo): — *Christ the Mediator* (Lond. 1846, 8vo): — *Glories of Christ* (1847, 8vo): — *Government of the Church* (1848, 8vo): — *Justifying Faith* (1848, 8vo): — *Divine Decrees* (1844, 8vo): — Works, condensed by J. Babb (London, 1847-49, 4 volumes, 8vo). A new and complete edition of Goodwin's works has just been completed in Nicholls's *Series of standard Divines*, making 12 vols. 8vo (Eldint). 1861-66), containing (volume 2) a Memoir of Goodwin, by Robert Halley, D.D. — Jones. *Christian Biography*, page 187; Darling, *Encyclop. Bibliographica*, 1:1289; Calamy, *Nonconformists' Memorial*; Neal, *Hist. of the Puritans*.

Gopatata.

SEE JOTAPATA.

Go'pher

(Heb. *id.* רפסו according to Gesenius, i.q. רפסו pitch; acc. to Fürst, connected with רפסו; *brimstone*, i.e., resin; Sept. τετράγωνος, Vulg. *levigatus*), a kind of tree, the wood of which is mentioned only once in Scripture, as the material of which Noah was directed to build the ark (רפסו Genesis 6:14): "Make thee an ark of *gopher* wood; rooms shalt thou make in the ark, and shalt pitch ite within and without with pitch" (probably *bitumen*). In endeavoring to ascertain the particular kind of wood which is mentioned in the above passage, ewe. can get assistance only from the name, the country where the wood was supposed to have been procured, or the traditional interpretations. The Sept. renders it "*squared timbers*," and the Vulgate "*planed wood*" (apparently understanding ārg). Some have adopted the opinion that a kind of *pine*-tree is intended; and others that several species may be included, as they all yield resin, tar, and pitch. The Persian translator has also adopted the *pine*; but Celsius objects that this was never common in Assyria and Babyblonia. The Chaldee version and others give the cedar, because it was always plentiful in Asia, and was distinguished by the incorruptible nature of its

wood. But cedar is a very general term, and correctly applied only to different kinds of juniper. These, though yielding excellent wood, remarkable for its fragrance, seven grow to a large size in any warm county. Eutychius, patriarch of Alexandria, relates in his *Annals* (page 34), as quoted by Celsius (Hierobot. 1:331), that the ark (q.v.) was made of a wood called *sag* or *saj*, which is the teak, and not likely to have been the wood employed. The Chaldee Samaritan translator, for gopher, gives, as a synonym, *sisam*, of which Celsius says (Hierobot. 1:332), "Vocern obscuram, a sive referas ad **ξύλα σισάμινα**, quae ax Indiis adferri scribit Arrianus (Peripl. Mar. Erythr. page 162), et Ebena n similia perhibent alii (Salhsasius, in *Solin.* page 727)." The *sisam*, is probably the *sisu* mentioned by Forskal, as imported in his time into Arabia, and is a highly-valued, dark-colored wood, of which one kind is called blackwood (*Dalbergia latifolia*). The greatest number of writers have been of opinion that the gopher wood we are to understand the cypress; and this opinion is supported by such authorities as Fuller (*Sacred Miscellanies*, 4:5), Bochart (*Geogr. Sacra*, 1:4), as well as by Celsius (*Hierobot.* 1:328). It has been stated that *gopher* is the Greek **κυπάρισσος**, with a mere addition to the root. It is argued, further, that the wood of the cypress, being almost incorruptible was likely to be preferred; that it was, frequently employed in later ages in the construction of temples, bridges, and even ships; and that it was very abundant in the countries where, according to these authors the ark is supposed to have been built, that is, in Assyria, where other woods are scarce. *SEE TREE.*

Gophna

(**Γόφνα** in Josephus; **Γοῦφνα** in Ptolemy; see Reland, Palaest. p. 461), a town of Palestine, which gave its name to one of the ten toparchies, Gophnitica (**ἡ Γοφνιτικὴ τοπαρχία**, Josephus, *War*, 3:3, 5; "toparchia Gophnitica," Pliny, 5:14). Josephus reckons it second in importance to Jerusalem, and usually joins it with Arcaballa. It was one of the four cities taken by Cassius (*War*, 1:11, 2) and reduced to slavery (*Ant.* 14:11, 2), but restored to freedom by a decree of Marc Antony after the battle of Philippi (1,12, 2 and 3). It was taken by Vespasian in his last campaign in Palestine (*War*, 4:9, 9), and, as Titus marched on Jerusalem by way of Caesarea and Samaria, he passed through Gophna (*ib.* 5:2, 1). It was to this place that the latter allowed certain important Jewish-refugees to retire temporarily during the siege of Jerusalem (6:2, 2, 3). Eusebius probably gives the true

origin of the name (from ἄρα, *geyphen*, a vine, from the vineyards in the vicinity), although he errs (or is, rather, himself uncertain) in identifying it with the Esnicol of the spies (Onomast. page 157, ed. Clericus); and he states that it lay (ἡ Γοφνά) fifteen miles from Jerusalem towards Neapolis, in near agreement with the Peutinger Table, which makes it sixteen miles. It was identified by Dr. Robinson with Jufna, a small Christian village, rather more than one hour northwest of Beitina (Bethel), with many ruins of the Middle Ages, and situated in a very fertile valley (*Bib. Res.* 3:77-9). It is probably the OPHNI *SEE OPHNI* (q.v.) of Benjamins (^{4682b}Joshua 18:24).

Gophrith.

SEE BRIMSTONE.

Gor.

SEE WHELP.

Gordianus

the name of three Roman emperors. Marcus Antonius Gordianus I, descended from a noble family, and distinguished for his literary education, was twice consul, under Caracalls and Severus. By the latter he was appointed proconsul of the province of Africa, in which position he gained the affection of the people of the province to so high a degree, that on the assassination of the emperor Maeximinus, he was, at the age of 80 years, proclaimed emperor in 238, together with his son, who assumed the same of Marcus Antonius Gordianus II. The Roman Senate recognized them; but after a reign of only a few weeks Gordianus II fell in a battle at Carthage against Capellianus, the governor of Mauritania, and Gordianus I, on hearing the news, killed himself. At the demand of the Roman people, a minor grandson of Gordianus I was placed as Caesear by, the side of Pupienus Maximus and Balbinus, who had been elected emperors against Maximinus; and when all these three emperors were killed by their own soldiers, he was still in the same year (238) proclaimed as Augustus by the Praetorians. He carried on a successful war against the Persians, and had an excellent adviser in his father-in-law Misitheus. He reigned until 244, when Philippus the Arabian who for some time had been his colleague, caused him to be assassinated. The Christian Church during the reign of Gordianus was undisturbed. (A.J.S.)

Gordon, George N.

a Presbyterian minister and missionary, was born in Prince Edward Island in 1821. He studied at the Free-Church College, Halifax, N. S., and was sent by the Presbyterian Church of Nova Scotia, to the New Hebrides, and settled at Enomanga, in 1857, with his wife, whom he married in England. On the 20th of May, 1861, he and his wife were killed by the natives. — Wilson, *Presb. Hist. Almanac*, 1862, page 330.

Gordon, James Huntley

an eminent Scotch Jesuit, was born in 1543. He was educated at Rome, and entered the order of Jesuits September 20, 1563. For nearly fifty years he taught Hebrew and theology at Rome, Paris, and Bordeaux. He traveled also, as missionary, through England and Scotland, where his zeal for making converts to the Roman Catholic Church caused him to be twice put in prison. He died at Paris, April 16, 1620. Gordon was a learned and skillful man, and very zealous for his order. He wrote *Controversiarum christianae fidei Epitome*, 3 parts (1, Limoges, 1612; 2) Paris; 3, reprinted with the two others, Cologne, 1620, 8vo). See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Hofer, *Nouv. Biog. Generale*, 21:280.

Gordon, James Lesmore

a Scotch Jesuit, was born at Aberdeen in 1553. He became a member of the Society of Jesus, and taught theology in the colleges of his order, at Toulouse and Bordeaux. Later in life he was appointed confessor to Louis XIII. He died at Paris, November 17, 1641. We have from him *Diatriba de catholica veritate* (Bord. 1623, 12mo): — *Biblia Sacra, cum commentariis ad sensum litterae et explicatione locorum omnium quae in sacris litteris. obscuritatem habent* (Paris, 1632, fol.): — *Theologi morales universa, viii libris. comprehensa.* (Paris, 1634, fob.). Dupin highly commends his commentary. — Hofer, *Nouv. Biog. Generale*, 21:280.

Gordon, Robert

D.D., a Scotch divine, was born in Dumfries. "His first settlement in the ministry was at Kinsfaun's, 1816; in 1820 he was translated to the old Chapel of Ease, Edinburgh. In 1825 he became one of the ministers of the High Church. In 1843 he joined the 'Free-Church movement' and resigned

his preferment. Most of his people went with him, and formed the 'Free High Church,' of which he remained minister to the times of his death, October, 1853. He published *Sermons* (3d ed. Edinburgh, 1826, 8vo): — *Christians made known to the Ancient Church: — An exposition of the revelation of Divine Grace, as unfolded in the O.T. Scriptures* (posthumous; Edinburgh 1854, 4 volumes, 8vo)." Darling, *Cyclop. Bibliographica*, 1:1292; *Bibliotheca Sacra*, July 1854, page 631.

Gor'gias

(**Γοργίας**, a frequent name among the Oriental Greeks), one of the generals of Antiochus Epiphanes, was chosen by Lysias, the general and sinitester of Antiochus Epiphanes and at this time in sale command of the provinces from the Euphrates to the sea, to undertake an expedition in company with Ptolemy, the son of Dorymanan, and with Nicanor, against Judaea, B.C. 166 (1 Macc 3:38; Joseph. *Ant.* 12:7, 2, 3, where he is styled "a mighty man of the king's friends"). These generals were, however, totally defeated near Einmaus by Judas Maccabas in (1 Macc. 4:1 sq.; Joseph. *Ant.* 1.c). In B.C. 165, Joseph, the son of Zacharias, and Azarias, two captains in the service of Judas Maccabaeus, anxious to get themselves a name, and acting without the orders of Judas, attacked the garrison of Jamnia. Gorgias, the governor of the forces at Jamnia, defeated them with great loss (1 Macc. 5:56 sq. Joseph. *Ant.* 12:7, 6).

The account of Gorgias in 2 Macc. is very confused. In one passage he is described simply as "a captain, who in matters of war had great experience, and therefore sent with Nicanor, the son of Patroclus, one of the special friends of Ptolomaeuss, the governor of Coele-Syria and Phoenice (comp. 1 Macc. 3:38; Joseph. *Ant.* 12:7, 3), to root out the whole nation of the Jews (2 Macc. 8:9). In another passage he is represented as "governor of the holds" (**στρατηγὸς τῶν τόπων** [Alex. MS. **τρόπων**], 2 Macc. 10:14), and apparently of the holds of the Idumeans (?) (Acrabattene [?], comp. 1 Macc. 5:3; Joseph. *Ant.* 12:8, 1; see Ewald, *Geschichte*, 4:91, 358). He is afterwards, according to the present text, described as "governor of Idumea" (2 Macc. 12:32).

Grotius

(see Wernsdorff, *Defid. Libr. Macc.*, § 73) suggests that the reading "governor of Idumaea" is an error for "governor of Jamniae" (as at 1 Macc. 5:58). Josephus warrants this correction (**ὁ τῆς**

Ἰαμνεΐας στρατηγός, *Ant.* 12:8, 6). From the epithet applied to Gorgias, he seems to have been held in the highest detestation by the Jews (A.V., "that cursed man," τὸν κατάρατον, '2 Macc. 12:35). The description of his flight to Marisa and his defeat by Dositheus, one of Judas's generals, is given at some length, though in an obscure and confused manner (2 Macc. 12:34-38; comp. Joseph. *Ant.* 12:8, 6).

Gorham Case

a case in law involving the doctrine of the Church of England as to baptismal regeneration. In August 1847, the lord chancellor (lord Cottenham) offered to present Mr. Gorham to the vicarage of Brampford-Speke. The bishop, on being requested to countersign his testimonials, stated on the paper his doubts as to Mr. Gorham's views, both of discipline and doctrine. The lord chancellor, however, presented Mr. Gorham, who applied for institution. The bishop then intimated his intention of examining Mr. Gorham before he instituted him. The examination took place, and continued for several days. The result was, that the bishop of Exeter declined to institute Mr. Gorham to the vicarage of Brampford-Speke. "The alleged ground of this refusal was, that after examination the bishop found Mr. Gorham to be of unsound doctrine as to the efficacy of the sacrament of baptism; inasmuch as he held that spiritual regeneration is not given or conferred in that sacrament in particular, that infants are not made therein 'members of Christ and the children of God,' as the catechism and formularies of the Church declare them to be. The case was brought before the Arches Court of Canterbury, which decided (1849) that baptismal regeneration is the doctrine, of the Church of England, and that Mr. Gorham. maintained doctrines on the point opposed to those of the Church, and that consequently the bishop had shown sufficient cause for his refusal to institute, and that the appeal must be dismissed with costs. From this decision Mr. Gorham appealed to the judicial committee of privy council. The committee complained that the bishop's questions were intricate and entangling, and that the answers were not given plainly and directly. Their decision was in substance, as follows, and it must be noted what points they undertook to decide, and what not. The court declared that it had no jurisdiction to settle matters of faith, or to determine what ought, in any particular, to be the doctrine of the Church of England, its duty being only to consider what is by law established to be her doctrine upon the legal construction of her articles and formularies. It appeared that very different opinions as to the sacrament of baptism were held by the

promoters of the Reformation; that differences of opinion on various points left open were always thought consistent with subscription to the articles; and also, that opinions in no important particular to be distinguished from Mr. Gorham's had been maintained without censure by many eminent prelates and divines. Without expressing any opinion as to the theological accuracy of Mr. Gorham's opinions, the court decided that the judgment of the Arches Court should be reversed. Mr. Gorham was accordingly instituted to Bramford-Speke. During the two years that the suit was pending, the theological question was discussed with all degrees of ability and acrimony in sermons and pamphlets." — *History of Christian Church* (Encyc. Metrop., Glasgow, 1858, page 387 sq.); Chambers, *Encyclopaedia, s.v.*; *Theological Critic*, April, art. 3; *English Review*, volumes 13, 14; Marsden, *Churches and Sects*, 1:42; Cunningham, *Discussion of Church Principles* (Edinburgh, 1863), chapter 6.

Gorion

(Γορίων), son of Josephus (? Caiaphus), and one of those of eminent family who incited the Jewish populace to resist the anarchy of the Zealots (Josephus, *War*, 4:3, 9), but was eventually slain by them (ib. 6, 1).

Goriun

surnamed SKANTCHELI (*the Admirable One*), an Armenian theologian, lived in the 5th century of the Christian era. After studying philosophy, theology, and the Syriac and Greek languages under St. Mesrop (q.v.) and patriarch Isaac I, he was sent to Constantinople to complete his studies. On returning to his country, he engaged with Esnig (q.v.) and four others in a translation of the Bible, and of several works of the Greek fathers, into the Armenian. He subsequently became bishop of a diocese bordering upon Georgia. He is the author of a work on *The Life of Mesrop*, which is of importance for the early history of the Armenian Church, and was published by the Mekhitarists at Venice in *Opere di antichi Scrittori Armeni del quinto secolo* (Ven. 1833). See De Welte, *Goriuns Lebensbeschreib. d. heil. Mesrop* (Tib. 1844). (A.J.S.)

Gorkum, the Martyrs of

the name given in the Roman Catholic Church to nineteen monks and priests of Dordrecht who had fled to Gorkum, were captured at the conquest of that town by the Gueux in 1572, and hung. On account of

pretended miracles wrought by their relics, Pope Clement X, in 1674, allowed them to be venerated in Holland. In 1867 they were canonized by Pius IX. (A.J.S.)

Görres

SEE GOERRES.

Gorski, Theophylact,

a Russian theologian, died bishop of Kolomna in 1788. He wrote *Orthodoxae orientalis Ecclesiae Dogmata* (Lpz. 1784), and a *Compendium of Christian Dogmas*, in Latin and Russian, which has since been translated into German and French (St. Petersburg, 1792). These books, although in general use in the Russian seminaries, openly advocate Protestant views, and are opposed both to the Roman Catholic and to the orthodox Greek dogmas. See *Dict. hist. des Ecrivains de l'Eglise greco-russe*; P. Gagarin, *De la Theologie dans l'Eglise russe* (Paris, 1857); Hofer, *Nouv. Biog. Generale*, 21:309.

Gorton, Samuel

founder of a sect called *Gortonians*, was born at Gorton, England, about 1600. He says himself, in one of his letters, "I have never studied in the schools of human learning, and I bless God for it." He was first in the employ of a linen-draper in London, but left that city in 1636 and went to Boston, U.S., in the hope of enjoying religious liberty; but the Church there not being disposed to put up with his extravagant ideas, he went to Plymouth, where he fared still worse, being fined, imprisoned, and finally expelled in the midst of winter. In June 1639, he became an inhabitant of Aquidneck, or Rhode Island, where fresh persecution befel him. Driven from place to place, he finally bought some land at Pawtuxet, Rhode Island, where he settled. Complained of by his neighbors as encroaching on their property, he refused to appear before the court of Massachusetts, and in 1642 settled at Shawmut, where he had bought land of the sachem Miantonomoh. His claims under this purchase were, however, contested by two, inferior sachems, who appealed to the general court of Massachusetts for assistance. Gorton and ten of his disciples were captured soon after and taken before the court, where the land question soon gave place to a trial for their lives as "damnable heretics," and they were condemned to hard labor at Charlestown for an unlimited time. In 1644 the sentence was

changed into banishment. Gorton then returned with his partisans to Rhode Island, where he persuaded the Indians to put themselves under the protection of England, and to abandon to that country a part of their territory. He then proceeded to England, where, in consideration of this service, he received letters patent guaranteeing to him the peaceful possession of his property at Shawmut. He called the place Warwick, in remembrance of services rendered him by the earl of Warwick. Gorton died about 1677. His sect became soon extinct. He wrote, *Simplicities' Defence against seven-headed Policy* (1646, 4to): — *An incorruptible Key, composed of the cx Psalme, wherewith you may open the rest of the holy Scriptures* (1647, 4to): — *Saltmarsh returned from the Dead* (1655, 4to): — *An Antidote against the common Plague of the World*. See Mackie's *Life of Gorton* in "Sparks's *Amer. Biography*;" Duyckinck, *Cyclop. of American Literature*, 1:78; *New American Cyclopedia*, 8:384; Bartlett, *Bibliog. of Rhode Island*, 134 sq.; Hutchinson, *History of Massachusetts*, 1:117. (J.W.M.)

Gorty'na

(**Γόρτυνα**; in classical writers, **Γόρτυν** or **Γόρτυνα**; on a coin, **Κόρτυνα** [**Κορτυνίωv**]), a city of Crete, mentioned in the Apocrypha in the list of cities to which the Romans sent letters on behalf of the Jews, when Simon the Maccabee renewed the treaty which his brothers Judas and Jonathan had made with Rome (1 Macc. 15:23; comp. 1 Macc. 8, 1 sq.; 12:1 sq.). There is no doubt that the Jews were settled in great numbers in Crete (Josephus, *Ant.* 17:12, 1; *War*, 2:7; Philo, *Leg. ad Caium*, sec. 36), and Gortyna may have been their chief residence. Ptolemy Philometor, who treated the Jews kindly, and who had received a numerous body in Egypt when they were driven out of Judaea by the opposite party (Josephus, *Ant.* 13:3; *War*, 1:1, 1), rebuilt part of Gortyna (Strabo, 10, Didot. ed., page 411). When Paul, as a prisoner, was on his voyage from Caesarea to Rome, the ship, on account of a storm, was obliged to run under the lee of Crete, in the direction of Cape Salmone, and soon after came to a place called Fair Havens, which was near a city called Lasaea (~~Acts~~ Acts 27:8). Lasaea is probably the Lasia of the Peutingerian Tables, and is there stated to be sixteen miles east of Gortyna. It is very uncertain how long the vessel was detained at Fair Havens, though "much time had been spent" (~~Acts~~ Acts 27:9), *not* since they had sailed from Caesarea, but *at the anchorage* (Alford, ad loc.). Doubtless the sailors, soldiers, and prisoners had frequent intercourse with Lasaea, and perhaps Gortyna. Paul may then have preached

the Gospel at one or both of these places, but of this there is not the slightest proof (comp. Conybeare and Howson, *Life of St. Paul*, 2:394-396). *SEE PAUL*.

Gortyna

Picture for Gortyna

according to Ptolemy (3:17,10), was situated in 540 15 and 340 50. Simon proposes a Sheinitic etymology for the name (*Onom.* page 50; but see Sickler, *Handbuch*, page 470). Next to Cnossus, it was the most important city in the island for power and magnificence. At one time Gortyna and Cnossus in union held the whole of Crete in their power except Lyttus (Polyb. 4:53, 54). In later times they were in a continual state of warfare (Strabo, x, Didot. ed., page 410). Gortyna was founded by a colony from Gortys of Arcadia (Plato, *Leges*, 4, Didot. ed., page 320). It was of very considerable size, its walls being fifty stadia in circuit, whilst those of its rival, Cnossus, were not more than thirty (Strabo, 10, Didot. ed., page 409-411). Homer bestows upon it the epithet "walled" (*τειχιόεσσα*, *Il.* 2:646). It was situated on the south side of the island on the river Lethaus (Messara), and at a distance of ninety stadia from the Libyan Sea (Strabo, l.c.). In the Peloponnesian war Gortyna seems to have had some relations with Athens (Thuc. 2:85). Its connection with Philopoemen in B.C. 201 is shown by the Gortynians having invited him to take the command of their army (Plutarch, *Philop.* 13). When the Achaean League was in alliance with the Romans, B.C. 197., against Philip V of Macedon, 500 Gortynians joined Quinctius Flaminius when on his march to Thessaly, previous to the battle of Cynoscephalae (Livy, 33:3). It is only recently that a coin bearing the well-known types of the League has been found, struck at Gortyna. The late Col. Leake has shown that the coin with the legend **KOPTYNIΩN AXAIΩN**, which had previously been assigned to Gortys in Arcadia by the late Mr. Burgon (*Numbers Chron.* 19:235-36), certainly belongs to the Cretan Gortyna (*Supp. Num. Hell.* page 110), thus proving that cities beyond the continent were admitted into the League (R.S. Poole, *Numbers Chron.*, new ser., 1:173). About the same period there are evidences of an alliance, political or commercial, between Athens and several of the Cretan towns. Some of the coins of six of these — Cnossus, Cydonia, Gortyna, Hierapytna, Polyrrhenium, and Priansusare tetradrachms, with exactly the types of those of Athens of the same age, but distinguished by having the distinctive badges of the Cretan towns.

They were probably struck by the Cretan cities of the great alliance against Philip V of Macedon about B.C. 188 (Pausan. 1:36, 5, 6; comp. Eckhel, *Doct. Numbers Vet.* 2:221; Leake, *Nun. Hell. Insular Greece*, page 19; Poole, 1.c.). As Cnossus declined, Gortyna rose to eminence, and became the metropolis of Crete. About A.D. 200 a brother of Septimius Severus held at Gortyna the office of proconsul and quaestor of the united provinces of Crete and Cyrene (Bockh, No. 2591). In the arrangement of the provinces by Constantine, Gortyna was still the metropolis of Crete (Hierocl. *Synod.* page 649; comp. Leake, *Supp. Numbers Hell.* page 157).

The remains of Gortyna near Aghius Dheka (the ten Saints), and the cavern in the mountain, have been described by Tournefort (*Relation d'un Voyage du Levant*) and Pococke (*Description of the East*), and the cavern, more recently, by Mr. Cockerell (Walpole, 2:402). The modern Gortynians hold this cavern to be the Labyrinth, thus claiming for themselves the honors of the myth of the Minotaur; but it does not appear from the Gortynian coins, which date from the time of the Persian war to that of Hadrian (and there are none later), that their ancestors ever entertained such an idea (Leake, *Numbers Hell. Insular Greece*, page 18). The famous Labyrinth is represented on the coins of Cnossus, and Colossians Leake says that "it is difficult to reconcile this fact with the existence of the Labyrinth near Gortyna, for that the excavation near Aghius Dheka, at the foot of Mount Ida, is the renowned Cretan labyrinth, cannot be doubted after the description of Tournefort, Pococke, and Cockerell" (*Supp. Numbers Hell.* page 156). This opinion is given notwithstanding the assertion of Pausanias (ὁ ἐν Κνωσσῷ λαβύρινθος, 1:27, 9). One of the coins of Cnossus bears, besides the Labyrinth on its reverse, the Minotaur on the obverse. It cannot be much later than the expedition of Xerxes, and thus affords evidence of the antiquity of the tradition of the Labyrinth, if not of its real existence; whereas Höck (*Kreta*, 1:56 sq.), relying on the silence of Hesiod and Herodotus, and the assumed silence of Homer — though the Iliad contains what looks very like an allusion to the Cretan wonder (*Il.* 18:590 sq.) — has supposed it to have been an invention of the later poets borrowed from Egypt (Poole, *ut sup.* 1:171-72). A full account of the remains of the old site and the modern place is given in the *Museum of Classical Antiquities* (2:277-286). Mr. Falkner here describes the cavern near Gortyna, from Sieber, who spent three days in examining it, and says that certainly it had been nothing more than a quarry, which probably supplied the stone for

building the city (*Reise nach der Insel Kreta*, 1:511-520). Höck seems to hold similar views (Kreta, 1:447-454). *SEE CRETE*.

Goshen

Picture for Goshen

(Heb. id. $\hat{\nu}\hat{\varsigma}$ prob. of Egyptian origin, but unknown signif.), the name of at least two places.

1. (Sept. usually Γεσέν or Γεσέμ) A province or district of Egypt in which Jacob and his family settled through the instrumentality of his son Joseph, and in which they and their descendants remained for a long period (^{<0450>}Genesis 45:10; 46:28, 29, 34; 47:1, 4, 6, 27; 1, 8; ^{<0482>}Exodus 8:22; 9:26). (B.C 1874-1658.) his usually called the "land of Goshen" ($\hat{\nu}\hat{\varsigma}$ /*ra*, "country of Goshen," ^{<0477>}Genesis 47:27), but also "Goshen" simply (^{<0453>}Genesis 45:28, first clause, 29). It appears to have borne another name, "the land of Rameses" (*ssæ*[*ri*/*ra*) ^{<0471>}Genesis 47:11), unless this be the name of a district of Goshen. (See below.) That Goshen lay on the eastern side of the Nile. may be justifiably inferred from the fact that Jacob is not reported to have crossed that river; nor does it appear that the Israelites did so in their flight out of Egypt. The various opinions that have been held on the subject may be found classified and considered by Bellermann in his *Handb. der Bibl. Lit.* 4:191-220. Lakemachebr (Obs., Philippians 6:297 sq.) locates Goshen in the vicinity of Bubastis, not far from Tanis; but this is too far from Palestine. Bryant (Obs. upon the ancient Hist. of Egypt, page 75 sq.) prefers the Saitic nome, which likewise is too far west (camp. Eichhorn, *Bibl.* 6:854 sq.). Jablonsky (*De terra Gosen*, Freft. a.V. 1756; also in his *Opusc.* 2:73) holds it to be the Heracleotic nome; but this lay even west of the Nile (Michaelis, *Suppl.* 1:379 sq.). By comparing ^{<0437>}Exodus 13:17 and ^{<0472>}1 Chronicles 7:21, it appears, that Goshen bordered on Arabia (see ^{<0440>}Genesis 14:10, Sept. Γεσέμ Ἀραβίας) as well as Palestine, and the passage of the Israelites out of Egypt shows that the land was not far removed from the Red Sea. It appears probable that we may fix the locality of Goshen in Lower Egypt, on the east side of the Pelusiac branch of the Nile, in the district around Herodopolis. The Sept. renders the words "land of Goshen" (^{<0453>}Genesis 46:28), καθ' Ἡρώων πόλιν, εἰς γῆν Ῥαμεσσῆ, thus identifying Goshen with Rameses, or the district of Pithom or Heroopolis. *SEE RAMESES*. This would make Goshen correspond with one of the divisions of what was

anciently termed the Praefectura Arabica, Ti-Arabia, the eastern district, lying, that is, on the eastern or Arabian side of the Nile. This division was that of Heliopolis or On, Matariyeb, or Ain-Shems. An attempt has been made to define it accurately so as to identify Goshen (Rosenmuller, *Alterthume*. 3:246) with the Nomos Arabime (Ptol. 4:5), or the country of Esh-shar Kijah (the eastern land), which stretches south from Pelusium as far as Belbeis (northeast from Cairo), and to the northeast borders of the desert El-Jefar. Traces are found here, it is thought, of the residence of the Israelites, in large heaps of ruins, a few hours' journey to the northeast of Cairo, which the Arabs call *Tell el Jehud* (Jews' hills), or *Turbeh el-Jehud* (Jews' graves) (Nielaueh, 1:100; comp. Seetzen, in *Zach's Corresp.* 20:460; Hartmann, *Erdbeschr. d. Aeg.* page 880 sq.). Robinson (*Researches*, 1:37) makes light of the evidence supposed to be supplied by "the mounds of the Jews" just mentioned. He says, "If there is any historical foundation for this name, which is doubtful, these mounds can only be referred back to the period of the Ptolemies, in the centuries immediately before the Christian aera, when great numbers of Jews resorted to Egypt and erected a temple at Leontopolis." This opinion, however, appears to us somewhat arbitrary. Whatever the actual origin of these mounds, 'the ordinary account' of them may be the transmission or echo of a very ancient tradition. Robinson, however, does not deny that Goshen is to be found about where the best authorities ordinarily place it (*Researches*, 1:76). The district east of the Pelusiatic Nile was suitable for a nomadic people, who would have been misplaced in the narrow limits of the valley of the Nile (Hackett's *Illust. of Script.* page 27). "The water of the Nile soaks through the earth for some distance under the sandy tract (the neighborhood of Heliopolis), and is everywhere found on digging wells eighteen or twenty feet deep. 'Such wells' are very frequent in parts which the inundation does not reach. The water is raised from them by wheels turned by oxen, and applied to the irrigation of the fields. 'Whenever this takes place the desert is turned into a fruitful field. In passing to Heliopolis we saw several such fields in the different stages of being reclaimed from the desert; some just laid out, others already fertile. In returning by another way more eastward, we passed a succession of "beautiful plantations wholly dependent on this mode of irrigation" (Robinson, *Researches*, 1:36). J.D. Michaelis was of opinion (Spicit. page 371) that Goshen extended from Palestine along the Mediterranean as far as the Tanitic mouth of the Nile, and thence inland! up to Heliopolis, embracing a sweep of country so as to take in a part of Arabia bordering

on Egypt. According to Bois Aymac (*Descrip. de l'Egypte*, 8:111), Goshen was the valley Sabal-yar, which begins in the vicinity of Belbeis, and embraces the district of Heropolis. Laborde (*Arabia Petraea*, page 58) fixes Goshens in the country around Belbeis, on the eastern side of the Nile. M. Quatremere has endeavored to define the locality, and, by comparing several passages collected from different writers, he infers that the wady Tumilat (wady Tomlate in Laborde), in which the canal of Cairo terminates, is the land of Goshen: such, at least, seems to have been the opinion of Saadias and Abu Said, the authors of the earliest Arabic versions of the Old Testament — the one for the use of the Jews, and the other for that of the Samaritans (*Mem. Geogr. sur l'Egypte*, 1:61). This position is confirmed by the Biblical notices. The first mention of Goshens is in Joseph's message to his father (⁽⁰¹⁴⁰⁾Genesis 14:10), which shows that the territory was near the usual royal residence or the residence of Joseph's Pharaoh. The dynasty to which this king belonged appears to have resided part of the year at Memphis, and part of the year, at harvest-time, at Avaris, on the Bubastite or Pelusiac branch of the Nile: this, Manetho tells us, was the custom of the first Shepherd: king (Josephus, . c. Ap. 1:14). From the account of the arrival of Jacob, (⁽⁰⁴⁶⁸⁾Genesis 46:28, 29) it is evident that Goshen was between Joseph's residence at the time and the frontier of Palestine, and apparently the extreme province towards that frontier. The advice that Joseph gave his brethren as to their conduct to Pharaoh further characterizes the territory as a grazing one (⁽⁰⁴⁶³⁾Genesis 46:33, 34). (It is remarkable that in Coptic *shos* signifies both "a shepherd" and "disgrace," and the like, Rossellini Monument 1 *Storici*. 1:177.) This passage shows that Goshen was scarcely regarded as a part of Egypt Proper, and was not peopled by Egyptians — characteristics that would positively indicate a frontier province. But it is not to be inferred that Goshen had no Egyptian inhabitants at this period: at the time of the ten plagues such are distinctly mentioned. That there was, moreover, a foreign population besides the Israelites seems evident from the account of the calamity of Ephraim's house (⁽¹³⁷²⁾1 Chronicles 7:20-30) *SEE BERIAH*, and the mention of the "mixed multitude" (*bibr[e]*) who went out at the Exodus (⁽⁰¹⁷⁸⁾Exodus 12:38), notices referring to the earlier and the later period of the sojourn. The name Goshen may possibly be Hebrew, or Shemitic although we do not venture with Jerome to derive it from *μνβ*; for it also occurs as the name of a district and of a town in the south of Palestine (see below, No. 2), where we could scarcely expect an appellation of Egyptian origin unless given after the Exodus, which in this

case does not seem likely. This also noticeable that some of the names of places in Goshen or its neighborhood, as certainly Migdol and Baal-zephe (q.v.), are Shemitic, the only positive exceptions being the cities. Pithom and Rameses, built during the oppression. The next mention of Goshen confirms the previous, inference that its position was between Canaan and the Delta (^{<0405>}Genesis 47:1). The nature of the country is indicated still more clearly than in the passage last quoted in the answer of Pharaoh to the request of Joseph's brethren, and in the account of their settling (^{<0405>}Genesis 47:5, 6, 11). Goshen was thus a pastoral country where some of Pharaoh's cattle were kept. The expression "in the best of the land" (/rah;bfym) must, we think, be relative, the best of the land for a pastoral people (although we do not accept Michaelis's reading "pastures" by comparison with the Arabic, *Suppl.* page 1072; see Gesen. *Thes.* s.v. bfym), for in the matter of fertility the richest parts of Egypt are those nearest to the Nile, a position which, as has been seen, we cannot assign to Goshen. The sufficiency of this tract for the Israelites, their prosperity there, and their virtual separation, as is evident from the account of the plagues, from the great body of the Egyptians, must also be, borne in mind. The clearest indications of the exact position of Goshen are those afforded by the narrative of the Exodus. The Israelites set out from the towns of Ramneses, in the land of Goshen, made two days' journey to the "edge of the wilderness," and in one day more reached the Red Sea. At the startingpoint two routes lay before them, "the way of the land of the Philistines... that [was] near," and "the way of the wilderness of the Red Sea" (^{<0237>}Exodus 13:17, 18). It is also represented, in conformity with this position, at the last great struggle, as comparatively near to Palestine, by the route that lay through the land of the Philistines (^{<0237>}Exodus 13:17). Then, while the Israelites do not appear to have had any considerable settlements on the further side of the Nile, yet it is clear they were in a position that admitted of ready access to it: it was on the river (whether the main stream or one of the branches) that the infant Moses was exposed; in connection with it also that several of the miracles wrought by Moses were performed; and the fish of which they had been wont to partake, and the modes of irrigation with which they were familiar, bespoke a residence somewhere in its neighborhood (^{<0005>}Exodus 2:5; 7:19; 8:5; ^{<0005>}Numbers 6:5; ^{<0510>}Deuteronomy 11:10). Yet the locality occupied by the Israelites could not have been very near the Nile, since three days were sufficient for their going into the wilderness to keep a feast to the Lord (^{<0005>}Exodus 5:3). From these indications we infer that the land of Goshen must in part have

been near the eastern side of the ancient Delta, Rameses lying within the valley now called the wady et-Tumeylat, about thirty miles in a direct course from the ancient western shore of the Arabian Gulf, *SEE EXODE*. The superficial extent of this wady, if we include the whole cultivable part of the natural valley, which may somewhat exceed that of the tract bearing this appellation, is probably under sixty square geographical miles. If we suppose the entire Israelitish population at the time of the Exodus to have been 1,800,000, and the whole ipopulation, including Egyptians and foreigners other than the Israelites, about 2,000,000, this would give no less than between 30,000 and 40,000 inhabitants to the square mile, which would be half as dense as the ordinary population of an Eastern city. It must be remembered, however, that we need not suppose the Israelites to have been limited to the valley for pasture, but, like the Arabs, to have led their flocks into fertile tracts of the deserts around, and that we have taken for our estimate an extreme sum, that of the people at the Exodus. For the greater part of the sojourn their numbers must have been far lower, and before the Exodus they seem to have been partly spread about the territory of the oppressor, although collected at Rameses at the time of their departure. One very large place, like the Shepherd stronghold of Avaril, which Manetho relates to have had at the first a garrison of 240,000 men, would also greatly diminish the' disproportion of population to superficies. The very small superficial extent of Egypt in relation to the population necessary to the construction of the vast monuments, and the maintenance of the great armies of the Pharaohs, requires a different proportion to that of other countries — a condition fully explained by the extraordinary fertility of the soil. Even now, when the population is almost at the lowest point it has reached in history, when villages have replaced towns, and hamlets villages, it is still denser than that of many parts of England. It is not necessary, however, to suppose that during the whole period of the sojourn in Egypt the Israelites continued to dwell altogether within the same region: as they multiplied in number, and in process of, time began to devote themselves to other occupations, they would naturally extend their settlements, and, at various points, become more intermingled with the population of Egypt. It is quite possible that certain of their number crossed the Pelusiatic arm of the Nile, and acquired dwellings or possessions in the tract lying between it and the Tanitic (Robinson, *Researches*, 1:76; Hengstenberg, *Egypt and Books of Moses*, page 45). Particular families may have also shot out in other directions; and: in this way would naturally arise that freer intercourse between them and the families of Egypt which

appears to be implied in some of the later notices (^{<2110>}Exodus 11:2; 12:12-23). Still, what we have indicated above as the land of Goshen, the district in which the original settlers from Canaan were assigned a home, continued to the last the head-quarters of the covenant people (see Geiger, *De regno Ebraeorum in Aegypto*, Marb. 1759). From the field of Zoan being mentioned in connection with the wonders of Moses (^{<3982>}Psalm 78:12, 43), some have supposed that the town of that name, situated in the Tanitic nome, must have been the capital of Pharaoh at the time. Bocharta, Hengstenberg, among others, have advocated this view, and said nearly all that is possible for it, but they have not been able to establish the point altogether satisfactorily; and it is quite probable that Zoan, in the passage referred to, is used in a general sense, as a kind of representative city in the land of Egypt. for the land itself (see Kurtz, *Hist. of Old Cov.* § 41: Naville, *Goshen* [4th. *Memoir* of "Eg. Explor. Fund"], Lond. 1887, 4to).
SEE EGYPT.

2. (Sept. Γοσόμ; Vulg. *Gessen, Gozen*), the "land" or the "country" [both /rɑ] of Goshen," twice named as a district in southern Palestine, included in the conquests of Joshua (^{<604>}Joshua 10:41; 11:16). From the first of these it would seem to have lain between Gaza and Gibeon, and therefore to be some part of the maritime plain of Judah; but in the latter passage that plain, the *Shefelah*, is expressly specified (here with the article) in addition to Goshen. In this place, too, the situation of Goshen — if the order of the statement be any indication — would seem to be between the "south" and the *Shefelah* (A.V. "valley"). If Goshen was any portion of this rich plain, is it not possible that its fertility may have suggested the name to the Israelites? On the other hand, the name may be far older, and may retain a trace of early intercourse between Egypt and the south of the promised land. For such intercourse comp. ^{<3372>}1 Chronicles 7:21. The name may even have been extended from No. 3 below (see Keil, *On Joshua* page 280).

3. (Sept. Γόσομ, Vulg. *Gosen*.) A town of the same name is once mentioned (between Anim and Holon) in company with Debir, Socoh, and others, as in the mountains of Judah (^{<655>}Joshua 15:51), in the group on the south-western part of the hills (see Keil, *Joshua* page 384). It is probably the origin of the application to an adjacent region (No. 2., above), for it is not likely that two entirely different places would be called by the same name, both in the southern quarter of Judah. From the mention of Gaza (^{<6304>}Joshua 10:41) and the route of Joshua (verse 10), the locality in

question would seem to be situated in the gore of Judah, running up between the territories of Benjamin and Dan, now occupied by the Beni-Malik, south of Kirjath-Jearim (comp. Robinson's *Researches*, 2:337). *SEE JUDAH, TRIBE OF.*

Gospel

This word, "conformably to its etymological meaning of *Good-tidings*, is used to signify,

(1.) The *welcome* intelligence of salvation to man, as preached by our Lord and his followers.

(2.) It was afterwards transitively applied to each of the four *histories of our Lord's life*, published by those who are" therefore called "Evangelists," writers of the history of the Gospel (εὐαγγέλιον).

(3.) "The term is often used to express collectively, the *Gospel-doctrines*; and 'preaching the Gospel' is accordingly often used to include not only the 'proclaiming' of the good tidings, but the 'teaching' men how to *avail* themselves of the offer of salvation;" the declaring of all the truths, precepts, promises, and threatenings of Christianity. It is termed "the Gospel of the grace of God," because it flows from God's free love and goodness (~~Act~~ Acts 20:24); and, when truly and faithfully preached, is accompanied with the influences of the divine Spirit. It is called "the Gospel of the kingdom," because it treats of the kingdom of grace, and shows the way to the kingdom of glory. It is styled "the Gospel of Christ" because he is the author and great subject of it (~~Rom~~ Romans 1:16); and "the Gospel of peace and salvation," because it publishes peace with God to the penitent and believing, gives, to such, peace of conscience and tranquillity of mind, and is the means of their salvation, present and eternal. As it displays the glory of God and of Christ, and ensures to his true followers eternal glory, it is entitled "the glorious Gospel" and "the everlasting Gospel," because it commenced from the fall of man, is permanent throughout all time, and produces effects which are everlasting. This use of the word "gospel" has led some to suppose that Gospel-truth is to be found exclusively or chiefly in the "Gospels," to the neglect of the other sacred writings; and others, to conclude that the discourses of our Lord and the apostolic epistles must exactly coincide, and that in case of any apparent difference, the former must be the standard and the latter must be taken to bear no other sense than what is implied by the other. Whereas, it is very

conceivable, that though both might be, in a certain sense, "good tidings," yet one may contain a much more full development of the Christian scheme than the other (Eden; Watson). It has been disputed whether the Gospel consists merely of promises, or whether it can in any sense be called a law. The answer plainly depends upon adjusting, the meaning of the words gospel *and* law. If the gospel be taken for the declaration God has made to men by Christ, concerning the manner in which he will treat them, and the conduct he expects from them, it is plain that this includes commands, and even threatenings, as well as promises; but to define the Gospel so as only to express the favorable part of that declaration, is indeed taking the question for granted, and confining the word to a sense much less extensive than it often has in Scripture (comp. ^{<8126>}Romans 2:16; ^{<3008>}2 Thessalonians 1:8; ^{<3009>}1 Timothy 1:9-11); and it is certain that, if the Gospel be put for all the parts of the dispensation taken, in connection one with another, it may well be called, on the whole, a good message. In like manner the question, whether the Gospel be a law or not, is to be determined by the definition of the law and of the Gospel, as above. If law signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his government, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected; in this latitude of expression it is plain, from the proposition, that the Gospel, taken for the declaration made to men by Christ, is a law, as in Scripture it is sometimes called (^{<3012>}James 1:25; ^{<3015>}Romans 4:15; 8:2). But if law be taken, in the greatest rigor of the expression, for such a discovery of the will of God and our duty, as to contain in it no intimation of our obtaining the divine favor otherwise' than by' a perfect and universal conformity to it, in that sense the Gospel is not a law. See Witsilus, *On the Covenants*, volume 3, chapter 1; Doddridge, *Lectures*, lect. 172; Watts, *Orthodoxy and Charity*, Essay 2.

Gospel Side Of The Altar,

the right side of the altar or communion-table, looking from it, at which, in the English Church service, the Gospel appointed for the day is read. It is of higher distinction than the epistle side, and is occupied by the clergyman of highest ecclesiastical rank who happens to be present. In some cathedrals, one of the clergy has this special duty to perform, and is designated the Gospeller. Gospeller.

(1.) A term of reproach, though really an honorable epithet, applied by the Romanists to those who advocate the circulation of the Scriptures. It was first given in England to the followers of Wickliffe, when that eminent reformer translated the New Testament (Eden).

(2.) A term applied in the Reformation period to certain Antinomians. "I do not find anything objected to them as to their belief, save only that the doctrine of predestination having been generally taught by the reformers, many of this sect. began to make strange inferences from it, reckoning that since everything is decreed, as the decrees of God could not be frustrated, therefore men were to leave themselves to be carried by these decrees. This drew some into great impiety of life, and others into desperation. The Germans soon saw the ill effects :of this doctrine. Luther changed his mind about it, and Maelancthon openly writ against it; and since that time the whole stream of the Lutheran churches has rursn the other way. But both Calvin and Bucer were still for maintaining the doctrine of these decrees; only they warned the people not to think much of them, since they were secrets which men could not penetrate into; but they did not so clearly show how these consequences did not flow, from, such opinions. Hooper, and many other good writers, did often dehort people from entering into these curiosities; and a caveat to that same purpose was put afterwards into the article of the. Church about predestination" (Burnet, *History of Reformation*, part 2, book 1, page 180).

(3.) It is customary in the Church of England for the ministers to read the gospel And epistle for the day at the communion-table. He who read the gospel, standing at the north side of the altar, was formerly called the Gospeller; and be who read the epistle at the opposite side, was called the *Epistoler*. In the canons of queen Elizabeth, we find that a special reader, entitled an Epistoler, is to read the epistle in collegiate churches, vested in a cope.

Gospels

a term evidently of Anglo-Saxon origin (according to some, i.q. God's Spell, i.e., Word of God; but according to most and better authorities, i.q. good spells i.e., glad news) is the rendering of εὐαγγέλιον, good message (originally spoken of a *reward for good news*, Homer, *Odyssey*, 14:152, 166; Plutarch, *Ages*. 33; then of glad tidings itself, and so Sept. for [hr/cB](#)] ~~1082~~ 2 Samuel 18:20, 22), constantly used in the N.T. (but not in Luke nor

by John, and only twice in Acts, once in Peter, and once in Revelation) to denote,

1. The annunciation of the kingdom of the Messiah, as ushered in by the coming and life of Christ;
2. The Gospel scheme or plan of salvation thus inaugurated, especially in its promulgations; and,
3. The records or histories which constitute the original documents of this system of faith and practice. Justin Martyr employs for the last the less appropriate term **ἀπομνεύματα**, memoirs; and other ancient writers occasionally style them **βίοι**, *lives*; but they were not so, much designed as biographical sketches, whether complete or otherwise, but rather as outlines of the divine economy introduced in the New Dispensation. The central point of Christian preaching was the joyful intelligence that the Savior had come into the world (^{<4023>}Matthew 4:23; ^{<5105>}Romans 10:15); and the first Christian preachers, who characterized their account of the person and mission of Christ by the term **εὐαγγέλιον**, were themselves called **εὐαγγελισταί** (^{<4041>}Ephesians 4:11; ^{<4218>}Acts 21:8). The former name was also prefixed to the written accounts of Christ; and as this intelligence was noted down by various writers in various forms, the particule **κατά**, "according to" (e.g. **εὐαγγέλιον κατὰ Ματθαίου**) was inserted. We possess four, such accounts; the first by Matthew, announcing the Redeemer as the promised King of the kingdom of God; the second by Mark, declaring him "a prophet mighty in deed and word" (^{<4219>}Luke 24:19); the third by Luke, of whom it might be said that he represented Christ in the special character of the Savior in of sinners (^{<4173>}Luke 7:36 sq.; 15:18-9 sq.); the fourth by John, who represents Christ: as the Son of God, in whom deity and humanity became one. The ancient Church gave to Matthew the symbol of the ox, to Mark that of the lion, to Luke that of the man, and to John that of the eagle; these were the four faces of the cherubim. The cloud in which the Lord revealed himself was borne by the cherubim, and the four evangelists were also the bearers of that glory of God which appeared in the form of man.

I. Relative Position. — Concerning the order which they occupy in the Scriptures, the oldest Latin and Gothic versions, as also the Codex Cantabrigieassis, place Matthew and John first, and after them; Mark and Luke, while the other MSS. and old versions follow the order given to

them in our Bibles. As dogmatical reasons render a different order more natural there is much in favor of the opinion that their usual position arose from regard to the chronological dates of the respective composition of the four gospels (see Seiler, *De tempore et ordine quibus tria Evangg. priora scripta sunt*, Erlang. 1805 sq.): this is the opinion of Origen, Ireneaeus, and Eusebius. All ancient testimonies agree that Matthew was the earliest and John the latest evangelist. — Kitto, s.v. For the dates, see each gospel. See also Tischendorf's tract, *Wann wurden unsere Evangelien verfasst?* (2d ed. Lpz. 1865).

II. Authenticity. — It may fairly be said that the genuineness of these four narratives rests upon better evidence than that of any other ancient writings. They were all composed during the latter half of the 1st century. Before the end of the 2d century there is abundant evidence that the four gospels, as one collection, were generally used and accepted. Ireneaeus, who suffered martyrdom about A.D. 202, the disciple of Polycarp and Papias, who, from having been in Asia, in Gaul, and in Rome, had ample means of knowing the belief of various churches, says that the authority of the four gospels was so confirmed that even the heretics of his time could not reject them, but were obliged to attempt to prove their tenets out of one or other of them (*Contr. Haer.* 3:11, § 7). Tertullian, in a work written about A.D. 208, mentions the four gospels, two of them as the work of apostles, and two as that of the disciples of apostles (*apostolici*); and rests their authority on their apostolic origin (*Adv. Marcion.* 4, chapter 2). Origen, who was born about A.D. 185, and died A.D. 253, describes the gospels in a characteristic strain of metaphor as "the [four] elements of the Church's faith, of which the whole world, reconciled to God in Christ, is composed" (*In Johan.*). Elsewhere, in commenting on the opening words of Luke, he draws a line between the inspired Gospels and such productions as "the Gospel according to the Egyptians," "the Gospel of the Twelve," and the like (*Homil. in Luc.* 3, page 932 sq.). Although Theophilus, who became sixth (seventh ?) bishop of Antioch about A.D. 168, speaks only of "the gospels," without adding, at least in that connection, the names of the authors (*Ad Autol.* 3, pages 124, 125), we might fairly conclude with Gieseler that he refers to the collection of four, already known in his time. But from Jerome we know that Theophilus arranged the records of the four evangelists into one work (*Epist. ad Algas.* 4, page 197). Tatian, who died about A.D. 170 (?), compiled a *Diatessaron*, or Harmony of the Gospels. The Muratorian fragment

(Muratori, *Antiq. It.* 3:854; Routh, *Reliq. S.* volume 4), which, even if it be not by Caius and of the 2d century, is at least a very old monument of the Roman Church, describes the gospels of Luke and John; but time and carelessness seem to have destroyed the sentences relating to Matthew and Mark. Another source of evidence is open to us in the citations from the gospels found in the earliest writers. Barnabas, Clemens Romanus, and Polycarp quote passages from them, but not with verbal exactness. The testimony of Justin Martyr (born about A.D. 99, martyred A.D. 165) is much fuller; many of his quotations are substantially found in the gospels of Matthew, Luke, probably of John, and possibly of Mark also, whose words it is more difficult to separate. The quotations from Matthew are the most numerous. In historical references, the mode of quotation is more free, and the narrative occasionally unites those of Matthew and Luke: in a very few cases he alludes to matters not mentioned in the canonical gospels (see Sernisch, *Apost. Denkuirdigk. d. M. Justin.* Hamb. 1848). Besides these, Matthew appears to be quoted by the author of the epistle to Diognetus, by Hegesippus, Irenaeus, Tatian, Athenagoras, and Theophilus. Eusebius records that Pantaenus found in India (the south of Arabia?) Christians who used the gospel of Matthew. All this shows that long before the end of the 2d century the gospel of Matthew was in general use. From the fact that Mark's gospel has few places peculiar to it, it is more difficult to identify citations not expressly assigned to him; but Justin Martyr and Athenagoras appear to quote his gospel, and Irenaeus does so by name. Luke is quoted by Justin, Irenaeus, Tatian, Athenagoras, and Theophilus; and John by all of these, with the addition of Ignatius: the epistle to Diognetus, and Polycrates. From these we may conclude that before the end of the second century the Gospel collection was well known and in general use. There is yet another line of evidence. The heretical sects, as well as the fathers of the Church, knew the gospels; and as there was the greatest hostility between them, if the gospels had become known in the Church *after* the dissension arose, the heretics would never have accepted them as genuine from such a quarter. Both the Gnostics and Marcionites arose early in the 2d century; and therefore it is probable that the gospels were then accepted, and thus they are traced back almost to the times of the apostles (Olshausen). Upon a review of all the witnesses, from the apostolic fathers down to the Canon of the Laodicean Council in 364, and that of the third Council of Carthage in 397, in both of which the four gospels are numbered in the Canon of Scripture, there can hardly be room for any candid person to doubt that from the first the four gospels were

recognized as genuine and as inspired; that a sharp line of distinction was drawn between them. and the so-called apocryphal gospels, of which the number was very great; that; from the citations of passages, the gospels bearing these four names were the same as those which we possess in our Bibles under the same names; that unbelievers, like Celsus, did not deny the genuineness of the gospels, even when rejecting their contents; and, lastly, that heretics thought it necessary to plead some kind of sanction out of the gospels for their doctrines: nor could they venture on the easier path of an entire rejection, because the gospels were everywhere known to be genuine. As a matter of literary history, nothing can be better established than the genuineness of the gospels; and if in these latest times they have been assailed, it is plain that theological doubts have been concerned in the attack. The authority of the books has been denied from a wish to set aside their contents. Out of a mass of authorities the following may be selected: Norton, *Genuineness of the Gospels* (Bost. 1846-8, 3 volumes); Kirchofer, *Quellensammlung zur Geschichte des N.-T. Canons* (Zurich, 1844); De Wette, *Lehrbuch der hist.-krit. Einleitung*, etc. (6th ed., Berlin, 1860; tr. Bost. 1858); Hug's *Einleitung* (tr. with notes, Andover, 1836); Olshausen, *Biblischer Commentar*. Introduction, and his *Echtheit der 4 Canon. Evangelien* (Konigsb. 1823); Jones, *Method of settling the canonical Authority of the N.T.* (Oxf. 1798, 2 volumes); Baur, *Krit. Untersuchungen über die Canon. Evangelien* (Tub. 1847); Reuss, *Gesch. des N.T.* (4th ed., Brunswick, 1864); Alford's *Greek Testament*, Prolegomena, volume 1; Westcott's *History of N.T. Canon* (2d ed. Lold. 186.6); Gieseler, *Historisch-kritischer Versuch über die Entstehung*, etc., *der schriftlichen Evangelien* (Leipzig, 1818).

III. Mutual Relation and Origin. — "Many portions of the history of Jesus" (remarks Mr. Norton, who has minutely investigated the subject) "are found in common in the first *three* gospels, others are common to *two* of their number, but not found in the third. In the passages referred to, there is generally a similarity, sometimes a very great similarity, in the selection of particular circumstances, in the aspect under which the event is viewed, and the style in which it is related. Sometimes the language found in different gospels, though not identical, is equivalent or nearly equivalent; and not unfrequently, the same series of words, with or without slight variations, occurs throughout the whole or a great part of a sentence, and even in larger portions" (*Genuineness of the Gospels*, 1:240). Mr. Westcott exhibits the proportion of correspondences and peculiarities in

several numerical tables: "If the extent of all the coincidences be represented by 100, their proportionate distribution will be, Matthew, Mark, and Luke, 53; Matthew and Luke, 21; Matthew and Mark, 20; Mark and Luke, 6.... Looking only at the general result, it may be said that of the contents of the synptic gospels, about two fifths are common to the three, and that the part peculiar to one or other of them are little more than one third of the whole." He adds, "in the distribution of the verbal coincidences a very simple law is observable; they occur most commonly in the recital of the words of our Lord or of others, as are comparatively rare in the simple narrative. Thus, of the verbal coinciden in Matthew, about seven eighths; of those in Mark, sabout four fifths; and of those in Luke, about nineteen twentieths, occur in the record of the words of others" (*Introduction to the Study of the Gospels*, page 179). The following instances may be referred to for illustration, ~~<082>~~ Matthew 8:2, 3-~~<040>~~ Mark 1:40, 42=~~<052>~~ Luke 5:12,13; ~~<095>~~ Matthew 9:5, 6 =~~<099>~~ Mark 2:9, 11 ~~<053>~~ Luke 5:23, 24; Matthew ix. 23, 24=~~<003>~~ Mark 10:23-25 =~~<034>~~ Luke 18:24, 25. The amount of agreement, however remarkable, ought not to be overrated; it occurs chiefly in reporting the words of Christ. Norton gives, as the most striking instance of verbal coincidence in the case of narrative ~~<096>~~ Luke 9:16 (comp. ~~<049>~~ Matthew 14:19; ~~<064>~~ Mark 6:41). Along with thee instances of correspondance, there are also many instances of difference. This renders the problem difficult of solution. No explanation can be satisfactory which does not account for both the correspondences and differences. Such is the phenomenon which has provoked so many attempts at explanation. "The literature of the subject is of vast extent, and the question is regarded as still unsettled. Our aim in the present article is to inquire how near the principal hypotheses which have been proposed approach to a solution of the difficulty.

1. In order to account for this singular relationship between the synoptic gospels, the first supposition is that the evangelists copied from one another, or that one evangelist used the gospels of his predecessors making such extracts as he thought necessary, with alterations and additions of his own. It is a curious circumstance, however, that the supposition of any one of the evangelists copying from the others is attended with insuperable difficulty. Whichever of them we suppose to be the original evangelist, and whichever we suppose to be the last, having one or both the others before him, we are unable in this way to explain the phenomenon. There are six possible ways of putting the case, every one of which has had learned

advocates, and this variety of opinion itself is a strong argument against the hypothesis. Griesbach thought that Mark copied from Matthew and Luke, and this opinion is still held by some; but an opinion in favor of the originality of Mark has of late been gaining ground (Thiersch. Meyer, Weiss). It must, we think, be evident to any one who attentively compares the gospels of Matthew and Mark, that the latter cannot with any propriety be called a copy or abridgment of the former. There is an air of originality and freshness in Mark's narrative which proves the work to be anything but a compilation; and besides, in several important particulars, Mark differs from Matthew. No explanation can be satisfactory which does not account for the want of agreement as well as the agreement between the gospels. Indeed, it is not easy to see what object Mark or any other of the evangelists could have in compiling a new gospel out of one or more which were acknowledged to be the works of apostles or their companions. "In its simple form, the 'supplemental' or 'dependent' theory is at once inadequate for the solution of the difficulties of the relation of the synoptic gospels, and inconsistent with many of its details; and, as a natural consequence of a deeper study of the gospels, it is now generally abandoned, except in combination with other principles of solution" (Westcott, *On the Gospels*, page 184).

2. We are thus brought to consider Eichhorn's famous hypothesis of a so-called original gospel, *now lost*. A brief written narrative of the life of Christ is supposed to have been in existence, and to have had additions made to, it at different periods. Various copies of this original gospel, with these additions, being extant in the time of the evangelists, each of the evangelists is supposed to have used a different copy as the basis of his gospel. In the hands of bishop Marsh, who adopted and modified the hypothesis of Eichhorn, this original gospel becomes a very complex thing. He supposed that there was a Greek translation of the Aramaean original gospel, and various transcripts with alterations and additions. But when it is considered that all these suppositions are entirely gratuitous, that they are made only to meet the emergencies of the case as they arise, one cannot help feeling that the license of hypothesis is carried beyond just bounds. The grand objection to this original gospel is the entire want of historical evidence for its existence. If such an original gospel ever had existed, it must have been of the very highest authority, and, instead of being tampered with, would have been carefully preserved in its original form, or at least in its Greek translation. The alterations and additions

supposed to have been made in it are not only inconsistent with its sacred and authoritative character as the original gospel, but also with the habits of the Jews. Even if this hypothesis did adequately explain the phenomena presented in the first three gospels, it is far too artificially contrived to be true; but it fails of its aim. The original work, supposed to consist of the sections common to the three gospels, cannot be made out; and the individuality of, character belonging to each of the evangelists is irreconcilable with the supposition that several different writers contributed materials. Notwithstanding the identity of subject among the three gospels, each writer is distinguished by his own characteristic style. It is remarkable that Dr. Weiss, of Königsberg, has quite recently (*Stud. u. Kritik.* 1861, 1, 4) propounded a theory of explanation very much akin to that of Marsh. He supposes that the first evangelist, the writer of Matthew's Gospel, as well as Luke, used a copy of Mark's Gospel, and, along with this, a second more ancient, perhaps immediately apostolic written source, which Mark also had already made use of in the composition of his gospel. In this way he thinks all the phenomena are simply and easily explained. He endeavors to establish his view by a detailed examination and comparison of the three synoptic gospels, and holds that these results of criticism are confirmed by the ancient tradition that Matthew wrote his gospel in Hebrew, while there is no trace of the Hebrew gospel itself. The conclusion is that the Hebrew gospel of Matthew must have been displaced at, an early period by another containing its essential contents, but richer and more generally accessible in its Greek form. Hence, the later Greek gospel was held to be the work of Matthew the apostle, the more ancient Hebrew one having been really the apostle's work. This revival in the present day of what is substantially the byypathnesis of Eichhorn and Marsh is significant of the still unsettled state of the question.

3. That our present gospels are to be traced mainly to the oral teaching of the apostles as their source, was the opinion of Herder and Gieseler, and more recently of De Wette, Guericke, Norton, Westcott, and others. "They have correctly apprehended" (says De Wette) "the spirit of Christian antiquity who regard the oral tradition of the gospel (the oral *original gospel*) as the basis and source of all the Christian gospels, and who endeavor to apprehend the history of the origin of the latter in a definite relation to the former" (*Introd. to N.T.*, sec. 87). The gospel was published orally before it was committed to writing, and the preaching of the apostles must, from the nature of the case, have consisted chiefly of a narration of

the facts recorded in our present gospels. It is naturally supposed that very soon a certain agreement or uniformity of narrative would be the result, and that we have a transcript, as it were, of this type or form of narrative in the first three gospels. The verbal coincidences in the gospels are found especially in those cases in which it might have been expected that the first preachers of the gospel would be exact, namely, the recital of the words of Christ, and quotations from the O.T. This account of the probable origin of the gospels is not only in accordance with the character of the period as an age of oral tradition rather than of writing, but is also substantially the same as that which Luke gives in the preface to his gospel (^{<B001>}Luke 1:1-4). While Luke refers to written accounts of the ministry of Christ in the possession of some Christians at that time, he mentions that these accounts were founded directly or indirectly upon the oral accounts of the apostles (**καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου**). The statement of Papias respecting the origin of Mark's Gospel is, that it was derived from the preaching of Peter, and we have already quoted the important testimony of Irenaeus to the same effect. To prevent misapprehension, however, it ought to be observed that our written gospels date from the latter half of the first century, and that, "so long as the first witnesses survived, so long the tradition was confined within the bounds of their testimony; when they passed away it was already fixed in writing" (Westcott, page 192). The theory of the oral origin of the gospels, while it has much evidence in its favor, cannot be accepted as a complete solution of the problem. It does not explain the striking instances of verbal coincidence in the narrative portions common to the three synoptists, or to two of them; nor the instances in which either two or all the three evangelists agree with each other in their quotations from the Sept., and at the same time differ from the Sept. itself (^{<B003>}Matthew 3:3; ^{<B003>}Mark 1:3; ^{<B004>}Luke 3:4; compared with ^{<B003>}Isaiah 40:3, Sept., and ^{<B004>}Matthew 4:10; ^{<B004>}Luke 4:8, compared with ^{<B003>}Deuteronomy 6:13, Sept.). De Wette would combine the two hypotheses of a common oral source, and of the influence through writing of one evangelist on another."

There is a striking difference between the fourth gospel and the synoptic gospels in respect both to contents and form; but, with all this difference, there is a general and essential agreement. John relates in part the same things as the synoptists, and in a similar manner, but not with the verbal agreement. The following are parallel: The purification of the Temple, 2:13-22=^{<B011>}Matthew 21:11 sq.; the feeding of the multitude; 6:1-15

=^{<043>}Matthew 14:13-21; the walking upon the sea, 6:16-2=^{<042>}Matthew 14:22-36; the anointing, 12:1-8 =^{<036>}Matthew 26:6-13; the entry into Jerusalem, 12:9-19 =^{<035>}Matthew 21:1-11; the prediction of the denial of Peter, 13:36-38 ^{<033>}Matthew 26:33-35. In some of these instances the expressions are verbally parallel; also in the following: 12:25=^{<039>}Matthew 10:39; 13:20=^{<040>}Matthew 10:40; 14:31 =^{<036>}Matthew 26:46. There is a similarity between 4:44, and ^{<037>}Matthew 13:57; between 13:16 and ^{<034>}Matthew 10:24, and ^{<040>}Luke 6:40 (De Wetta, *Exagat. Handb. zum N. Test.*). On the other hand, however, much important matter has been omitted and much added by John, while his manner of narrations also differs from that of the synoptists. In the first three gospels, the scene of our Lord's ministry is chiefly laid in Galilee, but in the fourth gospel it is chiefly in Judaea and Jerusalem. This may partly account for the different style of our Lord's discourses in the synoptic gospels, as compared with the Gospel of John (Hug, page 433). In the former, Christ often makes use of parables and proverbial sayings; in the latter, John records long and mystical discourses. Yet we find proverbial maxims and parables also in ^{<024>}John 12:24-26; 13:16, 20; 10:1 sq.; 15:1 sq. Many points of difference between the fourth gospel and the others may be satisfactorily accounted for from the fragmentary character of the narratives. None of them professes to be a complete biography, and, therefore, one may contain what others omit. Besides, the fourth gospel was composed after the others, and designed to be in some respects supplemental. This was the opinion of Eusebius, and of the still more ancient writers whose testimony he cites, Clement of Alexandria and Origen; and the opinion appears to be well founded. Whether John was acquainted with the works of his predecessors or not is uncertain, but he was no doubt acquainted with the evangelical tradition out of which they originated. We have, then, in this circumstance, a very natural explanation of the omission of many important facts, such as the institution of the supper, the baptism of Jesus by John, the history of his temptation and transfiguration, and the internal conflict at Gethsemane. These his narrative assumes as already known. In several passages he presupposes in his readers an acquaintance with the evangelical traditions (1:32, 45; 2:1; 3:24; 11:2). It is not easy to reconcile the apparent discrepancy between John and the synoptists with reference to the day on which Christ observed the first passover with his disciples. Lücke decides in favor of John, but thereby admits the discrepancy to be real. Again, in the synoptic gospels, the duration of our Lord's ministry appears to be only one year, whereas John mentions three passovers which

our Savior attended; but neither the Synoptists nor John determine the duration of the Savior's ministry, and, therefore, there is no contradiction between them on this point. It has been alleged that there is an irreconcilable difference between the synoptics and the Johannean representation of Christ, so that, assuming the historical reality of the former, the latter must be regarded as ideal and subjective; particularly, that the long discourses attributed to Christ in the fourth gospel could hardly have been retained in John's remembrance, and that they are so unlike the sayings of Christ in the other gospels, and so like John's own, style in his epistles, that they appear to have been composed by John himself. If the allegation could be made good that the Christ of John is essentially different from the Christ of the synoptists, the objection would be fatal. On the contrary, however, we are persuaded that, on this all-important point, there is an essential agreement among all the evangelists. We must remember that the full and many-sided character of Christ himself might be represented under aspects which, although different, were not inconsistent with each other. It is by no means correct to say that the fourth gospel represents Christ as God, while the others describe him as a mere man. Yet we may find in the fact of his wondrous person as the God-man an explanation of the apparent difference in their respective representations. That the synoptists do not differ essentially from John in their view of Christ is shown; by Dorner in an admirable comparison (*Dorner, Entweckelungsgeschichte*, 1:81 sq.; E. tr. 1:50 sq.). Lücke and Fromman, as well as De Wette, greatly incline to the view that John has mingled his own subjectivity with the discourses of Christ, which he professes to relate. That the evangelist does not transfer his own subjective views to Christ appears from the fact that while he speaks of Christ as the Logos, he never represents Christ as applying this term to himself. We may also refer to those passages in which, after quoting obscure sayings of the Redeemer or remarkable occurrences, he either adds an explanation or openly confesses his ignorance 'of their meaning' at the time (2:19-22; 6:70; 7:37-39; 11:11; 12:16, 32; 13:27; 20:9). The susceptible disposition of John himself, and the intimate relation in which he stood to Christ, make the supposition reasonable that he drank so deeply into the spirit of his master, and retained so vivid a recollection of his very words, as to reproduce them with accuracy. Instead of transferring his own thoughts and expressions to Christ, John received and reproduced those of Christ himself. In this way the similarity between John's language and that of Christ is accounted for. It is acknowledged, even by Strauss and De Wette,

that the most characteristic expressions in John were really used by Christ himself. When it is objected that John could not retain in remembrance, or hand down with accuracy, such long discourses of Christ as he records in his gospel, far too little regard is paid to the assistance of the Holy Spirit, to be expected especially in such a case as this, according to the Savior's promise, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (~~John~~ John 14:26).

See Bp. Marsh's *Translation of Michaelis's Introd. to N.T.* 3:2 (1803) for an account of Eichhorn's earlier theory and of his own. Veysie's *Examination of Mr. Marsh's Hypothesis* (1808) has suggested many of the objections. In Bp. Thirlwall's *Translation of Schleiermacher on St. Luke* (1825, Introduction) is an account of the whole question. Other principal works are, an essay of Eichhorn, in the 5th volume, *Allgemeine Bibliothek der Biblischen Literatur* (1794); the Essay of Bp. Marsh, just quoted; Eichhorn, *Einleitung in das N.T.* (1804); Gratz, *Neuer Versuch die Entstehung der drei ersten Evang. zu erklären* (1812); Bertholdt, *Histor. kritische Einleitung in sammtliche kanon. und apok. Schriften des A. und N.T.* (1812-1819); and the work of Gieseler quoted above. See also De Wette, *Lehrbuch*, and Westcott, *Introd.*, already quoted; also Weisse, *Evangelienfrage* (Lpz. 1856); Schlichthorst, *Verhaltn. d. synopt. Evang. zu einander* (Götting. 1835); Wilke, *Der Urevangelist* (Dresden and Leipz. 1838); Lucke, *Kommentar ub. d. Ev. Joh.*; Frommann, *Der Johannische Lehrbegriff*; Schwarz, *Untersuchungen uber d. synopt. Evangelien* (Tub. 1844); Anon. *Die Evangelien, ihr Geist, Verfasser und Verhaltniss zu einander* (Leipz. 1845); Ritsch, in the *Theol. Jahrb.* 1851; Kostlin, *Ursprung und Kompos. d. synopt. Evangelien* (Stuttg. 1853); Smith (of Jordanhill), *Origin and Connection of the Gospels* (Edinb. 1853). For the mythical theory of the origin of the gospels, as developed by Strauss and others, **SEE RATIONALISM**, and the art. **SEE JESUS**. For diatessara on the Gospels, **SEE HARMONIES OF THE GOSPELS**.

IV. *Commentaries*, expressly on the whole of the four gospels alone, have been numerous; the most important are here designated by an asterisk (*) prefixed: Theophilus, *Commentariorum fragmenta* (in Grabe, *Spicilegium*, 2:223 sq.); Athanasius, *Quaestiones* (in *Opp.* [Spur.], 2:253 sq.); Jerome, *Expositio* (in *Opp.* [Suppos.] 11:733 sq.); Augustine, *Quaestionum lib. 2* (in *Opp.* 4:311 sq.); Juvencus, *Carmina* (in *Bibl. Patr. Gallandii* 4); Sedulius, *Expositiones* [on Matthew, Mark, and Luke] (in *Maii Script. Vet.* 9:159 sq.); Arnobius, *Annotatiuncula* (in *Bibl. Max. Patr.* 8); Theophylact,

Commentarius (in *Opp.* 1); Anselm, *Explanationes* (in *Opp.* ed. Picard); Rupert, *In Evang. lib. 1* (in *Opp.* 1:534 sq.); Euthymius, *Commentarius* (Gr. and Lat., Lips. 1792, 3 volumes, in 4, 8vo); Aquinas, in *Aurea Catena* (Paris, 1637, fol.; also in *Opp.* 4:5; in *Bibl. Patr.* Gall. 14:297, et al.; *Catena from the Fathers*, by Pusey, etc., Oxf. 1841-5, 4 volumes, in 8, 8vo); Gorraïnus, *Commentaria* (Colon. 1472, 1537, Hag. 1502, Antw. 1617, Lugd. 1693, fol.); Zuingle, *Adnotationes* [ed. Lec Juda] (in *Opp.* iv); Faber, *Commentarii* (Meld. 1522, Basil. 1523, Colossians 1541, fol.); Bucer, *Enarrationes* (Argent. 1527, 1528, 2 volumes, 8vo; Basil. 1537, Geneva, 1553, fol.); Arboreus, *Commentarius* (Paris, 1529, 1551, fol.); Cajetan, *Commentarii* (Venice, 1530, Paris, 1532, 1536, 1540, 1543, fol.; ib. 1542, Lugd. 1558, 1574, 8vo). Sarcer, *Scholia* (on the gospels successively, Freft. and Basel, 1538-50, 4 volumes, 8vo); Broeckweg, *Enarratione*, (Par. 1543, 8vo; Ven. 1648, 4to); Herborn, *Enarrationes* (Colon. 1546, 4to); Brunsfeld, *Adnotationes* [including Acts] (Argent. 1553, fol.); Delreio, *Commentarii* (Hispal. 1554, fol.); Lossii, *Adnotationes* (Francft. 1559, 2 volumes, fol.); Bullinger, *Commentarius* (on successive gospels; together, Tigurini. 1561, fol.); Aretius *Commentarii* (Lausanne, 1578. 2 volumes, 8vo; also in his *Comment. on the N.T.*); Rande, *Erklärung* (Francfort, 1597, fol.); Biniët, *Commentaria* (Paris, 1581); Sa, *Scholia* [compiled] (Antwerp, 1591, Lugd., 1602, Colon. 1612, 4to); Bulliond, extracts of old and new comments (in French, Lyons, 1596, 1628, 4to); *Maldonatus [Rom. Catholic], *Commentarius* (Mussipont. 1596, 2 volumes fol.; and often later in various forms; his own last. ed. Lugd. 1615, fol.; lately, Mogunt. 1841-55, 5 volumes, fol.); Gualtha, *Homolia* [including Acts] (Tigur. 1601, fol.); Lucas, *Commentarius* (Antw. 1606, 2 volumes, fol., with a supplement in two volumes, fol. on ib., 1612-16, complete, ib. 1712, 5 volumes, in 2, fol.); Scultetus, *Exercitationes* (Amst. 1624, 4to; also in the *Critici Sacri*, 6); Heraeus, *Scholia* [founded on Aquinas] (Antw. 1625, 12mo); Coutzen, *Comm;ezentaria* (Colon. et Mog. 1626, 2 volumes, fol.); Munster and others, *Annotationes* (in the *Critici Sacri*, 6); Masius, *Notae* (ib. 6); Jansen, *Commentarius* (1631); Crell, *Explicatio* (in *Opp.* 3:1 sq.); Ebert, *Tetrasticha Hebraea* (in Ugolini. 31:17 sq.); De Rance, *Reflexions* (Paris, 1699, 4 volumes, 12mo); De Dieu, *Animadversiones* (L.B. 1633, 4to); Spanheim, *Dubia Evangelica* [polemical] (Geneva, 1634-9, and later, 3 volumes, 4to); Bounet's *Commentary* (in French, Par. 1634, 4to); Panonus, *Commentarius* (Naples, 1636, fol.); De Sylveria, *Commentarii* (in 6 successive volumes, some of them often, chiefly at Lyons, 1642-75);

Trapp, *Commentary* [including Acts] (London, 1647, 4to; 1748, 1868, 8vo); Walseus, *Commentarius* [from Beza and others] (L.B. 1653, 4to); Boys, *Collatio* [chiefly in favor of the Vulgate] (Lond. 1655, 8vo); Ferrerus, *Commentarius* (Lugd. 1661, fol.); Wolzogen, *Commentarius in Opp.* [Amst. 1668, fol.] pages 1-1038); Sandys, *Interfretationes* (Amst. 1669, 8vo); Lightfoot, *Horae Hebraicae* [valuable for Talmudical comparisons] (ed. Carpzov, Lips. 1675, 4to); Keuchen, *Adnotata* [including Acts] (Amnst. 1689, and later, 4to); *Alex. Natalis, [Rom. Cath.] *Expositio* [chiefly extracted] (Paris, 1703, fol.); *Dorsche, *Commentarius* (Hamb. 1706, 4to); Ulric, *Bibelubung* [completed by Wirz] (Tigur. 1713-39, 4 volumes, 8vo); S. Clarke, *Paraphrase* (first in parts, Lond. 1721-2, and later, 2 volumes, 8vo; also in *Works*, 3; transl. in Germ. by Wilmsen, Berl. 1763, 3 volumes, 4to); Hagiophilus, *Observationes* [incomplete] (Gardeleg. 1741, 4to); Hoecher, *Analecta* (ed. Wolfii, Altenb. 1766, 4to); Lynar, *Erklr.* (Hall. 1775, 8vo); Bp. Pearce, *Commnetary* [including Acts] (London, 1777, 2 volumes, 4to); Thalemann, *Versio* [including Acts] (Berlin, 1781, 8vo); Bp. Mann, *Notes* [including Acts] (2d ed. London, 1788, 12mo); Campbell, *Notes* (Aberdeen, 1789, 2 volumes, 8vo, 3d ed. ib. 1814, 4 volumes, 8vo; Andover, 1837, 2 volumes, 8vo); Quesnel, *Comment* (Bath, 1790, 2 volumes, 8vo; London, 1830, 3 volumes, 12mo); Bossuet, *Reflexions* (in *OEuvres*, 14:117 sq.); Erskine, *Songs* (in *Works*, 10:627 sq.); Schulz, *Anmerk.* (Halle, 1794, 4to); Elsley, *Annotations* [including Acts] (Lond. 1799, 1821, 1827, 3 volumes; 1841, 2 volumes; 1844, 1 volume, 8vo); Brameld, *Notes* (Lond. 1803, 8vo); *Kuinöl, *Commentarius* [including Acts] (Lips. 1807-12, and since, 4 volumes, 8vo; London, 1835, 3 volumes, 8vo); Jones, *Illustrations* (Lond. 1808, 8vo); Stabback, — *Annotations* [including Acts] (Falmouth, 1809, 2 volumes, 8vo); St. Gilly, *Observations* (Lond. 1818, 8vo); Kistemacher, *Erklärung* (Munst. 1818-20, 4 volumes, 8vo); Moller, *Ansichten* (Gotha, 1819, 8vo); *Fritzsche, *Commentarii* [Matthew, Mark, and Luke] (Lips. 1825-30, 2 volumes, 8vo); Sumner, *Exposition* (Lond. 1832, 8vo); Barnes, *Notes* (New York, 1832, 1847, 2 volumes, 8vo); *Watson, *Exposition* [Matthew and Mark] (London, 1833, 8vo; New York, 1841); Page, *Notes* (London, 1834, 12mo); Glockler, *Erklärung* [Matthew, Mark, and Luke] (Frankfort, 1834, 8vo); Slade, *Remarks* (Lond. 1835, 12mo); — Lingard, *Notes* (London, 1836, 8vo); Adam, *Exposition* (ed. Westoby, London, 1837, 2 volumes, 8vo); Ripley, *Notes* (Boston, 1837-8, 2 volumes, 8vo); Rule, *Notes* (Gibraltar, 1841, 4to); Longking, *Notes* (N.Y. 1841-4, 4 volumes, 16mo); Kenney, *Commentary* [including epistles] (Lond. 1842, 2

volumes, 12mo); Paulus, *Exeg. Handbook*, [first 3 gospels] (Heidelb. 1842, 3 volumes, 8vo); Baumgarten-Crusius, *Commentar*, [Matthew, Mark, and Luke] 1 (Leipzig, 1844, 2 volumes, 8vo); Livermore, *Commentary* (Lond. 1844, 8vo; Boston, 1850, 12mo); Paige, *Notes* (Boston, 1844-5, 2 volumes, 12mo); Mackenzie, *Commentary* [including Acts] (London, 1847, 8vo); *Ewald, *Erklärung* (first 3 gospels, Gottingen, 1850, 3 volumes, 8vo; John, ib. 1861-2, 2 volumes, 8vo); Brown, *Discourses of Christ* (Edinburgh, 1850, 3 volumes, 8vo; New York, 1864, 2 volumes, 8vo); also *Commentary* (ib. 1854-5, 4 volumes, in 7, 8vo); Girdlestone, *Lectures* (new ed. Lond. 1853, 4 volumes, 8vo); *Stier, *Reden Jesu* [on Christ's words only (Barmen, 1853-5, 7 volumes, 8vo; tr. Edinb. 1855 sq., 8 volumes, 8vo; N.Y. 1864-8, 2 volumes, in 3, 8vo); Stebbing, *Helps* (Lond. 1855, 8vo); *Norton, *Notes* (Boston, 1855, 2 volumes, 8vo); Lyttleton, *Notes* [including Acts] (Lond. 1856, 8vo); Ryle, *Expos. Thoughts* (London and N.Y. 1856-66, 6 volumes, 8vo); Hall, *Notes* (N.Y. 1857, 2 volumes, 12mo) Owen, *Notes* (N.York, 1857-60, 3 volumes, 12mo); Whedon, *Commentary* (N.Y. 1860-6, volumes 1, 2, 12mo); *Bleek, *Erklärung* [first 3 gosp.] (Lpz. 1861-2, 2 volumes, 8vo); Jacobus, *Notes* (N.York, 1848-56; Edinb. 1863, 3 volumes, 8vo); Burger, *Erklärung* [Matthew, Mark, and Luke] (Nordlingen, 1865, 8vo); Burgon, *Commentary* (new ed. London, 1865, 5 volumes, 12mo); Bisping, *Exeg. Handb.* (Münster, 1865, 8vo); Warren, *Notes* (Boston, 1867, volume 1, 12mo). **SEE NEW TESTAMENT.**

Gospels, Spurious (Pseudepigraphal).

The canon of the New Testament, as we have already seen, having been finally settled before the close of the 4th century, the rejected writings which bore the names of the apostles and evangelists soon sank into oblivion, and few, if any, have descended to our times in their original shape. From the decree of Gelasius and a few other sources we have the names and a few detached notices of a good many of these productions.

I. *Of those still extant the following claim special notice:*

1. THE HISTORY OF JOSEPH THE CARPENTER, which has been preserved in the East in an Arabic translation, was first made known in Europe in the commencement of the 16th century by, Isidore de Isolani in his *Summa de donis Sti. Josephi*. He observes that the "Catholics of the East" commemorate St. Joseph on the 19th of March, and read the legend

of the saint, omitting certain parts which are not approved in the Roman Church. This work was first published by Wallin, at Leipsic, in 1722 from an Arabic MS. of the 13th century, in the *Bibliothèque du Roi*, accompanied with a Latin translation. It was divided by Wallin into chapters and verses. It is also found in Coptic, Sahidic, and Memphic. It is highly esteemed by the Copts. The former part, to chapter 9, appears to have been derived from an ancient Gospel of the Infancy. The Latin was republished by Fabricius.

THE GOSPEL OF THE INFANCY was first published by Henry Sike, at Utrecht, in 1697, from an Arabic MS. Sike's Latin version was republished by Fabricius, who divided it into chapters. The Arabic was divided into corresponding chapters by Thilo in 1832.

There are several MSS. of this gospel extant, the oldest of which known is that in the Medicean Library, written in 1299. The narratives which it contains were current in the 2d century, and the account contained in this gospel respecting Christ's learning the alphabet is mentioned by Irenaeus (*Adv. Haeres.* 1:203 as a fabrication of the Marcosians. The Gospel of the Infancy is found in the catalogue of Gelasius, and it is especially remarkable from the fact that it was most probably this gospel which was known to Mohammed who seems to have been unacquainted with any of the canonical Scriptures, and who has inserted some of its narrations in the Koran. The *Sepher Toldoth Jesu*, a well-known publication of the Jews, contains similar fables with those in this gospel (Wagenseil's Sota). This gospel was received as genuine by many of the Eastern Christians, especially the Nestorians and Manophysites. It was found to have been universally read lay the Syrians of St. Thomas, in Travancome, and was condemned by the Synod of Diamper, in 1599, by archbishop Menezes, who describes it as "the book called the *Gospel of the Infancy*, already condemned by the ancients for its many blasphemous heresies andsfabulous histories." Wherever the name Jesus occurs in this gospel he is universally entitled el-Rab, while Christ is called el-Sheik. This was a distinction introduced by the Nestorians. The blessed Virgin is also entitled the Lady Mary. The Persians and Copts also received this gospel (De la Brosse's *Lexic. Pers.* s.v. Tinctoria Ars). The original language was probably Syriac. It is sometimes called the Gospel of Peter, or of Thomas.

2. THE GOSPEL OF THOMAS THE ISRAELITE (Gr.), a work which has flowed from the same source with the former, was first published by

Cotelerius (*Notes on the Constitutions of the Apostles*, 1:16, 17, tom. 1, page 348), from an imperfect MS. of the 15th century. It was republished, and divided into chapters by Fabricius. The most perfect edition was that of Mingarelli, in the *Nuova Raccolta d'Opuscoli scientifiche e filosofice* (Venet. 1764), from a Bologna MS. of the 15th century. Mingarelli (who believed it to have been a forgery of the Manichees) accompanied his text with a Latin translation. Thilo has given a complete edition from a collation of Mingarelli's work with two MSS. preserved at Bonn and Dresden. This gospel relates the fable of Christ's learning the Greek alphabet, in which it agrees with the account in Irenaeus. In other Gospels of the Infancy (as in that published by Sike) he is represented as learning the *Hebrew* letters. It has been questioned whether this is the same work which is called the Gospel of Thomas, by Origen, Ambrose, Bede, and others. This gospel probably had its origin among the Gnostics, and found its way from them, through the Manichees, into the Church; but, having been more generally received among the heretics, it was seldom copied by the monks, which accounts for the paucity of MSS. Nicephorus says that the Gospel of Thomas contained 1300 *στίχοι*. This pseudepigraphal work is probably the foundation of all the histories of Christ's infancy but it is supposed to have been recast and interpolated.

3. THE PROTEVANGELION OF JAMES has descended to us in the original. Greek, and was first published by Bibliander at Basel in 1552, in a Latin version by William Postell, who asserted that it was publicly read in the Greek churches, and maintained that it was a genuine work of the apostle James, and intended to be placed at the head of St. Mark's Gospel. These commendations provoked the wrath of the learned Henry Stephens, who insinuated that it was fabricated by Postell himself, whom he calls "a detestable monster" (*Introduction au Traite de la Conformite des Merveilles Anciennes avec les Modernes*, 1566). It was reprinted in the *Orthodoxographia* of J. Herold (Basel, 1555), and again in the *Orthodoxographia*, volume 1 (1569), of Jacob-Grynaeus, who entertained a very favorable opinion of it. Subsequent discoveries have proved that, notwithstanding the absurdity of Postell's high pretensions in favor of the authenticity of this gospel, Stephens's accusations against him were all ill founded. There had, even at the time when Stephens wrote, been already a Greek translation published by Neander, of which Stephens was not aware; it appeared among the Apocrypha annexed by Oporin to his edition of Luther's Catechism (Basel, 1564). It was republished by Fabricius (who

divided it into chapters), and subsequently Birch, Thilo, and Tischendorf. Thilo collated for his edition six Paris MSS., the oldest of which is of the 10th century. From the circumstances of these MSS. containing a Greek calendar or martyrology, and from other internal evidences, there seems little doubt that this gospel was formerly read in the Greek Church (Montfaucon, *Palaeogr. Graec.* page 304). There are also extant versions of the Gospel of the Infancy in the Arabic and other languages of the Eastern churches, among which they appear to have possessed a high degree of authority.

Although this work is styled by Postell the *Protevangeliium*, there is no MS. authority for this title, not for the fact of its being ascribed to James the apostle. It only appears that the author's name is James. The narrations of this gospel were known to Tertullian (*Advers. Gnost.* c. 8), Origen (*Com. in Matthew* page 223), Gregory Nyssen (*Orat. in diem Nat. Christ. Opp.* 3:346), Epiphanius (*Haer.* 79, § 5), the author of the *Imperfect Work on Matt.*, Chrysostom (*Opp.* 6:24), and many others among the ancients. (See Suckow, *De arg. et ind. Protev. Jacobi*, Bresl. 1830.)

4. THE GOSPEL OF THE NATIVITY OF MARY (Latin). Although the Latins never evinced the same degree of credulity which was shown by the Greeks and Orientals in regard to these fabulous productions, and although they were generally rejected by the fathers, they were again revived about the 6th century. Notwithstanding their contemptuous rejection by Augustine and Jerome, and their condemnation by popes Innocent and Gelasius, they still found readers in abundance. Gelasius expressly condemns the book concerning the *Nativity of St. Mary and the Midwife*.

The Gospel of the Nativity of Mary, which most probably, in its present form, dates its origin from the 6th century, has even been recommended by the pretended authority of St. Jerome. There is a letter extant, said to be written by the bishops Chromatius and Heliodorus to Jerome, requesting him to translate out of Hebrew into Latin the history of the *Birth of Mary*, and of the *Birth and Infancy of Christ*, in order to oppose the fabulous and heretical accounts of the same contained in the apocryphal books. To this Jerome accedes, observing, at the same time, that the real author of the book was not, as they supposed, the evangelist Matthew, but Seleucus the Manichee. Jerome observes that there is some truth in the accounts, of which he furnishes a translation from the original. Hebrew. These pretended letters of Jerome are now universally acknowledged to be

fabrications; but the apocryphal gospel itself, which is the same in substance with the *Protevangelion of James*, is still extant in Jerome's pretended Latin version. This gospel was republished by Mr. Jones from Jerome's works. It is from these Gospels of the Infancy that we have learned the names of the parents of the blessed Virgin, Joachim (although Bede reads Eli) and Anna. The narratives contained in these gospels were incorporated in the *Golden Legend*, a work of the 13th century, which was translated into all the languages of Europe, and frequently printed. There are extant some metrical accounts of the same in German, which were popular in the era of romance. These legends were, however, severely censured by some eminent divines of the Latin Church, of whom it will be sufficient to name Alcuin, in his *Homilies*, in the 9th, and Fulbert and Petrus Damianus (bishop of Ostia) in the 11th century. "Some," says the latter, "boast of being wiser than they should be when, with superfluous curiosity, they inquire into the names of the parents of the blessed Virgin, for the evangelist would surely not have failed to have named them if it were profitable to mankind" (*Sermon on the Nativity*). Eadmer, the monk, in his book on the *Excellence of the Virgin*, writes in a similar strain (cap. 2, Anselm. *Opp.* page 435, Paris, 1721). Luther also inveighs against the readers of these books (*Homil.* ed. Walch. tom. 11; and *Table-Talk*, chapter 7, tom. 22, page 396). There were several editions of Jerome's pretended translation published in the fifteenth century, one of them by Caxton. It is printed by Thilo from a Paris MS. of the 14th century, and divided by him into twenty-four chapters, after a MS. of the 15th century in the same library. One of the chief objects of the writer of these gospels seems to be to assert the Davidical origin of the Virgin, in opposition to the Manichees.

Mr. Jones conceives that the first author of these ancient legends was a Hellenistic Jew, who lived in the second century, but that they were added to and interpolated by Seleucus at the end of the third, who became their reputed author; and that still further additions were made by the Nestorians, or some late Christians in India. Lardner (*Credibility*, volume 8) so far differs from Mr. Jones as to believe the author not to have been a Jew. That these legendary accounts have not altogether lost their authority appears from the *Life of St. Joseph*, in the *Catholic Magazine* for December 1843).

The Gospel of the Nativity of Mary was received by many of the ancient heretics, and is mentioned by Epiphanius, St. Augustine, and Gelasius. The

Gnostics and Manichees endeavored to found on its authority some of their peculiar opinions (such as that Christ was not the Son of God before his baptism, and that he was not of the tribe of Judah, but of that of Levi); as did also the Collyridians, who maintained that too much honor could not be paid to the blessed Virgin, and that she was herself born of a virgin, and ought to be worshipped with sacrifices.

5. Although the GOSPEL OF MARCION, or rather that of Luke, as corrupted by that heretic in the second century, is no longer extant, professor Hahn has endeavored to restore it from the extracts found in ancient writers, especially Tertullian and Epiphanius. *SEE MARCION*. This work has been published by Thilo.

6. Thilo has also published a collation of a corrupted Greek GOSPEL OF ST. JOHN, found in the archives of the Knights Templars in Paris. This work was first noticed (in 1828) by the Danish bishop Muentzer, as well as by abbe Gregoire, ex-bishop of Blois. It is a vellum manuscript in large 4to, said by persons skilled in paleography to have been executed in the 13th or 14th century, and to have been copied from a Mount Athos MS. of the 12th. The writing is in gold letters. It is divided into nineteen sections, which are called *gospels*, and is on this account supposed to have been designed for liturgical use. These sections, corresponding in most instances with our chapters (of which, however, the twentieth and twenty-first are omitted), are subdivided into verses, the same as those now in use, and said to have been first invented by Robert Stephens. *SEE VERSES*. The omissions and interpolations (which latter are in barbarous Greek) represent the heresies and mysteries of the Knights Templars. Notwithstanding all this, Thilo considers it to be modern, and fabricated since the commencement of the 18th century.

7. One of the most curious of the apocryphal gospels is the GOSPEL OF NICODEMUS, or ACTS OF PILATE. It is a kind of theological romance, partly founded on the canonical gospels. The first part, to the end of chapter 15, is little more than a paraphrastic account of the trial and death of Christ, embellished with fabulous additions. From that to the end (chapter 28) is a detailed account of Christ's descent into hell to liberate the spirits in prison, the history of which is said to have been obtained from Lenthius and Charinus, sons of Simeon, who were two of those "saints who slept," but were raised from the dead, and came into the holy city after the resurrection. This part of the history is so far valuable, that it throws

some light upon the ancient ideas current among Christians on this subject. It is therefore considered by Birch (*Auctarium*, Proleg. page 6) to be as valuable in this respect as the writings of the fathers.

The subscription to this book states that it was found by the emperor Theodosius among the public records in Jerusalem, in the hall of Pontius Pilate (A.D. 380). We read in chapter 27 that Pilate himself wrote all the transactions from the relation of Nicodemus, who had taken them idown in Hebrew; and we are informed by Epiphanius that the Quartodecimans appealed to the *Acts of Pilate* in favor of their opinions as to the proper time of keeping Easter. It was written in these Acts that our Savior suffered on the eighth Kal of April, a circumstance which is stated in the subscription to the present Acts. It is uncertain, however, when this work was first called by the name of Nicodemus.

The two ancient apologists, Justin Martyr and Tertullian, both appeal iin confirmation of our Savior's miracles and crucifixion to the Acts of Pilate (Justin Martyr, *Apol.* page 76, 84; Tertullian, *Apol.* c. 21, or English transl. by Chevallier, 1833). From this circumstance it has generally been held that such documents must leave existed, although this fact has been called in question Tanaquil Faber and Le Clerc (Jones, *On the Canon*, volume 2, page 282, part 3, chapter 29). These appeals, however, in, a probability, first furnished the idea of the present piotus fraud. Mr. Jones supposes that this may have been done in order to silence those pagans who denied the existence of such Acts., The citations of those fathers, are all found in the present work. (See Henke, *De Pontii Pilati actis in causa J.C. ad Tiber. missis*, 1784.)

We have already seen that a book entitled the *Acts of Pilate* existed among the Quartodecimans, a sect which originated at the close of the third century. We are informed by Eusebius that the heathens forged certain Acts of Pilate, full of all sorts of blasphemy against Christ, which they procured (A.D. 303) to be dispersed through the empire; and that it was enjoined on schoolmasters to put them into the hands of children, who were to learn them by heart instead of their lessosns. But the character of the Gospel of Nicodemus, which contains no blasphemy of the kind, forbids us to identify it with those *Acts*. This gospel probably had its origin. in a later age. From the circumstance of its containing the names of Lenthius and Cbarinus, Mr. Jones conceives it to have been the work of the celebrated fabricator of gospels, Lucius Cbarinus, who flourished in the

beginning of the 4th century. It is certainly not later than the 5th or 6th. "During the persecution under Maximin," says Gieseler (*Eccles. Hist.* volume 1, § 24, note), "the heathens first brought forward certain calumnious *Acts of Pilate* (Euseb. 9:5), to which the Christians opposed others (Epiphan. *Haer.* 79, § 1), which were afterwards in various ways amended. One of these improved versions was afterwards called the Gospel of Nicodemus." *SEE ACTS OF PILATE.*

Beausobre suspected that the latter part of the book (the descent into hell) was taken from the Gospel of Peter, a work of Lucius Cbarimnus now lost. Thilo (*Codex Apocryphus*) thinks that it is the work of a Jewish Christian, but it is uncertain whether it was originally written in Hebrew, Greek, or Latin. The only Greek writer who cites it is the author of the Synaxarion, and the first of the Latins who uses it is the celebrated Gregory of Tours (*Hist. Franc.* 1:20, 23). The Gospel of Nicodemus (in Latin) was one of the earliest books printed, and there are subsequent editions in 1490, 1516, 1522, and 1538, and in 1569 in the *Orthodoxographa* of Grynseus. It was afterwards published by Fabricius (*Cod. Apoc.*), who divided it into chapters. Fabricius gives us no information respecting the age or character of his MS., which is extremely defective and inaccurate. Mr. Jones republished this, with an English version. The Greek Gospel of Nicodemus was first published from an incorrect Paris MS. by Birch (Auctarium), and subsequently from a collation of several valuable manuscripts, the most ancient of which are of the 13th century, by Thilo, with the Latin text of the very ancient MS. at Einsiedel, described by Gerbert in his *Iter Alemannicum*. It has been shown by Smidt (*Bibl. fur Critik und Exegese*) that the present MSS. exhibit in their citations from the canonical books a text of the 6th century, and consequently that this gospel is extremely useful in a critical point of view.

The esteem in which this work was held in the Middle Ages may be seen from the number of early versions which were in popular use, of which innumerable MSS. have descended to our times. The earliest of these is the Anglo-Saxon translation, printed at Oxford in 1698, from a Cambridge MS. (Thwaites's *Heptateuchus*). This is a translation from the Latin, as none of the Greek MSS. contain Pilate's letter to Claudius. There are also MSS. of the same in the Bodleian and Canterbury libraries. That in the Bodleian is divided into thirty-four chapters. There are several MSS. of the English version in the Bodleian, one in Sion College, and one in English verse in Pepys's collection. It was also translated by Wickliffe; and there

were versions printed in London, in 1507 and 1509, by Julian Notary and Wynkyn de Worde, which ran through several editions (Panzi's *Annals*). The latest published before Mr. Jones' work was by Joseph Wilson in 1767. He says nothing of the age of his MS., but the following specimen from the prologue may not prove uninteresting: "It befell in the 18th year of the seigniory, of Tiberius Caesar, emperor of Rome, and in the seigniory of Herod, who was king of Galilee, the 8th kalend of April, which is 'the 25th day' of March, the fourth year of the son of Vellum, who was counselor of Rome, and *Olympias had been afore two hundred years and two*; at this time Joseph and Annas were lords above all justices of peace, mayors, and Jews. Nicodemui, who was a worthy prince, did write this blessed history in Hebrew, and Theodosius the emperor did translate it out of Hebrew into Latin, and bishop Turpin did translate it out of Latin into French, and hereafter did ensue the blessed history called the Gospel of Nicodemus." The regard, indeed, in which this book was held in England will be understood from the fact that, in 1524, Eramnus acquaints us that he saw the Gospel of Nicodeacus affixed to one of the columns of the cathedral of Canterbury.

Translations were also common in French, Italian, German, and Swedish. In the French MSS. and editions it is united with the old romance of *Perceforest, King of Great Britain*. There was also a Welsh translation (Lhuyd's *Archaologia*, page 256), and the work was known to the Eastern Christians, and has been even supposed to be cited in the Coptic liturgy; but this has been shown by Ludolf to be a mistake, as the lesson is from the history of Nicodemus, in John 3 (see Brunn, *De indol. aetate et usu Evang. Nicod.* Berl. 1794; Tiscbendorf, *Pilati circa Chr. judicio quid luss affertur ex Actis Pilati*, Lips. 1855). **SEE NICODEMUS.**

II. Of the gospels no longer extant, we know little more than that they once existed. We read in Irenaeus, Epiphanius, Origen, Eusebius, and other ecclesiastical writers, of the Gospels of Eve or of Perfection, of Bannabas (ancient and modern), of Bartholomew, of Basilides, of Hesychius, of Judas Iscariot, of the Valentinians, of Apollon, of Cerinthus, of the Twelve Apostles and several others. Some of these were derived from the Gnostics and other heretics; others, as the Gospel of Matthias, are supposed by Mill, Grabe, and most learned men to have been genuine gospels, now lost. Those of which we have the fullest details are the following.

1. The GOSPEL OF THE NAZARENES. This is most probably the same with that of the Hebrews, which was used by the Ebionites. It was supposed by St. Jerome to have been a genuine Gospel of Matthew, who, he says, wrote it in the Hebrew language and betters. He copied it himself from the original in the library of Cesarea, translated it, into Greek and Latin, and has given many extracts from it. Grabe conceived this gospel to have been composed by Jewish converts soon after our Lord's ascension, before the composition of the canonical Gospel of Matthew. Baronius, Grotius, father Simon, and Du Pin look upon it as the Gospel of Matthew interpolated, however, by the Nazarenes. Baronius and Grabe think that it was cited by Ignatius, or the author of the epistles ascribed to him. Others look upon it as a translation altered from the Greek of Matthew. Mr. Jones thinks that this gospel was referred to by Paul in his Epistle to the Galatians. It is referred to by Hegesippus (Eusebius, *Eccles. Hist.* 4:22), Clemens Alexandrinus (Strom. 2, page 280), Origen, *Comm. on John Hom.* 8 in Matthew), and Eusebius (*Hist. Eccles.* 3:25, 27, 39). Epiphanius (Haer. § 29, 30) informs us that it was held in great repute by the ancient Judaizing Christians, and that it began thus: "It came to pass in the days of Herod, king of Judaea, that John came baptizing with the baptism of repentance in the river Jordan," etc. It consequently wanted the genealogy and the first two chapters.

2. The GOSPEL OF THE EGYPTIANS is cited by Clemens Alexandrinus (Strom. 3, pages 445, 452, 453, 465), Origen (*Hom. in Luc.* page 1), Ambrose, Jerome (*Praef. to his Comm. on Matt.*), and Epiphanius (Haer. 62, § 2), Grabe, Mill, Du Pin, and father Simon, who thought highly of this gospel, looked upon it as one of the works referred to by Luke in the commencement of his gospel. Mill ascribes its origin to the Essenes, and supposes this and the former gospel to have been composed in or a little before A.D. 58. It is cited by the Pseudo-Clement (*Second Epistle to the Corinthians*, Chevallier's translation, 1833), who is generally supposed to have written not before the 3d century.

III. Literature. — See Car. Chr. Schmidt's *Corpus omnium vet. Apocr. extra Biblia*; Kleuker, *De Apocr. N. Test.* (Hamburg, 1798); Birch's *Auctuarium, fase 1* (Hafn. 1804); Cave, *Hist. Lit.*; Oudin, *Script. Eccl.*; Ant. mv. Dale, *De orig. ideol.* page 253 sq.; Paitius, *Introd. in N. Test.* pages 6, 58; Mosheim, *Dissertt. ad Hist. Eccl. spect.* 1:217; Nitzsch, *De apocr. Evang.* (Viteb. 1808); Tischendorf, *De Eve. apocr. origine et usa* (Hag. 1851); Raeuss, *Gesch. der H. S. nes-en Test.* § 258 sq.; Hofmann,

Das LebensJesu nsach den Apocryphen (Lpz. 1851). A list of most of these apocryphal addenda to the N. Test. may be seen in Toland's *Amyntor*.(1699); and a fuller list in Toland's reply to Dr. Blackhall's (bishop of Exeter) attack on the *Amyntor*, found in Des Maizeaux's edition of Tolandl's Misellanseona (posthumous) Works (London, 1747, 2 volumes, 8vo), 1:350-403. Most of these spurious fragment were collected and published by, Fabricius in his *Codes Apocryphus Novi Testamenti* (3 volumes, 8vo, Hamb. 1719-43). This work, with additions by Thilo and others, was republished by Dr. Giles (London, 1852). English translations of some of these early forgeries will be found in the works of Jones, Lardner, Whiston, Cotton, and Laurence. Hone's *Apocryphal N.T.* (London, 1820) contains a translation of many of them. Other collections (in the original languages), more or less complete have been made by Grabe (*Spicileg. Patrum et Haeret. saec. 1-3*, Oxon. 1698), Schmid (*Corpus Apocryph. extra Biblia*, Had. 1804), and especially Thilo (Cod. Apocr. N. Test. coll. et illustr. Lips. 1832, volume 1). Still later, Tischendorf has edited (in some cases for the first time published) the following apocryphal gospels (*Evangelic Apocrypha*, Lips. 1843, 8vo): "Protevangel of James" (Gr.); "Pseudo-Matthew is Gospel" (Lat.); "Gospen of the Nativity of Mary" (Lat.); "History of Joseph the Carpenter" (Latin, from the Arabic); "Gospel of Thomas" (Greek A); "Gospel of Thomas" (Greek B) "Gospel of Thomas" (Lat.); "Gospel of the Infancy of Christ" (Lat. from the Arab.); "Deeds of Pilate" (Greek A); "Deeds of Pilate" (Gr. B); "Descent of Christ into hell" (Latin A); "First Epistle of Pilate" (Lat.); "Descent of Christ into hell" (Lat. B); "Second Epistle of Pilate" (Lat.); "Anaphora of Pilate" (Gr. A); "Anasphora of Pilate" (Gr. B); "Paradosi! of Pilate" (Gr.); "Death of Pilate" (Lat.); "Narra tive of Joseph of Arimathea" (Gr. — "Defence of the Savior" — (Lat.). See also H. Cowper, *The Apocryphal Gospels*, etc., translated, with notes, aetc. (London, 1867,i 8vo); A. Hilgenfeld, *Nov. Testam. extra canonem*, embracing the apocryphal gospels, epistles, etc., with notes, etc. (Lips. 1866 sq.). **SEE AROCRYPHA.**

Gosschel

SEE GOESCHEL.

Gossip

(from "God" and "sib," a Saxon word signifying "kindred"), a name given in England to sponsors as bearing a spiritual relationship to the children for whom they stand. — Procter, *On Common Prayer*, page 361.

Gossiner, Johannes Evangelista,

a prominent divine of the Evangelical Church of Germany, was born in 1773 of Roman Catholic parents, at Hausen, near Augsburg. He studied at Dillingen under Sailer (q.v.) and Zimmer, entered in 1793 the College of Ingolstadt, and, having been ordained priest, was in 1797 appointed chaplain. The profoundly evangelical convictions which he had already had for several years were strengthened by personal intercourse and correspondence with Martin Boos (q.v.), and they were certainly not weakened by persecutions from ultramontane zealots. In 1804 he was appointed parish priest at Dirlwang, which position he resigned in 1811 in order to accept a small benefice at Munich, which allowed him greater liberty in his evangelistic and literary labors. Having been deposed in 1817 on account of his evangelical views, he was in 1819 appointed professor at the gymnasium of Dusseldorf. From 1820 to 1824 he was pastor of a German congregation in St. Petersburg; in 1826 he openly joined the Evangelical Church; in 1827 he became pastor of the Bethlehem church at Berlin. He died March 20, 1858. He wrote a great deal to the last. At seventy he learned English, and translated some of Ryle's tracts when he was upwards of eighty. His writings, numbering (exclusive of many posthumous works) forty-six, occupy the presses of a separate book and tract society. They enjoy unusual popularity, some having run through annual or semi-annual editions for many years. Among the best known of his works are the *Schatzkästlein* (1824) and *Goldkörnchen* (1859). Up to the spring of 1858 he corrected proofs and continued his correspondence. The summer previous he was still able to train his vines. He established a missionary society, which during his lifetime sent out more than 140 missionaries. His life was, like the life of Abraham, one of wonderful faith. From humble little Hausen and the unnoticed struggles of a country priest, he rose to be the *Father Gossner* of a reverent, religious Germany. The story of his life is well told in a little volume published by the Carters, of New York. — Bethmann-Hollweg, *J. Gossner* (Berlin, 1858); see also Prochnow, *J. Gossner, Biographie aus Tagebüchern. u. Briefen* (Berl. 1863-4, 2 volumes); Herzog, *Real-Encyclopädie*, 19:572. (A.J.S.)

Gotama

a Hindoo philosopher, the exact time of whose life is not known. The Indians consider him as the author of the philosophical system which, under the name of Nyayya (logic), is still in use among them. All we know of him is derived from the mythical tradition confined in the Ramayana and the *Puraans*.

According to this legend, Gotama was born in Mount Himalaya, and for a long time lived as a hermit in the woods; he then married Abalya, one of the daughters of Brahma, but subsequently divorced her for having been led astray by Indra. He spent the remainder of his life in prayer and ascetic practices, and when he died he left his disciples precept which they commented on, and which together form the Nyaya. The work in which his system is expounded has been published, for the use of the Indian schools, under the title *Nyaya sutra vritti (The logical Aphorisms of Gostama)*, with a Commentary by Vishevanath Battachary, published under the authority of the Committee of a Public Instruction, Calcutta, 1828, 8vo. The book is divided into five parts: the first and most important contains the dogmatic exposition of the doctrine of the *Nyaya*. The author proceeds by axioms, of which there are sixty in his first part. He distinguishes sixteen points in the art of reasoning, the first nine teaching to demonstrate truth, and the seven others to defend it against objections. He begins by pointing out the general sources of certainty, of which he recognizes four: perception, induction, comparison, and divine or human testimony. He next inquires into the objects of certainty, i.e., the objects presented to human investigation, and recognizes twelve. Each of these objects can be considered in different ways, and they can all be brought down to one — the knowledge of man and of his destiny. After having thus established his general dialectic principles, Gotama proceeds to their application. His third point is doubt: when anything has been presented to our knowledge by one of the above-named sources of certainty, we must first doubt it, and only affirm its truth after thorough investigation. Affirmation is the fourth point. After a thing is affirmed it has yet to be proved, and first of all exemplified: this forms the fifth point. When once the illustrative example is found, the object of the demonstration has to be stated: this is the sixth point. The seventh is the enumeration of the five members of the demonstration. Colebrooke gives the following illustration of this process of argumentation, in which some think they recognize Greek syllogism:

1. *proposition*, This mountain is burning;
2. *reason*, for it smokes;
3. *explanation*, whatever smokes is burning, as, for instance, a kitchen fire;
4. *application*, and the mountain smokes;
5. *conclusion*, hence it is burning.

The eighth point, which is called *reductio ad absurdum* by Colebrooke, and *raisonnement suppletif* by Barthelemy Saint-Hilaire, is a sort of confirmation of the argument. Finally, the ninth point is the definitive conclusion, the absolute affirmation which closes the argument. The last seven points treat of all the objections which can be opposed to a demonstrated fact. These objections are sophisms, and he who uses them will necessarily be overcome by his opponent if the latter follows strictly the rules laid down in the *Nyaya*. As for the defender of truth, Gotama promises him not only the pleasure of defeating his adversary, but also everlasting happiness. This brief account of the first part of the *Nyaya* will suffice to show how inadequate the system of the Indian philosopher is as an analysis of the operations of the human mind. Still there is much to be admired in the doctrine of the *Nyaya*. The method was an immense progress for India, and as such deserves a high place in the history of philosophy. It would deserve a still higher one if it had, as was advanced by Sir William Jones, served as a model for the *Organon*, and if the fifth point of Gotama had been the origin of Aristotle's syllogism. Jones maintained, on the strength of a more than doubtful tradition, that Callisthenes gathered during Alexander's expedition a number of details on Indian doctrines, and afterwards transmitted them to Aristotle. According to him the logic of the latter would be but a development of Gotama's system. This strange assertion is completely disproved by Barthelemy Saint-Hilaire, who has shown that there is no relation between the *Nyaya* and the *Organon*, and that those who spoke of their resemblance must have been unacquainted with either. His conclusion is that the Greek system owed nothing to the Indian. But might not the question be reversed so as to inquire whether the Indian system may not to some extent be derived from the Greek? Greek civilization hovered for centuries near the Indus and Himalaya. The Greek kingdoms of Bactria appear to have exerted great influence over the poetry of India: may they not also have had some influence over its philosophical systems? And may not the *Nyaya* in particular, which differs so much in its analytical process from the other Indian system, owe its

peculiarities to the influence of Greece? These are questions which it has so far been impossible to solve, since none has yet been able to find out the dates of the various Indian systems. Barthelemy Saint-Hilaire believes the *Nyaya* older than the *Organon*, but admits that it is only authentically named in works posterior to the Christian aera. See Sir William Jones, *Asiat. Research.*; Ward, *View of the History, Literature, and Mythology of the Hindoos*; Colebrooke, in the *Transact. of the As. Soc. of Gt. Britain and Ireland*, 1823 1:76, and *Miscel. Essays*, volume 1; Windischmann, *Die Philosophie, im Fortgang d. Weltgesch.*, part 1, page 1904; Barthelemy Saint-Hilaire, in the *Mem. l'Academie des Sciences morales et politiques*, 3:241; *Journ. des Savants*, April and June 1855; *Dict. des Sciences philosoph.* art. Gotama, Nyaya, Philosophic indienne; Ritter, *Gesch. der Philosophie*; Hoefler, *Nouv. Biog. Gen.* 21:336; Bigandet (Rom. Cath. bishop), *The Life or Legend of Gaudama* (Rangoon, 1866, 8vo).

Gothic Architecture

the style of architecture that prevailed in central and western Europe from the middle of the 12th till the 16th century, being preceded by the Romanesque (q.v.), and followed by the Renaissance style (q.v.). Under the influence of the revival of taste for classic art, the Renaissance architects applied the name *Gothic*, meaning thereby *barbaric*, to the styles of architecture that were developed north of the Alps during the Middle Ages. The name Gothic is now limited by critics of all nations to the architecture of the period above indicated.

Picture for Gothic Architecture 1

Picture for Gothic Architecture 2

Picture for Gothic Architecture 3

In the extraordinary activity that pervaded every department of social, industrial, intellectual, and religious life during the 12th century, many churches were founded upon a scale of grandeur and-magnificence which, with the exception of a few isolated cases (as the Santa Sophia, q.v.), was entirely unprecedented in the history of Christianity. These churches embodied, in the style and spirit of their architecture, and the grand scale upon which they were projected, more of the sublime aspiration of the Christian faith, of confidence in its endurance, and love and sacrifice in its behalf, than do the churches of any other period. Many elements of the

Gothic architecture had been developed during the classic, Byzantine, and Romanesque periods; others were taken from the Saracenic architecture; and others still were developed within the Gothic itself. The typical features of the Gothic architecture are: the universal use of the pointed arch (Fig. 1); a general tendency to vertical lines; all moldings are traced by mathematical lines (Fig. 2), whereas in the Greek architecture they were drawn with a free hand; the moldings, capitals, pillars, etc., have lost all traditional classical forms and proportions, the pillars being often many times their diameter in height; the pillars have their outlines cut by numerous and often deep upright mouldings (Fig. 3), or are composed of a round nucleus surrounded by many smaller columns; the windows are greatly enlarged, and the walls are proportionally diminished; paintings, being thus crowded away from the walls, are replaced by paintings upon the windows, *SEE GLASS PAINTING*; the windows are ornamented with delicate and complicated tracery (Fig. 4); the walls are sustained against lateral thrust by prominent buttresses and by flying-buttresses (Fig. 5); the ornamentation is conventionalized from various forms of foliage, and is distributed freely over all prominent parts of the building, being thrown in great profusion over the facades, and especially around the main entrances; the towers are square at the base, octagonal above, and terminate in lofty spires, which are richly decorated with ornament; the plan is cruciform, the apsis being replaced by a choir, which is surrounded by a row of chapels. (Fig. 6).

While these are the typical features of the Gothic architecture, great variety prevailed in their adaptation in the different periods of the style, and in the various lands where it was employed.

Picture for Gothic Architecture 4

Picture for Gothic Architecture 5

Gothic architecture owes its character mainly to the adoption of the pointed arch. There is no longer a discussion as to the origin or the invention of the pointed arch, as it is to be found occasionally in all the most ancient styles of architecture, as the Egyptian, the early Greek, the Etruscan, and the Roman. It is found in the court of a monastery in Sicily, which was built in the 6th century after Christ. It was adopted in Saracenic edifices in Cairo as early as the 9th century. Probably a knowledge of its effects in architecture was brought to Europe from the Orient by the Crusaders, though the production of the pointed arch by the crossing of

round arches in the external ornamentation of Romanesque churches could not have escaped the notice of architects. The contest for supremacy of the pointed over the round arch lasted a long time, the two being often employed in different parts of the same edifice. The earliest church in which the pointed arch only was adopted is the cathedral of St. Denis, founded 1144. The Gothic style, being thus fully developed, spread rapidly over the Isle de France, Normandy, England, Spain, and the countries bordering on the Rhine. A large number of the most magnificent churches in the world were founded between 1150 and 1300, and thus the new style had immediate opportunity for full development. (Fig. 7.)

Three chief periods are usually marked in the history of Gothic architecture. During the first (1144-1280), called by English writers the "early English" period, the general effect of the style was very grand, though rather severe. The ornamentation was rather meager, and sculpture was used rather sparingly on exteriors. During the second period (1280-1380), termed, by many writers the "decorated" or "complete Gothic" period, greater freedom and lightness were introduced into all the ornamentation, without diminishing the boldness of the general effect. The windows were enlarged and filled with rich flowing tracery. The third, usually termed the "perpendicular" period (1380-1550), and extending till the revival of classic architecture, was marked by a general decadence of style, and finally by a loss of all true Gothic spirit. The arches were depressed; beauty of outline disappeared from the moldings; a minuteness, and finally a triviality, was introduced into all the ornamentation. The rapid decadence of the style was contemporaneous with the revival of taste for ancient classic art. In less than a century it was banished from all the countries where it had held sole dominion for nearly four centuries.

Picture for Gothic Architecture 6

Picture for Gothic Architecture 7

Picture for Gothic Architecture 8

The Gothic churches in France are distinguished for the magnificence of their facades and the grandeurs of their interiors. As the true object of a church is to have a good interior, the French Gothic churches are to be esteemed superior to those of any other land. The cathedral at Rheims (Fig. 8) is esteemed the finest Gothic church in existence. The other most important churches are the cathedrals of Paris, Amiens, Rouen, Dijon,

Chartres, Beauvais, etc. In the cathedral at Paris (Notre Dame), and in some other French Gothic churches, there is a greater tendency to horizontalness in the lines of the exterior than is found in the English or German Gothic.

The English Gothic cathedrals surpass those of all other lands in the varied combinations of striking effects in the exteriors. The windows often overpower the doors and other features of the facade, and the nave is usually too long and narrow for fine effect. The plan is frequently rectangular, and is sometimes crossed by two transepts. The finest examples of English Gothic are the cathedrals of York (Fig. 9), Salisbury, Canterbury, Lincoln, Peterborough, and the Westminster Abbey. The richest interior in English churches is that of Henry's chapel in the Westminster Abbey. The grandeur of the effect of this interior is diminished, however, by the minuteness of the ornamentation.

In the German Gothic churches the spires are more beautifully wrought, and are more harmoniously joined to the towers than in the churches of any other country. The spires of the cathedrals of Freiburg and of Vienna are considered the finest in the world. 'The round choir, with a row of chapels, that prevails in the plans' of most French Gothic churches, is generally adopted. The cathedral of Cologne (founded 1248) is the largest Gothic church ever erected. Its towers are now (1869) being finished. When they are completed, this edifice will be the most glorious work of ecclesiastical architecture ever erected. The style is somewhat affected by the too great minuteness of the detail. The harmonious perpendicular tendency of the lines is unexampled in any other edifice (Fig. 10). The other chief Gothic churches of Germany are the cathedrals of Strasburg, Freiburg, Ulm, Vienna, Magdeburg, Meissen.

Picture for Gothic Architecture 9

Picture for Gothic Architecture 10

The Spanish surpassed the French, English, or German Gothic in the varied richness of outline; but there were frequently too many horizontal lines in the interior as well as the exterior, and the ornament was often overladen. The cathedral of Burgos (Fig. 11) begun in 1224 and finished in 1567, is marked by a prodigality of external ornamentation. But, with all this richness, there is a lack of repose and of lightness in the general effect. Other important Gothic churches in Spain are the cathedrals of Orvieto,

Toledo, Barcelona, Oviedo, Leon, and Valencia. The influence of the Moorish architecture is visible in many of the Gothic churches in Spain. There are several excellent examples of the Gothic architecture in Portugal, as the cloister church in Batalha and the church in Belem. The entrance to the mausoleum of Manoel, in the church of Batalha, is one of the most gorgeous specimens of Moro-Gothic architecture.

In Scotland, Belgium, and Holland, Gothic architecture took the general characteristics of this style in the adjacent countries of England, France, and Germany. The cathedral of Antwerp is remarkable for the beauty of some of the details of the interior. On the other hand, the violations of constructive and aesthetic laws, both in the interior and in the exterior are striking proofs of the decadence of artistic feeling during the latter part of the history of Gothic architecture. In Scandinavia, also, Gothic architecture is marked by the development of few, if any, native elements. The cathedral of Upsala is essentially a French, and that of Drontheim an English edifice. The interior of the latter is marked by a number of exceedingly picturesque effects.

Gothic architecture was never fully naturalized in Italy. The traditions of classical and basilican architecture in favor of round arches and horizontal lines overpowered the Gothic tendency to perpendicular lines. The predilection for paintings on walls prevented the adoption of glass-painting in the windows. Towers surmounted by spires were replaced by campaniles, adjacent to the church. Marble of two colors is usually employed in the exteriors, and mosaic paintings frequently replace sculpture in the facades. The fronts, though very impressive in themselves, are often false, not representing the true size of the church. The finest examples are the cathedrals of Sienna (Fig. 12), Orvieto, Florence, Perugia, and Milan. The cathedral at Milan has a magnificent interior, and its roof is covered by a forest of statuary and turrets. The tower of the cathedral of Florence, designed by Giotto, is the most beautiful ever erected. Its cost was over \$5,000,000.

It is a mistake to consider Gothic architecture to be adapted only to ecclesiastical edifices. During the Middle Ages this style was applied with marked effect to edifices of all kinds—to castles and fortified gates of cities, as well as to city halls, courts of justice, and palatial residences.

As to the material employed in the erection of Gothic edifices, stone was generally used. In Italy especially, the finest marbles were often employed.

With marble of two colors very pleasant variations of surface effects were produced, many of which were inconsistent with the extensive use of buttresses and flying buttresses that were so generally introduced in the Gothic edifices north of the Alps. Brick was also employed with excellent success in the erection of Gothic edifices, both ecclesiastical, civil, and domestic; this was especially the case in North Germany. Fine contrasts of surface color also were produced in North Italy by the alternation of brick and colored marble.

But few Gothic churches have been completed, and in fewer yet has the original design been carried out. At least one, and sometimes both spires are generally lacking. This incompleteness or defect in design is often copied in modern Gothic churches, frequently producing very absurd effects.

With all its beauty and even grandeur, Gothic architecture has some features that make its adoption in modern, and especially in Protestant church edifices, a most dangerous experiment. The pillars are apt to obstruct the view and sound. The clerestory is so high that it often detracts from the harmony of the interior, while its ornamentation is also lost to the view; high pointed ceiling is apt to produce an echo; and the churches are very difficult to heat. But the great error in modern Gothic edifices is the indiscriminate copying of unfinished churches, built in the age of decadence of Gothic architecture. See Kugler, *Geschichte der Baukunst*; Lubke, *Geschichte der Baukunst*; Ferguson, *Styles of Architecture*; Huggins, *Course and Current of Architecture*; Pugin, *Gothic Ornaments*; Viollet-le-Duc, *Dictionnaire de l'Architecture Francaise*; Street, *Gothic Architecture in Spain*. (G.F.C.)

Gothic Version Of The Bible.

The Maeso-Goths were a German tribe which settled on the borders of the Greek empire, and their language is essentially a German dialect. Their version of the Bible was made by Ulphilas, in the fourth century, after Greek MSS. in the N.T., and after the Septuagint in the Old. The author is generally regarded as an Arian; but his peculiar doctrinal sentiments do not seem to have influenced his translation. Of the O.-T. portion, nothing but a fragment of Nehemiah has been printed, although parts of other books have been discovered. A great part of the New has been published at different times in fragments. The four gospels exist in the very celebrated MS. called the *Codex Argenteus*, now preserved in the library of the

university at Upsal, and minutely described by Dr. E.D. Clarke and Zahn. *SEE ARGENTEUS CODEX*. This MS., however, has considerable chasms. The gospels have been several times printed from it, but not very correctly. The ed. of Uppström is the most exact and beautiful (1854). Bosworth has lately published the Gothic and AngloSaxon Gospels together (Lond. 1865). Knittel discovered fragments of Paul's Epistle to the Romans in a codex *rescriptus* belonging to the Wolfenbüttel library, which he published in 1762, 4to, and which were republished by Zahn in the complete edition of the Gospels issued in 1808, 4to. In 1817, Angelo Mai discovered important parts of the Gothic version among five codices *rescripti* in the Ambrosian library at Milan. They, contain, for the most part, the Pauline Epistles, with the exception of that to the Hebrews, and two fragments of Matthew. Various portions were printed by Mai, in conjunction with Castillionmegus, in 1819. In 1829 the latter published the fragments of Paul's Second Epistle to the Corinthians. In 1834 fragments of the Epistle to the Romans, the First to the Corinthians, and that to the Ephesians; and in 1835, the fragments to the Paulines Epistles to the Galatians, Philippians, Colossians, and the First to the Thessalonians. In 1839 the same scholar published the fragments of the. Second Epistle to the Thessalonians, to Timothy, Titus, and Philebaon. These were all combined in the edition by Gabelentz and Loebe 2 volumes, 1836, 1847. *SEE VERSIONS OF THE BIBLE*.

Gotho'has

(Γοθολίας), father of Josias, which latter was one of the "sons of Elam" who returned from Babylon with Esdras (1 Esd. 8:33); the same as ATHALIAH *SEE ATHALIAH* (q.v.) of the Heb. text (^{<15107>}Ezra 8:7).

Gotho'niel

(Γοθονιήλ, i.e., Othniel), father of Chabris, who was one of the governors (ἄρχοντες) of the city of Bethulia (Judith 6:15).

Goths, The

appeared in the. countries of the Lower Danube, the former seat of the Getse, in the 3d century A.D. Yet from this we are not to infer that the former drove away and replaced the latter but, on the contrary, they are to be considered as one and the same people, as has been shown by J. Grimm (*Gesch., d. deutsch. Sprache*, 2 volumes, 2d ed. Leipz. 1853). This

consideration sheds an important light on a period in the religious history of the Goths which had before been involved in deep obscurity, and gives us an insight into their deeply-rooted predisposition to embrace Christianity. The mighty confederacy of the Getae, founded by Boerebistes, was dissolved even before the emperor Augustus took up arms against them. Some of the dispersed tribes entered the Roman empire in the provinces of the Lower Danube about the first century A.D., and from them sprung a new nation, composed of these different tribes again united, which, under the name of Goths, appeared during the reign of Caracalla, in the beginning of the 3d century A.D. Their unity emboldened them to attack the Roman empire; and in the reign of Alex. Severus we already find them receiving tribute to preserve the peace, and the issue of the struggle with Decius led to new invasions. Commodian, the Christian apologist of the times, regarded them as instruments of divine justice, and precursors of the and Christ: according to his statement, the seventh persecution of the Christians ended on their approach. Three of their armies again invaded the Roman empire during the reign of Valerian and Gallienus, and, among the monuments of antiquity, destroyed the splendid temple of Diana at Ephesus. Finally, after a fierce conflict, Constantine the Great concluded with them a peace, which lasted so long as his family reigned. Some Christians, carried away as prisoners by the Goths during the invasion above spoken of, became the instruments of their conversion. Sozomen says (2:6): "The priests taken captives healed the sick and cast out devils by calling on the name of Christ, the Son of God; and they, besides, overcame all the prejudices existing against the name of Christian by the purity of their life and by their virtues. The barbarians, full of admiration of the life and deeds of these men, saw that it would be well to gain the favor of the Christian God; and when they sought for it, they were instructed, baptized, and organized into congregations." The Arian historian, Philostorgius, gives a similar account of the propagation of Christianity among them. In the reign of Constantine, Athanasius speaks of the triumphs of the Gospel over the barbarians, and especially the Goths, now civilized. At the Council of Nice in 325, Theophilus, a Gothic bishop, subscribed the decrees. Ulpheilas (see the article), having become bishop in 348, labored with great zeal for the propagation of Christianity among the Goths, even in the tribes beyond the Danube, notwithstanding the persecutions of Athansaric, the heathen king of the Visigoths, who commanded Christians to worship idols he caused to be drawn up in front of their houses, under penalty of being burned in their dwellings (*Acta S. S.*,

September 15). In the middle of the 4th century, Eutyches and Audius, which latter had separated from the Syrian Church, both labored among the Goths beyond the Danube, and the result was the erection of several monasteries for the convert, which, however, disappeared in the persecution of 370. These persecutions ceased only when Fritigern, rival of Athanaric, took the Christians under his protection, and embraced Arianism, the general form of Christianity among the Goths. In 370 Ulphilas translated the Scriptures into Gothic; but soon after, the hordes of Huns crowding from Asia upon the Ostrogoths, whose king, Hermanrich, was unable to resist them, drove part of the Visigoths south of the Danube into the Roman territory, while others followed Fritigern into Thrace, where war, and the persecutions of the Roman prefects, interrupted the missions for a time. Finally, Fritigern, victorious in 378, marched with his troops on Constantinople, but died; and Theodosius, the new emperor, concluded a peace with Athanaric, who had once more joined the Goths, and who died also soon after. Theodosius then induced them to become *foederati* of Rome; and, in order to unite them still more to the empire the council of Constantinople (A.D. 383), attempted, but unsuccessfully, to frame a creed acceptable to both the Arians and the Nicene party; the latter also prevented the assembling of another council promised to the former for 388. Religious divisions among the Goths afterwards permitted Chrysostom to attempt uniting the secessionists from Arianism with the Catholic Church, and he ordained presbyters, deacons, and lecturers who spoke the Gothic language; he also sent bishop Unila to the Goths in the Crimea. Gothia, along the Cimmerian Bosphorus, was, during the whole of the Middle Ages, a see of the Byzantine Church, and the bishop of Capha was also named bishop of Gothia as late as the 18th century. The Catholic Goths of the Crimea, mentioned in the 16th century by Busbek, disappeared with the surname of the bishop. The Gothic ruins near Nicopolis seem to have disappeared among the nations which invaded the Danubian countries in the 7th century, and the two principal Gothic tribes returned West. The Visigoths, under Alaric, invaded the countries south of the Danube to the Pehopponnesu, destroying the temples and altars of the heathen gods; the sacking of Eleusis put an end to the famed mysteries of Ceres; pagan priests and philosophers were put to death; and finally, in 408, after the death of Stilicho, Alaric appeared before Rome, demanding tribute. To satisfy him, the statues of the gods — among them the *Virtus Romana* — were melted. Alaric came again in 410, when he made the Christian prefect Attalus emperor of Rome; yet, findings

that his ends was not accomplished, he returned a third time and lay waste the city, with the exception of the Christian churches, sparing only such of the inhabitants as had taken refuge in them. After Alaric's death, his brother-in-law Athaulf succeeded him; and, having married Galla Placidia, daughter of Theodosius the Great (in which marriage some saw a fulfillment of ²⁷²²Daniel 2:32), he attempted to reanimate the decaying Roman empire by Gothic help. Finally, the Visigoths were rewarded for conquering Spain to Rome by permanent possessions in Gaul, where they founded an independent empire. *SEE VISIGOTHS*. The Ostrogoths settled for a while in Pannonia, then some of them united with the Visigoths in Gaul, while the greater part followed Theodoric into the Eastern empire. The emperor Zeno finally induced them to remove to Italy, where Theodoric, in 489, founded the Ostrogoth kingdom (see that art.). — Herzog, *Real-Encyklop.* 5:251 sq.; Dr. J. Aschbach, *Geschichte der Westgothen* (Frank. a.M. 1827); Krafft, *Kirchengesch. d. germ. Völker* (Berlin, 1854); Helfferich, *Der westgothische Arianismus* (Leipz. 1860).

Gotthardt, St.

SEE GODEHARD.

Gottschalk

(GOTTESCHALCUS, GODESCHALC, GOTHESCHALCUS, surnamed *Fulgentius* from his scholarship), a theologian of the 9th century, celebrated for his share in the controversy on the subject of predestination and grace. He was born about 806 at or near Mentz, and was entrusted to the monks at Fulda (q.v.) at an early age. Growing up, he wished to abandon the monastic life, and obtained an ecclesiastical release from his vow, but the abbot, Rabanus Maurus, retained him against his will, on the ground that no human power could annul the contract entered into by his parents. After studying at Paris he entered the Benedictine convent at Orbais, and was ordained. He was soon distinguished in the cloister for his paradoxes, his love of novelty, his zeal for science, his bold opinions, and, above all, for the warmth with which he supported them. At this period Augustine's works were the favorite study of all ecclesiastics; the learned young men occupied their time in copying them out, the professors in expounding, and the old men in recommending them. Gottschalk passed his life in endeavoring to understand them, and lost himself in the field of metaphysics and mystery. He wished to explain, understand, and penetrate

everything. He believed that he found in Augustine the twofold predestination, viz. of some to everlasting life, and of others to eternal death. He visited Rome, Caesarea, Alexandria, and Constantinople, everywhere sowing his opinions, and only reaping disappointment. On his return to Italy in 847, he had several conversations with Nothingus, bishop of Verona, on the subject of his doctrines; and this prelate, alarmed at his principles, thought it his duty to combat them; and, after having vainly endeavored to convince Gottschalk of his danger, he referred him to Rabanus, now archbishop of Mentz. He judged, as Nothingus had done, that Gottschalk taught a dangerous and fatal predestinarianism, that is to say, the doctrine that "God had, from all eternity, predestinated men to their salvation or damnation; which doctrine takes away a man's liberty, destroys all idea of good and evil, and reduces the human will to a kind of automaton." In Gottschalk's system, foreknowledge was identified completely with predestination; and predestination was arbitrary, both with regard to the saved and to the lost; the one infallibly attaining eternal life, "the other being so necessitated to continue in his sins that he can only be in name a subject of God's grace, and only in appearance a partaker of the sacrament." *SEE PREDESTINATION*. Gottschalk, hearing that Rabanus had declared against him, went to Mentz hoping to undeceive or convert him, but he was unsuccessful. After several useless conferences, they wrote against each other; and in one of his writings Gottschalk accuses his adversary of Semi-pelagianism. The bishop, offended by this recrimination, assembled a council at Mentz, A.D. 848, to which he cited Gottschalk, condemned him as a heretic, and sent him for justice to the archbishop of Rheims, Hincmar, his proper judge, to whom he wrote a synodal letter, concluding with these words: "We send to you this vagabond monk, in order that you may shut him up in his convent, and prevent him from propagating his false, heretical, and scandalous doctrine." Hincmar was one of the most learned men of his time, but he was also the vainest of his knowledge, and the most fiery. He was delighted to have an occasion for showing his talent for controversy and his zeal for the Church. Having ordered Gottschalk to appear before him, he questioned him, and found him to be firm to his principles; from that time he became his irreconcilable enemy. He assembled a council of thirteen bishops at the castle of Quiercy, in Picardy, A.D. 849, to which he invited Charles the Bald, and had the doctrine of Gottschalk examined before that prince. The unfortunate, but intrepid monk was condemned as a heretic, suspended from the sacerdotal office, declared incapable of teaching, and unworthy of liberty, cruelly

flogged before the king and bishops, and shut up for the remainder of his life in the abbey of Hautvillers. Such barbarous treatment, far from restoring Gottschalk to the Church, only revolted his proud and independent spirit, and confirmed him in his opinions. He died in prison, in the monastery of Hautvillers, October 30, 867. When he was at the point of death, the monks who had the care of him gave notice of it to Hincmar, and asked him how they were to treat him. Hincmar had the cruelty to send to Gottschalk a formulary of faith, with an order to sign it, on pain of being deprived of the last sacraments, and of ecclesiastical burial. Gottschalk rejected it with indignation, and Hincmar's order was executed in all its rigor: nevertheless, the treatment he had undergone was censured by a large portion of the clergy of France. Lupus, abbot of Ferrieres, Fulgentius, bishop of Troyes, and Remi, bishop of Lyons, highly disapproved of it. Remi, among others, said, and repeated many times, that heretics had formerly been censured, not by blows, but by reasoning. Ratramnus of Corby published an apology for Gottschalk, and proved, as far as it could be proved, that the doctrine had professed was that of St. Augustine, and had always been that of the Catholic Church. John Scotus Erigena wrote against Gottschalk in his treatise *De divina pcedestinatione contra Gottschalcum Monachum*. The creed of the opponents of Gottschalk may be found set forth in four articles in Harduin, *Concilia* 5:18,19. Archbishop Usher published a life of Gottschalk (Dublin, 1631, 4to, and Usher's *Works*, 4, 1) which was reprinted at Hanau in 1662 (8vo). Full accounts of the controversy maybe found in Vossius, *Historia Pelagiana*, lib. 7; Mauguin, *Vet. auctorum, qui saec. ix 'de pcedestinitione et gratia scripserunt Opera et Fragmenta* (forming the first part of his *Vindiciae Praedestinationis et Gratiae*, Paris, 1650, 2 volumes, 4to); Natalis Alexander, *Hist. Eccles.* sec. 9,10. See also Hook, *Eccl. Biogr.* 5:341; Gieseler, *Ch. History*, per. 3, div. 1, § 16; Mosheim, *Ch. History*, cent. 9, part 2, chapter 3, § 22-25; Hase, *Church Hist.* § 214; especially Neander, *Church History*, 3:472-480; Hagenbach, *History of Doctrines*, § 183; Dupin, *History of Eccles. Writers*, cent. 9; Monnier, *De Gothescalci et J. Scoti Erigenae Controversia* (1853); Hoefer, *Nouv. Biograph. Generale*, 21:342; Arnold, *Theological Critic*, March, 1852, art. 3; Borrassch, *Gottschalk. sein Leben u. seine Lehre* (Thorn, 1868, 8vo); *Methodist Quarterly*, July 1857, page 352; Illgen, *Zeitschriftf. d. hist. Theol.* 1859, Heft 4.

Gouge, Thomas

son of William, was born at Bow, Middlesex, in 1605, was educated at Cambridge, and settled at St. Sepulchre's, London. He was a learned divine, an earnest preacher, most exemplary in attending to all the duties of his pastoral charge, and, by the excellent qualities and accomplishments that distinguished and adorned his character, he possessed great and extensive influence among his clerical brethren, as well as in general society. "The virtue, however, which above all, others shone brightest in him," says archbishop Tillotson, "and was his reigning attribute, was his cheerful and unwearied diligence in acts of pious charity. In this he left behind him all that ever I knew, and had a singular sagacity and prudence in devising the most *effectual* ways of doing good. For the last nine or ten years of his life, he did almost wholly apply his charity to Wales, because there he judged there was most occasion for it; he did not only lay out whatever he could spare out of his own estate, but employed his whole time and pains to excite and engage the charity of others for assisting him in it. By the large and bountiful contributions thus obtained, to which he constantly added two thirds of his own income (amounting to £200 a year), there were every year 800, and sometimes 1000 poor children educated by his means; and by this example several of the most considerable towns in Wales were excited to bring up, at their own charge, the like number of poor children in the like manner, and under his care and instruction. But which was the greatest work of all, and amounted indeed to a mighty charge, he procured a new and very fair impression of the Bible, and the liturgy of the Church of England, in the Welsh tongue, to the number of 8000; the former impression being spent, and not twenty of them to be had in all London. This was a work of such a charge that it was not likely to have been done in any other way. And always, but usually twice a year, he traveled over a great part of Wales, none of the easiest countries to travel in; but for the love of God and man he cheerfully endured all privations; so that, all things considered, there have not, since the primitive times of Christianity, been any among the sons of men to whom that glorious character of the Son of God might be better applied, that he '*went about doing good.*'" He died October 29, 1681. Among his writings are *The Principles of Religion* (1679): — *Young Man's Guide to Heaven* (1681), and other practical treatises. His *Works* are collected in one volume, 8vo, with a sketch of his life and Tillotson's funeral sermon at his burial (Lond. 1706). His sermon on *The Surest and Safest Way of Thriving* was

reprinted in 1856, with a sketch of his life by T. Binney (Lond. 12mo). — *Jamieson, Cyclop. of Biography*, page 230; Tillotson, *Works*, 1:265 sq.; Neal, *History of the Puritans*, 3:233; Allibone, *Dictionary of Authors*, 1:710.

Gouge, William, D.D.,

an eminent Puritan divine, was born in Bow in 1575, and educated at Eton and Cambridge. He entered the ministry at the age of thirty-one, and was minister of St. Ann's, Blackfriars, London, for forty-five years. He was esteemed as the father of the London ministers, and the spiritual oracle of his time. In 1643 he was called to be a member of the Assembly of Divines, and was in such reputation that in the moderator's absence he frequently filled the chair. He was appointed one of the annotators on the Scriptures, and performed, as his part, from the beginning of 1 Kings to the book of Job, in a manner that gained high approbation. He also published several works, the principal of which are: *Domestical Duties*, and *The Whole Armor of God: — The Lord's Prayer Explained*; all to be found in *his Works, revised and enlarged* (Lond. 1626, fol.) — a learned and very useful *Commentary on the Hebrews* (Lond. 1655, 2 volumes, fol.), containing a thousand of his Wednesday lectures. He died December 12, 1653. — Neal, *History of the Puritans*, 2:611; Darling, *Cyclop. Bibliog.* s.v. Middleton, *Evangelical Biography*, 3:267; *Life*, by his Son, prefixed to his *Works* (1665).

Goulart, Simon

a French Protestant theologian, was born at Senis, October 20, 1543. He embraced the Reformation by 1565, went to study theology at Geneva in 1566, and was consecrated pastor on the 20th of October of the same year. He obtained at once charge of a rural congregation, and in 1571 became pastor of the parish of St. Jervais, Geneva. Here his plain speaking brought him repeatedly into trouble with the civil authorities, yet he remained at Geneva, notwithstanding numerous calls from other places. After the death of Beza (January 2, 1607), the pastors chose him for their president, but he resigned that office December 18, 1612. He died at Geneva, February 3, 1628. Goulart was a very prolific writer, both of original works and of translations and compilations. Among his scores of publications we name: *Imitations chrestiennes*, etc. (1574, 8vo): — *Expositio verissima et succincta de rebus nuper bello gestis inter Allobrogum regulum et*

Helveticas regis Galliarum auxiliares copias (1589, 4to): — *Vingt-huit Discours chrestiens touchant l'estat du monde et de l'Eglise de Dieu* (1591, 16mo): — *Apophthegmatum sacrorum Loci communes, ex sacris, ecclesiasticis et scecularibus libris collecti* (Geneva, 1592, 8vo; French transl. Genesis 1604, 12mo): — *Vrai Discours de la miraculeuse deliverance envoyee de Dieu ia la ville de Geneve, le 12 dec. 1602* (Genesis 1603, 8vo): — *Le sage Vieillard* (Lyon, 1605, 12mo; English, London, 1621, 4to): — *Quarante-deux Tableaux de la mort representes* (last ed. Lyon, 1606, 12mo; German, Cassel, 1605): — *Considerationis de la Conscience humaine* (Genesis 1607, 8vo): — *Considerations sur divers articles de la doctrine chrestienne* (Saumur, 1608, 8vo; this may have been written by his eldest son, also called Simon, see next art.): — *Traite de l'Assurance chrestienne; plus un autre Traits de l'Assurance prophane* (Geneve, 1609, 8vo): — *Vingtcing Meditations chrestiennes, etc.* (Genesis 1610, 16mo): — *Considerations de la mort et de la vie heureuse* (Genesis 1621 8vo): — *Considerations de la sagesse de Dieu au gouvernement du monde* (Genesis 1623, 8vo): — *Recueil des choses memorables advenues sous la Ligue, etc.* (Genesis 1537-90, 3 volumes, 8vo); last ed. by abbe Goujet, under the title *Memoires de la Ligue sous Henri III et IV, etc.* (Amst. [Paris], 1758, 6 volumes, 4to). He also edited a number of authors ancient and modern, with annotations, and translated numerous works on history and theology. Some of his letters were published in the *Epistres fran foises des personnages illustres et doctes a J.J. de la Scala, mises en lumiere par Jacques de Rives* (Harderwyck, 1624, 8vo). — See Tronchin, *Oratio funebris Goulartii Sylvanectini, in Ecclesia Genevensi pastoris, etc.* (Genesis 1628, 4to); Bayle, *Dict. Hist.*; Nicéron, *Mimoires*, 29:363-374; Senebier, *Hist. litter. de Geneve*; Haag, *La France Protestante*; Hoefler, *Nouv. Biog. Generale*, 21:409 sq.

Goulart, Simon

a Swiss Protestant theologian (son of the preceding), was born at Geneva about 1576. He was at first pastor of the French Protestant church at Wesel, and in 1601 was called to Amsterdam to take charge of the Walloon church. Being a zealous Arminian, he engaged in a controversy with his colleagues, who as zealously defended Calvinism, and he was finally ejected. He wrote two works in defense of his views, which attracted great attention, and in 1618 the Remonstrants chose him as one of their defenders at the Synod of Dort. He was, however, forbidden to appear, as being under interdict. When the Arminian ministers were

banished in 1619, he followed Episcopius to Antwerp. When hostilities were renewed between Holland and Spain he went to Calais. In 1623 he was accused of conspiring against the prince of Orange, but proved his innocence, and the next year removed to Frederickstadt, where a large number of Remonstrants had sought refuge. He died there March 19, 1628. He wrote, *Brief Traite de la grace de Dieu envers les hommes et de l'eternelle election des fids les et reprobation des infideles* (Amst. 1616, 8vo): — *Examen des opinions de M. Fabrice Bassecourt conteunes in un livre de disputes intitule L'election eternelle et ses dependances* (Amst., 1618, 8vo): — *Epitre aux Remonstrants Walons* (1620, 8vo): — *Traite de la providencea de Dieu et autres points independans, avec une Refutation du sermon de Jos. Poujade contre les cinq articles des Remonstrants* (1627, 12mo); and eight letters, two in Latin and six in French, in the *Epistolae Remonstrantium ecclesiastica et theologica* (Amst. 1684, fol.). See *Niceron Memoires*; *Bibl. remonstrantum*; Bayle, *Dict. Hist.*; Senebier, *Histoire litt. De Geneve*; Haag, *La France Protestante*; Hoefler, *Nouv. Biog. Gen.* 21:414.

Goulding, Thomas, D.D.,

a Presbyterian minister, was born at Midway, Liberty County, Georgia, March 14, 1786. He was educated at Walcott, Connecticut, studied law for a time, and was licensed in 1813. He supplied the church at White Bluff soon after, and labored successfully there for about six years. In 1822 he removed to Lexington, Oglethorpe County, and was subsequently elected professor in the Theological Seminary of the Synod of South Carolina and Georgia. After many years of laborious service in the departments of ecclesiastical history and Church government, he resigned," and was called in 1835 to his last charge in Columbus. He was for several years in succession elected president of the board of trustees of Oglethorpe University, and died June 26, 1848. — Sprague, *Annals*, 4:491.

Gourd

is the rendering in the Auth. Vers. of two Heb. words.

Picture for Gourd 1

1. JONAH'S GOURD (/yqyqikikayon', Sept. *κολοκύντη*, Vulg. *hedera*), the name of a plant that occurs only in ³⁰⁴⁶Jonah 4:6-10; according to the Sept. and Peshito, a gourd; but according to Jerome (who underwent much

obloquy for substituting "ivy" for the "gourd" of the old Italic vers.; see Davidson's *Bib. Crit.* 1:267), the Talmud, and the Hebrew interpreters generally, a species of *ricinus*, the palma Christi Arabic el-kherwa, Egyptian **κίκ** or **κούκι** (Diod. Siculus, 1:3). From the Statements of the text, it appears that the growth of the *kikayon* was miraculous, but that it was probably a plant of the country, being named specifically; also that it was capable of affording shade, and might easily be destroyed. There does not appear anything in this account to warrant us in considering it to be the ivy, which is a, plant of slow growth, cannot support itself, and is, moreover, not likely to be found in the hot and country of ancient Nineveh, but which was adduced by Jerome probably only as a conjecture from the resemblance of its Greek name **κισσός** to *kikayon*. That the *kikayon* was thought to be a gourd seems to have arisen from the *kiki* of the Egyptians being the *kherwsa* of the Arabs, often incorrectly written *keroa*, that is, without the aspirate, which makes it very similar to *kura* when written in Roman characters, which last in the East is applied to the gourd or pumpkin (Avicenna, c. 622), and is probably the *Lagenaria vulgaris*. To this plant no doubt, the following passages refer: "The Christians and Jews of Mosui (Nineveh) say it was not the *keroa* whose shadow refreshed Jonah, but a sort of gourd, *elakera*, which has very large leaves, very large fruit, and lasts but about four months" (Niebuhr, *Arabia*, page 148). So Volney: "Whoever has traveled to Cairo or Rosetta knows that the species of gourd called *kerra* will, in twenty-four hours, send out shoots near four inches long" (*Travels*, 1:71). In Jerome's own description of the plant, however (Comment. ad loc.), called in Syr. *karo*, and Punic. *el-keroa*, Celsius recognizes the castor-oil plant (Hierobot. 2:273 sq.; Bochart, *Hiersoz.* 2:293, 623). The *Ricinus* was seen by Rauwolf (*Trav.* page 52) in great abundance near Tripoli, where the Arabs called it *el-kerua*, while both Hasselquist and Robinson observed very large specimens of it in the neighborhood of Jericho ("Ricinus in altitudinem arboris insignis," Hanselquist, *Trav.* page 555; see also Robinson, *Res.* 1:553). The Hebrew name *kikayon* is so similar to the *kkiki* of Dioscorides, that it was early thought to indicate the same plant. Dioscorides (4:164, **περὶ κίκεως**) states that the *kiki*, or *croton*, is called wild sesamum by some; and proceeds to give in a few words a graphic description of the *Ricinus communis* or castor-oil plant. It has also been called *Pentadactylus* and Palma Christi, from the palmate division of its leaves. It was known at much earlier times, as Hippocrates employed it in medicine; and Herodotus mentions it by the name of **σιλλικύπριον**

(2:94) when speaking of Egypt: "The inhabitants of the marshy grounds make use of an oil which they term kiki, expressed from the Silbicyprian plant." That it has been known there from the earliest times is evident from Caillaud having found castor-oil seeds in some very ancient sarcophagi. That the Arabs considered their *kherwa* to be the same plant is evident from Avicenna on this article, or *kherwaa* of the translation of Plempius (page 301); so Sesrapiona (3, c. 79). But most decisive of all seems the derivation of the Hebrew word from the Egyptian *kiki* (Herodot. 2:94; comp. Bärh, *ado*; and Jablonsky, *Opusc.* part 1, page 110), established by Celsius, with whose arguments Michaelis declares himself entirely satisfied (J.D. Mich. *Supplem.*); and confirmed by the Talmudical **קִיקִי מִן**, prepared the seeds of the ricinus (Buxtorf, *Lex. Chald. Talmud.* col. 2029), and Dioscorides, 4:164, where **κρότων** (=Pabnma Christi) is described under the name of *sictsa*, and the oil made from its seeds is called **κίκινον ἔλαιον** (Rosenmüller, page 127). Lady Calcott states that the modern Jews of London use this oil, by the name of oil of *kik*, for their Sabbath lamps, it being one of the five kinds of oil — which their traditions allow them to employ. The castor-oil plant attains a considerable size in one season; and though in Europe it is, only known as an herb, in India it frequently may be seen, especially at the margins of fields, of the size of a tree. So at Busra, Niebuhr, saw an el-keroa which had the form and appearance of a tree. From the erect habit, and the breadth of its foliage, this plant throws an ample shade, especially when young. From the softness and little substance of its stem, it may easily be destroyed by insects, which Rumphius' describes as sometimes being the case. It would then necessarily dry up rapidly. As it is well suited to the country, and to the purpose indicated in the text, and as its name khki is so similar to kikayon, it is generally thought by interpreters to be the plant which the sacred penmans had in view.

This opinion, however that the first-named plant above is the true representative of Jonah's gourd, is viewed by the Reverend H. Lobdell, M.D., missionary in Assyria, in a letter published in the *Bibliotheca Sacra* April 6, 1855, page 395 sq., who says, "The Mohammedans, Christians, and Jews all agree in referring the, plant to the *hera*, a kind of pumpkin peculiar to the East. The leaves are large, and the rapidity of growth astonishing. Its fruit is for the most part eaten in a fresh state, and is somewhat like the squash. It has no more than a generic resemblance to the gourd of the United States, though I suppose that both are a species of the

cucurbita. It is grown in great abundance on the alluvial banks of the Tigris, and on the plain between the river and the ruins of Nineveh, which is about a mile wide... The castor-oil plant is cultivated, indeed, to some extent here, but is never trained, like the *kerā*, to run over structures of mud and brush to form booths in which the gardeners may protect themselves from the terrible heats of the Asiatic sun. I have seen at a single glance dozens of these booths these lodges in the fields of melons and cucumbers around the old walls of Nineveh (^{<2008>}Isaiah 1:8) covered with the vines of the *kerā*, of which there are numerous species, the fruit of which weighs from one to fifty pounds. One species, growing in Kurdistan, a few days distant from Mosul, is a genuine gourd; but there is no probability that it ever flourished on the hot plains of Mosul." The same view is taken by Thomson (*Land and Book*, 1:96 sq.), who says that "Orientals never dream of training a castor-oil plant over a booth, or planting it for shade; and they would have but small respect for anyone who did. It is in no way adapted for that purpose, while thousands of arbors are covered with various creepers of the gourd family. The gourd grows with extraordinary rapidity. In a few days after it has begun to run the whole arbor is covered. It forms a shade absolutely impenetrable to the sun's rays even at noonday. It flourishes best in the very hottest part of summer. Lastly, when injured, or cut, it withers away with equal rapidity." *SEE JONAH.*

Picture for Gourd 2

Picture for Gourd 3

2. WILD GOURDS (𐤔 / (𐤒𐤁𐤓 *pakkuöth*; Sept., *τολύπη* Vulg. colocynstida). It is related in ^{<2008>}2 Kings 4:38-40 that Elisha, having come again to Gilgal, when there was a famine in the land, and many sons of the prophets were assembled there, he ordered his servant to prepare for them a dish of vegetables: "One went out into the field to gather *herbs* (*orotha*, and found a *wild vine* (*hdç; 𐤔𐤁𐤓 field-vine*), and gathered thereof *wild gourds* (*hdç; 𐤔 (𐤒𐤁𐤓 field pakkuöth*) his lap-full, and came and shred them into the pot of pottage, for they knew them not." "So they poured out for the men to eat; but as they were eating of the pottage, they cried out, O thou man of God, there is death in the pot; and they could not eat thereof." Though a few other plants have been indicated, the *pakkuöth* has almost universally been supposed to be one of the family of the gourd or cucumber-like plants, several of which are conspicuous for their bitterness,

and a few poisonous, while others, it is well-known, are edible. The reasons are given in detail by Celsius (Hierobot. 1:393).

- (1.) The name is supposed to be derived from (qP; "to split," or "to burst," from the exploding of the fruit, and scattering the seeds on being touched; and this is the characteristic of the species called the Mild cucumber, by the ancients.
- (2.) The forms of the fruit appears to have been ovoid, as the name is essentially the same with that of the "knops," or $\mu\gamma$ (qP] *pekainm'*, of ^{<1068>}1 Kings 6:18; 7:24, rendered "eggs" in the Chaldaic version of Johathan, to whom the form of the fruit could not have been known.
- (3.) The seeds of the pakkuoth, moreover, yielded oil, as appears from the tract Shabbath(ii, § 2). The seeds of the different gourd and cucumber-like plants are well known to yield oil, which was employed by the ancients, and still is in the East, both as medicine and in the arts.
- (4.) The bitterness which was probably perceived on eating of the pottage, and which disappeared on the addition of meal, is found in many of the cucumber tribe, and conspicuously in the species which have usually been selected as the pakkuoth, that is, the Colocynth (*Cucumis Colocynthis*), the Squinting Cucumber (*Momordica elaterium*), and *Cucumis prophetarum*; all of which are found in Syria, as related lay various travelers. The first, or *Coloqusntida*, is essentially a desert plant. Kitto says: "In the desert parts of Syria, Egypt, and Arabia, andson the banks of the rivers Tigris and Euphrates, its tendrils run over vast tracts of ground, offering a prodigious number of gourds, which sare crushed under foot by camels, horses, and men. In winter we have seen the extent of many miles covered with the connecting tendrils and dry gourds of the preceding season, the latter exhibiting precisely the same appearance as in our shops, and when crushed, with a crackling noise, beneath the feet, discharging, in the. form of a light powder, the valuable drug which it contains" (Pict. Bible, note ad loc.). In the Arabic version, hunzal (which is the Colocynth) is used as the synonyme for pakkuoth in ^{<1069>}2 Kings 4:39. The third, or Globe Cucumber, "derives its specific name (*Cucumis prophetam*) from the notion that it afforded the gourd which 'the sons of the prophets' shred by mistake into their pottage, and which made them declare, when they came to taste "it, that there was 'death in the pot.' This plant is 'smaller in every part than the common melon, and has a nauseous odor, while its fruit is to the full as

bitter as the Coloquintida. The fruit has a rather singular assurance from the manner in which its surface is armed with prickles, which are "however, soft and harmless" (Kitto, *Pict. Palestine*; Physical Geog. page 281). But this plant, the fruit not being bigger than a cherry, does not appear likely to have been that which was *shred* into the pot. Celsius, however, is of opinion that the second of the above-named species, the *Cucumis aerestis* of the ancients, and which was found by Belos in descending from Mount Sinae, was the plant, being the *Cucumis asinsisus* of the druggists. This plant is a well-known drastic purgative, element enough in its actions to be considered even a poison. Its fruit is ovate, obtuse, and scabrous, and likely to have been the plant mistaken for *oroth*, as it might certainly be mistaken for young gherkins. The wild cucumber bursts, at the touch of the finger, and scatters its seeds, which the colocynth does not (Rosenmüller, *'Alterthumsk 4* part 1, etc.). The etymology of the word from ($\kappa\upsilon\kappa\upsilon\sigma$) has been thought to favor the identification of the plant with the *Ecballium elaterium*, or "squirting cucumber," so called from the elasticity with which the fruit, when ripe, opens and scatters the seeds when touched. This is the $\alpha\gamma\upsilon\iota\omicron\varsigma$ $\sigma\acute{\iota}\kappa\upsilon\omicron\varsigma$ of Dioscorides (4:152) and Theophrastus (7:6, § 4, etc.), and the *Cucumis sylvestris* of Pliny (*Hist. Nat.* 20:2). Celsius (*Hierob.* 1:393), Rosenmüller (*Bib. Bot.* pge 128), and Gesenius (*Thes.* page 1122) are in favor of this explanation, and, it must be confessed, not without some reason. The old versions, however, understand the colocynth, the fruit of which is about the size of an orange. The drastic medicine in such general use is a preparation from this plant. Michaelis (*Suppl. Lex. Heb.* page 344) and Oedmann (*Vers. Samml.* 4:88) adopt this explanation.

Gousset, Jacques

(Lat. *Gussetius*), a French Protestant theologian, and distinguished Hebrew scholar, was born at Blois October 7, 1635. He studied theology at Saumur, and acquired Greek under Lefbvre, and Hebrew under Louis Cappel. Having become pastor of the church at Poitiers in 1662, he remained in that office until the revocation of the Edict of Nantes, refusing on three several occasions the professorship of theology at Saumur. In 1685 he went to England, and soon after to Holland, where he became pastor of the Walloon church of Dort in 1687. In 1692 he went to the University of Groningen as professor of Greek and of theology, and remained there until his death, November 4, 1704. Gousset advocated every different system of Hebrew grammar from the one generally followed

in Holland. While the Dutch scholars considered, like Erpenius, a knowledge of Arab and Syriac as of the utmost importance for the correct understanding of Hebrew, Gousset held that error must inevitably result from attempts to find out the meaning of words and the grammatical construction of sentences in Hebrew by comparing it with the other Shemitic dialects which are but derivatives from it, and have often undergone changes to which the original language remains a stranger. He considered the old versions and the writings of the Rabbins as of little use in the interpretation of the O.T. Schultens, who, at the age of eighteen, had a public discussion with Gousset on that subject, refutes his views in his *Origines Hebrae* and *Vetus et regia via hebraizandi*. Gousset wrote largely. We name, out of his numerous works, the following: *Examen des endroits de l'accomplissement des propheties de M. Jurieu qui concernent le supputation des temps* (Anon. 1687, 12mo): — *Jesu Christ Evangelique Veritas salutifera demonstrata in confutatione libri Chizzuk Emonna* (Amst. 1712, 4to): — *Considerations theologiques et critiques sur le projet d'une nouvelle version francaise de la Bible, public l'an 1696, sous le nom de M. Ch. Lecene*, etc. (Amst. 1698, 12mo), a violent Calvinistic attack, accusing Lecene's translation of favoring Arminianism at the expense of correctness: — *Commentarii Linguae Ebraicae*, etc. (Amst. 1702, fol.; Lpz. 1743 4to): — *Disputationes in Epistolam Pauli ad Hebraeos et. ad Leviticum 18:4* (Amst. 1712, fol.): *Vesperae Groningant, sive amica de rebus sacris colloquia, ubi varia sacrae Scripturae loca selecta explicantur* (Amst. 1698, 8vo; 2d edit. 1711, 8vo): — *De viva deque mortua Fide, doctrina Jacobi apostoli evoluta* (Amit. 1696, 8vo): — *Theses theologicae de typorum interpretis dorum methodo apostolica* (at the end of the *Schediasma Theologiae practicae* of Herm. Witsius, Groning. 1729, 8vo). See Bayle, *OEuvres diverses*, 3:629; 4:766, 773, and 837; Nicéron, *Memoires*, volumes 2 and 10; *Journal des Savants*, 1702, No. 40; Meyer, *Gesch. d. Schriffterklärung*, volume 4; Haag, *La France Protestante*; Hoefler, *Nouv. Biog. Generale*, 21:465 sq.

Gouttes, Jean Louis,

a French Roman Catholic priest and political economist, was born at Tulle in 1740. He first entered the army, and soon after the Church. He was for a time curate of a place near Bordeaux, then of Argilliers (Languedoc), where he remained until the beginning of the French Revolution. He had acquired great influence over the clergy of the diocese of Beziers, and was in 1789 sent as their representative to the States General. Here, on October

3, 1789, he advocated the abolition of the usury laws. He also seconded the motion of Talleyrand-Perigord, bishop of Autun, proposing the sale of the property of the clergy. In February 1791, he succeeded Talleyrand as bishop of Autun. But afterwards, opposing the excesses of the Republican party, he was accused of reactionary sympathies, arrested, judged, condemned, and executed, all in one day, March 26, 1794. He wrote *Theorie de l'interet de l'argent*, etc. (Paris, 1780, 12mo; 2d edit., with a *Defense*, etc., 1782): — *Projet de Reforme, ou reflexions soumises a l'Assemblée nationale* (1790, 8vo): — *Discours sur la vente des biens du clerge* (April 12, 1790, 8vo): — *Exposé des Principes de la Constitution civile du Clerge, par les eveques deutes a l'Assemblée nationale* (1790, 8vo); this latter work is under a collective name, but Gouttes was its principal author. See *Moniteur universel* (1789, 1790); Qudrard, *La France litteraire*; Hoefler, *Nouv. Biog. Generale*, 21:470. (J.N.P.)

Government of God

SEE THEODICY.

Government Of The Hebrews.

This we shall here treat in its secular or political relations, so far as these can be severed from the divine ordinances which underlie them all. *SEE MONARCHY.*

1. Constitutional Form. — This varied materially in different ages. With the Israelites, as with all other nations, unquestionably the earliest form of government was the patriarchal, and it subsisted among them long after many of the neighboring countries had exchanged it for the rule of kings. The patriarchs; that is, the heads or founders of families, exercised the chief power and command over their families, children, and domestics, without being responsible to any superior authority. Such was the government of Abraham, Isaac, and Jacob. So long as they resided in the land of Canaan they were subject to no foreign power, but tended their flocks and herds wherever they chose to go (^{Q1136}Genesis 13:6-12), and vindicated their wrongs by arms when ever they had sustained any injury (Genesis 14). They treated with the petty kings who reigned in different parts of Palestine as their equals in dignity, and concluded treaties with them in their own right (^{Q1413}Genesis 14:13, 18-24; 21:22-32; 26:16, 27-33; 31:44-54). *SEE PATRIARCH.*

The Hebrews having greatly increased in numbers in Egypt, it appeared very evident that they could not live among nations given to idolatry without running the hazard of becoming infected with the same evil. They were, therefore, in the providence of God, assigned to a particular country, the extent of which was so small, that they were obliged, if they would live independently of other nations, to give up, in a great measure, the life of shepherds, and devote themselves to agriculture. Besides, very many of the Hebrews, during their residence in Egypt, had fallen into idolatrous habits. These were to be brought back again to the knowledge of the true God, and all were to be excited to engage in those undertakings which should be found necessary for the support of the true religion. All the Mosaic institutions aim at the accomplishment of these objects, and the fundamental principle was this, — that the true God, the creator and governor of the universe, and none other, ought to be worshipped. To secure this end the more certainly, God became king to the Hebrews. Accordingly, the land of Canaan, which was destined to be occupied by them, was declared to be the land of Jehovah, of which he was to be the king, and the Hebrews merely the hereditary occupants. God promulgated, from the summit of Mount Sinai, the prominent laws for the government of his people, considered as a religious community (Exodus 20); and these laws were afterwards more fully illustrated and developed by Moses. The rewards which should accompany the obedient, and the punishments which should be the lot of the transgressor, were at the same time announced, and the Hebrews promised by a solemn oath to obey (^{<0214>}Exodus 20:14; Deuteronomy 27-30). *SEE LAW.*

In order to preserve the true religion, God governed the whole people by a striking and peculiar providence, which has rightly been termed a theocracy. But, although the government of the Jews was a theocracy, it was not destitute of the usual forms which exist in civil governments among men. God, it is true, was the king, and the high-priest, if we may be allowed so to speak, was his minister of state, but still the political affairs were, in a great-measure, under the disposal of the elders, princes, etc. It was to them that Moses gave the divine commands; he determined their powers, and submitted their requests to the divine decision (^{<0445>}Numbers 14:5; 16:4; 27:5). Josephus pronounced the government to be aristocratical, but Lowman and Michaëlis are in favor of considering it a democracy, and in support of their opinion such passages are exhibited as the following: ^{<0297>}Exodus 19:7, 8; 24:3-8; ^{<0298>}Deuteronomy 29:9-14. The

Hebrew government however, putting aside its theocratical feature, was of a mixed form, in some respects approaching to a democracy, in others assuming more of an aristocratical character. *SEE THEOCRACY.*

In the time of Samuel, the government, in point of form, was changed into a monarchy. The election of a king, however, was committed to God, who chose one by lot; so that God was still the ruler, and the king the vicegerent. The terms of the government, as respected God, were the same as before, and the same duties and principles were inculcated on the Israelites as had been originally (⁽¹⁰⁰⁷⁾1 Samuel 8:7; 10:17-23). In consequence of the fact that Saul did not choose at all times to obey the commands of God, the kingdom was taken from him and given to another (⁽¹⁰¹³⁾1 Samuel 13:14; 15:1-31). David, through the medium of Samuel was selected by Jehovah for king, who thus gave a proof that he still retained, and was disposed to exercise, the right of appointing the ruler under him (⁽¹⁰⁰⁶⁾1 Samuel 16:1-3). David was first made king over Judah; but as he received his appointment from God, and acted under his authority, the eleven other tribes submitted to him (⁽¹⁰⁰⁸⁾2 Samuel 5:1-3). The paramount authority of God as the king of the nation, and his right to appoint one who should act in the capacity of his vicaegerent, are expressly recognized in the books of Kings and Chronicles. *SEE KING.*

The rebuilding of Jerusalem was accomplished, and the reformation of their ecclesiastical and civil polity was effected, by the two divinely-inspired and pious governors, Ezra and Nehemiah; but the theocratic government does not appear to have been restored. The new temple was not, as formerly, God's palace; and the cloud of his presence did not take possession of it. After the deaths of Ezra and Nehemiah, the Jews were governed by their high-priests, in subjection, however, to the Persian kings, to whom they paid tribute, (⁽¹⁵⁰³⁾Ezra 4:13), but were ruled by their own magistrates, and were in the full enjoyment of their liberties, civil and religious. Nearly three centuries of uninterrupted prosperity ensued, although during that time they had passed to the rule of the Greeks, until the reign of Antiochus Epiphanes, king of Syria, when they were most cruelly oppressed, and compelled to take up arms in their own defense. Under the able conduct of Judas, surnamed Maccabaeus, and his valiant brothers, the Jews maintained a religious war for twenty-six years with five successive kings of Syria; and after destroying upwards of two hundred thousand of their best troops, the Maccabees finally established the independence of their country and the royal station of their own family. This illustrious house, whose princes

united the regal and pontifical dignity in their own persons, administered the affairs of the Jews during a period of one hundred and twenty-six years; until disputes arising between Hyrcanus II and his brother Aristobulus, the latter was defeated by the Romans under Pompey, who captured Jerusalem, and reduced Judaea to the rank of a dependent kingdom, B.C. 59. *SEE JEWS.*

2. Executive Despotism. — The organs through which these various forms of administration were exhibited always partook of that absolute and arbitrary character, both in their appointment and their exercise, which prevails among Eastern nations. — The government of the Israelitish state under the monarchy was, so far as we can understand its political organization, very simple, and in its principal features analogous to modern Oriental forms (see Paulsen, *Die Regierung Morganlander*, Altona, 1755, volume 1). The king, not simply the central figure, but more properly the embodiment of civil power, had around him, as advisers and supreme executors of his commands several "counselors," or $\mu\upsilon\chi\iota\ \gamma\alpha$ (^{<30512>}2 Samuel 15:12; ^{<3273>}1 Chronicles 27:32; 1 Kings 41:2), at whose head stands, almost always the chancellor, $ryK\ddot{z}m$ "recorder," whose chief duty, however, was that of historiographer (comp. ^{<1298>}2 Kings 19:18, 37), and who is immediately recognised as the prime minister, such as is to this day the organ of royal communication in Persia (see Haudin, *Voyage*, v. 258). Coordinate with him probably stood the "scribe," $rP\sigma\theta\sigma$ state (cabinet) secretary (^{<3087>}2 Samuel 8:17; 20:25; 2 Kings 18:18; 19:2; 22:3, 10 sq.; ^{<2460>}Jeremiah 36:10). Sometimes we find several of these officers mentioned as existing at the same time (^{<1043>}1 Kings 4:3); their bureau is called "the scribe's chamber," $rp\sigma\beta\iota\ tKiv\} i7$ (^{<2482>}Jeremiah 38:12) By the side of this officer was also the praefect of the palace, $ty\beta\eta\iota\} (rva\}$ whose functions, however, were not entirely confined to the royal household (such as commissions and messages, ^{<1289>}2 Kings 18:19 sq.; 19:4, 8; ^{<3011>}Nehemiah 1:11), but who was also employed in state business (^{<1183>}1 Kings 18:3; ^{<1288>}2 Kings 18:18; ^{<2403>}Jeremiah 36:3), and often assumed a high degree of importance (^{<2325>}Isaiah 23:15 sq.), as he then became an officer of marked rank (like the modern *major-domo*). Sometimes a prophet enjoyed the confidence of the king as extraordinary civil counsellor, and grew influential as "the king's friend," $\ddot{E}\ i\ M\eta\} (r\epsilon\}$ a title: of most trusty minister or prime vizier in the modern East; see Gesenius, *Comment.* on ^{<2325>}Isaiah 22:15; Paulsen, *Regier.* page 286), such as Nathan

under David and Solomon, and Isaiah under Hezekiah. The superior functionaries appear under the kings to have conducted the civil administration. It was the duty of the priests and Levites to care for the maintenance of justice (^{<1578>}Deuteronomy 17:8 sq.). The king himself rendered decisions in the highest cases, not seldom in less weighty causes, or even altogether. *SEE TRIAL*. As officers of the exchequer, at least so far as to provide for the wants of the royal kitchen, under Solomon, twelve commissioners were appointed (^{<1047>}1 Kings 4:7 sq.). Besides, each branch of the royal household or establishment, the domains and manors, had their particular superintendent. *SEE PURVEYOR*. All these constitute together, as we may say, the regal board or court. On the other hand, under the 550 officials of Solomon alluded to in ^{<1023>}1 Kings 9:23 must be reckoned under-officers, of whose department of service we know nothing further. Among these intermediate jurisdictions are, at all events, included the lieutenants of provinces, **t/nydMhdyd**; ("princes of the provinces," ^{<1214>}1 Kings 20:14 sq., i.q. district-superintendents), who are first mentioned under Ahab of Israel. In conjunction with them may be classified the municipal officers, the elders and magnates of cities, to whom were addressed and who executed the royal behests (^{<1208>}1 Kings 21:8; ^{<1201>}2 Kings 10:1). *SEE OLD MEN*. The oldest and leading men of the tribes (q.v.) also formed a kind of national representatives. The scribes (q.v.) further had a certain official position. *SEE GOVERNOR*.

Under the Chaldaean rule, Gedaliah (q.v.) appears as governor (**rc**) of desolated and depopulated Judaea (^{<1222>}2 Kings 25:22), which after this time became, in connection with Egypt, Coelo-Syria, and Phoenicia, a mere satrapy of the Babylonian empire (Berosus, in Josephus, *Ant.* 10:11, 1). The Persian court committed all the provinces lying west of the Euphrates to satraps, **t/wj Pi** (^{<1586>}Ezra 8:36; ^{<1619>}Nehemiah 2:9), associated with whom for civil administration was a governmental chamber, with chancellor, secretary, and assessors (^{<1508>}Ezra 4:8, 9). Yet the same title, **hj P**, (i.q. *pasha*), was also borne by the (Jewish) prefects of the new Israelitish-colony (^{<1517>}Ezra 6:7; ^{<1614>}Nehemiah 8:14, 18; comp. ^{<3001>}Haggai 1:1, 14; 2:2, 21), which it had over its own people, exclusive of the circuit or ministerial officers (^{<1619>}Nehemiah 3:9, 14, 15, etc.), municipal officials, or **μyngs]** (^{<1626>}Nehemiah 2:16; 4:19; 5:7, etc.), and judges (^{<1572>}Ezra 7:25). *SEE TIRSHATHAH*. Besides the Persian civil functionaries, there were likewise in the subject territories tax-commissioners or treasury-officers

appointed, אַרְבָּטִי (^{<אֲרָב>}Ezra 7:21), and under them a general forest-keeper (^{<אֲרָב>}Nehemiah 2:8). During the Seleucid-Syrian rule Judaea belonged, while their relations were peaceful, to the precinct of a general or στρατηγός of Phoenicia and Coele-Syria (2 Macc. 3:5; 4:4; 8:8), who was a provincial officer endowed with civil and military jurisdiction. The administration of the revenue was entrusted to special functionaries (2 Macc. 3:3; 1 Macc. 10:41; 13:37). The chief management of the finances, however, was in the hands of the royal chamberlain (2 Macc. 3:7 sq.). During the government of Antiochus Epiphanes we find military appointees (1 Macc. 7:8) and extraordinary commissioners (1 Macc. 1:53; 2:15; 2 Macc. 5:22) in Judaea. During the contests for the throne between Demetrius Soter and Alexander, the Jewish high-priests still retained the dignity of vassal-chiefs over Judaea (1 Macc. 10), and Jews were intrusted with executive authority, seven beyond the limits of that territory (1 Macc. 11:59). Simon was absolute hereditary prince over Judaea, and held also the right of coinage (1 Macc. 15). In all this period, as well as earlier under the Egyptian dominion, the imposts were not unfrequently farmed out to the high-priests, or to wealthy Jews (1 Macc. 11:28; 13:15; Josephus, *Ant.* 13:4, 4 sq., 16), which brought them into close connection with the royal functionaries, and even conferred upon them a certain executive authority in civil matters. *SEE ASSESSMENT.*

For the government of Judaea under the Romans, *SEE ROMAN EMPIRE.*

3. Democratic Powers. — Notwithstanding the apparently unlimited and independent authority of these different *kinds* of rulers, the Hebrew people, especially during the earlier and purer ages of the commonwealth, reserved to themselves a large measure of directive or vetatory and magisterial influence, which enabled the popular will to express itself on all great emergencies, and even in minor points, in a clear and decided manner, through regularly constituted channels, the general assembly or the select committee.

The supreme political body of the Hebrew nation, duly met in congress, is designated in the original by two words of nearly equal frequency in the sacred writings, הֶדָּח , *edah'*, from דָּחַ (*y*; to appoint, also to bring together; and לְהִקָּבֵל , *kahal*, from לָקַח; i.q. καλεῖν, to convoke (Sept. ἐκκλησία, συναγωγή; Vulgate, *Congregatio, Caetus, Ecclesia*). The phrase "tabernacle of the *Congregation*," however, which so frequently occurs as indicating the *place* of meeting, is described by neither of these

words, but by **d(/m [l ha]**; the versions consistently mark the difference also, the Sept. invariably translating this phrase by **ἡ σκηνὴ τοῦ μαρτυρίου**, and the Vulg. by *tabernaculum testimonii*; although when the word **d(wm** occurs without the **l ha** (as in ^{<0442>}Numbers 16:2), it has somewhat of the ambiguity of the Latin *Curia*, which equally well signifies the *Senate* and the *Senate-house*. In this passage **d(wm** is translated by **Βουλή**: and *Tempus Concilii*; in many other passages the word is variously rendered, but generally bears reference to *a set time or place*, e.g. in ^{<2015>}Lamentations 1:15, A.V. renders it *assembly*; but in 2:6, *place of assembly and solemn feast*; the Sept. and Vulgate are equally capricious **καίρος** and *tempus* standing in ^{<2015>}Lamentations 1:15, and **ἑορτή**, *tabernaculum and festivitas* in 2:6. This word **d(wm** is the most frequent original equivalent of our noun "congregation." Apart from **l ha** (tabernacle), it has a highly generic sense, including all the *holy* assemblies of the Jews.

There is good reason to believe that, not unlike the Servian constitution of the Roman people (Arnold's *History of Rome*, 1:70), the Hebrew nation from the first received a twofold organization, *military* as well as political (comp. ^{<0125>}Exodus 12:51; ^{<0403>}Numbers 1:3, and throughout; ^{<0403>}Numbers 26:3; and ^{<3004>}1 Chronicles 7:4 and 40. See also Lowman's *Dissertation on the Civil Government of the Hebrews*, pages 159, 186, etc.). The classification of the people is very clearly indicated in ^{<0674>}Joshua 7:14-18.

(1.) The Tribe (**hFmior fbye**) was divided into clans, *gentes*, A.V. "families," **t/j Pym**

(2.) Each *Mishpachah* comprised a number *offamilice*, Auth.Vers. "houses," **myTB**;

(3.) Each **tyB** or "house" was made up of qualified "men," fit for military as well as political service, being twenty years old and upward (^{<0403>}Numbers 1:3). The word which describes the individual member of the body politic, **dbf**, (*plur.* **myrbf**), is very significant; for it means *vir a robore dictus* (Gesenius, *Thes.* 1:262), "a man of valor," from **rbf**; to be strong (Fiirst, *Heb. Horteb.* 1:239; Meier, *Hebr. Wurz. W.-b.* page 251). Now it was the organic union of the twelve tribes which constituted in the highest and truest sense the **hd(** , or **l hq**; i.e., "Congregation," convened

duly for a competent purpose (Kurtz, *Hist. Old Covt.* 2:163). As with the Greeks there was an ἀτηεία, and with the Latins a *Dominutio Capitis*, so there were sundry faults which deprived a *home-born* Israelite (trəḫi Sept. αὐτόχθων, Vulg. *indigena*; or j a; ἀδελφός, *civis*, in ^{<8016>}Deuteronomy 1:16) of his privilege as a member of the national assembly (see ^{<8201>}Deuteronomy 23:1-8 cop. with ^{<633>}Nehemiah 13:13]; also ^{<9217>}Exodus 12:17, 19; 30:33, 38; 31:14; ^{<8371>}Leviticus 7:20, 21, 25, 27; 17:4, 9, 10, 14; 18:29; 19:8; 20:3, 6, 17, 18; 30:3, 6, 17, 18; 22:3; 23:29; ^{<4913>}Numbers 9:13; 15:31; 19:20). On the other hand, the franchise or *civitas* was conferred (with certain exceptions, such as sare mentioned ile ^{<8218>}Deuteronomy 23:3) on foreigners, *μυρῶ* (A.V. "strangers;" Sept. προσήλυται; Vulg. *peregrini*), after they had qualified themselves by circumcision (^{<9219>}Exodus 12:19; ^{<8384>}Leviticus 19:34; ^{<8211>}Deuteronomy 29:11, comb. with ^{<2816>}Isaiah 56:6, 7).

The above words, expressive of the national congregation, sometimes imply (1) a meeting of the whole mass of the people; sometimes (2) a congress of deputies (Jahn's *Hebrew Republic*, page 243).

(1.) At first, when the whole nation dwelt in tents, in their migration from Egypt to Canaan under the immediate command of the great legislator, the Congregation seems to have comprised every qualified Israelite who had the right of a personal presence and vote in the congress. In ^{<9281>}Exodus 35:1, this ample assembly is designated I aθrcḡiynḂ]td(AI K; the entire Congregation of the Sons of Israel (drama πᾶσα συναγωγή υἱῶν Ἰσραήλ, *omnis turba filiorum Israel*). Similarly in ^{<9279>}Numbers 27:19, the phrase is hd(hAI K; all the Congregation πᾶσα ἡ συναγωγή, *omnis multitudo*), while in ^{<8167>}Leviticus 16:17 we have I aεcḡil hḡAI K; the entire assembly of Israel (πᾶσα συναγωγή Ἰσραήλ, *universus cettus Israel*). We would have no difficulty in supposing that every member of the *Edah* was present at such meetings as these, in the lifetime of Moses and before the nation was dispersed, throughout its settlements in Canaan, were it not that we occasionally find, in later times, an equally ample designation used, when it is impossible to believe that the nation could have assembled at one place of meeting; e.g. in ^{<6212>}Joshua 22:12, where "the whole congregation of the children of Israel" is mentioned; and again still later, as at the dedication of Solomon's Temple in ^{<1084>}1 Kings 8:14; ^{<4005>}2 Chronicles 1:5.

(2.) From this impossibility of personal attendance in the national congregation, we should expect to find a *representative* constitution provided. Accordingly, in ^{<0016>}Numbers 1:16, we read of persons called **hd(h:yaḇr q]** not, as in the A.V., "a renowned of the Congregation," but wont *to be called to the Congregation* (Michaelis, Laws of Moses, 1:230). In 16:2, they are still more explicitly styled **d(wḇ yaḇr q]hd(yaḇcḇ** i.e., *chiefs of the Congregation who are called to the Convention* (σύγκλητοι βουλῆς, qu, *teusopore consili vocabantur*). While in ^{<0825>}Exodus 38:25 occurs the phrase **hd(h:yḇḇ q]** *those deputed to the assembly*, which exactly describes delegated persons. From ^{<0212>}Joshua 23:2, and 24:1, it would appear that these deputies were

(1) "The elders" (called **yaḇḇhd(h;** "elders of the Congregation," in ^{<0015>}Leviticus 4:15) as if deputed thereto; and "elders of Israel," or "of the people," as if representing them and nominated by them, (^{<0013>}Deuteronomy 1:13).

(2) "The heads," **ḡyḇḇ**), i.e., "the princes of the tribes" (^{<0004>}Numbers 1:4, 16), and the chiefs of the *Mishpachoth*, or "families" (26, passim)

(3) "The judges;" not, of course, the extraordinary rulers, beginning with Othniel, but the **ḡyḇḇ**, referred as in ^{<0618>}Deuteronomy 16:18, stationed in every great city and summoned probably as *ex-officio* members to the congregation.

(4) "The officers" (**ḡyḇḇ ḡḡḡḡḡḡḡḡ** magistri; whom Jahn calls genealogists, and Gesenius magistrates), whether central, as in ^{<0416>}Numbers 11:16, a provincial, as, in ^{<0618>}Deuteronomy 16:18. These four classes of men, in addition to official duties, seem to have attached to their offices the prerogative of representing their countrymen at the national convention or *Edah*. We have not classed among these delegates either the "Jethronian praefects" (^{<0215>}Exodus 18:15; ^{<0013>}Deuteronomy 1:13-15) or the seventy elders (^{<0416>}Numbers 11:16), for they were undoubtedly included already in one or other of the normal classes (comp. ^{<0416>}Numbers 11:16, and ^{<0015>}Deuteronomy 1:15). The members of the Congregation were convened by the ruler, or judge, or king, for the time being; e.g. by Moses, passim; by Joshua (^{<0212>}Joshua 23:1, 2); probably by the high-priest (^{<0217>}Judges 20:27, 28); frequently by the kings by David (^{<0312>}1 Chronicles 13:2), by Solomon (^{<0105>}1 Kings 8:5, etc.), by Jehoshaphat (^{<0204>}2 Chronicles 20:4, 5),

by Hezekiah (^{<4812>}2 Chronicles 30:2), probably by the Tirshathahs afterwards (see ^{<4508>}Ezra 10:8, 9, 12), and by Judas Maccabaeus (1 Macc. 3:42-46). The place of meeting was at the door of the Tabernacle of the Congregation; sometimes, however, some other place of celebrity was selected, as Shechem by Joshua (^{<6241>}Joshua 24:1); Mizpeh (^{<0731>}Judges 20:1); Bezek by Saul; and Gilgal by Sameuel (^{<0918>}1 Samuel 11:8, 19).

As long as the Israelites were encamped in the wilderness, the *Edahs* were convened by the sound of silver trumpets. From ^{<0402>}Numbers 10:2-4, it appears that the blowing of one trumpet only was the signals for a more select convention, composed only of the heads of the Mishpachoth and the princes of the tribes; whereas when both trumpets sounded the larger congregations met. But after the occupation of Canaan, when this mode of summons would be clearly ineffectual, the congregations seem to have been convened by messengers (^{<0732>}Judges 20:12; ^{<0917>}1 Samuel 11:7, 8).

As to the powers and authority of the congregation — it was *not* a legislative body (Conringius, *Da Rep. Haebr.* sec 10, page 246). The divine law of Moses had already foreclosed all *legislation*, properly so-called; there was only room for by-laws (Sherlock, *Dissert.* 3:317). Nor was the taxing power within the competency of the Israelite Edah: "the national revenues of the state were so settled in the tithes and other offerings, and there being no soldiery in pay all holding their estates by military service, there was no room for new or occasional taxes; so that the Hebrew parliament could have no business either to make new laws or to raise money" (Lowsan, *Dissert.* page 135). But there was, for all that, a large residue of authority, which sufficiently guaranteed the national autonomy.

(1). The divine law itself was deliberately submitted to the *Edah* for acceptance or rejection — (^{<0293>}Exodus 19:39, and 24:3).

(2) Their chiefs were submitted to this body on appointment for its approval e.g. Joshua (^{<0479>}Numbers 27:19); Saul (^{<0912>}1 Samuel 10:24); Saul again, on the renewal of the kingdom (^{<0915>}1 Samuel 11:15); David (^{<1012>}2 Samuel 5:1-3); Solomon (^{<1322>}1 Chronicles 29:22); so the later kings we take as an instance Joash (^{<1233>}2 Chronicles 23:3).

(3) The *Edah* seems to have the power of staying the execution of a king's sentence (as in Jonathan's case, where "the rescue" was met by force or

violence, but by constitutional power [**WDPy** carries with it the idea of authority], ^{<0944>}1 Samuel 14:44, 45).

(4) As in parliament, if, it had not actually the prerogative of making peace and war, it possessed the power of checking, by disapprobation, the executive authority (see ^{<0695>}Joshua 9:15; comp. with verse 18). In later times, indeed, the prince seems to have laid questions of foreign alliance, etc., before the congregation, either for deliberation or approbation, or both (see the case of Simon Maccabeus in 1 Macc. 14:18-28).

(5) But in the absence of a ruler, the Edash itself apparently decided on war or peace (^{<0701>}Judges 20:1, 11-14; also 21:13-20).

(6) The congregation was a high court of appeal in cases of life and death (^{<0652>}Numbers 35:12, 24, 25).

(7) Capital punishment was not inflicted without the cognizance of the *Edah*, and the execution of the sentence was one of its functions (^{<0240>}Leviticus 24:10-14; ^{<0450>}Numbers 15:32-36). Lastly, the congregation was [consulted by Hezekiah and Josiah in their pious endeavors to restore religion (^{<4401>}2 Chronicles 30:24; 34:29). When David mentions his "praises in the great congregations" (**bdil hq**; ^{<0226>}Psalms 22:26, etc.), it is probably in reference to his "composition of Psalms for the use of the Israelitish Church, and the establishment in its full splendor of the choral Levitical service", (Thrupp, ^{<4001>}Psalms 1:141), in all which he would require and obtain the cooperation and sanction of the Edah. After the rejection of the theocratic constitution by Jeroboam, the congregation sometimes receives a more limited designation, e.g. **µl iWryBil hQhAl K**; "All the Congregation of *Jerusalem*" (^{<4401>}2 Chronicles 30:2), and **hdWhy]l hqAl K**; "All the Congregation of *Judah*," **πᾶσα ἡ ἐκκλησία Ἰούδα** (verse 25). The phrase "Congregation of Israel" is used, indeed, twice in this later period (see ^{<4401>}2 Chronicles 24:6, and 30:25); but in the former passage the expression directly refers to the original institution of Moses, and in the latter to the company whom Hezeleiah invited out of *the neighboring kingdom* to attend his passover. **SEE CONGREGATION.**

4. Literature. — See the *Critici Biblici*, volume 1; Couring, *De politica Hebraeorum* (Helmstadt, 1648); Cunseus, *De republic Hebraeorum*, (Leyden, 1617; Cur. 1666; with notes by Nicolai, Leyd. 1705); Dietrich, *De jure et statu Judaeorum* (Marb. 1648, 1661); Hüllmann, *Staats*

vasfassung der Isroeliten (Lpz. 1834); Leidekker, *Antiquitates Judaeorum* (Amst. 1704); id. *De varia republica Hebraeor.* (it). 1710); Lowman, *Civil Government of the Hebrews* (Lond. 1740, with an appendix, ib. 1741); Menoche, *De republicas Hebaeorum* (Par. 1648); Paalzom, *De civitate Judaeorum* (Berlin, 1803); Reimner, *De republica Hebraeorum* (Havn. 1657); Reiske, *Theocratia* (Jena, 1670); Sigoniu, *De republica Hebraeorum* (F.a.M. 1585; also in his *Annotat. et Antiq.* Leyden, 1701); Walch, *Monarchie der Hebraer* (from the Spanish of Vine. Marques de S. Philippe, Nurnb. n. f.n.h. volume 1); Wehner, *De republica Hebraeorum* (Vitemsb. 1657).

Governor

a term used by the A.V. to denote various degrees of authority and power absolute and limited, acquired by birth or by election, military and civil. The numerous and mostly vague original terms are found in other passages translated by "ruler," "chief," "prince," "captain," etc.

1. *dygn*; *nagid*' (Phcan. *dgñ*; *adgñ*; Ar. *najid*; Syr. *nagida*; from *dgñ*; a verb only used in Hiph. and Hoph. in the signification of to tell). The original meaning of this root is to *rise*, to become conspicuous, visible, to be in front (comp. *dgn*), *pacesto*, *vorstehen*, to lead, to be first (compare Germ. Fürst=prince). The noun *dygn*; therefore, denoted a prominent personage, whatever his capacity, and is used of a chief or praefect, "governor" of the royal palace, Azriksm (^{<4817>}2 Chronicles 28:7; compare ^{<1006>}1 Kings 4:6; ^{<325>}Isaiah 22:15; οἰκόνομος, chamberlain, secretary of state), whose power (*tl ymjñ*) seems to have been very considerable (compare ^{<321>}Isaiah 22:21 sq. "Shebna... a nail to the throne"), and who, it would appear, was distinguished from the aother court officers by a particularly brilliant uniform (girdle and robe), and to whose insignia belonged a key worn over the shoulder. In a wider sense the word is applied to the chief of the Temple: Azariah, the high-priest, "a ruler of the house of God." (^{<1311>}1 Chronicles 9:11; comp. ^{<4813>}2 Chronicles 31:13); Pasur, "chief governor of the house of God" (^{<2401>}Jeremiah 20:1); further, to the "leader of the aronites," Jehoiadah (^{<1327>}1 Chronicles 12:27). Again, "it is used of the keeper of the sacred treasury, "Shebuel, ruler of the treasures" (^{<1324>}1 Chronicles 26:24); of the chieftains of a tribe, "Zebadiab, the ruler of the house of Judah" (^{<4911>}2 Chronicles 19:11) of the "captains" of the army (^{<1310>}1 Chronicles 13:1; ^{<4321>}2 Chronicles 32:21); of the oldest son of the

kiteg, the heir apparent, "Abijab, the son of Maacbah [the chief], to be ruler among his brethren" (^{<4412>}2 Chronicles 11:22). It is finally applied to the king himself: to Saul (A. Vers. "anoint him to be captain," ^{<0096>}1 Samuel 9:16, etc.), to "Messiah [the Anointed], the Prince" (^{<2025>}Daniel 9:25, etc.). In the plural the word occurs in the more, general sense of aristocracy, "Nobles" (^{<2016>}Proverbs 8:16). The Targum renders **μῆφρωϛ** "their judges," by **ᾠῃdygnm** and in the Talmud **adygn** is used parabolically for "leader of a flock." "When the shepherd is angry with his flock he gives it a blind leader" (Baba K. 52) — a corrupt generation to which God appoints a bad king. How far the Talmudical use of **dgn**, in the sense of "flagellate" (Pes. 52) and of "extend" (Baba Mez. 74), may be connected with the notion of supremacy, reign, we cannot decide here.

2. **avænasi'** (from **acih**; to carry, lift up; lit. raised, exalted, elected; Sept. **ἡγούμενος, ἄρχων**), a word applied to the chiefs of the families of which a tribe was composed (^{<0424>}Numbers 3:24, 30, 32, 35; 16:2, etc.; as many as 250 on one occasion, ^{<0442>}Numbers 16:2); And who, as deputies (commoners) at the National Assembly, are also called *Nasis* of the congregation, or *Nasis* of Israel (elected, called to the assembly). But it was also used, of the twelve supreme chiefs of the tribes themselves (^{<0413>}Numbers 2:3 sq.; 7:2 sq.; 3:32, etc.). Both these dignities, the chiefdom of a family as well as that of a tribe, would appear to have been elective corresponding to the word **aycih**; not hereditary, as Michaelis and Winer hold. The *Nasi* of Judah, e.g. Nahshon ben-Aminadab, does not descend from the first line of the tribe (Numbers 2; compare ^{<1319>}1 Chronicles 2:9, 10). The *Nasi* of Issachars again, is called Nathaniel ben-Shuar, a name not found among the eldest sons of this tribe (^{<1301>}1 Chronicles 7:1-3). Finally, in the table of the *Nasis* — no doubt the chiefs of the tribes — to whom the division of the Promised Land was intrusted by Moses at his death no son of the *Nasis* of the desert occurs (Munk, *Palaest.* page 194). **avæ** is further employed for generals, under a head (**var**), ^{<1374>}1 Chronicles 7:40; of Abraham, a *Nasi* of God, a mighty sheik; for non-Israelitish "princes:" of the Midianites (^{<0632>}Joshua 13:21), and of the Hivites (Shechem) (^{<0642>}Genesis 34:2). On the Maccabæan coins Simeon is called "Nasi of Israel." *Nasi* was also the official name of the president of the Sanhedrim (under whom stood the "father of the tribunal, or vice-president"), whose seat was in the middle of the seventy-one members (Maim. *Jad. Chaz.* 14, Syn. 1).

3. dyqP; paktd' (from **dqP**; to appoint), an officer, official, magistrate, applied to the ecclesiastical delegate of the high-priest, who, together with the king's scribe, had to empty the chest containing the contribution to the Temple (^{<1441>}2 Chronicles 24:11); to the Levites (^{<1612>}Nehemiah 11:22); to the "chief" of the Temple (^{<2401>}Jeremiah 20:1:2); to "officers in the house of the Lord" (^{<2406>}Jeremiah 29:26); to a military commander (^{<12519>}2 Kings 25:19; Jeremiah 53:25), and to his adjutant or principal manager (^{<1008>}Judges 9:28). Further, to the officers whom Joseph suggested that Pharaoh should put over Egypt during the years of the famine (^{<14134>}Genesis 41:34); to those who were to gather all the virgins unto Shushan for Ahasuerus (^{<17018>}Esther 2:3); to praefects, "overseers," etc. (^{<16109>}Nehemiah 11:9; 12:42); and, finally, to the nobles or "princes" of the king (^{<2401>}Jeremiah 20:1; ^{<14818>}2 Chronicles 35:8).

4. fyLivi Shallit', Heb. and Aram. (from **fl i**; to rule, have power, Arab. id. comp. Sultan); "one who hath power" (Eccles. 8:8); "Arioch, the king's captain" (^{<2025>}Daniel 2:15); "Joseph, the governor over the land" (^{<1016>}Genesis 42:6); a "mighty man" or hero (^{<20719>}Ecclesiastes 7:19); a "king" or satrap (^{<15018>}Ezra 4:20); Daniel, the third "ruler" (^{<20719>}Daniel 5:29), etc. The verb **fl i**; is also used in later Hebrew in the sense "to have power," of evil hours, evil spirits, etc

5. āWLai Allûph' (from **āl ā**; Arab. id. to join, etc.); originally, one who is put over a "thousand," or **āl ā**, viz. the round number of families which constitute a clan or subdivision of a tribe; (comp. old Saxon "Hundred"). It is first used of the chiefs, "dukes," of Edom (Genesis 36; ^{<13051>}1 Chronicles 1:51); we find it at a later period also applied to Jewish chiefs (^{<3907>}Zechariah 9:7; 12:5, 6). This word is not to be confounded either with the captain of a body of a thousand men, or with the "rulers of thousands," a kind of magistrates selected by Moses, on the advice of Jethro, for the purpose of judging the smaller matters during the sojourn of the Israelites in the desert; and who were, at a later period, superseded by the regular institution of the judges. The further use of the word in the sense of "friend" (parallel with (**rē**companion, ^{<3076>}Micah 7:5; ^{<10628>}Proverbs 16:28, or (**rym**] acquaintance, ^{<19514>}Psalms 55:14) must be traced directly to the root (**āl ā**; to *accustom* one's self). It may further be noticed here that ^{<1006>}Matthew 2:6 seems to have read the passage in ^{<3912>}Micah 5:2, **ypē ðB]**

hdWhy]"among the thousands [clans] of Judah," as **hdWhy]ypwLaB]**
"among the princes of Judah."

Derived from the partic. act. (Kal and Piel) are the following four: 6. **qqêo qqêw]** *Chokêk', Mechokek'* (from **qqj**), lit. an *engraver*, a writer — scil. of laws (**qj** **aqQj** **uqj** *elaw, decree*); a lawgiver (^{<0490>}Genesis 49:10; ^{<0632>}Deuteronomy 33:21); one who decides by the law: a judge (^{<2301>}Isaiah 10:1, parallel with "they that write;" with "they that handle the pen of the writer," ^{<00514>}Judges 5:14); "the Lord is our judge, the Lord is our lawgiver, the Lord is our king" (^{<2332>}Isaiah 33:22); "princes decree justice" (^{<2085>}Proverbs 8:15), etc. The Talmud has retained the original meaning of engraving, painting, writing, e.g. **hqwqj** **^tnwy** (Gem. *Pes.* 1, a), is explained by "of the engravers, scribes" (*Aruch*, s.v.), and the imitation implied in the notion of "drawing" has become fixed in the word *ür*. (Talm. *Chul.* 41, b, "that he shall not *imitate* the Sadducees").

7. **l vœ**, *Moshel'* (**l vœ**; to *be strong*), one who *reigns*, holds dominion, "rules;" used for nearly all degrees of power: of the taskmaster of the ant (^{<2087>}Proverbs 6:7), the husband who rules his wife (^{<00816>}Genesis 3:16), Eliezer, who had the management of Abraham's house (^{<0242>}Genesis 24:2), Joseph, the second in command over a country (^{<0458>}Genesis 45:8), an absolute king (^{<0450>}Psalms 105:20; ^{<2301>}Isaiah 16:1); also in the bad sense of despot (^{<2346>}Isaiah 14:5); of the Messiah (^{<3301>}Micah 5:1); of God (^{<1392>}1 Chronicles 29:12; ^{<0439>}Psalms 103:19), etc. No less is the word applied to the sway which the sun and moon hold over day and night (^{<0018>}Genesis 1:18 ["*eomnium moderator et dux sol,*" Cic. *Tusc.* 1:68; *sol coeli rector,*" Pliny, 2:4]). In the Talmudical tract *Jad.* 76, **l çwm** is used for Pharaoh.

8. **rcj** *Sar* (from **rrc**; to *rule, reign*; comp. Phcen. **dgrs dysads**; Assy. **ds**, king, e.g. "Nabukodurrusur Sar Babilu," Nebuchadnezzar, king of Babylon, Inscr. Borsippa, etc.), a word used of nearly all degrees of chiefdom or wardenship. It is applied to the chief baker of Pharaoh (^{<0406>}Genesis 40:16), to the chief butler (^{<0402>}Genesis 40:2), to the "ruler over the cattle" (^{<0476>}Genesis 47:6), to the keeper of the prison (^{<0321>}Genesis 39:21), to the taskmaster of the Israelites (^{<0011>}Exodus 1:11), to the "prince of the eunuchs" (^{<2007>}Daniel 1:7), to the "master of the song," Chenaniah (^{<1357>}1 Chronicles 15:27); further, to prefects, civil or military, of very limited or very extensive authority: Zebul, the "ruler of Shechem" (^{<0703>}Judges 10:30); "Amon, the governor of the city" (^{<1226>}1 Kings 22:26);

prefects of the provinces (^{<1015>}1 Kings 20:15); "decurion" (^{<1081>}Exodus 18:21); "a captain of fifty," **πεντηκόνταρχος** (^{<1001>}2 Kings 1:19); captains (judges) over hundreds (^{<1015>}Deuteronomy 1:15); over a thousand (^{<1008>}1 Samuel 18:3); over many thousands (^{<1355>}1 Chronicles 15:25); "captain over half of the chariots of war" (^{<1109>}1 Kings 16:9); "captain of the host" (^{<1012>}2 Samuel 24:2); general-in-chief (^{<1022>}Genesis 21:22; ^{<1019>}1 Samuel 12:9); hence used after God of hosts of God himself (^{<2081>}Daniel 8:11). It occurs by itself in the absolute state as a parallel to "judge:" "who has made the a *prince* and a judge over us?" (^{<1014>}Exodus 2:14); to "elder" (^{<1508>}Ezra 10:8), to "counselor" (^{<1585>}Ezra 8:25), to "king" (^{<2004>}Hosea 3:4). The merchants of Tyre are called **πυρῆ**; merchant princes (^{<2319>}Isaiah 23:9); the same term is applied to noblemen and courtiers, "the princes of Pharaoh" (^{<1025>}Genesis 12:15); "princes of Zoan" (^{<2391>}Isaiah 19:11, 13) The priests are called chiefs or princes of the sanctuary (^{<2338>}Isaiah 43:28; ^{<1305>}1 Chronicles 25:5), and the chiefpriests again are called *princes of the priests*. Gradually the word came to be used of angels, as patrons and representatives of special nations (guardian angels): of Persia (^{<2703>}Daniel 10:13, 20); of Greece (^{<2700>}Daniel 10:20); of Israel (^{<2701>}Daniel 10:21); Michael, "the great prince" (^{<2701>}Daniel 12:1); the chief princes (10:13); "the Prince of princes" God (8:25; comp. Sept. in ^{<1538>}Deuteronomy 32:8). The use of **dcias** guardian angel is retained in, the Midrash, but the word is also applied in the Talmud to "a hero at the table, a mighty drinker" (*Nidd.* 16, etc.). **SEE CAPTAIN.**

Of foreign origin is,

9. hj P, Pechah", hj Pj j Pj Josephus, **ἑπαρχος**, of Tatnai (*Ant.* 11:4, 4). This word has been variously derived from the Persian for "magnates" (Bohlen); Persic "to *cook*" (Ewald); Persic for "Satelles," "Pedisequus" (Gesenius); from; the Turkish for "general" (Frahn); from the Assyrian *Pa/kha* (Sanscr. *Pakhshca*); whence *pasha* — *friend* [of the king], adjutant, governor of a province (Benfey, Stern); from the Arab. *Pe*, "the lower," and *gh*, "royal office" = Pegah, sub-king (Furst); from the Arab. verb **wj p, wallen**" (Jahn); and, finally, from the Hebrew **hj p = qaj ταγέω**. It is applied to a subpraefect of a province, who is subject to the authority of *the* praefect or real governor, in contradistinction. from **^wprdcj a**, a satrap (^{<1709>}Esther 8:9); from **^vi**(ib.); from **^gs**; "sagan," municipal officer (^{<2512>}Jeremiah 51:28); and from **Ël m**, "king" or sub-king (^{<1404>}2 Chronicles 9:14). It is used of the "chiefs" of provinces in the Assyrian (^{<1024>}2 Kings 18:24; ^{<2309>}Isaiah 36:9), Babylonian [Chaldee]

(^{<25157>}Jeremiah 51:57; ^{<25216>}Ezekiel 23:6, 23; ^{<27182>}Daniel 3:2), Median, and Persian empires (^{<25128>}Jeremiah 51:28; Esth. 3:12; 8:9). Palestine stood, while under Persian dominion, under such officers, called "*praefects* over the river" (Euphrates), whose official residence [ask] was in Jerusalem (^{<14815>}Nehemiah 3:7; ^{<15153>}Ezra 5:3; 6:6; ^{<14107>}Nehemiah 2:7,9). They were also called *praefects* of Judah (^{<30018>}Haggai 1:1); e.g. Zerubbabel (^{<15163>}Ezra 2:63; ^{<30221>}Haggai 2:21, etc.); Nehemiah, who succeeded Sheshbazzar (^{<14815>}Nehemiah 5:5, 14;: 18:12). The word seems to have been adopted into the Hebrew idiom at an early period, since we find it used in ^{<11015>}1 Kings 10:15 (^{<14914>}2 Chronicles 9:14) of the tributary chieftains "of the country" — together with the "kings of Arabia;" further, of Syrian captains to be put in the room of the (vice) kings at the time of Ben-hadad (^{<11214>}1 Kings 20:24); and, finally, it passed current for any person in high authority who was to be propitiated by gifts (^{<30018>}Malachi 1:8). With respect to the **8p** of Judaea, introduced by Persian rule, it would appear that their remuneration ("bread of the governor," ^{<15144>}Ezra 4:14) consisted partly in kind, partly in money ("bread, wine, and forty shekels of silver," ^{<14815>}Nehemiah 5:15), chargeable upon the people (^{<14815>}Nehemiah 5:18: "One ox and six choice sheep, also fowls, and once in ten days store of all sorts of wine"). Their office seems chiefly to have consisted in collecting the taxes of the province (^{<15163>}Ezra 6:8); an office at a later period in the hands of the high-priest, and still later let out on lease. *SEE PAHATH-MOAB.*

10. The Chaldee term ḡs] *Segan'* (in the plur ḡngš) is applied (^{<27182>}Daniel 3:2, 27; 6:8) to the governors of the Babylonian satrapies, in a general way, in connection with other official terms, from which it is not clearly distinguishable, except that it appears to designate the provincial praefects or viceroys; and elsewhere (^{<27182>}Daniel 2:48) it is applied to the praefects over the Magi, of whom one is especially entitled as chief or supreme (**bd**) over his colleagues. The corresponding Heb. term ḡs; *sagan'*, is spoken of the provincial rulers under the Chaldee supremacy (^{<24123>}Jeremiah 2:23, 28, 57, where it distinguished from **hj P**, above; ^{<25216>}Ezekiel 23:6, 12, 23; comp. ^{<23425>}Isaiah 41:25); also to the chiefs and rulers of the people of Jerusalem under the Persian supremacy (^{<15163>}Ezra 9:2; ^{<14815>}Nehemiah 2:16; 4:8, 13; 5:7, 17; 7:5; 12:40; 13:11; in many of which passages it is associated with other titles of office or honor); and in the Targums it is used of the *vicar* of the high-priest, or the presiding officer of the Temple.

Corresponding to this term are the modern Persian, Arabic, and Syriac words for satrap. It is apparently of Sanscrit origin.

The Greek terms rendered in the N.T. "governor" are the following, of which the first two relate to public or military officers, and the last two to domestic usages:

11. Ἐθνάρχης, *Ethnarch* (^{<4713>}2 Corinthians 11:32), an officer of rank under Aretas, the Arabian king of Damascus. It is not easy to determine the capacity in which he acted. The term is applied in 1 Macc. 14:47; 15:1, to Simon the high-priest, who was made general and *ethnarch* of the Jews as a vassal of Demetrius. From this the office would appear to be distinct from a military command. The jurisdiction of Archelaus, called by Josephus (*War*, 2:6, 3) an ethnarchy, extended over Idumaea and all Judaea, the half of his father's kingdom, which he held as the emperor's vassal.: But, on' the other hand, Strabo (17:13), in enumerating the officers who formed part of the machinery of the Roman government in Egypt, mentions ethnarchs apparently as inferior both to the military commanders, and to the monarchs, or governors of districts. Again, the praefect of the colony of Jews in Alexandria (called by Philo <GREEK>, *lib. in Flacc.* § 10) is designated by this title in the edict of Claudius given by Josephus *Ant.* 19:5, 2). According to Strabo (*Joseph. Ant.* 14:7, 2), he exercised the prerogatives of an ordinary independent ruler. It has therefore been conjectured that the ethnarch of Damascus was merely the governor of the resident Jews, and this conjecture receives some support from the parallel narrative in ^{<4022>}Acts 9:24, where the Jews alone are said to have taken part in the conspiracy against the apostle. But it does not seem probable that an officer of such limited jurisdiction would be styled "the ethnarch of Aretas the king; and as the term is clearly capable of a wide range of meaning, it was most likely intended to denote one who held the city and district of Damascus as the king's vassal or representative. *SEE ETHNARCH.*

12. Ἡγεμών, the *Procurator* of Judaea under the Romans (^{<4172>}Matthew 27:2, etc.). The verb is employed (^{<4112>}Luke 2:2, etc.) to denote the nature of the jurisdiction of Quirinus over the imperial province of Syria (see Gerlach, *Die romischen Statthalterin Syrien und Judaea*, Berl. 1865). *SEE PROCURATOR.*

13. Οἰκονομός (^{<4042>}Galatians 4:2), a *steward*, apparently intrusted with the management of a minor's property. *SEE STEWARD.*

14. Ἀρχιτρίκλινος (^{<481D>}John 2:9), "the *governor* of the feast." It has been conjectured, but without much show of probability, that this officer corresponded to the συμποσίαρχος of the Greeks, whose duties are described by Plutarch (*Sympos. Quaest.* 4), and to the *arbiter ibendi* of the Romans. Lightfoot supposes him to have been a kind of chaplain, who pronounced the blessings upon the wine that was drunk during the seven days of the marriage feast. Again, some have taken him to be equivalent to the τραπεζοποιός, who is defined by Pollux (*Onom.* 6:1) as one who had the charge of all the servants at a feast, the carvers, cup-bearers, cooks, etc. But there is nothing in the narrative of the marriage feast at Cana which would lead to the supposition that the ἀρχιτρίκλινος held the rank of a servant. He appears rather to have been on intimate terms with the bridegroom, and to have presided at the banquet in his stead. The duties of the master of a feast are given at full length in Ecclus. 35 (32). *SEE ARCHITRICLINUS.*

In the apocryphal books, in addition to the common words ἄρχων, δεσπότης, στρατηγός, which are rendered "governor," we find ἐπιστάτης (1 Esdr. 1:8; Judith 2:14), which closely corresponds to dyqP; ἑπαρχος used of Zerubbabel and Tatnai (1 Esdr. 6:3, 29; 7:1), and προστάτης, applied to Sheshbazzar (1 Esdr. 2:12), both of which represent hhP; ἱεροστάτης (1 Esdr. 7:2) and προστάτης τοῦ ἱεροῦ (2 Macc. 3:4), "the governor of the temple"=dygjh;(comp. ^{<481B>}2 Chronicles 35:8); and σατράπης (1 Esdr. 3:2, 21), "a satrap," not always used in its strict sense, but as the equivalent of στρατηγός (Judith 5:2; 7:8). — Smith, s.v. *SEE PRINCE.*

15. In ^{<501A>}James 3:4, the Greek term rendered "governor" is εὐθύνων, a guide or *director*, i.e., helmsman (prop. κυβερνήτης, whence Lat. *gubernator*, Eng. *governor*, the last in a different sense). *SEE SHIP.*

The following list (modified from the *Biblical Repository*, 1832, page 381, 382) of the presiding officers of Judaea (q.v.) will be found useful in comparing the history of those times. See each name in its place. For those of Syria, *SEE SYRIA.*

PROCURATORS OF JUDEA. A.D.

(1.) Coponius — 6- 9

- (2.) Marcus Ambivius — 9-12
- (3.) Annius Rufus. These three were appointed by Augustus; the two following by Tiberius—12-15
- (4.) Valerius Gratus — 15-26
- (5.) Pontius Pilatus—26-36
- (6.) Marcellus, sent by Vitellius, the governor of Syria, in place of Pilate — 36-37
- (7.) Marullus, sent by Cligula — 37-40
- (8.) Publius Petronius, who was at the same time governor of Syria, managed the affairs of the Jews himself. Under his successor Marsus also, there seems to have been no distinct procurator of Judaea for two or three years — 40-42
- (9.) Cuspius Fadus, sent by Claudius — 45-46
- (10.) Tiberius Alexander — 47-49
- (11.) Ventidius Cumanus — 49-53
- (12.) A. Claudius Felix — 53-55
- (13.) Portius Festus, under Nero — 55-62
- (14.) Albinus — 62-64
- (15.) Gessius Florus, the last procurator of Judaea — 65
- (16.) Josephus, however, speaks (*War*, 6:4, 3) of a Marcus Antonius Julianus as being (or having been) procurator (<GREEK>) of Judaea in the last struggle with the Romans, A.D. 70.

Govinda, Singh

the tenth and last *guru* (teacher) of the sect of the Sikhs, was born at Patnah, in Behar, in 1661. He. was a son of Tegh Bahadur, the ninth guru. He was educated at Madra Des, in the Punjab, where the Sikhs have always been very numerous. His father, whose power was offensive to the Great Mogul Aurungzebe, was put to death by order of the latter in 1675. Govinda himself had to retire to the mountains surrounding Djemnah, where he passed twenty-five years, devoting his time to religious

meditation, to the study of the Koran, of the religious books of the Hindoos, and the Persian language. He then undertook a religious reformation of the Sikhs (q.v.). He claimed to be a special envoy of God, though he at the same time always declared that he was only a mortal man. He sanctioned the abolition of caste; all the Sikhs are to be equal. They must only adore the one God. The worship of saints and of images of the Deity are regarded as acts of superstition. The precepts contained in the Koran and the Puranas cannot procure salvation. The faithful, on the contrary, must totally separate from the Mussulmans and the Hindoos. They are permitted to kill animals and to use their flesh. Govinda declared all to be infamous who would kill female children; but to exterminate the Mongols was, on the other hand, declared to be a meritorious act. War was to be the occupation of all his followers, to every one of whom he gave the title *singh* (lion or soldier), and threatened with excommunication and everlasting damnation all who would abandon the chief in a battle at the moment of danger. For admission into the sect a kind of baptism was prescribed, and it was declared to be a meritorious act to bathe from time to time in the lake of Amritsir. Govinda declared that he would be everywhere where five of his disciples would be assembled; and he introduced a kind of council, at which the prominent chiefs met to discuss public affairs. Govinda gained many converts for the sect of the Sikhs. His relative, Ram Rae, who disputed with him the title guru, was put to death by his order. Having become involved in a war with the Mongols, he twice defeated them; but finally, as all his allies abandoned him, he had to withdraw into the interior of his states. While he endeavored to defend his strongholds, all his children perished. When the last stronghold, Tchamkor, fell, he made good his escape in the disguise of a dervish, and, safely reached the desert of Bhutinda. Having been joined by many of his adherents, he was able to repulse his enemies. He finally accepted an invitation to the court of the Great Mogul Aurungzebe; but, before he reached, Delhi, Aurungzebe died; but the successor of the latter, Bahadur Shah, received him with marked honor, and is said to have made him governor of a province in the valley of the Godavery. There he died soon after. The Sikhs regard Govinda as superior to the preceding gurus, and none of his successors has been deemed worthy to bear the title. Govinda is the author of a part of *Deswen Padshalha Greuth* (Book of the Tenth King), one of the sacred books of the Sikhs, which is written in Hindoo verses, with a conclusion in the Persian language. Of the sixteen parts of this work, the five first and a portion of the sixth are from Govinda. He

also made additions to the other sacred book of the Sikhs, the *Greuth* (Book), a collection of sentences of several gurus. Besides these works, he wrote *Rehet* name (Book of Rules) and *Tenkcha* name (Book of Restrictions). — Hoefer, *Nouv. Biog. Generale*, 21:506 sq.; McGregor, *History of the Sikhs*, volume 1. (A.J.S.)

Gozal

SEE FLEDGLING.

Go'zan

(Heb. *Gozan'*, ^{z/g} according to Gesenius, quarry; according to Furst, *ford*; Sept. Γωζάν [v.r. Γωζάρ and Χωζάρ], the tract to which the Israelites were carried away captive by Pul, Tiglath-Pileser, and Shalmaeneser, or possibly Sargon (²⁷⁷⁶2 Kings 17:6; ¹³⁵⁵1 Chronicles 5:26). It is also mentioned as a region of Central Asia, subject to the Assyrians (²¹⁹²2 Kings 19:12; ²⁵⁷²Isaiah 37:12), situated on the Habor (²⁷⁷⁶2 Kings 17:6; 18:11). Ptolemy, in his description of Medias, mentions a town called Gauzania (*Geogr.* 6:2, 10), situated between the Zagros mountains and the Caspian Sea. Bochart (Opp. 1:194) and others (so Rosenmüller, *Bibl. Geogr.* I, 2:102) have attempted to identify this town with Gozan. Rennell further states that the river Gozan (¹³⁵⁵1 Chronicles 5:26) is the modern *Kizl Ozon*, which rises near Sinna, in the eastern part of the Zagros chain, and, after a winding course, joins the Sefid-rud, which flows into the Caspian (*Geography of Herodotus*, 1:521, 2d ed.; see also Ritter, *Erdkundt* 8:615; Ker Porter, *Travels*, 1:267; Kinnier, *Memoir on the Persian Empire*, page 121; *Morier's Second Journey*, 1:267). This theory, however, places Gozan too far east for the requirements of the Scripture narrative. Dr. Grant supposes that the word Gozan signifies "pasture," and is the same as the moderna Gozan, the name given by the Nestorians to all the highlands of Assyria which afford pasturage to their flocks. He thinks that the ancient province of Gozan embraced the mountainous region east of the Tigris, through which the Khabuar and the Zab flow (*Vestorian Christians*, page 125 sq.). A close examination of the notices in Scripture, and a comparison of them with the Geography of Ptolemy and modern researches, enable us to fix, with a high degree of probability, the true position of Gozan. It appears from ²⁷⁷⁶2 Kings 17:6 (also ²³⁸¹2 Kings 18:11), that Gozan was in Assyria, which is there distinguished from Media; and that Habor was a "river of Gozan." There can be little doubt that the Habor is identical with

the Khabur of Mesopotamia. **SEE HAVOR.** Gozan must, therefore, have been in Mesopotamia. The words of ^{<12192>}2 Kings 19:12 appear to confirm this view, for there Gaozan and Haran are grouped together, and we know that Haran is in Mesopotamia. The conjunction of Gozan with Haran or Harran in Isaiah (^{<23712>}Isaiah 37:12) is in entire agreement with the position here assigned to the former. As Gozan was the district on the Khabur, so Haran was that upon the Bilik, the next affluent of the Euphrates. **SEE CHARRAN.** The Assyrian kings, having conquered the one, would naturally go on to the other. In ^{<13126>}1 Chronicles 5:26, Gozan is, by an erroneous rendering in the A.V., called a siver, and is distinguished from Habor. The true explanation seems to be, that in this passage Habor is the name of a district, probably that watered by the lower Khabur; while the upper part of the same river, flowing through the province of Gozan, is called ^{z/g r hñ} *the river of Gozan*. Gozan seems to be mentioned on the cuneiform inscriptions (q.v.). Ptolemy states that Gauzantis (**Γαυζανιτίς**) was one of the provinces of Mesopotamia adjoining Chalcitis (*Geograph.* 5:18, 4). The same province Strabo calls *Mygdonia*. (16:1, 27), which may probably be, as suggested by Rawlinson, another form of the same name (*Ancient Monarchies*, 1:245), **m**; being prefixed and rendered into **δ**. As we find Haahe, Habor, and Haran grouped together in Mesopotamia; as we find beside them a province called Gauzantis; and as in Scripture Gozan is always mentioned in connection with the above places, we may safely conclude that Gozan and Gauzantis are identical. Gauzantis lay along the southern declivities of Mons Malius, and extended over the region watered by the upper Khabur and Jeruger rivers to the ranges of Sinjar and Hamma. The greater part of it is an undulating plain, having a poor soil and scanty vegetation (Layard, *Nineveh and Babylon*, page 275). On the other hand, Mr. Layard describes the tract immediately along the Khabur as one of remarkable fertility (*ib.* page 227) **SEE CAPTIVITY.**

Graal

(*Gral*, from the old French, but originally Celtic word *Greal*, Provençal *ggrazal*, and in medieval Latin *gradalis*). signified originally a "bowl-shaped vessel." The poetry of the Middle Ages makes numerous mention of the Saint Gral (in old French *San gnial*), a vessel said to have been made of a precious stone, and endowed with wonderful virtues. According to the legend, the vessel was brought to the earth by angels, and

kept first by them, then by a company of knights commanded by a king, in a temple built expressly for it, at the summit of the unapproachable mountain Montsalvage. The legend was developed in the early part of the 12th century by the addition of Arabic, Jewish, and Christian elements during the wars between the Moors and Christians, and especially in the wars of the Templars in Spain and Southern France. In these countries it became a favorite theme for poets. In 1170 it had become confounded with the legends of Arthur and of the Round Table, by Chretien de Troyes and other Troubadours of Northern France. In the legend of the Round Table the Saint Graal is considered as the vessel used by Christ at the last supper, and in which Joseph of Arimathea caught the blood that fell from the side of Christ (hence the erroneous meaning attached to the word, as Sang real, i.e., royal blood, blood of the Lord). The legend was made the subject of a poem in old French by Guiot de Provins, which has been lost. This tale furnished Wolfram von Eschenbach the materials for *his Parzival* and *Titirel*, but he gave the subject a deeply allegorical meaning of his own. The subject was more thoroughly treated by the author of the second *Titusrel* in 1270; yet he connects it with the legends of Lohengrin and of Prester John.

The legend of the Saint Graal is of some importance in the history of the Church. Attempts have been made to show the derivation of the word itself, graal, from Garalaha (*hl r̄k*) i.e., foreskin, in allusion to the blood shed in circumcision as the type of the blood of Christ. But it appears certain that it means a vessel, cup, or shell. A costly cup was really found by the first crusaders at Ceasarea. It was allotted to the Genoese, who brought it to Genoa, where it remained for several centuries in the chapel of John the Baptist in the Church of St. Lorenzo, from whence it was transported to Paris. There appears to be some connection between the legend of Prester John, as joined with the San Graal, and the still existing remains of the Gnostic sect known by the appellation of *Disciples of John* (Sabians, Zabians, Nazareans, Mendean, Baptists). Not only the name John, but the locality assigned in the legend (viz. the interior of Asia, on the southern frontier of the Turkish empire), as well as the fact that in this Gnostic sect the king is at the same time high-priest, seems to favor the idea of a connection. The *use* of the Graal, according to the tradition, is as follows: It is claimed on every Good Friday there comes into it, from heaven, a holy wafer, which is intended as the food for many; thus the Graal is a sort of continuation of the miracle of feeding the multitude

(^{<152>}Matthew 15:32). It provides food and drink in abundance for the initiated, but to them alone is it visible. It cannot be obtained by violence, but is to be received by faith. At the bottom of the legend we find the doctrine of the real presence in the Lord's Supper. The *wanderings* of the Saint Graal, which came from the East to the West, afterwards to return again to the East, points the Church to the duty of missionary enterprise, etc. In all these poetical legends one point is especially deserving of notice: it is the evidence they afford of the tendencies of the Christian mind in all ages to fathom the unfathomable, and to cling to the memory of past events, and to reproduce them. But for this very reason it becomes the more necessary for us to distinguish between the original and the image, between the real facts and the errors which have grown up around them. By a just criticism, the poetry of the Middle Ages, which in latter times has been much studied, can be made very useful for the history of theology. — See Busching, *Der heil. Gral. u. seine Huter* (*Altdeutsches Museum*, Berl.. 1809, volume 1); Boisseree, *Ueber d. Basesreibung d. heil. Gral's* (Mun. 1834); C. Lachmann, *Wolfram von Eschenbach* (Berlin, 1833, 2d ed. 1854); San Marte (Schultz), *Die Sage v. heil. Gral* (*Leben u. Dichten W's v. Eschenbac*, 1841, volume 2); K. Simrock, *Parcival and Titusrel* (Stuttg. and Tubing. 1842); C.F. Goschel, *Die Sage v. Parcival u. v. Gral*, etc. (Berlin, 1855); Herzog, *Real-Encyklop.* 5:314; Dunlop, *History of Fletio*, page 73 sq. (London, 1845, 1 volume, 8vo); Bullfinch, *Age of Chivalry*, pages 185-226 (Boston, 1865, 8vo).

Gra'ba

(**Ἄγραβά** v.r. **Ἄγραβά**, Vulg. *Armacha*), given (1 Esdras 5:29) as the name of one of the Nethinim ("servants of the Temple") whose "sons" returned from the captivity; evidently the HAGABAH **SEE HAGABAH** (q.v.) or HAGABA of the Heb. texts (^{<125>}Ezra 2:45; ^{<128>}Nehemiah 7:48).

Grabe, Johann Ernst

a Protestant theologian, was born at Königsberg, Prussia, July 10, 1666. He studied theology in order to enter the ministry in the Lutheran Church, but, having imbibed the High-church theory of apostolical successions, he thought of joining the Roman Catholic Church, but, by the advice of Spenem, he went in 1697 to England, where he was well received by William III, who settled upon him a pension of £100 a year. In 1700 he was ordained a deacon, and was presented to a chaplaincy of Christ

Church, Oxford, which was the only ecclesiastical appointment he ever held. Upon the accession of Queen Anne his pension was continued, and in 1706 the University of Oxford conferred upon him the degree of D.D. He now devoted himself to literary labors, in which he was industriously occupied until his death, November 14, 1711.

Of his numerous works the most celebrated is his edition of the *Septuagint*, the text of which is founded upon the Alexandrian MS. then in St. James's Library, but now in the British Museum. Volume 1 (Oxford, 1707) contains the Pentateuch and the three following books. Volume 2 was to contain all the historical books of the Old Testament; volume 3 all the prophetic books; and volume 4 the Psalms, the books of Solomon, etc. But after Grabe had begun to print the second volume, he was induced to postpone the appearance of that, and also, of the third volume, by the expectation of being furnished with important MSS. and other materials, which would enable him to render them more complete. That no time might be lost, however, in expediting the whole work, he published in 1709 volume 4, *Continens Psalmorum, Jobi, ac tres Salamonis Libros, cum Apocrypha ejusdem, necnon Siracidae Sapientia* (fol. and 8vo). In the following year he published a Latin dissertation, giving a particular account of the reasons why he had departed from his original order of publication, and of the materials which he expected to receive his order to perfect his plan. These were, a Syriac MS, of the original books of the Old Testament, with Origen's remarks upon them; and two MSS., one belonging to, Cardinal Chigi, and the other to the college of Louis XIV. Afterwards he received these MSS., and made collations from them; in the 'mean while he had prepared a volume of annotations upon the whole work, and also collected the materials for the Prolegomena. It required, however, so much time to digest the whole into proper method, that the second and third volumes were not published until after his death, the former in 1719 and the latter in 1720. He also published *Spicilegium SS. Patrum et haereticorum saec. 1, 2* (Oxon. 1714, 2 volumes, 8vo); *Justini Apologia Prima; Irenaei adversus Hareses Libri V; Epistola ad Millim* (to show that the Alexandrian MS. of the Septuagint contains the best version of the Book of Judges, and that the version of the Vatican MS. is almost a new one, made in the third century); *An Essay upon two Arabic MSS. of the Bodleian Library; De Formae Consecrationis Eucharistic hoc est, Defensio Ecclesia Graec contra Romanam*. He had also published in 1705 a beautiful edition of Bishop Bull's works (fol.), with notes, for which he

received the author's thanks. — Hook, *Eccl. Biog.* 5:347; Herzog, *Real-Encyklop.* 5:310.

Grace

(Lat. gratia; Gr. χάρις; Heb. דַּסְּךְ , and חַן , a word of, various import in Scripture and in theology.

I. Scriptural Uses. —

(1.) Physical beauty (grace of form and person) (Proverbs. 1:9; 3:22; 31:30.; Psalms 45:2, aetc.).

(2.) Favor, kindness, goodness, benevolence, friendship of God towards men, or of men towards one another (Genesis 6:8; 18:3; 19:19; 1 Samuel 10:2; 2 Timothy 1:9).

(3.) God's forgiving mercy, as gratuitous and opposed to merit (Romans 11:6; Ephesians 2:5; Colossians 1:6, etc.).

(4.) The Gospel generally, as, contradistinguished from the law (John 1:17; Romans 6:14; 1 Peter 5:12, etc.).

(5.) Certain gifts of God, freely bestowed; e.g. miracles, prophecy, tongues, etc. (Romans 15:15; 1 Corinthians 15:10; Ephesians 3:8, etc.).

(6.) Christian virtues; e.g. charity, liberality, holiness, etc. (2 Corinthians 8:7; 2 Peter 3:18).

(7.) The glory to be revealed, or eternal life (1 Peter 1:13). — Wilson. (*Bampton Lecture on the Communion of Saints*, Oxford, 1851, 8vo) remarks as follows on the scriptural use of the word: “Χάρις occurs in the Sept. version sixty-six times, of which number it stands sixty-one times for חַן its signification in the New Test. cannot be fairly estimated without reference to the idea expressed by that Hebrew word. This is drawn altogether from Oriental life, and, implies properly the good will and inclination of a superior towards an inferior, so much below him as to seek only for a spontaneous and gratuitous favor, or to invite the favor only by his needs, humility, and supplications. The favorable inclination is manifested in a kind of condescending aspect. Hence constantly the phrase 'find favor in the sight of (חַן־עַבְדִּי B)]: compare particularly Numbers 6:25,

"The Lord make his face to shine upon thee, and be gracious unto thee (ÚNj jw) Upon an examination of the use of the words ḥj and ḥnj ; in the Old Test. it will appear that a quality is sometimes implied in the object which has invited the favor of the superior; sometimes the favor is altogether gratuitous: a few instances are subjoined. 1. A quality or antecedent merit is supposed: ^{<0375>}Genesis 32:5; 39:4, 21; 47:29; 1, 4; ^{<0162>}1 Samuel 16:22; 25:8; ^{<0364>}2 Samuel 16:4; ^{<0705>}Esther 2:15, 117; 5:2; ^{<0005>}Proverbs 1:9; 3:22; 4:9 (in these three places χάριτας, *spiritual graces*); ^{<0159>}Proverbs 5:19, *hinnula gratice*; 13:15, *bona mens dat gratiam*; 11:16, *mulier gratiae* (εὐχρηστος)); in ^{<0404>}Nahum 3:4, *pulchritudo meretricis*. 2. On the other hand, the idea of merit or pleasing quality is excluded in ^{<0341>}Genesis 34:11; ^{<0021>}Exodus 3:21; 11:3; 12:36; ^{<0015>}Numbers 32:5; ^{<0012>}Ruth 2:2; ^{<0018>}1 Samuel 1:18; 27:5; ^{<0012>}Jeremiah 31:2; but particularly in ^{<0239>}Exodus 33:19, where *Ata,yTNḥw}ḥj a;rvā}* is translated by ἐλεῆσω ὃν ν ἐλεῶ; and ^{<0505>}Psalms 51:3, where, and in other places, ḥnj ; has nearly the meaning of μῆ ῖ; to pity and commiserate. ḥj e stands for a gift of free love in ^{<0812>}Psalms 84:12; ^{<0034>}Proverbs 3:34. A merit or pleasing quality in the object is neither excluded nor necessarily implied in ^{<0502>}Psalms 67:2, and elsewhere. But some exciting cause of the favor is supposed in ^{<0381>}Deuteronomy 28:50; ^{<0233>}2 Kings 13:23; ^{<0021>}Job 19:21 (Have pity on me); Psalm 123:6; ^{<0035>}Proverbs 14:35; 19:17 (He that hath pity on the poor); 21:10; ^{<0038>}Isaiah 30:18, 19; 33:2; ^{<0046>}Lamentations 4:16; ^{<0015>}Amos 5:15; ^{<0009>}Malachi 1:9. But the best illustration of the Hebrew idea of 'grace' will be derived from observing that Ḥnit ḥatḥ the form of which implies *to make one's self an object of grace*, means not to *deserve*, but to *pray*; and μῆν2ḥj Ti are not *merits*, but *supplications*; the humility and abject condition of the suppliant is thus the exciting cause of the favor (^{<0033>}1 Kings 8:33, 47, 59; 9:3; ^{<0424>}2 Chronicles 6:24, 37; ^{<0015>}Job 9:15; 19:16; ^{<0048>}Esther 4:8). ḥnj ḥj is sometimes prayer and sometimes the favor gained by it." The word *grace* occurs 128 times in the New Test. (Cruden). Wilson presents all these passages in a tabular form, with explanations, and remarks that a comparison of them will show that "there is not one text in which the word *grace* occurs in any connection with either of the sacraments." *SEE SACRAMENTS.*

II. Theological. — The word "grace" is the hinge of three great theological controversies:

- (1) that of the nature of depravity and regeneration, between the orthodox doctrine of the Church and Pelagianism;
- (2) that of the *relation* between grace and free will, between the Calvinists and the Arminians;
- (3) that of means (*media*) of grace, between the Romanists and Puseyites on the one hand and Protestants on the other. For the treatment of the first, *SEE PELAGIANISM*; on the second, *SEE ARMINIANISM*; *SEE ELECTION*; *SEE PREDESTINATION*; *SEE WILL*. On the third, *SEE SACRAMENTS*.

Grace, Letters Of,

gratiae, gratiosa rescripta, is the name given to particular rescripts, by which the pope sometimes grants especial privileges, indulgences, exemptions, etc. to all who have participated in extraordinary processions; when a prebend or the reversion of an office is the reward, then the letter of grace constitutes a *gratia expectativa* *SEE EXPECTANTLE*. For the canon law on the subject, see Wetzer u. Welte *Kirchen-Lex*.

Grace, Means Of.

SEE MEANS OF GRACE; *SEE SACRAMENTS*.

Grace At Meals,

a short prayer at table, imploring the divine blessing, and expressing thanks to God for the food he has provided. The propriety of such an act is evident both from the scriptural injunction (~~408B~~ 1 Corinthians 10:31) and from the example of our Lord (~~408B~~ Mark 8:6, 7).

Gradmontains

SEE GRANDMONTAINS.

Gradual

an anthem, psalm, or part of a psalm chanted in the mass between the epistle and the gospel. So called because the chanter stood on the pulpit steps. The name is also given to the *book* containing the psalms chanted at mass, which was called *gradale*, or *graduate*. — Palmer, *Orig. Liturg.* 2:46; Procter, *On Common Prayer*, pages 8, 317.

Graduate

one who has obtained a *degree* in a university: the name is usually given to those who have obtained merely the lowest degree, that of A.B. *SEE DEGREES.*

Grecia

SEE GRECIA.

Griffe, Johann Friedrich Christoph,

a German philosophical and theological writer, was born at Gottingen Feb. 15, 1754. He studied in the university of that city, became pastor of Obernjesa in 1784, and in 1792 became pastor of a parish and professor of catechetics and of philosophy at Gottingen. He died at Gottingen October 27, 1816. He wrote several works on philosophy and theology, all more or less on the system of Kant. Among them are *Vollstandiges Lehrbuch d. allgemeinen Katechetik nach Kantischen Grundsitzen* (Gott. 1795-1799, 3 vols. 8vo): — *Grundsitze d. allgem. Katech. nach Kantisch. Grundsätzen* (Gött. 1799): — *De Miraculorum Natura, philosophice principiis nons contradicente* (Helmstadt, 1797): — *Commentar uber eine der schwersten Stellen in Kants metaphysischen Anfangsgrinden d. Naturwissenschaft* (Celle, 1798): — *Die Pastoraltheologie nach ihrem ganzen Umfange* (Celle, 1803, 2 volumes). — See Beyer, *Allg. ag. fur Predig.* volume 12; Doering, *Gel. Theol.* 1:525; Hoefler, *Nouv. Biog. Generale*, 21:584.

Graft

(ἐγκεντρίζω, to prick in or spur on, Wisd. 16:11; hence to insert by an incision, ^{<5112>}Romans 11:23, A.V. "graff in"), the process of *inoculating fruit-trees*, often resorted to in order to preserve the quality of the fruit; by taking shoots or buds from approved trees and inserting them on others, where; with proper precautions, they continue to grow (^{<5117>}Romans 11:17-24). By this process particular sorts of fruit may be kept from degenerating, which they are very apt to do when raised from the seed; for the grafts, though they receive their nourishment from the stocks, always produce fruit of the same sort as the tree from which they were taken. This process is peculiarly appropriate to the olive-tree (Stuart, *Comment. ad loc.*). An insect of the gnat species is said to breed in the male fig-tree, and, being covered with the pollen of the male flowers, impregnates with it the

stigma of the female tree. The flowers of the palm-tree yield fruit only on the female tree, when its stigmata have been fecundated by pollen from the male; and as it is precarious to leave this process to be effected by insects or the wind, it is commonly done by manual labor. See FIG. The Hebrews appear to have pinched off the blossoms of the fruit-trees during the three first years of their growth, in order to improve their fruitfulness (^{Q182}Numbers 18:12, 13). *SEE TREE.*

Grafton, Joseph,

a highly respected and useful Baptist minister, was born at Newport, Rhode Island, in 1757. His father was a sailor, but abandoned the sea to set up the business of sail-making in Providence. Joseph, at the age of fourteen, began working at his father's trade. He was hopefully converted in 1775, and joined the Congregational Church, which included Baptists dissatisfied with strict communion. He began preaching in 1776. While preaching to a congregation of "Separates" in Plainfield, Conn., he reconsidered his views on communion, and joined in 1787 the Baptist Church. He was ordained a pastor of the First Baptist Church in Newton, Mass., in 1788, where for nearly fifty years he continued his studies and labors in a successful pastorate and in habitual activity on behalf of missionary and benevolent undertakings. He was actively engaged in founding the theological seminary at Newton, and was for many years one of its trustees. He died in 1836. He published four sermons and some occasional addresses. (L.E.S.)

Graham, Isabella

a woman noted for piety and intelligence, one of the "saints" of modern times. She was born in Lanarkshire, Scotland, and was piously educated by her parents, Mr. and Mrs. John Marshall. At seventeen she was admitted by Dr. Witherspoon (afterwards president of Princeton College) to the Lord's Supper. In 1765 she was married to Dr. Graham, and accompanied him to Canada, where his regiment was stationed. Her husband died at Antigua in 1774. She returned to Scotland, and supported her father, and her four children by opening a school for young ladies. In 1789 she returned to New York, and opened a seminary. In 1799 a society was instituted at New York for the relief of poor widows with small children. The original plan of the society was formed at the house of Mrs. Graham, and a school for the instruction of orphans was opened, and taught by Mrs.

Graham's former pupils. Besides establishing this school, Mrs. Graham selected some of the widows best qualified for the task, and engaged them for a small compensation to open day schools for the instruction of the children in distant parts of the city. She also established two Sunday-schools. In 1806 a society of ladies was organized to procure or build an asylum for orphan children. Mrs. Graham remained in the office of directress of the Widows' Society, but felt also much interest in the success of the Orphan Asylum Society, and herself, or one of her family, taught the orphans daily until the friends of the institution were sufficient to provide a teacher and superintendent. In 1811 some gentlemen of New York established a Magdalen Society, and Mrs. Graham became its president until her death. In 1814 she united with some ladies in forming a society for the promotion of industry among the poor. For some weeks previous to her last illness she was favored with unusual health, and much enjoyment of religion. She died on the 24th of July, 1814. Few books have been more widely circulated than her *Life and Letters* (last ed. London, 1838, 8vo). In America, Dr. Mason's sketch of her has been widely scattered by the Tract Society. See Mason, *Life of Isabella Graham* (N. York, 12mo); Bethune (Mrs.), *Letters and Correspondence of Mrs. Graham* (1838, 8vo); Jones, *Christian Biography*, page 189.

Graham, Mary Jane

was born in London in 1803, and was so carefully educated, and so industrious in study, that she acquired a knowledge of nearly all the modern languages, as also of Latin, Greek, and mathematics. In her eighteenth year she fell into infidel doubts, but soon emerged from them into Christian light and hope. To save others from a like experience, she wrote the *Test of Truth* (London, 12mo, 7th ed. 1852), giving account of her mental exercises, her infidelity, and her conversion. She also wrote a treatise on *The Freeness and Sovereignty of God's Grace*, published after her death (12mo). Her last years were full of suffering, but she died in great peace and joy at Stoke Fleming, Devonshire, in December 1830. See Bridges, *Life of Mary Jan Graham* (London, 1832, 12mo 1833, 1840, and 1853 12mo).

Grain

(occurs only as a rendering of $\tau/\tau\chi$] a small *stone* or kernel, ^{<300>}Amos 9:9; $\kappa\acute{o}\kappa\kappa\omicron\varsigma$, a beasry or individual seed, e.g. of mustard, ^{<403>}Matthew 13:31,

etc.; or wheat, ^{<6124>}John 12:24; ^{<6157>}1 Corinthians 15:37) is snot used in the A.V. in our American collective sense of corn (q.v.) in general, which is the signification of [^]gD; rBj or rby, Thea Hebrews planted only wheat, *bcaley*, and *spelt* (comp. ^{<2325>}Isaiah 28:25; ^{<2049>}Ezekiel 4:9); rye and oats are not mentioned in the Bible (in the Talmud five species of grain are named, Mishna, Naedr. 7:2; and some find even rye and oats in the I (^{wv} ^{tl} ^{bç} [^]kwçhw 10:7). On the other band, some (e.g. Michaelis) think that rice is referred to by ^{hr/c} (^{<2325>}Isaiah 28:25), in opposition to Rosenmuller and Gesenius. As diseases of seed-grain, [^]qryepaleness ("mildew"), and [^]pDva^{ab}light ("blasting"), are mentioned. *SEE CEREALS*.

Grail or Grail

SEE GRAAL.

Gramma, Graphè

(^γράμμα, ^γραφή), terms ordinarily used in the ancient Church to signify the Holy Scriptures. They were also occasionally employed as names of the Apostles' Creed, perhaps because it was gathered entirely from Scripture; or else because it was used in reference to the learning of the Creed by the catechumens, just as the word ^{μάθημα}, *the lessa*, was used to designate the Creed, because the catechumens were bound to commit it to memory. - Valesius, *Not. in Socrat.* 1:8; Bingham, *Orig. Eccl.* book 10, chapter 3, 7 § 4.

Granary

Picture for Granary

Originally corn was kept in subterranean storehouses, and even in caverns; but in progress of time granaries were erected, both in Egypt and Palestine. In the former country granaries were often of an extensive character. They were laid out in a very regular manner, and varied of course in plan as much as the houses, to which there is every reason to believe they were frequently attached, even in the towns; and they were sometimes only separated from the house by an avenue of trees (Wilkinson, *Anc. Egypt.* abridgment, 1:13). They had vaulted roofs, and complete arrangements for depositing and removing the grain. Dr. Robinson, when visiting Huj, a village not far from Gaza, says, "Here were several subterranean magazines

for grain, like cisterns, with a mouth like a well, such as we have seen in several villages" (Bib. Res. 2:385). The peasantry in the East generally prefer these subterranean storehouses, not so much for the preservation of the corn as for the greater security against marauding parties, while erected barns are generally confined to more populous districts (^{<6308>}Deuteronomy 28:8; ^{<1180>}Proverbs 3:10; ^{<0445>}Genesis 41:35; ^{<0011>}Exodus 1:11; ^{<1375>}1 Chronicles 27:25; ^{<0218>}Luke 12:18). *SEE GARNER.*

Grandier, Urbain,

a French priest of the 17th century of unhappy memory. He was educated among the Jesuits, entered the order, and became cure of St. Peter's, and canon of the Holy Cross in Loudun. His preaching became very popular, and not the less so because of his attacks upon the vices of the clergy. Bitter enmities were excited, and he was charged with favoring Protestantism. A manuscript essay against the celibacy of the clergy was found among his papers. He was condemned by the bishop of Poitiers in 1630 to do penance, and interdicted from service as a priest for five years.. From this penalty he was freed, on appeal, by the archbishop of Bordeaux. This triumph increased his boldness; he returned to Loudun, and soon got into new trouble. In 1632 the nuns of the Ursuline convent of Loudun became, as they said, possessed with devils: hysterical convulsions and all sorts of extravagances abounded among them. Grandier was charged with "bewitching" them, and sending "legions of devils into their bodies." A libel on cardinal Richelieu, published in 1632, was charged upon Grandier, with no ground whatever. He was arrested and conducted to Angers December 7, 1633. The charges against him were sacrilege, adultery with the wife of a magistrate of Loudun, and with bewitching the Ursuline nuns. The records of the trial are very curious. One of the necessary signs of "possession," according to the Romish has, is the knowledge of languages not acquired in the ordinary way. The exorcist who was appointed to test the nuns asked one of them in Latin "Quem adoras?" She answered, with convulsive contortions, "Jesus Christus." One of the judges could not help remarking, "This devil, at least, does not know syntax." The trial lasted a long time, and ended in the condemnation of Grandier, who was burnt alive August 18, 1634. But the devils still kept possession of the nuns; it was not till November 5, 1635, that "Leviathan" was dislodged from the head of the superior of the convent; and "Behemoth," the strongest of all the daemons, stubbornly kept his place till August 15, 1637. The affair, of course, caused immense scandal, and a small library of pamphlets and books was written

upon the subject. Alfred de Vigny recounts the story of Grandier at length in his *Memoirs*. A similar trial took place in 1647 with regard to certain cases of possession (or of crime) in the convent of Louviersn. See Michelet, *Louas Quatorae*, page 455 sq.; *Journal des Savans*, Mai. 1689; Audin, *Hist. des Diaeles de Losdun* (Amst. 1693, 12mo); Bayle, *Dictionnaire*; Hoefler, *Nouv. Biog. Generale*, 21:644 sq.

Granddmont or Grammont, Order Of.

This religious order was founded by Stephen of Thiers, who in 1076 withdrew to the mountains of Muret, near Limoges, France, to lead an ascetic life. He wore a penitent's shirt made of meshes of steel, and slept in a bed made of boards in the shape of a coffin. His "extravagant" asceticism found many imitators, who joined him in his retreat. Unwilling to take the title of prior or of abbot, he only called himself their corrector. To avert the evils which had ruined so many other monkish orders, he required his followers to make vows of poverty as well as of obedience and humility; and would not even permit them to possess a church or a piece of land. Gregory VII, however, recognized the order only on the express condition of its submitting to the rule of Benedict. It is evident, however, that the founder had more in view than a mere return to the original strictness of the rules. St. Stephen said to his disciples, "When you are asked to what order you belong, answer, to Christianity, which is the mother and the model of all the other orders." Two cardinals who were going to France as nuncios went to visit Stephen in his retreat, and while there happened to ask him whether he considered himself a canon, a monk, or a hermit. "I am none of these, answered Stephen. Being pressed to define more clearly his position and that of his followers, he said, "We are poor sinners whom God has mercifully called to the wilderness to do penance; and the pope, in compliance with our request, has himself appointed the duties we fulfill here. We are too imperfect and too weak to emulate the example of the saint hermits who were so absorbed in their divine contemplations as to make them forget the natural wants of the body. You see, besides, that we do not wear the habit either of canons or of monks; and we do not desire to be called either, as we are far from having the merits of the one or the sanctity of the others." After the death of their founder (1124) the order withdrew to the wilderness of Grandmont, near Muret, whence they derive their name. Stephen had given them no written code of rules; they were transmitted verbally from one to another, until Stephen of Lisiac, fourth prior of Grandmont, caused to be collected and written all that could be

ascertained of the words and acts of their founder. He even represents himself in several instances as the author of the rules. The order of the Grandmontains spread only in France. In 1170 there were sixty convents following their rule, and so great was the respect they had gained that they were generally known under the name of Good Men (*boni homnes*). The relaxations which were subsequently introduced in the observance of their rules are to be attributed to the popes. The later history of the order is chiefly a record of quarrels and contentions. It was extinguished in the time of the French Revolution. — Joseph Fehr, *Allgemeine Geschichte d. Mönchsorden*; Herzog, *Real-Encyklop.* 5:315; Butler, *Lives of the Saints*, February 8. (A.J.S.)

Grange

a farming establishment, especially such as belonged to ancient monasteries. Most monasteries had farmhouses on their estates, to which were attached chapels, as well as barns and other offices. Many of these buildings, as well as the chapels, were built in fine architectural taste.

Grant, Asahel

M.D., an American missionary, was born in Marshall, N.Y., August 17, 1807. He early commenced the study of medicine, and at the age of twenty he married and settled in Braintrim, on the Susquehanna; but, losing his wife four years after, he removed to Utica, where he acquired a large and lucrative practice as a physician. The meeting of the American board at this place in 1834 wrought an entire change in his destiny. His attention was strongly directed to foreign missions, and, after carefully considering the subject, he made an offer of his services to Dr. Anderson. Having expressed a preference for the mission contemplated among the Nestorians, he was directed to join Dr. Perkins who was already on his way to Persia. Accompanied by his second wife, he sailed from Boston May 11, 1835, and on the 27th of October they arrived at Oroomiah, their future home. "The district of Oroomiah is in the western part of Azerbaijan, the ancient Atropatane, and forms the frontier line of Persia in the direction of the Turkish empire. The scenery is unrivalled even beneath a Persian sky." — To the missionary the seen was endeared by the most sacred associations. "In the city of Omomiab, and amid the three hundred villages of the plain, there still lingered the scattered remnant of a once illustrious church — a church which had disputed with Rome herself the spiritual dominion of half

the world." *SEE NESTORIANS*. When they were first visited by American missionaries, the vast jurisdiction which had once comprehended twenty-five metropolitan provinces had shrunk to a petty-sect, hardly able to maintain itself against Mohammedan oppression. The checkered history of the Nestorians had made a deep impression on the mind of Dr. Grant; and being, moreover, buoyed up with the belief that the Nestorians were treasured up for final restoration as remnants of the lost tribes of Israel, he entered upon his work with the utmost zeal. Dr. Perkins was already in the field, and Mr. Merrick had joined him at Constantinople. Together they commenced the work of establishing the mission. Dr. Grant's character as a physician secured the favor of the Persian governor, and the Nestorian bishops and priests gave him a hearty welcome. A school was at once commenced, and the work soon extended in every direction. (For details, *SEE NESTORIANS*.) In 1839 Dr. Grant visited the almost inaccessible region in which the Nestorian patriarch, Mar Shimon, resided. On the sides of the rugged hills of Koordistan, and within their deep ravines, dwelt the "Waldenses of the East — the Protestants of Asia." Among those hills were thousands who had preserved, with few corruptions, an apostolic faith. The difficulties in the way of missionary labor among them were numerous and formidable; but Mr. Grant was not to be deterred, and finally received an invitation from the patriarch, with the promise of a guard through the Koord villages. His fame as a physician had been carried to the mountain districts, and, indeed, his professional character not only gave him many opportunities of doing good, but often saved his life. Dr. Grant remained among them five weeks, gaining all the information he could, and, soon after, his wife's death and the failure of his own health compelled his return to America (1840). In consequence of his report, the board decided at once to establish a mission among the mountains. Being appointed to that work, he returned to his labors in April 1841. In company with the patriarch, Mar Shimon, he now made an extensive tour through the different villages and districts (1842). A school was opened at Ashita in April 1843, and Mr. and Mrs. Laurie took charge of the station. Soon after, Dr. Grant ascertained that the barbarous Mohammed, pacha of Mosul, was forming an alliance with the Koords against the Nestorians, who had always before maintained their independence. Dr. Grant was convinced that this independence was now at an end, and tried to persuade them to make terms with the Turks. This the infatuated Nestorians refused to do; but Dr. Grant did not relinquish his hopes of sustaining the mission; and, though abandoned by all his native assistants, when hostilities

commenced he hastened with Mr. Stocking to the Persian emir, and gained the promise of his protection. They then proceeded to the patriarch, but all their efforts were unavailing to induce him to unite with the Persians against the Turks and Koords. The infatuated patriarch had entered into correspondence with Mohammed of Mosul. The wily Turk deceived him with promises, and the unsuspecting Nestorians allowed the enemy to close against them without resistance. At last the storm burst, and there ensued such a massacre as has few parallels in history. The bodies filled the valleys and choked the mountain streams. All the efforts of Dr. Grant to avert the catastrophe were useless, though for some time the protection of the emir was observed, and the missionary buildings were left undisturbed. Soon, however, they too were destroyed, and the missionaries fled for their lives. After Dr. Grant reached Mosul, 'all his energies were devoted to the work of relieving the wretched fugitives who crowded the city.'" In the spring he looked forward to a return home, but early in April his health began to fail, and on the 25th he died at Mosul. Dr. Grant published *The Nestorians, or the Lost Tribes, with Sketches of Travel in Assyria, Armenia, Media, and Mesopotamia* (Lond. 1841; Bost. 1843, 2d ed.). — See Lothrop, *Memoir of Asahel Grant, M.D.* (N.Y. 1847, 18mo); Laurie, *Grant and the Mountain Nestorians* (Bost. 1853; 3d ed. 1856, 12mo); Diman, in *New Englander*, August 1853, art. 7; Newcomb, *Cyclop. of Missions*, page 561 sq.

Grant, Johnson

an English divine, and an author of some merit, was born in Edinburg in 1773, and was educated at St. John's College, Oxford, where he passed A.M. in 1805. He became rector of Binbrook in 1818; minister of Kentish Town Chapel in 1822; and died in 1845. He was a faithful, and, at the same time, a popular preacher. Among his writings are a *History of the Church of England, and of the Sects which have departed from her* (Lond. 1811-25, 4 volumes, 8vo): — *Lectures and Sermons* in six volumes (Lond. 1821-43): — *Sketches in Divinity* (Lond. 1840, 8vo). — Darling, *Cyclop. Bibliographica*, 1:1302.

Grantham, Thomas,

an English Baptist minister of distinction, was born in 1633. He was selected to deliver to Charles II the confession of faith drawn up by the Baptists, and also at a later period to present a remonstrance against

persecution, both of which were kindly received by the king, and redress of grievances promised. He was often engaged in public disputations, in which he displayed great logical skill. He also had a long controversy with the Rev. John Connould, vicar of Norwich, who yet remained his friend through life. Among his writings is *Christianismus Primitivus, or the Christian Religion in its nature, certainty, excellency, etc., vindicated* (Lond. 1678, fol.). Benedict, *History of the Baptists*, volume 1; Darling, *Cyclop. Bibliographica*, 1:1305.

Granvelle, Antoine Perrenot,

cardinal, one of the most eminent politicians and diplomatists of the 16th century, was born at Ornans, Burgundy, August 20, 1517. He studied law at Padua, and afterwards theology at Louvain. He became canon of Liege, then bishop of Arras, and was often employed by the emperor Charles V in diplomatic missions. He went with his father to the diets of Worms and Augsburg, and was also present at the Council of Trent, where he defended the rights of the emperor, but vainly endeavored to array the Council against France. After the battle of Mühlberg he managed the capitulation of the electors John Frederick of Saxony and Philip of Hesse, and is said to have altered the articles so that the latter, instead of being free from imprisonment, was rendered liable to it. He was also very active in upholding the Augsburg Interim. In 1550 he became counsellor of state and keeper of the great seal; he accompanied the emperor to Innsbruck, drew up the treaty of Passau in 1552, and in 1553 negotiated underhand for the marriage of queen Mary of England and Philip II of Spain. When Charles V resigned the crown, Granvelle entered the service of his son, Philip II; in 1559 he signed the treaty of Chateau-Cambresis with France, and afterwards remained in the Netherlands as prime minister and counsellor of Margaret of Parma. Here he shared largely in the persecution of the Protestants, and was very active in strengthening Romanism. He founded 12 new bishoprics. The School of Baius (q.v.) found an earnest and persevering opponent in Granvelle. For these services he was created archbishop of Mechlin by the king, and cardinal by the pope. Being subsequently accused by his enemies of too great leniency towards the Protestants, he left the Netherlands in 1564. He was finally appointed archbishop of Besancon in 1584, and died at Madrid Sept. 21, 1586. His letters and memoirs were collected by abbot Boisot; they form 80 volumes under the title of *Tresor de Granvella* in the Archives of Besanson. The most interesting of them are published in the *Documents inedits pour hist.*

de la France. See Gerlach, *Philip II et Granvella* (Brussels, 1842); Motley, *History of the Dutch Republic* (N.Y. 1855, 3 volumes, 8vo); Prescott, *Hist. of Philip II* (Bost. 1855, 2 volumes). (J.N.P.)

Grape

Picture for Grape

is the representative in the A.V. of the following Heb. and Greek words: properly, **bn**(, grapes in the berry (^{<0400>}Genesis 40:10, 11; 49:11; ^{<0275>}Leviticus 25:5; ^{<0408>}Numbers 6:3; 13:20, 23; ^{<0234>}Deuteronomy 23:24; 32:14, 32; ^{<0315>}Nehemiah 13:15; ^{<0202>}Isaiah 5:2, 4; ^{<0488>}Jeremiah 8:18; ^{<0300>}Hosea 9:10; ^{<0302>}Amos 9:13; "wine," Hosea 3,); not in the bunch, **σταφυλή** ("grapes," ^{<0376>}Matthew 7:16; ^{<0364>}Luke 6:44; ^{<0348>}Revelation 14:18); improperly for **frP**, *pearet* (lit. *scattering*), grapes that drop off spontaneously (^{<0300>}Leviticus 19:10), *grape gleanings*, **t/l l € oleloth'**, (^{<0302>}Judges 8:2; ^{<0376>}Isaiah 17:6; 24:13; ^{<0409>}Jeremiah 49:9; Obadiah 5; ^{<0300>}Micah 7:1); A tender grape, **rdmsj semadar'**, prob. a *vine-blossoms* (^{<0202>}Song of Solomon 2:13, 15; 7:12); *unripe grape*, **dsBobe'ser** (^{<0353>}Job 15:33), and *sour grace*, **rsBabolser** (^{<0386>}Isaiah 18:5; ^{<0312>}Jeremiah 31:29, 30; ^{<0302>}Ezekiel 18:2); *wild grapes*, **μyvαβ]beaishim'** **SEE COCKLE**, a worthless species (French *lambrusques*, so Jerome and Jarchi); not poisonous (Gesenius, in his Comment. on ^{<0312>}Isaiah 1:230; 2:364, has shown that the common sense of aconitum or *wolfasbane*, *monk's-hood*, rests upon an error of Celsus, *Hierobot.* 2:199), ^{<0202>}Isaiah 5:2, 4. **SEE RAISINS; SEE KERNELS; SEE BITTER.**

In more than one passage of Scripture grapes are used in a figurative sense, as in ^{<0348>}Revelation 14:18: "Gather the clusters of the vine of the earth; for her grapes are fully ripe;" i.e., the appointed time *for* the execution of divine vengeance has come, and the iniquities of the inhabitants of the earth have made them fully ripe for destruction. In ^{<0300>}Micah 7:1, the figure is well expressed by Newcome: "As the early fig of excellent flavor cannot be found in the advanced season of the summer, or the choice cluster of grapes after vintage, so neither can the good and upright man be discovered by diligent searching in Israel." So in ^{<0409>}Jeremiah 6:9, an address to the Chaldaeans, exhorting them. to return and pick up those few inhabitants that were left before like the grape-gleanings, and to carry them also into captivity. The Chaldaeans did so, as may be seen (^{<0378>}Jeremiah

52:28, 29, 30). In ^{<2400>}Jeremiah 49:9, the meaning is, that when the enemy *came* to spoil they should meet with no interruption, but should glean quite clean, and leave nothing behind through haste, (See Blayney.) ^{<2382>}Ezekiel 18:2: "The fathers have eaten sour grapes, and the children's teeth are set on edge," a proverbial expression, explained by the Chaldea, "The fathers have sinned and the sons are smitten." In the second commandment it is expressly declared that the children should be punished in this life for the idolatry of the fathers. In the destruction by the Babylonians the good were to escape (^{<2406>}Ezekiel 6:4, 5); but they were only to deliver themselves (14:14, 20, 21). Whenever the children had suffered temporal evils for the idolatry of their fathers, they had justly incurred a punishment solemnly denounced. With respect to the impending calamity from Nebuchadnezzar, God's purpose was to observe another rule of conduct. *SEE VINE*.

Grapheus, Cornelius

was born in 1482 at Aalst in Flanders. He was secretary of the city of Antwerp, and in 1520 published a translation of Goch's *De libertate christiana*, with a Preface, in which he severely censured the condition of the Roman Catholic Church. He was consequently arrested (1521), imprisoned at Brussels, compelled to recant, and deposed from his office. The later years of his life he spent in literary retirement at Antwerp, sympathizing with reformatory movements, without, however, daring to be their avowed champion. He died at Antwerp December 19, 1558. — Herzog, *Real-Encykl.* 19:577.

Grass

is the somewhat indistinct rendering in the Engl. Vers. of several Heb. terms:

1. It is the ordinary rendering of the Hebrew word **רַחֲסֵי** *Chatsir'*, which signifies properly an *inclosed* spot, from the root **רָחַץ**; to *inclose*; but this root also has the second meaning to Nourish, and hence the noun frequently signifies "fodder," *food of cattle*. It designates ripe grass fit for mowing and for feed, and in this sense it occurs in ^{<1185>}1 Kings 18:5; ^{<1805>}Job 40:5; ^{<1944>}Psalms 104:14; ^{<2356>}Isaiah 15:6, etc. As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (^{<1882>}Job 8:12; ^{<1570>}Psalms 37:2), and also of the brevity of human life (^{<2406>}Isaiah 40:6,

7; ^{<1911>}Psalm 90:5). The Sept. renders **ρυχῆ** by **βοτάνη** and **πόα**, but most frequently by **χόρτος** a word which in Greek has passed through the very same modifications of meaning as its Hebrew representative **חֹרְטוֹס** = *gramen*, "fodder," is properly a *court or inclosed space* for cattle to feed in (Homer, *Il.* 11:774), and then any feeding-place, whether inclosed or not (Eurip. *Iph. T.* 134, **χόρτοι εὐδενδροί**). Gesenius questions whether **ρυχῆ****χόρτος**, and the Sansc. *harit*=green, may not be traceable to the same root. **SEE LEEK.**

In the N.T., wherever the word grass occurs, it is the representative of the Greek **χόρτος**. The dry stalks of grass, etc. were often used as fuel for the oven (^{<1013>}Matthew 6:30; 13:30; ^{<1228>}Luke 12:28). **SEE FUEL.**

2. The next most usual, and indeed, more appropriate word, is **avD**, *green grass*, from the root to **avD**;germinate. This is the word rendered grass in ^{<1011>}Genesis 1:11, 12, where it is distinguished from **bcζ** *e'seb*, the latter signifying herbs suitable for human food, while the former is *herbage* for cattle. Genenius says it is used chiefly concerning grass, which has no seed (at least none obvious to general observers), and the smaller weeds which spring up spontaneously from the soil. It properly signifies the first. shoots from the earth *tender grass, young herbage*, as clothing the *meadows*, and as affording the choice food of beasts (Genesis 1, ^{<2364>}Isaiah 66:14; ^{<1512>}Deuteronomy 32:2; ^{<1234>}2 Samuel 23:4; ^{<1015>}Job 6:5; ^{<1512>}Psalm 37:2, etc.). The sickly and forced blades of grass which spring up on the flat plastered roofs of houses in the East are used as an emblem of speedy destruction, because *they* are small and weak, and, being in an elevated part, with little earth, exposed to the scorching rays of the sun they soon wither away (^{<1295>}2 Kings 19:26; ^{<1016>}Psalm 129:6; ^{<2372>}Isaiah 37:27). (See Hackett's *Illustra. of Scrip.* page 125.) The Sept. renders it by **χλόη**, as well as by **χόρτος, βοτάνη** and **πόα**. In ^{<2015>}Daniel 4:15, 20, the corresponding Chaldee, **atD**; *dethe*, is used. **SEE HERB.**

In ^{<1011>}Jeremiah 1:11, the A.V. renders **avd**; **hl g[K]** *as the heifer at grass*, and the Sept. **ὡς βοΐδια ἐν βοτάνη**. It should be "as the heifer treading out corn" (comp. ^{<2811>}Hosea 10:11). **avD**; *dascha'*, the word here employed, comes from **vWD**, to triturate, and has been confounded with the preceding term. **SEE FODDER.**

3. **bc(** , is used in Deut., *is the Psalms*, and in the Prophets, and as distinguished from the foregoing., **avD**, signifies *herbs* for human food (^{<003>}Genesis 1:30; ^{<944>}Psalms 104:14), but also fodder for cattle (^{<515>}Deuteronomy 11:15; ^{<2416>}Jeremiah 11:6). It is the grass of the field (^{<005>}Genesis 2:5; ^{<092>}Exodus 9:22) and of the mountain (^{<2425>}Isaiah 42:15; ^{<075>}Proverbs 27:25). *SEE HAY*.

4. In ^{<024>}Numbers 22:4, where mention is made of the ox licking up the grass of the field, the Heb. word is **qry**, *ye'rek*, which elsewhere is rendered *green* when followed by **avD**, or **bc(** , as in ^{<003>}Genesis 1:30, and ^{<572>}Psalms 37:2. It answers to the German *das Griune*, and comes from the root **qrj**; *to flourish* like grass. — Smith, s.v. *SEE GREEN*.

vql , *le'kesh* (from **vql** ; to be late ripe), in the "after-math" or "rowen" that springs up on meadows after being once rown ("latter growth," ^{<001>}Amos 7:1). *SEE MEADOW*.

"Mown grass" is **zgez**, a *mowing* or mown meadow (^{<926>}Psalms 72:6; ^{<001>}Amos 7:1). *SEE MOWER*.

Dry grass or self-made hay is called **vvj** ; *chashash'*, "chaff" (^{<234>}Isaiah 5:24; 33:11). *SEE STUBBLE*.

As in ^{<060>}Matthew 6:30, where a lily is called "the grass of the field," it is evident that, like the Latin *gramen* and the English "grass," the Hebrew equivalent had a very extensive range, and was not restricted to the "grasses" (*Gramineae*) of the botanist. These are themselves a very ample order, ranging from diminutive plants like our own mouse-ear barley to the bamboo which shoots up to a height of fifty or sixty feet in an Indian jungle, and including productions as various as the *Arundo donax* of Southern Europe, which furnishes the fisherman with his rod and the weaver with his "reed," the cereals which supply to all mankind the staff of life, and the sugar-cane which, on the table of the humblest artisan in Europe or America, places luxuries unknown to a Roman emperor. *SEE REED*.

But when we speak of grass we are usually thinking of the narrow blades, so thickset and tender, which form the sward on a meadow, or the matchless turf on an English lawn. Or, if we are thinking of a separate plant, it is a hollow glossy stem rising up from the midst of these spiry

blades, and throwing out similar leaves from its joints, till it ends in blossoming spikelets, loose or more compact, which, when the flowering time is over, show the taper corn-like seeds enclosed in the chaffy glumes, and which we destine as food for the cattle, even as we reserve the fruit of the cereal grasses as food for ourselves. The fescues, darnels, and poas, which clothe the meadows and build up the hay-ricks at home, are pigmies, however, when compared with the grass "which grows for the cattle" of other lands; with the "tussac," for instance, whose enormous tufts form an inexhaustible supply to the herds both amphibious and terrestrial of the Falkland Isles, and the beautiful pampas-grass, under which the huntsman can ride and see high overhead its "plume of silvery feathers."

The imperfect enumeration which we possess of grasses native to Palestine is of less importance, as the scriptural allusions may very well be understood without being able to identify the species. The psalmist wishes (^{<4306>}Psalm 129:6) that the haters of Zion may be "as the grass upon the house-tops which withereth afore it groweth up," or, as it should be rendered, "before it is plucked up" (see Hengstenberg, Walford, etc.); and Isaiah (^{<2372>}Isaiah 37:27) speaks of vanquished populations "as the grass of the field, as the grass on the house-tops, blasted before it be grown up." On the flat roofs at the present day any one may see grass which has sprung up in the rainy season, withered away by the first weeks of sunshine. "When I first came to reside in Jerusalem," says Dr. Thomson, "my house was connected with an ancient church, the roof of which was covered with a thick coat of grass. This being in the way of a man employed to repair my house, he actually set fire to it and burned it off; and I have seen others do the same thing without the slightest hesitation. Nor is there any danger; for it would require a large expense for fuel sufficient to burn the present city of Jerusalem" (*Land and Book*, 2:574). Indeed nearer home we may often see grass and even oats springing up on the roof of a thatched cottage, and a goat peradventure nibbling the herbage before it is withered. The dew "distilling" on the grass, and the rain descending on the mown grass, or rather on the grass which has been close-browsed by the cattle, furnish the sacred poetry with a frequent and exquisite image (^{<6312>}Deuteronomy 32:2; ^{<9716>}Psalm 72:6; ^{<2192>}Proverbs 19:12; ^{<3317>}Micah 5:7); and still more frequently does that emblem occur in which our fleeting generations are compared to the grass "which in the morning groweth up, and which in the evening is cut down and withereth" (^{<9916>}Psalm 90:6; 37:2; 92:7; 102:11; 103:15; ^{<2406>}Isaiah 40:6; ^{<5010>}James 1:10; ^{<6024>}1 Peter 1:24).

Grasshopper

Picture for Grasshopper

is the rendering in certain passages of the Auth. Vers. of three Heb. words: **hBrāi** *arbeh'* (^{<0015>}Judges 6:5; 7:12; ^{<8920>}Job 39:20; ^{<2455>}Jeremiah 46:26), a *locust* (as elsewhere rendered), sometimes a particular species, the *migratory* kind (^{<0812>}Leviticus 11:22; ^{<3004>}Joel 1:4); **b/ḡ**, *gob* (^{<3108>}Amos 7:1; ^{<3487>}Nahum 3:17), a *locust* in general; **bgj** ; *chagab'* (^{<0812>}Leviticus 11:22; ^{<0433>}Numbers 13:33; ^{<2125>}Ecclesiastes 12:5; ^{<3112>}Isaiah 11:22), a *locust* (^{<4473>}2 Chronicles 7:13), winged and edible (Leviticus 40:22), and therefore evidently not a proper grasshopper. **SEE LOCUST**. In ^{<0433>}Numbers 13:33; ^{<3412>}Isaiah 40:22, this insect is used to express comparative insignificance. In ^{<2125>}Ecclesiastes 12:5 reference is probably made to that degree of weakness and infirmity in old age which makes the weight, or even the chirping of this insect, to be burdensome. For the curious illustration of this passage from the fable of Tithornius, see Kitto's *Daily Bible Illust.* ad loc. **SEE OLD AGE**. The true grass hopper (*Gryllus grossus*) belongs to a tribe of neuropterous insects styled Gryllidae, and it appears from modern travelers that it is not unknown in Pal estine. Its habits greatly resemble those of its congener, the Oriental locust it has mandibles or jaws peculiarly fitted for devouring green vegetables, and in many parts even of America its ravages often be come quite formidable. **SEE INSECT**.

Grate

(**rBkḡi** *mikbar'*, something *twined*, from **rBK**; to *braid*; Sept. ἐσχάρα), a *network* of brass for the bottom of the great altar of sacrifice (^{<0270>}Exodus 27:4; 35:16; 38:4, 5, 30; 39:39), placed horizontally in the fire-bed so as to allow the cinders, ashes, etc. to pass through, and a draught of air to supply the fire upon it. **SEE ALTAR**.

Gratiae

SEE GRACE.

Gratian Or Gratianus

an Italian Benedictine I and distinguished canonist, was born towards the close of the 11th century. He appears to have first entered the convent of Classe, near Ravenna. from whence he removed to that of St. Felix de

Bologna, where he wrote his *Decretum*. According to his contemporary, Robert of Mont St. Michel, he became subsequently bishop of Chiusi, which fact is also asserted by an Italian biographer in the 14th century. The latter adds that Gratian, having sent his *Decretum* to the pope by a priest, the latter claimed to be the author of it, but the fraud having been detected, the pope indemnified Gratian by creating him bishop of Chiusi. Many others, before Gratian, had attempted to make a comprehensive collection of the canons issued by the popes and councils. *SEE CANONS AND DECRETALS, COLLECTIONS OF*. Making special use of the works of Burchard of Worms and of Anselm of Lucca, Gratian classified the canons and commented on them. He called his works *Discordantia concordantia Canonum*, but his contemporaries, and especially Alexander III, called it *Decreta*, which was afterwards changed into *Decretum*. The *Decretum* is composed of three parts, called in Gratian's time *De Ministeriis, De Negotiis, and De Sacramentis*, and subsequently *Distinctiones, Cause, and De Consecratione*. The first part was divided into 1101 distinctions by Paucapalea, disciple of Gratian. The first 20 treat on the subjects and authority of law, the remaining 71 on the details of canonical legislation as regards the appointment, ordination, etc., of the clergy. The second part, divided by Gratian himself into 36 cause, treats of the practical application of the law, and is the distinguishing feature of the *Decretum*. In the *Causae*, Gratian was the first to apply the scholastic method to canon law. The third part, treating chiefly on some points of liturgy, was divided into five *distinctiones* by Paucapalea. Gratian's plan, as can be seen, was very inferior; yet the *Decretum* was vastly superior to the collections which preceded it. "Fleury, in his *Troisieme Discours sur l'Hist. Ecclesiastique*, says that Gratianus, besides so consolidating the authority of the false decretals that for three centuries after no other canons were referred to but those of his collection, went even further in extending the authority of the pope by maintaining that he was not himself subject to the canons; an arbitrary assertion destitute of evidence, but which contributed to establish in the Latin, or Western Church, a confused notion that the authority of the pope was without bounds. Gratianus also maintained, upon apocryphal or mutilated authority, that clergymen are not subject to secular jurisdiction. This principle is illustrated in a celebrated answer of Innocent III to the Eastern emperor, in which that pope, contends that the temporal sovereign has the jurisdiction of the sword over those who bear a sword that is to say, over laymen only, as no one can be the judge of the servants of another. The grosser errors and the apocrypha of the *Decretus* were

corrected and expurgated in. the improved edition executed by order of Gregory XIII, 1582; but till many assertions favorable to the absolute supremacy, as well as to the temporal authority of the popes, were allowed to remain in it, as being sanctioned by ages, though contrary to the ancient discipline of the Church. These are what are styled in France, and other countries north of the Alps, the ultramontane doctrines of the Roman Curia." The true reason of its success was its adoption by the school of Bologna as the most comprehensive and systematic collection, and its subsequent adoption in all the schools. This was but right, for Gratian is the real author of the science of canon law, which before him was only incidentally taught in the theological schools. The Decretum soon found hosts of commentators. Towards the end of the Middle Ages there were as many glosses and commentaries on the Decretum as on the *Pandects*, yet no one had ever thought of verifying the text of Gratian in the original sources from whence they were taken until Pius IV instituted the *Correctores Romani* for that purpose. The work was completed in 1580, under Gregory XIII, and two years after the corrected Decretum was published at Rome (fol.) as the first part of the *Corpus Juris canonici*. It is to be found in the editions of the latter, and has also been often printed separately, sometimes with glosses and sometimes without. The first edit. is Strasburg, 1471, fol. There have been seventy-six others in the space of a century and a half. The best text is in Richter's *Corpus Juris canonici* (Lpz. 1833-39, 4to). Among the commentaries we remark those of Joan a Turrecremata, *Commastarii super toto Decreto* (Lyons, 1519 and 1520, 3 volumes, fol.; Venice, 1578, 4 volumes, fol.); Bellemera, *Remissarius, seu commentarii Gratiani Decretum* (Lyons, 1550, 3 volumes, fol.); Berardus, *Gratiani Canones genuini ab apocryphis discreti, corrupti, ad emendatiorem codicum idem exacti, difficiliores commoda interpretatione illustrati* (Turin, 1752, 4 volumes, 4to). See Sarti, *De claris Archigymnasii Boniensis Professoribus*, 1:247; J.A. Riegger, *De Gratiano auctore Decreti* (Riegger's *Opuscula academics*) and *De Gratiani Collectione Canonum illiusque methodo ac mendis*; Florens, *Dissertatio de methodo atque auctoritate Collectionis Gratiani*; J.B. Bohemer, *De varia Decreti Gratiani fortune* (Bohmer's *Corpus Juris canon.*); Spittler, *Beitrag zur Geschichte Gratians* (*Magazin f. Kirchenrecht*, Lpz. 1778); Ant. Augustinus, *De emendatione Gratiani Dialogorum libri duo*; Le Plat, *De spurii ins Gratiano canonibus*, A.L. Richter, *Beitrag z. Kenntniss d. Quells d. canonischen Rechts*; A. Theiner, *Disquisitiones criticae in praecipuas canonum et decretalium collectiones*; Philipps, *Le Droit*

canoniquae dans ses sources. — Hoefler, *Nouv. Biog. Generale*, 21:724 sq. *SEE CANONS.*

Gratianus

emperor of Rome, son of Valentinian I, was born in 359, and on the death of his father, A.D. 375, succeeded to a share of the Western Empire. On the death of his uncle Valens, A.D. 378, he obtained control of the whole empire; but in 379 he appointed Theodosius his colleague, giving him the Eastern provinces. He was killed A.D. 383, in a revolt in Gaul. Gratian was tolerant towards the various sects which divided Christianity, but he displayed a stern determination against the remains of the heathen worship. At Rome he overthrew the altar of Victory, which continued to exist; he confiscated the property attached to it, as well as the property belonging to the other priests and the Vestals. He also refused to assume the title and the insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the empire; and although the senators, who for the most part were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtain any mitigation of his decrees. *Engl. Cyclopaedia; Mosheim, Church Hist.* cent. 4, part 2, chapter 5, § 15.

Gratus

(pleasing, Graecized Γράτος), VALERIUS, procurator of *Judaea* from A.D. 15 to 26, being the first appointed by Tiberius, and the immediate predecessor of Pilate (Josephus, *Ant.* 18:6, 5). The government of Gratus is chiefly remarkable for the frequent changes which he made in the Jewish high-priests. He deposed Ananus and substituted Ishmael, son of Fabi next Eleazar, son of Ananus; then Simon, son of Camithus; and lastly Joseph Caiaphas, son-in-law of Ananus (ib. 2,2). He put down two formidable bands of robbers that infested Judaea during his procuratorship, and killed with his own hand the captain of one of them, Simon, formerly a slave of Herod the Great (ib. 17:10, 6, 7; *War*, 2:4, 2, 3). Gratus assisted the proconsul Quintilius Varus in quelling an insurrection of the Jews (*War*, 2:5, 2). — Smith, *Dict. of Class. Biog.* s.v., *SEE JUDAEA.*

Graul, Karl, D.D.,

a German theologian, was born February 6, 1814, at Worlitz, near Dessau. After studying theology at Leipzig, he was for a time tutor in an English family residing in Italy. On his return he was appointed teacher in a school at Dessau, and in 1844, director of the missionary society of Dresden. During his management, which lasted for 18 years, this society had an almost tenfold increase of its annual revenue, and from being a society merely of the little kingdom of Saxony, became a general Lutheran missionary society of Continental Europe. In order to give to the pupils of the missionary seminary an opportunity to attend the lectures of a university, Graul caused, in 1848, its transfer from Dresden to Leipzig. He concentrated all the efforts of the Church upon the missionary work among the Tamuls in South India, and from 1849 to 1853 made himself a journey through Palestine and Egypt to India, to examine the condition and the prospects of the mission. While in India he devoted a special attention to the study of the language and literature of the Tamuls, as the result of which he published the *Bibliotheca Tamulica* (Leipz. 1854-56, 3 volumes). He also published an account of his journey in 5 volumes. (*Reise nach Ostindien*, Leipz. 1854-56). In the question of caste, Graul was opposed to the practice of all the English and American missionary societies, and in favor of tolerating the differences of caste among the Christian converts. He published, in defense of his views, in 1852, a pamphlet in the English language at Madras, and in 1861 another in the German language at Leipzig (*Die Stellung der evdngel.-luther. Mission in Leipzig zur ostind. Kastenfrage*, 1861). He resigned his place as director of the missionary seminary at Leipzig, and in 1862 went to Erlangen with a view of connecting himself with the university, but a serious sickness prevented him from carrying out this design. He died November 10, 1864. Of the numerous works of Graul, that which had the greatest circulation was a small treatise on the differences of doctrine between the Christian denominations (*Die Unterscheidungslehren der verschiedenen kirchl. Bekenntnisse*, Lpz. 1845; revised by Harnack, 1867), in which he shows an extreme unfairness in his remarks on Pietists and Methodists. The most noteworthy among his other works is one on Irenaeus (*Die christl. Kirche an der Schwelle des iren. Zeital-ers*, Lpz. 1860). — Herzog, *Real-Encyklop.* 19:578.

Grave

(properly רבֿק, *ke'ber*, a *sepulcher*; Greek μνήμα or μνημεῖον, a *tomb*, as a *monument* **SEE BURIAL**) is also in some passages of the common vers. the rendering of ל /av] *sheol'*, δης, *hades* **SEE SHEOL**; **SEE HADES**; once of תַּי וִי *shach'ath* (^{<1872>}Job 33:22), the *pit* or open sepulcher, as elsewhere rendered; and once erroneously of י(בַּי *bei'*, *prayer* (^{<1874>}Job 30:24). **SEE TOMB**.

Sepulchres among the ancient Hebrews were, as still among all Orientals (Schweigger, *Reisen*, page 199; Shaw, *Travels*, page 192; Hasselquist, page 35 sq.), outside of cities (see Lightfoot, *Hor. Heb.* page 167; according to the Talmud, *Baba Bathra*, 2:9, at least fifty yards distant from the city walls), in the open field (^{<1772>}Luke 7:12; ^{<1813>}John 11:30; compare Cicero, *Leg.* 2:23; *ad famil.* 4:12, 9; Plutarch, *Arat.* 53; Theocr. 7:10; Homer, *Il.* 7:435 sq.; Michaelis, *Mos. Recht.* 4:307). Only kings (^{<1820>}1 Kings 2:10; 16:6, 28; ^{<1205>}2 Kings 10:35; 13:9; ^{<1464>}2 Chronicles 16:14; 28:27) and prophets (^{<1025>}1 Samuel 25:1; 28:3) were allowed to be buried within cities (Harmer, *Obs.* 2:129 sq.; compare Thucyd. 5:11; Potter, *Gr. Ant.* 2:427 sq.; when it is said that any one was interred *in his house* [^{<1023>}1 Kings 2:34; ^{<1830>}2 Chronicles 33:20], we must understand the grounds or environs of the house to be meant, i.e., the garden [comp. ^{<1496>}Numbers 19:16]; it was otherwise among the ancient Romans, Isidore, *Orig.* 10:2). Generally the graves were pits or grottoes (^{<10237>}Genesis 23:17; 35:8; ^{<1813>}1 Samuel 31:13; ^{<1218>}2 Kings 21:18, 26; ^{<1894>}John 19:41; comp. Strabo, 14:636; Virgil, *AEn.* 11:851), shady spots under trees or in, gardens being preferred (Eck, *De sepulcris in hortis*, Meining. 1:738 sq.; Walch, *Observ. in Matthew ex inscript.* page 89); and these excavations were either natural, with which Palestine abounds, **SEE CAVE**, or oftener artificial, dug for this purpose (and walled up; see Knobel, *Jesa.* page 99), or hewn in rocks (^{<2216>}Isaiah 22:16; ^{<1464>}2 Chronicles 16:14; ^{<1270>}Matthew 27:60; ^{<1813>}John 11:38; ^{<1235>}Luke 23:53), sometimes very spacious and with numerous side-passages and chambers (*Baba Bathra*, 6:8); there are also instances of graves sunk perpendicularly in the ground (^{<2144>}Luke 11:44), and such were occasionally situated on hills (^{<1236>}2 Kings 23:16; Ecomp. Isidore, *Orig.* 2:11). Not only in the case of kings and nobles (^{<1820>}2 Kings 9:28; ^{<1833>}2 Chronicles 32:33; 35:24; 1 Macc. 2:70; 9:19; 13:25, etc.), but in every good family (^{<1023>}Genesis 23:20; ^{<1032>}Judges 8:32; ^{<1023>}2 Samuel 2:32; ^{<1132>}1 Kings 13:22; Tobit 14:12; 1 Macc. 2:70), were there hereditary vaults

(it was a deep disgrace to the remains of persons of distinction to be buried among those of the populace, ^{<2453>}Jeremiah 26:23); and it appears the very natural desire of those dying, abroad to repose in such family cemeteries (^{<0472>}Genesis 47:29; 1, 5; ^{<1057>}2 Samuel 19:37; ^{<1132>}1 Kings 13:22, 31; ^{<4618>}Nehemiah 2:3; comp. Sophocles, *Electra*, 1131 sq.; *Anthol. Gr.* 3:25, 75; Justin. 3:5; see Zeibich, *De sepultura in terra sancta a Jacobo et Josepho expetita*, Viteb. 1742; Semler, *De patriarcharum ut in Palest. sepelis-entur desiderio*, Halae, 1756; Carpzov, in *Ugolini Thesaur.* 33). But whoever had not such a hereditary sepulcher wished none the less to rest in the land of his fathers (2 Macc. 5:10), in the sacred soil (Josephus, *Ant.* 10:4, 3). For the poor were (later) public burial-places assigned (^{<2453>}Jeremiah 26:23; ^{<12316>}2 Kings 23:6; comp. ^{<4127>}Matthew 27:7). As a protection chiefly against the carnivorous jackals (Pliny, 8:44), the graves were closed with doors or large stones (^{<4276>}Matthew 27:60; 28:2; ^{<6118>}John 11:38); and in the month Adar (March), after the rainy season (*Shekal.* 1:1), they were (in the post-exilic period) whitewashed afresh (*Maaser Sheni*, 5:1), in order to warn the great multitudes of strangers visiting the Passover against contact (^{<4127>}Matthew 23:27; see Lightfoot and Schöttgen, ad: loc.; comp. Walch, *Observ. in Matthew ex inscr.* page 65 sq. and Reussteuch, *De sepulcris calae notatis*, in *Ugolini Thesaur.* 33), which caused pollution (^{<01916>}Numbers 19:16; comp. Josephus, *Ant.* 18:2, 3). There are still many such sepulchral grottoes in Palestine, Syria, and Idumsea generally (see Pococke, *East*, 2:70, 100, etc.; Burckhardt, 1:220 sq.; Robinson, 1:78 sq.; 2:175 sq., 663; 3:317, 692). They descend sometimes vertically, sometimes horizontally in the earth, the former by steps. Within are usually found several chambers or apartments, of which one sometimes lies deeper than another. Most of them have on the side-walls cells, six, to seven feet long, in which the bodies are deposited, Among those found at Jerusalem, for which tradition assigns special names and origin, are the *Sepulchres of the Kings* (perhaps derived from ^{<4221>}2 Chronicles 21:20; 28:27; compare ^{<4618>}Nehemiah 3:16; ^{<4127>}Acts 2:29; see Niebuhr, *Travels*, 3:63; Rosenmüller, *Alterth.* II, 2:269 sq.; Robinson, 1:398 sq. 2:183; compare Hottinger, *Cippi Hebraici*, Heidelb. 1659 [also in *Ugolini Thesaur.* 33]). They consist of an anteroom and seven chambers, lying on the north of the city, east of the main road to Nablus, and seem to have belonged to the nobility, and not merely, if at all, to the ancient Jewish kings. **SEE JERUSALEM.** Far more imposing are the sepulchres of Egypt, and especially celebrated by the ancients is the tomb of king Osymandyas (Diod. Sic. 1:47 sq.), of which the ruins are still extant (Pococke, 1:159).

Above the tombs were from the earliest times erected monuments (^{<185D>}Genesis 35:20, **j** **בְּחָמֵי** often on the Phoenician grave-stones), originally of rough stone or earth (^{<187D>}Job 21:32; comp. Homer, II. 23:255 sq.; Virgil, *AEn.* 6:365), later in the form of splendid mausolea (1 Macc. 13:27 sq.; Josephus, *Ant.* 7:10, 3; 20:4, 3; comp. Pausanias, 8:16, 3; see Salmasius, *ad Solin.* page 851; Zorn, in the *Nov. Miscell. Lips.* 5:218 sq.) with various devices (^{<108B>}2 Samuel 18:18). To open a grave forcibly in order to abstract the ornaments (Josephus, *Ant.* 15:3, 4; 13:8, 4), weapons (^{<352D>}Ezekiel 32:27; 1 Macc. 13:29; Curtius, 10:1, 31), or other articles deposited with the body (comp. Sept. Vat. at ^{<124D>}Joshua 24:30; Jerome, *ad Jer.* 7; Rosenmiiller, *Morgenl.* 3:10), or even the bones of the interred, was in all antiquity regarded as a shameful piece of barbarity (^{<248D>}Jeremiah 8:1; Baruch, 2:24; comp. Diod. Sic. 13:86; 14:63; see Wachter, *Ueber Ehescheid. bei d. Romans* page 209 sq.; Abegg, *Strafrechtsweis.* page 726 sq.). That the relics of the dead were thus pillaged for magical purposes (Apul. *Metam.* 2, page 38, Bip.; Horace, *Epod.* 14:47 sq.; Lucan, 6:533; comp. Brouckhus. *ad Tibull.* 1:2, 47 sq.) does not appear very clearly from ^{<284D>}Isaiah 65:4. There are scriptural traces of the popular idea that graves were the residence of daemons (comp. ^{<108B>}Matthew 8:28), who were perhaps connected with soothsaying (^{<416D>}Acts 16:16); others, however, refer such allusions to the superstitious notions respecting offering to the manes of the departed (*inferie, februationes*; compare Athen. 3:98; Macrob. Sat. 1:13, page 263, Bip.; Barhebr. *Chron.* page 256), or a species of necromancy practiced in such spots (see Gregor. Nazianz. *Or. in Julian.* page 91; Otho, *Lex. Rabb.* page 171). The graves of the prophets and holy persons were (in post-exilian times) sedulously repaired and adorned (^{<123D>}Matthew 23:29; see Schottgen, *Hor. Hebr.* 1:205; Eckhard, *De cedificatione et exornzatione sepulcrorum*, Jena, 1746), a tribute of reverence (and eventually of grateful reparation, ^{<123D>}Matthew 23:30 sq.), which was not unknown likewise in Greek antiquity (Aelian, *Var. Hist.* 12:7; Diod. Siculus, 11:33; Athen. 13:593; Suetonius, *Octav.* 18; the Greeks even anointed the tombs of honored men, Plutarch, *Alex.* c. 15), and still general in the East (Kaimpfer, *Amaen.* page 109, sq.; Robinson, 2:708). See generally Nicolai, *De sepulcris Hebr.* (L.B. 1706; also in Ugolino, 33); Fuhrmann, *Hist. Untersuch. ub. der Begrabnisplatze der Alten* (Halle, 1800). **SEE SEPULCHRE.**

Gravel

(/xj ; *chatsats'*, something *broken off* small; gravel-stone, ^{<3017>}Proverbs 20:17; ^{<2816>}Lamentations 3:16. In Psalm lxxvii. 7, *Úyæxj* } "thine arrows," is regarded by Fulrst as a reduplicative form from /hein ^{<2819>}Isaiah 48:19, *wyt/(m]* erroneously "the gravel thereof," is undoubtedly the same as in *Úy(m]* preceding, and stands elliptically for "[the issue of] its *bowels*," sc. the sea's, i.e., the fish that spawn so numerous), comminuted rock, coarser than sand, but smaller than stones, forming a large part of what is known geologically as "drift" or diluvium over the surface of the earth. **SEE LAND.**

Graven Image

(*l sP*, *pe'sel*, plur. *pyl ysP]* a *carving*). From the passage in ^{<6275>}Deuteronomy 27:15, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret, place; and all the people shall answer and say, Amen," we may fairly infer with Michaelis, in his *Commentaries on the Laws of Moses*, that there was a marked distinction between idols and images, or rather between idolatry and image-worship, which appears to have prevailed from the earliest times. **SEE IDOL.** *Pesel*, or graven image, seems to refer to the household gods; an idol is termed *l yl Ē*, *ell'*, and in some places *l bh*, *he'bel*, both words having a similar signification, that of "vain, null, void." The distinction is particularly marked in ^{<1917>}Psalm 90:7: "Confounded be all they that serve graven images, that boast themselves of idols." Jahn says (*Archaeol.* § 400), "Every nation and city had its own gods, which at first had acquired some celebrity by the worship of some particular family merely, but were at length worshipped by the other families of that town or nation, yet every family had its separate household or tutelary god. No one felt himself bound to worship every god, but paid his honors, as he chose, to those he deemed most propitious or most powerful. But still he did not think it advisable wholly to neglect other gods, lest perchance, thinking themselves contemned by such neglect, they should revenge themselves by sending some evil retribution." (See Reineccius, *De non faciendo sculptili*, Weissenfels, 1724.) **SEE TERAPHIM.** There has been a good deal of discussion as to the extent of the prohibition contained in the second commandment; some (including

early Jewish commentators) have contended that all imitative art was forbidden: against this extreme view Michaelis protests (*Laws of Moses*, art. 250), on the reasonable ground that certain figures were in fact made by God's own command. Both in the Tabernacle and the Temple many objects were provided which would put under contribution largely the arts of carving and engraving, e.g. the two cherubim in the holy of holies (^{<02518>}Exodus 25:18, 20); the floral ornaments of the golden candlestick (^{<02534>}Exodus 25:34); the various embroidered hangings of the sanctuary (chapter 26); and the brazen serpent (^{<02108>}Numbers 21:8, 9). So again in the Temple, besides the cherubim, there were on the walls various figures of all kinds, as well as *the brazen sea*, as it was called, which rested on twelve brazen oxen. Ezekiel's temple, in like manner, has cherubim with the heads of men and lions. Even after the return from Babylon, when men severely interpreted the prohibition of the commandment, there were figures of animals on the golden candlestick (Reland, *De Spoliis Templi Hier. in Arcu Titiano*), and vines with pendent clusters on the roof of the second Temple, and the golden symbolic vine over the large gate. Not the *making* of images as works of art, but the *worship* of them, was excluded by the Decalogue. Among the Mohammedans, the more liberal Persians (followers of Ali) allow themselves the fullest latitude, and paint and mould the human figure, while their stricter rivals confine their art to representations of trees and fruits, or inanimate objects; but all alike abhor all attempts to represent God, or even their saints (Kitto, *Pictorial Bible*, ^{<04888>}Deuteronomy 5:8, 9). There were, however, from whatever cause, limitations in fact, which the artisans who ornamented the Tabernacle and the Temple observed. In the former, nothing is mentioned as fabricated of *iron*; nor is skill in manipulating this metal included among the qualifications of the artificer Bezaleel; while in the Temple there is no mention made of *sculptured stones* in any part of the building. All the decorations were either carved in wood and then overlaid with metal, or wholly cast in metal. Even the famous pillars of Jachin and Boaz were entirely of brass (Kitto on ^{<04816>}2 Chronicles 3:6). The qualifications of the accomplished men who built the Tabernacle (Bezaleel and Aholiab) and the Temple (Hiram) are carefully indicated; to the former, especially Bezaleel, is attributed skill in "carving" and "sculpture" (^{<02316>}Exodus 31:5), whereas the latter seems to have rather executed his decorative works by fusile processes (comp. ^{<01074>}1 Kings 7:14, 15 with 46; Miller's *Ancient Art*, by Leitch, page 216; and De Wette's *Archarol.* § 106)" (Kitto, s.v. *Carved Work*). **SEE GRAVING.**

Graverol, Jean

a French Protestant theologian, was born at Nismes, July 28, 1647 (September 11, 1636, according to Graverol de Floghrevat). After studying theology at Geneva, he was appointed minister of Pradel (Vivarais) in 1671. In 1672 he removed to Lyons. After the revocation of the edict of Nantes he went to Holland, remained a while in Amsterdam, and finally went to take charge of a French congregation in London. He died there in 1730, according to Menard, in 1718, according to Watt. He wrote *De Religionum Conciliatoribus* (Lausanne, 1674, 12mo, under the pseudonyme of J. Rolegravius): — *L'Eglise protestante justifiee par l'Eglise romaine sur queleues points de controverse* (Geneva, 1682, 12mo, Anon.): — *Projet de reunion entre les protestants de la Grande-Bretagne* (Lond. 1689, 8vo): — *Moses vindicatus adv. Th. Burnetii archaeologias philosophicas* (Atnst. 1694, 12mo): — *Des Points fondamentaux de la Religion chretienne* (Amst: 1697, 8vo). See Moreri, *Dict. hist.*; Bayle, *OEuvres diverses*, 4:605 and 610; Michel Nicholas, *Hist. litter. de Nimes*, volume 2; Haag, *La France Protestante*; Hoefler, *Nouv. Biog. Generale*, 21:746.

Graves, Hiram Atwill

a Baptist pastor and writer, was born at Wendell, Massachussetts, in 1813. In boyhood he was a precocious student. He graduated at Middlebury College, Vermont, in 1834. On account of impaired health he did not pursue a regular course of study for the ministry, but was ordained in 1837 at Springfield, Mass. He became in 1840 pastor of a church in Lynn, and in 1842 editor of the *Christian Reflector*, a paper which has since, in conjunction with another, become a journal of extensive influence. Infirm health sent him to Cuba in 1845, and to reside in Jamaica in 1846-49. He returned without essential benefit, and died in 1850. He was author of *The Family Circle*: — *The Attractions of Heaven*. (L.E.S.)

Graves, Richard

D.D., a learned Irish divine, was born at Kilfinnann, Limerick, October 1, 1763, and was educated at Trinity College, Dublin, of which he became fellow in 1786. In 1813 he became dean of Ardagh, and regius professor of divinity. He died March 29, 1829. Horne pronounces his *Lectures on the Pentateuch* (1807, 2 volumes, 8vo) "indispensably necessary to the Biblical student." Besides that learned work, which passed through several editions,

he wrote *The Apostles and Evangelists not Enthusiasts* (1798): — *Scriptural Proofs of the Trinity* (four discourses): — *Absolute Predestination compared with the Scripture statement of the Justice of God*: — *Predestination repugnant to the general tenor of Scriptures* (Lond. 1825, 8vo). — These, with a number of *Sermons*, are given in his *Whole Works now first collected* (London, 1840, 4 volumes, 8vo), of which volume 1 contains a memoir of his *Life and Writings* by his son, R.H. Graves, D.D.

Graving

There is much indistinctness in the terms of this ancient art of the Jews, arising from the fact that one and the same artisan combined, in skill and practice, many branches, which the modern principle of "division of labor" has now assigned to different pursuits. Thus Aholiab was not only "an engraver," but also "a cunning workman" in general art, "and an embroiderer in blue, and in purple, and in scarlet and fine linen" (^{<13823>}Exodus 38:23). In like manner Beezaleeld is described as accomplished "in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass and in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work" (^{<12531>}Exodus 35:31-33). These numerous gifts they both possessed and practiced themselves, and imparted to others; so that they formed an early school of art to supply the demand created by the institution of the Mosaic ritual, the members of which school were as comprehensive in their attainments as their great teachers (^{<12534>}Exodus 35:34; 36:1:2). The same combination of arts seems to have characterized the later school, which was formed under the auspices of David, when preparing for the erection of the Temple (^{<13215>}1 Chronicles 22:15; 28:21). Many of these artificers were Phoenicians, whom the king *had* invited to his new capital (^{<10151>}2 Samuel 5:11; ^{<13401>}1 Chronicles 14:1). In the next reign, Hiram, to whose genius the Temple of Solomon owed much of the beauty of its architectural details, as well as its sacred vessels (^{<11075>}1 Kings 7:15-45), was a native of Tyre, the son of a Tyrian artificer by an Israelitish mother. This man's skill was again as comprehensive as that of his great predecessors (^{<11514>}1 Kings 5:14).

1. bxjē; chatsab', although once in the A.V. (^{<13824>}Job 19:24) translated "graven" (with an undoubted reference to the ancient art of engraving), is generally used to indicate the rougher work of *hewing* stone or wood, in quarry or forest. In ^{<11001>}Proverbs 9:1, indeed, it is applied to the finer art of

hewing or fashioning pillars; but its usual objectives of **raḅ** (cistern, ^{<24213>}Jeremiah 2:13), **rbq**, (*sepulcher*, ^{<23216>}Isaiah 22:16), **bqy**, (*wine-press*, ^{<23812>}Isaiah 5:2), prove that **bxh** has to do with rougher operations than those which fall under our idea of "engraving." (But see below, under **f** (.) This word is *contrasted* with

2. vrj ; *charash'* (or, as it once occurs, **trj** ; *charath'*, in ^{<12216>}Exodus 32:16), which is used to describe "engraving" in ^{<24701>}Jeremiah 17:1. In ^{<10102>}Genesis 4:22 the participial derivative of this root is employed in the description of Tubal-cain, the Biblical progenitor of all artificers of the kind indicated in this article. But it is less in the verbal forms than in the noun **vrj** ; that this word expresses the art before us. As a nouns it occurs more than thirty times, and is rendered variously in A.V. ("engraved," "craftsman," "smith," "artificer," etc.). Though it indicates artistic work by fine instruments, in metal, wood, and stone, and is thus opposed to the rougher operations of **bxj** , it yet includes other usages, which remove it from the specific sense of our art. (Thus, while with **ḅa**, alone, ^{<12811>}Exodus 28:11, it may well refer to the fine work of the engraver in stone, yet in the phrase **ḅa,yvej ;ryqj** literally, *hewer of the stone of the wall*; ^{<10511>}2 Samuel 5:11; or more simply **ryqiyvej** ; [*was of wall*], ^{<13401>}1 Chronicles 14:1, it can hardly describe a higher art than what is attributed to it in A.V. that of the ordinary "mason;" similarly with **μyxi** (, timber, it points to the work of the "carpenter," ^{<13401>}1 Chronicles 14:1, etc.; and with **l zrb** *iron*, to that of the "smith" or ironfounder.) The prevalent idea, however, of **vrj** is the subtle work of the finer arts; and with this well agree such passages as ^{<11618>}Proverbs 6:18, where the word describes the "heart that deviseth wicked imaginations," and ^{<10210>}1 Samuel 23:9, where it is predicated of Saul, "*secretly practising mischief*" (Hiph. part. **Vyrj ḡi l Wav**; **h** (**rh**)). Gesenius (*Thes. Heb.* page 529) has collected instances of the like meaning of the word in the other Shemitic languages, and compares it with the "doli fabricator" of Virgil, *AEneid*, 2:264; and the cognate phrases, "fabricae quidvis," Plautus, *Asin.* 1:1, 89; and **δóλον τεύχειν, κακὰ τεύχειν**, of Hesiod and Homer, and **τεκταίνεσθαι μῆτιν**, *Iliad* 10:19. In connection with the word **vrj** , we have in ^{<13441>}1 Chronicles 14:14, an indication that, even in early times, encouragement was given to associations of art among the ancient Jews, by providing for

their members a local habitation in which to pursue their calling, which is proved to have been an honorable one from the illustrious names that are associated with its pursuit (verses 13, 14). From this passage (of verse 14, compared with verses 21 and 23), we further learn that the various arts were hereditary in certain families. (The word "stonesquarers," in ^{<1168>}1 Kings 5:18, is a different term. *SEE GIBLITE*.)

3. qqj ; chakak', describes a branch of art which more literally coincides with our idea of engraving. In ^{<3901>}Ezekiel 4:1 the word is used of engraving a plan or map; in ^{<1892>}Job 19:23, of inscribing upon tablets (of stone or metal), a very early instance of the art; similarly in ^{<2308>}Isaiah 30:8; while in ^{<524>}Ezekiel 23:14 (**hQj mlyvḥā**) the word seems to indicate painting, *portraying in colors* (**rvMBiμyQqj**); and the addition of **ryQhAl** (*upon the wall*, raises the suspicion that-fresco art, which was known to very ancient nations, including the Egyptians, was practiced by the Babylonians, and admired, if not imitated by the Jews; comp. verses 14, 15, 16. (On the art of *coloring* as known to the Assyrians, Egyptians, Greeks, etc., see Sir G. Wilkinson, *On Color and Taste*, page 153.) The Sept. renders the remarkable phrase before us, **ἐζωγραφημένοι ἐν γραφίδι**, without specifying color; but Symmachus, the Vulgate, the Peshito, and the Chaldee paraphrase all include in their versions the express idea of *color*. The idea of *careful and accurate art* which is implied in the term under consideration imparts much beauty to the passage in ^{<2306>}Isaiah 40:16 "Behold, I have graven thee upon the palms of my hands," where the same word is used. (There is here an allusion to the Eastern custom of tracing out on the hands the sketches of eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and so making the marks perpetual. Maundrell (*Journey from Aleppo to Jerusalem*, page 100 [London, 1810]) describes the process of "pilgrims having their arms and hands marked with the usual ensigns of *Jerusalem*." See also Rosenmüller, *ad loc.*, and J.D. Michaelis, *Notae in Lowthii Praect.* [Oxford, 1821], pages 501, 502; and Burder's *Oriental Customs* [Lond. 1840], page 149.) The second clause of this passage, "Thy walls are continually before me," may be compared with ^{<2216>}Isaiah 22:16, where our verb **qqj** is also employed to describe the engraved plan or sketch of a house for architectural purposes. Among other applications of the art indicated by this word may be mentioned monumental stones, such as the **rz(h; ḥba**,

of ^{<1072>}1 Samuel 7:12, with suitable inscriptions, see especially ^{<1572>}Deuteronomy 27:2-8.

4. In **l sP**; *pasal'* and its noun **l sP**, *pe'sel* (always rendered in A.V., "graves image"), we have the operation rather of the sculptor's or the carver's art than the engraver's. In several passages of Isaiah (^{<2922>}Isaiah 30:22; 40:19; 42:7; 44:12-15) curious details are given of the fabrication of idols, which afforded much employment to the various artificers engaged in the complicated labor of image-manufacture (see also ^{<2403>}Jeremiah 10:3-9, from which it would seem that the wrought and prepared metal for covering the idol was imported, and put on by Jewish artisans). Working in ivory was common to the ancient Egyptians (Wilkinson's *Asc. Egyptians*, 3:169), the Assyrians (Layard's *Nineveh*, 2:420), the ancient Greeks (Grote's *Greece*, 6:30-32), and the artificers of Jerusalem (Solomon's ivory throne, ^{<1108>}1 Kings 10:18; ivory palaces, ^{<1958>}Psalms 45:8; ivory beds, ^{<1072>}Amos 6:4) and of Samaria (Ahab's ivory house, ^{<1123>}1 Kings 22:39; which was not an uncommon luxury, ^{<1185>}Amos 3:15). No doubt the alliance of the royal houses of Israel and (indirectly) of Judah with the Phoenician monarch (^{<1163>}1 Kings 16:31) was the means of attracting many of the artificers of Tyre, and Sidon, and Gebal to the metropolis of each of the Jewish kingdoms; both in Solomon's time and in Ahab's, ivory sculpture was probably a Phoenician art. The neighboring idolators, whose example was so disastrous to Israel, were skilled in image-manufacture. From ^{<1072>}Deuteronomy 7:25 it appears that the body of the idol was of sculptured wood, overlaid with one or other of the precious metals. The passage, ^{<1002>}1 Samuel 6:2-12, seems to prove that the Philistines had artificers in the precious metals capable of forging the figures of small animals; and their idols that were taken from the spoils of the great battle of Baal-perazim were probably graven of wood (^{<1342>}1 Chronicles 14:12).

5. **j tp**; *pathach'* (in Piel and Pual), is perhaps distinguished from the term we have just considered (**l sP**) by being used to describe figures in relief rather than statues, such as the cherubic figures on the walls of the Temple (see ^{<1187>}1 Chronicles 3:7). Compare the cognate noun **j WHP**, *pittu'ach*, *engraved figure*, in ^{<1029>}1 Kings 6:29, which passage informs us that the Temple walls were lavishly adorned with these figures, standing probably in various degrees of relief (see also other but similar work, described by this verb, ^{<1076>}1 Kings 7:36). The chief application, however, of the word is the cutting and engraving of precious stones and metals (intaglio work, as

distinguished from the raisework of cameos, etc.), such as the breastplate of the high-priest. (^{<1239>}Exodus 28:9-11, 21), and the plate of his mitre (verses 36, 37). The mystic engraving of ^{<389>}Zechariah 3:9 is likewise described in the same terms. The splendid jewelry of Solomon's time, as referred to in the ^{<2110>}Song of Solomon 1:10, 11, is best classed under the art indicated by **j tp** and its derivatives. From ^{<2368>}Isaiah 3:18, 24, it appears that this art of the goldsmith continued rife in later reigns, and was not unknown even after the captivity (see ^{<3861>}Zechariah 6:11). The neighboring nations were no less skilled in this branch of art; for instance, the Egyptians, ^{<1225>}Exodus 12:35, compared with 32:2, 3; the Canaanites, ^{<1669>}Joshua 6:19; the Midianites, ^{<1615>}Numbers 31:50, and (afterwards) ^{<1082>}Judges 8:24-26; the Asmoestes, ^{<1312>}1 Chronicles 20:2; the Syrians of Zolah and Hamath, ^{<1087>}2 Samuel 8:7-11.

6. t (l q̄ni mika'ath, like our last term of art, describes sculpture in relief (Fürst, *Hebr. Worterb.* 1:780); it occurs ^{<1168>}1 Kings 6:18, 29 ("carved figures" of cherubims), 32; 7:31, ("gravings").

7. frj, *che'ret* occurs only in ^{<1234>}Exodus 32:4 (A.V. "a graving tool"), and in ^{<2301>}Isaiah 8:1 (A.V. "a pen"). This was rather the scalprum fabrilis of the Romans (Livy 27:49) than the *stylus* (see Smith's *Dict. of G. and R. Antiq.* s.v. *Sculptura*. For two other opinions as to the meaning of **frj**, in ^{<1234>}Exodus 32:4, see Gesenius, *Thes.* page 520).

f (, et (which in ^{<1962>}Psalms 45:2 and ^{<2488>}Jeremiah 8:8, means a writer's style or reed), has the same meaning as the previous word in the other places of its occurrence (^{<1862>}Job 19:24; ^{<2471>}Jeremiah 17:1); here it has the epithet **l zrβi**.q. "pen of iron." The occurrence of **f [,** in ^{<1862>}Job 19:24, imparts to the **Wbxj ya** the idea of a fine art than is usually expressed by that verb (see De Saulcy's *Hist. de l'art Judaique*, Paris, 1858). **SEE CARVE.**

Gray

(some form of the root **bycj sib**), applied to the hair as an indication of old age (q.v.), which in the East is universally respected (^{<1119>}Proverbs 20:29). **SEE HAIR.**

Gray Friars

One of the mendicant orders, otherwise called Franciscans, Minorites, etc. The name was given from the color of the dress which they wore. *SEE FRANCISCANS.*

Gray, James

D.D., a minister of the Associated Reformed Church, was born at Corvoam, Ireland, December 25, 1770. He entered the college of Glasgow in 1790; graduated in 1793; afterward studied theology. under the Reverend John Rogers, and was licensed by the Presbytery of Monaghan. In 1797 he sailed for America. After laboring with great acceptance at Washington, N.Y., until 1803, he accepted a unanimous call to the Spruce-street Church, in connection with the Associate Reformed Synod, Philadelphia. In 1805 he received the degree of D.D. from the University of Pennsylvania. He was one of the most important agents in establishing the theological seminary of the Associated Reformed Church in the city of New York. In 1808 he took an active part in the organization of the Philadelphia Bible Society, and was for a long time its corresponding secretary. At this time, in connection with Dr. S.B. Wylie, he opened a classical academy, which soon obtained great repute. After several years of this labor he resigned the school, and also his pastoral charge, and removed to Baltimore, where he devoted himself especially to the study of certain points in theology until his death, which occurred at Gettysburg, Pennsylvania, September 20, 1824. His literary reputation rests chiefly on his *Mediatorial Reign of the Son of God*. He also edited for one year a *Theological Review*, and published several Occasional Sermons. — Sprague, *Annals* (Associate Ref.), 9:94.

Gray, Robert

D.D., bishop of Bristol, was born at London in 1762. He studied at Eton and Oxford, took orders, and became successively vicar of Farringdon (Berkshire), rector of Craik (Yorkshire) in 1802, and canon of Durham in 1804. His benevolence, and the talents evinced in his works, caused him to be appointed by Lord Liverpool's cabinet to the bishopric of Bristol in 1827. He was very popular in this position, and the duke of Wellington offered him the see of Bangor. He declined, and died soon after at Rodney House, Sept. 28, 1834. He wrote: *Key to the O.T. and Apocrypha*, or an account of their several books, their contents, and authors, and of the times

in which they were respectively written (Lond. 1790, 8vo; 9th ed. 1829, 8vo): *Discourses illustrative of the Evidence, Influence, and Doctrines of Christianity* (Lond. 1793, 8vo): — *Sermons on the Principles of the Reformation of the Church of England* (Bampton's Lecture, 1796, 8vo): - *The Theory of Dreams* (Lond. 1808, 8vo): — *The Connection between the sacred Writings and the Literature of Jewish and heathen Authors, etc., with a View to Evidence in Conformation of the Truth and revealed Religion* (Lond. 1819, 2d ed. 2 volumes, 8vo). — Rose, *New General Biograph. Dict.*; Hoefer, *Nouv. Biog. Generale*, 21:760; Darling, *Cycop. Bibliographica*, 1:1309.

Grease

(bl j *εche'leb*, ^{<19370>}Psalm 119:70, *fat* [q.v.], as elsewhere rendered).

Great Britain And Ireland, The United Kingdom Of,

is, since the union of Ireland, the full official designation of the country more generally-known as Great Britain, Britain, or the, United Kingdom. It includes the two large islands of Great Britain (England and Scotland) and Ireland, and the adjacent smaller islands, together with the Channel Islands and the Isle of Man. The island of Great Britain so called to distinguish it from Britannia — Minor, or Little Britain, *SEE BRETAGNE*, in France — lies between lat. 49 degrees 57' 30" and 58 40' 24" N., and between long. 1 degrees 46' E. and 6 degrees 13' W., and is the largest island in Europe. It is bounded on the N. by the Atlantic, on the E. by the North Sea, on the S. by the English Channel, and on the W. by the Irish Sea, and St. George's Channel. The most northerly point is Dunnet Head, in Caithness; the most southerly Lizard Point, in Cornwall; the most easterly, Lowestoft Ness, in Norfolk; and the most westerly, Ardsnamurchan Point, in Argyleshire. Its greatest length is about 608 miles, and its greatest breadth (from Land's End to the east coast of Kent) about 320 miles, while its surface contains about 89,600 square miles. In addition to the home territories composing the kingdom, Great Britain possesses a multitude of dependencies, some of them of vast extent, scattered over every part of the globe, and constituting "an empire over which the sun never sets." According to the official census held in 1861 in the United Kingdom, and nearly all the colonies except British India, the extent and population of all the British dominions were in that year as follows: Not included in this enumeration is the, vast territory in North America which heretofore belonged to the Hudson's Bay

Company, which in 1869 ceded its right of sovereignty. Added to the above total of square miles, this territory would increase the total extent of the British dominions to about seven millions of square miles, and make it, in point of extent, the first empire of the world. The total population was estimated in 1869 at 200,000,000; and in this respect the British empire was the second of the world, being exceeded only by the Chinese empire.

Picture for Great Britain 1

In England and Wales the Anglican Church is recognized as the state Church *SEE ENGLAND, CHURCH OF*, and the sovereign must belong to it. In Ireland the Anglican Church was also the established Church until 1869, when, after a long and violent struggle between the Conservative and Liberal parties, it was disestablished. *SEE IRELAND*. In Scotland the established Church is Presbyterian. *SEE SCOTLAND*. According to the census returns of 1851 (in the census returns of 1861 religious statistics were not included), the number of places of worship, together with the sittings provided in England and Wales, and the estimated number of attendants on a particular day, were as follows:

Picture for Great Britain 2

"In England the chief institutions for education are the ancient national universities of Oxford and Cambridge; the more recent institutions of London, Durham, and Lampeter in Wales; the classical schools of Eton, Westminster, Winchester, Harrow, Charterhouse, and Rugby; the various military schools; the colleges of the dissenting denominations; the middleclass schools, either started by individual teachers, and hence called 'adventure' schools, or by associated bodies, acting as directors, to whom the teachers are responsible; the schools of design and the various elementary schools and training-colleges in connection with the different religious denominations. The number of day-schools in England and Wales in 1851 was 46,042, of which 15,518 were public schools deriving a portion of their income from some source besides the scholars and 30,524 private — i.e., sustained entirely by the payments of scholars. The total number of scholars was 2,144,378, of whom 1,422,982 attended the public, and 721,396 the private schools. As the population then amounted to 17,927,609, this gives a proportion of one scholar to every 8 1/3 of the inhabitants.

"Scotland possesses four universities for the higher branches of education, viz. those of Edinburgh, Glasgow, St. Andrew's, and Aberdeen, besides a variety of minor colleges connected with the Episcopalian, Free Church, and other non-established churches; a complete system of parish schools, grammar-schools, or academies in the chief towns, which serve as preparatory gymnasia for the universities, and a large number of "denominational schools." In 1851 the number of day-schools was 5242, of which 3349 were public, and 1893 private. The number of scholars was 368,517, of whom 280,045 belonged to the public, and 88,472 to the private schools. Out of a population of 2,888,742, this gives a percentage of 12'76,a or 1 scholar to every 74 of the inhabitants. According to the education statistics of 1861, the number of children from 5 to 15 years of age attending school in Scotland were 441,166, which, out of a population of 3.061,251, gives 1 scholar to every 68 of the inhabitants."

For the Church History of Great Britain, *SEE ENGLAND, CHURCH OF; SEE SCOTLAND, CHURCH OF; IRELAND*, and the articles on the several dissenting denominations. The most important works on the Church History of Great Britain have been referred to in the art on *SEE ENGLAND, CHURCH OF*; besides them must be mentioned Bogue and Bennett, *History of Dissenters* .(Lond. 1808-14, 4 volumes); J. Bennett, *History of Dissent during the last thirty Years* (Lond. 1849). (A.J.S.)

Greathead

SEE GROSSETESTE.

Great Owl

SEE OWL.

Great Sea

SEE SEA.

Greaves

Picture for Greaves 1

Picture for Greaves 2

(*hj x̄h̄j mitschah'*, lit. a *facing*; Sept. κνημίδες, Vulg. *ocreae*) occurs in the A.V: only in ^{<9176>}1 Samuel 17:6, in the description of the equipment of

Goliath "He had *greaves* of brass (**τῶν ἰσχυρῶν** *copper*) upon his legs" (**ἐπὶ τοὺς πόδας**, lit. *on his feet*, whence some have supposed only a kind of *boot* to be meant). Its ordinary meaning is a piece of defensive armor reaching from the foot to the knee, and thus protecting the shin of the wearer. This was the case with the **κνημῖς** of the Greeks, which derived its name from its covering the **κνήμη**, i.e., the lower part of the leg, and was a highly esteemed piece of defensive armor (see Smith, *Dict. of Class. Ant.* s.v. *Ocrea*). The Heb. term is derived from **יָמַם** (*me*) *therefore* part of anything. Hence all the ancient versions and Josephus (*Ant.* 6:9, 1) agree in regarding it as designating a defensive armor for the leg. It is to be distinguished from **ἰσχυρῶν** *seon'* (^{2300b} Isaiah 9:4), which Gesenius thinks was a sort of military shoe like the Roman *caliga*; and it probably was similar to the greaves of the Assyrians, as represented in their sculptures, which not only protected the leg, but covered the upper part of the foot like our gaiters, and seem to have been laced up in front; in other cases they appear to have extended over the whole thigh (Layard, *Nineveh*, 2:261). **SEE ARMOR.**

Gre'cia

(Heb. *Yavan'*, **יָוָן**; i.e., *Java* [q.v.], as usually rendered), the Latin form (^{2301b} Daniel 8:21; 10:20; 11:2) of the country elsewhere termed GREECE **SEE GREECE** (q.v.).

Gre'cian

(Heb. in the plur. *Beney' hay-Yevanim'*, **בְּנֵי יָוָן** *sons of the Ionians*, ^{2302b} Joel 3:6; in the Apocr. **Ἕλληνας**, 1 Macc. 6:2; 8:9, 18; 2 Macc. 4:15; 13:2; in the N.T. **Ἑλληνιστής**, a *Hellenist*, ^{400b} Acts 6:1; 9:29; 11:20), the name of the people elsewhere called Greeks (q.v.).

Grecian Architecture

Grecian architecture differs from other styles of ancient architecture in this, that it was devoted almost solely to religious uses. Its chief aim was to supply permanent and worthy temples as residences of the deities, as, during the early history of Greece, the images and statues of the deities were placed in the hollow trunks of trees and under canopies for protection.

Picture for Grecian Architecture 1

Most of the elements from which the Ionic order of architecture was developed are easily traced to an Assyrian origin, as is seen in the ornamentation of the columns and walls of the Treasury of Atreus at Mycenae. On the other hand, the elements of the Doric order were mostly adopted from the more severe and stately temple architecture of Egypt. Under the extraordinary aesthetic feeling and culture of the Greeks, these elements, though of foreign origin, were developed and modified until, with the addition of certain native elements, there was produced a degree of perfection of architectural form, and of symmetrical and harmonious combination of parts into a unique whole, that has never been surpassed in the whole history of architecture. The tendency to Oriental luxury and individual power that characterized the treasure-houses of the **τύραννοι** was checked by the overthrow of their chiefs and the establishment of democracy. From the time of the **τύραννοι** till the accession of Alexander the Great, Grecian architecture (as well as sculpture and painting) was devoted almost solely to the service of religion.

In addition to the Ionic and Doric orders, a third order, the Corinthian, was developed in Greece. It was, however, but little used until after the time of Alexander, when true religious feeling and patriotic sentiment had given way, throughout Greece and its colonies, to Oriental sensuous enjoyment and luxury.

Picture for Grecian Architecture 2

The greatest variety and artistic freedom pervaded the Grecian architecture, both in the development of the individual members and in the general planning of the temples. All of the moldings and the ornamentation were drawn with a free hand, and not by mathematical instruments, as was the case in Roman and Gothic architecture. With all of this variety and freedom, the typical character of the Grecian architecture was well preserved. The Doric order was the favorite, as the best adapted to the spirit of temple architecture. More than one order was frequently introduced, however, into the same edifice. From the erection of the earliest Doric temple, that of Neptune at Corinth, there was a gradual progress in the development of elegance of form in the single members of the edifice, and in the development of symmetry and harmony in the entire structure. During the earlier history of Grecian architecture, polychromy was used to a great extent. Later, the ornamentation became more

sculpturesque. But color, was used to develop the relief of the architectural forms of the capitals, the cornices, and the panels of the ceilings, until the period of decadence of the Grecian architecture.

Picture for Grecian Architecture 3

Great care was taken to select the best sites for these: temples. Oracles were consulted for their location. The temples of tutelary deities were usually placed on the highest ground in the city. They thus commanded, in many cases, most magnificent prospects. They were also thus seen at a great distance. The temples were sometimes surrounded by sacred groves, or by groves of olive and orange trees. The temples were often surrounded also by sacred inclosures, within which were frequently erected altars, and even temples to other deities. The temples of Mercury were usually placed on lower grounds; those of Mars, Venus, Vulcan, and Esculapius outside of and near the gates of the city. The front was always adorned with an equal number of columns of four, six, eight, or ten. On the sides the number of columns was usually unequal. As the length of the temple was usually double the breadth, the number of columns at the side was thirteen for six on the front; seventeen for eight on the front. The proportion between the diameter and the height of the columns and of the space between the columns varied in different temples and in different periods. Some temples had a portico on the front only; others on the front and rear, and others still on all four sides. Some had two rows of columns on the front and rear, and one on the side; and others had four rows on the front and rear end two rows on the side. In some temples the cella required no pillars for the support of the roof; in others the cella was so large as to require a row, and sometimes two rows of pillars. Sometimes a gallery ran around the cella. The entire cella of some temples was covered with a roof; the central part being, open to the sky. By this means only could the paintings of the celebrated artists which adorned the walls of the cella be distinctly seen.

Picture for Grecian Architecture 4

Windows were occasionally introduced, as in the Erechtheum at Athens. It is supposed that these were closed by very thin slabs of alabaster or gypsum, thus giving a tranquil and mysterious light to the interior.

Picture for Grecian Architecture 5

The base of the temple was raised several steps above the ground upon which it rested. The interior usually consisted of a room (cella) to contain the statue of the deity. This cella opened to the east, that the first light of the morning might fall upon the image of the deity. Sometimes there was another room in the rear of the cella (as the treasury in the Parthenoa at Athens). The gables contained groups of sculpture illustrative of some event connected with the mythology, of the deity to whom the temple was dedicated. The metopes of the friezes frequently contained also smaller groups of sculpture. Upon the walls of the portico were frequently long series of sculptures.

Picture for Grecian Architecture 6

The entire temple was erected primarily as a residence for the deity. It could contain but few persons at a time. Sacrifices, ceremonies, and processions were performed without the temple. Beside the statue of the deity, to whose service the temple was erected, were often placed smaller statues of friendly deities. Statues of priests were sometimes placed in the vestibule of the cella. Thank-offerings, sometimes of great value, were often placed upon the walls both of the cella and of the portico. An altar upon which offerisings were placed often stood before the deity. But sacrifices were performed upon an altar placed before the entrance, but within the view of the image of the deity.

The other edifices of Grecian architecture were, like the temples, for the benefit and use of the entire population. They consisted mostly of fortifications, fortified entrances (propylmea), and halls of justice (basilica). These partook of the general style of architecture in which the temples were built.

So different in principles of construction, and in the object for which they were designed, were the edifices of ancient Greece, that only with the greatest modification of detail can their style, and much less their plan, be adapted to the wants of modern life. Least of all is the Grecian temple adapted to the purposes of a Christian church.

The history of Grecian architecture extends from the 7th century B.C. till the conquest of the Orient by Rome. The greater part of the earlier monuments of this architecture are found in the western colonies of Sicily and Grecia Magna. Most of the ancient temples in Greece itself were

destroyed by the Persians. Most of the temples in Ionia and the further Orient were built during, or after the reign of Alexander the great. The Doric style prevailed mostly in Sicily, Grecia Magna, the Peloponnesus, and the northern part of Greece. The Ionic and Corinthian styles prevailed mostly in Asia Minor, while all three styles were found in Attica, and especially in Athens.

In Sicily there were over twenty temples that were famous for their size and splendor. They were mostly built in the 5th and 6th centuries B.C. The largest of these was the temple of Jupiter at Selinus, which was 350 feet long and 170 feet wide. The temple of Diana at Syracuse is remarkable for the indications of the influence of Egyptian architecture in its style and construction. The temple of Minerva at Syracuse was famous for its costly ornamentation. Hiero II built also at Syracuse a colossal altar, which rested on a lofty base 625 feet long and 73 feet wide, and was remarkable for the elegance of its architectural proportions. In Agrigentum were three imposing temples, the largest of them, that of Jupiter Olympus, being 344 feet long and 176 wide. At Paestum, in Italy, are the remains of two temples and of a basilica, that rank among the finest ruins of Grecian architecture. They show still the heavy influence of Egyptian architecture upon the Doric style, but yet they are marked by great freedom of treatment and harmony of proportion.

One of the most remarkable temples in the Peloponnesus was that of Neptune at Corinth, of which but seven columns and the architrave above them remain. As the earliest ruins of Greek architecture extant, these are characterized by a heaviness of proportion that is not found in any later edifices. This temple dates from 650 B.C. The temple of Minerva, on the island of Egina, is remarkable for the traces of coloring yet remaining in the architectural ornamentation, and for the archaic character of the sculpture of the pediments now in the Glyptothek at Munich. Among the most famous temples in Greece itself was that of Jupiter Olympius at Olympia. It was 205 feet long .and 93 feet wide, and was adorned with most choice works of Grecian sculpture.

The glory of Grecian architecture is, however, to be seen in Athens. This city, with all of its temples, was utterly destroyed by the Persians 480 B.C. First among the temples of the newly rebuilt city was that of Theseus. This is today the best preserved of all ancient Grecian temples. In symmetry of proportion it surpassed all other temples that were built before it. The

second temple in the new city was that of Victoria Aptera. This temple was taken down by the Turks in the 17th century to build a battery with. All of its parts were found in 1835, and the temple was completely restored. It is one of the most graceful monuments of Grecian architecture. The Parthenon at Athens is, however, the crowning glory of Grecian architecture. It was erected 448 B.C. Its length was 230 feet, and its breadth 102 feet. In the perfection of proportion of all the parts, and in the harmony of their union in an entire edifice, the Parthenon equals or surpasses all other edifices ever erected by the hand of man. It was also adorned with statues and other works of sculpture by the best sculptors that Greece or the world has ever produced. The Erechtheum and the Propylaeum also showed the freedom with which the Greek architects varied the plans and construction of their edifices, without losing the character of the architecture, or grace of proportion and unity of effect. Nearly equal to the Parthenon was the temple of Diana at Eleusis, in which the mysteries were performed. There are but few ruins of the famous temple of Apollo at Delphi, which was burnt in the 6th century B.C., and the rebuilding of which was hardly completed at the time of the Roman conquest.

In size and costly magnificence, the temple of Diana at Ephesus exceeded all other temples of Grecian art. This magnificent edifice was completed in B.C. 400. It was 425 feet long and 220 feet wide. Erostratus set fire to it in B.C. 355; but it was rebuilt with renewed magnificence by Alexander the Great. It was plundered by the Goths, and later overthrown by an earthquake. It furnished much of the material for building the church of Santa Sophia (q.v.), and still its colossal ruins are the wonder of the antiquarian. The temple of Apollo at Didymus, near Miletus, destroyed by the Persians B.C. 496, and rebuilt B.C. 390, was one of the edifices in which the Oriental origin of the Ionic order is most plainly seen. It was also one of the largest and most elegant temples of antiquity. The Mausoleum at Halicarnassus was so large and costly as to be reckoned among the wonders of the world. It was 410 feet long, had nearly the shape of an arc of a circle, and was 140 feet high. Though built in a period when noble inspiration had left Grecian art, it was marked by an elegance of execution that was not surpassed in any edifice erected during the history of Greek architecture. The chief works of Greek architecture in Africa were in Cvrene, and especially in Alexandria. In this city all the resources of a

luxuriant architecture were called into requisition in the erection of every class of edifices that should adorn a new and gorgeous capital city.

(For the literature upon Grecian architecture, *SEE ARCHITECTURE*.)
G.P.C.

Greece

(Ἑλλάς), properly the country in Europe inhabited by the Greek race (1 Macc. 1:1); but in ~~Acts~~ Acts 20:2, apparently designating only that part of it comprising the -Roman province of MACEDONIA *SEE MACEDONIA* (q.v.). See Wetstein, *Nov. Test.* 2:590; Kruse, *Hellas*, 1:557. *SEE ACHAIA*.

1. Greece is sometimes described as a country containing the four provinces of Macedonia, Epirus, Achaia or Hellas, and Peloponnesus, but more commonly the two latter alone are understood to be comprised in it. We will consider it as composed of Hellas and Peloponnesus, though there seems to be no question that the four provinces were originally inhabited by people of similar language and origin, and whose religion and manners were alike. Except upon its northern boundary it is surrounded on all sides by the sea, which intersects it in every direction and naturally gives to its population seafaring habits. It is also a very mountainous country, abounding in eminences of great height, which branch out and intersect the lands from its northern to its southern extremity, and form the natural limits of many of the provinces into which it is divided. At the isthmus of Corinth it is separated into its two great divisions, of which the northern was called *Graeca intra Peloponnesum*, and the southern the Peloponnesus, now called the Morea. The mountain and sea are thus the grand natural characteristics of Greece, and had a very considerable influence on the character of its inhabitants, as is evidenced in the religion, poetry, history, and manners of the people. The country has always been famous for the temperature of its climate, the salubrity of its air, and the fertility of its soil.

The Greek nation had a broad division into two races, Dorians and Ionians, of whom the former seem to have long lain hid in continental parts, or on the western side of the country, and had a temperament and institutions more approaching the Italic. The Ionians, on the contrary, retained many Asiatic usages and tendencies, witnessing that they had never been so thoroughly cut off as the Dorians from Oriental connection. When

afterwards the Ionic colonies in Asia Minor rose to eminence, the Ionian race, in spite of the competition of the half Doric Aolians, continued to attract most attention in Asia.

Of the history of Greece before the first recorded Olympiad, B.C. 776, little that can be depended upon is known. There is no doubt, that from very remote periods of antiquity, long prior to this date, the country had been inhabited, but facts are so intermingled with legend and fable in the traditions which have come down to us of these ancient times, that it is impossible with certainty to distinguish the false from the true (Grote, *Hist. of Greece*, pref. to volume 1). After its conquest by the Romans, B.C. 146, Greece continued for one thousand three hundred and fifty years the either really or nominally a portion of the Roman empire. Literature and the arts, long on the decline were at length destroyed by Justinian, who closed the schools of Athens. Alaric the Goth invaded the country in the year 400, followed by Genseric and Zabei Khan in the sixth and seventh, and by the Normans in the eleventh century. After the Latin conquest of Constantinople in 1204, Greece was divided into feudal principalities, and governed by a variety of Roman Venetian, and Frankish nobles; but in 1261, was the exception of the dukedoms of Athens and Nauplia, and some portions of the Archipelago, it was reunited to the Constantinopolitan empire by Michael Palaeologus. In 1438 it was invaded by the Turks, who completed its conquest in 1481. The Venetians, however, were not disposed to allow its new masters quiet possession, and the country during the sixteenth and seventeenth centuries was the theater of obstinate wars, which continued till the treaty of Passarowitz in 1718 confirmed the Turks in their conquest with the exception of Msaina, the whole country remained under their despotic sway till 1821, when the Greeks once more aroused from their lethargy, and asserted their claim to a national existence. The revolutionary struggle was continued with varied success and much bloodshed till the great European powers interfered, and the battle of Navarino, in 1827, secured the independence of Greece, which was reluctantly acknowledged by the Porte in 1829. In 1831 Greece was erected into an independent monarchy it retains its classic name, and nearly its ancient limits, comprehending the Morea, or ancient Peloponnesus, south of the Gulf of Corinth, now Gulf of Lepanto, and the province of Livadia. or the ancient *Graecia principia*, with part of Thessaly and Epirus, north of that gulf; besides the island of Negropont, the ancient Eubsea, and other smaller islands in the Archipelago. The *Republic* of the

Ionian Islands, Cephalonia, Zante, Corfu, and others on the western coast of Greece, is under the protection of Great Britain.

2. The relations of the Hebrews with the Greeks were always of a distant kind until the Macedonian conquest of the East: hence in the Old Testament the mention of the Greeks is naturally rare. *SEE JAVAN*. It is possible that Moses may have derived some geographical outlines from the Egyptians, but he does not use them in ^(א׳)Genesis 10:2-5, where he mentions the descendants of Javas as peopling the isles of the Gentiles. This is merely the vaguest possible indication of a geographical, "locality" and yet it is not improbable that his Egyptian teachers were almost equally in the dark as to the position of a country which had not at that time arrived at a unity sufficiently imposing to arrest the attention of its neighbors. The amount and precision of the information possessed by Moses must be measured by the nature of the relation which we can conceive as existing in his time between Greece and Egypt. Now it appears from Herodotus that prior to the Trojan War the current of tradition, sacred and mythological, set from Egypt towards Greece; and the first quasi-historical event which awakened the curiosity and stimulated the imagination of the Egyptian priests was the story of Paris and Helen. (Herodotus, 2:43, 1:52, and 112). At the time of the Exodus, therefore, it is not likely that Greece had entered into any definite relation whatever with Egypt. Withdraws from the sea-coast, and only gradually fighting their way to it during the period of the Judges, the Hebrews could have had no opportunity of forming connections with the Greeks. From the time of Moses to that of Joel we have no notice of the Greeks in the Hebrew writings, except that which was contained in the word Javan (^(א׳)Genesis 10:2); and it does not seem probable that during this period of the words had any peculiar significance for a Jew, except in so far as it was associated with the idea of islanders. When, indeed, they came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the Western migration, it was natural that they should mark the similarity of sound between ^{וַי}wy; = ^{וַי}/y and ones, and the application of that name to the Asiatic Greeks would tend to satisfy in some measure a longing to realize the Mosaic ethnography.

Accordingly, the O.T. word, which in the A.Vers. is *Greece, Greeks, etc.*, is in Hebrew ^{וַי}wy; *Joavan* (^(א׳)Joel 3:6; ^(א׳)Daniel 8:21); the Hebrew, however, is sometimes retained (^(א׳)Isaiah 66:19; ^(א׳)Ezekiel 27:13). In

^{<1112>}Genesis 10:2 the Sept. has καὶ Ἴώναν καὶ Ἐλισά, with which Rosenmüller compares Herod. 1:56-58, and professes to discover the two elements of the Greek race. From Ἴώναν he gets the Ionian or Pelagian, from Ἐλισά (for which he supposes the Heb. Original *hvył* **Ἐ**) the Hellenic element. This is excessively fanciful. *SEE ELISHAH.*

Picture for Greece

The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchant. About B.C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (^{<2116>}Joel 3:6); and in ^{<2713>}Ezekiel 27:13 the Greeks are mentioned as bartering their brazen vessels for slaves. On the other hand, Bochart says that the Greek slaves were highly valued throughout the-East (*Geogr. Sac.* part 1, lib. 3, c. 3, page 175); and it is probable that the Tyrians took advantage of the calamities which befell either nation to sell them as slaves to the other. Abundant opportunities would be afforded by the attacks of the Lydian monarchy on the one people, and the Syrian on the other; and it is certain that Tyre would let slip no occasion of replenishing her slave-market. *SEE TYRE.*

Prophetical notice of Greece occurs in ^{<2181>}Daniel 8:21, etc., where the history of Alexander and his successors is rapidly sketched. *SEE GOAT.* Zechariah (^{<3113>}Zechariah 9:13) foretells the triumphs of the Maccabees against the Graeco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks, among other Gentiles, through the instrumentality of Jewish missionaries (^{<2169>}Isaiah 66:19). For the connection between the Jews and the quasi-Greek kingdoms which sprang out of the divided empire of Alexander, *SEE ANTIOCHUS; SEE PTOLEMY.*

The presence of Alexander (q.v.) himself at Jerusalem, and his respectful demeanor, are described by Josephus (*Ant.* 11:8, 3); and some Jews are even said to have joined him in his expedition against Persia (Hecat. ap. Joseph. *c. Apion*, 2:4), as the Samaritans had already done in the siege of Tyre (Josephus, *Ant.* 11:8, 4-6). In 1 Macc. 12:5-23 (about B.C. 180), and Josephus, *Ant.* 12:4, 10, we have an account of an embassy and letter sent by the Lacedaemonians to the Jews. The most remarkable feature in the transaction is the claim which the Lacedaemonians prefer to kindred with the Jews, and which Areus professes to establish by reference to a book. It

is by no means unlikely that two declining nations, the one crouching beneath a Graeco-Syrian invader, and the other beneath a Roman yoke, should draw together in face of the common calamity; or we may with Jahn (*Heb. Comm.* 9:91, note) regard the affair as a piece of pompous trifling or idle curiosity, at a period when "all nations were curious to ascertain their origin, and their relationship to other nations." *SEE ONIAS.*

The notices of the Jewish people which occur in Greek writers have been collected by Josephus (*contra Apion*, 1:22). The chief are Pythagoras, Herodotus, Choerilus, Aristotle, Theophrastus, and Hecatseus. The main drift of the argument of Josephus is to show that the Greek authors derived their materials from Jewish: sources, or with more or less distinctness referred to Jewish history. For Pythagoras, he cites Hermippus's life; for Aristotle, Clearchus; but it should be remembered that the Neo-Platonism of these authorities makes them comparatively worthless; that Hermippus, in particular, belongs to that Alexandrian school which made it its business to fuse the Hebrew traditions with the philosophy of Greece, and propitiate the genius of Orientalism by denying the merit of originality to the great and independent thinkers of the West. This style of thought was further developed by Iamblichus; and a very good specimen of it may be seen in Le Clerc's notes on Grotius, *De Verit.* It has been ably and vehemently assailed by Ritter, *Hist. Philippians* b. 1, c. 3. Herodotus mentions the *Syrians of Palestine* as confessing that they derived the rite of circumcision from the Egyptians (2:104). Bahr, however, does not think it likely that Herodotus visited the interior of Palestine, though he was acquainted with the sea-coast. (On the other hand, see Dahlman, pages 55, 56, Engl. transl.) It is almost impossible to suppose that Herodotus could have visited Jerusalem without giving us some more detailed account of it than the merely incidental notices in 2:159, and 3:5, not to mention that the site of *Κάδυτις*, or Cadytis, is still a disputed question. The victory of Pharaoh Necho over Josiah at Megiddo is recorded by Herodotus (comp. Herod. 2:159 with ^{<1223>}2 Kings 23:29 sq.; ^{<1451>}2 Chronicles 35:20 sq.). It is singular that Josephus should have omitted these references, and cited Herodotus only as mentioning the rite of circumcision. The work of Theophrastus cited is not extant; he enumerates among other oaths that of *Corban*. Choerilus is supposed by Josephus to describe the Jews in a by no means flattering portrait of a people who accompanied Xerxes in his expedition against Greece. The chief points of identification are their speaking the Phoenician language, and dwelling *in the Solymean mountains, near a*

broad lake, which, according to Josephus, was the Dead Sea. The Hecataeus of Josephus is Hecataeus of Abdera, a contemporary of Alexander the Great, and of Ptolemy son of Lagus. The authenticity of the History of the Jews attributed to him by Josephus has been called in question by Origen and others.

After the complete subjugation of the Greeks by the Romans, and the absorption into the Roman empire of the kingdoms which were formed out of the dominions of Alexander, the political connection between the Greeks and Jews as two independent nations no longer existed. — Smith, s.v.

When a beginning had been made of preaching Christianity to the Gentiles, Greece immediately became a principal sphere for missionary exertion. The vernacular tongue of the Hellenistic Christians was understood over so large an extent of country as almost of itself to point out in what direction they should exert themselves. The Grecian cities, whether in Europe or Asia, were the peculiar field for Paul, for whose labors a superintending Providence had long before been providing in the large number of devout Greeks who attended the Jewish synagogues. Greece Proper was divided by the Romans into two provinces, of which the northern was called Macedonia, and the southern Achaia (as in ~~ROM~~ 2 Corinthians 9:2, etc.); and we learn incidentally from Acts 18 that the proconsul of the latter resided at Corinth. To determine the exact division between the provinces is difficult, nor is the question of any importance to a Biblical student. Achaia, however, had probably very nearly the same frontier as the kingdom of modern Greece, which is limited by a line reaching from the gulf of Volo to that of Arta, in great part along the chain of Mount Othrys. Of the cities celebrated in Greek history, none are prominent in the early Christian times except Corinth. Laconia, and its chief town Sparta, had ceased to be of any importance: Athens was never eminent as a Christian church. In Macedonia were the two great cities of Philippi and Thessalonica (formerly called Therme); yet of these the former was rather recent being founded by Philip the Great; the latter was not distinguished above the other Grecian cities on the same coast. Nicopolis, on the gulf of Ambracia (or Arta), had been built by Augustus in memory of his victory at Actium, and was, perhaps, the limit of Achaia on the western coast (Tacitus, *Annal.* 2:53). It had risen into some importance in Paul's days, and, as many suppose, it is to this Nicopolis that he alludes in his epistle to Titus. *SEE NICOPOLIS.*

3. Among the Greeks the arts of war and peace were carried to greater perfection than among any earlier people. In navigation they were little behind the Tyrians and Carthaginians; in political foresight they equaled them; in military science, both by sea and land, they were decidedly their superiors; while in the power of reconciling subject-foreigners to the conquerors and to their institutions, they perhaps surpassed all other nations of the world. Their copious, cultivated, and flexible tongue carried with it no small mental education to all who learned it thoroughly; and so sagacious were the arrangements of the great Alexander throughout his rapidly acquired Asiatic empire, that in the twenty years of dreadful war between his generals which followed his death, no rising of the natives against Greek influence appears to have been thought of. Without any change of population adequate under other circumstances to effect it, the Greek tongue and Greek feeling spread far and sank deep through the Macedonian dominions. Half of Asia Minor became a new Greece, and the cities of Syria, North Palestine, and Egypt were deeply imbued with the same influence. *SEE GREEK LANGUAGE.*

The Greeks were eminent for their appreciation of beauty in all its varieties; indeed, their religious creed owed its shape mainly to this peculiarity of their mind, for their logical acuteness was not exercised on such subjects until quite a later period. The puerile or indecent fables of the old mythology may seem to a modern reader to have been the very soul of their religion; but to the Greek himself these were a mere accident, or a vehicle for some embodiment of beauty. Whatever the other varieties of Greek religious ceremonies, no violent or frenzied exhibitions arose out of the national mind; but all such *orgies* (as they were called) were imported from the East, and had much difficulty in establishing themselves on Greek soil. At quite a late period the managers of orgies were evidently regarded as mere jugglers of not a very reputable kind (see Demosthenes, *De Corona*, § 79, page 313); nor do the Greek states, as such, appear to have patronized them. On the contrary, the solemn religious processions, the sacred games and dances, formed a serious item in the public expenditure; and to be permanently exiled from such spectacles. would have been a moral death to the Greeks, Wherever they settled they introduced their native institutions and reared temples, gymnasia bathse, porticoes, sepulchers, of characteristic simple elegance. The morality and the religion of such a people naturally were alike superficial; nor did the two stand in any close union. Bloody and cruel rites would find no place in their creed,

because faith was not earnest enough to endure much self-abandonment. Religion was with them a sentiment and a taste rather than a deep-seated conviction. On the loss of beloved relatives they felt a tender and natural sorrow, but unclouded with a shade of anxiety concerning a future life. Through the whole of their later history, during Christian times, it is evident that they had little power of remorse, and little natural firmness of conscientious principle; and, in fact, at an earlier and critical time, when the intellect of the nation was ripening, an atrocious civil war, that lasted for twenty-seven years, inflicted a political and social demoralization, from the effects of which they could never recover. Besides this, their very admiration of beauty, coupled with the degraded state of the female intellect, proved a frightful source of corruption, such as a philosophy could have adequately checked. (Works expressly on Grecian mythology have been written by Le Clerc, 1787; Kanne, 1805; Limmer, 1806; Hug, 1812; Völcker, 1824; Buttmann, 1828; Studer, 1830; Krische, 1840; Stuhr, 1838; Limburg-Brouwer, 1833.) *SEE GREEK.*

Greece, Kingdom of

a country in south-eastern Europe, established in 1832 by a successful rising of the people against the rule of the Turks, to which they had been subject since the fall of the Byzantine empire. The kingdom was enlarged in 1863 by the annexation of the Ionian Islands, which until then had been subject to the sovereignty of Great Britain. The total area in 1881 amounted to 24,970 square miles, the total population in 1861 to 1,348,412, and in 1889 to about 2,187,208.

The great majority of the people of Greece belong to the Greek Church (q.v.), which is in Greece (since 1833) independent of the patriarch of Constantinople, and constitutes a national Church, which the patriarch recognized in 1850 by the so-called Tomos. The supreme management of ecclesiastical affairs is in the hands of a Holy Synod, consisting of five bishops and an officer of the government. At the beginning of the revolution the higher clergy consisted of 20 metropolitans, 2 archbishops, and 19 bishops; in 1869 there were 11 archbishops, 4 metropolitans, and 16 bishops. The number of male monasteries was, on the advent of the regency which was established after the expulsion of the Turks, about 400, and the number of nunneries from 30 to 40, together with about 800 inmates; in 1869 there were 128 monasteries of monks and 4 nunneries, the former with 1500, the latter with 150 inhabitants. There are about 2905

parish churches, with 3200 priests. The secular clergy and the monks are generally but little educated, but enjoy, nevertheless, great respect among the people, the majority of whom are firmly attached to their Church. For the orthodox Greek Church there are 4 archbishops in Livadia (Chalcis and Euboea, Etolia and Acarnania, Phthiotis, the metropolitan see of Athens, Megara and Legerina), with 4 bishops; in the Morea, 6 archbishops (Argolis, Corinth, Patras and Elis, Mantinea and Cynuria, Messenia, Sparta and Monembasia) and 6 bishops; in the Archipelago, 1 archbishop (Syros and Tynos) and 3 bishops; in the Ionian Islands, 4 metropolitans and 3 bishops. The Roman Catholics, who are mostly the descendants of families which immigrated at the time of the Crusades and during the rule of the Venetians, number about 25,000, chiefly in the islands; and have two archbishops — at Naxos and Corfu — and 4 bishops. There are a few thousand Mohammedans in Euboea and a few hundred Protestants and Jews in the commercial towns. The labors of Protestant missionaries began in 1828, and have ever since been carried on without intermission. The American Board of Missions, the Episcopal Board, and Baptist Board were all concerned in the work. The Episcopal Board began its operations in 1829, when it sent out Messrs. Robertsons and Hill. These gentlemen, in the outset, started out upon the conciliatory course, under the impression that the Greek Church would be freed from its evils by liberal education. On this account they devoted themselves entirely to education, allowing a priest in their schools to teach the Greek Catechism. The American Board of Missions sent out the Reverend Dr. King in 1828, and he, too, opened schools for boys and girls at Athens, and also paid great attention to education, but only used it as a means to the preaching of the Gospel. In 1835, the representative of the American Board assisted in the establishment of the first college in Greece which was started under government assistance. Soon after this three other missionaries arrived in Greece, who opened schools in the mountains. In 1841, suddenly, and without any apparent provocation, the Church party made war against missionary operations, and attempted to extinguish the Gospel light. These persecutions ended in the banishment of Dr. King from the country. This action became the means of introducing the native element into the work. Dr. Kalopothakes, who had become acquainted with Protestantism in one of the schools of Dr. King, and who had subsequently spent four years in the United States to prepare for missionary work in his country, started in Athens a religious newspaper, the *Star of the East*. In 1864, when Dr. King (who had helped Dr. Kalopothakes in all his troubles) returned to America,

the paper passed entirely into the hands of Dr. Kalopothakes and his companion, a Mr. Constantine; and when, in 1868, Dr. King again went to Greece, he found the paper prospering, and two regular Church seravices carried on every Sabbath in Athens. In 1869, Dr. Kalopothakes and Mr. Constantine published a daily paper, a weekly paper, and a children's paper, and also a number of cheap religious books. One of the chief results of the Protestant mission has been the increased circulation of the Bible, which is proaed by, the fact that in 1859, when Dr. Kalopothakes first opened the Bible depoft at Athens, he did not sell 100 copies of the New Testaments whereas in 1868 he disposed of 3000.

Popular education has made considerable progress since the establishment of independence. There were 750 primary schools in 1856; 93 progymnasia or Helalenic schools, with 165 teachers and 4990 pupils; 11 gymnasia (organized after the model of those of Germany), with 67 teachers and 1180 pupils; an ecclesiastical ("Rhisari") seminary, and a national university established ins 1837, with a library of more than 80,001) volumes, an observatory, and botanical garden. See Wiggers, *Kirchl. Statistik*, 1:179 sq., 207 sq. (A.J.S.)

Greek

a term not found in the A.V. of the O.T., where either Javan is retained, or, as in ^{<3916>}Joel 3:6, the word is rendered by Grecian. In Maccabees Greek and *Grecians* seem to be used indifferently (comp. 1 Macc. 1:10; 6:2; also 2 Macc. 4:10, *Greekish*). In the N.T., on the other hand, a distinction is observed, ^{<1076>}Ἕλλην being rendered "Greek," and ^{<1077>}Ἑλληνιστής, "Grecian." The difference of the English terminations, however, is not sufficient to convey the differense of meanings. (See Overkamp, *De distinctione inter Judaeos et Graecos, et inter Graec. et barbaros*, Gryph. 1782; Amnell, *Hellas*, N.T. illustrata, Upsal. 1752.) ^{<1078>}Ἕλλην, in the N.T. is either a Greek by race, as in ^{<4161>}Acts 16:1-3; 18:17; ^{<4114>}Romans 1:14; or more frequently a Gentile, as opposed to a Jew (^{<4115>}Romans 2:9, 10, etc.); so fem. ^{<4175>}Ἑλληνίς Mark 7:26; ^{<4172>}Acts 17:12. ^{<1079>}Ἑλληνιστής (properly "one who speaks Greek") is a foreign Jew; opposed, therefore, not to ^{<1080>}Ἰουδαίος, but to ^{<1081>}Ἑβραῖος, a home-Jew, one who dwelt in Palestine. So Schleusner, etc.: according to Salmasius, however, the Hellenists were Greek proselytes, who had become Christians; so Wolf, Parkhurst, etc., arguing from ^{<4112>}Acts 11:20, where ^{<1082>}Ἑλληνισταί are contrasted with ^{<1083>}Ἰουδαῖοι in 19. The question resolves itself partly into a textual one, Griesbach having

adopted the reading Ἑλληνας, and so also Lachmann, Tischendorf, and others. *SEE HELLENIST.*

Greek Church

the name usually given to the largest branch of the Oriental or Eastern churches (q.v.). 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. *SEE COUNCILS.* The title "Greek Church" is hardly an appropriate one. A "communion embracing several other nations and languages besides the Greek, each performing divine worship in its own tongue, and in which, out of sixty-six millions of Christians, perhaps fifty-nine millions are Slavonians, and pray in the Slavonic tongue, cannot properly be called *Greek* merely because, its ritual is derived in great measure (by no means exclusively) from Greek sources, and because it was once united with the Graeco-Roman empire" (Palmer, *Dissertations*, page 5). The Church calls itself the "Holy Orthodox Catholic and Apostolic Church." The Greek Church has not, like the Roman Catholic Church, one head, but consists of eleven different groups, which, in point of administration, are independent of each other (see below, *Statistics*), though they fully agree in point of doctrine.

I. History. — The proper history of the Greek Church as a separate body begins with the interruption of ecclesiastical communion between the pope and the patriarch of Constantinople. After the establishment of the imperial residence at Constantinople, it was the natural ambition of both the bishops of Constantinople and the emperors to enlarge the authority and prerogatives of the see of Constantinople (q.v.). In 381 the first (Ecumenical Council of Constantinople gave to the bishops of Constantinople, because it was the New Rome (διὸ τὸ εἶναι αὐτὴν νέαν Ῥωμὴν), the "precedence of honor" next after those of ancient Rome. The canon was not recognized by the churches of Rome and Alexandria, but the authority of the bishop of the imperial residence naturally rose, and in 451 the Council of Chalcedon not only confirmed the precedence already given, but placed under his jurisdiction the dioceses of Thrace, Asia, and Pontus, and grounded these ecclesiastical privileges, in the case of the new as well as the old Rome, upon the political distinction of the two cities. The Roman legates protested against this canon, and pope Leo the Great did not recognize it, but when the empire was divided,

the patriarch gradually acquired a kind of superiority over the other three patriarchs of the East, and assumed the title of (Ecumenical Patriarch. The support given by patriarch Acacius of Constantinople (471-489) to the *Henoticon* (q.v.) led in 484 to the excommunication of Acacius, together with the emperor and the patriarch of Alexandria, by pope Felix III, who also charged him with encroaching upon the rights of the patriarchs of Antioch and Jerusalem. For thirty-five years (484-519) the communion between Constantinople and Rome remained interrupted, most of the Eastern bishops siding with Acacius, while those of Illyria, bishop Kalandion of Antioch, and the convents in the vicinity of Constantinople, ranged themselves on the side of the pope. The withdrawal of the excommunication by pope Hormisdas involved a complete acknowledgment of the supremacy of the Roman pontiff, but the rivalry of the patriarchs of Constantinople continued, and pope Gregory the Great in vain endeavored to prevail upon the pious John the Faster of Constantinople to relinquish the title (Ecumenical Patriarch. The antagonism of the two churches was increased by the support which several of the patriarchs of Constantinople gave to the iconoclast emperors, and by the complete political separation between the East and the West. When Photius, after ascending the patriarchal see, could not obtain the recognition of pope Nicholas, he excommunicated the pope, and arraigned the whole Latin Church for her doctrine of the twofold procession of the Holy Ghost and the addition of "*Filioque*" (q.v.) to the creed, for the practice of clerical celibacy, and for denying to priests the power of administering confirmation. As the rival of Photius for the see of Constantinople, Ignatius, was a declared partisan of the pope. and the Latins, the struggle for the possession of the see greatly added to the animosity of the party of Photius against the whole Latin Church. After the death of the emperor Michael III, Ignatius was restored to the see, and a council at Constantinople under his presidency, which by the Latins is accounted as the eighth oecumenical council, established in 869 the union between the two churches. After the death of Ignatius in 877, Photius again became patriarch. A council held by him in 879 repealed the decisions of the Council of 869. The papal legates were induced by Photius to approve the acts of this council, which the Greek Church numbers among the oecumenical, but pope John. rejected it, and excommunicated Photius anew. In 886 Photius was exiled by the emperor Leo IV, and his successor, Stephen, accepted the demands of the pope. Peace between the two churches was preserved until the middle of the 11th century, when

Michael Cerularius (q.v.) was, though a layman, elected patriarch, contrary to the canons of the Council of 869, which forbade the election of laymen to this dignity. Cerularius, in union with bishop Leo of Achrida, the metropolitan of Bulgaria, wrote a letter to bishop John of Trani, in Apulia, who was asked to communicate it to the bishops and priests of the Franks and to the pope. Besides the points of difference alleged by Photius, the letter of Cerularius reproached the Latins for the use of unleavened bread in the Eucharist, for fasting on Saturday, and for not singing Hallelujah during Lent. Cardinal Humbert gave a Latin translation of the letter to pope Leo IX. The pope wrote two letters against Cerularius, which in 1054 were taken to Constantinople by archbishop Petrus of Amalfi, the chancellor Frederick, and Cardinal Humbert. They charged Cerularius especially with the design to establish a jurisdiction over the patriarchs of Alexandria and Antioch, and to make himself the oecumenical patriarch of the entire Greek Church. Cardinal Humbert added a third letter, in which he charged the Greeks: with rebaptizing the Latins, with allowing to the priests the use of marriage during the days of their service at the altar, with not baptizing their children until the eighth day after their birth, and other similar points. The emperor Constantine Monomachos, who, from political reasons, was opposed to a schism, had the letter of Humbert translated into Greek. The monk Niketas (Pectoratus), who wrote a violent refutation of Humbert, was compelled to retract, but Cerularius remained firm in his opposition, and in July 1054, was solemnly excommunicated by the papal legates. With the support of the emperor, whom he gained over to his side, Cerularius maintained his authority until, in 1059, he was exiled by the emperor Isaac Comnenus. He died soon after.

But the exile of Cerularius did not restore the union of the churches. On the contrary, from this time the separation struck deeper root among the people of the East. Some of the emperors were favorable to a reunion in order to procure political aid from the pope and the Latin princes; but their efforts met only with temporary success. Thus, in 1095, ambassadors of the emperor Alexius Comnenus appeared, suppliant for aid, at the Council of Piacenza, and pope Urban II to restore a union, held in 1097 a council at Bari, in Apulia. In 1201 pope Innocent III induced the Greek emperor Alexius and the patriarch of Constantinople, John Lomaterus, to enter into a union with Rome. At the Council of Lyons, 1217, delegates from the Greek Church were present, and they, as well as the emperor Michael

Paleologus, declared in favor of union. But the son and successor of Michael, Andronicus, was a decided opponent of the union, and imprisoned the patriarch, who supported it. The emperor John Palmeologus II, and the patriarchs Philotheos of Constantinople (1363-1376), Niphon of Alexandria, and Lazar of Jerusalem, also reentered into communion with Rome, and sent to pope Clement VI their profession of faith. At the OEcumenical Council of Ferras, which began in Januarsa, 1438, the emperor John Palmeologus VI, his brother, the patriarch of Constantinople, representatives of the three other patriarchs, many bishops, priests, and officers, and altogether some 700 Greeks and Orientals, were present. After a long discussion of the points of difference, the decree of union was, on July 5, 1439, signed by the pope, the Greek emperor, the cardinals, the patriarchs and bishops of both churches, with the sole exception of the bishop Markos Eugenikos of Ephesus. *SEE FERRARA; SEE FLORENCE*. But this union was short-lived. On the return of the Eastern bishops to their homes, their action was repudiated by the large body of the priests, monks, and people. The great majority of the bishops themselves yielded to the public pressure and renounced the union, and soon after, in 1453, the fall of Constantinople obliterated every trace of the attempted reconciliation. The patriarchs of Alexandria, Antioch, and Jerusalem declared in 1460 their readiness to accept the union, but, as usual, this declaration bore no practical fruit. Many attempts to effect a general union have since been made, but without effect. Only small bodies of Greeks, especially through the influence of the Catholic government of Poland, have entered into and remained in union with Rome, receiving from the popes permission to retain the use of the Greek language at divine service, and some other peculiarities of the Greek Church. *SEE UNITED GREEK CHURCH*. Pope Pius IX, on ascending the papal see, invited the bishops of the Greek Church, in a circular letter addressed to them, to re-enter into the union with Rome. The Greek bishops replied by a letter, setting forth their reasons for not complying with the invitation. In 1868 the pope invited the Greek bishops individually to attend the coming council, but this invitation also was declined by every bishop.

The Greek Church comprised within its ancient limits, anterior to the Mohammedan conquests, Greece properly so called, upon us, Eastern Illyricum, the Islands, and Asia Minoras also Syria and Palestine, Arabia, Egypt, and parts of Mesopotamia and Persia. Her territory in Asia and Africa was in the course of time almost wholly lost in consequence of the

advance of the Mohammedams, and with the fall of Constantinople in the 15th century nearly all the ancient sees of the Church in Europe came likewise under the rule of a Mohammedan government. Other portions became subject to the Catholic governments of Austria and Poland, leaving only one single government, that of Russia, as the protector of the interests of the Greek Church. In Austria and Poland the Greek Church suffered some losses in consequence of the efforts of the governments of those two countries to induce the Greek bishops to accept the supremacy of the pope. In European Turkey the Church maintained, on the whole, her ground, as the Turks, though oppressing them in many ways, did not deny them religious toleration. More than from the Turkish government, the Greek Church in Turkey suffered from internal corruption, especially from the simony prevailing in, the appointments to episcopal sees and other ecclesiastical positions. *SEE TURKEY.*

While the territory of the Greek Church in Africa, Asia, and South-eastern Europe was greatly reduced by the advance of Mohammedanism it received a most important increase by the conversion of the Russians. The first missionaries were sent to this people from Constantinople in the 9th century. In 955, princess Olga, the saint, was baptized at Constantinople, and in 956 the first Christian church was built at Kief. Vladimir, at the close of the 10th century, was especially eager for the suppression and destruction of paganism. The first attempt to sever the connection of the Russian Church with the patriarch of Constantinople was made by Yaroslav I, who, in 1051, commanded the Russian bishops to elect the new metropolitan of Kief without the cooperation of the patriarch. His successors, however, again conceded to the patriarch the right of appointing the metropolitan of Kief. In 1164 the patriarch of Constantinople sent a new metropolitan to Kief without even asking for the consent of the prince; but prince Rostislav, though willing to accept the metropolitan for once, declared that in future the election of the metropolitan would require the sanction at least of the government. Negotiations of the princes of Russia and the metropolitans of Kief with the pope for a union of the Russian Church with Rome began in the 11th century. Some of them, in particular several princes of the Russinians and Ruthenians in Galicia, and the metropolitan Isidore, who took part in the Council of Florence, really joined the union, but among the mass of the people and clergy it never gained ground. In 1588 the metropolitan Job of Moscow was consecrated by the patriarch of Constantinople the first

patriarch of Russia, and was recognized by the other Oriental patriarchs as the fifth patriarch of the orthodox Church. At the close of the 16th century an attempt was made to establish a union between the Russian Church and those of Georgia and Armenia, but it failed in consequence of the intolerance of the Russian patriarch. The attitude of the patriarch towards the metropolitan of Kiev induced the latter, with a number of other bishops of South Russia; and a population of about ten millions, to enter in 1594, at the Council of Brzesk, into communion with Rome. The breach between the Russians and the Church of Rome was greatly widened by the elevation of the house of Romanoff to the throne and by the consolidation of the Russian nationality in its hereditary struggle against Catholic Poland. In 1657 and the three following years the Russian ambassador in Constantinople obtained from the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem an official recognition of the right of Russia to have the patriarchs of Russia elected by the Russian clergy, without obtaining the previous sanction of the Oriental patriarchs. . After the death of the eleventh Russian patriarch in 1702, Peter the Great left the patriarchal see vacant, and in 1721 put the administration of the Church in the hands of a board of bishops called the Holy Synod. Since then the Church of Russia has been eminently a state church. Though in doctrinal union with the other branches of the Greek Church, it is, in point of ecclesiastical administration, entirely unconnected with them. At home it has been unable to prevent the growth of numerous dissenting sects; but the rapid growth of the Russian empire has made it not only by far the most numerous and important branch of the Greek Church in the present age, been the largest state church in the Christian world. (For a fuller account of the inner history of the Church, *SEE RUSSIA.*) 1 The establishment of the independence of the Hellenic kingdom at the beginning of the present century created another independent Greek state church. In 1833, the regency of Greece, at the request of thirty-six metropolitans, declared the orthodox Oriental (Church of Greece independent of every foreign ecclesiastical authority, and, after the model of the Russian Church, organized for the administration of the Church a "Holy Synod." This independent constitution was recognized by the patriarch of Constantinople in 1850. (For a fuller account of this branch of the Greek Church. *SEE GREECE.*)

The Reformed Churches which arose in the 16th century made also several attempts to establish an understanding with the Greek Church. The

Augsburg Confession and Luther's Smaller Catechism were translated into Greek, and, very early after the Reformation, a letter was addressed by Melancthon to the patriarch Joseph of Constantinople through a deacon Demetrius Mysus, who visited Germany in 1558. Another Lutheran embassy of a more imposing character, headed by the well-known Tübingen divines Andreae and Crusius, visited Constantinople during the patriarchate of Jeremias (1576 to 1581). But both missions remained without result. Negotiations with the Reformed Churches were opened by the patriarch Cyril Lukaris, who in 1629 issued a decidedly Calvinistic confession of faith. But he was not only unable to carry his Church with him, but was himself deposed and imprisoned; and, to cut off future attempts of this kind, a doctrinal declaration was signed by the patriarchs of Constantinople, Alexandria, and Antioch, and many metropolitans and bishops, which, by clear and decided definitions, draws a marked line between the Greek and the Reformed Church. *SEE CYRIL LUCAR*. This exposition was generally adopted by the churches, and in a synod held in Jerusalem in 1672 it was adopted as the creed of the Greek Church. (See below,)

Several efforts have also been made by the Anglican churches to enter into intercommunion with the Greek Church, which during the last ten years have received the official endorsement of the English convocations and of the General Convention of the Protestant Episcopal Church of the United States. The plan has found many friends even among bishops of the Greek Church, some of whom are members and patrons of a Society for Promoting the Unity of Christendom *SEE ENGLAND*, which comprises Anglicans, Roman Catholics, and Oriental Christians among its members.

II. Doctrine. — The Greek Church, in common with the Roman Catholic, recognizes the infallible authority of the first seven councils. Its particular doctrines *are* laid down in a number of confessions of faith, among which the most important are, the Confession of patriarch Gennadius (q.v.), and the *Confessio orthodoxa catholicae atque apostolicae ecclesiae orientalis* of Petrus Mogilas, metropolitan of Kief, which in 1642 was sanctioned by a synod at Yassy, in 1643 signed by all the patriarchs, and in 1672 again sanctioned by a synod at Jerusalem, and declared to be an authentic exhibition of the doctrine of the Church.

The Greeks agree with the Roman Catholics in accepting as the rule of faith not alone the Bible, including the Deutero-canonical books, but also

the traditions (q.v.) of the Church. They deny the procession of the Holy Ghost from the Son *SEE FILIOQUE*, and reject the papal claim to supremacy and doctrinal authority. They admit the seven sacraments of the Roman Catholic Church, but differ in some of the rites used at their administration. They administer baptism by trine immersion, and confirmation in immediate connection with baptism, even in the case of infants. The right of administering confirmation is conceded to priests as well as to bishops. They administer the communion in both kinds and even to children. (For their peculiarities in the sacraments of extreme unction and priestly orders, *SEE EXTREME UNCTION* and *SEE ORDERS*.) They forbid marriage altogether to bishops; priests and deacons are forbidden to contract marriage after ordination, and must not have been married more than once, nor to a widow. Married priests must live separate from their wives during the time when they are actually engaged in Church service. They regard marriage as dissoluble in case of adultery, and regard fourth marriages as utterly unlawful. They do not permit the use of graven images, with the exception of that of the cross. They observe four great fasts: the forty days of Lent, from Pentecost to the Feast of Sts. Peter and Paul, the fifteen days before Assumption Day, and the six weeks before Christmas; and, besides, the Wednesdays and Fridays throughout the year are fast days. At divine service they generally use the liturgy of St. Chrysostom, and on certain Sundays and festivals that of St. Basil. The liturgy of the Russian Church is in the Old Slavic language; that of the Church in the kingdom of Greece, in modern Greek; that of the Church of Georgia, in the Old Georgian language. Instrumental music is forbidden, but singing is universally in use. The ordinary posture in public prayer is standing, the body being turned towards the east; only at Pentecost is kneeling in use. The sign of the cross is in more frequent use among them than in the Roman Catholic Church, but in a different form. The preaching of sermons is not common; generally a homily is read from ancient collections. Corresponding to the breviary of the Latin Church is the Horologion, which contains prayers for different hours of divine worship, a complete calendar (Menologion), and different appendixes for worship. Festivals peculiar to the Greek Church are the consecration of water on January 6 (Old Style) in commemoration of the baptism of Jesus in the Jordan, and the orthodox Sunday (*Estomihi*), with a litany anathematizing heretics and in honor of the imperial patrons, the prelates, and martyrs of the Church.

III. Constitution and Statistics. — The constitution of the Greek Church is, in many respects, similar to that of the Roman Catholic Church. They reject the claims of the pope to a supremacy over the whole Church, and are only willing to recognize him as the patriarch of one great section of the Church. The *higher clergy* (Archiereis) are the patriarchs, archbishops, and bishops, who have to live in celibacy; the *lower clergy* are divided into the regular clergy (monks; also called, from the color of their dress, the *black clergy*) and the secular clergy (also called, in opposition to the regulars, the *white clergy*, although their dress is, in fact, often of a brown, violet, or other color).

In point of ecclesiastical organization, the Greek Church consisted in 1869 of eleven groups, which were more or less independent of each other, namely,

1. The patriarchate of Jerusalem, which has 13 sees (metropolitan and 1 archiepiscopal).
2. The patriarchate of Antioch, with 6 metropolitan sees.
3. The patriarchate of Alexandria: it has 4 metropolitan sees.
4. The patriarchate of Constantinople, which has 135 sees (90 metropolitan and 4 archiepiscopal).
5. The patriarchate of Russia, which has 65 sees (5 metropolitan, 25 archiepiscopal).
6. Cyprus, 4 sees (of which 1 is archiepiscopal).
7. Austria, 11 sees (2 metropolitan).
8. Mount Sinai. 1 see.
9. Montefiegro, 1 metropolitan see.
10. Greece, 31 sees (the archbishop of Athens is *ex officio* president of the Holy Synod).
11. Rumania, 4 bishops in Wallachia and 3 in Moldavia. The people of Servia and those of Bulgaria desire for their bishops a similar independence of Constantinople.

The statistics of the Greek Church, reported in 1889, were as follows:

Russia	61,940,000
Austria	493,000
Hungary	2,434,000
Germany	2,755
Greece	2,200,000
Roumania (about)	5,250,000
Bulgaria	2,007,00
Eastern Roumelia	734,000
Servia	1,939,000
Montenegro	232,000
Turkis Empire (approximately)	7,000,000
Total	84,231,755

For fuller information on the several branches of the Church, *SEE RUSSIA*; *SEE TURKEY*; *SEE GREECE*; *SEE AUSTRIA*. See Herzog, *Real-Encyclopädie*, 5:368; Le Quien, *Oriens Christianus* (Paris, 1740, 3 volumes); Heineccius *Abbildung der alten und neuen griech. Kirche* (Leipsic, 1711); Ricaut, *Hist. de l'état present de l'église grecque et de l'église arménienne* (littell). 1692); Schmitt, *Geschichte der neugriech. Und der russischen Kirche* (Mentz, 1840); Strahl, *Geschichte d. russ. Kirche* (Halle, 1830); Wimmer, *Die griech. Kirche in Russland* (Leips. 1848); Pichler, *Geschichte der kirchl. Trennung zwischen dem Orient und dem Occident von den ersten Anfängen bis zur jüngsten Gegenwart* (Munich, 1864-8, 2 volumes), and *Die oriental. Kirchenfrage* (Munich, 1862); Stanley, *The Eastern Churchs* (Lond. 1867); King, *The Rites of the Greek Church in Russia* (Lond. 1722); Stourdza, *Considerations sur la doctrine et l'esprit de l'église orthodoxa* (Weimar, 1816); Mouraviet, *Briefe über den Gottesdienst der Morgenland Kirche* (Germ. transl. by Muralt, Lpz. 1838); Dolgorukof, *La virite sur la Russie* (Par. 1860); *The Black and the White Clergy in Russia* (in the Russian language, Lpz. 1867; extracts in *Preussische Jahrbucher*, September and October 1867); Foulkes, *Christendom's Divisions* (London, 1867, 2 volumes); *l'Eglise Orthodoxe l'Orient* (Athens, 1853); Neale, *Hist. of the Holy Eastern Church* (London, 1857 sq.); *Stud. u. Krit.* 1864, 1; *Am. Presb. Rev.* October 1868, and January 1869; *Wesleyan M. Mag.* July 1855; *Christ. Rememb.* 1861; *Princeton Rep.* October 1866; *Meth. Quart. Rev.* July 1867; *Journal Sacred Lit.* 21; *Bibl. Sacra*, October 1864; Schem, *American Eccles. Almanac for 1869* (N.Y. 1869). (A.J.S.)

Greek Church, United

This is the name of those Christians who, while following, the Greek rite, observing the general discipline of the Greek Church, and making use of the Greek liturgy, are yet united with the Church of Rome, admitting the double procession of the Spirit and the supremacy of the Roman pontiff, and accepting all the doctrinal decisions subsequent to the Greek schism which have force as articles of faith in the Roman Church. They have been allowed by the pope the same law of celibacy as among the other Greeks: They are also permitted to administer communion under both kinds. The United Greeks are found chiefly in Southern Italy, in the Austrian dominion, in Poland, in the Russian empire, and in Turkey. In Italy they are computed at 80,000; in Austria at about 4,000,000; and in Poland about 250,000. In Russia it is difficult to ascertain what their number is. As regards nationalities in Austria, they are divided into Romanians and Ruthenians the former being settled in Wallachia, Transylvania, and Eastern Hungary, the latter in Little Russia, Galicia, and Northeastern Hungary. The union of the Greek Christians of Wallachia and Transylvania dates from the end of the 12th century. The union of the Galilean Greeks or Ruthenians is of much later date, about the close of the 17th century. The United Greeks, in 1868, had in Austria two archbishops, one for the Russian rite at Fogaras (with suffragan bishops at Szamos-Ujvar, Gran Wardein, and Lagos), and one for the Ruthenian rite at Lemberg (with bishops at Premizl, Kreuz, Eperies, and Mankacz). In Russia there is one bishop at Chelm. In European Turkey there is one bishop in Bulgaria; a patriarch in Antioch; three archbishops at Damascus, Emesa, and Tyre, and bishops at Aleppo, Beyroot, Bosra, Balbeck, Faral, Jerualam, Hauran, and Sidon. See *Annuario Pontificio* for 1869. (A.J.S.)

Greekish

(Ἑλληνικός, Helaenic), another term (2 Macc. 4:10) for <GREEK> (q.v.).

Greek Language, Biblical Relations Of The.

In treating of the peculiarities of the Greek found in the Sept. and N.T., we here substantially adopt Dr. Donaldson's article in Kitto's *Cyclopadia*, s.v. The affinities between the Greek and the other branches of the Indo-Germanic family are copiously drawn out by Bopp, *Comparative Grammar*, etc. (Lond. 1860, 3 volumes, 8vo, 2d edit. trans. by Eastwick from the

Germ.). For its coincidences with the Hebrew, *SEE PHILOLOGY, COMPARATIVE.*

I. *Historical Character.* — There has been much discussion as to the peculiar nature of the language used by the Septuagint translators and by the writers of the N.T. It would be useless to attempt to give an account of these discussions in this article. We shall simply indicate the main facts which have come out in the course of investigation, stating at the same time the theory which seems to account most satisfactorily for the peculiarities of Greek which these writings present.

In the earliest stages of a language the dialects are exceedingly numerous, every small district having peculiar variations of its own. Such we find to have been the case with Greek; for, though its dialects have generally been reckoned as four, we know that each of these was variously modified in various places. In course of time, however, some of these dialects, the Attic, drove the rest from the field of literary composition, and almost all Greeks who wrote books wrote in that dialect, wherever they might have been born. The Attic which they used underwent some changes, and then received the name of the κοινή or comm dialect. This dialect has been used by Greeks for literary purposes from the time of Alexander the Great down to the present age.

While Attic thus became the literary language, the various communities spoke Greek as they had learned it from their parents and teachers. This spoken Greek would necessarily differ in different places, and it would gradually become very different from the stationary language which was used in writings. Now it seems that the language used by the Sept. and N.T. writers was the language used in common conversation, learned by them, not through books, but most likely in childhood from household talk, or if not, through subsequent oral instruction. If this be the case, then the Sept. is the first translation which was made for the great masses of the people in their own language, and the N.T. writers are the first to appeal to men through the common vulgar language intelligible to all who spoke Greek. The common Greek thus used was, however, considerably modified by the circumstances of the writers; and hence: some have, but rather unnecessarily, termed the Greek in question the Hebraistic or Hellenistic dialect. *SEE HELLENIST.*

II. Inflections. — Max Müller justly affirms that the grammar of a language is the most essential element, and therefore the ground of classification in, all languages which have produced a definite grammatical articulation" (*Lectures on the Science of Language*, page 74). Now the grammar of the Sept. and N.T., in very many of its departures from the common *dialect*, approximates to the medieval Greek of Ptochoprodroms in the 12th century, and to the modern Greek of the present day, both of which are simply the language of the common people, as debased by time and vulgar usage. Thus the N.T. and modern Greek have no dual. In their declension of nouns we find a mixture of dialects, such as, for instance, a in the genitive singular of proper names in **ας**; and **ης** in the genitive, and **η** in the dative, of nouns in **ρα** (**σπείρης**, ^{<470>}Acts 27:1; **μαχαίρη**, ^{<630>}Revelation 13:10, etc.). There is in both a change from the second to the third declension in the words *voft* **νοῦς**, **σκότος**, **ἔλεος**, and **πλῆθος**. The N.T. however, declines some of them occasionally as of the second declension. Both display great peculiarities in the forms for the comparative and superlative of adjectives, such, for instance, as **μειζότεραν**, 3 John 4. In modern Greek the optative mood is rare, and occurs only in wishes., It is rare also in the N.T., and in some of the books it does not occur at all. The modern Greek declines the second aorist as the first. This is the case frequently in the N.T. also, as **ἔπεσα** for **ἔπεσον**. The N.T. sometimes forms the imperative by means of **ἀφίημι**, as **ἄφες ἐκβάλλω**, **ἄφες ἴδωμεν**. This is now the common form in modern Greek, **ἄφες** being contracted into **ἄς**. The second person singular in the present passive or middle ends (in modern Greek in the regular **σαι**; so in the N.T. **καυχᾶσαι** and **δύνασαι**. The third person plural of the imperfect active of contracted verbs in modern Greek ends in **σαν**; so in Sept. and N.T. **ἔδολιοῦσαν**. There is a striking similarity in the conjugation of verbs in both. Both have a tendency to form all the parts regularly. Both also deal arbitrarily with augments. Both avoid the use of verbs in **μι**, and both generally strengthen pure verbs by the insertion of a **ν**. Sometimes they change the vowel **ε** into **α**, as **ἐλεᾶτε**, in Jude 23 (see Cremer, s.v. **ἐλεέα**). Instances of several of these peculiarities may be found in our texts of the classical writers, and a still larger number in our manuscripts of them; but it is to be noted that in them they *appear* as rarities; in the New Testament their occurrence is more frequent, and in modern Greek they have passed into customary forms. Some of these forms have been set down as Alexandrian or Macedonian, but Sturz (*De Dialecto Macedonica et*

Alexandrina, Lipsiae, 1808) has entirely failed to prove that there was either a Macedonian or an Alexandrian dialect. The Macedonian words which he has adduced indicate that the Macedonians were non-Hellenic. There are no forms adduced as Alexandrian which are not to be found in some earlier dialect. In fact, there is nothing in any of the statements to which he appeals to contradict the opinion that Alexandrians, like other Greek-speaking people, mixed up various dialects in their spoken language. The written language of the Alexandrians, as we know from the works of Philo and other residents in Alexandria, was the so-called "common dialect." Moreover, the Greek of the New Testament is to be found not in writings of any special locality, but in writings which made no pretensions to literary excellence, such as the fragments of Hegesippus, some of the apocryphal gospels, the apostolical constitutions, the liturgies, the Chronicon Paschale, and Malelas.

III. Syntax. — Here the peculiar elements that mixed themselves with the common spoken language in the N.T. writings make their appearance. The Hebrew element especially is noteworthy. The translators of the Septuagint went on the principle of translating as literally as possible, and consequently the form of the sentences is essentially Hebrew. Some of the writers of the N.T. were themselves Jews, or derived part of their information from Jews, and accordingly the form of portions of their writings, particularly in narrative, is influenced by Hebrew modes. At the same time, too much stress is not to be laid on this Hebrew influence, for the writers appear sometimes to differ from the classical types, not because they were Jews, but because they were simple plainspeaking (τὴν γλῶτταν ἰδιωτεύοντες, Eusebius, *Hist. Eccl.* 3:24) men, who cared little about rounded sentences. The Hebrew element shows itself in particular phrases and constructions, as in ποιεῖν ἔλεος μετὰ τινος; but the amount of this Hebrew element is not so great as it has often been supposed to be, and in some of the N.T. writers it is scarcely noticeable at all. Generally speaking, the syntax, like the grammar, has a tendency towards modern Greek. It has, like it, frequent recourse to the use of prepositions, and we find such expressions even as δόντα εἰς ὑμᾶς (⁵⁰⁴⁸1 Thessalonians 4:8). After the comparative παρά is frequently used instead of ἢ in the N.T.; in modern Greek it is always employed. On account of the rareness of the optative, and an avoidance of the infinitive by some of the writers, both the N.T. and modern Greek abound in the use of ἵνα with the subjunctive, and sometimes even with the indicative, as in Revelations. The neuter plural is

more regularly joined with a plural verb in N.T. Greek; it is always joined with it in modern Greek. Many other peculiarities in which the syntax and inflections of the N.T. and those of modern Greek agree might be noted. For the use of the Greek article, *SEE ARTICLE*.

IV. Vocabulary. — The words used by the N.T. writers show a still greater variety of elements.

1. Here we notice distinctly, also, the tendency towards the modern language, as, for instance, in the use of *χορτάζω*, *to feed men*, in the frequent employment of diminutives, in attaching a weakened sense to words like *βόλλω*, which had originally the idea of vigor in them. and in a variety of adverbs and conjunctions rarely used by the classical writers. Some of these peculiar uses have been assigned to the supposed Alexandrian dialect; but in the discussions no attempt has been made to distinguish between what may have been pure Alexandrianisms, and what may have been common in Greek conversation, though not in Greek writings.

2. In the words we find a Latin element, as might be expected. The Latin words used in the N.T. are not very numerous, but they show plainly that the writers had no other desire than to call things by their common names. They do not translate them into Greek, as a scholar of those days or an imitator of Attic writings would have done. We find a few Greek phrases in the N.T. which have evidently been translated from Latin, such as *συμβούλιον λαβεῖν* *consilium capere*.

3. There are also several Aramaic words used in the N.T., especially by Christ. Most of these words and expressions are of a peculiar nature. They are almost all of them utterances employed on some solemn occasion. They were at one time appealed to as proof that Jesus regularly used the Aramaic in his addresses to the people; but they have recently been adduced, and with considerable force, to prove exactly the contrary, that Jesus frequently used the Greek language in his public conversations as being more intelligible to all, but that, when powerfully moved, or deeply touched, he employed Aramaic words, as being more expressive from their associations (Roberts, *Discussions on the Gospels*, part 1, chapter 4). Besides this, the Hebrew or Aramaic has exercised an influence on the meanings of some Greek words, as, for instance, in the use of *ὀφείλημα* for a sin. In several instances, however, where this Hebrew influence has

been set down as existing, a more satisfactory explanation is given in another way. Thus **δικαιοσύνη** is taken by some to mean *liberality* in **2** Corinthians 9:9,10, because they suppose that **τῶν** has this meaning in **Psalm** 112:9, where the Sept. translates **δικαιοσύνη**. In both cases it may be doubted whether **δικαιοσύνη** ought to receive this meaning, and unquestionably in the second Epistle to the Corinthians it is much simpler to suppose that Paul looks on liberality as an essential part of righteousness, and righteousness therefore as including liberality.

4. There is also another element in the vocabulary of a peculiar nature. This arises from the novelty of the teachings combined with their exalted morality. The new thoughts demanded new modes of expression, and hence the writers did not hesitate to use words in senses rare, if not entirely unknown to the classical writers. This fact could not be fully illustrated without exhibiting the results of investigation into various characteristic words, such as **μυστήριον, δίκαιος, δικαιοσύνη, δικαιοῶ, πίσις, ζώή, θάνατος, δόξα, δοξάζω, ὀργή**, etc. These results seem to us to form no inconsiderable addition to the proof of the divinity of Christianity, for the grand moral ideas that were expressed by some of them are unique in the age in which they were uttered. Thus the word **<GREEK>** is frequently used to denote an entire and absolute consecration of soul, body, and spirit to God, for it is this entire consecration which they look upon as the life-principle of man. Living, with them, if it be not living to God in Christ, is not living at all, but death; and a death which works not merely in the soul, but also in the body. Plato and the Stoics had something like this notion of **ζώή**, but with them it was a speculation. They are continually reasoning about it. The writers of the N.T. treat it as an unquestionable realized fact. So, again, **δόξα** means glory; but the writers of the N.T. separate from it every notion of material splendor or earthly renown, and use it to denote that spiritual irradiation of the whole man which takes place when God reigns in him, when the image of God is realized in him. Thus we come short of God's glory when we fail to present the purity and holiness of his character and image in our characters. Thus the **δόξα** of the N.T. is purely spiritual and moral. Then, again, it is remarkable how, in the case of words like **ῥῥωρ, λουτρὸν** and **βαπτίζω**, the material meaning often vanishes entirely out of sight, and the writers express by them the spiritually purifying power of Christ, which really and entirely cleanses both soul and body (Alexander, *Anglo-Catholicism not Apostolical*, page 293). The moral fervor of the writers is also seen in their

omission of certain words. Thus the sensuous *ἐρᾶν* is never used to express the idea which they had of love. The words *εὐδαίμων* and *εὐτυχής* are also unknown to the N.T., and, indeed, the writers do not use any word to express mere happiness: *μακάριος* is used several times to denote something more than mere earthly felicity. They avoid all words connected with mythology, such as the compounds of *δαίμων*, which, with its diminutive, is used in a peculiarly Jewish and Christian sense. The writers of the N.T. are also remarkable for confining a word to one meaning. Thus *μετάνοια* is a turning of the whole soul from evil to good, and no other compound with *μετά* is used in the same sense, while Justin Martyr uses *μετάνοια* as a change from good to evil as well as from evil to good, and he employs *μεταγιγνώσκω* and *μετατίθεσθαι*, as well as *μετανοέω*, for the same idea.

V. Literature. — The works on the subject of this article are very numerous. Many of them are enumerated and criticized in Winer's *Grammatik des Neutestamentlichen Sprachidioms* (5th ed. Leipz. 1844, 8vo); and Schirlitns *Grundzuge der Neutestamentlichen Gräcität* (Giessen, 1861, 8mo); see also Lipsius, *Biblische Gracitat* (Lpz. 1863, 8vo). Much information will be found in works that discuss later Greek, such as Labeck's *Phrynichus*, and Jacobs's *Achilles Tatius*, and especially in a *Glossary of Later and Byzantine Greek*, by E.A. Sophocles, published as vol. ii, new series, of the *Memoirs of the American Academy* (Cambridge and Boaton, 1860, 4to). Much interesting and instructive matter is also to be found in the glossaries and articles given in the *Pandora*, a fortnightly periodical published in Athens.

The best GRAMMARS of the N.T., next the above work of Winer (of which the fourth ed., Leipzig, 1836, was translated by Agnew and Ebbeke, Philadelphia, 1840, 8vo; and the 6th ed., Lpz. 1855, by Masson, London, 1855, 8vo; revised and compared with the 7th ed. by Thayer, Andover, 1869, 8vo), are those of Stuart (Andov. 1841, 8mo), and Trollope (Lond. 1841, 8vo). The doctrine of the article has been especially discussed by Sharp (list ed. Lond. 1798, 12mo) and Middleton (list ed. Lond. 1808, 8vo). The synonymes have been well treated by Tittmans (Lips. 1829-32, 2 volumes, 8vo; tr. in the *Bibl. Cabinet*, Edinb. 1833-37, 2 volumes, 12mo), Trench (Lond. 1854, N.Y. 1857, 12mo), and Webster (Lond. 1864, 8vo). Grinfield's *Nov. Test. Hellenisticum* (Lond. 1843, 2 volumes, 8vo) contains an ample collation of the N.T. phraseology with that of the Sept., which his

Scholia Hellenistica (Lond. 1848, 2 volumes, 8vo) extends to a comparison with Josephus, Philo, the fathers, and apocryphal works. The best LEXICONS of the N.T. Greek are those of Parkhurst (ed. Rose, London, 1829, 8vo), Pasor (ed. Fischer, Lips. 1774, 8vo), Schottgen (ed. Krebs et Spohn, Hal. 1819, 8vo), Simonis (including the Sept., Hal. 1762, 4to), Schleusner (4th ed. Lips. 1819, 4 volumes, 8vo), Bretschneider (2d ed. Lips. 1829, 2 volumes, 8vo), and Wael (2d ed. Lips. 1829, 2 volumes, 8vo), remodelled by Dr. Robinsons (N.Y. 1850, 8vo). The latest are Wilkii *Clavis N.T.* (Lips. 1863, 8vo), Cremer, *Bibl.-theol. Wörterbuch der N.T. Gracitat* (Gotha, 1866, 8vo), and Thayer's *Grimm* (N.Y. 1887, 8vo).

Greek Versions Of The Holy Scriptures.

These, of course, except the modern Greek version of the N.T., are confined to the Old Testament, including the Apocrypha (q.v.).

I. The SEPTUAGIANT. — This is the most important of all the ancient versions, whether is the Greek or any other language. *SEE SEPTUAGINT.*

II. AQUILA. — It is a remarkable fact that in the 2d century after Christ there were three versions executed of the Old-Testament Scriptures into Greek. The first of these was made by Aquila (ⲥⲓ ⲓⲟⲩⲁⲓ or ⲥⲓ ⲓⲟⲩⲁⲓ Ἀκυλάς), a native of Sinope, in Pontus, who had become a proselyte to Judaism. The Jerusalem Talmud (see Bartolocci, *Bibliotheca Rabbin.* 4:281) describes him as a disciple of Rabbi Akiba; and this would place him in some part of the reign of the emperor Hadrian (A.D. 117-138). It is supposed that the object of his version was to aid the Jews in their controversies with the Christians; and that, as the latter were in the habit of employing the Sept., they wished to have a version of their own on which they could rely. It is very probable that the Jews in many Greek-speaking countries were not sufficiently acquainted with Hebrew to refer for themselves to the original, and thus they wished to have such a Greek translation as they might use with confidence in their discussions. Such controversies were (it must be remembered) a new thing. Prior to the preaching of the Gospel, there were none besides the Jews who used the Jewish Scriptures as a means of learning God's revealed truth, except those who either partially or wholly became proselytes to Judaism. But now the Jews saw to their grief that their Scriptures were made the instruments for teaching the principles of a religion which they regarded as nothing less than an apostasy from Moses. This, then, is a probable account of the

origin of this version. Extreme literalism and an occasional polemical-bias appear to be its chief characteristics. The idiom of the Greek language is very often violated in order to produce what was intended should be a very literal version; and thus not only sense, but grammar even, was disregarded. A sufficient instance of this is found in the rendering of the Heb. particle **tae** by **σύν**, as in ^{<000>}Genesis 1:1, **σύν τὸν οὐρανὸν καὶ σύν τὴν γῆν**, "quod Greca et Latina lingua omnino non recipit," as Jerome says. Another instance is furnished by ^{<006>}Genesis 5:5, **καὶ ἔζησεν Ἀδὰμ τριάκοντα ἔτος καὶ ἑννακόσια ἔτος**. It is sufficiently attested that this version was formed for controversial purposes; a proof of which may be found in the rendering of particular passages, such as ^{<2374>}Isaiah 7:14, where **hml I i** in the Sept., **παρθένος**, is by Aquila translated **<GREEK>**; such renderings might be regarded perhaps rather as modes of avoiding an argument than as direct falsification. There certainly was room for a version which should express the Hebrew more accurately than was done by the Sept.; but if this had been thoroughly carried out it would have been found that in many important points of doctrine — such, for instance, as in the divinity of the Messiah and the rejection of Israel, the true rendering of the Hebrew text would have been in, far closer conformity with the teaching of the New Test. than was the Sept. itself. It is probable, therefore, that one polemical object was to make the citations in the New Test. from the Old appear to be inconclusive, by producing other renderings (often probably more literally exact) differing; from the Sept., or even contradicting it. Thus Christianity might seem to the Jewish mind to rest on a false basis. But a really critical examiner would have found that in many points of important doctrine, the New Testament definitely rejects the reading of the Sept. (when utterly unsuited to the matter in hand), and adopts the reading of the Hebrew. The very circumstance that Aquila's version was adopted and valued by the Jews would tend to create a prejudice against it among the fathers, independently of all perversion of Messianic passages. Irenaeus, the earliest writer who mentions Aquila, pronounces an unfavorable opinion respecting his translation (*Adv. Haeres.* 3:24, page 253, ed. Grabe). So also Eusebius (*Ad Psalm.* 90:4) and Philastrius. Jerome speaks of him in various parts of his writings, sometimes disparagingly, and again in terms of commendation: the former in allusion to his doctrinal prepossessions, the latter in reference to his knowledge of the Hebrew language and exceeding carefulness in rendering. That this version was employed for centuries by the Jews themselves is proved indirectly by the 146th Novella of Justinian.

It is mentioned (Jerome, *in Ezekiel* 3) that Aquila put forth a second edition (i.e., revision) of his version, in which the Hebrew was yet more servilely followed, but it is not known if this extended to the whole or only to three books, namely, Jeremiah, Ezekiel, and Daniel, of which there are fragments.

Aquila often appears to have so closely sought to follow the etymology of the Hebrew words that not only does his version produce no definite idea, but it does not even suggest any meaning at all. If we possessed it perfect it would have been of great value as to the criticism of the Hebrew text, though often it would be of no service as to its real understanding. (See Furst, *Bibliotheca Judaica*, 1:29.) *SEE AQUILA*.

III. THEODOTION. — The second version, of which we have information as executed in the 2d century, is that of Theodotion. He is stated to have been an Ephesian, and a Jewish proselyte; and he seems to be most generally described as an Ebionite (Irenaeus, *Adv. Haer.* 3:24): if this is correct, his work was probably intended for those semi-Christians who may have desired to use a version of their own instead of employing the Sept. with the Christians, or that of Aquila with the Jews. But it may be doubted if the name of *translation* can be rightly applied to the work of Theodotion: it is rather a revision of the Sept. with the Hebrew text, so as to bring some of the copies then in use into more conformity with the original. This he was able to do (with the aid probably of some instructors), so as to eliminate portions which had been introduced into the Sept. without really being an integral part of the version, and also so as to bring much into accordance with the Hebrew in other respects. But his own knowledge of Hebrew was evidently very limited; and thus words and parts of sentences were left untranslated, the Hebrew being merely written with Greek letters.

Theodotion, as well as Aquila, was quoted by Irenaeus, and against both there is the common charge laid of corrupting texts which relate to the Messiah: some polemical intention in such passages can hardly be doubted. The statement of Epiphanius that he made his translation in the reign of Commodus accords well with its having been quoted by Irenaeus; but it cannot be correct if it is one of the translations referred to by Justin Martyr as giving interpretations contrary to the Christian doctrine of the New Testament. It appears from Jerome (in ²⁹¹⁷Jeremiah 29:17) that there were two editions of Theodotion's version.

There can be no doubt that this version was much used by Christians: probably many changes in the text. of the Sept. were adopted from Theodotion: this may have begun before the Biblical labors of Origen brought the various versions into one conspectus. The translation of the book of Daniel by Theodotion was substituted for that of the Sept. in ecclesiastical use as early at least as the first part of the 3d century. Hence Daniel, as rendered or revised by Theodotion, has *so* long taken the place of the true Sept. that the latter version of this book was supposed not to be extant, and it has only been found in one MS. In most editions of the Sept. Theodotion's version of Daniel is still substituted for that which really belongs to that translation. By the Jews, Theodotion's version seems never to have been much esteemed. For literature, see Fürst, *Bibliotheca Judaica*, 3:420 sq. **SEE THEODOTION.**

IV. SYMMACHUS is stated by Eusebius (*Hist. Eccles.* 6:17; *Demonstr. Evang.* 7:1) and Jerome (*Præf. in Ezram*) to have been an Ebionite; so, too, in the Syrian accounts given by Assemani (*Bibl. Orient.* 2:278; 3:1, 17); Epiphanius, however, and others style him a Samaritan. There may have been Ebionites from among the Samaritans who constituted a kind of separate sect, and these may have desired a version of their own; or it may be that, as a Samaritan, he made this version for some of that people who employed Greek, and who had learned to receive more than the Pentateuch. But perhaps to such motives was added (if, indeed, this were not the only cause of the version) a desire for a Greek translation not so unintelligibly bald as that of Aquila, and not displaying such a want of Hebrew learning as that of Theodotion. It is probable that if this translation of Symmachus had appeared prior to the time of Irenæus, it would have been mentioned by him; and this agrees with what Epiphanius' says, namely, that he lived under the emperor Severus.

The style of the work is good, and the diction perspicuous, pure, and elegant (Thieme, *Depuritate Symmachi*, Lips. 1755; Hody, *De Bibl. text. original.*). It is of less benefit in *criticism* than that of Aquila, but of greater advantage in *interpretation*. It would seem from Jerome that there was a second edition of it (*Comment. in Jerem.* 32; in *Nahum* 3). For literature, see First, *Bibl. Jud.* 3:399 sq. **SEE SYMMACHUS.**

V. The FIFTH, SIXTH, AND SEVENTH VERSIONS. Besides the translations of Aquila, Symmachus, and Theodotion, the great critical work of Origen comprised as to portions of the Old Test. three other versions,

placed for comparison with the Sept., which, from their being anonymous, are only known as the fifth, sixth, and seventh, designations taken from the places which they respectively occupied in Origen's columnar arrangement. Ancient writers seem not to have been uniform in the notation which they applied to these versions, and thus what is cited from one by its number of reference is quoted by others under a different numeral.

These three partial translations were discovered by Origen in the course of his travels in connection with his great work of Biblical criticism. Eusebius says that two of these versions (but without designating precisely which) were found, the one at Jericho, and the other at Nicopolis, on the gulf of Actium. Epiphanius says that what he terms the fifth was found at Jericho, and the sixth at Nicopolis, while Jerome speaks of the fifth as having been found at the latter place.

The contents of the *fifth version* appear to have been the Pentateuch, Psalms, Canticles, and the minor prophets: it seems also to have been referred to in the Syro-Hexaplar text of the second book of Kings: it may be doubted if in all these books it was complete, or at least if so much were adopted by Origen. The existing fragments prove that the translator used the Hebrew original; but it is also certain that he was aided by the work of former translators.

The *sixth version* seems to have been just the same in its contents as the fifth (except 2 Kings), and thus the two may have been confused: this translator also seems to have had the other versions before him. Jerome calls the authors of the fifth and sixth "*Judaicos translatores*," probably meaning Jewish Christians, for the translator of this must have been a Christian when he executed his Work, or else the hand of a Christian reviser must have meddled with it before it was employed by Origen, which seems, from the small interval of time, to be hardly probable. For in ^{<3185>}Habakkuk 3:15 the translation runs, ἐξήλθες τοῦ σῶσαι τὸν λαόν σου διὰ Ἰησοῦ τοῦ χριστοῦ σου.

Of the seventh *version* very few fragments remain. It seems to have contained the Psalms and minor prophets, and the translator was probably a Jew. From the references given by Origen, or by those who copied from his columnar arrangement and its results (or who added to such extracts), it has been thought that other Greek versions were spoken of. Of these, ὁ Ἑβραῖος probably refers to the Hebrew text, or to something drawn from it; ὁ Σύρος, to the Old Syriac version; τὸ Σαμαρειτικόν, probably a

reference to the Samaritan text, or some Samaritan gloas; ὁ Ἑλληνικὸς ὁ ἄλλος, ὁ ἀνεπίγραφος, some unspecified version or versions.

The existing fragments of these varied versions are mostly to be found in the editions of the relics of Origen's Hexapla, by Montfaucon and by Bardht. (See Epiphanius, *De Ponderibus et Mensuris*, cap. 17; Eusebius, *Hist. Eccles.* 6:16; Jerome, *Comment in Tit.* cap. 3; *Apolog. contra Rufin.* 2:34; Hody, page 590, sq.) **SEE ORIGEN.**

VI. The GRAECO-VENETA VERSION. — A MS. of the 10th century, in the library of St. Mark at Venice, contains a peculiar version of the Pentateuch, Proverbs, Ecclesiastes, Canticles, Ruth, Lamentations, and Daniel. All of these books, except the Pentateuch, were published by Villoison at Strasburg in 1784; the Pentateuch was edited by Ammon at Erlangen in 1790-91. The version itself is thought to be four or five hundred years older than the one MS. in which it has been transmitted; this, however, is so thoroughly a matter of opinion, that there seems no absolute reason for determining that this one MS. may not be the original, as well as the only one in existence. In any case, the MS. cannot be considered earlier than the 14th century, or the version earlier than the 9th. It is written in one very narrow column on each page; the leaves follow each other in the Hebrew order, so that the book begins at what we should call the end. An examination of the MS. suggested the opinion that it may have been written on the broad inner margin of a Hebrew MS., and that for some reason the Hebrew portion had been cut away, leaving thus a Greek MS. probably unique as to its form and arrangement. As to the translation itself, it is on any supposition too recent to be of importance in criticism. It may be said briefly that the “translation was made from the” Hebrew, although the present punctuation and accentuation is often not followed, and the translator was no doubt acquainted with some other Greek versions. The language of the translation is a most strange mixture of astonishing and cacophonous barbarism with attempts at Attic elegance and refinement. The Doric, which is employed to answer to the Chaldee portions of Daniel, seems to be an indication of remarkable affectation. The author was probably a Christian of Byzantine, but of Jewish extraction. (See Eichhorn, *Allg. Bibl.* 3:371; 5:743; 7:193; Dabner, *Veras. Gaec. Argent.* 1786.) **SEE VENETO-GREEK.**

Green

is the rendering in the A.V. of the following terms in the original, *SEE COLOR*, prop. some form of the root *qrÿ; yarak'*, to be pale green, as grass or an affrighted person, *χλωρός*; also *avD*, *de'shac* early vegetation; other less appropriate or less usual words so rendered are *j l i laces* ^{<1337>}Genesis 30:37; ^{<1717>}Judges 16:7,8; ^{<2672>}Ezekiel 17:24; 20:47, moist. with sap (as in ^{<1418>}Numbers 6:3), like *ύγρός*, ^{<2231>}Luke 23:21, and like *bfσ*; *ratob'*, juicy, ^{<1816>}Job 8:16; *ἡ []iraanans*, verdant with foliage (in connection with "tree," etc., "fresh" in ^{<19210>}Psalms 92:10; "flourishing" in verse 19); but in ^{<1706>}Esther 1:6, the word is *sPrKi* *karpas'*, fine linen (q.v.) i.e., *κάρπασος*, *carbasus*. *SEE EAR (OF CORN)*; *SEE FIGS*.

Green, Ashbel D.D.,

an eminent Presbyterian divine, was born at Hanover, Morris County, New Jersey, July 6, 1762. He taught school for a while, and in his leisure hours studied to prepare himself for college. When the Revolution broke out he enlisted, and was for a time carried away by the infidel notions which prevailed among his new associates. He soon resolved, however, to make the divinity of the Bible the subject of thorough investigation, and, while seeking for proofs in the Bible itself, he had not gone far before he was cured of his skepticism. He entered the College of New Jersey in the spring of 1782, and graduated with high honors in 1784. He was immediately appointed tutor in the college, and two years after professor of mathematics and natural philosophy. He was licensed to preach by the presbytery of New Brunswick in February 1786, and, after declining a call from the Independent congregation of Charleston, South Carolina, accepted one from the Second Presbyterian Church in Philadelphia, where he was installed in May 1787, as colleague of the Reverend Dr. Sproat. In 1787 he was elected a member of the American Philosophical Society, and in 1790 of the General Assembly of the Presbyterian Church, where he moved for a renewal of communications with the Congregational Church. He was made D.D. by the University of Pennsylvania in 1792, and in the same year was appointed chaplain to Congress, which office he held until 1800. In 1802 the College of New Jersey was destroyed by fire, and Dr. Green who had been one of the trustees since 1790, was appointed to fill the place of the president, Dr. Smith, while the latter went on a collecting tour through the States. The establishment of a Presbyterian Theological

Seminary was first proposed in the General Assembly of May 1809, and a board of directors having been appointed in May 1812, the latter chose Dr. Green for their president: he held this office until his death. Being elected president of the College of New Jersey in August 1812, he accepted the appointment, and resigned his pastoral charge. In the same year he was made LL.D. by the University of North Carolina. At the college he delivered a series of *Lectures on the Assembly's Catechism*, which were afterwards published by the General Assembly's Board of Publication (2 volumes, 12mo) and in the *Christian Advocate*. Resigning the presidency of the college in September 1822, he took up his residence at Philadelphia, where he published for twelve Years the *Christian Advocate*; a religious monthly, writing the greater part of it himself, besides preaching to an African congregation for two years and a half, and often supplying the pulpits of other ministers. He fled May 19, 1848. He was a very abundant writer; his principal works, in addition to those already named, are, *Ten occasional Sermons* (1790-1836): — *Six Addresses, Reports, etc.* (1793-1836): *History of Presbyterian Missions* (1 volume): — *Discourses on the College of New Jersey, together with a History of the College* (1822); etc. He also superintended an edition of Dr. Witherspoon's *Works* (1802), and left in MS. a biography of that great man. For several years, beginning with 1904. he was the responsible editor of the *General Assembly's Magazine*. See *Life of Ashbell Green, V.D.M., prepared for the Press at the Author's request* by J.H. Jones (N.Y. 1849, 8vo); Sprague, *Annual*, 3:479 sq.; Allibone, *Dict. of Authors*, 1:731 *Princeton Review*, 1849, page 563.

Green, William

a divine of the Church of England, was a fellow of Clare Hall, Cambridge, and afterwards rector of Hardingham, Norfolk. He wrote a *New Translation of the Psalms, With Notes* (Lopsd. 1763, 8vo): — *A New Translation of Isaiah, with Notes* (chapters 7-43; 1776, 8vo): — and *Poetical Parts of the Old Testament, translated from the Hebrew, with Notes* (Camb. 1781, 4to). He died in 1794. — *Europ. Mag.*

Greene, Thomas

bishop of Ely, was born at Norwich in 1658, and educated at Benedict College, Cambridge, of which he obtained a scholarship, and in 1680 a fellowship. After numerous preferments he obtained the vicarage of St. Martin's-in-the-Fields, Westminster, in 1716. This he held *in commendam*

with the bishopric of Norwich, to which he was consecrated October 8, 1721, but was thence translated to Ely, September 24, 1723. George I, soon after his accession, appointed him one of his domestic chaplains. He died in 1738. He wrote,

1. *The Sacrament of the Lord's Supper explained to the meanest capacities* (Lond. 1710, 12mo): —
2. *The Principles of Religion explained for the Instruction of the Weak* (id. 1726, 12mo): —
3. *Four Discourses on the four Last Things* (Lond. 1734, 12mo.) — Hook, *Eccles. Biog.* volume 5.

Greenfield, William,

a celebrated linguist, was born in London April 1, 1799. In his thirteenth year he was apprenticed to a London bookseller. His love of the study of languages was so great that, while laboring all day in his master's service, he acquired successively Hebrew, Greek, Latin, and several modern languages. In 1822 he submitted to Mr. Bagster, a publisher in London, the prospectus of a Polyglot Grammar of nearly thirty languages, on the principles of comparative grammar. He was employed to edit the Comprehensive Bible issued by Bagster in 1826. In 1828-9 he edited an edition of the Syriac New Testament, and in 1830 he prepared a revised translation of the N.T. into Hebrew, both for Bagster's Polyglot. He prepared a *Lexicon of the Greek N.T.*, followed by an abridgment of Schmidt's Greek Concordance. In 1830 he was appointed editor of foreign versions to the British and Foreign Bible Society. His excessive labor overmastered his strength, and he died November 5, 1831. — Kitto, *Cyclop.* page 178; Allibone, *Dict. of Authors*, 1:734; *Imperial Magazine*, January and February 1834.

Greenham, Richard

an English Puritan divine, was born in 1531, and was educated at Pembroke Hall, Cambridge. He was for many years pastor of Drayton, near Cambridge, where he died in 1591. He published a number of sermons, treatises, etc., which, after his death, were collected and published under the title *The Works of the Reverend Richard Greenham, revised and published by H.H.* (7th ed. Lond. 1681, fol.). — Darling, *Cyclop. Bibliographica*, 1:1312.

Greenhill, William, M.A.,

a learned and pious Nonconformist divine, was born in Oxfordshire. He entered Magdalen College, Oxford, in 1604, and obtained the living of Stepney in 1656. Having joined the Independents during the Commonwealth, he was ejected at the Restoration, and died about 1677. His principal work is *An Exposition of the Prophet Ezekiel, with useful Observations thereupon* (Lond. 1645, 5 volumes, 4to). A new edition, revised and corrected by Sherman, was published in 1839 (Lond. imperial 8vo). — Darling, *Cyclop. Bibliographica*, s.v.

Greenland

a region in North-eastern America of unknown extent northwards, stretches from its southern extremity; Cape Farewell, along the Atlantic and Arctic Oceans on the east, and Davis's Strait, Baffin's Bay, and Smith's Sound on the west. It obtained its name from an Iclander, Eric Rauoi (the Red), who led thither an expedition in 985 or 986, and founded two settlements on the west coast, called the Oestre and Westre Bygd (the east and west colonies). About four centuries afterwards, the Westre Bygd was destroyed by the pestilence called the "black death," combined with the attacks of the aborigines; and a century after this, the Westre Bygd suffered the same fate. Greenland was visited, and its west coast explored, successively by Frobisher, Davis, and Baffin, the latter having advanced as far as lat. 78° N. (the limit of the inhabited country). More recently Dr. Kane has extended his explorations as far as lat. 82° 30', or within 520 miles of the north pole. In 1868 and 1869 new expeditions to explore the coast were sent out from Germany. The most important incident in connection with this bleak region is the settlement, in 1721, of Hans Egede (q.v.), a Norwegian clergyman, at Godthaab (lat. 64° N.), and with him a colony of 43 men. The colony was supported by the Danish government: till 1731, when the supplies were stopped; but a few years afterwards a pension of 2000 rix dollars a year was granted to the mission. Since that time the Danes; have established thirteen different colonies or factories along the west coast, seven in North Greenland (north, of lat. 67° N.), and six in South Greenland; the total population of the colonies being about 10,000, inclusive of 250 Danes. The Danish (Lutheran) Missionary Society seeks to sustain various institutions formed in, Greenlard in eight different places. The Moravians, in 1866, supported in Greenland stations, 25 missionaries, 56 native assistants, and their congregations had a total

membership of 1801. See Chambers, *Cyclop.*: s.v.; Newcomb, *Cyclop. of Missions*; Schem, *American Eccles. Almanac for 1869*. (A.J.S.)

Greensky, Peter

an Indian of the Lake Superior country, one of the first converts under the missionary labors of John Sunday (q.v.), was born in 1807, and became a Christian in 1830. He received license September 21, 1844. Subsequently he was employed as an interpreter to Reverend Mr. Daugherty, of the Presbyterian Board, for several years. June 18, 1859, he was again licensed as a local preacher in the Methodist Episcopal Church; and in 1862 he was admitted into full connection in the Conference, and ordained deacon. For the two years following he was in charge of the Oceana. Indian Mission. In 1864 he was again appointed in charge of the Pine River Indian Mission. In 1865 he was ordained elder, and returned to Pine River. He died of quick consumption, April 8, 1866. Among his own people he had extraordinary influence. He was a laborious student, a good theologian, and a powerful preacher. The Indians in Northern Michigan are greatly indebted to him for their civilization and piety. — *Minutes of Conferences*, 1866, page 170.

Greenwood, Francis William Pitt

a Unitarian minister, was born in Boston, February 5, 1797. He graduated at Harvard in 1814, and then pursued his theological studies. He became pastor of the New South Church, Boston, in 1818, but was soon compelled, on account of his health, to go to Europe. He returned in 1821, and passed several years in Baltimore, where he became editor of the *Unitarian Miscellany*. In 1824 he was made associate minister of King's Chapel, Boston, and, after 1827, pastor. In 1837-38 he was associate editor of the *Christian Examiner*, to which he was an able and frequent contributor for many years. He died August 2, 1843. Dr. Greenwood was a man of rare gifts; an eloquent preacher, and a very accomplished writer. He gladly acknowledged as Christian brethren those who led a Christian life, though their theological opinions might lead them to exclude him from the fellowship of the saints." He published *Chapel Liturgy* (Boston, 1827, 12mo): — *Psalms and Hymns* (1830): — *History of King's Chapel* (Boston, 1833, 12mo): — *Sermons to Children*: — *Lives of the Twelve Apostles* (1838): — *Sermons of Consolation* (1842): — *Sermons on various Subjects* (1844, 2 volumes, 12mo). — Allibone. *Dict. of Authors*, 1:736; *Christ. Examiner*, 36:227.

Greeting

(prop. $\mu/\iota \nu$; *shalom'*, *peace*, $\chi\alpha\acute{\iota}\rho\omega$, to wish joy; also $\iota \alpha\nu$; *shaal'*, to ask after one's health). *SEE SALUTATION.*

Gregoire, Henri

constitutional bishop of Blois, was born at Veho, near Luneville, December 4, 1750. He was educated at the Jesuits' College of Nancy, entered the Church, and became teacher in the school at Ponta-Mousson. When the French Revolution broke out he embraced its principles, and in 1789 he was elected a member of the States-general. He soon became distinguished for the boldness of his opinions on civil and religious liberty; his eloquent efforts in favor of the Jews and the blacks placed him high among the friends of humanity. It was on his motion that the Convention in 1794 abolished negro slavery. He was the first among the clergy to take the constitutional oath. In September 1792, he advocated the abolition of royalty in the Convention, yet proposed also the abolition of capital punishment, intending thus to save the king's life. In the Reign of Terror he had the courage to resist in the Convention the storm of invectives from the tribunes, and the threats from the Mountain. "Are sacrifices demanded for the country?" he said; "I am accustomed to make them. Are the revenues of my bishopric demanded? I abandon them without regret. Is religion the subject of your deliberations? It is a matter beyond your jurisdiction; I demand the freedom of religious worship." Later, he was one of five who opposed the accession of the first consul to the throne. In 1814 he signed the act deposing the emperor, and the next year, as member of the Institute, declined signing the *additional act*, which led, in the Restoration, to his expulsion both from that body and from the bishopric. He then devoted himself to literary and benevolent labors until his death, April 28, 1831. He had a large share in the foundation of some of the greatest institutions of that period, such as the *Bureau des Longitudes*, the *Conservatoire des Arts et Metiers*, and the *Institut National*. Notwithstanding his great services to religion and humanity, and his repeated refusals, in the worst periods of the Revolution, to abandon the Roman Catholic Church, he was treated by the authorities of that Church, on their return to power, not merely with neglect, but with cruelty. The archbishop of Paris refused him the last sacraments, except on condition of retracting the constitutional oath taken forty years before, and also refused him Catholic burial! His principal publications are *Essai sur la*

regeneration morale, physique et politique des Juifs (Metz, 1789): — *Memoire en faveur des gens de sang mele de St. Domingue*, etc. (1789): — *De la litterature des Negres; recherches sur leurs facultes intellectuelles et morales*: — *Libertes de l'eglise Gallicane* (1826, 2d edit.): — *Histoire des sectes religieuses dans les quatre parties du monde* (2d ed. 1828, 6 volumes, 8vo): — *Chronique seligieuse* (6 volumes, 8vo): — *Recueil de lettres encycliques*: — *Annales de la religion* (18 volumes, 8vo). — Herzog, 5:319; Migne; Carnot, *Memoires de Gregoire* (1837, 2 volumes, 8vo); Hofer, *Nouv. Biog. Generale*, 21:882.

Gregor, Christian

an eminent bishop and hymnologist of the Moravian Church, was born January 1, 1723, at Diersdorf, in Silesia, and died November 6, 1801, at Berthelsdorf, in Saxony. He spent a year and a half (1770-1772) in America, on an official visit to the churches of the Brethren. Among the compilers of the large German Moravian Hymn-book (*Gesangbuch zum Gebrauch der Evangelischen Bruedergemeinden*) he was pre-eminent, furnishing more than three hundred hymns of his own. He published, besides, a valuable collection of chorals and anthems, and composed a number of the liturgical services which are still in use. (E. de S.)

Gregorian

a title of the *Armenian Church* (q.v.) taken from *Gregory of Armenia* (q.v.).

Gregorian Calendar

SEE CALENDAR.

Gregorian Chant, Rite, Liturgy.

Picture for Gregorian Chant

Pope Gregory the Great established a form for the administration of the sacraments (after that of Gelasius, which may be found in the "*Sacramentary of Gregory*"), collected, arranged, and improved the chants which had already been used for centuries before his time, and established a musical school to teach chanting at Rome, in which he took great interest up to the time of his death. The collection of chants compiled by Gregory forms the basis of modern cathedral music in the Church of Rome, and also

in the Church of England. Palmer, *Origines Liturgicae*, volume 1, § 6. *SEE LITURGY.*

"The foundation of the system of the Gregorian tones may be explained thus: As there are seven notes from *a* to *g*, there should be at least seven different modes, or tone-systems, varying from each other according to the position of the semitones; but as the final or key-note of each mode might be the first note or might be in the middle, the same scale could therefore, as it were, be viewed from two sides, which gave rise to the fourteen system of tones. It was, however, found that two of those were at variance with a fundamental rule of church song, viz. that every mode or scale must possess a perfect fifth or perfect fourth; and that the modes containing a false fifth from *b* natural of natural, or a false fourth from *b* to *f*, could not be used, and, on account of the dissonant character of these intervals, must be rejected. This reduced the number of the tones to twelve. It was further found, that as four of the twelve were merely transpositions of some of the others, there were really only eight, and that they were in every respect sufficient for all the purposes of church song. The eight Gregorian tones, as they are handed down to us, were in time fixed by a royal mandate of Charlemagne — *octo toni sufficere videntur*. The following example in modern notation in the G clef will show the position of the eight Gregorian tones:

The different character of the Gregorian tones depends entirely on the places of the semitones, which in the above example are marked with a . Several of the tones have various endings, some as many as four, while the second, fifth, and sixth tones have each only one ending. For a full and interesting account of the Gregorian church music, see N.A. Janssen's *Grundregeln den Gregorianschen Kirchengesanges*, published by Schott in Mainz, 1846." — Chambers, Encyclop. s.v.

Gregorian Mass

SEE MASS.

Gregorian Year

SEE YEAR.

Gregorius

(Γρηγόριος) Argentinus, or *St. Gregory of Agrigentum*, a Greek theologian, was born near Agrigentum about A.D. 524. Destined for the priesthood by his pious parents, he studied at Jerusalem for five years, and was there ordained deacon. 'Thence he went to Antioch and, Constantinople,' and gained high repute both places for learning, eloquence, and sanctity. From Constantinople he went to Rome, and the pope named him bishop of Agrigentum in Sicily. Two disappointed aspirants for the see hired a prostitute to charge him with fornications. He went to Constantinople, and was pronounced innocent by Justinian. Returning to Agrigentum, he died there, November 23, 562. He wrote *Orationes and Conciones*; also a *Commentarius in Ecclesiasten*. This last is lost; the others are given in the life of Gregory, by Leontius, to be found in Cajetanus, *Sancti Siculi*, volume 1. — Hoefler, *Nouv. Biog. Generale*, 21:856; Cave, *Hist. Lit. anno 535*; Clarke, *Succession of Sacred Literature*, 2:512.

Gregorius Alexandrinus

(Gregory of Alexandria), patriarch from A.D. 341 to 348. He was chosen by the Arian prelate as at the Council of Antioch, A.D. 341, though the see really belonged to Athanasius, then in exile. He is said to have been a Cappadocian, but his early history is not known. The orthodox party charge him with very violent and oppressive conduct. The Council of Sardica (A.D. 347) declared that he was "not only not a bishop, but not a Christian." The precise date of his death is uncertain, but it seems to have been shortly before the return of Athanasius from his second exile, A.D. 349. Socrates and Sozomen, however, say that he was deposed by his own party because he did not act with sufficient zeal against their enemies (A.D. 354). — Socrates, *Hist. Eccl.* 2:10, 14; Sozomen, *Hist. Eccl.* 3:5, 7; Theodoret, *Hist. Eccl.* 2:4, 12; Tillemont, *Memoires*, t. 8; Hoefler, *Nouv. Biog. Generale*, 21:875.

Gregorius Antiochensis

(*Gregory of Antioch*), a Greek theologian of the 6th century. First a monk at Constantinople, he became afterwards abbot of a monastery on Mt. Sinai. The Arabs besieged the convent, but he succeeded in making peace with them and in keeping it. He was appointed patriarch of Antioch on the deposition of Anastasius A.D. 570 or 571 (Baronius makes it A.D. 573).

One of his friends, Astohlius, was put to death with severe tortures on a charge of magic, and the people of Antioch 'accused Gregory of complicity' with him, but he was acquitted. His enemies then charged him with incest with his own sister of this, too, he was acquitted. Weary of contention, Gregory gave up his see to Anastasius, and soon after died (about A.D. 594). He distinguished himself by his hostility to the *Acephali* (q.v.). When the imperial troops rebelled in Persia, Gregory brought them back by an oration, which is preserved by Evagrius, under the title **Δηυογορία πρὸς τὸν στρατόν**: he wrote also **λόγος εἰς τὰς μυροφόρους** (*oratio in mulieres unguentiferas*), and both are given in Gallandii *Bibl Paltrum*, t. 12; See Evagrius, *Hist. Eccl.* 5:6, 18; 6:4, 11, 18, 24; Smith, *Dict. of Gr. and Rom. Biog. and Myth.* 2:308; Hofer, *Nouv. Biog. Generale*, 21:875.

Gregonius, Caesariensis

(Gregory of Caesarea) a presbyter of the city of that name in Cappadocia in the 10th century. He wrote a life of Gregory of Nazianzus, which is given in a Latin version by Billesen in his edition of Gregory of Nazianzus. It is also in Surius, *Vit. Sanct.* May 121. We have also of Gregory a panegyric in Patres Nicanos in Combefis, *Novum Auctarium*, 2:547. — Hofer, *Nouv. Biog. Generale* 21:878; Clarke, *Succession of Sac. Lit.* 2:565.

Gregonius Monachus

(Gregory the Monk) a Greek writer of the first part of the 10th century. Though always called "the monk," he was not such, as he did not live in a convent, but practiced an ascetic life at his own home. His spiritual guide was St. Basil the Younger, after whose death he wrote two memoirs of him, one of which survives in the *Acta Sanctorum*, March 3, 667. With many absurd stories, it gives a good deal of valuable historical matter. — Fabricius, *Bibl. Graeca* 10:206 Cave, *Hist. Lit. anno 940*; Hofer, *Nouv. Biog. Generale*, 21:877.

Gregorius Nazianzenus

(Gregory of Nazianzus, or Nazianzum), one of the greatest of the Greek Church fathers, was born either at Arianzus, a small village in Cappadocia, near the town of Nsiansun (or Naziansum), from which he derives his surname, and of which his father was bishop, or else in the town of Nazianzum itself. The date of his birth has never been precisely settled. but it was probably about AD. D 330 (see Ullmann, *Life of Gregory*, Appendix

1). His pious mother, Nonnaj devoted him when an infant to Christ and the Church. His education, which commenced at Ceasarea in Cappadocia, wan prosecuted next at Caesarea Philippi, and at Alexandria, and was finished at Athens, when he began a life-long intimacy with Basil the Great. *SEE BASIL*. He was also a fellow-student with Julian, afterwards the apostate emperor. Gregory, with a quick instinct, discerned the character of Julian even then, and said to one of his friends, "How great a scourge is here intraining for the Roman empire! He remained at Athens nearly ten years, part of which he employed in teaching rhetoric with great success. About A.D. 856 he returned to Nasianzum where he intended to enter upon civil life. Shortly after he was baptized, and consecrated himself anew to the service of God, resolving that his gift of eloquence should serve no interests but those of Gods and the Church. But far his aged father, he would probably at this time have gone into the desert, to lead an ascetic life, at least for asome years. At home he remained, and devoted himself to then study of the Scriptures, living by rule a life of the strictest self-denial. Abiout A.D. 3859 he visited Basil in his retreat, and remained a short time with him in the practice of ascetic and devotional acts. Returning home at the request of his father, probably to aid in the settlement of a difficulty into which the aged bishop had fallen by signing the Armenian formula, which favored Arianism (Ullmanns, *Life of Gregory*, chapter 4, § 2), he was soon after (perhaps), at Christmas, A.D. 361, ordained suddenly, and without forewarning, by his father, before the congregation. These "violent" ordinations were not uncommon in the early Church; Gregory was, however, greatly displeased, and pronounced the transactions "an act of spiritual tyranny." Either to calm his feelings, or to prepare himself thoroughly for his new functions, he again retired to his friend Basil in Pontus early in A.D. 362. The commandsof his father and the calls of the Church brought him back to Nazianzum towards Easter, and on that festival he delivered is first oration.

The next six or seven years were spent is pastoral labor at Nasianzsum; happily, it seems, on the part of Gregory, though with some mortification to his pride, from a change of feeling towards him on the part of the fickle populace; who, after almost forcing him to serve them, afterwards neglected his ministry (*Orat.* 3, Bened. ed. page 69). His brother Caesarius, who practiced medicine had become a favorite of Julian, and of this prince endeavored, by his favors, to bring him back to paganism. The Christians murmured at seeing the son of a bishop living openly at the court of their

enemy. Gregory succeeded he inducing Caesarius to return to Cappadocia (A.D. 362). Julian's edict forbidding Christians to read the pagan authors was a severe blow to the Christians, and none felt it more than Gregory. His two discourses against Julian (prepared after his death, A.D. 363) are written as if against a personal enemy. "He takes eloquence away from us," he says, "as though we were thieves (who had stolen it." Elsewhere, addressing the heathen, he writes: "Every thing else, riches, birth, glory, power, and all the vain pomps of earth whose brilliancy vanishes like a dream, I willingly abandon to you; but I will not abandon eloquence. I do not complain of the fatigues I have undergone by land and by sea to attain it. Please God that my friends and I may possess its power! Among the things I care for it stands foremost — that is, foremost after those which are above all, faith, and the hope which rises up above things visible." And again: "It is our duty to render thanks unto God that eloquence has again become free." These two discourses, it must be admitted, are really nothing but pamphlets, exhibiting little of the charity and mildness which one would expect from a Christian pastor speaking of a deceased enemy. There is, nevertheless, a certain grandeur in the indignation which Gregory pours out against Julian. At the close of the second discourse the orator grows calmer, and endeavors to prevent revenge being taken on the partisans of Julian: he says: "Let not the facility of avenging ourselves lead us to forget the duty of moderation., Let us leave to God's judgment the chastisement of those who have offended us . . . and be satisfied with seeing the people openly hissing our persecutors in the public places and in the theatres." Gregory's friendly relations with Basil came near being sadly interrupted. Gregory had, in 365, brought about a reconciliation between his friend and Eusebius of Caesarea. The latter dying in 370, Basil succeeded him as archbishop, and Gregory came to visit him in the year following. There was a contest between Basil and Anthimus, bishop of Tyana in Cappadocia, who pretended to be metropolitan of the province. Basil, in order to secure a useful ally, offered Gregory the bishopric of Sasima, a small unhealthy place on the frontier of the two provinces which divided Cappadocia. Gregory, after, declining for some time, finally accepted, and was ordained bishop in 372; but when pressed by Basil to take his part actively, he answered "that he would not take up arms in his quarrel with Anthimus, as he did not wish to, play the part either of battle-field or of prey." Retiring to Nazianzum a bishop without a bishopric, he remained with his father, whom he assisted in the government of his church. He taught the people, defended the Church against the vexations of the Roman governors, and by

his eloquence and virtue exerted that kind. of religious supremacy which, in the early ages, formed part of ecclesiastical power" (Villemain, *Tableau de l'Eloquence chretienne au quatrieme siecle*, page 133). Losing his father and mother almost at the same time (A.D. 374), he retired to a convent of Seleucia. He was still there, living in a calm which, as he said himself, "the hisses of heretics" could not disturb, when he heard of the death of Basil in 379. It affected him deeply, and he wrote a letter of encouragement and consolation to Gregory of Nyssa, the brother of his deceased friend. The Church of Constantinople had been for forty years a prey to Arianism, when Gregory was chosen as the most proper person to bring it back to orthodoxy. Though unwilling to be drawn out from the calm retirement he so much enjoyed, Gregory permitted himself to be led by the advice of his friends and the interests of the Church. His emaciated appearance, the marks of severe penance and of sickness, and his strange speech, made him at first a but for the laughter and irony of the heretics at Constantinople. The orthodox had not a single church of their own in Constantinople; Gregory was therefore obliged to preach at first in a private house, which gave place to a church named *Anastasia*, in remembrance of the *revival* of faith. He taught and defended the Nicene Creed before crowded audiences attracted by his eloquence. It is then he was surnamed the *Theologian*, on account of the profundity of his learning. His success excited his enemies still more against him, and his life was several times in danger. Peter, patriarch of Alexandria, who had appointed him bishop of Constantinople, sided afterwards against him, and favored the pretensions of a cynic philosopher called Maximus, who caused himself to be elected bishop of Constantinople (A.D. 380). Vainly did Theodosius cause St. Gregory to take possession of the church of St. Sophia at the head of a large troop of soldiers, assuring him of his protection, and causing a council assembled at Constantinople to confirm Gregory's election as bishop, and annul that of Maximus. He could not put an end to the intrigues and calumnies which pursued Gregory. Some bishops of Egypt and of Macedonia attacked the validity of his election on the plea that he was already bishop of Sasima, and that the canons forbade the transfer of a bishop from one see to another. Gregory offered to resign, saying, "If my election is the cause of trouble, throw me into the sea like Jonas, to allay the storm, though it was not I who raised it." This proposal was accepted with a haste which could not but wound the susceptibility of Gregory. Before leaving Constantinople he assembled the clergy and the people in the church of St. Sophia, and delivered his farewell address the grandest of all his orations. "Farewell,"

said he at the close; "farewell, church of Anastasia, so called in remembrance of our pious trust; farewell, monument of our late victory, thou new Siloa, where, after forty years' wandering in the desert, we had for the first time settled the ark of the covenant; farewell, too, thou grand and famous temple, our last trophy... farewell to you all, holy abodes of faith.... farewell, holy apostles, celestial colony, my models in the combats I have sustained farewell, episcopal chair, post at once so envied and so full of perils; farewell, ministers of God at his holy table.... farewell, choir of the Nazarenes, harmony of psalms, pious watches, holiness of virgins, modesty of women, assemblies of widows and of orphans, glances of the poor turned to God and to me; farewell, hospitable houses, friends of Christ who have succored me in mine infirmities... Farewell, kings of the earth, palaces, retinue, and courtiers of kings, faithful, I trust, to your master, but for the most part, I fear, faithless towards God... applaud, exalt unto heaven your new orator; the troublesome voice which displeased you is hushed.... Farewell, sovereign city, the friend of Christ, yet open to correction and repentance; farewell, Eastern and Western world, for whose sake I have striven, and for whose sake I am now slighted. Most of all, farewell, guardian angels of this church, who protected me in my presence, and who will protect me in my exile; and thou, holy Trinity, my thought and my glory, may they hold fast to thee, and mayest thou save them, save my people! and may I hear daily that they are increasing in knowledge and in virtue." On his way to exile Gregory, stopped at Caesarea, where he delivered a funeral oration on St. Basil. In the year 382 he retired to Arianzus for quiet and repose. In 383 Theodorus invited him to take part in a council held at Constantinople. He declined, saying, "To tell the truth, I will always avoid these assemblies of bishops; I have never seen them lead to any good result, but rather increase evils instead of diminishing them. They serve only as fields for tournaments of words and the play of ambition." He added that, at all events, his health would prevent him from attending. He remained in retirement until his death in 389. A garden which he cultivated, a fountain, and the shade of a few trees, composed all his enjoyments. He divided his time between prayer and the writing of poems, in which he expressed the thoughts, hopes, and longings of a mind naturally inclined to dreaminess and melancholy. He is one of the most polished among the sacred writers of the 4th century, and ranks first after Chrysostom and Basil. The richness of his imagination, developed in the solitude in which a great part of his life was spent, gives to his writings a charming freshness of tone which is seldom met with in the writings of that

age. His letters are full of playful sprightliness, sometimes tinged with a slight under-current of harmless irony. A severe critic might show some passages bordering on declamation and bombast. But these faults were general at the time in which he lived; and a writer, however great, always bears more or less the imprint of his day. He is commemorated as a saint in the Roman Catholic Church on May 9, in the Greek Church on the 25th and 30th of January.

St. Gregory left a large number of poetical pieces. During the reign, of Julian, when profane literature was a forbidden pursuit for Christians, Gregory, considering it as a powerful aid to piety, attempted to supply the wants of his brethren by means of religious poems on the plan of the classics. He accused of, stupidity and ignorance (σκαιοὶ καὶ ἄπαιδευτοί) those who attempted to prevent the study of literature. "Most of his poetical works are religious meditations, which, in spite of the differences of time and manners, have still many points of affinity with the poetical reveries of our day's of skeptical satiety and social progress (Villemain, *Tableau de l'Eloquence chretienne au IV me siecle*, page 139). Gregory wrote also a large number of *discourses or orations*, both while administering the diocese of Nazianzum for his father and while defending orthodoxy at Constantinople. Among those discourses are funeral *addresses and panegyrics*, e.g. those of Athanasius and Basil; *invectives*, the two discourses against Juliane; sermons on questions of morals, disciplines and dogmas. Most of those written in Constantinople, while he was opposing the Arians and Macedonians, are of the latter kind. These discourses are fifty-three in number. Some critics claim that the 45th, 47th, 49th, 50th, and 53d cannot be genuine. The Letters of Gregory amount to, 242, on all subjects; some of them are quite uninteresting except as they contribute to throw light on the character of Gregory and of his age. Gregory of Nazianzum has often been named as the author of a Paraphrase on Ecclesiastes, which is now generally attributed to Gregory Thaumaturgus. The Poems of Gregory number 156, differing very much from each other in length, subject, and meter; we find among them religious meditations, descriptions, acrostics, epigrams, etc. He also wrote 228 small pieces, which were collected and published by Muratori in 1709. In some collections of his works is included a tragedy entitled *Christ suffering* (Χριστὸς πάσχων [ed. by Ellissen, Leipz. 1855]), which is probably not his.

As a *theologian*, Gregory shows marks of the powerful influencer of Origen. As to the Trinity, he earnestly defended the Nicene doctrines (*Orationes*, 2731), and vindicated, against the Apollinarians, the humanity of Christ. In common with nearly all theologians before Augustine, he maintained side by side the doctrines of the necessity of grace and the freedom of the human will.

The first edition of the Works of Gregory is that of Basie (1550, fol.): it contains the Greek text, a Latin version, and the life of Gregory by Suidas and by Gregory the Preisbyter. This edition is not much esteemed. A better is that of Billius (Paris, 1609-11, 2 volumes, fol.; reprinted cum notis *Prunaei Morelli*, etc., Paris, 1630, 2 volumes, fol.; and again at Cologne, 1690, 2 volumes, fol.), badly edited, and abounding in errors. The best edition is that of the Benedictines (Paris, volume 1, fol. edited by Clemenet, 1778; volume 2, edited by Csaillam, fol. 1840). It is also given in Migne's *Pastrologiae Curs. Complet.* volumes 35-38: (Paris, fol., v.y.). Many of his writings have been published separately. His *Oration on the Nativity*, and a number of his poems, are given in English by H.S. Boyd, *The Fathers not Papists* (new ed. Lond. 1834, 8vo). A selection of his works was published by Goldhorns (Lamps. 1854). The best view of the life and theology of Gregory is to be found in Ullmann, *Gregorius von Nazianz* (Darmist. 1825, 8v); translated, but, unfortunately, without the dogmatical part, by G.V. Cox (Lond. 1857, 18mo). See Fabriciun, *Bibl. Graeca*, 8:383-389; Tillemont, *Mem. pour. servir*, etc., t. 9; Neander, *Ch. History*, 2:420; Neander, *History of Dogma*, page 262, 403; Lardner, *Works*, 4:285 sq.; Clarke, *Succession of Sacred Literature*, 1:308 (where the Orations are analyzed); Baur, *Lehre von d. Dreieinigkeit*, 1:648; Schaff, *Hist. of the Christian Church*, 3:908 sq.; Böhringer, *Kirche Christi. in Biographieen*, 1:2, 369; Hoefler, *Nouv. Biog. Generale* 21:837-846.

Gregorius Neo-Casariensis, Or Thaumaturgus

received the latter surname from the miracles ascribed to him. His proper name was Theodorus. He was born in the 3d century, of rich and noble parents, at Neo-Caesarea, in Pontus. He was educated very carefully in the learning and religion of Paganism by his father, who was a warm zealot; but losing this parent at fourteen years of age, his inclinations led him to Christianity. Having studied the law for some time at Alexandria and Athens, he accompanied his sister to Caesarea, and there came the pupil of

Origena, about A.D. 234. He continued five years under his tuition, during which he learned logic, physics, geometry, astronomy and ethics, and, what was of infinitely greater consequence, the knowledge of the true God and the Christian Scriptures. When Gregory returned to his native country he damned himself to a private and retired life, but Phedius, bishop of Amasea, ordained him bishop of Neo-Caesarea, in which, and the whole neighborhood, there were only seventeen Christians. Gregory Nyssen, who has written an account of his life, says he was more perfectly instructed in the Christian doctrine by a vision from heaven, in which he heard and saw the Virgin Mary and St. John discoursing together of the Christian faith! When they disappeared, he wrote down carefully all they spoke, which, as Nyssen says, was preserved in Gregory's own handwriting in the church of Neo-Caesarea in his time. There are other legends of miracles wrought by him, among them the following: On his way to take possession of his unpromising bishopric he was benighted, and obliged, through the inclemency of the weather, to take up his lodging in a heathen temple, the daemon of which had been very remarkable for his frequent appearances to the priest, and for the oracles which he delivered. Gregory and his companions departed from this place early in the morning, after which the priest performed the usual rites but the daemon answered that "he could appear no more in that place, because of him who had lodged there the preceding night." The pagan priest besought Gregory to bring the daemon back. The saint laid on the altar a piece of paper, on which he had written, "Gregory to Satan-enter." The devils returned and the pagan, astonished, was converted to Christianity. When Gregory arrived at the city a vast crowd of people came together, to whom he preached the gospels and numbers were convicted. As the number of believers increased daily, he formed the design of building a church, which was soon effected, all cheerfully contributing both his labor and money. This was probably the first church ever erected for the sole purpose of Christian worship. After having converted all the Neo-Caesareans except seventeen persons, he died full of faith and the Holy Spirit, rejoicing that he left no more unbelievers in the city than he found Christians at the commencement of his ministry. In the year 264 he attended at the synod at Antioch, where Paul of Samosata made a feigned recantation of his heretical opinions. Gregory died most probably in the following year, certainly between A.D. 265 and 270. The many accounts of miracles ascribed to him do not rest upon the authority of his contemporaries. We are chiefly indebted for an account of them to Gregory of Nyssa, who flourished a hundred years after Thaumaturgus,

who wrote a panegyric of him rather than a life, and who evidently recorded every wonder of which he received a report without examination. Lardner, however, says that he will not assert that Gregory worked no miracles. The age of miracles was not entirely concluded, and had there been no foundation in truth, the wonderful stories relating to Gregory would not have been believed. He is commemorated in the Roman Catholic Church on the 17th of November.

The *creed* of Gregory is very important, as showing us how clearly defined was at this time the faith of the orthodox: Its authenticity has been disputed, but it is received as genuine by Bishop Bull and Dr. Waterland: it is as follows: "There is one God, Father of the living Word, the substantial wisdom and power and eternal express image: perfect Parent of one perfect, Father of the only begotten Son. There is one Lord, One of One, God of God, the express character and image of the Godhead, the effective word, the wisdom that grasps the system of the universe, and the power that made every creature, true Son of the true Father, invisible of invisible, incorruptible of incorruptible, immortal of immortal, and eternal of eternal. And there is one Holy Ghost, having his subsistence from God, and shining forth by the Son (*viz.* to mankind), perfect image of the perfect Son, life causal of all living, the holy fountain, essential sanctity, author of all sanctification; in whom God the Father is manifested, who is, above all and in all, and God the Son who is through all; A perfect Trinity undivided, unseparated in glory, eternity, and dominion. There is, therefore, nothing created or servile, in this Trinity nothing adventitious that once was not, and came in, after; for the Father was never without the Son, nor the Son without the Spirit, but this Trinity abides the same unchangeable and invariable forever." Gregory's works, so far as we know anything of them, are these:

1. *A Panegyric Oration: in praise of Origen*, pronounced in 239, still extant, and unquestionably his. Dupin says of it "that it is very eloquent, and that it may be reckoned one of the finest pieces of rhetoric in all antiquity." It is the more admirable, because perhaps it is the first thing of the kind among Christians.
2. *A Paraphrase of the Book of Ecclesiastes*, mentioned by Jerome in his catalogue, and quoted by him in his Commentary upon that book, and still extant;

3. Jerome afterwards adds in his catalogue that Gregory wrote several epistles, of which, however, we have now only one remaining, called a Canonical Epistle to an anonymous bishop, written in 258 or 262, consisting, as we now have it, of eleven canons, all allowed to be genuine: except the last, which is doubted of, or plainly rejected, as, no part of the original epistle, but since added to it. The editions of his works are, 1. That of Vossius (Mayence, 1604, 4to, with a *Life of Gregory*); 2. *Opera omnia Gregor. Neocaes. Macarii et Basilii, Gr. et Lat.* (Paris, 1622, fol.); 3. Migne's edition, *Patrol. Cursus Complet.* volume 10: This is the best edition. A life of Gregory has been published by Nic. Mar. Pallavicini (Rome, 1644). His writings are also given in *Bib. Max. Patrum*, volume 3. See Lardner, *Works*, 2:608-642; Hook, *Ecclesiastical Biography*) 5:390; Dupin, *Eccl. Writers.*, cent. 3; Neander, *Ch. History* 1:716-720; Eusebius, *Eccl. Hist.* books 6, 7; Cave, *Hist. Lit.* ann. 254; Fabricius, *Bibl. Graeca*, 7:249; Boyei *Diss. de Greg. Thaum.* (Jena, 1703, 4to); Greg. Nyssenus, *Vita Greg. Thaum.* Opp. t. 3, page 536; Mosheim, *Ch. Hist.* 170.

Gregorius Nyssenus

(*Gregory of Nyssa*), one of the fathers of the Eastern Church, was born at Caesarea in Cappadocia about 332. He was a younger brother of Basil, enjoyed a liberal education under able masters, and distinguished himself by his proficiency in literature and science. He excelled in rhetoric, and was successful both as a professor and pleader. He married a woman of virtue and piety, named Theosebia, of whom Gregory of Nazianzus speaks in high commendation. He appears to have officiated as a reader in a church, and to have been originally intended for the ecclesiastical life, but his passion for rhetoric, to the study of which he had devoted his youth, haunted him so incessantly that; unable to withstand its continual allurements, he, for a time, forsook his clerical duties, and gave lessons to youth in this his favorite art. Gregory of Naziamzus heard with grief of this dereliction in the brother of his friend, and wrote him a letter, still preserved (*Epist. 43*), which recalled him to duty. No sooner was Basil elevated to the episcopal chair of Caesarea in 370, than he summoned his brother Gregory to assist him in the duties of his new diocese; but the bishopric of Nyssa, a city of Cappadocia, near Lesser Armenia, becoming vacant the following year Basil gave up the pleasure of his brother's aid and society, and consecrated him to it against his will in 372. In this see he signalized his zeal in defense of the orthodox faith, in opposition to the Arians. He drew upon himself the vengeance of that party, and was banished from his see by the emperor

Valens about 374. On the death of Valens in 378, he was recalled by Gratian, and restored to the possession of his see. A council, probably that of Antioch, having ordered Gregory of Nyssa to reform the Church of Arabia, and Palestine bordering upon it, he visited Jerusalem and the holy-places, as well to perform a vow as to settle peace and tranquillity among them who governed the Church of Jerusalem. For his greater convenience in this journey the emperor allowed him the use of the public carriages, so that, having a wagon at his own disposal, it served him and those who accompanied him both as a church and a monastery; they sang psalms, and observed their fasts as they traveled. He visited Bethlehem, Mount Calvary, the holy Sepulchre, and the Mount of Olives; however, he was not much edified by the inhabitants of the country, who, he says, were very corrupt in their manners, and notoriously guilty of all sorts of crimes, especially murder. Therefore, being afterwards consulted by a monk of Cappadocia concerning the pilgrimage to Jerusalem, he declares "that he does not think it proper for such as have renounced the world, and have resolved to arrive at Christian perfection, to undertake these journeys. Advise your brethren, therefore, rather to leave the body to go to the Lord, than to leave Cappadocia to go to Palestine." This was the opinion of Gregory of Nyssa concerning pilgrimages. In 381 and the subsequent years, Gregory attended the Council of Constantinople. In this city he pronounced the funeral oration of his sister Macrina, and three years afterwards he was deprived by death of his wife, a woman of many virtues, who, in her later years, devoted herself to religious duties, and has been supposed by some to have become a deaconess. His own death took place in the beginning of the year 400.

As a *theologian*, Gregory had great reputation in his age. 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, amid the sacraments as the objective means of grace. His style is very uneven. He was an abundant writer, but his abundance too often degenerated into diffuseness; his style drags; his illustrations are often in, questionable taste, and, being too fully developed, fatigue the reader. When attempting to be refined, he becomes subtle, and his grander passages border on bombast; yet his works contain many passages full of elevated views and true beauty, and animated by a warmth of feeling reaching even to enthusiasm. An analysis of his writings may be found in Clarke, *Succession of Sac. Lit.*

1:354 sq.; and in Dupin, *Hist. of Eccl. Writers*, cent. 4. They may be divided into, 1. Doctrinal (chiefly relating to the Arian controversy), 2. Exegetical; 3. Practical treatises; 4. Discourses, 5. Epistles and Panegyrics. Many of these have been published in separate editions. The first edition of his collected Works appeared at Cologne. (1037, fol.), then at Basle (1562, 1571), and at Paris (1573 and 1603). Fronton le Due gave the first Greek and Latin edition (Paris, 1615, 2 volumes, fol.; an Appendix in 1 volume fol. appeared in 1618). This edition was reprinted in 1638 (edited by Greuter, 3 volumes, fol.). It is handier, but not so neat and correct as that of 1615. New editions in Migne's *Patrol. Graec.* volumes 44-46 (Par. 1846) also by Oehler (*Hal. Sax.* 865 sq.). The oration against Arius and Sabellius, and that against the Macedonians, is in Mai's *Script. Vet. nova coll.* volume 8, and in volume 4 of the *Nava Patrum Bibliotheca* (Romans 1847). Ceillier gives a long catalogue of the separate editions of Gregory's writings in *Hist. Generale des Auteurs Sacres*, 6:119 sq. (Paris, 1860). Recent issues are, *Gregorius Nyssenus, Dial. de anima et resurrectionis* ed. Krabinger (Leips. 1837, 8vo); *Orationes Catachet.* ed. Krabinger (Munich; 1838, 8vo); *Orationes de Precatione* edit. Krabinger (Landshut, 1840, 8vo). See Dupin *Eccl. Writers*, cent. 3; Hook, *Eccl. Biog.* volume 5; Neander, *Ch. History*, 2:413 sq.; Lardner, *Works*, 5:295 sq. Cave, *Hist. Lit.* 1:249; Tillemont, *Memoires*, t. 9; Rupp, *Gregor's von Nyssa Leben und Meinungen* (Leips. 1834, 8vo); Heyns, *Disputatio de Gregorio Nysseneo* (Leyden, 1835, 4to); Hoefler, *Nouv. Biog. Generale*, 21:846; Falbricius, *Bibl. Graeca*, edit. Harles, 9:98; Bohringer, *Kirche Christi in Biograph.* 1:2, 275; Möller, *Greg. Nyss. doctrinam de hominis natura*, etc. (Halle, 1854).

Gregorius Syracusanus

(Gregory of *Sicily*, and surnamed ASBESTAS), was born about 820, and became bishop of Syracuse about 845. In consequence it is said, of the invasion of the Arabs, he went to Constantinople soon after his appointment, for he was there in 847, when Ignatius was chosen patriarch. Gregory had strenuously opposed this election, and he then retired with some other prelates, who, taking his part created a schism against Ignatius. The latter, in return, deposed Gregory in a council held at Constantinople in 854, under the plea of profligacy. The deposition was confirmed by pope Benedict III. When Photius took the place of Ignatius, who was deposed in 858, he caused himself to be consecrated by Gregory thus openly recognizing his ecclesiastical character in spite of his deposition. They were

both anathematized by the council held at Rome in 863, and thus the schism between the two churches was completed. Under these circumstances the accusation of immorality preferred against Gregory by Roman Catholic writers is to be received with great caution. Photius appointed him bishop of Niemea in Bithynia in 878. He died about 880. Some have considered him as the "*Gregorius archiepiscopus Sicilae*" mentioned by Allatius (*De Methodiorum Scriptis*, in the *Convivium decem Virginum Sti. Methodi Martyris*, Rome, 1656) as having written an "*Oratia longa in S. Methodium*." See Mongitor, *Bibliotheca Sicula*, 1:263 Cave, *Hist. Lit.* 2:40, 76; Jäger, *Histoire de Photius*, 1:1, 2; Smith, *Dict., of Gr. and Rome. Biog. and. Myth.* 2:310; Hoefler, *Nouv. Biog. Generale* 21:877.

Gregorius Turonensis

(Gregory of Tours), an eminent prelate and scholar of the 6th century, called "the father of French historian" was born of a noble family in Auvergne, A.D. 540, educated by his uncle, the bishop of Clermont. He was ordained deacon in 569, and bishop of Tours 573. He was strenuous in upholding the orthodox faith, and, though twenty-two years a bishop, he was only fifty-five years old when he died, A.D. 595. He was a man of active mind and habits, and much engaged in the theological disputes of the time. His great work, *Anunales Francorum (History of the French)*, is as barbarous in style as it is full of credulity in narration it begins at the creation, and comes down to his own times (Paris, 1552; Basil. 8vo, 1568; Paris, 1610, 8vo; but the best edition is that edited by Du Chess in his *Script. Franc.* tom. 1, Paris, 1636). He wrote also *Miraculorum librin 7* (Seven Books of Miracles), of which the first contains an account of the miracles of some "of the primitive Christians as well as of Christ; the second, the miracles of St. Justin; the four next, the miracles of St. Martin of Tours; the seventh, the lives of some monks, and an account of the Seven Sleepers. While these writings show an honest simplicity on the part of Gregory, they manifest also his excessive credulity. The best edition of his collected works is *Greg. Opera*, ed. Ruinart (Paris, 1699, fob.). The *Historia Francorum* is given in the *Bib. Max. Patrol.* volume 11, in Pertz, *Monumena Germaniae historica*, in a new German version, *Kirschl. Geschichte d. Franken* (Wuizlburg, 1853, 8vo), and by Giesebrecht (Barl. 1851, 2 volumes). See Lobell, *Gregor. v. Tours und seine Zeit* (Leips. 1885, 8vo, 2d edit. 1867); Kries, *de Greg. Turon. vita et scriptis* (Vrat. 1839, 8vo), Mosheim, *Church History*, cent. 6, part 2, chapter 2, note 42;

Clarke, *Success. Sacred Literature*, 2:344-5 Neander, *C. Hist.* volume 3; Dupin, *Eccles. Writers*, t. 5; *Hist. Litt. de la France*, 3:372; Hoefer, *Nouv. Biog. Gener.* 21:856.

Gregorius Of Armenia

(Gregory Illuminator; Greek Photistes, Armenian Lusaworich), first bishop of Armenia an apostle of Christianity in that country (3d century). Others had preached there before him, but he was the first to organize Christianity thoroughly. Accurate information about him is wanting. The Bollandists (Ada Sanctoornm, September, volume 8) give a life of him professedly cyritten by his contemporary, Agakhangelus, but it is clearly spurious. He is the author of several Homilies, which have been published by the Mekhitarists (Venice, 1837). His name is held in just veneration in the Eastern churches, and he is also a saint.in the Roman Calendar, September 30. The United Armenians in Constantinople claim to possess. his relics, which in August , were transferred from one church to another. — Hoefer, *Nouv. Biogr. Generale*, 11:863 (where the traditional account is fully given); Mosheim, *Church History*, 2:225, Malan; *Life and Times of Gregory Illuminator* (London, 1868). **SEE ARMENIA.**

Gregorius Of Baetica,

bishopof Illiberis (Elvira in the ancient Baetica, now Andalusia), 4th century. He is mentioned by Jerome (Chronicon, anno 371) as a vigorous opponent of the Arians, who persecuted him, and strove, but without success, to drive him from his see. Gregory wrote several works, and among them a treatise de Fide, which Jerome styles *elegans libellus*. The treatise *de Fide contra Arianos*, which is given as Gregory's in some editions of the fathers, is by Faustinus (q.v.). Tillemont, *Memoires*, 10:727.

Gregory Of Heimburg,

one of the boldest opponents of papal encroachments in his time, was born at Würzburg in the early part of the 15th century. He studied in the University of Würzburg, and took the degree of LL LD. about 1430. We next find him at the Council of Basle in company with Aeneas Sylvius (afterwards pope Pius II), who, an appears from his letter to Heimeburg in Goldast's *Monarchia S. Rom. Imperii* (volume 2, page 1632 sq.), fully appreciated the character and talents of his colleague. AEneas took Gregory as his secretary, and the two opposed, very successfully the papal

encroachments on the domain of the temporal power. Heimburg, however, soon retired to Nuemberg, where he was elected syndic, and acquired such reputation that all important questions in civil or ecclesiastical law were referred to his arbitration. His relations with Amneas Sylvius changed in proportion as the latter rose in the Church, and when he was finally raised to the see "of Rome, the friends found themselves in complete opposition to each other. When pope Eugene IV deposed Theodoric, archbishop of Cologne, and Jacob, archbishop of Treves, on account of the firmness with which they carried out the principles of the Council of Basie, the German electors sent Heimburg at the head of a deputation to the pope. He spoke *courageously* against the usurpations of the Roman see. Eugene answered that he would send an answer "worthy of himself." This, answer did not satisfy the *deputation*, and, on thereturn to Frankfort, they gave an unfavorable account of their mission, while Gregory, about the same time, wrote his most remarkable works against the papacy, entitled *Admonitio de injustis usurpationibus Papparum Rom. ad Imperatores, reges et principes Christianos, sive Confutiatio Primatus Papae* (in Godast, *Monarchia S. Rom. Imperii*. 1:557). In this work he censures the usurpations of the papacy in the strongest terms, substantiating his reproofs by Scripture and iistory. Gregory then entered the service of the grand duke Sigismund of Austria, and in this position continued to urge war against the papacy, soon after represented by Pius II. The latter, when ascending the papal chair, had formed the plan of engaging Germany. in a crusade, and in this view convoked a meeting of the German princes at Mantua. Heimburg appeared at it as representative of Sigismund, and successfully opposed the project of Pius, who never forgave him for it. He soon found an opportunity for revenge. Cardinal Nicholas, of Cusa, also a former friend of Heimburg, was appointed bishop of Brixen, against the wishes of Sigismund. Difficulties arose between them, and Sigismund took the bishop prisoner. Pius II immediately (June 1, 1460) excommunicated the grand duke, who appealed to a general council by the intermediation of Gregory, August 13, 460 (see Goldast,as above, 2:1576), and caused the appeal to be posted on the door of a number of churches throughout Italy. Gregory of Heimburg posted it himself on the doors of the church in Fiorence, and was immediately excommunicated also. Pius II even sent a brief to the magistrates of Nuremberg, October 18, 1460, demanding that Gregory should be secured at any cost. The latter appealed to a future council (see Goldast, as above, page 1592), showing how the pope abused his power, and strongly defending the proposition that a council is superior to the

pope, and that therefore an appeal to a general council is legal. The apostolic referendary, Theodorus Lälus, bishop of Feltri, wrote a refutation of Gregory's appeal (Goldast, page 1595), but the latter answered him triumphantly in his *Apologia contra detractationes et blasphemias Theod. Laelii* (Goldast, page 1461). Against Nicholas of Cusa, whom he accused of having deserted his former principles, he wrote a vigorous attack in his *Invective in. Rever. Patrem, Dom. Nicolaum de Cusa* (Goldast, page 1626). In the meantime, Diether, archbishop of Mentz, had also been arbitrarily deposed by Pius II in 1461, when hardly installed in office; Gregory of Heimburg immediately took up his defense, but he soon found himself entirely unsupported. Sigismund made his peace with Pius by the mediation of the emperor Frederick, and obtained absolution in 1464; Diether submitted to the pope, and renounced his archbishopric. Gregory then retired to Bohemia, where he continued to make war against the pope under the protection of George Podiebrad, for whom he wrote several controversial essays (in Erschenlor, *Gesch. von Breslau*. pub. by Khunisch, Breslau, 1827). After the death of his protector he fixed his residence at Dresden, and, by the mediation of duke Albert, obtained absolution from pope Sixtus IV in 1472.. He soon afterwards died (Aug. 1472), and was buried in the Church of Sophia, in Dresden. His collected works were published under the title *Scripta nervosa justitieque plena, ex manuscriptis nunc primum eruta* (Freft. 1608). See Hagen, in the *Zeitschrift Braga* (Heidelberg, 1839, 2:414 sq.); Ullmann, *Reformatoren vor d. Refirmation* (Hamburg, 1841, 1:212 sq.). — Herzog, *Real-Encyclopdie*, 7:347; Brockhaus, *Gregor vons Heimburg* (Leipz. 1861).

Gregory

the patriarch of the Bonemian Brethren. Among the earnest-minded Hussites of the Calixtine party, which began, about 1453, to form around Rokycan, elected but never consecrated archbishop of Prague, and to listen with enthusiasm to his sermons on the necessity of a reformation, the most prominent was Gregory, surnamed "the Patriarch." The time and place of his birth are unknown. He was the son of a Bohemian knight, and the nephew of Rokycan, whose sister was his mother. Disappointed in his uncle, who was not willing to be a reformer practically however much he theorized on the subject, he retired, with a number of his friends, to the barony of Lititz, and there founded in 1457 the Church of the Bohemian Brethren, or *Unitas Fratrum*. Accepting no ecclesiastical office in the same, he remained merely a lay elder, but was the life and soul of the

organization. In its interests he wrote and published many letters, doctrinal treatises, and apologetic works, nearly all of which have perished. His doctrinal tendencies were derived mainly from Peter Chelcicky, a Bohemian writer, who inveighed with stern rigor, from out of an isolated retreat, against the corruptness of that age. (For particulars about Chelcicky, see Gillette's article on the *Taborites and the Germ of the Moravian Church*, in the *Presbyterian Review* of July 1864.). In consequence, his views of Christian discipline grew to be extreme, and more than puritanical. These he impressed upon the Church. Some of their most salient points were the following men of rank must strip themselves of the same, and lay down every worldly office, before they can be received into the Church. no member is allowed to go to law, or to testify before a civil court; judicial oaths are forbidden; no member may keep an inn, or engage in any trade calculated to advance luxury. His object was to preserve the Church unspotted from the world, amid the fearful degeneracy which prevailed. At the time of his death; which occurred in 1473, at Brandeis, on the Adler, in Bohemia, these and other similar regulations were in full force. Twenty-one years later, however, in 1494, they were formally abrogated, and a more liberal policy was introduced. In the first persecution (1461) which came upon the Brethren, Gregory was frightfully tortured on the rack. — Palacky's *Geschichte von Bohmen*, volume 6, chapter 7, which work denies that Gregory was the nephew of Rokycan; Gindely's *Geschichte der Bohmischen Bruder*, volume 1, chapter 1-3 Cröger's *Geschichte der alten Bruiderkirche*, volume 1, chapter 3; Benham's *Notes on the Origin and Episcopate of the Bohemian Brethren*, pages 1-120. (E. de S.)

Gregory

patriarch of Constantinople, was born at Calavrita (Arcadia) about 1740. He studied in the schools of Dimitzana, (Morea), Athos, Patmos, and Smyrna; entered the Church, and, after being successively ordained deacon and priest, was, while yet quite a young man, appointed metropolitan of Smyrna. Most of the churches of the diocese were in ruins, and the Turks opposed their restoration, yet he succeeded in fitting some for divine worship, and endeared himself greatly to the Greek population by his zeal and virtues. In 1795 he was appointed patriarch of Constantinople. When the expedition of Napoleon I against Egypt took place, the Turks accused Gregory of favoring the French, and deposed him. He withdrew to a convent on Mount Athos, where he busied himself not only in writing

religious books, but in learning the art of printing. Being soon after reappointed patriarch, he established a printing-office in the episcopal palace. His duties were interrupted by the political revolutions of 1808, when he was deposed on a charge of favoring Russia. He had finally been reappointed a third time patriarch, when the invasion of the Danubian provinces by Ypsilanti in 1821 led to the rising of the Greeks. Constantinople was their supposed aim, and it was rumored that the Greeks of that city would rise, murder the sultan, and restore the throne of Constantine. The Turkish soldiery were daily killing the Greeks in the streets of Constantinople, and the patriarch's palace was pointed at as the arsenal where Christians kept their ammunition. The position of the Greek clergy, in view of this revolution, which announced itself as a religious one, became daily more critical. Gregory, following the traditions of his Church, which had always enjoined obedience to the temporal powers, excommunicated the leaders of the insurrection. He was entrusted with the custody of the Morousi family, the head of which had been killed and an insurgent. The priest to whose charge Gregory committed them allowed them to escape, and from that moment Gregory foresaw the fate which awaited him. Pressed to fly by his friends, he refused to leave his post, and on Easter celebrated public worship with all the splendor and solemnity habitual on that occasion among Eastern Christians. He was arrested on leaving the church, thrown into prison, and a few hours later hanged, in front of the church as an originator of the insurrection. The chief members of the synod shared his fate, or were thrown into prison. After remaining on the gallows for three days the body of the patriarch was thrown into the sea by the Jews, but was taken out, put on board of a vessel, and sent to Odessa, where it was buried with great pomp, June 28. He compiled a Greek Lexicon, of which, however, only two volumes have appeared (Constantinople, 1819). See Constantin OEconomos, *Orsaison funebre du patriarche Gregoire*; Pouqueville, *Hist. de la Regeneration de la Grece*. — Hoefler, *Nouv. Biog. Generale*, 21:880 sq.

Gregory I, Pope

commonly called GREGORY THE GREAT, great-grandchild of papa Felix II, was born at Rome about 541. Having received an education suitable to his rank, he became a member of the senate, and filled other employments in the state. The emperor Justin II appointed him praefect or governor of Rome (A.D. 573). This office he quitted soon after the death of his father, when he came into the possession of immense wealth, the

greater part of which he devoted to the establishment of monasteries, six of which he founded in Sicily and one at Rome, dedicated to St. Andrew, into which he retired himself, and was soon after ordained a deacon. Pelagius II sent him (about A.D. 578) as his nuncio to Constantinople to secure the favor of the emperor, who had been alienated by the ordination of the pope without the imperial consent. He succeeded in his mission. On his return he assumed the government of his own monastery of St. Andrew, and at the same time was secretary to the pope. On the death of Pelagius, Gregory was chosen pope by the clergy and the people, and much against his will, this election was confirmed by the emperor Maurice (A.D. 590). He was installed as pope September 3, 595.

No sooner was the ordination completed than, according to custom, the new pope drew up his confession of faith, and sent it to the other patriarchs, viz. to the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. In this confession he professed to receive the four Gospels, the first four Councils, to reverence the fifth, and to condemn the Three Chapters. He adds, "Whoever presumes to loosen the persons whom the councils have bound, or to bind those whom the councils have loosened, destroys himself and not them." Thus is it apparent that even in the 6th century the authority of the councils was equal to that of the holy Scriptures. His first object after his promotion was the better regulation of his own see, and household, and especially it the Sicilian churches, which the Council of Nice had placed more immediately under the see of Rome than any others; the African Donatists and Manichaeans also claimed his attention, and the Jews experienced some degree of favor from him. He assisted Theodolinda, queen of the Longobards, in converting that people to the Catholic faith. He likewise sent missionaries into Sardinia, and zealously supported the mission to England to bring the British into relations with Rome. It was previous to his exaltation to the pontifical chair that seeing one day in the slave-market at Rome some Anglo-Saxon children exposed for sale, and being struck by their comely appearance, he is said to have exclaimed, "They would be indeed not Angli, but angels, if they were Christians," and from that time he engaged his predecessor, Pelagius, to send missionaries to England. *SEE ENGLAND, CHURCH OF*. At home he exerted himself strenuously for the restoration of clerical discipline. The celibacy of the clergy was riveted upon the Romish system by the measures taken by Gregory. His course of action invariably was directed to strengthen the power of the Roman see; and, in fact he was the

father of the medieval Roman system. He held monastic institutions in great favor, made strict rules concerning them, and granted them special privileges. This feature of his career gained him the title of *pater monachorum*. One of the marked events of his pontificate was his contest with John, patriarch of Constantinople, who had assumed the title of OEcumenical, or universal Bishop (A.D. 595), which Gregory called "proud, heretical, blasphemous, antichristian, and diabolical" (*Epist.* 5:18), and assumed to himself, in opposition, the title of Servant "of Servants" (*Servus servorum Domini*). "Whom do you imitate," says he, addressing the patriarch, "in assuming that arrogant title? Whom but him who, swelled with pride, exalted himself above so many legions of angels, his equals, that he might be subject to none, and as might be subject to him?" It was then, in the opinion of Gregory, imitating Lucifer for any bishop to exalt himself above his brethren, and to pretend that all other bishops were subject to him, himself being subject to none. And has not this been for many ages the avowed pretension and claim of the popes? We declare, say, define, and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman pontiff," is a decree issued by Boniface VIII in the fourteenth century. "The apostle Peter," continues Gregory, was the first member of the universal Church. As for Paul, Andrew, and John, they were only the heads of particular congregations; but all were members of the Church under one head and none would ever be called universal." The meaning of Gregory is obvious, viz.. that the apostles themselves, though head of particular congregations or churches were nevertheless members of the Church universal, and some of them even pretended to be the head of the whole Church, or to have power and, authority over the whole Church, that being peculiar to Christ alones. This agrees with what he had said before, addressing himself to the patriarch, viz. If none of the apostles would be called universal, what will you answer on the last day to Christ, the head of the Church universal? You who, by arrogating that name, strive to subject all his members to yourself?" For it was not the bare title of universal bishop that thus alarmed Gregory, but the universal power, and authority which he apprehended his rival aimed at in assuming that title. Gregory adds: "But this is the time which Christ himself foretold; the earth is now laid waste and destroyed with the plague and the sword; all things that have been predicted are now accomplished; the king of pride, that is Antichrist, is at hand; and what I dread to say, an army of priests is ready to receive him; for they who were chosen to point out to others the way of humility as meekness are themselves now become the slaves of pride and

ambition." Here Gregory treats the bishop of Constantinople as the forerunner of Antichrist for taking upon him the title of universal bishop.

In the year 596, Gregory sent Augustine, abbot of his own monastery of St. Andrew at Rome, to convert those of the English who yet remained heathens, and under his auspices Christianity was established in the northern parts of the island. *SEE AUGUSTINE*; and *SEE ENGLAND, CHURCH OF*.

In several contests with the emperor Maurice, Gregory avowed his obligation to submit in temporal questions to the imperial commands. There was a long step to take between Gregory I and Gregory VII. *SEE PAPACY*. In the year 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously, and usurped the throne. "Never," says Maimbourg, "was there a more infamous tyrant than this wicked man" (*Hist. du Pontif. de St. Gregoire*, pages 179, 181). The greatest stain upon the pontificate of Gregory is that, instead of hurling his papal anathemas against Phocas, he flattered the murderer, and praised God for his accession to the throne. "The Almighty has chosen you and put you on the throne to banish by your merciful disposition all our griefs.... Let the heavens rejoice; let the earth leap for joy... "It is poor excuse given by some of the Roman writers in Gregory's behalf that Maurice had sided against the pope in his disputes with the patriarch of Constantinople. Phocas, in return, established the *supremacy* of the see of Rome over all other sees.

The last years of Gregory's life were passed in great suffering from gout and other diseases, but he retained his vigor of mind and will to the end. He died March 12, A.D. 604. Gregory's career presents many contradictions. He was a man of great natural kindness, of indomitable energy, and determined will. His life was entirely devoted to the interests of the papal see; which, in his mind, were identical with the interests of the kingdom of Christ. If he did not, as has been charged, burn the Palatine library, he despised and discountenanced classical learning. His special attention was given to the Roman liturgy: he reformed the *Sacramentary* of Gelasius, and put the order of the mass (*Canon missae*) very nearly into the shape in which it now exists. See *MASS*. Besides other less important ceremonies, added to the public forms of prayer, he made it his chief care to reform the psalmody, being excessively fond of sacred music. He arranged and improved the chants in use, and composed others for the psalms, the

hymns, the prayers, the verses, the canticles, the lessons, the epistles, the gospels, the prefaces, and the Lord's prayer. He likewise instituted an academy for chanters, for all the clerks, as far as the deacons exclusively; he gave them lessons himself; and the bed in which he continued to chant in the midst of his last illness was preserved with great veneration in the palace of St. John Lateran for a long time, together with the whip with which he used to threaten the young clerks and singing-boys when they sang out of tune. *SEE GREGORIAN CHANT.*

In *theology* Gregory was a moderate Augustinian he held to, predestination, but not an unconditional predestination. He held also to the value of good works and penance as restoratives; and, in fact, he furnished a basis for the later system of works of supererogation, etc. He may be called the inventor of the doctrine of Purgatory, and of the modern Romish doctrines of Masses and Transubstantiation. The better side of his life and character is set forth strikingly by Neander in his *Denkwürdigkeiten*. The following extract will show how far later bishops of Rome have wandered from the spirit of the earlier ones as to the use of the Scriptures: It was Gregory's strenuous endeavor to extend the study of the Scriptures among the clergy and the laity. He says in a sermon, 'As we see the face of strangers, and know not their hearts until these are opened to us by confidential intercourse, so, if only the history be regarded in the divine word, nothing else appears to us but the outward countenance. But when, by continual intercourse, we let it pass into our being, the confidence engendered by such communion enables us to penetrate into its spirit. Often, he observes elsewhere, when we do something, we believe it to be meritorious. But if we return to the word of God, and understand its sublime teaching, we perceive how far behind perfection we stand. A bishop whom Gregory: advised to study the Scriptures had excused himself on the plea that the troubles of the times would not permit him to read. Gregory showed him the barrenness of this excuse, referring him to ~~Scripture~~ Romans 15:4. 'If,' he replied, 'the holy Scripture is written for our consolation, we should read it more the more we feel oppressed by the burden of the times'" (Neander, *Light in Dark Places*, N.Y. page 127).

Gregory was a very voluminous writer. His *letters* amount to eight hundred and forty; and besides them he wrote a *Comment on the Book of Job*, comprised in thirty-six books; a *Pastoral*, or a treatise on the duties of a pastor, consisting of four parts, and, as it were, of four different treatises; twenty-two *Homilies* on the prophet Ezekiel; forty *Homilies* on the

Gospels, and four books of *Dialogues*. The Comment on the Book of Job is commonly styled Gregory's *Morals of Job* (*Moralia*), being rather a collection of moral principles than an exposition of the text. It is translated into English in the *Library of the Fathers* (Oxford, 4 volumes, 8vo). That work and the *Pastoral* were anciently, and still are, reckoned among the best writings of the later fathers. "The *Pastoral*, in particular, was held in such-high esteem by the Gallican Church that all bishops were obliged by the canons of that Church to be thoroughly acquainted with it, and punctually to observe the rules it contained; nay, to remind them of that obligation, it was delivered into their hands at the time of their ordination. As for the dialogues, they are filled with alleged miracles and stories so grossly absurd and fabulous that it would be a reflection on the understanding and good sense of this great pope to think that he really believed them; the rather as for many of them he had no better vouchers than old, doting, and ignorant people. He was the first, as has been said, who discovered purgatory, and it was by means of the apparitions and visions which he relates in his dialogues that he first discovered it; so that the Church of Rome is probably indebted to some old man or old woman for one of the most lucrative articles of her whole creed. In this work Gregory observes that greater discoveries were: made in his time concerning the state of departed souls than in all the preceding ages together, because the end of this world was at hand, and the nearer we came to the other the more we discovered it!" His liturgical works are (1) *Liber Sacramentorum*; (2) *Benedictionale*; (3) *Liber Antiphonarius*; (4) *Liber Responsalis*. There have been more than twenty editions of his collected works. The best editions are the Benedictine (Paris, 1705, 4 volumes, fol., and also Venice, 1768-76, 17 volumes, 4to), and in Migne's *Patrol.* (Paris, 1849, 5 volumes, 4to). A recent edition of his *Pastoral* has been published by Westhof (*De pastoralis cura*, Munster, 1860). Fuller accounts of Gregory and his times are given in Lau, *Gregor I, nach seinem Leben und seiner Lehre* (Lips. 1845); — Margraff, *De Greg. I vita, dissert. historica* (Berl. 1845); Pfahler, *Greg. d. Grosse* (Frankf. 1852, 2 volumes). See also Maimbourg, *Hist. de Saint G. le Grand* (Par. 1686); Wiggers, *De Gregorio Magno* (Rostock, 1838 sq., 2 parts); Neander, *Church History*, volume 3 passim; Mosheim, *Church Hist.* cent. 6, part 2, chapter 2, note 29; Hase, *Church History*, §130; Hook, *Eccl. Biog.* 5:497; Clarke, *Succession of Sac. Lit.* 2:354; Bayle, *Dictionary*, s.v.; Dupin, *Ecclesiastical Writers* (7th. century); Hoefler, *Nouv. Biog. Generale*, 21:789; Milman, *Latina Christianity*, 1:429-432; Bower, *Lives of the*

Popes, volume 2; Neander, *Hist. of Dogmas*, pages 385, 413, 418; *Methodist Quarterly Review*, 1845, page 524.

Gregory II, Pope

was a Roman by birth, and of a patrician family. He was early set apart for the clerical life, and educated under the eye of Sergius I, in whose time he was librarian to the Roman see. Afterwards he went with Constantine as deacon to Constantinople, and succeeded to the pontificate on Constantine's death, A.D., 715. He was a strenuous supporter of the powers of the papal see, and did much to establish its supremacy. Himself a Benedictine, he restored the monastery at Monte Cassino, under the severest rule of St. Benedict, as an example to other monasteries. In the year 727 began the famous contest between the emperor Leo Isauricus with the Iconoclasts, or Image-breakers, on one side, and Gregory II, with the Iconoduli, or Image-worshippers, on the other: the pope anathematized the emperor, and condemned the council he had held (to abolish the worship of images), abused his name, vilified his actions, and summoned the French to attack his authority in Italy. He died A.D. 731. His writings are of no great account fifteen Letters, a Memorial, and a Liturgy are preserved in the Biblioth. Patrum, volume 9. See Mosheim, *Ch. Hist.* cent. 8, part 2, chapter 2; Cave, *Hist. Lit.* 1:620; Gieseler, *Church Hist.* per. 3, div. 1, chapter 2, § 4; Dupin, *Eccles. Writers*, cent. 8.

Gregory III, Pope

a native of Syria, succeeded Gregory II in 731. He was as great a favorer of image-worship as his predecessor, and contended, with all weapons, against the Iconoclasts (q.v.), and against the Byzantine court. He found considerable difficulty in maintaining his ground against the warlike prince Luitprand, and had recourse to the stratagem of fomenting discords among the Lombards themselves. His reign was an epoch in the temporal power of the popes: he was the first to rule the exarchate of Ravenna as sovereign, and he obtained by his legates the first sent to France) the homage of Charles Martel, who, however, could not aid him with material force. He died November 28, 741. Some of his Epistles remain. See Dupin, *Eccles. Writers*, cent. 8.

Gregory IV, Pope

a native of Rome, made pope A.D. 827. By taking, in 833, the part of, the three rebellious sons of Louis le Dehbonnaire against their father, this prelate embroiled himself much with his clergy, especially those of France, who, favoring the cause of Louis, refused to receive either him or his decrees. Gregory wrote a Letter to them, which is among Agobard's Works, which shows him to be arbitrary and tyrannical, claiming obedience to him, though against the commands of their prince. There are three other Letters in Lahbbeh Concil. volume 7, and Baluze, *Misceal.*, which evince the same spirit of grasping dominion. It was this pope who made the feast of All Saints general throughout the Western Church. He died A.D. 844. — Clarke, *Succession of Sacred Lit.* volume 2; Baronius, *Annales*, t. 14.

Gregory V (Bruno), Pope

was a native of Germany, son of the duke Otho of Carinthia, and nephew of Otho III, king, of Germany. The latter caused him to be elected pope May 17, 996, when he was only 24 years of age. Eight days after, Gregory, in return, crowned his uncle Emperor of the West. As soon, however as Otho had recrossed the Alps, Crescentius, a powerful senator noted for his opposition to the previous pope (John XV), fomented a revolution, took the title of consul, drove out Gregory, and appointed in his place a Greek of low birth Philagathos, bishop of Piacenzas, who took the name of John XVI. The Council of Pavia (997) excommunicated both Crescentius and the and pope. Otho marched against Rome, and John XVI was made prisoner while attempting to escape. The servants of the emperor tore out his tongue, his nose, and his eyes,' and Gregory caused him to be paraded through the streets of Rome covered with the insignia of his office torn into tatters, and sitting backward upon an ass. Crescentius, who had taken refuge in the castle of St. Angelo, was beheaded, in spite of the articles of capitulation, which guaranteed his life. Otho took his widow for a mistress. Robert, king of France, having married his cousin Bertha without dispensation, Gregory condemned him to do penance for seven years, deposed the archbishop who had officiated at the marriage, and demanded that Bertha should be discarded. Robert refusing to comply, was excommunicated; and so great was at that time the fear inspired by this ecclesiastical punishment, that only two persons dared remain in the king's service, and even they threw into the fire everything he had made use of, for fear of being contaminated by contact with it (P. Damien, *Opera*, Paris,

1663, fol., Epist. 5). At the end of three years Robert gave up the contest, and discarded Berthen to whom he was much attached. Giegaory died February 11 (or 18), 999, not without suspicion of poison. Several letters and patents of Gregory are contained in Baluze, *Miscell.* volume 6; five bulls in Ughelli, *Italia sacra*, 2:352-354; 3:618; 4:98; two in D'Acheay, *Spicilegium*, volume 6; one in Da Manes, *Marca hispanica*, page 952; and four letters in Labbe, *Concil.* 9:752 See Baronius, *Annales*, 16:345 sq.; F. Pagi. 2:262; J.B. fa Glen, he. 143; A. Duchesne, 1:938; Hoefler, *Nouv. Biog. Generale* 21:799; Hoefler, *Die deutschen Päpste*, 1:195.

Gregory VI, Anti-pope

was elevated, in June 1012, to the papal see by a party of the Roman nobility in opposition to Benedict VIII. As he was not recognised by the emperor, Henry IV, he seems to have resigned and to have ended his life in retirement.

Gregory VI, Pope

a Roman, whose original name was JOHANNES GRATIANUS, and who had had great repute for sanctity as a priest, obtained (A.D. 1044) the papal chair by purchase from Benedict IX, who abdicated to marry a girl of noble family. Failing in this, he claimed the seat again, and there were three claimants at once. Benedict IX, Gregory VI, and Sylvester III., Rome was filled with brawls and murders, and Gregory himself wielded the sword with effect! In 1046 Henry III came to Rome, deposed all three of the rival popes, and seated Clement II in the apostolic chair. Gregory died in Cologne A.D. 1048. See Baronius, *Annales*, t. 17; Hoefler, *Die deutschen Päpste*; 1:224.

Gregory VII. (Hildebrand)

the greatest man that ever occupied the papal throne. The exact place and year of his birth are not known, yet he is generally supposed to have been born between, 1010 and 1020 at Siena in Tuscany, where, it is said, his father was a carpenter. He spent part of his youth at Rome in the service of pope Gregory VI, whom he accompanied in exile after he left Rome by order of the emperor. They went together to the convent of Cluny, (France), where Hildebrand's austerity and asceticism, soon gave him such ascendancy that he was made prior of the convent though still quite young. He was not destined to remain long in seclusion. Henry III, after having

regained the exclusive right of appointing popes, had made three in rapid succession, the latter of whom, Leo IX (Bruno, bishop of Toul), stopped at Cluny on his way to Italy. Hildebrand's influence over him became so great that, laying aside the insignia of his office, he went to Rome in the garb of a pilgrim, and declared that his appointment could only be considered as valid if confirmed by the clergy and the people of Rome. His election being confirmed (in 1049), he called Hildebrand to Rome, and created him cardinal. Guided by Hildebrand's advice, Leo IX attempted many reforms in the Church. Councils were assembled at Rome, Rheims, and Mayence, at which the pope himself presided, and in which all important questions arising from the state of the Church were discussed. The encroachments of lay authority, the laxity of the convents, the immorality of priests, the practice of selling ecclesiastical charges, and their consequent engrossment by the civil authorities, which resulted in filling the Church with persons devoted to the temporalities of this world, that the churches having been richly endowed by various sovereigns with lands and other temporalities, the incumbents were considered in the light of feudal tenants. By thus keeping at their own disposal the temporalities of the sees, the sovereigns came gradually to appoint the bishops, either by direct nomination, or by recommending a candidate to the electors. Gregory, making no distinction between spiritualities and temporalities, considered the investiture as a spiritual act, insisting that the crosier was emblematic of the spiritual authority of bishops over their flocks, and the ring was the symbol of their mystical marriage with the Church; although Sarpi observes, in his *Treatise upon Benefices*, there was another ceremony, namely, the consecration of the bishop elect by imposition of hands by the metropolitan, which was the real spiritual investiture. But Gregory's object was to take away from laymen all ecclesiastical patronage, and to make the Church, with all its temporalities, independent of the state. He would not admit of any symbols of allegiance to the state; and he contended that the estates of sees had become inseparably connected with the spiritual office, and could no longer be distinguished; and yet he himself had waited for the confirmation of the emperor before he was consecrated. *SEE INVESTITURE*. The emperor Henry IV paid no regard to Gregory's councils and their decrees, and he continued to nominate not only to German, but also Italian bishoprics. Among others, he appointed a certain Tedaldo archbishop of Milan, in opposition to Azzo, a mere youth, who had been consecrated by Gregory's legate. But the quarrel of the investiture, which had opened the breach between the pope and the

emperor, was lost sight of in the more extraordinary discussions which followed between them. Gregory had been for some time tampering with Henry's disaffected vassals of Saxony, Thuringia, and other countries, and he now publicly summoned the emperor to Rome to vindicate himself from the charges preferred by his subjects against him. This was a further and most unwarrantable stretch of that temporal supremacy over kings and principalities which the see of Rome had already begun to assume. Henry, indignant at this assumption of power, assembled a diet of the empire at Worms, at which many bishops and abbots were present, and which, upon various charges preferred against Gregory, deposed him, and dispatched a messenger to Rome to signify this decision to the Roman clergy, requesting them to send a mission to the emperor for a new pope. Upon this, Gregory, in a council assembled at the Lateran Palace in 1076, solemnly excommunicated Henry, and in the name of St. Peter, prince of the apostles, declared him *ipso facto* deposed, from the thrones of Germany and Italy, and his subjects released from their oath of allegiance. Gregory, observes Platina, in his *Lives of the Popes*, was the first who assumed the right of deposing the emperors, whose vassals he and his predecessors had been considered till then, and who had even exercised the power of deposing several popes for illegal election or abuse of their authority. This bold act of Gregory produced for a time the effect which he had calculated upon. Most of Henry's subjects, already ripe for rebellion, readily availed themselves of the papal sanction, and a diet was assembled to elect a new emperor. Henry, however, obtained a delay, and, the matter being referred to the pope, he set off for Italy in the winter of 1077, and, passing the Alps of Susa, met Gregory at the castle of Canossa, near Reggio, in Lombardy, which belonged to the countess Mathilda, a great friend and supporter of the pope. Gregory would not see Henry at first, but insisted upon his laying aside all the insignia of royalty, and appearing in the garb of a penitent in a coarse woollen garment and barefooted. In this plight Henry remained for three days, from morning till sunset, in an outer court of the castle, in very severe weather. On the fourth day he was admitted into Gregory's presence, and, on confessing his errors, received absolution, but was not restored to his kingdom, the pope referring him to the general diet. Henry soon after resumed the insignia of royalty, and, being supported by his Lombard vassals, and indignant at the humiliating scene of Canossa, recrossed the Alps, fought several battles in Germany, and at last defeated and mortally wounded Rudolf of Suabia, who had been elected emperor in his stead, and was supported by Gregory. Having now retrieved his affairs

in Germany, he marched with an army into Italy in 1081 to avenge himself on the pope, whom he again deposed in another diet, having appointed Guibert, archbishop of Ravenna, as his successor, under the name of Clement III. Gregory had meantime drawn to his party by timely concessions Robert Guiscard, the Norman conqueror of Apulia and Sicily, who, however, could not prevent Henry from advancing to the walls of Rome; but the city was well defended, and the summer heats obliged Henry to retrace his steps towards North Italy, where his soldiers ravaged the territories of the countess Mathilda. He repeated the attempt against Rome in 1083, but without success. It was finally agreed that a general council should decide the questions between the emperor and the pope. The council assembled at Rome in 1083, and Gregory did not again excommunicate the emperor, but negotiated with him without coming to any definitive result. In fact, Gregory's personal successes were at an end, though the principles of papal supremacy for which he contended took root and grew up in after times. In 1084 Henry was invited by some ambassadors from the Roman people, who were dissatisfied with the pope, to enter the city, which he did on the 21st of March, and immediately took possession of the Lateran, the bridges, and other important positions. Gregory escaped into the castle of St. Angelo, and the anti-pope Guibert was publicly consecrated on Palm Sunday by several bishops. On the following Easter Sunday Henry IV was crowned by him as emperor in St. Peter's church. After the ceremony Henry ascended the capitol and was publicly proclaimed, and acknowledged by the Romans with acclamations. Hearing, however, that Robert Guiscard was approaching Rome with troops, he left the city and withdrew towards Tuscany. Robert came soon after with his Norman and Saracen soldiers, who, under the pretence of delivering Gregory, who was still shut up in the castle of St. Angelo, plundered Rome, and committed all kinds of atrocities. Gregory, having come out of his stronghold, assembled another council, in which, for the fourth time, he excommunicated Henry and the anti-pope Guibert. When Robert left the city to return to his own dominions, the pope, not thinking himself safe in Rome, withdrew with him to Salerno, where, after consecrating a magnificent church built by Robert, he died, May 25, 1085. His last words were, 'I have loved justice and hated iniquity, and therefore I die in exile.' He probably believed what he said. Gregory's character was in many respects a grand and noble one. But impartial history decides that the good he accomplished was far more than counterbalanced by his fanatical enforcement of celibacy (q.v.), which has continued to this day to

demoralize the Romanist clergy, and by his semi-blasphemous assertions of almost divine power for the papacy. His earlier efforts for ecclesiastical reform were, no doubt, sincere and earnest; but at a later period he was led astray by the ambition of exalting his see over all the dignities and powers of the earth, spiritual as well as temporal. Not content with making, as far as in him lay, the Church independent of the empire, and at the same time establishing the control of the papal authority over the princes of the earth, objects which he left to be completed by his successor, *SEE INNOCENT III*, Gregory determined to destroy the independence of the various national churches. His object was to raise the pope to supreme peer over Church and State throughout Christendom. By a constitution of his predecessor Alexander II, which he dictated, and which he afterwards confirmed, it was enacted for the first time that no bishop elect should exercise his functions until he had received his confirmation from the pope. The Roman see had already, in the 9th century, subverted the authority of the metropolitans, under pretence of affording protection to the bishops; but now it assumed the right of citing the bishops, without distinction, before its tribunal at Rome to receive its dictates, and Gregory obliged the metropolitan to attend in person to receive the pallium. The quarrel of Anselm, archbishop of Canterbury, with William Rufus, was owing to that monarch not choosing to let him go to Rome, whither he had been summoned. The practice of sending apostolic legates to different kingdoms as special commissioners of the pope, with discretionary power over the national hierarchy, originated also with Gregory, and completed the establishment of absolute monarchy in the Church in lieu of its original popular or representative form. This doctrine of papal absolutism in matters of discipline was by prescription and usage so intermixed with the more essential doctrines of faith, that it came to be considered as a dogma itself, and has defied all the skill of subsequent theologians and statesmen to disentangle it from the rest, while at the same time it has probably been, though at a fearful cost, the means of preserving the unity of the Western or Roman Church" (*English Cyclopaedia*). The measures accomplished and attempted by Gregory were (1) the abolition of the influence of the Roman nobility in the election of the pope; (2) the removal of all authority in the election of the popes from the emperors of Germany; (3) the establishment of the celibacy of the clergy; (4) the freedom of the Church in the matter of investitures. Great attention has been given to the history of Gregory VII, both by ecclesiastical and political writers, especially within the present century. See Dupin, *Eccles. Writers* (11th. century);

Mosheim, *Ch. History*, ch. 11, pt. ii, ch. ii; Neander, *Ch. History*, vol. iv; Ranke, *History of the Papacy*, i, 29 sq.; Hase, *Ch. History*, § 181; Sir James Stephen, *Essays in Ecclesiastical Biography*, i, 1; also in *Edinburgh Review*, lxxxi, 143; Guizot, *Hist. of Modern Civilization*; Bowden, *Life and Pontificate of Gregory VII* (Lond. 1840, 2 vols. 8vo); Voigt, *Hildebrand als Pabst Gregor VII* (Weimar, 1813, 8vo; 2d ed. 1846, 8vo); Spittler, *Gregor VII* (Hamb. 1827, 4to); Gresley, *Life and Pontificate of Gregory VII* (Lond. 1829, 12mo); Madelaine, *Pontificat de Gregoire VII* (Paris, 1837, 2 vols. 8vo); Cassander, *Zeitalter Hildebrand's* (Darmstadt, 1842, 8vo); Soeplitz, *Gregor VII* (Leipsig, 1847, 8vo); Milman, *Latin Christianity*, iii, 140 sq.; Helfenstein, *Gregor's VII Bestrebungen* (Frankf., 1856, 8vo); Gfrörer, *Papst Gregor VII u. sein Zeitalter* (ultramontane view; Schaffhausen, 1859-1861, 7 vols. 8vo); *English Cyclopaedia*; Herzog, *Real-Encyklop.* v, 334 sq.; Hoefer, *Nouv. Biog. Gener.* 21:801.

Gregory VIII (Albero De Mora),

Pope, was a native of Benevento. He succeeded Urban III, Oct. 21, 1187, and died at Pisa Dec. 16, 1187. His short reign was unimportant. He has generally been considered as a learned, eloquent, and virtuous man. He attempted a crusade to the Holy Land, and the cardinals themselves promised to join him, and to contribute their riches towards the undertaking, but these promises were only given to be evaded. Gregory's last act was to attempt a reconciliation between the inhabitants of Pisa and those of Genoa. Hoefer, *Nouv. Biog. Generale*, 21:814.

Gregory IX (Ugolino, Count Of Segni), Pope,

was a native of Anagni, and a relative of Innocent III. He succeeded Honorius III, March 19, 1227. He followed carefully in the footsteps of Gregory VII and of Innocent III, upholding the see of Rome as the master of all empires and superior to all kings. His consecration took place with unusual magnificence: he celebrated mass at St. John Lateran in vestments covered with gold and precious stones; then, mounting a richly-harnessed horse, and surrounded by cardinals clothed in purple and gold, he made a triumphant procession through the streets of Rome, which were decked with carpets and flowers for the occasion. The emperor Frederick II had a powerful party devoted to him in Rome; it became desirable to remove him from too close proximity with that city, and in order to achieve this, Gregory reminded him of his vow of visiting the Holy Land, and

commanded him to go at once. At the moment of embarking Frederick fell sick at Otranto, but Gregory, who believed his illness to be feigned, excommunicated him, and notified all the churches of it. Frederick, on the other hand, wrote to all the princes complaining of the pope's proceedings. Gregory, in return, excommunicated him again, and threatened to take the empire from him. Frederick, disregarding this absurd threat, excited the Romans to revolt against Gregory, who, insulted even when saying mass, was obliged to retire first to Rieto, then to Spoleto, and finally to Perugia. Frederick, leaving Raynald at Rome to treat with the pope, embarked now for Palestine against the orders of Gregory. Raynald, in the mean time, having organized an army, invaded the papal states. Gregory put his forces under the orders of Roger of Aquila, and war began in earnest in 1228. Such, it is said, is the origin of the two factions, afterwards so celebrated, of the *Guelphs* and *Ghibellines*, the former acting for the pope, the latter for the emperor. Frederick, forestalled in Palestine by the emissaries of Gregory, badly seconded by the Christians of Syria, and, besides, being desirous of returning to Italy, where Raynald had been defeated by the papal troops, concluded a ten years' truce with the sultan of Egypt, and, though excommunicated, caused himself to be crowned king of Jerusalem, after which he returned to Europe. The pope, on hearing of his arrival, excommunicated him anew, and released his subjects from their allegiance. Frederick offered to submit, and asked for absolution; peace was in consequence concluded Aug. 28, 1230. The Romans again drove away the pope (July 20, 1232). He succeeded in going back to Rome in 1235. War soon broke out again. Frederick, having taken Sardinia, gave it to his natural son, Henry; the pope claimed it for himself. Neither had any right to it, and neither would give it up to the other. Frederick was excommunicated a fourth time in 1239. Frederick marched against Rome, but Gregory died before he reached it, Aug. 20, 1241. The principal traits of Gregory's character were pride and haughtiness; he aimed at extending the privileges of the Church at any cost. In this he received no help except from the king of England, who gave tithes to the see of Rome in exchange for the deposition of a bishop. St. Louis, even when threatened with excommunication, refused to free the clergy from their responsibility to civil jurisdiction. Gregory was well acquainted with civil and canon law, and in 1234 published a collection of decretals which were often reprinted: *Nova Compilatio Decretalium, cum glossa* (1st ed. Mentz, 1473, fol.). There are also 31 letters and 191 fragments of his writings in Labbe, *Concil.* 11:310; 56 letters in Ughelli, *Italia Sacra*; 9 in Vossius; 1 bull in

Duchesne, *Historiae*, v, 861; and 1 in Mabillon, p. 421, No. 106. — Hoefler, *Nouv. Biog.* ^{<0208}*Genesis 21:814* sq.

Gregory X, Pope,

previously known as TEBALDO DE' VISCONTI, was born at Piacenza, of the illustrious family of Visconti. He was chosen pope while absent with the prince of Wales in the Holy Land. The see had been vacant nearly three years after the death of Clement IV. Gregory greatly encouraged the Crusades. In 1271 he summoned the Council of Lyons, which convened in 1274. See LYONS. He died at Arezzo, Jan. 19, 1276. This pope instituted the regulations of the conclave nearly as they exist at the present time. There are twenty-five epistles of Gregory in Labbe, *Concil.* vol. xi. Gerard Vossius published his *Vita et Epistolae* (Grk. and Lat. Rome, 1587) See Bower, *Hist. of Popes*, vol. viii; Bonacci, *Pontif Gregorio X* (Rome, 1711, 4to).

Gregory XI. (Pierre Roger), Pope,

born in 1329 at Maumont, in France, was nephew to Clement VI, who made him cardinal at eighteen years of age, and gave him many rich benefices. He was elected pope December 30, 1370, and removed the papal court from Avignon to Rome in 1377. Wicliffe visited this pope at Avignon, and went back to England disgusted with the vices of the priesthood. Gregory opposed all "heresies" violently; he condemned Raymond Lull (q.v.) and his doctrines by a bull dated January 25, 1376, caused the burning of Jeanne Daubenton, and condemned the writings of Wicliffe. His pontificate was marked by gross nepotism. He died suddenly, March 28, 1378. — Hoefler, *Nouv. Biog.* ^{<0208}*Genesis 21:817*.

Gregory XII (Angelo Corraro),

Pope, a Venetian, was elected pope Nov. 30, 1406, by the Roman cardinals, during the Western strife, while his rival Benedict XIII occupied the chair at Avignon. After long quarrels, both popes were deposed by the Council of Pisa, 1409, but Gregory did not yield until the assembling of the Council of Constance, when he formally resigned (1415). He was made dean of the cardinals, and died Oct. 18, 1417, aged 92. — Hoefler, *Nouv. Biog. Generale*, 21:821.

Gregory XIII (Ugo Buoncompagno),

Pope, born in 1502 at Bologna, succeeded Pius V May 13, 1572. He was one of the most learned priests of his time. especially in civil and canonical law. He was a man of mild temper and jovial habits, yet his pontificate is stained by his relations to the bloody massacre of St. Bartholomew (which he openly approved by a solemn *Te Deum*, and by striking medals in honor of it), and by his participation in a treasonable plot against queen Elizabeth. His reign was agitated and unquiet throughout, and, amid the confusions caused by his attempts to confiscate many of the estates of thee Italian nobles, he died, April 10, 1585. His reform of the calendar, however, will carry his name down to the latest posterity. — Mosheim, *Church Hist* cent. 16, sec. iii, pt. i, ch. i, n. 28; Ranke, *History of Papacy*, i, 307 sq. **SEE CALENDAR.**

Gregory XIV (Nicolo Sfondrati),

Pope, was elected by the influence of the Jesuit party, Dec. 5, 1590. His short reign was taken up chiefly in efforts to sustain the league in France against Henry IV. He died Oct. 15, 1591. — Ranke, *Hist. of Papacy*, i, 536.

Gregory XV (Alessandro Ludovisi),

Pope, was born at Bologna, 1553, made pope Feb. 9, 1621, and died July 18, 1623. With the aid of his nephew, cardinal Ludorico, he signalized his brief reign by several measures of great importance to the Roman Church. He urged on emperor Ferdinand to exterminate Protestantism from the empire; he established the *College of the Propaganda* **SEE PROPAGANDA**; and he greatly increased the missionary enterprises of Rome in South America, Abyssinia, China, and India. The dominion of the Church was more widely extended in his reign than at any former period of her history. — Ranke, *Hist. of Papacy*, ii, 64 sq.

Gregory XVI (Bartolommeo Alberto Capellari),

Pope, was born at Belluno, Sept. 18, 1765. He became a Camaldolite Benedictine under the name of *Mauro*, and at twenty-five years was made professor of theology. In 1799 he published the *Triumph of the Holy See and of the Church* (Rome, 4to), a treatise vindicating the absolute power of the popes. In 1801 he became abbot of his monastery, and in 1803

general of his order. He was made cardinal and prefect of the propaganda in 1826. On the death of Leo XII he was elected pope, Feb. 2, 1831. His reign fell in a stormy time. Immediately after his accession revolts occurred in several of the papal provinces. Bologna took the lead; the commotion spread swiftly from Bologna throughout Romagna, and soon reached all parts of the pope's dominions except the metropolitan city. The intention of the insurgents was to put an end forever to the temporal sovereignty of the pope, and to unite the states of Italy. But the movement was not well contrived; it was simply a spontaneous burst of enthusiasm, excited by the French Revolution of 1830. Yet so utterly powerless and detested was the pontifical government, that, left to itself, it could not have survived the shock of even this unorganized insurrection. Austria poured troops into the disaffected provinces, and quickly silenced the tumult. It was evident, however, that agitations like these could only be prevented by timely concessions, and the powers of Europe united to recommend this course to the pope, in order that a "new aera" (as cardinal Bernetti, the papal secretary, said) might commence with the popedom of Gregory XVI. The *new aera* was slow in arriving. The papal government, as usual, forgot its promises as soon as the danger was past. Indignant remonstrances, and partial attempts at revolt, rapidly followed by confiscations, imprisonments, and exiles, rapidly led the way to a complete relapse into the old system of misgovernment and steady suppression of free thought. The Papal States were now the only part of civilized Europe in which municipal institutions were unknown, and where the laity were wholly excluded from the conduct of public affairs. For many years the people were busy in plotting revolutions, and the government in practicing *espionage* on the largest scale, suddenly searching suspected houses, punishing the suspected without trial, and every way embittering the spirit of hostility. Plans were formed by the exiled patriots to unite all Italy in a confederation for freedom, but these plans were discovered and destroyed by the Austrian police before they were ripe for execution. All Europe looked on with pity, but no state offered to interfere, lest commotions in Italy should lead to disturbances elsewhere. The banished Italians themselves, in a manifesto which they published in 1845, declared that the enormities of Gregory's government had risen to such a height "that each one of them more than sufficed to. give the right of loudly protesting against his breach: of faith, his trampling upon justice, his torturing human nature, and all the excesses of his tyranny." In, fact, the whole pontificate of Gregory was one long

oppression of his subjects. At its termination there were between two and three thousand political prisoners in the papal dungeons!

Gregory was not less active in strengthening the power of Rome abroad than in crushing out liberty and happiness at home. He erected, in various countries, twenty-seven new bishoprics and thirty-two apostolic vicariates. In 1836 he gave the College *De Propaganda* into the care of the Jesuits, and he trusted and favored that order in every way. He opposed the Bible Societies and the general diffusion of the Bible, uttering violent encyclicals on these points. A better feature was his opposition to the slave-trade and to slavery. He put down the Hermesians (q.v.) in Germany with the strong hand, and greatly enlarged the bulk of the Index Expurgatorius. The Jesuit missions were greatly fostered by Gregory, and societies to raise funds, such as the (*Euvre de la Foi* (Society for the Propagation of Faith) in France, grew rapidly in extent and productiveness. Romanism increased under his pontificate in every country in Europe, partly in consequence of a natural reaction against previous depression, but largely, also, through the energetic activity of the pope. He died of cancer, June 1, 1846. Gregory wrote several *Encyclical Epistles*, which are of value as showing the unchanged character of the papacy; among them are translated *A Letter to the Archbishops and Bishops of Ireland* (Lond. 1836, p. 71, 8vo): — *Encyclical to all Patriarchs, Primates*, etc. (London, 1845, p. 40, 8vo). See Farini, *Lo Stato Romano dell' anno 1815* (Turin, 1841, 3 vols.); La Farina, *Storia d'Italia*; *Revue des deux Mondes*, June, 1847; Moroni, *Dizion. di erudizione ecclesiast.* vol. xxxii.

Gregory, George, D.D.,

an English divine, son of the prebendary of Ferns, in Ireland, was born in 1754, and was educated at the University of Edinburgh. In 1778 he took orders, and became a curate at Liverpool; in 1782 he removed to London, where he obtained the curacy of St. Giles, Cripplegate, and was chosen evening preacher of the Foundling Hospital. Lord Sidmouth in 1804 procured for him the living of Westham, in Essex, which Dr. Gregory held till his death in 1808. Among his works are *Essays, historical and moral*: — *History of the Christian Church* (Lond. 1790, 2 vols, 12mo): — *Sermons, with a Treatise On the Composition of a Sermon* (Lond. 1787, 8vo): — a translation of *Lowth's Lectures on Hebrew Poetry* (Lond. 1787, 2 vols. 8vo). — Darling, *Cyclop. Bibliog.* i, 1323.

Gregory, John,

a learned English divine, was born at Amersham, in Buckinghamshire, in 1607. In 1624 he was sent in the capacity of servitor to Christ Church, Oxford, where he was placed under the tuition of Dr. George Morley, afterwards bishop of Winchester. Having been admitted into orders, he was appointed one of the chaplains of his college by the dean, Dr. Brian Duppa. In 1634 he published a second edition of Sir Thomas Ridley's *View of the Civil and Ecclesiastical Law, with Notes* (4to), by which he acquired much reputation on account of the civil, historical, ecclesiastical, and ritual learning, and the skill in ancient and modern languages, Oriental as well as European, displayed in it. In 1641 he obtained the prebend of Salisbury, but was deprived of it at the Rebellion. In 1646 he published *Notes and Observations on some Passages of Scripture* (4to), which were reprinted at different periods, and afterwards translated into Latin and inserted in the *Critici Sacri*. He died in 1646. An account of his life will be found in his *Works* (4th edit. Lond. 1684, 4to). Anthony Wood calls him the miracle of his age for critical and curious learning. — Fuller, *Worthies of England*; Hook, *Eccl. Biog.* Vol. v; Darling, *Cyclop. Bibliog.* i, 1322. .

Gregory, Olinthus Gilbert, LL.D.,

was born at Yaxley, in Huntingdonshire, Jan. 29, 1774. He was educated under Mr. Weston, a celebrated mathematician, and published, at 19, a text-book called *Lessons Astronomical and Philosophical*. Through the interest of Dr. Hutton, he was appointed in 1802 mathematical master at the Royal Military Academy, Woolwich, where he obtained the professor's chair. He published a large number of mathematical treatises, of which it is not our place to give an account. But Dr. Gregory possessed qualities of a still nobler and better kind than those of a scientific philosopher. He was a decided Christian — a man who had not only studied the literature of the sacred volume, but made it the rule of his life, as well as the source of his inward peace and hope. On what firm and enlightened grounds his own faith was established in the truth and fundamental principles of the Gospel, appears from his *Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion* (Lond. 1812, 2 vols. 8vo); a treatise which has long maintained a high reputation. He also wrote *Memoirs of John Mason Good, M.D.* (Lond. 1828, 8 vo): — *Memoirs of the Rev. Robert Hall* (prefixed to the editions of Hall's collected Works); and a

number of articles in the *Eclectic Review* and other journals. He died Feb. 2, 1841. — Jamieson, *Relig. Biog.* 233; *English Cyclopaedia*.

Grellet, Stephen

(*Etienne de Grellet du Mabil-lier*), the fifth child of Gabriel Marc Antoine de Grellet, was born at Limoges, in France, Nov. 2, 1773. His parents were wealthy, and ranked high among the nobility. His father was comptroller of the mint, the friend and counsellor of Louis XVI, and was proprietor of iron-works and of extensive porcelain manufactories. Etienne was trained in the Roman Catholic faith, but at the early age of six years, by a remarkable visitation of the Holy Spirit, was brought to experience the efficacy of private prayer. At the age of seventeen he was chosen one of the king's body-guard. Daring the horrors of the Revolution the family estates were confiscated. Etienne and his brothers became prisoners of war, and were sentenced to be shot, but escaped to America. In the year 1795, at Newtown, L. I., whilst walking in the evening twilight, he heard a voice pronouncing thrice the word ETERNITY, and he was overwhelmed with powerful convictions of sin. He was not at that time a Christian believer, and had never seen a Bible. Waiting patiently upon the Lord, the divine Spirit opened to his mind the scheme of salvation by Christ, and the truth as it is in him, and, uniting himself to the religious Society of Friends, he became one of the most illustrious ministers and missionaries of that Church. In 1798, during the prevalence of yellow fever in Philadelphia, he devoted himself to ministrations to the sick, the dying, and the afflicted, and, taking the disease, his name was one day reported in the death-list. His wife was Rebecca, daughter of Isaac Collins, a lady of extraordinary loveliness and virtues. He engaged in mercantile business, in which he was remarkably blessed, always winding up his temporal concerns when required to go forth to proclaim the gospel of salvation, and carefully defraying his own expenses in his long and arduous journeys, being very jealous that the ministry should not be blamed, and feeling conscientiously bound to bestow without charge what he had freely received. He visited Europe four times. Alexander, the czar of Russia, received him to his friendship and to his warm embrace, and at his suggestion adopted various governmental measures, and introduced into the schools of the empire comprehensive Biblical selections prepared by Grellet and his friend, W. Allen. He penetrated the secret archives of the Inquisition at Rome, and in an audience granted him by the pope, he preached boldly to him as a fellow-sinner, and exposed various outrages which he had witnessed.

These the pope condemned, and at parting gave him his benediction. His missionary labors embraced also Great Britain, North America, Hayti, etc., and were attended with memorable experiences and success. For a full account thereof, see an interesting biography written by Benjamin Seebohm, one of his converts. See also the memorial issued by the Society of Friends, and *The Fight, Faith, and Crown*, by Dr. Van Rensselaer, of the Presbyterian Church; also a memoir published in London, called *Etienne de Grellet, the French Evangelist*. During his last illness, which was one of great suffering, he glorified God in a wonderful manner, and his seasons of excruciating agony only drew from him expressions of thanksgiving and praise. He died at Burlington, N. J., Nov. 16, 1855. See *London Quarterly Review*, April, 1862, art. vi. (W.J.A.)

Greslon, Adrian

a French Jesuit missionary, was born at Perigueux in 1618. He joined the Jesuits at Bordeaux in Nov. 1635, and was for a while professor of literature and theology in several schools of his order. In 1655 he was sent as missionary to China, and landed at Hian in 1657. China being at that time in revolution, Greslon remained for a while at Hian, learning Chinese in the mean time. After the revolution had ended in favor of Chun-Tchi. Greslon went to the province Of Kiansi, near Pekin, of which he has given a very flattering description. In 1670 he returned to France, where he resumed his former employments, and died in 1697. He wrote *Les Vies des saints Patriarches de l'Ancien Testament* (with notes in Chinese) : — *Histoire de la Chine sous la domination des Tartares*, etc. (Paris, 1661, 8vo). See *Lettres edificantes*; Moreri, *Grand Dict. hist.*; Hoefer, *Nouv. Biog. Generale*, 21:935.

Gretser, Jakob,

a distinguished German Jesuit, theologian, and historian, was born at Markdorf (Sua-bin) in 1561. He joined the Jesuits at seventeen, and became Successively professor of philosophy at Ingol-stadt in 1589, of moral theology in 1592, and of scholastic theology in 1599. He continued in this office until his death, Jan. 29, 1625. He was distinguished for literary activity, and wrote over one hundred and fifty works, mostly against the Protestants. He possessed much learning, yet was only an indifferent critic; and his style, which is flowing, is bitter and full of invectives against his adversaries. His principal works are, *Disputatio philosophica de Topica et*

locis (Ingol-stadt, 1589, 4to) : — *Integra Refutatio Historiae Ordinis Jesuitici ab Elia Hasenmillero conscriptae* (Ingol. 1594, 4to) : — *De Sancta Cruce* (Ingol. 1598, 4to; last ed. 1616, fol.) : — *Locorum quorundam Tertullianicorum a perversis Ft. Junii Calvinistae depravationibus Vindicatio* (In-gol. 1600, 4to): *De Jure et More prohibendi, expurgandi et abolendi libros hosreticos et noxios* (Ingol. 1603, 4to) : — *Exercitationum theologiarum Libri sex* (1604, 4to) : — *De Spontanea disciplinarum seu flagellorum Cruce* (1606, 4to; German by Vetter, 1612) : — *De Ecclesiae catholicae sacris Processionibus* (1606, 4to): — *Defensionis Bellarminianae* (1st vol. 1607, fol.; 2d vol. 1609, fol.): — *De funere christiano* (1611, 4to). The catalogue of all his writings was published by himself in 1610 and 1612. A complete collection of his works was published at Ratisbon, 1734-1741, 17 vols. fol. See Bayle, *Dictionary*; Baillet, *Jugements des Savants*, vol. vi; Nicéron, *Memoires*, vol. xxvii; Alegambe, *Bibl. Script. Soc. Jesu* ; *Vita Gretseri* (at the beginning of his *Opera omnia*); Sotwel, *Bibl. Soc. Jesu*; August. et Aloes de Backer, *Bibl. des Ecrivains de la Compagnie de Jesus* ; Dupin, *Nouvelle Biblioth. des Auteurs Eccles.* 17:63; Hoefler, *Nouv. Biog. Generale*, 21:955.

Greve Or Greeve, Egbert Jan

a Dutch theologian and Hebrew scholar, was born at Deventer Sept. 4, 1754. He studied theology at Leyden, but refused in 1783 to sign the formula of union except as *a human contrivance*. He was elected representative in 1796, and became professor of Oriental languages and Hebrew antiquities at the University of Franeker in 1800. He wrote *Ultima Capita Jobi* (38-42) *ad graecam versionem recensita* (part i, Deventer, 1788; ii, Burg-Steinfort, 1791, 4to): — a Dutch translation of most of the Epistles of St. Paul (1790, 8vo): — *Vaticinium Nahumi et Habacuci* (Amsterdam, 1793, 8vo):

Vaticinia Jesajae hebraica ad numeros recensuit, versionem et notas adjecit E. J. Greve; accedit interpretatio belgica (Amst. 1800, 2 vols. 8vo); etc. His posthumous works (in Dutch) have been published by Rhynvis Feith (Amst. 1813, 8vo). See Saxius, *Onomasticon litterarium*, part 8:p. 450; A. A. Lotze, *Laudatio E. J. Grevii* (Leyden, 1815, 8vo); Hoefler, *Nouv. Biograph. Generale*, 21:960.

Greve, Jan

a Dutch Remonstrant divine, was born in the duchy of Cleves about 1580. He was established first at Arnheim, then at Campen, and finally at Heusden. In 1619 he was expelled from the country for refusing to sign the confession of Dort. Returning again, he preached privately for a while, but was discovered, arrested, and condemned to remain for life in the prison of Amsterdam in 1619. His friends, however, liberated him in 1621, after he had remained 18 months in prison. This time he had improved by writing his most important work: *Tribunal reformatum, in quo sanioris et tutioris justitiae via judici christi-ano in processu criminali commonstratur, rejecta et fugata tortura, cujus iniquitatem duplicem, fallaciam atque illicitum inter christianos usum, libera et necessaria disserta-tione aperuit* (Hamb. 1624-35, 4to). He also published some letters in the *Limburgii Epistol. Remonstr. eccles.*, among which there is one addressed to Vorstius, in which he gives an account of his liberation. — See Bayle, *Dictionary*, s.v.; Moller. *Cimbria litterata*; Jocher, *Allgemeines Gelehrten-Lexik.* ; Hoefler, *Nouv. Biog. Generale*, 21:960.

Grey.

SEE GRAY.

Grey, Richard, D.D.,

an English divine, Was born at Newcastle, 1694, and was educated at Lincoln College, Oxford. In 1721 he became rector of Hinton; afterwards rector of Kincote and prebendary of St. Paul's. He died in 1771. He published *A System of English Ecclesiastical Law* (Lond. 1743, 8vo), for which the University of Oxford gave him the degree of D.D.. — *Memoria Technica, a new Method of Artificial Memory* (Lond. 1730, and often reprinted; last ed. Lond. 1851, 12mo) : — *New Method of learning Hebrew without the Points* (London, 1738, 8vo): — *Liber Jobi, in Versiculos divisus* (1742, 8vo). This work was criticised by Warburton, to whom Grey replied in *An Answer to .Mr. Warburton* (Lond. 1744, 8vo). — Darling, *Cyclop. Bibl.* i, 1333; Chalmers, *Biog. Dict.* s.v.

Grey, Zachary, LL.D.,

an English divine and laborious writer, was born of a Yorkshire family in 1687, and educated at Jesus College, Cambridge. He afterwards removed

to Trinity Hall, where he took the degree of LL.D. in 1720. He was rector of Houghton Conquest, Bedfordshire, and vicar of St. Giles's and St. Peter's in Cambridge, and died in 1766. He was author of nearly thirty publications, many of which are violent diatribes against Dissenters. The best known of his publications is his edition of *Hudibras, with Annotations and a Preface* (1744, 2 vols. 8vo); to this he published a supplement in 1752 (8vo). He also wrote *An impartial Examination of Neal's History of the Puritans* (Lond. 1736-44, 3 vols. 8vo). This is a really valuable work in spite of its bitterness: *A Defense of our Ancient and Modern Historians* (Lond. 2 vols. 1725 -30): *The Ministry of the Dissenters proved to be Null and Void* (Lond, 1725, 8vo). Hook, *Eccl. Biog.* v, 412.

Greyhound

is the rendering given by our translators of **ryzîrî** (or rather **μῆτις; ryzîrî**, *zarzir' mothna yim*, girded as to the loins, as the marg. renders; Sept. **ἀλέκτωρ ἐμεριπατῶν θηλείαις εὐψυχος**, *a cock strutting about proudly among his hens*; Vulg. *gallus suc-cinctus lumbos*), given in ~~ARAB~~ Proverbs 30:31. as an instance of gracefulness in gait. Gesenius (*Heb. Thes.* p. 435) inclines to the opinion of Bochart (*Hieroz.* i, 103), Schultens (*Comment.* ad loc.), and others, that it denotes *a war-horse*, as ornamented with girths and buckles about the loins. This is a more noble comparison than the cock (with the Sept., Vulg., Aquilla, Theodotion, the Targums, the Syr. and Arab. versions, Joseph Kimchi, and others), the greyhound (with the Veneto-Greek, the other Kimchis, Gershon, Luther, and others), or other more fanciful conjectures, e.g. the *eagle*, the *zebra*, etc., which may be seen in Fuller (*Miscell. Sacr.* v, 12), Simonis (*Exercitatio critica de ryzîrî, Hal. 1735), and others. Maurer, however (*Comment.* ad loc.), thinks a *wrestler* is intended as girded for a contest, and he refers to Buxtorf (*Lex. Talm.* col. 692) as confirming the signification of athlete thus assigned to *zarzir*. The hound was evidently known in ancient times, as appears from the Egyptian monuments. **SEE DOG.***

Grief

Picture for Grief

(represented by numerous Heb. words, Gr. **λύπη**). The Oriental exhibits affliction over public or private misfortune, especially the death of a beloved relative or friend, by much more demonstrative signs than the

European, although the degree of connection between the deceased and the mourner, and the greater or more moderate vehemence of character of the bereaved individual, naturally cause a certain modification of his grief, which is too apt to be lost sight of by archaeologists. The customs of the ancient Hebrews were in this respect little different from those of modern Orientals, and therefore derive ready elucidation from the accounts of modern travellers. In the most violent outburst of sorrow, in the instantaneous overflow of lamentation, they wrung their hands above the head (^{<0139>}2 Samuel 13:19), or beat the breast with them (Nah. 2:8; ^{<0183>}Luke 18:13; comp. Joseph. *Ant.* 16:7, 5: **dps**; **κόπτεσθαι** ; see Homer, *Il.* ii, 700; Herodotus, *it.* 85; Lucian, *Luct.* 12; Appian, *Pun.* 43; Virgil, *AEn.* 4:673; 12:871; Martial, ii, 11, 5; Petron. 111), or smote them upon the thigh (^{<0319>}Jeremiah 31:19; comp. Polyb. 15:27, 11; Hom. *Odys.* ' 13:198; Plant. *Trucul.* ii, 7, 42; see Dougltaei *Analect.* i, 274) or on the head (Josephus, *Ant.* 16:10, 7), tore the beard and hair (^{<0308>}Ezra 9:3; Job i, 20; comp. Joseph. *Ant.* 15:3, 9; 16:7, 5; Barhebr. *Chronicles* p. 256; Virgil, *AEn.* 12:870; Ovid, *Met.* 11:746; Apul. *Met.* 9:p. 212, Bip.; Curtius, iii, 11, 25; Petron. 111,113; Martial, ii, 11, 5), strewed ashes (see Carpzov, *De cinerum op. Hebr. usu. maroris atque luctus τεκμηρίω*, Rost. 1739) on the head (^{<0042>}1 Samuel 4:12; ^{<1002>}2 Samuel 1:2; 13:19; 15:32; ^{<0901>}Nehemiah 9:1; ^{<0270>}Ezekiel 27:30; ^{<0200>}Lamentations 2:10; ^{<0211>}Job 2:11; 1 Macc. 3:47; 4:39; 11:71; 2 Macc. 10:26; 14:15; Judith 9:1; 3 Macc. 4:6; ^{<0689>}Revelation 18:19; Josephus, *War.* ii, 12, 5; 15, 4; *Ant.* 20:6,1; comp. Homer, *Il.* 18:23 sq.; 24:164; Eurip. *Suppl.* 827; *Hecub.* 496; Diod. Sic. i, 72, 917 Lucian, *Luct.* 127 Apulej. *Metam.* 9:p. 212, Bip.; see Burckhardt, *Nubia*, p. 475; Irwin, *Trav.* p. 303, 307; Kirchmann, *Defuner. Rom.* ii, 12; Mishna, *Taanith*, ii, 1), or rolled themselves in dust and ashes (^{<0270>}Ezekiel 27:30; comp. Homer, *Il.* 22:414; 24:640; Lucian, *Luct.* 12), tore the garments (see Hede-nus. *De scissione vest. Ebraeis ac gentibus usitata*, Jen. 1663; also in Ugolini *Thes.* xxix; Wichmannshausen, *De laceratione vestium ap. Hebr.* Viteb. 1716; also in Ugolino, xxxiii: this rending; however, had certain restrictions, Otho, *Lex. Rabb.* p. 360; see also Ugolino, *De sacerdotio*, ch. vi. in his *Thesaur.* xiii) from their breast (^{<0372>}Genesis 37:297 44:13; ^{<0713>}Judges 11:36; ^{<0042>}1 Samuel 4:12; ^{<1002>}2 Samuel 1:2, 11; 3:31; ^{<1227>}1 Kings 21:27; ^{<1308>}2 Kings 4:8; 6:30; 11:14; 19:17 22:11, 197 ^{<0308>}Ezra 9:3; ^{<1703>}Esther 4:1; 1 Macc. 2:147 3:47; 4:39; 5:14; 11:71; 13:45; Judith 14:13,15; ^{<2405>}Jeremiah 41:5; Ep. Jeremiah 30; Joseph. *War.* ii, 15, 2 and 4; ^{<4444>}Acts 14:14; Mishna, *Moed Katon*, iii, 7; *Shab.* 13:3; comp. Barhebr. *Chronicles* p. 256; Herod. iii, 66; 8:99; Lucian, *Luct.* 12; Achil.

Tat. 4:6; Curtius, iii, 11, 25; 4:107 23; v, 12,13, 31; 10:5, 17; Sueton. *Caes.* 33; *Nero*, 42; Dougtaei *Analect.* i, 118; Arvieux, iii, 282), lacerated even their face and body (^{<2416>}Jeremiah 16:6; 41:5; 47:5; ^{<2347>}Ezekiel 24:17; comp. Appian, *Pun.* 46; Virgil, *AEn.* 4:673; 12:871; Cicero, *Leg.* ii, 23, 59; Petron. 16:111; Ruppell, *Abyss.* ii, 57), though this last (see Wichmannshausen, *De corpore scissuris figurisque non cruetando*, Viteb.; Michaelis, *De incisura propter mortuos*, in his *Observ. sacr.* Arnhem. 1752, p. 131 sq.) was forbidden by the Mosaic law (^{<1828>}Leviticus 19:28; ^{<1641>}Deuteronomy 14:1 sq.), as it was in the twelve Roman tables (Cic. *Leg.* ii, 23 sq.). These marks of deep grief were usually combined together. At protracted and regularly appointed seasons of mourning (for the deceased), persons were accustomed to fast (q.v.), put on mourning-weeds, **SEE SACKCLOTH**, cover up the lower part of the countenance (^{<2347>}Ezekiel 24:17, 227 ^{<3307>}Micah 3:7; comp. ^{<1008>}Esther 7:8) or the entire head (^{<1050>}2 Samuel 15:30; 19:4; ^{<2448>}Jeremiah 14:3, 4; Homer, *Od.* 4:154; 8:92), neglect to wash and anoint themselves (comp. Diod. Sic. i, 72 and 91), or cleanse their clothes (^{<1042>}2 Samuel 14:2; 19:24; comp. ^{<1021>}2 Samuel 12:20; Dan. 10:3; Judith 10:2 sq.), and abstain from all ornament (^{<2336>}Ezekiel 26:16 [compare 24:17]; Jonah iii, 6; Judith 10:3; comp. Homer, *Il.* 22:468; -Lycophron, *Cassand.* 862; Livy, 9:7; 34:7; Sueton. *Octav.* 100), even laying aside their shoes (^{<1051>}2 Samuel 15:30; ^{<2347>}Ezekiel 24:17, 23), and, as a special token of humiliation, shearing off the beard and hair, the pride of an Oriental (^{<2352>}Isaiah 15:2; ^{<2072>}Jeremiah 7:29; 16:6; 41:5; 48:37; Ep. Jeremiah 12; ^{<3180>}Amos 8:10; ^{<3101>}Micah 1:16; ^{<2378>}Ezekiel 7:18; 27:31; comp. Homer, *Il.* 23:46 sq.; *Od.* 4:197; 24:45 sq.; Euripid. *Orest.* 458; *Alcest.* 427; Diod. Sic. i, 84; Aelian, *V. H.* 7:8; Herod. 4:71; 9:24; Curtius, 10:5,17; Sueton. *Calig.* 5; Ovid, *Ars. Am.* iii, 38). In deep grief they also seated or lay themselves on the ground (^{<1026>}2 Samuel 12:16; 13:31; ^{<2320>}Isaiah 3:20; 47:1 [^{<2184>}Ezekiel 8:14]; ^{<3316>}Jonah 3:6; ^{<1604>}Nehemiah 1:4; ^{<1818>}Job 2:8; 16:15; ^{<1012>}Matthew 11:21, etc.; comp. Josephus, *Ant.* 19:8, 2; Philo, *Opp.* ii, 519; Homer, *Il.* 18:26; see Kype, *Observ.* i, 261). Mourning usually lasted seven days (^{<1813>}1 Samuel 31:13; ^{<3102>}1 Chronicles 10:12; Judith 16:29; Sirach 22:12; *Joseph. Ant.* 17:8, 4; comp. Herod. 7:11; Lucian, *Dea Syr.* 52 sq.; see Movers, *Phonic.* p. 200); in extraordinary cases, longer (^{<1019>}Numbers 20:29; ^{<15218>}Deuteronomy 21:18; Joseph. *War.* iii, 9, 5). Wealthy persons were accustomed to hire professional mourning women **תְּוֹנִיּוֹת** *proficae*, ^{<2096>}Jeremiah 9:16), who uttered loud wailing cries in the house and at the grave during the days of mourning (^{<1485>}2 Chronicles 35:25), often in responsive chants (*Moed Katon*, iii, 8), and

with instrumental accompaniment (*Chel. 16:7*). The same custom is well known to have prevailed among the Greeks (see Potter, *Antiq.* ii, 407 sq.) and Romans. On the usages of the modern East, see Mayr, *Schicksale*, ii, 87. Public mourning was instituted upon general calamities; the Jews were also obliged to take part in lamentation for the death of (heathen) rulers (Philo, *Opp.* ii, 525; comp. Livy, 9:7). It was a peculiarity of Persian usage that no mourner could enter the royal palace (^{1701E}Esther 4:2), such probably being regarded as uncleanly by the Zend religion (Creuzer, *Symbol.* i, 712). See generally Geier, *De Ebraeorum luctu luquentiumque ritibus* (Lips. 1656; ed. by Kall, Hafn. 1745; also in Ugolini *Thesaur.* xxxiii); Otho, *Lex. Rabb.* p. 390; on the Grecian usages, Nicolai, *De luctu Graecorum* (Marb. 1698), and Lange, *Observatt. sacr.* p. 346 sq.; on modern Persian. Chardin, *Voyage*, 6:485 sq. **SEE MOURNING; SEE FUNERAL,**

Griesbach, Johann Jakob,

an eminent German Protestant theologian, was born at Butzbach, in Hesse Darmstadt, Jan. 4, 1745. He received his early education at Frankfort-on-the-Main, where his father was pastor, and afterwards visited successively the universities of Tubingen, Halle, and Leipzig, where he studied theology under the leaders of the different schools. He staid longest at Tubingen, where the old dogmatic system and method were still prevalent; but, having gone to Halle, Semler's teachings exerted a lasting influence on his mind, and led the way, to his subsequent career. He became a tutor in the university in 1771, but, before entering on his duties, he made a journey through part of Germany and Holland, and visited London, Oxford, Cambridge, and Paris. Critical examination of the text of the Bible was then much in favor, and young Griesbach followed the current in the line in which he was soon to surpass all competitors, both in the opinion of posterity, and even in that of his contemporaries. However unimportant such critical researches may appear, on account of their mechanical minuteness, in view of the higher interests of religion and of science, we must remember that they were then not only useful, but necessary, even apart from their immediate and manifest object. On his return Griesbach settled at Halle, where he became professor in 1773; in 1775 he removed to Jena in the same capacity, and afterwards remained permanently attached to that university. His services were fully appreciated, and rewarded with honors and appointments even of a civic nature; thus he was

appointed to represent the state and the university at the diet and on other public occasions. He died March 24 1812.

Griesbach's name is inseparably connected with the criticism of the text of the N.T., so much so, indeed, as to throw all his works on other subjects entirely in the shade, and to form an epoch in that special department. In order to form a just estimate of his services it is necessary to be thoroughly acquainted with the state of this science at the time. *SEE CRITICISM, BIBLICAL*. Griesbach's studies in regard to the text were first directed to the collecting and appreciation of various readings. This field had often been gone over before, and it was thought that much less would be discovered in it than was found afterwards by paying greater attention to the quotations of the Greek fathers, and to some versions heretofore but little noticed such as the Philoxenian, the Armenian, and the Gothic. Next he attempted to establish, on the basis of the ideas of Bengel and Semler, a history of the ancient text as a necessary basis for every improvement of it. On this history, all the details of which have not however, proved correct, but have given a great impulse to researches, Griesbach founded a new theory of criticism, the rules of which were to regulate the choice and value of the various readings in individual passages, and which was based essentially on a combination of historical facts and logical principles. Finally, Griesbach undertook the task on which his reputation chiefly rests, viz. the publication of a *critically amended* edition of the text of the New Testament. Till then, among nearly 360 editions, there had been but two forms of text, both originating in the 16th century, when criticism was yet in its infancy. They were the so-called *Textus receptus*, which the Lutheran Church considered as unimpeachable; and the *Complutensian*, which circulated among the Roman Catholics. Bengel alone had dared to depart somewhat from the former, and that only by introducing a few readings of the latter. Griesbach's innovation excited great alarm among the partisans of the existing texts. Joachim Hartmann, professor at Rostock, attacked him in a pamphlet in 1775; but this, as well as other similar attacks, were answered by the preface of Griesbach's second edition. His editions of the N.T. appeared in the following order:

1. *Libri N.T. historici* (Halle, 1774, pt. i, ii), containing the first three gospels arranged synoptically. To this belongs as vol. ii (1775), the first edition of the Epistles and of Revelation, and to the latter, again as vol. i, a second (non-synoptical) edition of the historical books. The synopsis was afterwards reprinted, sometimes separately.

2. The principal edition (Halle, and London, 1796, 1806, 2 pts. 8vo), very complete, and with important prolegomena.

3. A costly edition (Leipz. 4 vols. small 4to, or small folio, 1803-1807, in copper types; 4th and 5th pocket editions, Leipzig, 1805, 1825), like the preceding, but with the principal variations only. A new edition of the principal critical work of Griesbach was commenced in 1827 by David Schulz, but the first part only has appeared. The text of Griesbach has not remained intact in all these editions. It has often been used or referred to by others, and its peculiar readings, at least, are always introduced in the new critical editions. The other critical works of Griesbach are, *De codici-bus evv. origenianis* (1771): — *Curae in historiam textus epp. paul.* (1777): — *Symbolae criticae ad supplendas et corrigendas varias N.T. lectiones* (pt. i, 1785; ii, 1793): *Commentarius criticus in textum Gr. N.T.* (1794 sq.). Little need be said of his other works. They are mostly academical essays on exegesis, history, and dogmatics, and were published by Gabler in 2 parts (*Kleinere Schriften*, 1825). Some of them, however, possess yet a certain interest, as serving to show the progress made by science under the influence of theologians, conservative at heart, but advancing nevertheless more or less with the times. Such was Griesbach, who may, perhaps, not unjustly be called a middle-party man, in view of his *Theopneustie* (1784), his *Christologie d. Hebraerbriefs* (1791), and especially of his *Anleitunff z. Studium d. popularen Dogmatik* (1779, 1789, several ed.), a work considered at first as retrograde and inconsequent by the so-called friends of progress, His *Vorlesungen u. Hermeneutik d. N.T.*, printed after his death (in 1815), belongs to the so-called school of *grammatico-historical* interpretation which prevailed during the author's life, and is such a work as would naturally be expected from a pupil of Semler and Ernesti. "The peculiar principle of Griesbach's system consists in a division of the Greek manuscripts of the New Testament into three classes, each of which is considered as an independent witness for the various readings of the manuscripts which it comprises. He thus contemplates the existence of three distinct species of texts, which, with respect to their relationship or affinity, are called by Bengel 'families,' and by Semler, Griesbach, and Michaelis 'recensions' or 'codices,' namely:

1. The 'Alexandrian' recension or codex, comprehending manuscripts which, in peculiar readings, agree with the citations found in the early Greek-Egyptian fathers, particularly Origen and Clemens of Alexandria.

2. The 'Western' recension, which is identified with the citations of the Latin fathers, especially Cyprian and Tertullian, and was used by the Christians of Carthage, Rome, and the west of Europe.
3. The 'Byzantine' or Asiatic recension, comprising numerous manuscripts which were used especially in the see of Constantinople and the adjacent Oriental provinces, and have furnished the received text, called the Greek Vulgate. Each of these recensions has characteristics peculiar to itself, yet no individual manuscript exhibits any recension in a pure state, but is assigned to the Alexandrian or Western class, as the peculiar reading of each of those classes preponderate. Though Griesbach considers departures from the received Greek Vulgate as various readings, he does not allow the existence of any standard text as a criterion for determining which are genuine or spurious readings, his object being to show, not the character of particular deviations from any individual recension, but the general coincidence of manuscripts with one recension or codex more than with another. The authorized text does not regulate, but is regulated 1)v his critical opinion of its comparative value; and the immense number of various readings form a floating medium in which the genuine text is considered to be in all instances discoverable. However, although he professes to determine the value of readings by the number of classes by which they are supported, he constantly displays a very decided preference for the Alexandrian class, which he places far above the two others in the rank of authority, a few manuscripts of this recension being supposed to outweigh a multitude of such as belong to the Byzantine recension, which he regards as certainly the most untrustworthy of all (*Prol.* lxxii). The reason assigned by Griesbach for this decision is the fact that the Greek transcripts of this class contain a remarkably large number of suspected readings, owing to the very great liberties taken by learned copyists in making successive alterations; and finding the coincidence of the numerous scriptural quotations of Origen Of Alexandria with the celebrated Greek manuscript of the New Testament from that city to be very striking, he thence concludes that the passages now extant in this father's writings, of the commencement of the 3d century, discover the earliest, and therefore the purest text of which we have any knowledge to be that of the Alexandrian manuscripts. His ultimate choice of readings is consequently determined by the testimony of Origen, in confirmation of which he often adduces much collateral evidence from the primitive fathers and versions; and of the readings thus proved to be genuine is formed his corrected text

of the New Testament. Against the complicated hypothesis on which Griesbach has based his system of recensions many very important Objections were urged by learned Biblical critics of Germany (as by Hartmann, mentioned above), and in England, especially by archbishop Lawrence and Dr. Frederick Nolan. The primary fact enforced by Griesbach, that the Alexandrian readings which are supported by the quotations of Origen possess the highest authority of all, is disputed by professor Matthiae, of Moscow, in his critical edition of the New Testament, and with greater confidence by professor Martin Scholz, of Bonn, in the prolegomena to his very learned and elaborate edition, founded on a system wholly at variance with that of Griesbach. The Alexandrian manuscripts are acknowledged by Scholz to be more ancient, but he asserts them to be more corrupt than any others, and contends that in Alexandria the alterations of the text principally originated. He divides all the manuscripts, not, as Griesbach, into three, but into two classes, the Byzantine and the Alexandrian, in which latter he includes the Western; and he gives a decided superiority to the authority of the Byzantine recensions, which, in opposition to Griesbach, he strenuously maintains to be directly derived from the autographs of the evangelists and apostles themselves. The work by archbishop Lawrence on this subject is entitled *Remarks upon the Systematical Classification of Manuscripts adopted by Dr. Griesbach* (1814, 8vo). The learned author states that he considers Griesbach to be what bishop Marsh denominated him, 'the most consummate critic that ever undertook an edition of the New Testament;' but in the course of his critical strictures on the origin and execution of his plan of appreciating manuscripts, he employs the severest terms of censure, observing that Griesbach's mode of investigation is unsatisfactory, his classification fallacious, and his statement of the number of readings inaccurate; that no such classification of the manuscripts of the New Testament is possible the existence of three distinct species of texts being a fact only synthetically presumed, and not capable of any analytical demonstration; so that the student finds he is treading, not on solid ground, but on a critical quicksand.' Griesbach was long and severely attacked by Trinitarian writers as an opposer of the doctrine of Christ's divinity, chiefly in consequence of his having rejected from his text the celebrated passage respecting the three that bare witness (~~6187~~ 1 John 5:7), and also for inserting ὄς for Θεός in ~~5416~~ 1 Timothy 3:16, and Κυρίου for Θεοῦ in ~~4185~~ Acts 20:28. In consequence of these and other points in his critical works, the commendation and patronage of the Unitarians were bestowed

upon him; but in the preface to his treatise on the apostolical writings, he makes the following solemn declaration: ' Ut iniquas suspiciones omnes, quantum in me est, amoliar, et hominibus malevolis calumniandi an-sam praeripiam, publice profiteor, atque Deum testor, neutiquam me de veritate istius dogmatis dubitare; and to this may be added a statement from his *Prolegomena*, namely, that 'nulla emendatio a recentioribus editoribus tentata ullam Scripturae Sacrae doctrinam immutat, aut evertit,' though ' paucae sensum sententiarum afficiunt.' The laborious and minutely learned work by the Rev. Dr. Nolan, entitled *An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament*, published in 1815, is chiefly occupied in presenting evidence to subvert the critical system of Griesbach, and to establish the position since taken by professor Scholz and others, that the Byzantine, and not the Alexandrian, codices are the most worthy of reliance. 'Griesbach's theory,' says Dr. Nolan, ' is one of the most elaborate of those that have unsettled the foundation on which rests the entire canon. His corrected text can be received only as a proof of the general corruption of the sacred Scriptures, and of the faithlessness of the traditional testimony by which it is supported, since he states that the two principal classes of text, the Alexandrian and the Western, have been interpolated in every part; that the authorized Greek version exhibits 150,000 various readings, and has remained 1400 years in its present state of corruption; that there appears, therefore, to be no reservation by which the doctrinal integrity of the sacred Scriptures can be saved; for if, in the apostolic and primitive ages, corruption was prevalent, whatever be the text gathered out of the immense number of various readings, it may be as well any other as that originally delivered by the inspired writers.'

Griesbach indeed declares, in his *Symbolae Criticae*, that the manuscripts of the Alexandrian and Western recensions, on which his system is founded, were grossly corrupted in the age succeeding that of the apostles; that those which he held in the highest esteem were corrupted in every page by marginal scholia and interpretations of the fathers, and contained innumerable and very serious errors ('innumeros gravissimosque errores'), He further states in the same treatise that no reliance can be placed on the printed editions of the works of Origen, on the fidelity of his different transcribers, on the accuracy of his quotations, or, finally, on the copies of the Scriptures from which he quoted; so that, as observed by Dr. Nolan, we have only to take his own account of the state in which he finds the best part of his materials to discover the extreme insecurity of the fabric which he has raised on such a foundation. 'His innovations,' continues the same

learned divine, 'are formidable in number and nature; his corrections proscribe three important passages (already named) affecting the doctrinal integrity of the inspired text; for a proof once established of its partial corruption in important matters must involve its character for general fidelity; and the deservedly high character and singular merit of this learned edition must heighten apprehension and alarm at the attempts thus made to undermine the authority of the received text, for the scrupulous accuracy of its execution must always command respect.'" See Herzog, *Real-Encyclopadie*, v, 389; *English Cyclopadia*, s.v.; Hofer, *Nouvelle Biographie Generale*, 22:25; Kothe, *Griesbach's Lebensbeschreibung* (Jena, 1812); Seller, *Hermeneutics*, p. 340 sq.; Horne, *Introduction to the Scriptures*, vol. ii.

Griffen, Benjamin,

a Methodist Episcopal minister, was born in Mamaroneck, New York, June 6, 1792. When about nineteen years of age he joined the Methodist Episcopal Church. Soon after his conversion he was received into the New York Conference, and remained a member of that body (except for a short interval) for fifty years. In 1853 he was elected secretary of his Conference, and continued in that office until his death, which occurred at Rye, N. Y., Jan. 20, 1861. Among the members of his Conference he was the youngest man of his age; his cheeks had the freshness of youth; his step was firm and elastic; his voice retained its clearness and compass to the last; "his eye was not dim, nor his natural force abated." His activity, his vigor, his sprightly humor, and his flow of spirits seemed as perfect at the last Conference he attended, as they had ever been. He grew more and more genial as life advanced, and his Christian graces shone out more clearly. He was remarkable for his punctuality as well as for his patient labor. Few men have performed more unrequited toil for the Church than he. He was treasurer for many years of the Board of Conference Trustees, and also of the Ministers' Mutual Assistance Society. He rendered his services with the strictest fidelity, and without any compensation. He had been appointed for the third time to Kingston, but never reached his field of labor. God had prepared for him a mansion in heaven, and he entered it suddenly. His Master kindly brought the season of earthly labor and eternal repose close to each *other*. — *Methodist*, No. 52; *Minutes of Conferences*, 1862. p. 71. (G. B. D.)

Griffin, Edmund Dorr, A.M.,

a Protestant Episcopal minister, was born at Wyoming, Pa., Sept. 18, 1804. Early in life he gave proofs of classical proficiency in the composition of some Latin poems and poetic versions, which were considered to possess rare excellence. In 1823 he passed A.B. in Columbia College with distinguished honor; and having studied theology two years in the New York Theological Seminary, he was admitted to deacon's orders in 1826. After supplying for a time a church at Utica, he returned to New York, and was appointed agent to the Genesis Theolog. Seminary; he became rector of St. James's, New York, and the Associate Church of Bloomingdale, officiating also temporarily in Christ's Church, New York, as assistant to Dr. Lyell. In 1828, his health failing, he sailed for Europe, and visited England, France, and Italy. On his return he commenced lecturing at Columbia College, April 13, 1830, on the History of Literature, continuing the series which his friend, Prof. McVickar, had been obliged to suspend on account of ill health. Griffin's lectures had great success; and measures were in progress for the formation of a new chair of history in the college expressly for him, when during the vacation, he was seized with inflammation of the bowels, and died Aug. 31, 1830. His MSS. were published after his death by his friend McVickar under the title *Remains of Rev. E. D. Griffin* (N. Y., 2 vols. 8vo). They contain several pieces of poetry, some of which are in Latin; an account of travels through Italy and Switzerland in 1829; notes on France, England, and Scotland in 1828, 1829, and 1830; extracts from his lectures, and some essays written while a student. See McVickar, *Notice* (in the Preface of the *Remains of R. E. G.*) *Cyclop. of American Literature*, ii, 391; *Christian Review*, 4:356; Sprague, *Annals*, v, 671.

Griffin, Edward Dorr, D.D.,

a Presbyterian minister, was born at East Haddam, Conn., Jan. 6, 1770, and graduated at Yale College in 1790 with distinguished honor. After teaching for a time at Derby, he studied theology under the guidance of Jonathan Edwards, and was licensed in 1792. He commenced his labors at New Salem, supplied at Farmington, and then was called to the Congregational Church at New Hartford, of which he was ordained pastor in 1795. In 1800 he visited New Jersey, and supplied in Orange for a short time, when he accepted a call from Newark, where he was installed pastor in 1801, as colleague to Dr. M. Whorter, whom he succeeded as pastor in

1807. In 1808 he received the degree of D.D. from Union College. In 1809 he was appointed to the Bartlett professorship in Andover, and in 1811 was installed in Park-street Church, Boston. In 1812-13 he delivered his celebrated Park-street lectures. On resigning his charge in Boston he returned to Newark, and was installed in the Second Presbyterian Church in 1815. He interested himself warmly in the cause of the Africans, the American Bible and United Foreign Mission Societies. In 1821 he was appointed president of Williams College, and filled that office most ably and acceptably for fifteen years, resigning it in 1836, and retiring to Newark, N. J., where he died, Nov. 8, 1837. His ministry was marked by numerous revivals. Dr. Griffin was a man of large intellectual proportions. "The peculiar cast of his preaching and other religious instructions and appeals was formed, more perhaps than that of many other great minds, by his cherished habit of precise discrimination on the leading points of the prevalent theology. In his course of teaching in mental philosophy he drew the current distinctions with great accuracy and decision. His theological writings are distinguished by lucid and energetic statements of the main points belonging to the theological views of the time, and in such statements his ability was not surpassed by any man of the age. His taste for those theological distinctions, his high sense of their value, and his facility and satisfaction in using them, gave his most rhetorical pulpit discourses remarkable internal coherence and compactness, and enabled him to command the judgments of his hearers by the force of a very stringent logic. The great prominence and intense light in which he placed some leading points of religious truth constitute the striking feature of his theological discussions. This trait is conspicuous in his Park-street lectures, his work on the Atonement, and some smaller publications on particular points of Christian doctrine. On the whole, the position and influence of Dr. Griffin are widely attested by the profound and general respect for his memory, and by the evident fruits of his labors. His power of clear, penetrating, and, at the same time, of lofty and comprehensive thought — his skill and force in argument, his rhetorical genius and culture, his eloquence, his majestic person and manner, all pervaded and controlled by his enlightened religious devotion, performed efficient service for the Church, and placed him among the greater lights of his age" (J. W. Yeomans, cited by Sprague). He published *The Extent of the Atonement* (1819, 12mo): — *Divine Efficiency* (1833, 12mo): *Causal Power of Regeneration*, etc. (1834), and numerous *Sermons Addresses, Orations, and Lectures*, from 1805 to 1833. — Sprague, *Annals*, 4:26; *Bibliotheca*

Sacra, Jan. 1858; *Princeton Review*, 11:404; *Am. Bib. Rep.* iii, 623; *N. A. Rev.* 34:119; Cooke, *Recollections of E. D. Griffin* (Boston, 1866, 8vo).

Griffith, Benjamin

a minister prominent among the early Baptists in America. He was born in County Cardigan, South Wales, in 1688, and came to this country in 1710, settling in Montgomery township, Penn. He was baptized in 1711, called to the ministry in 1722, and ordained in 1725. He enjoyed a successful ministry, labored extensively, and churches still exist that were formed in the field of his itinerant labors. He published —

1. *A Treatise of Church Discipline* : —
2. *Vindication of the Doctrine of the Resurrection* : —
3. *Answer to "The Divine Right of Infant Baptism,"* printed by B. Franklin, 1747.

He also wrote *An Essay on the Power and Duty of an Association*, and left it in MS. It was published in 1832. He died in 1768. (L.E.S.)

Grimshaw, William,

a minister of the Church of England, was born in Lancashire, Eng., in 1708, educated at Cambridge, and entered into holy orders in 1731. After spending some years as minister of Todmorden, near Rochdale, he was appointed in 1742 to the perpetual curacy of Haworth, in Yorkshire. In 1745 he entered into a close union with the Methodists, acted as Mr. Wesley's assistant in what was known as the Haworth circuit, and until his death, which occurred April 7, 1763, was the mainstay of the connection in that part of the country. Mr. Grimshaw was the author of a *Sermon in Defence of the Methodists*, printed in 1749, and republished with his biography. "He was of a cheerful, generous turn of mind, very courteous, and open as the day in his conversation with the people wherever he went. He was a natural orator, spoke with great fluency, and preached the Gospel with great ability and approbation" Wesley said of him, "He carries fire wherever he goes." Myles, *Life of Grimshaw*; Crowther, *Portraiture of Methodism*; Newton, *Memoirs of Grimshaw* (Lond. 1799, 12mo); Stevens, *History of Methodism*, i, 258; Wesley, *Works*, 4:117; 6:750.

Grind

Picture for Grind

(*j* *f*; *tachan'*, to *crush* small, ^{<0321>}Exodus 32:20; ^{<0321>}Deuteronomy 9:21; specially with a hand-mill, ^{<0762>}Judges 16:21; ^{<04108>}Numbers 11:8; also tropically, to *oppress* the poor by exaction, ^{<2385>}Isaiah 3:15. In the expression "let my *wife grind* for another," ^{<03210>}Job 21:10, it is put as the picture of abject poverty and degradation, i.e. let her become his mill-wench or menial; comp. ^{<02105>}Exodus 11:5; ^{<2347>}Isaiah 47:2). **SEE GRITS**. In the earliest ages men took the pains to roast the kernels of grain (Serv. *ad* AEn. i, 184), and to pound them (Pliny, 18:23) in a mortar (*vT&kjnihkdm*) with a pestle (comp. ^{<04108>}Numbers 11:8), and this method of preparing it is still common (in small encampments) among the modern Arabs (Burckhardt, *Wahaby*, p. 36). Yet the hand-mill (*j nj ƒi ~j ƒæ* χειρομύλη) is an ancient invention (see Virgil. *Morel*. 19), for it was early employed by the Hebrews (^{<04108>}Numbers 11:8), and continued in use by them to the latest age (being often alluded to in the Talmud under the name *dy;I v,μyj ĩr*] or *adyD]μyj ĩr*] and is still in common use (in villages) among the Orientals (Niebuhr, *Beschr.* p. 51; *Trav.* i, 150; comp. Labordei, *Commentaire*, p. 58). It consisted of two millstones (Plaut. *Asinar.* ii, 1, 16); the upper one (*kkř*, the *rider*, ^{<03246>}Deuteronomy 24:6; ^{<00121>}2 Samuel 11:21; or, fully, *kkř,j I P*, the *rider. piece*, ^{<0065>}Judges 9:53; in Greek, ὄνος or ἐπιμύλιον, Lat. *catillus*) was movable and slightly concave, so as to fit the surface of the stationary lower one (*tyTj Tjij I P*, ^{<03416>}Job 41:16; Gr. μύλη, Lat. *meta*). It was (in poor families) worked by the women (Shaw, *Trav.* p. 202; Jollife, *Trav.* p. 377 Burckhardt, *Arab.* p. 187; Robinson, ii, 405,650; Wellsted, *Trav.* i, 249; Thomson, *Land and Book*, ii, 295; see Wilkinson, *Anc. Egypt.* ii, 223; comp. Mishna, *Tohor.* 7:4), but in large households, where it was severe toil (Artemid. ii, 42), by slaves (Arvieux, *Voy.* iii, 204; Burckhardt, *Arab.* p. 187), as a female employment (^{<0244>}Matthew 24:41; ^{<0275>}Luke 17:35), and that of the most menial kind (^{<02105>}Exodus 11:5; ^{<2347>}Isaiah 47:2; ^{<03310>}Job 31:10; comp. ^{<02128>}Ecclesiastes 12:3; see *Odys.* 7:103 sq.; Simonid. *Iamb.* 85 sq.; Plaut. *Merc.* ii, 3, 62; Theophr. *Char.* 5; Aristoph. *Nub.* 1358; Callimach. *in Del.* 242), but also as a male task, especially in punishment (^{<0762>}Judges 16:21; ^{<2363>}Lamentations 5:13; compare Terent. *Andr.* i, 2, 29; Plant. *Paen.* v, 3, 33; *Asinar.* i, 1, 16; *Epidic.* i, 2, 42; *Mostell.* i, i, 16; Polluc. *Onom.* iii, 8;

Cic. *Quint.* i, 2, 4; see *Cod. Theodos.* 14:3, 7), such culprits being closely fettered (Terent. *Phorm.* ii, 3, 19; Plaut. *Pers.* i, 1, 21 sq.), and even blinded (^{<0762>}Judges 16:21), by which means the giddiness arising from per(see Herod. 4:2, and compare the tradition that king Zedekiah was thus treated, Ewald, *Isr. Gesch.* iii, 445). An allusion to the noise of these mills, as being somewhat pleasing to the domestic ear (like that of a modern coffee-mill, which conveys an intimation of home comforts), seems to be contained in ^{<2510>}Jeremiah 25:10; Eccl. 12:4; Rev. 18:22; others, however, consider these passages to refer to the singing, or rather screaming, of the females employed, as a means of diversion during their toil, or to drown the grating of the millstones (Hackett, *Illustra. of Script.* p. 80). It was not lawful to distraint the family hand-mill for debt (Deut, 24:6). In later times large mills, worked by asses, were used (r/mj }l v, μyj r Buxtorf, *Lexicon Chald.* 2252), as by the-Greeks (μύλος ὄνικός, ^{<0816>}Matthew 18:6) and Romans (*asini molarii*, Varro, *R. R.* i, 19, 5; Colum. 7:1; Cato, *R. R.* x, 4; Ovid, *Fast.* 6:3187 Lucian. *Asin.* 38:42; Apulej. *Metam.* 7:p. 153, Bip.; *Digest.* 33:7, 18), and as are still found in the East (Burckhardt, *Spruchv.* p. 41; Robinson, i. 161; Russel, *Aleppo*, i, 100). (On the subject generally, see F. L. Goetze, *De pistrinis vet.* Cygn. 1730; also in Ugolini *Thesaur.* xxix; Hoheisel, *De molis mannalibus vet.* Gedani, 1728; also in Ugolini, *lb.*; Beckmann, *Erfind.* ii, I sq.; Mongoz, in the *Memoires de l'Institut Roy-ale, class, d'hist*, iii, 441 sq.). **SEE MILL.**

The GRINDERS (t/nj }o tochanoth', fem. *ones grinding*, by allusion to females so employed) of Eccles. 13:3, are evidently the *teeth*, whose decay is an evidence of old age (comp. hnj }i tachanah', *mill* "grinding," ver. 4). **SEE CAPER-PLANT.**

Grindal, Edmund, D.D.,

archbishop of Canterbury, was born in the year 1519, in Cumberland. He was educated at Magdalen College, Cambridge, and was on all occasions distinguished as a learned man at the university. In 1550 he was selected by Rid-ley, bishop of London, as his chaplain. In 1553, on the death of king Edward VI, apprehending the persecution of the Protestants, he fled to Strasburg, in Germany, where he was well received. During his residence abroad he devoted much time to the duties of religion, to his studies, to the matter of the controversies at Frankfort, and to assisting Mr. John Fox in his *Martyrology*. In 1558. Grindal, on the accession of queen Elizabeth to the crown, returned to England; was diligently employed in the reformation

of religion; assisted in public disputations; preached at the court and at St. Paul's with great zeal and piety; and in 1559, on the removal of Bonner, bishop of London, the queen thought none so fit to succeed him as Grindal. He reluctantly accepted the office, but nobly discharged its duties. In 1575 he was nominated and appointed for the see of Canterbury, but in 1576, opposing the queen in some of her arbitrary proceedings concerning ecclesiastical affairs, he was sequestered from his office. In 1582 he offered his resignation, but, before the measure was completed, he died on the 6th of July, 1583, at Croydon. Grindal Was a man of sincere personal piety, and of great firmness and resolution, though of a mild and affable temper and friendly disposition. In the time in which he lived, he was celebrated for his episcopal abilities and admirable endowments for spiritual government, as well as his singular learning. The High-churchmen call him an ultra-Protestant, from the favor he showed to the Puritans, and from his abhorrence of Romanizing tendencies. His *Remains*, edited for the Parker Society, appeared in Cambridge, 1843 (8vo). Jones, *Christian Biog.* p. 192; Neal, *History of the Puritans*, vol. i; Burnet, *History of the Reformation*, vols. ii, iii; Strype, *Life and Acts of Abp. Grindal* (Oxford, 1821, 8vo).

Griswold, Alexander Viets, D.D.,

a bishop of the Protestant Episcopal Church, was born April 22, 1766, in Simsbury, Conn., and died in Boston Feb. 15, 1843. He early evinced great capacity, and attained considerable proficiency in Greek and Latin, but untoward circumstances thwarted his desire of taking a collegiate course. After studying law for several years, he decided to enter the ministry, and became a candidate for orders in 1794, officiating in the parishes of Plymouth, Harwinton, and Litchfield; was ordained in 1795, and continued in charge of the three parishes named until 1804, when he accepted Bristol parish, R. I. In 1809 he was chosen rector of St. Michael's, Litchfield, and had accepted the call, but, being elected in May, 1810, bishop of the Eastern diocese, then embracing Massachusetts, Rhode Island, New Hampshire, and Maine, the purposed change was not consummated. He was consecrated in May, 1811, and for some years discharged the double duty of bishop and parish priest. "The year 1812 was signalized by an extensive revival of religion under his ministry," and "again and again his flock was visited with similar seasons of refreshing from the presence of the Lord" In reply to objections made against such "awakenings or reformations," he published some papers on "Prayer-meetings and

Revivals," in which he ably and zealously vindicates them from "the exaggerated charges of disorder, fanaticism, and delusion," and maintains that under proper guidance they promote the religious life and power of the Church. Yielding to the general desire that his residence should be more centrally located for his diocese, in 1829 he accepted the rectorship of St. Peter's, Salem, Mass., and removed thither in 1830. He remained in Salem until 1835, when provision having been made for his independent episcopal support, he removed to Boston, and devoted the remainder of his life exclusively to his episcopal duties. In 1842 he was relieved by the appointment of an assistant bishop, whose consecration was his last ordaining act. He died suddenly of heart disease. Bishop Griswold was eminently distinguished among the clergy of his Church for his evangelical spirit and earnest religious life. His chief works are, *On the Reformation and the Apostolic Office* (Boston, 12mo) : — *Sermons* (Phila. 1830, 8vo) : — *Prayers* (N. Y.): — *Remarks on Social Prayer-meetings* (Boston, 1858, 12mo). See Stone, *Life of Bishop Griswold* (Phila. 1844, 8vo); Sprague, *Annals*, v, 415 -425; *Christian Observer*. July, 1843; Allibone, *Dict. of Authors*, i, 744. (J. W. M.)

Grits

from wheat appears from the Sept. in ^{<0779>}2 Samuel 17:19; ^{<1772>}Proverbs 27:22, to be designated by the Heb. **t/pri**, *riphoth'* (Vulg. *ptisanae*, A.V. "ground corn," "wheat"). This kind of meal food is still very common in the East, and the Turks especially employ it in time of war (Faber, in Harmer, it, 26). On the contrary, the **yl q**; *kali'*, or "parched corn," of ^{<0728>}2 Samuel 17:28, appears to be the roasted kernels of the newly-ripe grain, which is still eaten in that manner in Palestine (Robinson, it, 668). **SEE CORN**.

Grizzled

(**drB**; *barod'*, *spotted*), party-colored or variegated, as goats (^{<0310>}Genesis 31:10,12) or horses (Zech. 6:3, 6).

Groin

The edge formed by an intersection of two vaults (or curved ceilings). During the early part of the Romanesque period the groins were left perfectly plain, but later, and especially through the Gothic period, they were invariably covered with ribs (or mouldings).

Groningen School.

SEE HOFSTEDE

Groningenists,

a sect of Anabaptists (q.v.), who met at certain stated periods in the city. of Groningen. — Mosheim, *Church History*, cent. 17:div. ii, pt. ii ch. v,§3.

Groot. Geert

(Lat. *Gerhardus Magnus*), was born at Deventer in 1340, studied in Paris, and subsequently taught philosophy and theology in Cologne. Being possessed of a considerable property and of several prebends, he abandoned himself to a luxurious life, from which he was recalled by a serious sickness and the impressive exhortations of a friend, the Carthusian Henry Aeger. Thoroughly reformed, he entered the monastery of Monkhuysen, near Antwerp; but he left it again after three years, in order to become a travelling preacher. In union with Florence Radwyn, he established at Deventer the Society of the Brethren of Common Life, which was sanctioned in 1376 by Gregory XI. He died at Deventer of the plague, August 20, 1384. He wrote *De Veridica Predicatione Evangelii* : — *De Sacris Libris Studendis* (both in Kem-pis, *Opera*, t. iii). Thirty-three treatises of his remain in MS. See Ullmann, *Reformers before the Reformation*, vol. i; Bohringer, *Kirche Christ*;, vol. iti pt. iii, p. 612-644; Hoefler, *Nouv. Biog. Generale*, s.v. Groot.

SEE BROTHERS OF THE COMMON LIFE

Groot, De.

SEE GROTIUS; SEE HOFSTEDE.

Gropper, Johann,

a German Romanist divine, was born at Soest in 1591, became successively canon of Cologne, provost of Bonn, and archdeacon and provost of St. Gereon of Cologne. He convoked a provincial synod in 1536 with the intention of effecting some reforms, and was afterwards sent by Charles V to the religious assembly of 1541 at Regensburg ;, he is even said to have flamed the Interim which was there decided on. In 1548 he went to Soest, to reform the churches of that place agreeably to the Interim. In 1551, on

the occasion of the reopening of the Council of Trent, the pope called him to Rome for the purpose of consulting with him. Here he died, March 12, 1558. Gropper belonged to the class of milder Romanists who, at the time of the Reformation, sought to reunite the Protestants to the Church of Rome by means of conciliatory measures. His principal works are, *Antididagma* (against the archbishop Hermann, Cologne, 1544) : — *Institutio catholica* (1550): — *Von wahrer u. bleibender Gegenwart d. Leibes u. Blutes Christi* (1556): — *Capita institutionis ad pietatem* (1557), etc. — Herzog, *Real-Encykl.* s.v.; Dieringer, *Kathol. Zeitschrift* (vol. ii, 1844).

Grosseteste, Groceteſte, Groſteſt, Groſt-Head, Groſthead

(CAPITO, "Qui cognominatus est a pluribus GROSSUM-CAPUT," *Trivet.*), ROBERT, bishop of Lincoln, a celebrated ecclesiastic, theologian, statesman, mathematician, astronomer, natural philosopher, poet, moralist, and teacher, in the first half of the thirteenth century. The various forms of the name indicate that it was a descriptive epithet, *agnomen*, or *by-name*, rather than a family designation, which was still no common appendage. The nickname has been rendered historical by the career of its bearer, who contended with pope and king, was the early counsellor of Simon De Montfort, the teacher, patron, and friend of Roger Bacon and Adam De Marisco, the colleague of the scarcely less eminent Robert Bacon and Richard Fitzakre. He has often been regarded as the first translator of the Scriptures into English, and as the precursor of the Protestant Reformation, and his continued reputation is mainly due to his strenuous and bold resistance to the corruptions of the Church at home, and to the vices of the papal court. The thirteenth century is one of the most active, bustling, eventful, and important in the whole series of the ages. It is crowded with great personages. It is full of mighty events attendant on.

*The spirit of the years to come,
Yearning to mix himself with life.*

Not the least notable of these mutations occurred in England in the reign of Henry III, and laid, in the midst of anarchy and strife, the foundations of the English Church, the English jurisprudence, the English liberties, the English language, literature, philosophy, and science. In all of these movements Robert Grosseteste was concerned, and on all these forms of national development he left the impress of his genius and character.

Life. — Robert Grosseteste was born, about 1175, at Stradbroke, in the county of Suffolk, England. His origin was extremely humble, and little is known of his early career except that he studied at Oxford, and that law, physic, and divinity all received his attention. He is supposed to have extended his education at Paris, and to have held a chair in its university. He owed his first ecclesiastical appointment apparently to the bishop of Hereford, to whom he had been commended by a letter of Giraldus Cambrensis. His superior died in 1199, but his character and talents secured promotion. Between 1214 and 1232 he held successively the archdeaconries of Wilts, Northampton, and Leicester, and various other livings, including the prebend of Clifton at Lincoln. In 1224, at the request of Agnellus, provincial of the Franciscans, he became reader in the recently founded Franciscan school at Oxford, and inaugurated the brilliant career of that university (Eccleston, *De Adventu Fratrum Minorum*, c.v.). This function he discharged till his elevation to the episcopate. It was probably during these years that he was *rector scholarum*, or *chancellor* of the university, and was associated with Robert Bacon, the head of the Dominican school there. In January, 1232, he contemplated a visit to Rome, but was retained by his bishop. Towards the end of this year he had a violent attack of fever, and resigned all his preferments in the Church except his prebendal stall at Lincoln. His own feelings on this occasion are perpetuated in his letters to his sister and to his friend (*Epp.* 8:ix). During this year he had undertaken the defence of the Jews against the outrageous persecutions and crinations to which they had been exposed since the Jewish massacre at the accession of Richard I. He further manifested his solicitude for them by laboring for their conversion. His zeal is illustrated by his V Letter and his treatise *De Cessatione Legalium*. His acquisition of Hebrew may have been the cause or the consequence of this intervention. In 1235 he was elected to the bishopric of Lincoln His promotion is commemorated by our earliest English poet, Robert of Gloucester Maister Roberd Groce teste thulke zer was also Isacred bishop of Lincolne at Seinte Edmunde at Redinge. His duties were onerous; the diocese was the largest and the most populous in the realm (*Ep.* xli). His new cares did not diminish at any time his active interest" in the University of Oxford, which owned his jurisdiction.

When he accepted the mitre there was general disorder among the ecclesiastics subjected to him; there was a total want of settled discipline; there was constant recalcitration against authority; there was refractoriness

in his own chapter, which eventuated in protracted contention; ignorance, licentiousness, simony. and greed were prevalent. There was twofold and simultaneous danger from royal rapacity and papal exaction. His position was full of annoyance and hazard, but he addressed himself at once to the correction of abuses, to the resistance to encroachment, and to the earnest performance of his solemn functions. He first set his own house in order, and reformed the episcopal establishment. A detailed and interesting ordinance was prepared for the governance of his household (*Mon, Francisc.* Append. ix). The sons of the highest nobles, among them those of Simon de Montfort, were intrusted to him for training. He is supposed to have composed for these *elevés* his manual *De Moribus Pueri ad Mensam*, which is an early type of the popular *Starts Puer ad Mensam*, of which so many variations have been published by Mr. Furnivall in *The Babes Boks*. In the first year of his episcopacy he commenced the visitation of the parishes, deaneries, archdeaconries, etc., under his rule. He frequently encountered disobedience, but he proceeded with energy and firmness. The enmity thus provoked stimulated an attempt to poison him. His life was saved by his friend and leech, John de S. Giles. One of his reformatory measures has a special interest for the student of mediaeval literature and antiquities. He suppressed the celebration of the "Feast of Fools" in his cathedral, designating it as "*vanate plenum et voluptatibus spurcum, Deo odibile et daemone amabile*" (*Ep.* xxxii). The character of this festival is copiously illustrated in the additions to Du Cange (tit. *Kalendae*). Warton has confounded it with the *Festum Asinorum*, which took place on the Nativity, not on the Circumcision. The bishop also prohibited Scot-Ales in chapters, synods, and on holy days. His earnestness for the spiritual improve-ment of his diocese, for the maintenance of religious purity, and for the advancement of knowledge, is shown by his Pastoral Letter or Constitutions in 1238 (*Ep.* lii); by his refusal to confer benefices on unworthy persons, even when powerfully connected and sustained (*Epp.* xlix, lii, lxxiv); by his opposition to the king's appointment of clerks as justices in eyre (*Epp.* 27:28:lxxii); by his anxiety to purchase from John de Foxton his copies of the sacred Scriptures (*Ep.* xxxiii); by his interference in behalf of the scholars of Oxford after their riotous attack on cardinal Otho, and by his consideration for them on other occasions. To Grosseteste is due the special jurisdiction conceded to the university in 1244, a privilege obtained by Cambridge only sixty years later. His rigorous episcopal visitations induced expostulations from Adam de Marisco, and furnished a text for the censures of Matthew Paris. They

culminated in the great contention of 1239 with his canons, which was only settled six years later by pontifical decree. Its commencement is marked by an elaborate epistle or essay, which asserts the episcopal rights through all the ponderous forms of scholastic reasoning (*Ep.* cxxvii). The question of the limits of authority and obedience, and of the respective boundaries of concurrent or conflicting authorities, was indeed the main root of discord in all the great debates of Church and State, of the papacy and the empire, in the thirteenth century.

While this controversy was in progress Grosseteste displayed his accustomed energy in manifold directions. He maintains an intimate correspondence with the king, with the queen, with the archbishop of Canterbury, with the legate, with the cardinals, with the chiefs of the Franciscans and the Dominicans, to both of which orders he was warmly attached. He gives constant advice to De Montfort in his oscillating fortunes; he constantly seeks it for himself from Adam de Marisco'. He keeps up and extends his studies in many ways. With the assistance of a Greek monk from St. Alban's and other scholars, he translated the spurious *Testaments of the XII Patriarchs*, and other Greek works. This version of the Testaments may have originated the tradition that he translated the Bible. He resisted the scandalous appointment of Italians, Poitevins, Provençals, and Savoyards to the rich benefices as they fell vacant. He opposed the extravagance and favoritism of the king, and in 1244 secured the united reply of the "Committee of XII on royal expenditures" that they would not grant the aids demanded without a pledge of the reformation of abuses and the expenditure of the money by the commission for the king's benefit. This was the prelude to the Provisions of Oxford and the Barons' War. In November of this year, bishop Grosseteste, with his friend and habitual adviser, brother Adam, proceeds to the papal court to look after the appeal of his chapter on the subject of visitation. He is thus present at the General Council of Lyons in 1245, which had been summoned for the condemnation, excommunication, and deposition of the emperor Frederick II. He does not appear prominent in the proceedings of the grand assemblage. His remote diocese, his resistance to papal aggression, the connection of Frederick with Henry III of England and with the earl of Leicester, may have precluded any ardent sympathy with the furious arrogance of Innocent IV. But his own letters and his subsequent conduct show that he sustained the general action of the pontiff, whose cause was assuredly that of national liberty and independence against the menace of

universal imperialism. In the autumn of this ominous year Grosseteste returned to England, having obtained a satisfactory decision in regard to his authority. His right of visitation was acknowledged, but a comparison of his letters with the statements of Matthew Paris demonstrates that he did not obtain all that he demanded from the pope. It is equally erroneous to suppose that he sacrificed any principle in urging the collection of the ecclesiastical subsidy granted to Boniface, the new archbishop of Canterbury. There is no abatement of his principle or of his resolution. He resumes his visitations, and extends them to the rich monasteries. They provoke fresh opposition, and occasion fresh complications. At the king's request, he writes upon the reciprocal relations of the sacerdotal and kingly powers. Despite of all obstacles, he sturdily maintains his course. He contends in Parliament against the exactions of the king and the intrusion of foreigners into English benefices. He continues his anxious supervision of the University of Oxford; is sedulous in offices of prudence and charity, especially in ministering to the wants of poor scholars. He is indefatigable in his own pursuits. To this period must be referred the affectionate letter of Adam de Marisco dissuading him from excessive study: "*Numquid non est temperandus labor litteralis studii quod indubitanter nostis quia vitales spiritus exhaurit et attenuat corporis habitudinem, exasperat affectionem et rationem obnubilat?*" (*Ep.* xxxix.) The renewed resistance to his visitations, particularly by the monasteries, the dissensions thus engendered, and his differences with Boniface of Savoy, his archbishop, and the uncle of the queen, compelled him to make another visit to Lyons in 1250. He was coolly received by Innocent, and, at the close of an excited conversation, exclaimed. "Oh, money, money, how powerful you are, especially at the court of Rome!" He had anticipated the denunciations of Dante and Petrarch. He gave larger development to his honest indignation in the celebrated sermon on papal abuses which he preached on the 13th of May before the pope and three of the cardinals. This daring rebuke was not calculated to conciliate favor at court, and he turned his face homeward in December "*tris-tis et vacuus.*" He came back wounded in spirit, and burdened with age, care, and anxiety for the future. He contemplated the resignation of his bishopric no unusual procedure at that time — and seclusion with his books; but he was induced to renounce this purpose by the representations of Adam de Marisco and other friends — perhaps by the authority of the archbishop and the fear that the temporalities would be despoiled by the king during the vacancy. The determination to retain his high office was marked by increased vigor in the

repression of scandals. Matthew Paris censures with great bitterness his severity in putting down monastic luxury, but admits the righteousness of his purpose. His first open breach with the pope occurred at this time. He had refused the pontifical request to induct an Italian, ignorant of English, into a rich cure. He was suspended for a short time in consequence. This did not arrest his reforming ardor. He excommunicated an unworthy nominee of the king's, and placed an interdict on the church to which he had been presented. In the great Parliament of London, October 13, 1252, he opposed the king's demands, fortified by the pope's bull, and induced his brethren to join in a firm refusal of the application for a new subsidy. On this occasion he had a computation made of the incomes of the Italians beneficed in England by Innocent, and found that they reached 70,000 marks, or thrice the clear revenue of the crown. He addressed a formal appeal to the lords and commonalty of England to suppress this disastrous spoliation (*Ep.* cxxxix). It was the first direct claim of popular support in ecclesiastical and political dissensions, and indicated the course to Simon de Montfort as a popular leader. His conduct was still more decided and menacing at the Parliament of May, 1253. In this year, the last of his long and useful life Grosseteste gave the final affront to Innocent IV, and by one notable act, in strict accordance with his whole previous career, secured the highest public favor, and won the renown by which he is chiefly remembered. He rejected the pope's demand of a canonry at Lincoln for his nephew, Frederick di Lavagna, conveying his refusal in a letter of strong argument and striking condemnation of the pernicious "*non-obstantes*" and "*provisions*" of the papal procedure. It was a note of preparation for Edward III's celebrated "Statute of Provisors" nearly a hundred years afterwards (1344). This sharp letter concludes with the declaration "*filialiter et obedienter non obedio, contradico, et rebello*" (*Ep.* cxxviii). The pope was thrown into uncontrollable rage by this letter, but his rage was exchanged for equally unseemly joy when he heard of the death of Grosseteste within the year. This event occurred at Buckden on the 9th of Oct., 1253. His remains were buried in Lincoln Cathedral, where they were joined about four years later by those of his friend, Adam de Marisco, "God so providing that, as they were lovely and amiable in their lives, so in death they should not be divided" (*Lanercost Chronicle*).

The contemporaneous and posthumous fame of Grosseteste insured a copious crop of legends, He was supposed to have prophesied the ensuing civil war, which he might have done without any extraordinary

illumination. On the night of his death, bells ringing in the sky were heard by Mr. Bishop, of London, and by some Franciscan friars in the neighborhood. He appeared in a portentous dream to Innocent IV in his last illness. Miracles were attributed to him, and in 1307 the king requested his canonization. To him was also ascribed the talking head of brass, which has been sometimes assigned to Friar Bacon, and sometimes to Friar Bungay; but this arose from his reputation as a magician, and not as a saint. His books he bequeathed to the Franciscans at Oxford, out of friendship for Adam de Marisco, or out of regard for the school which he had taught, governed, cherished, and organized. The services rendered by Robert Grosse-teste to the University of Oxford have been too little appreciated.

Character, Acquirements, and Influence. — *There* was no one in the age in which he lived who led a more blameless life, or displayed higher excellences than Grosseteste: Matthew Paris, whose temperament and associations bred prejudice, attests his pre-eminent virtues. The elegance of his manners attracted admiring comment; the placidity and placability of his disposition equalled his unyielding resolution. The eulogy pronounced upon him after his death by the University of Oxford was entirely just: "No one knew him to neglect any good action appropriate to his office or his charge from fear of any man; he was ever ready for martyrdom if the sword of the executioner should present itself." This testimony is re-echoed by Adam d Marisco. He was essentially a reformer without being an innovator. He "stood upon the ancient ways" to restore, preserve, or improve what was good and old. In this sense he was a reformer in Church and State, in education, in letters, and in philosophy. He is not to be regarded as a reformer before the Reformation — as a herald of either Lollardism or Lutheranism. His career tended to that result, but it was unforeseen and undesigned. He is devoted to the order of the Church, solicitous for Catholic orthodoxy. imbued with the spirit, sentiments, and doctrines of his communion. These points are abundantly confirmed by his letters (*Epp.* lxxii, cxxii). Notwithstanding the sternness and severity of his ministry, there was great gentleness in his demeanor, with moderation and prudence in his private and public counsels. He seems to have had withal a very moderate opinion of his own judgment, and habitually sought aid from others whom he deemed wiser than himself. He was easily charmed with simple amusements, enjoyed a jest, and had a rich vein of native humor, as numerous anecdotes attest. This lofty character was sustained and irradiated by transcendent genius and splendid accomplishments. These can

be only imperfectly appreciated from his remains published or preserved, They must be estimated from the commendations of his own and of immediately succeeding times. His pupil, Roger Bacon, calls him "*sapientissimus Latinorum*," and "*sa-pientissimus theologus et optimus homo*" (*Opus Minus*, p. 317, 320), and remarks that "Grosseteste alone knew the sciences" (*Opus Tert. c. x; Compend. Stud. c. viii*); that "Robert, bishop of Lincoln, and Brother Adam de Marisco, were perfect in all wisdom, and that no more were perfect in philosophy" than these two, and Avi-cenna, and Aristotle, and Solomon (*Op. Tert. c. xxxi*); that the said Robert and Adam were "the greatest clerks in the world, perfect in divine and human knowledge" (*Ibid. c. xxiii*). Tyssington speaks of him, "*cujus comparatio ad omnes doctores modernos est velut comparatio solis ad lunam quando eclipsatur*." The range of his acquirements will be partially illustrated by the number and variety of his writings. He is credited with a consummate mastery of all existing science, and with a knowledge of the three learned professions. Roger Bacon distinctly assigns to him the adoption or the inauguration of the Experimental Method (*Comp. Stud. c. viii*). Several poems, Latin, French, and even English, are attributed to him; and he certainly encouraged the use of the English tongue in preaching, and it may have been, from his employment of the still rude vernacular, that he became the most popular as well as powerful preacher of his day. He is reputed to have been familiar with Greek and Hebrew, but we are assured that he attained only in advanced life a sufficient mastery of the former to translate Greek books (*Rog. Bacon, Op. Tert. c. xxv*), and then not without more competent assistance (*Comp. Stud. e. viii*). The vast influence which he exercised over his contemporaries and our succeeding times is ably presented by Luard (*Pref. p. lxxxv, ix*): "No one," says he, "had a greater influence upon English thought and English literature for the two centuries which followed his time; few books will be found that do not contain some quotations from Lincolniensis, "the great clerk Grostest."

Writings. The works of Grosseteste have been diversely reported at 200 and 300. The difference of estimation, as well as the magnitude of the sum, may be explained by loose modes of enumeration, as indicated by the comparison of the lists of Roger Bacon's treatises with his actual remains. Divisions or chapters were frequently accounted separate productions. The same works were circulated under different titles, Many of Grosseteste's alleged books were only elaborate epistles or occasional essays, which would now pass as tracts. Many compositions were assigned to him of

which he was guiltless; many fathered upon him to secure the favor of his name. But, after all such rectifications, the multitude and multiplicity of his writings must have been amazing, especially when regarded as the leisure fruitage of an active life. Most of them have been lost, destroyed, or forgotten. Le-land humorously reports the disappointment attending his own eager exploration of the Franciscan treasures at Oxford at the time of the dissolution of the monasteries: "Summe *Jupiter! quid ego illic inveni! Pul-verem autera inveni, telas aranearum, tineas, blattas, siturn denique et squalorem. Inveni etiam et libros, sed quos tribus obolis non emerem*" (*Script'.Brit.* p. 286).

Much, however, remains, the greater part of which is still unpublished. In Pegge's *Life of Grosseteste* — "the scarcest of modern books" — the list of his writings fills twenty-three quarto pages, closely printed. Similar catalogues are given by Leland, Tanner, Ou-din, etc. These it were unreasonable to repeat or to review. He was the reputed author of a religious romance in verse, *Chateau d'Amour*, and of the didactic poem *Manuel Peche*, translated by Robert de Brunne. Richard Hampole's *Prikke of Conscience* has also been referred to him. He may have composed or compiled the rude draft of these noted productions, or may have provided the crude materials with which they were constructed. We know from many sources that the venerable bishop was devoted to music, and "stair with the love of sacred song." Polycarp Leyser ascribes to him the metrical *Dialogus inter Corpus et Animam*, of which many versions exist in Anglo-Norman, English, Greek, Provençal, French, German, Walloon, Spanish, Italian, Danish, and Swedish (*Latin Poems of Walter Mapes*, ed. Wright, p 95-106 321 349), and whose echoes may have occasioned Tennyson's *Two Voices*. Grosseteste left behind him many moral and theological treatises, and a copious collection of sermons. He wrote commentaries on Aristotle and Boethius, and translated several works from the Greek. He wrote on agriculture, digested according to the calendar, *The Buke of Husbandry, and of Plantunge and Graffynge Trees and Vynes*, according to Wynkyn de Worde's title of the version printed by him. This was probably compiled from Palladius and the *Geoponica*. We trace in the letters of Adam de Marisco his untiring interest in all physical research and contemporaneous history; and from Roger Bacon we learn that he wrote *De Iride, de Cometis, et de aliis* (*Comp. Stud. c. viii*), including probably a discussion of tides. Other works have been alluded to already. But the most interesting of his remains, for the knowledge of the man and of his age, is the large

volume of his letters, from which, and from the instructive preface by Mr. Luard, his notice has been principally drawn.

Authorities. The fascination of Grosseteste's name in successive centuries excited the enthusiasm of biographers, but has rarely resulted in the accomplishment of their designs. Bishop Barlow, of Lincoln; Samuel Knight, the biographer of dean Colet and Erasmus, and Anthony a Wood, collected materials for his life. Williams, archbishop of York, previously bishop of Lincoln, the successor of lord Bacon in the custody of the seals, meditated the publication of Grosseteste's life and writings in three volumes folio, but was prevented by the outburst of the Great Rebellion. Edward Brown, of Clare Hall, designed a life of the great bishop, but was anticipated by death in 1699. Dr. Samuel Pegge achieved his biography, which is valuable, but unattainable. Other authorities, some "which have been previously referred to, are Leland, *Script. Hist. Brit.*; Ball, *Script. Ill. Maj. Brit.*; Taner, *Bibliotheca*; Wharton, *Anglia Sacra*; Oudin, *Script. Eccles.*; Pope Blount, *Cens. Celebr. Auct.*; Godwin, *De Praesulibus Angliae*; Cave, *Script. Eccl. Hist.*; Warton, *Hist. English Poetry*; - *Epistolae Roberti Grosseteste*, edit. Luard; *Monumenta Franciscana*, ed. Brewer, contain. g Eccleston, *De Adventu Fratrum Minorum*, and *Adami de Marisco Epistolae*, with valuable appendixes; *Rogeri Baconis Opera Anecdota*, edit. Brewer; *Royal and Historical Letters regn. Henry III.* The last four works are published by the British Treasury, in continuation of the task of the Record Commission. To these authorities should be added the Chronicles of Matthew of Paris, Matthew of Westminster, Roger of Wendover, Capgrave, Trivet, Rishanger, and Lanercost. See also Lechler, *Robert Grosseteste* (Leipsig, 1867). (G. R. H.)

Grosseteste, Claude,

a French Protestant theologian. was born at Orleans in 1647. He studied law, and was admitted to the bar by the Parliament of Paris in 1665, but afterwards devoted himself to the-elegy, and in 1675 became pastor of Lisy. In 1682 he accepted a call to Rouen, but soon after returned to Lisy, where he remained until the revocation of the edict of Nantes in 1685. Obligated to leave France, he went to England, and died at London in 1713. He wrote *Traite de l'Inspiration des livres sacrez du N.T.* (Amst. 1695, 8vo): — *Entretiens sur la correspondance fraternelle de l'Eglise anglicane avec les autres Eglises reformees* (Hague, 1708, 12mo): — *Relation de la So-ciete etablie pour la propagation de l'Evangile dans les*

pays etrangers, avec trois sermons (Rotterd. 1708): — *Nouveaux Memoires pour servir a l'histoire des trois*

Camisards ou l'on voit les declarations de M. le colonel Cavalier (London, 1708, 8vo): — *La Pratique de l'Hu-milite* (Amst. 1710, 12mo): — *Charitas Anglicana* (about 1712): *Le Devoir du chretien convalescent, en quatre sermons sur le Psalm cxc. i, 8, 9, et les quatres sentiments du roi Ezechias sur sa maladie, sa convalescence et sur sa chute apres sa convalescence* (Hague, 1713, 8vo): — *Ser-rams sur divers textes* (Amsterdam, 1715, 8vo). See *Vie de Claude Grostete* (prefixed to his *Sermons sur divers textes*) ; Haag, *La France Protestaute* ; Hoefler, *Nouv. Biog. Generale*, 22:190.

Grosvenor, Benjamin, D.D.,

an eminent Dissenting minister, was born in London Jan. 1, 1675, and educated at the academy at Attercliffe, Yorkshire. Mr. Grosvenor entered upon his public ministry in the year 1699 as a Baptist. Soon after this he was chosen to succeed Mr. Slater as pastor of the Presbyterian congregation in Crosby Square. To this charge he was ordained July 11, 1704. His popularity as a preacher, his solid judgment, added to a lively imagination, his graceful elocution, and fervent devotion, occasioned his being appointed to take a part in several important lectures which were then carrying on in the metropolis. In 1730 the University of Edinburgh presented him with the degree of D.D. He continued at Crosby Square till the year 1749, when age compelled him to relinquish his pastoral office. He died October 27, 1758. A catalogue of his published pieces, chiefly occasional sermons, amounting to about thirty in number, may be found in Wilson, *History of Dissenting Churches*. A volume of his *Sermons, with a Memoir by J. Davies*, was published in 1808 (Newport, 8vo). — Jones, *Christian Biography*; Skeats, *Free Churches of England*.

Grotius, Hugo

(Dutch name DE GROOT), one of the most illustrious names in literature, politics, and theology. He was born at Delft April 10, 1583, and in his boyhood gave signs of extraordinary ability. At eleven he was sent to the University of Leyden, where he remained three years, devoting himself especially to theology, law, and mathematics. In 1597 he maintained two theses on philosophy, and wrote in praise of Henri IV, in Latin, a poem entitled *Triumphus Gallicus*, which he dedicated to M. de Buzenval, the

French ambassador in Holland. In 1598 he accompanied a Dutch embassy to Paris, where he was introduced to the king, who gave him a brilliant reception. On his return home, 1599, he entered on the practice of law, but devoted himself also to literature. Each year was marked by a new book, or by a new edition of some important work from his hand. In 1607 he married Mary of Reigersberg, a lady of excellent family, and of high moral and intellectual qualities. In 1609 he published his celebrated treatise *Mare Liberum*, his first essay in treating the law of nations. Appointed pensioner of Rotterdam in 1613, he foresaw the difficulties in which the country would soon become involved, and only accepted office on condition that it should be made permanent. He thus obtained the right of entering the States-general, where he was thrown into close relations with Barneveldt the elder, with whom he formed a lasting friendship. In 1615 he was sent to represent Holland in a conference held in England on the subject of the Greenland fisheries. During his stay in England, Grotius had several conferences with Casaubon on the means of uniting the Roman Catholics and the Protestants, a problem to which he devoted a great deal of thought and labor throughout his life. After his return to Holland he took an active part in the religious discussions which were soon to divide the country, and in which he was always found on the side of freedom. He had at all times favored the views of Arminius, whose eulogy he published in 1609. Though not then, as he afterwards became, a skilled theologian, he was especially attracted by the doctrine of Arminius, and the predilection was afterwards strengthened by study and reflection. And, indeed, the Arminian doctrine, which, discarding the Calvinistic dogma of absolute predestination, teaches that man is free to accept or to refuse grace, could not fail to suit a mind such as that of Grotius. It was held by the majority of the Dutch states; and when Gomar (q.v.) and his party attempted to obtain the proscription of the Arminians, the states did their utmost to prevent it, and enjoined on both parties to tolerate each other. The Gomarists then incited the people to disobey the states; revolts took place in various towns, and Some Arminian ministers were driven out of their churches. Grotius, who had previously helped his friend Uytenbogaert with his advice when framing the *Acta Remonstrantium*, in which the Arminian principles are laid out, framed, together with Barneveldt, a new edict of toleration which was voted by the states. But fresh disturbances occurred every day, and the states, by a decree dated Aug. 4, 1617, gave to the town magistrates the power of raising troops to put down insurgents. This decree was passed without the participation of the stadtholder Maurice of

Nassau, who had for a long time been seeking occasion to break with Barneveldt and the Republican party. He therefore availed himself of the opportunity offered him by this decree, which, he asserted, disregarded his rights as captain general. He at once sided with the Gomarists, approved all their plans, and forbade the soldiers to obey the civil authorities. Shortly before these events. Grotius had been sent to conciliate the authorities of Amsterdam, who were opposed to the Arminians. His failure in this mission, with the increasing troubles and perils of the country, caused him an illness. During the disturbances, he wrote several works in defence of his party, in which, in order to justify the measures taken by the Dutch States, he attempted to prove that the state has the right to regulate all that relates to the discipline and even the dogmas of the Church. He also applied himself to show that the Arminian doctrine was upheld by the fathers and the councils. The Gomarists, beaten in argument, employed violence to overcome their adversaries. In 1618, Maurice, backed by the States, undertook to coerce the towns, which, on the ground of the sovereignty guaranteed to them by the constitution, had disregarded as illegal the order of the prince forbidding their raising troops. Holland was invaded by the troops of the stadtholder, who gave free vent to his anger. Assembling eight members of the States, he made them decree the arrest of Barneveldt, Grotius, and Hogenbeets, under the accusation of being "enemies of their country for having attempted to resist at Utrecht the army of the prince." The magistrates of Rotterdam and of some other cities of Holland protested against this open violation of their rights, but were deposed. The Synod of Dort, which the Gomarists, sure of having the majority of the clergy on their side, had for a long time demanded, in order to obtain a condemnation of the doctrines of their adversaries, was then assembled. *SEE DORT*. In consequence of the decisions of Dort, some of the Arminian ministers were exiled, others put in prison. *SEE ARMINIANISM*. The Gomarists, with the partisans of Maurice, commenced in Nov. 1618, the trial of the three prisoners. Twenty-six commissioners, chosen from their avowed enemies, were appointed to judge them. After having, under appearance of legality, murdered Barneveldt in spite of the remonstrances of Du Maurier, ambassador of France, and a friend of Grotius, they began the trial of the latter. He declined to recognise their competence, claiming that he could only be judged by the States of Holland. His remonstrances were of no avail; five hours' time and one sheet of paper were all the facilities afforded him for his defense. "He was condemned on the 18th of May, 1619, to perpetual

imprisonment, and his property confiscated. Pursuant to this sentence, he was conveyed on the 6th of June in the same year to the fortress of Loevestein, situated at the extremity of an island formed by the Maas and the Waal. His wife was allowed to share her husband's imprisonment, but Grotius's father was refused permission to see his son. During the imprisonment of Grotius, study became his consolation and the business of his life. In several of his letters addressed from Loevestein to Vossius, he gives an account of his studies, informing him that he was occupied with law and moral philosophy. He devoted his Sundays to reading works on religious subjects, and he employed in the same way the time which remained after his ordinary labors were over. He wrote during his imprisonment his treatise on the truth of the Christian religion, in Dutch verse (which he subsequently translated into Latin prose, under the title *De Veritate Religionis Christianae*); translated the 'Phoenissae' of Euripides into Latin verse, wrote the institutions of the laws of Holland in Dutch, and drew up for his daughter Cornelia a kind of catechism in 185 questions and answers, written in Flemish verse. After eighteen months' confinement, Grotius was at last released by the ingenuity of his wife, who had obtained permission to go out of the prison twice a week. He constantly received books, which were brought in and taken out in a large chest together with his linen. For some time this chest was strictly examined by the guards, but finding only books and foul linen, they at last grew tired of the search, and gave it up. Grotius's wife, having observed this, persuaded her husband to get into the chest, which he did, and in this manner escaped from the fortress on the 21st of March, 1621. He made his way through Antwerp to France, where his wife, who had been detained for about a fortnight in prison, joined him a few months afterwards. Louis XIII received Grotius very favorably, and granted him a pension of 3000 livres, but it was paid with great irregularity. He was harshly treated by the Protestant ministers of Charenton, who, having assented to the doctrines of the Synod of Dort, refused to admit Grotius into their communion, and he was obliged to have divine service performed at home. At Paris (1622) he published his *Apologeticum* (often reprinted), which was prohibited in Holland under severe penalties. Having spent a year at Paris, he retired to a country-seat of the president De Mesmes, near Senlis, where he spent the spring and summer of 1623. It was in that retreat that he commenced his work *De Jure Belli et Pacis*, which was published in the next year. During his residence in France he was constantly annoyed with importunities to pass over to the Roman Catholic religion. But, though he was tired of the

country, and received invitations from the duke of Holstein and the king of Denmark, he declined them. Gustavus Adolphus also made him offers, which, after his death, were repeated by Oxenstiern in the name of queen Christina. In the mean time the stadtholder Maurice died, and his successor seeming less hostile to Grotius, he was induced by the entreaties of his Dutch friends to venture to return. He arrived at Rotterdam in September, 1631, and the news of his return excited a great sensation throughout all Holland. But, in spite of all the efforts of his friends, he was again obliged to leave the country, and went (1632) to Hamburg, where he lived till 1634, when he joined the chancellor Oxenstiern at Frankfort-on-the-Main, who appointed him councillor to the queen of Sweden, and her ambassador at the court of France. The object of the embassy was to obtain the assistance of France against the emperor. Grotius arrived at Paris in March, 1635; and although he had many difficulties to encounter from Richelieu, and afterwards from Mazarin, he maintained the rights and promoted the interests of his adopted sovereign with great firmness. He continued in his post till 1644, when he was recalled at his own request. Having obtained a passport through Holland, he embarked on his return at Dieppe; and on his landing at Amsterdam (1645) was received with great distinction, and entertained at the public expense. From Amsterdam he proceeded by Hamburg and Lubeck to Stockholm, where he was received in the most flattering manner by the queen. Grotius, however, was not pleased with the learned flippancy of Christina's court, and resolved on quitting Sweden. The climate, also, did not agree with him. The queen, having in vain tried to retain him in her service, made him a present of a large sum of money, and of some costly objects; she also gave him a vessel, in which he embarked for *Lubeck* on the 12th of August; but a violent storm, by which his ship was tossed about during three days, obliged him to land on the 17th in Pomerania, about 15 leagues from Dantzic, whence he proceeded towards Lubeck. He arrived at Rostock on the 26th, very ill from the fatigues of the journey, and from exposure to wind and rain in an open carriage; he died on the 28th of August, 1645, in the sixty-third year of his age. His last moments were spent in religious preparation, and he tied expressing the sentiments of a true Christian. His body was carried to Delft and deposited in the grave of his ancestors, where a monument was erected to him in 1781" (*English Cyclopaedia*).

Of the many claims on posterity of this distinguished man, we have only to consider those which relate to theology. Grotius applied himself to various

branch-s of theology. We notice, first, his *exegetical* writings. His "Annotations on the O. and N.T." (*An.. notat. in libros evangeliorum et varia loca S. Scripturae* [Amst. 1641]), *Annotat. in Epist. ad Philemonem* (ib. 642, 8vo; 1646, 8vo), *Annot. in vet. Test.* (Paris, 1664, vols. fol., with Vogel's and Doderlein's additions, Hal. 1775-1776, 3 vols. 4to), *Annot. in N. T.* (Par. 1644, vols., often reprinted; late ed. Groning. 1827-1829, 7 vols. 8vo) remained for a long time unknown almost to all except Arminian divines, and some Calvinists even poke of them as dangerous works; for instance, Abr. Calov in *Bibl. V. et N.T. illustrat.* The chief cause of the present popularity of Grotius's exegesis is its purely philological and historical character. In this respect Grotius may be considered as the forerunner of Ernesti. Valuable, however, as these writings are in this respect, they have many defects. As to form they are mere *comments* (as is indicated by the title *Annota-ones*), and do not constitute a complete exposition of biblical doctrine. Grotius fails to get at the connection of the thought in his elucidations, and often approaches to a rationalistic mode of treating Scripture. It was well enough in Grotius to compile classical parallels to the maxims given by Jesus in the Sermon on the Mount, but this should only have been the preparatory step to a full elucidation of the points wherein the morality of Christ differs from that of antiquity. Thus, also, it was quite correct in the elucidation of the O.-T. prophecies to reject the practice of an arbitrary typology of separate passages taken without regard to their original historical connection. But Grotius went towards the other extreme, and gave at least a show of ground for the remark that "Coccejus found Christ everywhere in the O.T., while Grotius found him nowhere." On Grotius's merits as an interpreter, see Segaar, *Oratio de Hugone Grotio, illustri humanorum et divinorum N.T. scriptorum interprete* (Ultraj. '1785, 8vo); Meier, *Gesch. d. Schrifterklärung* (iii, p. 434 sq.). His canon for the interpretation of the prophecies of the O.T. is contained in his exposition of the **lvα** in the *Annotations on Matthew* i, 22, which is worthy of being studied.

In the field of *Apologetics* Grotius achieved a great and enduring success by the publication of his treatise *De veritate religionis christianae* (1627; often reprinted). The best editions are those of Clericus (1709, 1717, 1724, 8vo) and of J. C. Kocher (Jena, 1727, 8vo; Halle, 1734-39, 3 vols. 8vo). It was translated into German by Hohl (Chemnitz, 1768, etc.); French, by Le Jeune (1724), Goujet (1724); English, by Patrick (1667), by Clarke (1793), by Middleton (Loud. 1849, 12mo); Arabic, by Pocock (1660), etc.; and

even into Chinese and Malay. The first plan of it was drawn up by Grotius in 1622 while a prisoner at Loevestein. The original object of this prison work, which was written in verse, was to furnish seafaring men, who should come in contact with the heathen, arguments in defense of their faith. But when translated into Latin prose it found its way into the highest circles of educated men, and was, until very recently, a standard text-book on the Evidences of Christianity. In this work Grotius may be said to have erected apologetics into a science, and thus rendered immense service, even though his treatment of the subject does not meet all the wants of the present age. It is divided into six books, of which the first treats of the existence and attributes of God; the second, of the excellence of the doctrine and ethics of Christianity; the third, of the authenticity of the books of the New Testament; the last three, of objections supposed to be made on the part of pagans, Mohammedans, and Jews.

In *Doctrinal Theology* Grotius accepted the Arminian system as regards the doctrine of predestination. He pronounced clearly for the universality of divine grace, without, however, falling into Pelagianism, an accusation often brought against him, but which he vigorously repelled. See his *Conciliatio Dissidentium de re Predestinaria et gratia opinionum* (1613), and his *Dis-quisitio an Pelagiana sint ea dogmata quae nunc sub eo nomine traduntur*. Both treatises are given in his *Opera Theologica*, vol. iii. He also refuted in his *Christology* the accusation of inclining to Socinianism in his views of the doctrine of redemption. He defended the doctrine of the expiatory nature of the death of Christ against the Socinians in his *Defensio fidei catholicae de satisfactione Christi adversus F. Socinum* (Leyden, 1617; often reprinted). The Socinians answered in the person of Crell by the *Responsio ad Librum Grotii de Satisfactione*, which was refuted by Stillingfleet, etc. But the orthodox, on the other hand, attacked Grotius on account of his theory of the atonement; and it is certainly true that he differs as well from the theory of satisfaction of Anselm as from the orthodox system both of the Lutheran and Reformed churches. In place of a real satisfaction (*sat-infactio*), Grotius substitutes a *solutio* on the part of God for the sake of Christ; he saw in the death of Christ more a *substitutory* than a *satisfactory* act; it was a *penal example*, by which, on the one hand, the majesty of God's law was vindicated, and, on the other, his horror of the sin of the world was exemplified in a most striking manner. Baur (*Versohnunga lehre*) gives a clear, and, in the main, fair account of the Grotian theory of atonement, from a translation of part

of which, by the Rev. L. Swain, in the *Biblio-theca Sacra* for April, 1852, we extract the following: "The fundamental error of the Socinian view was found by Grotius to be this: that Socinus regarded God in the work of redemption as holding the place merely Of a creditor, or master, whose simple will was a sufficient discharge from the existing obligation. But, as we have in the subject before us to deal with punishment and the remission of punishment, God cannot be looked upon as a creditor, or an injured party, since the act of inflicting punishment does not belong to an injured party as such. The right to punish is not one of the rights of an absolute master or of a creditor, these being merely personal in their character; it is the right of a ruler only. Hence God must be considered as a ruler, and the right to punish belongs to the ruler as such, since it exists, not for the punisher's sake, but for the commonwealth, to maintain its order, and to promote the public good. The act of atonement itself is defined in general as a judicial act, in accordance with which one person is punished in order that another may be freed from punishment, or as an act of dispensation, by which the binding force of an existing law is suspended in respect to certain persons or things. The first question to be asked, therefore, is, whether such a dispensation or relaxing is possible- in respect to the law of punishment. Grotius does not hesitate to answer this question in the affirmative, on the ground that all positive laws are relaxable. The threat of punishment in Genesis ii, 17, contains in itself, therefore, the implied right to dispense with the infliction of that punishment, and that, too, without supposing any essential change in God himself, since a law in relation to God and the divine will is not something having an internal force and authority of its own (nichts Inneres), but is merely an operation or effect of the divine will. The objection that none but the guilty person himself can receive the punishment which is due to his crime is answered by the distinction that although every sinner, as such, does, in accordance with the very idea of sin, deserve punishment, still it is not a matter of absolute necessity that this punishment should be actually inflicted. As, therefore, the remission of punishment is a thing which is not in its own nature impossible, it must be left to the circumstances of each particular case to decide how far such remission shall really be admitted. If the authority of law is not to be dangerously weakened, it should be admitted only in cases of the greatest exigency. Such a case clearly is that which is offered in the very instance which we are now contemplating, where, by the actual infliction of the punishment, the entire race of man becomes devoted to death; and as, on the one side, the possibility of the remission of

punishment cannot be denied, so, on the other, it cannot be shown to be absolutely unjust that one person should be punished for another's sin. The essential thing in punishment is that it should be inflicted in consequence of sin, not that it should be inflicted upon the person who committed the sin. If, now, it admits of no doubt that a superior may properly inflict upon a subject, as the punishment of another's sin, whatever he might properly inflict upon him irrespectively of another's sin, then may God, without incurring the charge of injustice, permit Christ to suffer and die for the sins of men. This course, then, being in itself a permissible one, the only question is why God actually determined to adopt it. As the Scripture says that Christ suffered and died for our sins, we are to infer that God purposed not to forgive sins so numerous and so great without a striking penal example, in order to show his displeasure at sin by some act which should in strictest propriety be termed a penal act. And besides this inward reason, lying in the very nature of the Deity, and called in Scripture the wrath of God, there was the additional consideration that the less sin is punished the more lightly it will be regarded. Prudence itself, therefore, must lead the Deity to exact the punishment, especially where such punishment has been expressly threatened beforehand. Thus, in the penal example furnished by the death of Christ, there is exhibited at once the divine grace and the divine severity, the hatred of God against sin and his care for the maintenance of the law. And this is the mode of relaxing the laws which jurists themselves pronounce the best, viz. by commutation or compensation; because thereby the least injury is done to the authority of the law, and the design with which the law was made is effectually secured, as when one who is charged with the delivery of a thing is free from his liability on paying its full value; for the same thing and the same value are terms very nearly related. Such a commutation may take place not only with respect to things, but also with respect to persons, where it can be done without injury to another.

"In these few statements is contained the entire theory of Hugo Grotius. What is essential to it lies in this main proposition: God neither would nor could forgive the sins of men without the setting up of a penal example. This is done by the death of Christ. Hence the death of Christ is the necessary condition of the forgiveness of sin, and what it always actually presupposes. The theory, therefore, hangs upon the idea of a penal example and of its presupposed necessity, and the question for us now to consider is how, by means of that idea, it stands related, on the one hand,

to the theory of the Church which it would defend, and, on the other, to the Socinian theory which it would confute.

"As to its relation to the satisfaction-theory held by the Church, it will be seen at once that it asserts the necessity of the death of Christ in order to the forgiveness of sin, in a sense wholly different from that which the Church intends. If the death of Christ is necessary only as a penal example, then its necessity is grounded, not in the very nature of God himself, not in the idea of absolute justice, by which sin, guilt, and punishment are inseparably bound together, but merely in that outward relation which God holds to men as a ruler. The real object of consideration is not past sin, but future. The guilt of past sin may be removed immediately, for God has the absolute right to remit punishment; and a penal example is necessary only for the purpose of maintaining the honor of the law, and guarding against sin in time to come. The connection, therefore, between sin and punishment is not an inherent, internal connection, founded in the very nature of sin; the design of punishment is merely to prevent sin; or, in other words, it is connected with sin only in consequence of a positive law emanating from God as the supreme Ruler. Hence the final ground upon which Grotius goes back to prove the necessity of instituting a penal example is merely the penal sanction contained in Genesis ii, 17. The advocates of the satisfaction-theory, indeed, go back to the same sentence, but only to remark in it a necessary outflowing of the divine justice. Grotius, on the contrary, takes the absolute idea of divine justice entirely away; for if he affirms, in opposition to Socinus, that justice is an attribute which belongs of itself to the very nature of God, but at the same time asserts that the actual exercise of the attribute depends on the will of God, it is precisely the same as the assertion of Socinus himself, that penal justice is the effect of the divine will; and if he further says that God does what he does not without a cause, still the ultimate ground is not God's absolute nature, but his absolute will, which is in itself equally competent to punish or not to punish, "Here, then, is an important distinction between the theory of Grotius and that of the Church. The main point in the Church's theory of satisfaction is that, if Christ had not made a strict and perfect satisfaction for men. they could not have been released from sin. Socinus objected to this that satisfaction and forgiveness were contradictory ideas. This assertion Grotius, as the defender of the Church's doctrine of satisfaction, could not admit. He therefore replied that satisfaction and forgiveness were not strictly simultaneous; that, according

to the conditions established by God, the latter then first follows the former when a man by faith in Christ turns to God and prays him for the forgiveness of his sins. This distinction must certainly be made if the objection of Socinus is to be successfully met, and the two ideas are to be permitted to stand side by side. But Grotius Could not stop here. If it is only a penal example that is furnished by the death of Christ, then the idea of satisfaction, strictly speaking, has no further relevancy. As, *however*, Grotius wished to retain this idea, he brought to his assistance a peculiar distinction which is made in law between the two ideas denoted respectively by the terms *solutio* and *satisfactio*. If, said Grotius, the very thing which is owed be paid either by the debtor himself, or, which is in this case the same thing, by another in the debtor's name, then the discharge of the debt takes place by that very act; but it is to be called a discharge, not a remission (*remissio*). Not so, however, when something else is paid than the specific thing which was due. In this case there must be added, on the part of the creditor or ruler, an act of remission as a personal act; and it is this kind of payment, that may be either accepted or refused by the creditor, which is properly called, in the technical language of the law, satisfaction. While, therefore, it was the original design of Grotius, in all this, merely to prove, in opposition to Socinus, that the idea of satisfaction did not exclude that of remission, what he really did was to substitute in place of the common idea of satisfaction a totally different one; for the common idea of satisfaction rests essentially on the supposition that Christ has rendered precisely the same thing which men themselves were to have rendered. If, now, such a payment (*solutio*) be, as Grotius asserts, no remission (*remissio*), but only discharge (*liberatio*), then it must be conceded to Socinus, which was the thing contested by Grotius, that the ideas of satisfaction and remission mutually contradict and exclude each other, or, in other words, that the satisfaction which was made by Christ does not deserve the name of satisfaction in the sense which the common theory of the Church connected with that expression. But if Christ has not made satisfaction in his sense, if he has not truly and perfectly rendered for men what they were to have rendered for them-selves, then the idea of satisfaction can be applied only so far as he has given to God something, whatever that something may be, in place of that which was to have been rendered by men themselves in their relation to God. This, then is the precise meaning of the theory of Grotius, and the difference between it and the satisfaction-theory of the Church. The idea of satisfaction let down from its full and real import to the idea of mere rendering of something;

Christ has made satisfaction so far as he has fulfilled a condition, of whatever kind it may be, upon which God has suspended the forgiveness of the sins of men so far as he has given to God a something with reference to that end. 'his *something* is that penal example without the setting forth of which God could not have forgiven the sins of men.'

Many of the writings of Grotius are important in the sphere of *Church History*: such are, for instance, his *Hist. Gothorum, Vandalorum et Longobardorum* (1655); and his *Annales et hist. de rebus Belgicis ab obitu Philippi regis usque ad inducias anni 1609*. He also treated several questions of ecclesiastical jurisprudence in his *De imperio summarum potestatum circa sacra* (*OJT. tool. iii, p. 201*), in which he sides with Arminius in favor of the territorial system against the opinion of Gomar.

The theological writings of Grotius are collected under the title *Opera omnia theologica* (Lond. 1679, fol. 3 vols.). The first vol. contains a *Life of Grotius*, with his *Annot. in V. T.*; vol. ii contains the *Annot. in N.T.*; vol. iii includes his miscellaneous theological writings. There have been many lives of Grotius, none of them adequate except Brandt, *Hist. van het leven des Heeren Huig de Groot* (Amst. 1727, 2 vols. fol.). See also Lehmann, *Grotii Manes ab iniquis obtreactionibus vindicati* (Delft, 1727); Burigny, *Vie de Grotius* (Paris, 1752, 2 vols. 8vo), translated into English (Lond. 1754, 8vo); Butler, *Life of Grotius* (Lond. 1827, 8vo); Creuzer, *Luther und Grotius* (Heidelb. 1816, 8vo); Cras, *Laudatio H. Grotii* (Amst. 1796, 8vo); Luden, *H. Grotius nach seinen Schicksalen und Schriften dargestellt* (Berlin, 1806, 8vo); Seegar, *Orat. de Grotio* (Utrecht, 1785, 4to); Bayle, *Dictionary*, s.v.; Herzog, *Real-Enklopädie*, v, 395 sq.; Nicéron, *Memoires pour servir*, vol. xix; Schrockh, *Kirchengeschichte*, v, 246; Hoefer, *Nouv. Biogr. Generale*, 22:197 sq.; Piper, *Kalender*, 1867; Nichols, *Calvinism and Arminianism*, ii, 582-641; Shedd, *Hist. of Doctrines*, ii, 347 sq.

Grove,

Picture for Grove 1

Picture for Grove 2

the representative in the A.V. in certain passages of two Heb. words.

1. hrva(or **j ryva**), *asherah*"(from, **rvā**; to be upright). Selden was the first who endeavored to show that this word which in the Sept. and Vulg. is generally rendered *groce*, in which our authorized version has

followed them must in *some* places, for the sake of the sense, be taken to mean a *wooden image* of Ashtoreth (*De Diis Syris*, ii. 2). Not long after, Spencer made the same assertion scholars assume that Asherah is a *name* for Ashtoreth, and that it denotes more especially the relation of that goddess to the *planet* Venus, as the lesser star of good fortune. It appears, namely, to be an indisputable fact that both Baal and Ashtoreth, although their primary relation was to the sun and moon, came in process of time to be connected, in the religious conceptions of the Syro-Arabians, with the planets Jupiter and Venus, as the two stars of good fortune. **SEE MENI.** We may instance the connection between Artemis and Selene; that between *Juno* and the planet Venus, mentioned in Creuzer, ii, 566; the fact that *astro* is also the name of the same planet in the religious books of the Tsalians (Norberg's *Onomast. Cod. Nasarai*, p. 20). It is in reference to this connection, too, that a *star* is so often found among the emblems with which Ashtoreth is represented on ancient coins. Lastly, while the word Asherah cannot, in the sense of *grove*, be legitimately deduced from the primitive or secondary signification of any Syro-Arabian root, as a name of the goddess of good fortune it admits of a derivation as natural in a philological point of view as it is appropriate in signification. The verb **רַוָּה**; means *to prosper*; and Asherah is the feminine of an adjective signifying *fortunate, happy*. **SEE ASHERAH**

We must not omit to notice a probable connection between this symbol or image — whatever it was and the sacred symbolic tree, the representation of which occurs so frequently on Assyrian sculptures, and is shown in the subjoined woodcut. The connection is ingeniously maintained by Mr. Fergusson in his *Nineveh and Persepolis restored* (p. 299-304), to which the reader is referred. (*De Leg. Hebraeor.* ii, 16). Vitranga then followed out the same argument in his note on ^{237B}Isaiah 17:8. Gesenius, at length, has treated the whole question so elaborately in his *Thesaurus* (p. 162) as to leave little to be desired, and has evinced that Asherah is a *name*, and also denotes an image of this goddess. Some of the arguments which support this partial, or, in Gesenius's case, total rejection of the signification *grove* for *asherah* are briefly as follows: It is argued that it almost always occurs with words which denote *idols* and *statues of idols*; that the verbs which are employed to express the making an Asherah are incompatible with the idea of a grove, as they are such as *to build, to shape, to erect* (except in one passage, where, however, Gesenius still maintains that the verb there used means *to erect*); that the words used to

denote the destruction of an Asherah are those of *breaking to pieces, subverting*; that the *image* of Asherah is placed in the Temple (^{<1220>}2 Kings 21:7); and that Asherah is coupled with Baal in precisely the same way as Ashtoreth is (comp. ^{<0721>}Judges 2:13; 10:6; ^{<1189>}1 Kings 18:19; ^{<1220>}2 Kings 23:4; and particularly ^{<0707>}Judges 3:7, and 2:13, where the plural form of both words is explained as of itself denoting *images* of this goddess; see also ^{<1439>}2 Chronicles 33:19; 34:3,4). Besides, Selden objects that the signification *grove* is even incongruous in ^{<1270>}2 Kings 17:10, where we read of "*setting up groves under evergreen tree.*" Moreover, the Sept. has rendered Asherah by *Astarte* in ^{<1456>}2 Chronicles 15:16 (and the Vulg, has done the same in ^{<0707>}Judges 3:7), and, conversely, has rendered *Ashtaroth* by groves in ^{<0908>}1 Samuel 7:3. **SEE ASHTORETH; SEE HIGH-PLACE**, On the strength of these arguments most modern

2. I vae' shel (Sept. **αποβρα**, Vulg. *nemus*). The first notice of this tree is in ^{<0213>}Genesis 21:33, "And Abraham planted a *grove (eshel)* in Beersheba, and called there on the name of the Lord." The second passage where it occurs is ^{<0216>}1 Samuel 22:6: "Now Saul abode in Gib-eah under a *tree (eshel)* in Ramah, having his spear in his hand, and all his servants were standing about him." Under such a tree also he and his sons were buried, for in the only other notice of this word it is said (^{<0913>}1 Samuel 31:13), "And they took their bones, and buried them under a *tree (eshel)* at Jabesh, and fasted seven days. In the parallel passage ^{<1402>}2 Chronicles 10:12, the word *alah* is employed, which perhaps signi ties a *terebinth tree*, but is translated "oak" in the A.V.

Celsius (*Hierobot.* i, 535) maintains that *eshel* has always a general, and not a specific signification, and that it is properly translated *tree*. This, as stated by Rosenmuller, has been satisfactorily refuted by Michaelis in his *Supplem.* p. 134. In Royle's *Illustrated Himal. Bot.* p. 214, it is stated, "The Arabic name *asul* or *atul* is applied to *furas* (an arboreous species of tamarisk) in India, as to *Horientalis* in Arabia and Egypt." So in the *Ulfaz Uduieh*, translated by Mr. Gladwin, we have at No. 36. *ussel*, the tamarisk bush, with *ljhaou* as the Hindee, and *guz* as the Persian synonym. The tamarisk and its products were highly valued by the Arabs for their medicinal properties, and are described in several places under different names in Avicenna. If we refer to travellers in Eastern countries, we shall find that most of them mention the *athul*. Thus Prosper Alpinus (*De Plantis Aegypti*, c. 9: *De Tamarisco atle vocals*) gives a figure which sufficiently shows that it must grow to the size of a large tree, and says that

he had heard of its attaining, in another place, to the size of a large oak; that its wood was employed for making a variety of vessels, and its charcoal used throughout Egypt and Arabia; and that different parts of it were employed in medicines. So Forskal, who calls the species *Tamariscus orientalis*, gives *atl* as its Arabic name, and identifies it with *eshel*. So Belon (*Observ.* ii, 28). In Arabia Burckhardt found the tree called *asul* in the neighborhood of Medina, and observes that the Arabs cultivated it on account of the hardness of its wood. If we endeavor to trace a species of tamarisk in Syria, we shall find some difficulty from the want of precision in the information supplied by travellers on subjects of Natural History. But a French naturalist, M. Bove, who travelled from Cairo to Mount Sinai, and from thence into Syria, has given ample proofs of the existence of species of tamarisk in these regions. A minute description of the tree under its Arabic name is given by I. E. Faber, in *Fab. and Reishii Opusc. wed. ex mon.* Ar. p. 137. It is very remarkable that the only tree which is found growing among the ruins of Babylon is a tamarisk. "The one in question is in appearance like the weeping-willow, but the trunk is hollow through *age*, and partly shattered. The Arabs venerate it as sacred, in consequence of the calf Ali having reposed under its shade after the battle of Hillah" (Rosenmuller, *Bibl. Geog.* ii, p. 26, from Ker Porter; comp. Ainsworth's *Researches*, p. 125). From the characteristics of the tamarisk-tree of the East, it certainly appears as likely as any to have been planted in Beersheba by Abraham, because it is one of the few trees which will flourish and grow to a great size even in the arid desert. Besides the advantage of affording shade in a hot country, it is also esteemed on account of the excellence of its wood, which is converted into charcoal. It is no less valuable on account of the galls with which its branches are often loaded. and which are nearly as astringent as oak-galls. *SEE TAMARISK.*

3. It is now generally recognised (see Gesen. *Thes.* 50 b; Stanley, *S. and P.* § 76, 3; p. 142 note, 220 note) that the word *Elon*, אֵילֹן which is uniformly rendered by the A.V. "plain," signifies a *grove* or plantation. such were the *Elon* of Mamre (^{<01318>}Genesis 13:18; 14:13; 8:1); of Moreh (^{<01126>}Genesis 12:6; ^{<05113>}Deuteronomy 11:30; of Zaa-aim (Joshua'xix, 33); of the pillar (^{<07006>}Judges 9:6); of Meonenim (^{<00957>}Judges 9:37); and of Tabor (^{<09003>}1 Samuel 10:3). in all these cases the Sept. has δρῦς or βάλανος "the Vulgate — which the A. V. probably followed — *Vallis* or *Convallis*; in the last three, however, *Quercus*. See *Elon*,

In the religions of the ancient heathen world groves play a prominent part. In old times altars only were erected to the gods. It was thought wrong to shut p the gods within walls, and hence, as Pliny expressly tells us (*H. N.* 12:2), trees were the first temples Tacit. *Germ.* 9; Lucian, *de Sacrific.* 10; see Carpzov, *App. Crit.* p. 332), and from the earliest times groves re mentioned in connection with religious worship (^{<0112>}Genesis 12:6, 7; 13:18; ^{<0113>}Deuteronomy 11:30; A. V. "plain ;" see above). Their high antiquity, refreshing shade, solemn silence, and awe-inspiring solitude, as well as he striking illustration they afford of natural life, marked them out as the fit localities, or even the actual objects of worship ("Lucos et in iis silentia ipsa adoramus," Pliny, 12:1; "Secretum luci... et ad-miratio umbrae fidem tibi numinis facit," Senec. *Ep.* xli; "Quo posses viso dicere Numen habet," Ovid, *Fast.* iii, 295; "Sacra; nemus accubct umbra," Virgil, *Georg.* iii, 334; comp. Ovid, *Met.* 8:743; see ^{<0114>}Ezekiel 6:3; ^{<0115>}Isaiah 57:5; ^{<0116>}Hosea 4:13). This last passage hints at another and darker reason why groves were opportune for the degraded services of idolatry; their shadow hid he atrocities and obscenities of heathen worship. The ;roves were generally found connected with temples, and often had the right of affording an asylum (Tacit. *Germ.* 9, 40; Herod. ii, 138; Virgil, *AEn.* i, 441; ii, 512; Sil. Ital. i, 81). Some have supposed that even the Jewish Temple had a **τέμενος** planted with palm, and cedar (^{<0117>}Psalms 92:12, 13), and olive (^{<0118>}Psalms 52:8), as the mosque which stands on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem (^{<0119>}Joshua 24:26; ^{<0120>}Judges 9:6; Stanley, *Sinai and Pal.* p. 142). We find repeated mention of groves consecrated with deep superstition to particular gods (Livy, 7:25; 24:37 35:51; Tacit. *Ann.* ii, 12, 51, etc.; 4:73, etc.). For this reason they were stringently forbidden to the Jews (^{<0121>}Exodus 34:13; ^{<0122>}Jeremiah 17:2; ^{<0123>}Ezekiel 20:28), and Maimonides even says that it is forbidden to sit under the shade of any green tree where an idol-statue was (Fabric. *Bibl. Antiq.* p. 290). Yet we find abundant indications that the Hebrews felt the influence of groves on the mind ("the spirit in the woods," Wordsworth), and therefore selected them for solemn purposes, such as great national meetings (^{<0124>}Judges 9:6, 37) and the burial of the dead (^{<0125>}Genesis 35:8; I Samuel 31:14). Those connected with patriarchal history were peculiarly liable to superstitious reverence (^{<0126>}Amos 5:57 8:13); and we find that the groves of Mature were long a place of worship (Sozomen, *H. E.* ii, 4; Euseb. *Vit. Const.* p. 81; Reland, *Palaest.* p. 714). There are in Scripture many memorable trees; e.g. Allon-bachuth (^{<0127>}Genesis 35:8), the tamarisk (see above)in Gibeah

(^{<0216>}1 Samuel 22:6), the terebinth in Shechem (^{<0206>}Joshua 24:26, under which the law was set up), the palm-tree of Deborah (^{<0045>}Judges 4:5), the terebinth of enchantments (^{<0055>}Judges 9:37), the terebinth of wanderers (^{<0041>}Judges 4:11), and others (^{<0142>}1 Samuel 14:2; 10:3; sometimes "plain" in A. V., Vulg. "convallis").

This observation of particular trees was among the heathen extended to a regular worship of them. "Tree-worship may be traced from the interior of Africa not only into Egypt and Arabia, but also onward uninterruptedly into Palestine and Syria, Assyria, Persia, India, Thibet, Siam, the Philippine Islands, China, Japan, and Siberia; also westward into Asia Minor, Greece, Italy, and other countries; and in most of the countries here named it obtains in the present day, combined as it has been in other parts with various forms of idolatry" (Poole, *Genesis of Earth and Man*, p. 139). "The worship of trees even goes back among the Iranians to the rules of Horn, called in the Zend-Avesta the promulgator of the old law. We know from Herodotus the delight which Xerxes took in the great plane-tree in Lydia, in which he bestowed golden ornaments, and appointed for it a sentinel in the person of one of the 'immortal Ten Thousand.' The early veneration of trees was associated, by the moist and refreshing canopy of foliage, with that of sacred fountains. In similar connection with the early worship of nature were among the Hellenic nations the fame of the great palm-tree of Delos, and of an aged platanus in Arcadia. The Buddhists of Ceylon venerate the colossal Indian fig-tree of Anurah-depura A single trees thus became objects of veneration from the beauty of their form, so did also groups of trees, under the name of groves of gods.' Pausanias (i, 21, § 9) is full of the praise of a grove belonging to the temple of Apollo at Grynion in AEolis; and the grove of Co-lone is celebrated in the renowned chorus of Sophocles" (Humboldt, *Cosmos*, ii, 96, Eng. ed.). The custom of adorning trees "with jewels and mantles" was very ancient and universal (Herod. 7:31; Aelian, *V. H.* ii, 14; Theocr. *id.* xviii; Ovid, *Met.* 8:723, 745; Arnob. *adv. Gentes*, i, 39), and even still exists in the East.

The *oracular* trees of antiquity are well known (Homer, *Il.* 16:233; *Od.* v, 237; Soph. *Trach.* 754; Virgil; *Georg.* ii, 167 Sil. Ital. iii, 11). Each god had some sacred tree (Virgil, *Ecl.* 7:61 sq.). The Etrurians are said to have worshipped a palm, and the Celts an oak (Max. Tyr. *Dissert.* 38, in Godwyn's *Mos. and Aar.* ii, 4). On the Druidic veneration of oak-groves, see Pliny, *H. N.* 16:44; Tacit. *Ann.* 14:30. In the same way, according to the missionary Oldendorp, the *negroes* "have sacred groves, the abodes of

a deity, which no negro ventures to enter except the priests" (Prichard, *Nat. Hist. of Man*, p. 525-539, 3d ed.; Park's *Travels*, p. 65). So, too, the ancient Egyptians (Raw-Hinson's *Herod*, ii, 298). Long after the introduction of Christianity it was found necessary to forbid all abuse of trees and groves to the purposes of superstition (Harduin, *Act. Concil.* i, 988; see Orelli, *ad Tac. Germ.* 9). See Pehnen, *De arbore non plantanda ad altare Dei* (Lips. 1725); Dresler, *De lucis religioni gotil. destinatis* (Lips. 1740); Lakemacher, *Antiq. Grace. sacrae*, p. 138 sq. **SEE TREK.**

Grove, Henry,

a Presbyterian divine of distinction, was born at Taunton, Somersetshire, Jan. 4, 1683. He received his academical training under Mr. Warren at Taunton, whose school was in excellent repute. At 22 he began to preach; at 23 he succeeded Mr. Warren as head of the Taunton Academy. At first he taught ethics, but in 1725 he began to teach theology also. He at the same time succeeded Mr. James in his pastoral charge at Fullwood, near Taunton, in which he continued till his death. In 1730 he published *The Evidence of our Saviour's Redemption considered*, and the same year, *Some Thoughts concerning the Proof of a Future State, from Reason*. In 1732 he printed *A Discourse concerning the Nature and Design of the Lord's Supper*, where he set that institution in the same light as bishop Hoadly. In 1734 he published, without his name, *Wisdom the First Spring of Action in the Deity*, which was animadverted on by Balguy. In 1736 he published *A Discourse on Saving Faith*. He died February 27 1737-8. After his death came out by subscription his, *Posthumous Works* (1740, 4 vols. 8vo); also *Sermons* (Lond. 1742, 2 vols. 8vo); *Works published in his life. time* (Load. 1747, 4 vols. 8vo); *System of Moral Philos* (Lond. 1749, 2d ed. 2 vols. 8vo). See Amory, *Life of Grove, prefixed to his Posthumous Works* (1745, vol. i) Jones, *Christian Biog.*; Darling, *Cyclop. Bibliog.* i, 1344

Gruber, Jacob,

a Methodist Episcopal minister was born in Lancaster County, Pa., Feb. 3, 1778, of German Lutheran parents. He was converted at fourteen or fifteen; entered the travelling ministry, in the -Philadelphia Conference, in 1800; labored fifty years, chiefly in Pennsylvania and Maryland, with abundant usefulness, and died May 25, 1850. Mr. Gruber was "a singular and extraordinary man." He was alike remarkable for "strength and

originality of mind, energy of character, depth of piety, prodigious labors, power of endurance, extensive usefulness, and simplicity and regularity of life." His conversion was powerful, and, although driven from his home in youth for his religious course, he kept his faith. Through his long life his vigor and industry were untiring, and he never ceased labor for any four consecutive weeks until the year of his death. Although eccentric, and often rude in style, he was nevertheless a sound theologian and an able defender of Methodism. In the pulpit he was sometimes grand and overwhelming. "He spent thirty-two, years on circuits, seven in stations, and eleven as presiding elder. Many anecdotes are on record of his eccentric wit and sarcasm, and of his great control over *men*." — *Minutes of Conferences*, 4:549; Wakeley, *Heroes of Methodism*, p. 407; Strickland, *Life of Gruber* (N. Y. 1860, 12mo).

Gruner, Johann Friedrich,

a German theologian and philologist, was born at Coburg in 1723. He studied at the university of that city, and afterwards at Jena. In 1747 he became professor of Latin and of Roman archaeology in Jena, afterwards professor of eloquence at Coburg, and in 1764 professor of theology- at Halle. He died March 29, 1778. His principal works, so far as they relate to theology, are, *Miscellanea sacra* (Jena, 1750) : — *De Odii Romanorum adversus Christianos Causis* (Coburg, 1750): *De Origine Episcoporum eorumque in Ecclesia primitiva Jure* (Halle, 1764) : — *Anweisung z. geistlichen Beredsamkeit* (Halle, 1765): — *Versuch eines pragmatischen Auszugs, us d. Kirchengesch. d. Christen* (Halle, 1766) : — *Praktische Einleitung in d. Religion d. Heiligen Schrift* (Halle, 1773) : — *Institutionum Theologiae dogmaticae Libri tres* (Halle, 1777) : — *Observationum criticarum Libri ii* (Jena, 1777). See Harlesius, *Vitae Philologorum* (i, 234 - 243). — Hoefler, *Nouv. Biog. Generale*, 22:253; Doering, *Gel. Theol. Deutschlands*.

Grynaeus, Johann,

a Swiss Protestant theologian, was born at Leufelfingen (Basle) in 1705. He acquired great proficiency in theology and the Oriental languages, and was for seven years professor in the theological faculty of Basle. He died in that city April 11, 1744. He wrote *Opuscula Theol. miscell.* (Basle, 1746, 8vo), a learned and valuable work. — Hoefler, *Nouv. Biog. General*, 22:275.

Grynaeus, Johann Jacob, D.D.,

a Swiss Protestant theologian, third son of Thomas Grynaeus (q.v.), was born at Berne Oct. 1, 1540. He studied at Basle, was ordained deacon in 1559, and in 1565 succeeded his father as pastor. In 1577 he became professor of theology at Basle, and remained there until 1584, when he removed to Heidelberg. In 1586 he returned to Basle, where he died head pastor (*antistes*) of the city, Aug. 30, 1617 (Aug. 31, 1618, according to Michaud). He published *Variorum Patrum Graecorum et Latinorum Monumenta orthodoxographa* (Basle, 1569, 2 vols. fol.) : — *Ecclesiastica Historia Eusebii Pamphili, Ruffini, Socratis, Theodoretii, Sozomeni, Theodori, Evagrii, et Dorothei*, etc. (Basle, 1571, 1588, 1611, fol.): *Epitome' Sacrorum Bibliorum, pars I* (Basle, 1577, 8vo): *Character Christianorum, sen de fidei, spei et charitatis doctrina*, etc. (Basle, 1578, 8vo): — *Synopsis Historiae Horn inis, sen de prima hominis origine, ejusque corruptione, reconciliatione*, etc. (Basle, 1576, 8vo): *Chronologia brevis Historiae Evangelicae* (Basle, 1580) : — *Sciagraphia; Sacrae Theologiae* (Basle, 1577, 4to): *Censura theologica ' de prima Antichristianorum errorum origine* (Heidelb. 1484) : — *Theoremata et Problemata theologica* (Basle, f 1590, 3 vols.): — *De viris illustribus quorum, opere Deus ' in reformandis ecclesiis usus est* (1602): and a large number of essays and discourses. See Jo. Fabricius, *Historia Bibliothec.* pt. 6:p. 418-421; Dan. Gerdes, *Florileg. Lib. rar.* p. 153; Adami, *Vitae Theologorum Germanorum*; Nicéron, *Memoires*, 37:307-315; Uhse, *Leben d. berühmtesten Kirchen-Scribenten*, p. 196; Hoe-fer, *Nouv. Biog. Generale*, 22:274; Herzog, *Real-Encyclop*, v, 404; Darling, *Cyclop. Bibliographica*, i, 1347; Middleton, *Evangelical Biography*.

Grynaeus Or Grunaeus, Simon,

surnamed Major, a German Protestant theologian, was born at Vehrigen (Hohenzollern) in 1493. He studied at Pfortz-helm and Vienna, and early embraced the Reformation. He taught Greek at Heidelberg from 1524 to 1529. In 1534 he went to Tübingen, commissioned by duke Ulrich of Wurtemberg to reform the churches of that place. In 1536 he settled at Basle, where he died of the plague Aug. 1, 1541. Intimately connected with Melancthon, Luther, Calvin, Thomas More, and others, Grynaeus was a zealous promoter of the Reformation, and, as such, was exposed to great dangers, but always managed to get out of them unharmed, thanks to his powerful protectors, he was present at the diets of Spire and of Worms,

and went to England in 1531 to confer with Henry VIII about his divorce. He was employed to collect the opinions of the Reformed theologians on that subject. A great admirer of the classics, he did much to promote the interests of sound education in the German universities. He discovered in a convent on the Rhine the last five books of Livy (published by Erasmus, Basle, 1531, fol.). Grynaeus published Latin translations of the works of Plutarch, Aristotle, and Chrysostom, the first Greek edition of the *Veterinarii medici* (Basle, 1537, 4to) and of the *Amagest* of Ptolemy (Basle, 1538, fol.). He was also the author of *Novus Orbis regionum ac insularum veteribus incognitarum*, etc. (Basle, 1532-1555, fol.). See Bruck-er, *Historia critica Philosoph.* vol. 4:period iii, p. 105 sq.; Freytag, *Adparatus Litterarius*, iii, 497; Melch. Adam, *Vitae Theolog.* p. 56; *Athenae Rauricae*, ii, 69-72; Reimmann, *Hist. Litterar.* 4:207; Hoefer, *Nouv. Biog. Generale*, 22:272; Burnet, *History of Reformation*, pt. i, bk. ii; Herzog, *Real-Encyklop.* v, 402; Middleton, *Evangelical Biography*, i, 149.

Grynaeus, Simon,

a Swiss Protestant theologian and philologist (last of the eminent family of Grynae-us), was born at Basle in 1725, and died in that city in 1799. He was a thorough theological and classical scholar, and well acquainted with French, English, and Latin literature. He published a translation of the Bible (Basle, 1776), and also versions of *Juvenal*, *Thomas a Kempis*, and Erasmus's *Encomium Moriae*. He also translated into German several English works against Deism. See M. Lutz, *Nekrol. denkw. Schweiz. a. d. xviiiien Jahrh.* ; Hoefer, *Nouv. Biograph. General*, 22:275.

Grynaeus, Thomas,

nephew of Simon Grynaeus *major*, and an eminent Protestant divine, was born at Vehringen in 1512. He was brought up by his uncle Simon, and became professor of the dead languages at Basle and Berne. He was a zealous promoter of the Reformation. The margrave Charles of Baden appointed him pastor and ecclesiastical superintendent at Roteln, where he remained until his death, Aug. 2, 1564. See Melch. Adam.. *Vitae Theolog.* p. 191; Hoe-fer, *Nouv. Biog. Generale*, 22:273; Middleton, *Evangelical Biography*.

Gualbert, Giovanni

(*St. Johannes*), founder of the Coenobite order of Vallombrosa (*vallis umbrosa*), in the Apennines, seven leagues from Florence. He died July 12, 1073, and was canonized by pope Celestine III in 1193. His life is in the *Acta Sanctorum*. — Mosheim, *Ch. Hist.* cent. 11, pt. ii, ch. ii, § 24; Jamieson, *Legends of the Monastic Orders*, p. 116 sq.; Hoefer, *Nouv. Biog. Generale*, 26:441; Herzog, *Real-Encyclop.* v, 406

Gualfrid.

SEE GEOFFREY.

Gualter, Rodolphus,

son-in-law of Zwinli, and one of the first Swiss Reformers, was born at Zurich Nov. 9, 1519, succeeded Bullinger as pastor, became superintendent at Zurich in 1575, and died Nov. 25, 1586. His commentaries are highly esteemed and rare, viz. *Homiliae cccxi in Matthaeum* (zurich, 1590-96, 2 vols. fol.) : — *Homil. clxxv in Acta* (Zurich, 1577, fol.). He wrote also a strong anti-papal treatise, *Antichristus* (Zurich, 1546, 8vo). A complete edition of his works appeared at Zurich in 1585 (15 vols. 8vo). — Hoefer, *Nouv. Biog. Generale*, 21:810; Winer, *Theol. Literatur*, ii, 555; Darling, *Cyclop. Bibliographica*, i, 1350.

Guard.

Picture for Guard

The Scripture terms used in this connection mostly have reference to the special duties which the body-guard of a monarch had to perform. SEE KING.

1. *Tabbach'*, j Bfj originally signified a "cook;" and as butchering fell to the lot of the cook in Eastern countries, it gained the secondary sense of "executioner," and is applied to the body-guard of the kings of Egypt (^{<0375>}Genesis 37:36) and Babylon (^{<1258>}2 Kings 25:8; ^{<2400>}Jeremiah 39:9; 40:1; ^{<2124>}Daniel 2:14). So Potiphar, the master of Joseph, was captain of Pharaoh's *body-guard*, i.e. chief executioner (^{<0301>}Genesis 39:1; 41:10, 12). In Egypt he had a public prison in his house (^{<0008>}Genesis 9:3-4). It is evident from Herodotus (ii, 165 sq.) that the kings of Egypt had a *guard* who, in addition to the regular income of the soldier, also received a

separate salary. In the paintings of marches and battles on the monuments, these royal guards are commonly seen to be employed in protecting the person of the king, and are distinguished by peculiar dresses and weapons (Wilkinson, i, 337, 406). During the reign of the Ptolemies, who in general adhered to the usages of the ancient Egyptians, the office of the commander of the body-guard was a very important one. They possessed the confidence of the king, and were often employed in the most important business transactions. Finally, the super. intendence of the executions belonged to the most distinguished caste. In Babylon, Nebuzaradan, who held this office, commanded also a part of the royal army (^{<24913>}Jeremiah 39:13; 52:15). *SEE EXECUTIONER.*

2. *Rats*, /r; properly means a *courier*, and is the ordinary term employed for the attendants of the Jewish kings, whose office it was to run before the chariot (^{<1051>}2 Samuel 15:1; ^{<1005>}1 Kings 1:5), like the *cursores* of the Roman emperors (Seneca, *Epist.* 87, 126). That the Jewish "runners" superadded the ordinary duties of a military guard appears from several passages (^{<09217>}1 Samuel 22:17; ^{<1205>}2 Kings 10:25; 11:6; ^{<14210>}2 Chronicles 12:10). It was their office also to carry dispatches (^{<1416>}2 Chronicles 30:6). They had a guard-room set apart for their use in the king's palace, in which their arms were kept ready for use (^{<11428>}1 Kings 14:28; ^{<1421>}2 Chronicles 12:11). *SEE FOOTMAN.* They were perhaps the same who, under David, were called *Pelethites* (^{<1005>}1 Kings 1:5 14:27; 2 Samuel 15:l). *SEE PELETHITE.*

3. The terms *mishm'reth*, τρῶνῆ and *mishmair'* ρῶνῆ express properly the *act of watching*, or else a *watch-station*, but are occasionally transferred to the persons who kept watch (^{<1049>}Nehemiah 4:9, 22; 7:3; 12:9; ^{<10712>}Job 7:12). The A.V. is probably correct in substituting *mishmarto'* /τρῶνῆ for the present reading in ^{<1023>}2 Samuel 23:23, Benaiah being appointed "captain of the guard," as Josephus (*Ant.* 7:14, 4) relates, and not privy councillor: the same error has crept into the text in ^{<09214>}1 Samuel 22:14, where the words "which goeth at thy bidding" may originally have been "captain of the body-guard." *SEE CAPTAIN.*

In New-Test. times we find the σπεκουλάτερ, for the Latin *spiculator* (rendered "executioner," margin *guard*, ^{<1057>}Mark 6:27), properly a *pike-man*, *halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also, according to Oriental custom, acted as executioners. The term *κουστωδία*, for the Latin *custodia*, i.e. *custody*, a "watch" or *guard*, is spoken of the Roman soldiers at the sepulchre of Jesus

(^{<4276>}Matthew 27:65, 66; 28:11). The ordinary Roman guard consisted of four soldiers (**τετράδιον**, "quaternion"), of which there were four, corresponding to the four watches of the night, who relieved each other every three hours (^{<4124>}Acts 12:4; comp. ^{<4323>}John 19:23; Polyb. 6:33, 7). When in charge of a prisoner, two watched outside of the cell while the other two were inside (^{<4126>}Acts 12:6). The officer mentioned in ^{<4286>}Acts 28:16 **στρατοπεδάρχης**, "captain of the guard") was perhaps the commander of the Praetorian troops, to whose care prisoners from the provinces were usually consigned (Pliny, Ep.x, 65). *SEE WATCH.*

Guardian Angel,

a term which represents a theory prevalent from antiquity, that human beings are accompanied through life by a special supernatural being (sometimes termed their "attendant genius"), who watches over them for guidance and protection. Such has been thought to be the meaning of Socrates when he claimed a particular **δαίμων** as his spiritual counsellor. *SEE DAEMON.* Among Christian writers 'the theory has been thought to derive confirmation from the statement of our Saviour respecting children, that "in heaven their angels do always behold the face of my Father which is in heaven" (^{<4080>}Matthew 18:10); and from the declaration that angels "are all ministering spirits sent forth to minister for them who shall be heirs of salvation" (^{<3014>}Hebrews 1:14). A more cautious criticism, however, has usually held that these passages only indicate a special care of divine Providence over the young and believers; and the peculiar form of the doctrine referred to appears to savor rather of a pagan than an evangelical origin. Monographs are named in Walch, *Bibliotheca Theologica*, i, 178, and Volbeding, *Index Programmatum*, p. 116. *SEE ANGEL.*

Guardian Of The Spiritualities,

in England, the person in whom is vested the ecclesiastical jurisdiction of a diocese upon the death or translation of the bishop, or in cases of infirmity of the incumbent or bishop. — Eden, *Churchman's Dictionary*.

Guarin, Pierre,

a French Hebraist, was born at Tronquay (Normandy) in 1678. He entered the order of the Benedictines of St. Maur Oct. 21, 1696, became subsequently professor of Greek and Hebrew, and died librarian of the abbey of St. Germain des Pros, Dec. 29, 1729. He had a lively literary

controversy with canon Masclef, and wrote *Grammatica Hebraica et Chal-deice*, etc. (Paris, 1724 8, 2 vols. 4to) : — *Lexicon Hebra-icum et Chaldaeobiblicum* (Par. 1746, 2 vols. 4to). Guapin only completed this dictionary to *Mere* inclusively; the following letters were the work of other Benedictines. See Le Cerf, *Bibl. Hist. et crit. des Auteurs de la Cony. de St. Maur*; Hoefler, *Nouv. Biog.* ^{<0218>}Genesis 22:318.

Guastallines,

a monastic order in the Roman Catholic Church, founded in 1534 by countess Torelli, of Guastalla. They were at first connected with the Barnabites, whom they assisted in their missions; but, as this led to disorders, they were ordered to take the vow of seclusion. They were also called the *Angelic order* (*Angelics*), which name was to remind them that they should be as pure in their lives as angels.

Guatemala.

SEE CENTRAL AMERICA.

Gude, Gottlob Friedrich,

a German theologian, was born at Lauban Aug. 26. 1701. He studied theology in the universities of Halle and Leipzig, and taught for some time in the latter. Having returned to his native city in 1727, he was made chief deacon in 1743, and archdeacon in 1753. He died at Lauban June 20, 1756. Among his numerous publications are *De Causis Dissensuum inter Scripturae Interpretes* (Lpz. 1724) : — *Der Christen Reise nach dem rechten Vaterland* (Hal. 1726, tel.) : — *De Jurisconsultorum Meritis in Scrip-turam* (Lauban. 1728): *De mystica Miraculorum et fa-torum Christi Interpretatione* (Lpz. 1729)i *Grundliche Erlauterung des briefs Pauli an die Epheser* (Lauban, 1735). — Hoefler, *Nouv. Biog.* ^{<0218>}Genesis 22:340.

Gudgo'dah

[—some *Gud'godah*] (Heb. with the art. and, *directive*, *hag-Gudgod'-ah*, , **הַגְּדָדְגָד** rent, or perh. thunder; Sept. **Γαδγὰδ**, Vulg. *Gadgad*), the fortieth station of the Israelites during their wanderings in the desert, between Mount Her and Jotbath (^{<0107>}Deuteronomy 10:7); doubtless the same with HOR-HAGIDGAD, through which they had previously passed between Bene-jaakan and Jotbath (^{<0318>}Numbers 33:82). The name appears to be preserved in the present wady *Chudhaghidh* ("diminutions"),

mentioned by Robinson (*Res. i*, 267) as "a broad sandy valley which drains the remainder of the region between the Jerafeh and el-Mukrah, and carries its waters eastward to the former." *SEE EXODE*. In this identification two late travellers agree (Schwartz p. 213; Bonar, p. 286, 295). *SEE HOR-HAGIDGAD*. Dr. Robinson suggests that Gudgodah and Jotbathah may be in the Arabah, near the junction of wady Ghurun-del with wady el-Jeib (*Res. ii*, 583). *SEE JOTBATH*.

Gudule, Goule, Or Ergoule, ST.,

a Belgian virgin, patroness of Brussels, is said, according to tradition, to have been born in Brabant about 650. She was the daughter of St. Amalberge, and was educated by her godmother, St. Gertrude, abbess of the convent of Ni-velle. In 664, Gertrude having died, Gudule went to reside with count Witger, the second husband of her mother. While there she led a life of extravagant asceticism, and, according to the Romish legend, accumulated such a stock of good works that God gave her the power to work miracles both during her life and after her death! She died Jan. 8, 712, and was buried in the church of St. Michael, Brussels, which was subsequently called after her, and is now the cathedral of St. Gudule. She is commemorated on the 8th of January, and is the object of special veneration throughout Belgium. See Ruth d'Ans, *Vie de St. Gudule* (Brussels, 1703, 12mo); Baillet, *Vies des Saints* (vol. i, Jan. 8); *Hoefer, Nouv. Biog. Generale*, 22:352; Butler, *Lives of the Saints*, Jan. 8.

Guebres.

SEE PARSEES.

Guedier De Saint-Aubin, Henri Michel,

a French theologian, was born at Gournay-en-Bray June 17, 1695. He studied at Paris, and received the doctor's degree from the Sorbonne Oct. 29, 1723. He became professor in that institution in 1730, and its librarian in 1736. Some time after he obtained the abbey of St. Vulmer. He was acquainted with Hebrew, Greek, Latin, French, English, and Italian, besides history, theology, and kindred sciences. For fourteen years he decided all cases of conscience presented to the Sorbonne. He died at Paris Sept. 27, 1742. He wrote, *Histoire salutaire des deux Alliances* (Paris, Didot, 1741, 7 vols. 12mo), which Moreri considers as a good concordance of the O. and N.T. At the end of every part are remarks and arguments on the

designs of the sacred writers, and on the authenticity and inspiration of their writings. — *Ladvoat, Dict. historique*; *Moreri, Dict. hist.* (edit. 1759); *Hoefer, Nouv. Biog.* ^{<0218>}*Genesis 22:358.*

Guelpherbytanus, Codex.

SEE WOLFENBUT-TEL MANUSCRIPT.

Guelphs And Ghibellines,

the names given to two great mediaeval parties which acquired a pre-eminent celebrity especially in Germany- and Italy, inasmuch as their contests made up a great portion of the history of those countries from the 11th to the 14th centuries, and which claim notice here because of the close connection of their party strifes with the ecclesiastical history of that period, and the use which the papacy made of them to increase its power and authority. According to the most reliable authorities, the word Guelph, or Guelf, is derived from "*Welf*," a baptismal name in several Italo, German families, which may be traced even up to the 9th century in a line of princes who migrated from Italy to Germany in the 11th century, when it appears there as the name of several chiefs of the ducal house of Saxony. Ghibelline is referred to "*Waiblingen*" (anciently *Wibelingen*), a town of Wurtemberg, and the patrimonial seat of the Hohen-stauffen family. The party conflicts originating in the rivalry of the ducal houses above mentioned, and probably also the party names, are of earlier date, but the first recorded use of these terms to designate the opposing parties occurred A.D. 1140, in the great battle of Weinsberg, in Suabia, fought between the partisans of Conrad of Hohenstauffen and those of Henry the Lion, of the house of Wolf, rival claimants of the imperial throne. In this battle the followers of Conrad rallied to the cry of "*Hie Walblingen !*" and those of Henry to the cry of "*Hie Wolf!*" These party cries, transferred to Italy, subsequently the chief theatre of these party contests, became Ghibellini and Guelphi or Guelfi, in the Italian language, the former designating the supporters, and the latter the opponents of the imperial authority, which generally vested in the Hohenstauffen house. The opposition to this authority arose from two sources, viz. (1) from the cities and smaller principalities seeking to maintain their local rights and liberties, and (2) from the popes, who, jealous of the power of the German emperors, and irritated by their exercise of authority in ecclesiastical matters, especially in regard to investitures (q.v.), favored the party of the Guelphs, and, indeed, became

the representative leaders thereof. Hence the term Guelph came to signify in general those who favored the Church's independence of the State, and the maintenance of municipal liberty as against the partisans of a supreme and centralized civil authority represented in the emperor. This statement; however, seems not to hold good always, since in the multiplied and complicated' conflicts of these parties an interchange of the distinctive principles and objects of each appears to have taken place in certain instances, and the interests of the hierarchy by no means always coincided with the aspirations for municipal and personal freedom, however freely it evoked them to advance its own ends. The contest of the papacy for supremacy over the civil power, organized and definitely directed to its object by Gregory vii (q.v.), culminated in the pontificate of Innocent III (q.v.), when, "under that young and ambitious priest, the successors of St. Peter attained the full meridian of their greatness" (Gibbon, 6:36, Harper's ed.), and "the imperial authority at Rome breathed its last sigh" (Muratori, *Annal. Ital.* anno 1198).

In the contests of the Ghibelline and Guelph parties historians note" five great crises "viz. (1) in 1055, under Henry IV; (2) in 1127, under Henry the Proud; (3) in 1140, under Henry the Lion; (4) in 1159, under Frederick Barbarossa; and (5) the pontificate of Innocent III. After the decline of the imperial authority in Italy, in the conflicts between opposing parties among the nobility and in the cities, Ghibelline was used to designate the aristocratic party, and Guelph those professedly favoring popular government. But the party name, as thus defined, did not always represent the real principles and objects of the party. In the course of time the contest "degenerated into a mere struggle of rival factions, availing themselves of the prestige of ancient names and traditional or hereditary prejudices" (Chambers), so that in 1273 pope Gregory X used the following language: "Guelphus nut Gibcllinus, nora-inn ne illis quidem, qui illa proferunt, nota; inane nomen, quod significat, nemo intelligit" (Muratori, *Scriptt. return Italicarum*, 11:178); and in 1334 pope Benedict XII forbade the further use of the terms, and "we read little more of Guelphs and Ghibellines as actually existing parties." The conflict of principles in ecclesiastical as well as civil polity which these terms once served to represent may be traced through every subsequent age, and has not, even in this 10th century, ceased to exist. — Chambers, *Cyclopaedia*, s.v.; *English Cyclop.* s.v. ; *New American Cyclop.* 8:547-8; Hoe-for, *Nouv. Biog. Generale*, 22:360 sq.; sismondi, *Hist. Des Francais* (see

Index); Ranke, *Hist. of Papacy* (see Index); Herzog, *Real-Encykl.* 17:659 sq. (J, W. M.)

Guenee, Antoine,

a French abbot, was born at Etampes Nov. 23, 1717. He studied at Paris, entered the Church, and attained high degrees in the university. For twenty years professor of rhetoric at the college of Plessis, he travelled through Italy, Ger. many, and England to acquire a knowledge of their languages, and on his return published several translations. He afterwards wrote the *Lettres de quelques' Juifs* against Voltaire, for which he was made canon of the cathedral of Amiens, and afterwards attached to the chapel of Versailles by cardinal de la Roche-Aymon. During the Revolution he was imprisoned for ten months at Fontainebleau, and after his liberation lived in retirement with his brother. He died at Fontainebleau Nov. 27, 1803. Among his publications are: *Los Temoins de lu Resurrection de Jesus Christ examinees suivant les regles du barreau* (from the Engl. of Sherlock, against Woolston, Paris, 1753, 12mo): — *La Religion chretienne dimontree par la conversion et l'apos-tolat de Saint Paul* (from the Engl. of Lyttleton, with the addition of two discourses by Seed): — *Sur l'Excellence intrinseque de l'Ecriture* (Paris, 1754, 12mo): — *Observations sur l'histoire et sur les preuves de la Resurrection de Jesus Christ* (from the Engl. of West, against Woolston) (Paris, 1757, 12mo): — *Lettres de quelques Juifs portugais, allemands et polonais a M. de Voltaire* (Paris, 1769, 8vo); often reprinted, with additions, as 6th ed. Paris, 1805, 3 vols. 8vo and 12mo; 7th ed. Paris, 1815, 4 vols. 8vo; 8th ed. Paris, 1817, 8vo; Lyon and Paris, 1857, 3 vols. 12mo; transl. into English by Le-fanu under the title *Letters of certain Jews to Voltaire* (Dublin, 1777, 2 vols. 8vo): — *Recherches sur la Judée considerée principalement par rapport a la fertilité de son terroir, depuis la captivité de Babylone jusqu'a nos temps*, in *Memoires de l'Academie des Inscriptions*, vol. 1 (1808), composed of papers read by him before this society, of which he had been elected member in 1778. — Dacier, *Notice sur l'abbe Guenee* (at the head of the 7th ed. of *Lettres de quelques Juifs*, etc., Paris, 181.5); Que-rard, *La France litteraire*; Hoefler, *Nouv. Biog.* ¹²¹³Genesis 22:381; Darling, *Cyclop. Bibliographica*, i, 1351.

Guertler, Nicolaus, D.D.,

a learned Protestant divine, was born at Basel in 1654. He studied at the university of that city, and in 1685 became professor of philosophy and rhetoric at Herborn. He afterwards became professor of theology at Hanau, and in 1696 at Bremen. From thence he removed to Deventer in 1699. and to Franeker in 1707. He died in 1711. His principal work is *Systema theologiae pro-pheticae, cure indicibus necessariis* (Utrecht, editio secunda emendata, 1724, 4to). — Darling, *Cyclop. Biblioq.* ii, 1.356; Hoefler, *Nouv. Biog.* ^{<0218>}Genesis 22:855. (J. H. P.)

Guest.

SEE HOSPITALITY.

Guest-Chamber

(κατάλυμα a *lodging-place*, i.e. properly *inn*, as rendered in ^{<0117>}Luke 2:7; hence any room of entertainment, and so used by the Sept. at ^{<0022>}1 Samuel 9:22; ^{<0035>}Nehemiah 3:5; ^{<3604>}Ezekiel 40:44), the ὑπερῶν, *canaculum*, or spare apartment in an Oriental dwelling (^{<4144>}Mark 14:14; ^{<0211>}Luke 22:11). *SEE HOUSE.* At the public festivals these may naturally be supposed to have been placed at the service of strangers attending Jerusalem for that purpose.

SEE PASSOVER.

Gui.

SEE GUIDO.

Guibert De Nogent,

a French scholastic theologian and historian, of noble and wealthy parentage, was born in 1053 near Clermont, and died in 1124. He lost his father while quite young, but the diligent care and zeal of his pious mother gave to his early training a strongly religious tendency. He was educated at the abbey of St. Germer, which he entered at 12 years of age, and where he enjoyed the instructions of An-selm (q.v.), then prior in the neighboring abbey of Bec. At first he found his chief delight in poetry and the reading of classic poets; but a severe illness gave a more serious direction and higher development to his inner life, and he devoted himself to the study of

the Scriptures and ecclesiastical writers. At the age of fifty he became abbot of Notre-Dame de Nogent, where he composed most of his works. Though not exempt from the credulity and monkish devotion to hierarchical ideas which belong to his age, Guibert was for his time a man of more than ordinary learning and independence of spirit, to which he gave expression in his severe condemnation of the prevailing superstitions' and errors in regard to relics and false miracles. The best edition of his writings is that published by D'Achery under the title *Venerabilis Guiberti Abbatis B. Mariae de Novigento Opera Omnia prodeunt*, etc. (Paris, 1651, fol.). In this edition are found (p. 1-525) the following works of Guibert (the list and sketch of which, given here, are based on Herzog), viz.:

1. *Liber quo ordine sermo fieri debeat* ; written while he was a monk at St. Germer, and especially interesting as being one of the few works on Homiletics coming to us from the Middle Ages: —
2. *Moralium Geneseos Libri x*; a figurative exposition of Genesis after the style of Gregory the Great's *Moralia in Jobum*: —
3. *Tropologiarum in Prophetas Osea et Amos et Lamentationes Jeremice libri v*; with a preface and epilogue addressed to Norbert, founder of the Premonstrants (q.v.):
4. *Tractatus de incarnationis contra Judaeos*; an apologetic treatise in vindication of the divinity and virgin-birth of Christ: —
5. *Epistola de buccella Judae data et de veritate domini-nici corporis*; in answer to the question whether Judas received the Eucharist or not, with a defence of Lanfranc's doctrine of the Eucharist against that of Berengarius (q.v.): —
6. *De laude S. Mariae liber*; wherein, though a zealous worshipper of the Virgin Mary, he makes no mention of her immaculate conception:
7. *Opusculum de Virginitate*: —
8. *De pignoribus Sanctorum libri iv*; a work on the worship of saints and relics, in which many abuses and errors connected therewith are boldly criticised and condemned, and the monks of St. Medard at Soissons are severely censured for pretending to possess a genuine tooth of Christ. Guibert will not allow that the miraculous virtues claimed for relics are a proof of genuineness or sanctity: —

9. *Historia quae dicitur gesta Dei per Francos sive Historia*

Hierosolymitana; a valuable account of the first; Crusade, founded on an earlier narrative by a crusader, perhaps a Norman knight, entitled *Gesta Fran-corum et aliorum Hierosolymitanorum*, which is complemented by materials obtained of other eye-witnesses: —

10. *De vita sua sire Monodiarum libri iii* ; an autobiography after the plan of St. Augustine's *Confessions*, and containing also much material valuable for the history of the Church and of the social life of the period. Besides the works above enumerated, Guibert wrote some commentaries on the minor prophets (the MSS. of which were formerly preserved in the libraries of Vauclair and Pontigny), as also another exegetical work, mentioned by himself (*De vita sua*, i, 16), but now lost, bearing the title *Capitularis libellus de diversis evangeliorum et prophetarum voluminum*. He was also probably the author of a sermon delivered at the feast of St. Magdalena, found in Mabillon's edition of the works of St. Bernard of Clairvaux, ii, 701. Another work, *Elucidarium sive dialogus summara totius Christianae religionis complectens*, has been erroneously ascribed to him. Herzog, *Real-Encyklop.* 19:584 sq.; Hoefer, *Nouv. Biog. Generale*, 22:515; Clarke, *Success. of Sac. Lit.* ii, 617; Mosheim, *Ch. Hist.* c. 12:pt. ii, ch. ii, n. 71; *Hist. litter, de la France*, 7:80, 92, 118, 124, 146; 9:433. (J. W. M.)

Guibert, Anti-Pope,

was born at Parma in the 11th century. His family name was Correggia, and he was said to be descended from the counts of Augsburg. Made archbishop of Ravenna through the influence of the emperor Henry IV. he was elected pope by a council held at Brescia (hostile to Gregory VII) in 1080, and took the name of Clement III. His first act of authority was to excommunicate Gregory VII, who, in turn, put him under the ban, and never consented to grant him absolution. Guibert took Rome by force, but in 1089 was compelled to leave the city. He died at Ravenna in 1100. His election gave rise to the sect of the *Henricians*, who claimed that the emperor alone possessed the right of appointing popes. The sect was condemned by several councils, and finally disappeared towards the end of the 12th century. — See Artaud, *Hist. des souverains Pontifes*, vol. ii; *Art de Verifier les Dates*; Hoefer, *Nouv. Biog. Gener.* 22:514; Herzog, *Real-Encyklop.* v, 408 sq.

Guibert Of Ravenna.

SEE GUIBERT (Antipope).

Guide

(the rendering, more or less proper, of various Heb. words; Gr. ὁδηγός). Such was Hobab invited by Moses to become to the Israelites in the wilderness (^{CHAB}Numbers 10:31, "that thou mayest be to us instead of eyes"). *SEE EXODE*.

Guido De Arezzo, Or Gui,

a Benedictine monk of the abbey of Pomposa, noted in the history of music. He was born at Arezzo about 990, and early distinguished himself by his talent for music, which he taught in his convent. Numerous inventions (e.g. counter-point) have been attributed to Guido without good ground; but he *did* render great service to music by his ingenious simplification of the existing methods of notation. He wrote *Micrologus de Disciplina Artis Musicae* "or Brief Discourses on Music, in which most of his inventions are described, as well as his method of instruction." His doctrine of solmisation is, however, not found in that work, but set forth in a small tract under the title of *Argumentum novi Cantus inveni. endi*. He died about the middle of the 11th century, but the exact date of his death is unknown. See Burney, *History of Music* ; Gerbert, *Scriptores Eccl. de Musica Sacra*; Hoefler, *Nouvelle Biog. Generale*, 22:551; Herzog, *Real-Encyklop.* v, 411.

Guido De Bres,

an evangelist and martyr of the Walloon Church, was born at Mons in 1540. He was brought up in the Church of Rome, but by searching the Scriptures arrived at the knowledge of evangelical truth, and was compelled by persecution to escape to London, where he joined the Walloon Church organized under Edward VI, and prepared himself for the ministry. He afterwards returned to his native country as evangelist and travelling preacher, in which capacity he showed great zeal, first at Lille, where there was a large secret Protestant community, which was dispersed by force in 1566. Guido then retired to Ghent, where he published a polemic tract out of the fathers entitled *Le baton de la foi*. He then went to prosecute his studies at Geneva, where he became a determined adherent

of Calvin. Returning to his country, he resumed his evangelical labors, reorganized the three principal communities of Lille, Tournay, and Valenciennes, and made the whole of southern Belgium and northern France, from Dieppe to Sedan and from Valenciennes to Antwerp, the field of his indefatigable activity. Valenciennes, which had become almost entirely Protestant, was stormed by Noircarmes in 1567. Guido was caught while attempting to escape, and was thrown into prison. After seven weeks of imprisonment he was hanged, with the young La Grange, on the last day of May, 1567. Guido, though in the prime of life, leaving behind him a wife and several young children, met death not only calmly, but cheerfully. While in prison he had written letters of consolation both to his mother, to whom he was much attached, and to his congregation; the latter epistle, containing a thorough refutation of the Roman Catholic doctrine of transubstantiation, is to be found in the *Histoire des Martyrs* (Geneva, 1617), together with a life of Guido and La Grange (p. 731 — 750).

Guido's prediction that the seeds of Protestantism he had so carefully sowed would grow with greater strength after being watered with his blood, has been fulfilled. To him the Dutch Church owes the fact that, instead of becoming a mere branch of the French (Calvinistic) or the German Reformed Church, it has remained between the two, a shield and a blessing for both. Guido drew up in 1559 a confession of faith, after the model of the French Confession drawn up in 1559 at Paris. This confession he submitted to Calvin, by whose advice he changed it in some particulars, and, after obtaining the assent of the principal Reformed churches in the Netherlands, he published it in 1562 as the *Confession of Faith of the Reformed Church in the Netherlands*, sending a Copy of it, with an appropriate and remarkable introduction, to king Philip II. The theologians of Geneva believed that the Netherland churches might adopt the French Confession as it stood; but Guido probably foresaw that the adoption of a confession exclusively their own, in French and Low-Dutch, was the only means to form a united church in that country, inhabited by people of two nations and speaking two languages. See Le Long, *Kort historisch Verhaal van den oorsprong des ne-derlandschen gereformeerden kerken ondert Kruys*, etc. (Amsterd. 1741, 4to); G. Brandt, *Historie des reformatie in en ontrent de Nederlanden* (Amsterd. 1671); Ypey en Dermout, *Geschiedenis der Nederlandsche Hervormde Kerk* (Breda, 1818 sq.); and especially Van der Kemp, *de Eere der nederlandsche kervormde Kerk* (Rotterdam, 1830).

— Herzog, *Real-Encyklop.* v, 412; Motley, *Rise of the Dutch Republic*, vol. i; *Christian Intelligencer*, March 14, 1861.

Guignard, Jean

surnamed *Briquarel*, a French Jesuit of the 16th century, and, during the League, rector and librarian of the college of Clermont at Paris. After the attempt of Jean Chatel against the life of king Henry IV, the Jesuits were charged with being implicated in the affair, as the would-be assassin was one of their pupils. Their houses were searched, and some violent writings of Guignard against the king were discovered. He defended himself by saying they had been written before the king's conversion to Roman Catholicism, and that since that time he had always taught obedience to the royal authority and remembered the king in his prayers, He was condemned of high treason, sentenced to be hung, and his body burnt. The execution took place on the same day, Jan. 7, 1595. He persisted to the last in asserting his innocence. The next day all the Jesuits were banished from Paris. Some Jesuit writers — father Jouvenoy, for instance — in writing the history of the order, have represented Guignard as a martyr, See Sully, (*Economies royales* ; L'Etoile, *Journal de Henri III*; De Thou, *Hist. lib.* cxi; Sismondi, *Hist. des Francais* (see Index); Hoefer, *Nouv. Biog. Generale*, 22:566. (J. N. P.)

Guignes, Chretien Louis Joseph De,

a French Orientalist, was born at Paris Aug. 25, 1759, and died in the same city March 9, 1845. He was instructed by his father, Joseph de Guignes, in the Oriental languages, making Chinese a special study. In 1784 he was appointed French resident in China and consul at Canton, and before his departure thither was also appointed correspondent to the Academy of Sciences and the Academy of Inscriptions and Belles-Lettres. After spending 17 years in China he returned to France, having meanwhile communicated to the academics several interesting and useful papers, which were published in their *Memoires*. In 1808 there issued from the imperial press his *Voyages a Peking, Manille, et l'Isle de France, faits dans l'intervalle des Armees* 1784 a 1801 (3 vols. 4to, with fol. atlas of maps and plates). Among the grand literary projects of the reign of Louis XIV was the publication of a dictionary of the Chinese language, but the project has not been realized, and was apparently abandoned. The imperial government of Napoleon I determined to revive and complete the

enterprise, and De Guignes, by a decree dated Oct. 22, 1808, was selected to compile such a work. In 1813 it appeared from the imperial press, bearing the title of *Dictionnaire Chinois-Francais et Latin, publie d'apres l'ordre de S. M. l'empereur et roi Napoleon le Grand*, etc. (Paris, fol.). This work proved to be, in the main, only an adaptation of the *Han-tze-si-yih* (i.e. Occidental interpretation of Chinese characters), a Chinese-Latin vocabulary by a Franciscan missionary to China, Basil de Glemona, whose modest but valuable labors De Guignes had appropriated without acknowledgment. The plagiarism was discovered, and severely but justly censured by the critics of the time, and the effect was undoubtedly to diminish the appreciation of any additions or improvements made by De Guignes. — Hoefer, *Nouvelle Biog. Generale*, 22:569; *New American Cyclopaedia*, 8:555. (J. W. M.)

Guilbert.

SEE *GUIBERT AND GILBERT*.

Guilbertines.

SEE *GILBERTINES*.

Guild, William,

a divine of the Church of Scotland, was born at Aberdeen in 1586, and educated at Marischal College, then recently founded, with a view to holy orders. Before he entered the ministry, however, he published a treatise entitled *The New Sacrifice of Christian Incense; and The only Way to Salvation*. He was very soon after called to the pastoral charge of the parish of King Edward, in the presbytery of Tur-rift and synod of Aberdeen. In 1617, when James I visited Scotland with a view to establish episcopacy, and brought bishop Andrewes, of Ely, with him, to assist in the management of that affair, the latter paid great regard to Guild; and the following year, when Andrewes was promoted to the see of Winchester, Guild dedicated to him his *Moses Unveiled*, pointing out those figures in the Old Testament which allude to the Messiah (new ed. Edinb. 1839, royal 8vo). He wrote several works against Popery; an *Exposition of Solomon's Song* (Lond. 1658, 8vo): — an *Explanation of the Apocalypse* (Aberdeen, 1656): — *Exposition of Second Samuel* (Oxford, 1659, 4to). He was a man of great learning. In 1640 he was made principal of King's College, Aberdeen, but, taking part with the monarchy, was deposed by the

Parliamentary commissioners in 1651, and died in 1657. See Shirreffs, *Life of Guild* (Aberdeen, 1799, 2d edit. 8vo); Allibone, *Dict. Amer Authors*, i, 748; Darling, *Cyclop. Bibliographica*, i, 1352.

Guilds.

In the Middle Ages, religious clubs or mutual benefit societies, embracing men and women, were established in nearly every parish church. They kept yearly feasts, supported annals for the repose of deceased members, sometimes also hospitals for the relief of decayed members, and always collected alms for their sick and poor. On certain anniversaries they met at a common altar, wearing livery gowns and hoods, usually of two colors, and the badge of their patron saint. In the monasteries, kings, nobles, and benefactors were admitted as lay members, and in the parish societies as honorary members. "The members promised fidelity to the guild rules and obedience to the superiors. Of late the Ritualists in the Anglican Church are endeavoring to revive the guilds, and quite a number had been re-established up to the year 1869. A list of them is given in the *Church Union Almanac* for 1869 (Lend. 1869). — Walcott, *Sacred Archaeology*, s. v.

Guillain.

SEE GHISLAIN.

Guillelmus.

SEE WILLIAM.

Guillemine Or Guillemette,

a Bohemian enthusiast of the 13th century. She went from Bohemia to Milan, where she gave herself out as the daughter of the queen of Bohemia (Constantia), pretending to have been conceived in a miraculous manner, like Christ. She professed to have the mission of saving bad Christians, Jews, and Mohammedans. Her pretended visions and semblance of asceticism gained her many adherents. The *mysteries* of her system are said to have been grossly immoral. Guillemine died in 1280, according to Moreri (1300 according to Bossi), and was buried with great honors in the monastery of Chiaravalle, near Milan, founded by St. Bernard. The sect continued under the management of a priest, Andrew Saramita, and of a nun of the order of Humiliati, whom Guillemine had herself pointed out for

her successor. Six years after, however, their secret practices were revealed, and the women were imprisoned and punished. Saramita and Porovana were burnt after being condemned by the Inquisition, as was also the body of Guillemine, disinterred for the purpose. The house where the sect met was razed, and a hermitage erected in its place; it became afterwards part of a convent of Carmelites. Some writers have attempted to refute the accusation of immorality made against the sect. See Bossi, *Chronicles*; Mabillon, *Museum Ital.* vol. i; Bayle, *Dict. Hist.*; Hoefer, *Nouvelle Biog. Generale*, 22:714 sq. (J. N. P.)

Guillon, Marie Nicholas Silvestre

a French priest and distinguished humanist, was born at Paris Jan. 1, 1760. He studied at the colleges of Du Plessis and Louis-le-Grand, and acquired great proficiency not only in theology, but in medicine, natural sciences, and mathematics. Received as professor in the university in 1789, he entered the Church, and became soon distinguished as a preacher. He was afterwards almoner and librarian of the princess of Lamballe until her murder, Sept. 1792. He then fled to Sceaux, where, under the name of *Pastel*, he practiced medicine for some time to avoid persecution. He afterwards removed to Meaux, and in 1798 to Paris. Some time after he became connected with the abbot de Fontenay in the publication of the *Journal general de Literature, des Sciences et des Arts*. After the restoration of Roman Catholic worship he became honorary canon and librarian of the cathedral of Paris, then professor of rhetoric and homiletics in the theological faculty, and almoner of the college of Louis-le-Grand. He was afterward successively appointed almoner of the duchess of Orleans in 1818, and inspector of the academy. His ready acquiescence in the Revolution of 1830 excited the displeasure of the clergy, and it was with great difficulty the king succeeded in obtaining his appointment as bishop of Beauvais. In this position he attended the last moments of the abbe Gregoire (q.v.), to whom he administered the sacraments. Severely censured for this, he referred the matter to the pope, resigning his bishopric in the mean time. Thanks to the interference of the court, the matter was settled, and Guillon was appointed bishop of Morocco *in parti-bus infidelium*, July 7, 1833. In 1837 he was appointed dean of the faculty of theology; but, when the French government and the clergy entered into closer union, Guillon was sacrificed by being sent to Dreux to keep the chapel which had successively received the remains of several children of the king. He died in Montfermeil Oct. 16, 1847. He was a most prolific

writer. Among his theological works we notice the following: *Qu'est-ce done que le pape par un pretre* (Paris, 1789, 8vo): — *Collection eccles., ou refueil complet des ouvrages faits depuis l'ouverture des etats generaux relativement au clerge* (Paris, 1791-1792, 7 vols. 8vo, under the name of Barruel): — *Parallele des Revolutions sous le rapport des heresies qui out desole l'Eglise* (Paris, 1791, 8vo; often reprinted): — *Brefs et instructions du saint-siege relatifs a la Revolution francaise*, etc. (Paris, 1799, 2 vols. 8vo): — *Discours prononce dans l'eglise de St. Sulpice sur l' autorite de l'Eglise romaine* (Paris, 1802, 8vo): *Hist. generale de la Philosophie ancienne et mo-derne*, etc.; *ou supplement a la Bibliotheque choisie des Peres grecs et latins* (Paris, 1835, 2 vols. 8vo, and 4 vols. 12mo; 1848, 4 vols. 12mo); *Hist. de la nouvelle Heresie du xix^ene siecle, ou refutation des ouvrages de M. l' abbe de La Mennais* (Paris, 1835, 3 vols. 8vo): *Comparaison de la methode des Peres avec celle des predicateurs du xix^e.... siecle* (Paris, 1837, 8vo): — *Ouvres completes de St. Cyprien* (transl., with a life of the saint, and notes; Paris, 1837, 2 vols. 8vo): — *Examen critique des doctrines de Gibbon, du docteur Strauss et de M. Salvador*, etc. (Paris, 1841, 8vo). See Leon Lava, *Notice biog.* (*Moniteur* of Dec. 15, 1847); Hoefer, *Nouv. Biog. Generale*, 22:736 sq.

Guilt.

SEE SIN.

Guilty,

besides its proper signification, occurs in the A. V. in the sense of *liable* as a rendering of [vr; ^{<1651>}Numbers 35:31; ἔνοχος ^{<1666>}Matthew 26:66; ^{<1145>}Mark 14:64; and ὀφείλω ^{<1238>}Matthew 23:18, like the Lat. *reus*.

Guion.

SEE GUYON.

Guiscard Or Guiehard De Beaulieu,

an Anglo-Norman poet, who flourished probably in the reign of Stephen, and died in the beginning of the reign of Henry II of England. He is known by a poem of some length bearing the title of *Sermon of Guiscard de Beaulieu* (*le serraun Guischart de Beauliu* in the Har-leian MS.), which is a satire against the vices of his day. According to this poem, Guiscard, disgusted with the follies and vanities in which he had passed his youth,

retired to a monastery, Walter Mapes, a contemporary, or nearly contemporary writer, states (*De Nugis Curial.* dist. i, c. 13) that Guiscard was a man distinguished for his wealth and valor who in his old age surrendered his estates to his son, and, entering a Cluniac monastery, became so eminent a poet in his vernacular (Anglo-Norman) as to be styled the "Homer of the laity" (*laicorum Homerus*). Of the *Sermon*, which is all now known of his writings, there is a MS. of the 12th century in the British Museum (MS. Harl. No. 4388), and an imperfect one in the Bibliotheque Imperiale of France (No. 1856 — given by De la Rue as No. 2560). From this last MS. an edition of the *Sermon* was published by Jubinal (Paris, 1834, 8vo). This poem is written in the versification of the earlier metrical romances, and exhibits considerable poetical talent, and frequently elegance and energy of expression. — Wright, *Biog. Brit. Lit.* Anglo-Norman Period, p. 131; Hoefler, *Nouv. Biog. Generale*, 22:771. (J. W. M.)

Guise, House Of,

the name of a branch of the ducal family of Lorraine, which, during the reign of Francis I, established itself in France, where it was conspicuous in its hostility to the Protestant cause, and played a leading part in the religious wars of the 16th century. The three following members of this family were the most prominent for their abilities, and for bigoted and unscrupulous antagonism to the Reformed party, viz.

I. CHARLES, cardinal of Guise, better known as cardinal of Lorraine, was born at Joinville Feb. 17, 1524, and died Dec. 26, 1574. He was made archbishop of Rheims in 1538, created a cardinal in 1547, and was employed on several important embassies. In 1558, at an interview with the cardinal Granville at Peronne, he laid the foundations of the alliance between the Guises and Spain, which continued through, and exerted an important influence on, the civil wars in France. He was present at the Council of Trent (1562), where at first he favored the demand for reform and the superiority of councils to the pope, but was too ambitious to adhere to such principles throughout. Under Francis II he was made, or, rather, made himself, the administrator of the finances. His character is thus portrayed by De Felice (p. 71): "The cardinal Charles de Lorraine, archbishop of Rheims, and the possessor, in ecclesiastical benefices, of a revenue of three hundred thousand crowns (many rations of our present money), had some learning, affable manners, great facility of speech, and much dexterity in the management of men and affairs, a deep policy, and a

vast ambition. He aspired to nothing less than the crown of France for his brother, and to the tiara for himself. So Plus V, somewhat anxious concerning the part he was playing in the Church, habitually called him the pope on the other side of the mountains. For the rest, he was a priest without settled convictions, and half preached the Confession of Augsburg *to please my good masters the Germans*, as says Bran-tome; he was decried for his evil habits, which he did not even care to hide, and raised the hooting of the populace on quitting the dwelling of a courtesan; lastly, he was as pusillanimous in the face of danger as he was arrogant in prosperity." He was, however, a protector of letters, and Rheims owes to him its university. He left some letters and sermons.

II. FRANCOIS OF LORRAINE, brother of the preceding, and second duke of Guise, was born Feb. 17, 1519, at the castle of Bar, and died Feb. 24, 1563, of wounds inflicted by an assassin named Poltrot de Mere. He served with marked distinction and success in the army, and gained a European reputation as a general. His good fortune and abilities were seconded by the potent influence of his niece, Mary Stuart, the wife of the weak Francis II, in whose reign Guise rose to the height of power in the state, and became the head of the Romanist party. He was able to foil the powerful combination (known in history as the conspiracy of Amboise) formed by the malcontent nobles and the Protestants to hurl him and his brother, the cardinal of Lorraine, from power. The death of Francis II compelled him to yield for a time to the opposition which his foreign origin, his rapacity, cruelty, and ambition had aroused against him, and he left the court. Soon, however, he formed a league with Montmorenci and St. Andre to control the government and oppose the Protestants, and having been invited to return to Paris by the king of Navarre (Antoine de Bourbon) then lieutenant general of the kingdom, and who had been won over to the Roman Catholic side, Guise was on his way to the capital, when, on Sunday, March 1, 1562, a bloody butchery of Huguenots, peaceably assembled for worship, was perpetrated by his followers, if not with his approbation, at least with his knowledge and sufferance. This atrocious act, called the Massacre of Vassy (q.v.), was the signal for the long and desolating religious wars between the Protestants and Romanists of France. At the head of the Catholics Guise retook Rouen, gained a victory at Dreux (though he lost his colleagues, Montmorenci by capture and St. Andre by death), and was besieging, with the prospect of speedy capture, the Protestant stronghold of Orleans, when he was assassinated.

He left a sort of diary, which may be found in Michaud and Poujoulat's *Nouvelle Collection de Memoires pour servir l'histoire de France* (Paris, 1839, 4to, 1st series, 4:1-539).

III. HENRY OF LORRAINE, son of the preceding and third duke of Guise, was born Dec. 31, 1550, and assassinated Dec. 23, 1588, by the orders of Henry III of France, against whose authority and throne he was treasonably plotting. Inheriting his father's valor, ability, and hatred of the Reformation, a hatred intensified by the false charge that the Protestant chief, Coligni, was the instigator of his father's murder, he fought the Huguenots at Jarnac and Moncontour, and in the same year (1569) forced Coligni to raise the siege of Poitiers. He was an ardent abettor of and active participant in the "Massacre of St. Bartholomew" (q.v.), and gave expression to the spirit of a base revenge by kicking the dead body of the venerable Coligni, which had been thrown by his orders into the courtyard, where he was awaiting the consummation of the murder of this most prominent victim of that sad day. In 1575 he received, in an encounter with the Calvinists, a face-wound, which gave him the name of Balafre (the scarred), an epithet also applied for a like reason to his father. In 1576 he was active in the formation of the famous Romanist league, called the "*Holy Union*," for the suppression of Protestantism, and "was, until his death, the head and soul of it." Supported by the pope and Philip II of Spain, he, after the death of the duke of Anjou in 1584, secretly aspired to the throne of France, and sought to excite the nation against its king, Henry III, and the heir apparent, Henry of Navarre. Though forbidden by royal order to enter Paris, Guise made a triumphal entry into, and, during the popular rebellion known as "the day of barricades," was virtually master of the capital, and, had his courage equalled his ambition, might have been proclaimed king. In the same year he attended a meeting of the States General at Blois, where he demanded the appointment of high constable and general in chief of the kingdom. Henry, satisfied that his own life and throne were endangered by Guise's ambition, caused him and his brother, cardinal de Guise, to be slain by his guards. — -Hoefer, *Novelle Biog. Generale*, 22:776-9, and 784-6; De Felice, *History of the Protestants of France* (London, 1853, 12mo); Wright, *History of France*, i, 680-718; Sismondi, *Histoire des Francois* (see Index); Rose, *New Genesis Biog. Dict.* 8:155, 156; Ranke, *History of the Papacy* (see Index); *New Amer. Cyclopadia*, 8:563, 564; *English Cyclopaedia*, s.v.; Chambers, *Cyclop.* s.v. (J. W. M.)

Gulf

(**χάσμα**, a *chasm*), an opening or impassable space, such as is represented to exist between Elysium and Tartarus (^{<2166>}Luke 16:26). *SEE HADES*.

Gulich Or Gulichius, Abraham Van,

was born at Heusden about 1642. After studying at Nimeguen and the University of Leyden, he was appointed professor extraordinary of theology at Nimeguen, Jan. 17, 1667. Near the close of the same year he became ordinary professor of philosophy and eloquence, and extraordinary Of theology, in the gymnasium of that place. In 1679 he was appointed professor of the Cartesian philosophy in the University of Franeker. He died Dec. 31 of the same year. While at Ham he published a philosophical work entitled *Disputationes philosophicae*. His theological works are,

(1) *Theologia Prophetica* (Amsterd. 1675-94, 2 vols.; to the first volume is appended a treatise on Hermeneutics, entitled *Hermeneutica Sacra bipartita*): —

(2) *Librorum Prophetarum Vet. et N. Test. compendium et analysis* (Amst. 1694). See *Geschiedenis der Nederlandsche Her-vormde Kerk* door A. Ypeij en J. Dermont, D. ii; Glasius, *Godgeherd Nederland*, D. i; also J. Schotanus Sterringa, *Oratio funebris in obitum A. Gulichii*. (J.R.W.)

Gulielmus.

SEE WILLIAM.

Gulloth

(**TLG**) *fountains*; Sept. **Γωλάθ** and **λύτρωσις**, Vulg. *irriguum*; Eng. Vers. "springs"), the name of two plots given by Caleb to his daughter, at her special request, in addition to her dower (^{<618>}Joshua 15:18; ^{<7015>}Judges 1:15); from which passages it may be inferred that they were situated in the "south land" of Judah, and were so called from the copious supply of water in their vicinity. *SEE ACHSAH* The springs were "upper" and "lower" — possibly one at the top and the other at the bottom of a ravine or glen; and they may have derived their unusual name from their appearance being different to that of the ordinary springs of the country. The root **llg**; has the force of *rolling* or tumbling over, and perhaps this may imply that they

welled up in that bubbling manner which is not uncommon here, though apparently most rare in Palestine (Stanley, *Palestine*, Append. § 55). Dr. Rosen (*Zeitschr. der Deutsch. Morg. Gesellsch.* 1857, p. 50 sq:) identifies these springs with the *Ain Nunkur* and *De-wir-Ban*, spots along a beautiful green valley about one hour south-west of Hebron; and in this Stanley coincides (*Jewish Church*, i, 293, n.). **SEE DEBIR.**

Gundun,

founder of a sect in Arras and Liege in the 11th century. In the year 1025, Gerhard, bishop of Cambrai and Arras, caused the arrest of a number of persons charged with having propagated heretical doctrines in his diocese, and in various parts of the north of France. A synod was convoked at St. Mary's church, in Arras, for their trial. Their rules commanded them to forsake the world; to bring into subjection their fleshly lusts and passions; to support themselves by the work of their hands; to wrong no one, and to evince love to all who felt inclined to adopt their mode of life. This confession, joined with their well-known practice of washing each other's feet, led to the belief that they differed from other Christians only in a devoted attachment to the letter of Scripture. But Gerhard professed to know more of their rules than they acknowledged publicly. He had caused himself, he says, to be initiated into their worship by some proselytes, and so learned all their tenets. They appear to have held the following principles: "The holy Church is the community of the righteous, and is formed of persons chosen by election. Admission into it is signified by the imposition of hands, after a confession of faith and taking certain vows. Besides the regular assemblies in the church, there are prayer-meetings, in which the disciples wash each other's feet. The apostles and martyrs are to be venerated, but saint-worship is forbidden. The fulfilment of the law constitutes righteousness, which alone works salvation. Disobedience in the elect, and disregard of their professional vows, entail everlasting condemnation on them. Neither penitence nor conversion can afterwards avail them." These people rejected the Roman Catholic Church, the supremacy or' the bishop of Rome, the respect shown to bishops, the whole hierarchical system, and even all clergy whatever. "Dogmatic, liturgic, and constitutive traditions are worthless and of no account. All the sacraments of the Roman Catholic Church are rejected, especially baptism and the Lord's supper. The consecrated elements of the Lord's supper are nothing more than what they appear to our senses. At the last supper, Christ did not really give his disciples his body for food and his blood for

drink. Marriage and all sexual intercourse are to be avoided. Churches are not holy, hence worship does not derive any special virtue from its being held in them. The altar is but a heap of stones. Fumigations and the ringing of bells are useless ceremonies. Crosses, crucifixes, images, etc., tend to idolatry."

Bishop Gerhard charged the Gundulfians with holding these and similar opinions, but they refused to acknowledge them. They attempted only to defend their views regarding baptism, but finally announced that they were ready to recant their errors. Then the bishop and other members of the clergy solemnly condemned the heresy, excommunicated its originators in case they did not repent, and made the prisoners sign a Roman Catholic statement of the doctrines on which they had held heretical opinions, translated from Latin into the vernacular; after which the prisoners were released and the synod closed. Gerhard sent a copy of its acts to the bishop of Liege, who applied himself also with great zeal to the suppression of the heresy. These acts, which are the only source from which the details of this affair can be obtained, are to be found in D'Achery's *Spicilergium* (2d edit., i, 607-624), and in Mansi's *Concilia* (xix, 423 sq.). Still they give no information as to the rise and development of this party, nor on its relation to those which arose before and after it in the same and neighboring districts. Gundulf appears to have made northern France the exclusive field of his exertions, and it was probably there he had made the converts which were afterwards arrested at Arras. His connection with them was probably an imitation of Christ's connection with his disciples; they called him the Master, and, as already stated, considered the imitation of the apostles as their highest aim. Gundulf may have been himself a working man who went to that country because the trades, and especially that of weaver, were in a prosperous condition there. Once there, he probably found a body of disciples among his fellow-workmen, whom he instructed in his principles, and whom he afterwards sent as travelling workmen to propagate his views in their own districts. Of the end of Gundulf's career nothing is known. The period of his greatest activity was probably already over in 1025. As we see no mention of search for him having been made by order either of Gerhard or of the bishop of Liege, although his disciples had proclaimed him as their chief, it is probable that he was out of the reach of both, and had perhaps been already removed by death. We have no further information as to what became of the sect afterwards, and, at any rate, it continued, if at all, in secret. Similar sects have existed at all times in the

bosom of the Romish Church, and they are generally found to represent vital piety as opposed to the corrupted Christianity of Rome. See Hahn, *Gesch. d. Ketzer im Mittelalter*, pt. i, p. 39 sq.; Herzog, *Real-Encykl.* v, 414 sq.; Neander, *Ch. History*, iii, 597.

Gu'ni

(Heb. *Guni'*, *ynWG dyed* [-Gesen.] or *protected* [Furst]; Sept. Γυνί, but in ^{<1373>}1 Chronicles 7:13, Γωύνί, Vulg. *Guni*, the name of two men.

1. One of the sons of Naphtali (B.C. ante 1856, but not necessarily born before the migration to Egypt) (^{<0462>}Genesis 46:24; ^{<0058>}Numbers 26:48; ^{<1373>}1 Chronicles 7:13). His descendants are called GUNITES (^{<0058>}Numbers 26:48).

2. Father of Abdiel, and grandfather of Ahi, which last was chieftain of the Gileadite Gadites (^{<1355>}1 Chronicles 5:15). B.C. between 1093 and 782.

Gu'nite

(Hebrew with the art. *hag-Guni*, *ynWGhj* Sept. ὁ Γαυνί, Vulg. *Gunitae*, A.V. "the Gunites"), a general name of the descendants of GUNI, of the tribe of Naphtali (^{<0058>}Numbers 26:48).

Gunn, Walter,

was born in Carlisle, Schoharie Co., N. Y., June 27, 1815. He was graduated at Union College in 1840, and studied theology in the seminary at Gettysburg. He was licensed by the Hartwich Synod in 1842, and the following year was ordained as a missionary to foreign lands. He soon sailed for India, where he labored in faith, and with perseverance and success, among the Tulugoos until his death, which occurred at Guntoon July 8, 1857. Mr. Gunn was the first missionary from the Lutheran Church in the United States who fell in the foreign field. He exerted an influence in India which still lives. He was a man of faith and love, a missionary in the highest sense, of whom the "world was not worthy."

Gunn, William,

a minister of the Methodist Episcopal Church, was born in Caswell Co., N.C., March 13, 1797, and died at Lexington, Ky., Sept. 3, 1853. He removed in early life to Tennessee with his father; became, while a mere

youth, an active member of the Church; was licensed to preach before 21 years of age, and joined the itinerancy in 1819. He spent his subsequent life in ministerial labors, mainly in the state of Kentucky, filling with great acceptability and usefulness the positions of circuit and station preacher and presiding elder, and died in the full assurance of the faith he preached to others and so beautifully exemplified in his life. He published, in connection with another minister, *The Christian Psalmist* (Louisville, Kentucky), and also another work, chiefly selections of the preceding, and entitled *The Christian Methodist*. — Sprague, *Annals of the Amer. Pulpit*, vii; 622; *Minutes of Conf. of M.E. Church South.* (J.W.M.)

Gunning, Peter D.D.,

an eminent English High-church bishop, was born at Hoo, in Kent, in the year 1613, and was educated at Clare Hall, Cambridge. He became fellow and tutor of his college, and distinguished himself as a preacher, but on account of his zeal for the king's service he was ejected, and afterwards was made chaplain to Sir Robert Shirley, at whose death he obtained the chapel at Exeter House, Strand. At the Restoration his services were rewarded; he was created D.D. by the king's mandate. He was one of the coadjutors selected by the bishops to maintain the High-church cause at the Savoy Conference (1661), and was the principal disputant with Baxter. He had a Romanizing tendency, and advocated prayer for the dead. In 1669 he was made bishop of Chichester, and in 1674 was translated to Ely, where he died in 1684. He wrote largely on the controversies of the time, and especially *The Paschal or Lent Fast apostolical and perpetual*, recently reprinted in the *Library of Anglo-Cath. Theology* (Oxford, 1845, 8vo). — Hook, *Eccl. Biog.* vol. v; Noel, *History of the Puritans*, iii, 90, 168; Darling, *Cyclop. Bibliographica*, i, 1355.

Gunpowder Plot,

a conspiracy formed and matured in the years 1604-5 by some English Romanists to blow up with gunpowder the Parliament House, and thus destroy at once the king, lords, and commons of England when assembled at the opening of Parliament, with the hope of being able, during the resultant confusion, to reestablish their faith in the kingdom, or, at least, avenge the oppressions and persecution of its adherents. At the accession of James I to the throne, the Roman Catholics anticipated toleration, or, at all events, a great relaxation in the rigor of the penal laws against them, and

were greatly exasperated on finding that not only were their hopes in this regard disappointed, but that increased severity was employed towards them; for James, when once firmly seated on his throne, in Feb. 1604, "assured his council that he had never any intention of granting toleration to the Catholics;" that he would fortify the laws against them, and cause them to be put into execution to the utmost." The conceiver of the design of taking so indiscriminate and brutal a vengeance was Robert Catesby, of "ancient family and good estate," who had once abjured and then returned again with increased ardor to his early faith. He made known his scheme first to Thomas Winter, "a gentleman of Worcestershire," and next to John Wright, who belonged to a highly respectable Yorkshire family. According to the statement made in prison (Nov. 19, 1605) by a fellow-conspirator (Fawkes), "these three first devised the plot, and were the chief directors of all the particularities of it." Winter refused his assent to the plan until an effort had been made to obtain, through the mediation of Spain, toleration for the English Catholics by a clause to that effect in the treaty then negotiating between England and Spain. He accordingly went to the Netherlands to further that object, where he learned from the Spanish ambassador that it could not be accomplished. He, however, met at Ostend an old associate, Guy Fawkes (q.v.), and foreseeing in him an efficient coadjutor in Catesby's scheme, induced him to return with him to England without making *known* to Fawkes the particular nature of the plot. Fawkes, though not the projector or head, became by far the most notorious member of the conspiracy, and popular opinion long represented him as a low, cruel, and mercenary ruffian; but he appears to have been by birth a gentleman, and of a nature chivalrously daring and unselfish, but thoroughly perverted by a blind fanaticism, which led him to regard devotion to his own faith and its adherents as the essence of Christian virtues. Soon after the arrival of T. Winter and Fawkes in London, a meeting was held at Catesby's lodgings, at which there were present the four already named and an additional member of the conspiracy, Thomas Percy, a brother-in-law of John Wright, and "a distant relation of the earl of Northumberland." These five, at Catesby's request, agreed to bind themselves to secrecy and fidelity by a solemn oath, which, a few days afterwards, in a lonely house beyond St. Clement's Inn, they took on their knees in the following words: "You swear by the blessed Trinity, and by the sacrament you now propose to receive, never to disclose, directly or indirectly, by word or circumstance, the matter that shall be proposed to you to keep secret, nor desist from the execution thereof until the rest shall

give you leave." They then went into an adjoining room and received the holy sacrament from father Gerard, a Jesuit priest, who was, it is said, ignorant of their horrid project. The particulars of the plot were then communicated to Fawkes and Percy, and in furtherance of the plan then agreed on, Percy, whose position as a gentleman pensioner would prevent any suspicion arising therefrom, rented of a Mr. Ferris, on May 24, 1604, a house adjoining the Parliament buildings, the keys of which were given to Fawkes, who was unknown in London, and who assumed the name of John Johnson, and the position of servant to Percy. They took a second oath of secrecy and fidelity to each other on taking possession of the house, but before their preparations were completed for beginning the work of mining through to the Parliament building, the meeting of Parliament was prorogued to Feb. 7, 1605. They separated to meet again in November, and, in the mean while, another house was hired on the Lambeth side of the river, in which weed, gunpowder, and other combustibles were placed, to be removed in small quantities to the house hired of Ferris. This Lambeth house was put in charge of Robert Kay, or Keyes, an indigent Catholic gentleman, who took the oath and became a member of the band. On a night in December, 1604, the conspirators, having provided themselves with tools and other necessaries, went zealously to work on the mine, Fawkes acting as sentinel, The wall separating them from the Parliament House was found to be very thick, and more help was needed; so Christopher Wright, a younger brother of John Wright, was taken in on oath, and Kay brought over from Lambeth. The work was carried on zealously, the conspirators beguiling the labor with discussions of future plans. They agreed in the policy of proclaiming one of the royal family in the place of James, and as they supposed his eldest son, prince Henry, would be present and perish with his father in the Parliament House, Percy undertook to seize and carry off prince Charles as soon as the mine was exploded; and, in default of Percy's success, arrangements were made to carry off the princess Elizabeth, then near Coventry under the care of lord Harrington. "Horses and armor were to be collected in Warwickshire." They failed, however, in devising any safe plan for saving the lives of Roman Catholic members of Parliament. While the matter was thus progressing, Fawkes reported the prorogation of Parliament to Oct. 3, and they separated until after the Christmas holidays. In January, 1605, John Grant, a Warwickshire gentleman, and Robert Winter, eldest brother of Thomas Winter, were admitted to the conspiracy, and shortly after them Thomas Bates, a servant of Catesby, and the only participant in the plot not

of the rank of a gentleman. While going on with the work in Feb., 1505, they were alarmed by some noises, and Fawkes, who went out to ascertain the cause, reported that they were caused by the removal of a stock of coal from a cellar under the Parliament House, with the gratifying additional intelligence that the cellar was to be let. Percy straightway hired it, the work on the mine was abandoned, and the gunpowder (36 bbls.) was conveyed from its place of concealment at Lambeth into this cellar, and covered up with stones, hits of iron, and fagots Of wood. All was ready in May, and the conspirators separated to await the meeting of Parliament. Fawkes went to the Netherlands on a mission connected with the plot, but returned without much success in August. In September, Sir Edward Baynham, "a gentleman of an ancient family in Gloucestershire," Was admitted into the plot and sent to Rome, not to reveal the project, but, on its consummation, to gain the favor of the Vatican by explaining that its object was the re-establishment of Roman Catholicism in England. A further prorogation of Parliament to Nov. 5 having been made, the conspirators were led, in consequence of the repeated prorogations, to fear that their plot was suspected; but Thomas Winter's examinations, made on the day of prorogation, served to reassure them. "Catesby purchased horses, arms, and powder, and, under the pretence of making levies for the archduke of Flanders, assembled friends who might be armed in the country when the first blow was struck." To obtain the required means for these ends, three wealthy men were admitted (on oath as the others) into the conspiracy, viz. Sir Everard Digby; of Rutlandshire, who promised to furnish £1500, and to collect his Roman Catholic friends on Dunsmore Heath, in Warwickshire, by Nov. 5, as if for a hunting party; Ambrose Rookwood, of Suffolk, who owned a magnificent stud of horses; and Francis Tresham, who "engaged to furnish 2000;" but Catesby mistrusted the latter, and sorely repented having intrusted his secret to him. As the 5th of November drew near, "it was resolved that Fawkes should fire the powder by means of a slow-burning match, which would allow him time to escape before the explosion" to a ship ready to proceed with him to Flanders; and that, in the event of their losing the prince of Wales and prince Charles, the princess Elizabeth should be proclaimed queen, and "a regent appointed during her minority." On another point they failed to harmonize so fully. Each conspirator had a friend or friends in Parliament whose safety he wished to secure, but to communicate the project to so many persons involved too great risk, "and it was concluded that no express notice should be given them, but only such persuasion, upon

general grounds, as might deter them from attending. Many of the conspirators were averse to this resolve, "and angry at its adoption; and Tresham in particular: for his sisters had married lords Stourton and Mouteagle." On a refusal of Catesby and other leaders to allow him to notify directly Mouteagle, it is said he hinted that the money promised by him would not be forthcoming, and ceased to attend the meetings. It is probable he warned Mouteagle, for this nobleman unexpectedly gave a supper, Oct. 26, ten days before the meeting of Parliament, at a house at Hoxton which he had not lately occupied, and while seated at table a page brought him a letter, stating that he had received it in the street from a stranger, who urged its immediate delivery, into Mouteagle's hands. The letter warned Mouteagle not to attend the Parliament, and hinted at the plot, and was on the same evening shown by Mouteagle to several lords of the council, and on Oct. 31 shown to the king also. The conspirators suspected Tresham of having betrayed them, and accused him of it, but he stoutly denied it. They were now thoroughly alarmed; some left London, and others concealed themselves; but Fawkes remained courageously at his post in the cellar, notwithstanding the hourly increasing intimation that the plot was known to government. On the evening of Nov. 4 the lord chamberlain visited the cellar, saw Fawkes there, and, noticing the piles of fagots, said to him, "Your master has laid in a good supply of fuel." After informing Percy of this ominous circumstance, Fawkes returned to his post, where he was arrested about 2 o'clock on the morning of Nov. 5 by a company of soldiers under Sir Thomas Knevet, a Westminster magistrate, who had orders to search the houses and cellars in the neighborhood. On Fawkes's person was found a watch (then an uncommon thing), some slow matches, some tinder and touchwood, and behind the cellar door a dark lantern with a light burning. They removed the wood, etc., and discovered the gunpowder also. Fawkes was taken, before the king and council, where he boldly avowed his purpose, only expressing regret for its failure, and, in reply to the king's inquiry "how he could have the heart to destroy his children and so many innocent souls," said, "Dangerous diseases require desperate remedies." He utterly refused to name his accomplices, and neither temptations nor tortures, whose horrible severity is shown by the contrast in his signatures on the 8th and 10th of November, could induce him to implicate others further than their own actions had already done, while at no time would he admit the complicity of suspected Jesuit priests, refusing to plead guilty on his trial because the indictment contained averments implicating them. For the connection of the Jesuits with this

conspiracy, *SEE GARNET*; *SEE JESUITS*; and the authorities given at the end of this article.

Catesby and John Wright had departed for Dun-church before Fawkes's arrest, and the other conspirators, except Tresham, fled from London after that event. They met at Ashby Ledgers, and resolved to take up arms, and endeavor to excite to rebellion the Roman Catholics in Warwickshire, Worcestershire, Staffordshire, and Wales; but their failure was complete, and their efforts only served to point them out as members of the conspiracy. They were pursued by the king's troops, and at Holbeach the two Wrights, Percy, and Catesby were killed, and Rookwood and Thomas Winter wounded in a conflict with the troops. the others were soon captured. Tresham died in the Tower of disease; the remaining seven, viz., Digby, Robert and Thomas Winter, Rookwood, Grant, Fawkes, Kay, and Bates, were tried on the 27th January, 1606, and executed on the 30th and 31st of that month. This diabolical plot reacted fearfully against the Romanists, and its memory is still a bulwark of Protestant feeling in England. The revolting atrocity of the deed purposed by these misguided men must ever excite horror and reprobation; but we may hope that candid minds in this more tolerant age, while judging them, will condemn also both the teachings which bred such fanaticism, and the spirit of persecution which aroused it to action.

The 5th of November, in commemoration of this plot, is called Guy Fawkes's Day, and until recently a special service for it was found in the ritual of the English Church. It was made a holiday by act of Parliament in 1606, and is still kept as such in England, especially by the juveniles. The following account of the customs pertaining thereto is abridged from Chambers, *.Book of Days*, ii, 549 50. The mode of observance throughout England is the dressing up of a scarecrow figure in cast-off clothing (with a paper cap, painted and knotted with paper strips, imitating ribbons), parading it in a chair through the streets, and at night burning it in a bonfire. The image represents Guy Fawkes, and, consequently, carries a dark lantern in one hand and matches in the other. The procession visits the houses in the neighborhood, repeating the time-honored rhyme —

*"Remember, remember,
 The fifth of November,
 The gunpowder treason and plot;
 There is no reason
 Why the gunpowder treason
 Should ever be forgot ."*

Numerous variations of the above rhyme are used: for example, at Islip, the following:

"The fifth of November,
 Since I can remember,
 Gunpowder treason and plot;
 This is the day that God did prevent,
 To blow up his king and Parliament.
 A stick and a stake,
 For Victoria's sake;
 If you won't give me one,
 I'll take two;
 The better for me,
 And the worse for you ?"

It is an invariable custom on these occasions to solicit money from the passers-by in the formula Pray remember Guy!" "Please to remember Guy!" or, "Please to remember the bonfire !"

In former times the burning of Guy Fawkes's effigy was in London a most important ceremony. Two hundred cart-loads of fuel were sometimes consumed in the bonfire in Lincoln's Inn Fields, and thirty Guys would be gibbeted and then cast into the fire. Another immense pile was heaped up in the Clare Market by the butchers, who the same evening paraded the streets 'with the accompaniment of the famed "marrow-bone-and-cleaver" music. The uproar occasioned by the shouts of the mob, the ringing of the church bells, and the general confusion can be only faintly imagined at the present day. — Jardine, *British Criminal Trials* (Library of Entertaining Knowledge), vol. it; *Pictorial Hist. of England*, iii, 20-32 (Chambers's ed.); Knight, *Popular Hist. of England*, iii, 321-37; *ibid.*, *Old England*, ii, 151-62; Chambers, *Book of Days*, it, 546 50; Hume, *Hist. of England*, vol. iv; Chambers, *Cyclopaedia*, s.v. **SEE FAWKES**. (J.W.M.)

Gunther, Anton,

a prominent Roman Catholic philosopher of modern times, was born Nov. 17, 1785, at Lindenu, Bohemia. He studied *philosophy* and law at the University of Prague, was for several years tutor in the family of prince Bretzenheim, and took priestly orders in 1820. He was then for several years vice-director of philosophical studies at the University of Vienna. The professorship of philosophy, for which he was a candidate at the earnest solicitation of his friends, he did not obtain, in consequence of the efforts made by the opponents of his philosophical views. The life-work of Gunther was to attempt, in opposition to the prevailing philosophical systems, which he regarded as more or less unchristian, the establishment of a thoroughly Christian philosophy. He desired to show that the teachings of divine revelation, being the absolute truth, need not only not to shun the light of reason, but that, on the contrary, reason itself will lead the sound thinker to an acceptance of the Christian philosophy, which he thought had found its most complete expression in the Roman Catholic doctrine. The first work of Gunther was the *Vorschule zur speculativen Theologic* (Vienna, 1828; 2d enlarged edition 1846), which contained the theory of creation; and it was followed in 1829 by the theory of the incarnation. These works at once established for him the reputation of being one of the foremost philosophers of the Roman Catholic Church. The University of Munich conferred upon him the title of *Doctor Philosophiae*, which, however, the illiberal government of Austria did not allow him to use. Gunther, who lived in great retirement, continued to publish a series of philosophical works, namely, *Peregrin's Gastmahl* (Vienna, 1830): — *Sudund Nordlichter* (1832): — *Januskopfe fur Philosophie und Theologie* (published by him conjointly with his friend Dr. Papst, Vienna, 1833): — *Der letzte Sym-boliker* (with special reference to the works of Mohler and Baur, 1834): — *Thomas a Scrupulis: zur Transfiguration der Personlichkeitspantheismen neuester Zeit* de (1835): — *Die Juste-Milieus in der deutschen Philosophie der gegenwartigen Zeit* (1837): — *Euristheus und Heracles* (1842). He also published from 1848 to 1854, conjointly with his friend Dr. Veith, a philosophical annual entitled *Lydia*. In none of his works did he undertake to develop a philosophical system as a whole, but he contributed ample material for a new system. He was, in particular, acknowledged as one of the keenest and most powerful opponents of the pantheistic schools, and he found many adherents among the Roman Catholic theologians and scholars of Germany. The

"Guntherian philosophy" (*Gunthersche Philosophie*) came to establish itself at many of the Roman Catholic universities, and for a time shared with the school of Hermes (q.v.) the control of philosophical studies and learning in Catholic Germany. To the Jesuits and the ultramontane school, the school of Gunther was as obnoxious as that of Hermes. His philosophical treatment of the Christian doctrines was regarded by many as derogatory to the belief in them. He also gave great offence by daring to criticise high authorities, as Thomas of Aquinas. Still greater dissatisfaction was created by his dualistic theory concerning mind and body. His works were denounced in Rome. On Jan. 8, 1857, all his works were put on the Index of prohibited works, and on June 15 a brief of the pope appeared charging him with errors in the doctrine of the Trinity, of Christology and Anthropology, and an over-estimation of the powers of reason. Gunther, and with him most of his adherents, submitted to the papal censure Feb. 20, 1857. Gunther himself was deeply affected by this humiliation, and expressed the hope that his philosophy might be supplanted by something better. He died Feb. 24, 1863. See Clemens [an ultramontane opponent of Gunther], *Die speculative Theologie Gunthers* (Coln, 1853). (A.S.)

Guphta.

SEE JOTAPATA.

Gur (Hob. id. **rWG**, a *whelp*, fully **rWgAj I 𐤄𐤍** MAALEH-Gur, *i.e. ascent of the whelp*; Sept. **ἡ ἀνάβασις Γούρ**, Vulg. *ascensus Gauer*; Eng. Vers. "the going up to Gur"), a place or elevated ground in the immediate vicinity of **(AB)** Ibleam, on the road from Jezreel to Beth-hag-Gun, where John's servants overtook and mortally wounded the flying king Ahaziah (⁻¹¹⁹⁷2 Kings 9:27). B.C. 883. It is, perhaps, the little knoll marked on Van de Velde's *Map* about midway between Zenin and Jelameh. *SEE IBLEAM*; *SEE GUR-BAAL.*

Gur.

SEE WHELP.

Gur-ba'al (Hob. id. **I [BÄrWG**, *sojourn of Baal*; Sept. **πέτρα**, Vulg. *Gurbaal*), a place in Arabia, successfully attacked by Uzziah (B.C. 803) (⁻¹⁴³⁷2 Chronicles 26:7); hence on the confines of Judaea; probably so called from having a temple of Baal. From the rendering of the Sept., Calmet infers that it was in Arabia Petraea. Arabian geographers mention a place

called *Baal* on the Syrian road, north of E1-Medineh (*Marasid*, s.v.). The Targum reads "Arabs living in *Gerar*" — suggesting *rrG* instead of *rWG*. **SEE GERAR**. The ingenious conjectures of Bochart (*Phaleg*, ii, 22) respecting the Mehunim, who are mentioned together with the "Arabians that dwelt in Gur-Baal," may be considered as corroborating this identification (compare ^{<109>}1 Chronicles 4:39 sq.; see Ewald, *Isr. Gesch. i*, 322). **SEE MEHUNIM**.

Gurgoyle.

SEE GARGOYLE.

Gurley, Phineas Densmore, D.D.,

an eminent Presbyterian minister, was born Nov. 19, 1816, at Hamilton, Madison County, N.Y., and died Sept. 30, 1868, in Washington, D.C. During his infancy his parents removed to Parishville, St. Lawrence County, N.Y., where, at the age of fifteen, he joined the Presbyterian Church, and soon after entered Union College, where he graduated in 1837 with the highest honors of his class. The same year he entered the Theological Seminary at Princeton, N.J., and graduated there in Sept. 1840, having been licensed to preach the April preceding at Cold Spring, N.Y. He accepted straightway a call to the First Presbyterian Church of Indianapolis, Ind., from which a strong minority had separated and organized a second church (New School), with the Roy. Henry Ward Beecher as pastor. In this place he labored for nine years with *great* success, the church being blessed with revivals and largely increased numbers; but in 1850, for the benefit of the health of his family, he removed to Dayton, Ohio, where for four years a like success attended his ministry as pastor of the First Presbyterian Church in that city. In 1854, yielding to the wishes of his brethren, he accepted the pastorate of the F-street Presbyterian Church in Washington, D. C., with which, in 1859, the Second Presbyterian Church of that city united, and Dr. Gurley remained until his death pastor of the united body, worshipping in a new edifice, and called the New York Avenue Church. He was elected chaplain to the United States Senate in 1859, and was the pastor of several presidents of the United States, among them of Mr. Lincoln, during the sad but exciting scenes of whose dying moments he was present. The following incident which then occurred illustrates forcibly the spirit and power of his Gospel ministrations. When the patriot president had ceased to breathe, Mr. Stan-

ton, secretary of war, turning to Dr. Gurley, said, "Doctor, will you say something?" After a brief pause, Dr. Gurley, addressing the weeping relatives and sympathizing friends, replied, "Let us talk with God ;" and, kneeling, offered "a most touching and impressive prayer, which even in that dark hour of gloom lighted up with sunshine every sorrowing heart." Dr. Gurley was a member of the General Assembly (Old School) in 1866, and chairman of its judicial committee; was made moderator of the General Assembly held in 1867, was chosen a member of the committee of fifteen appointed to confer with a like committee of the New-School Assembly on the subject of a reunion of the two Presbyterian bodies in the United States, and "was the author of the amendments to the basis of union adopted by the joint committee in Philadelphia, and subsequently adopted by both assemblies." His health failed in 1867, and, after vainly seeking its restoration in rest and change of scene, he returned to die among his people. Great earnestness and singleness of purpose, with an ever-active zeal for the glory of God and the salvation of souls, characterized his life. See *Memorial Sermon* on Dr. Gurley by W. E. Schenck, D.D. (Washington, D. C., 1869), and *New York Observer*, Oct. 8, 1868. (J. W. M.)

Gurnall, William

an English divine, and a "man of great excellence of character," was born in 1617, was educated at Emanuel College, Cambridge, and was minister at Lavenham for 35 years. He became a rector in 1644, but did not receive episcopal ordination until the Restoration. He published a volume of *Sermons* (1660, 4to); but is best known as the author of *The Christian in complete Armor* (1st ed. 1656-1662, 3 vols. 4to; new ed. 1844, 1 vol. 8vo), of which an edition, with a biographical introduction by the Rev. J. C. Ryle, was published in 1865 (Loud. 2 vols. imp. 8vo). This work is described by Dr. E. Williams (*Christian Preacher*) as "full of allusions to scriptural facts and figures of speech, generally well supported; sanctified wit, holy fire, deep experience, and most animated practical applications." Gurnall died in 1679. See *Biographical Introduction* by Ryle in the edition last named above, and Allibone, *Dict. of Authors*, i, 749. (J. W. M.)

Gurney, Joseph John,

an eminent minister of the Gospel, Christian philanthropist, and theological writer, was born at Earlham Hall, near Norwich, England, Aug. 2, 1788.

The family of Gurney, or Gournay sprang from a house of Norman barons who followed William the Conqueror into England. Such was his reputation for wisdom, discrimination, and sound scholarship, that lord Morpeth, when in Philadelphia, used to say, "Mr. Gurney is authority *upon any subject* in London." Although his family for two centuries deservedly wielded great influence in Norfolk, his large reputation is based upon his individual character and merits. In early manhood he dedicated himself to the service of his divine Redeemer, and made an open Christian confession as a member of the religious Society of Friends, in which Church he became an illustrious minister, being instrumental in winning many souls to Christ in Great Britain and Ireland. In the love of the Gospel, he made three missionary visits to the continent of Europe, and spent three years (1837-40) in North America and the West India Islands, preaching Christ with powerful demonstration of the Spirit. He often joined his sister, the celebrated and excellent Elizabeth Fry, in labors in the British prisons. The apostolic character of his preaching is shown in the volume of sermons and prayers delivered in Philadelphia in the winter of 1838, and taken in shorthand by Edward Hopper, Esq. Possessed of great wealth, he was a faithful steward, and his large-hearted and well-directed benevolence was "like the dew, with silent, genial power, felt in the bloom it leaves along the meads." He was the associate of Clarkson, Wilberforce, his brother-in-law, Sir T. Fowell Buxton, and others, in the successful efforts for the abolition of slavery; and he was never known to be silent or unsympathizing when Others needed his voice or his purse. Eminent as were his gifts and acquirements, his simplicity of character and humility, and, more than all, his conformity to the will of Christ, made him the sweet and willing minister and servant of all. In this capacity he served his generation according to the will of God. In his Christian authorship, his influence for good will extend to successive generations. His principal writings are as follows: *Observations on the distinguishing Views of the Society of Friends* (this is a standard book — the seventh edition, containing the author's latest revisions, and an introductory treatise of great value, should supersede former editions): — *Essays on Christianity*: — *Biblical Notes on the Deity of Christ* (an illustration of the texts relating to this subject): — *Essays on the habitual Exercise of Love to God as a Preparation for Heaven*: — *A Letter to a Friend on the Doctrine of Redemption*: — *Hints on the portable Evidences of Christianity*: — *Brief Remarks on the History, Authority, and Use of the Sabbath*: — *Guide to the Instruction of young Persons in the holy Scriptures*: — *On the moral Character of on*;

Lord Jesus Christ: — Christianity a Religion of Motives: — An Account of John Stratford: — An Address to the Mechanics of Manchester: — The Accordance of geological Discovery with natural and revealed Religion: — Familiar Sketches of the late William Wilberforce: — Chalmeriana: — Sabbatical Verses, and other Poems: — A Winter in the West Indies: — A Journey in North America, described in familiar Letters to Amelia Opie: — Thoughts on Habit and Discipline: — Terms of Union in the Bible Society: — Puseyism traced to its Root: — Notes on Prisons and Prison Discipline, etc. His last publication was an admirable and Christian declaration of his faith. In him was illustrated the Scripture, "The path of the just is as a shining light, which shineth more and more unto the perfect day." He fell asleep in Jesus Jan. 4, 1847. See *Memorial* issued by London Yearly Meeting; J. B. Braithwaite, *Memoirs of J. J. Gurney, with Selections from his Journal and Correspondence* (Norwich, 2 vols. 8vo); Hoefler, *Nouv. Biog. Generale*, 22:854; Allibone, *Dict. of Authors*, i, 750. (W.A.)

Gurtlerus.

SEE GUERTLER.

Gury, Joseph Pierre,

a Roman Catholic theologian, whose works on moral theology have obtained a great notoriety by the many offensive doctrines which he defends. He was born Jan. 23, 1801, entered in 1824 the Society of Jesus, became professor of moral theology at Vals, in France, and died April 18, 1866, at Mercoeur, in the Auvergne. He wrote a *Compendium Theologiae moralis* (4th ed. Ratisbon, 1868; German translation, Ratisbon, 1869), and *Casus Conscien-tire in praecipuas quaestiones Theologiae moralis* (Raftsoa, 1865). Both works have passed through a large number of editions in France and other countries, and have been introduced as text-books into a number of ecclesiastical seminaries. In the Diet of the grand-duchy of Hesse-Darmstadt, the government was in 1869 attacked by the Liberal party for allowing the Roman Catholic bishop of Mentz to introduce this work into the diocesan seminary, on the ground that it teaches in many cases, disobedience to tile government, and principles incompatible with a civilized form of government. See Linss, *.Das Handbuch Gury's und die christliche Ethik* (Frieberg, 1869). (A. J. S.)

Gush-Chalab.

SEE GISCHALA.

Gustavus I, Vasa,

the first Protestant king of Sweden, was born at Lindhohn, Sweden, May 12, 1496. He descended, both on the paternal and maternal side, from noble Swedish families, and his original name was *Gustavus Ericsson*, since he was the son of the councillor Eric Johansson. From 1512 he was educated for a statesman at the court of the Swedish administrator, Sten Sture. In 1516 and 1517 he took an active part in the war against the Danes, but was treacherously made a prisoner by the Danish king, Christian II, and carried to Denmark. He escaped in September, 1519, landed in Sweden in May, 1520, aroused the peasants of Dalecarlia to a revolt against the Danish rule, and was proclaimed by them head of their own and other communes of Sweden. The forcible abdication of Christian II put an end to the Scandinavian union, and the Swedish Diet of Strengnass proclaimed Gustavus as king. Being a decided adherent of the Reformation of Luther with whom he carried on a correspondence, Gustavus declined to be crowned by the hands of the Roman Catholic bishops, and postponed his coronation, which did not take place until 1528. In 1530 he formally joined the Lutheran Church, the cause of which he promoted with great eagerness, and even severity, crippling the power of the Roman Catholic clergy by enormous imposts and finally (1544) forcing the Lutheran doctrines upon all his subjects. Like many other Protestant princes of that time, he arrogated to himself an undue influence upon the Church, assuming in 1540 the highest authority in ecclesiastical matters, and thus burdening Sweden with the pernicious system of an oppressive and even intolerant state-churchism. By an act of the Diet of Westeras the crown was declared hereditary in his male descendants. On the whole, Gustavus was one of the best and wisest princes of his time. "He had found Sweden a wilderness, devoid of all cultivation, and a prey to the turbulence of the people and the rapacity of the nobles; and, after forty years' rule, he left it a peaceful and civilized realm, with a full exchequer, and a well-organized army of 15,000 men, and a good fleet, which were both his creations. He promoted trade at home and abroad. Every profession and trade received his attention and fostering care, and schools and colleges owed their revival, after the decay of the older Roman Catholic institutions to him. He made commercial treaties with foreign nations, and established fairs for

foreign traders. In his reign roads and bridges were made in every part of the country, and canals begun, one of which has only recently been brought to completion. In his relations with his subjects Gustavus was firm, and sometimes severe, but seldom unjust, except in his dealings towards the Romish clergy, whom he despoiled with something like rapacity of all their lands and funds. To him the various tribes of Lapps were indebted for the diffusion of Christianity among them by Lutheran missionaries, while the Finns owed to him the first works of instruction, Bibles and hymn-books printed in their own language. Gustavus was methodical, just, moral, and abstemious in his mode of life; an able administrator; and, with the exception of a tendency to avarice, possessed few qualities that are unworthy of esteem." He died Sept. 29, 1560. (A. J. S.)

Gustavus II, Adolphus,

king of Sweden, was the grandson of Gustavus I (q.v.) by his youngest son, Charles IX, at whose death he succeeded to the throne of Sweden. Gustavus, who had been strictly brought up in the Lutheran faith, had at first to quell some disorders at home, arising from the disputed succession of his father (third son of Gustavus Vasa), who had been elected king on the exclusion of his nephew Sigismund, king of Poland (son of John III, the second son of Gustavus Vasa), whose profession of the Roman Catholic religion made him obnoxious to the Swedish people, and virtually annulled his claims to the crown. He reconciled the Estates by making them many concessions, ended the war with Denmark, in 1612, unsuccessfully, but obtained from the Czar in 1617, by virtue of the treaty of Stolbowa, several places, and renounced all claims to Livonia. The numerous exiles who, during the reign of his father, had fled to Poland, were permitted to return, and thus he thwarted the intrigues of the Polish king Sigismund. In 1620 he built Gothenburg anew, and founded or renewed sixteen other towns. He was eagerly intent upon enlarging the powers of the sovereign by reducing those of the Estates. In 1621 he was involved in a war with Poland, and gained Livonia and Courland, and carried the war into Prussia. Several revolts in Sweden, which broke out in consequence of the heavy taxes, were promptly quelled. In the summer of the year 1630 he went to Germany with an army of about 15,000 men to support the Protestants in the war against the emperor, having remitted the charge of the government and the care of his infant daughter Christina to his chancellor Oxenstiern. After carrying on the war triumphantly for two years *SEE THIRTY YEARS WAR*, he fell at Lutzen, Nov. 6, 1632. Although Gustavus was eminently a

warlike king, he made many salutary changes in the internal administration of his country, and devoted his short intervals of peace to the promotion of commerce and manufactures. He was pre-eminently religious, and his success in battle is perhaps to be ascribed not only to a better mode of warfare, and the stricter discipline which he enforced, but also still more to the moral influence which his deep-seated piety and his personal character inspired among his soldiers. The spot where he fell on the field of Lutzen was long marked by the *Schwedenstein*, or Swede's Stone, erected by his servant, Jacob Ericsson, on the night after the battle. Its place has now been taken by a noble monument erected to his memory by the German people on the occasion of the second centenary of the battle held in 1832. Other monuments were erected between Coswig and Goertz (1840), and at Bremen (1853). A statue made by Fogelberg was set up at Gothenburg in 1854. In 1832 Protestant Germany established in his honor an association for the support of poor Protestant congregations. *SEE GUSTAVUS ADOLPHUS* Society. Biographies have been written, among others, by Rango (Lpz. 1824), Sparfeld (Lpz. 1844), Gfrorer (3d ed. Stuttg. 1852), Freyhell (Germ. transl. Lpz. 1852), Helbig (Lpz. 1854), Flathe (*Gustav Adolf u. der dreissigjahr. Krieg*, Dresd. 1840 sq., 4 vols.), H. W. Thiersch (Nordlingen, 1868), and Droysen (vol. i, Leips. 1869). (A. J. S.)

Gustavus-Adolphus Society

(*Gustav-Adolf-Verein*), a union of members of the Evangelical Protestant Church of Germany for the support of their persecuted or suffering brethren in the faith. It originated as follows. On the occasion of the second secular anniversary of the battle of Lutzen (won by Gustavus Adolphus [q.v.] at the cost of his life, Nov. 6, 1632), held in that city Nov. 6, 1832, Schild, a merchant of Leipzig, proposed that a memorial should be erected to the champion of Protestantism. By the influence of Dr. Grossmann it was afterwards resolved that, instead of a monument of stone or brass, an *institution* should be formed in honor of the Protestant hero, having for its object the succor of the Protestant communities suffering from persecution in Roman Catholic countries. An association was soon formed at Dresden and another in Leipzig, and the two were united in 1834. The society thus formed was very popular in Saxony and Sweden. Its funds were chiefly the fruit of house and church collections. On the anniversary of the Reformation in 1841, Dr. Zimmermann, of Darmstadt, issued an appeal to Protestants throughout the world to unite in forming an association for the support of such Protestant communities as required and

were worthy of help. In order to effect this, and to incorporate in it the Leipzig and Dresden associations, a preparatory meeting was held at Leipzig Sept. 16, 1842, and "The *Evangelical Society of the Gustarus-Adolphus Institution*" was formed. A general assembly was held at Frankfort Sept. 21 and 22, 1843, in which twenty-nine societies were represented.

According to the rules adopted at this meeting, the object of the association is to succor all Protestants, either in or out of Germany, who stand in need of help, be they members of the Lutheran, Reformed, or Union churches, or any other who have given proofs of their adherence to the principles of the evangelical Church. The means are furnished partly by the income of the permanent funds of the association, partly by donations, endowments, yearly collections, etc. The local societies send to the superior association their annual collections. In every state (and for large countries in every province) there is a chief association, with which the others are connected as auxiliaries. The receipts are divided into three parts: one third is under the absolute control of the society which collects it; one third is sent to the central society, with directions as to the application of it, or is even sent direct to its destination; and the remaining third is placed at the disposal of the central society. The central association consists of twenty-four members, elected by the members of the chief associations; nine of them (including the president, treasurer, and cashier) must be residents at Leipzig, the other fifteen must be non-residents; every three years one third of the members go out of office. This central association represents the whole union, manages the general fund, and, when occasion presents, appoints a committee to inquire into the case of parties applying for assistance, and reports on it to the chief associations. In the general assemblies, which are held in different parts of Germany, the state of the association is discussed, the accounts adjusted, questions of general interest settled, etc. In 1840 there were thirty-nine chief associations, viz. eight in Prussia, two in Saxony, three in Hanover, and in the other states each one, except in Bavaria. The government of Bavaria, on Feb. 10, 1844, forbade the formation of branch associations, as well as the reception of gifts from the society; but this prohibition was annulled Sept. 16, 1849, and representatives of Bavaria appeared at the general assembly of 1851. Austria permitted the establishment of societies by the "Protestantenpatent" of April 8, 1851. At the general assembly held at Nuremberg in 1862, two central societies (*Hauptvereine*) of Austria, Vienna

and Medi-asch, were received, the first embracing the German provinces and Galicia, and the latter the German part of Transylvania. The organs of the association are the *Bote der Evangelischen Vereins d. G. A. V.*, published by Zimmermann and Grossmann, Darmstadt, since 1843, and similar ones for Thuringia and Brandenburg. Numerous occasional sheets, reports, etc., are issued by the association.

The society has not been entirely free from internal troubles. While some of its members have sought to confine its operations within the strict limits of the evangelical confession, others have desired to see it based upon humanitarian principles, and thus to receive even Jews and Roman Catholics into membership. The most important difficulty occurred at the general meeting of 1846, at Berlin, where the delegates refused, by a vote of thirty-nine against thirty-two, to recognise Dr. Rupp as the delegate of Kdnigsberg, on account of his having seceded from the national Church. Great excitement spread throughout Germany, and for a moment endangered even the existence of the association. The question was settled in the Assembly of Darmstadt in 1847, when it was resolved that the assembly should have the right of deciding upon the credentials of all delegates. The strict Lutherans have generally kept aloof from the association on account of its support of Reformed and Union churches. The means of the association have been steadily increasing. Up to 1841 the receipts amounted to 14,727 thalers. In 1858 the society appropriated 107,666 thalers to 379 communities (224 in Germany and 155 in other countries). From 1843 to 1858 the central and branch associations received legacies and donations amounting to 50,000 thalers. Sweden and the Netherlands (where the first Gustavus-Adolphus Society was instituted in 1853) have joined the German association, and helped to swell its funds. According to the report for the financial year 1863-64, the expenditures amounted to \$195,000, by which 723 poor congregations were supported (400 in Germany, 6 in North America, 10 in Belgium, 27 in France, 7 in Holland, 3 in Italy, 206 in Austria, 43 in Prussian Poland, 4 in Portugal, 4 in Switzerland, and 17 in Turkey). At the general assembly held at Dresden in 1865 it was announced that the society, since its foundation in 1849, had expended in the support of Protestant churches two million thalers, the first million from 1843 to 1858, the second from 1859 to 1864; that since its beginning the society had defrayed, either wholly or partly, the expense for the building of 229 new churches. The receipts for the year 1865-66 were reported at the Assembly of Worms (1867) to amount to 177,226 thalers, a

slight decrease, caused by the war of 1861. During the year 18667, according to the report made at the general assembly at Halberstadt in 1868, 175,197 thalers were distributed among 783 congregations. The twenty-fourth general assembly of the association was held at Bayreuth in August, 1869. The receipts of the last year were stated to be 194,000 thalers. The number of congregations supported by the society amounted to 904; of these, 12 were in America, 348 in Prussia, 301 in Austria, 39 in France, 8 in Belgium, 60 in Rumania, 16 in Holland, 4 in Italy, 5 in Russia, 6 in Switzerland, and 1 in Spain, The total amount expended by the society from its beginning to the close of the financial year 1867-68 in supporting new and poor Protestant congregations amounts to 2,325,879 thalers. Aside from its external efficiency, the society has also been beneficial to its own members by furnishing a common centre of Christian activity for the national Protestant Church of Germany. Its appropriations are made as much as possible in a form to give permanent rather than temporary relief to weak churches. See Zimmermann, *D. Gustavus-Adolphus Verein* (Darmstadt, 1857); *Allgem. Real-Encykl.* 7:67.

Guthlao, ST.,

a Mercian saint, who died in 714. His early life was a wicked one, he even being the leader of a band of robbers; but, abandoning his evil ways at the age of 24, he retired to the monastery of Repton, where he learned to read, and studied the lives of the hermit fathers. He then took up his abode on the desolate isle of Croyland, where, we are told, his temptations and trials paralleled those of St. Anthony, but acquired for him extraordinary favors and consolations from God. He died at the age of 47, and his sanctity, according to the legend, wrought posthumous miracles, which brought about the erection of the abbey of Croyland, famed for its libraries and seminaries and the story of Turketel (q.v.), abbot thereof in 948. See *Life of Guthlac*, by Felix of Croyland, in Mabillon's *Acta Sanctor. Ord. St. Benedict*, iii, .963-284. — Butler, *Lives* etc., April 11; Jamieson, *Legends of the Monastic Orders*, p. 63-4; Wright, *Biog. Brit. Lit.* (Anglo-Saxon Period), p. 246-9. (J.W.M.)

Guthrie, William

an eminent clergyman of the Presbyterian Church of Scotland, was born at Pitforthly in 1620. He studied at the University of St. Andrew's, and in 1644 became minister of the parish church of Finwick. He died in 1655.

His principal work is *The Christian's Great Interest*, with Introductory Essay by T. Chalmers, D.D., and Life (Glasgow, 1850, 7th ed. 12mo). This work has been translated into several languages. See W. Dunlap, *Memoirs of W. Guthrie*; Darling, *Cyclop. Bibliographica*, i, 1357; Howie, *Scots Worthies*, p. 434.

Gutter

(*r/Nxi tsinnor'*) occurs in the proposal of David while attacking Jebus, that some one should "get up to the gutter and smite the Jebusites" (^{<1018>}2 Samuel 5:8). The Sept. here renders "with the sword" (*ἐν παραξίφιδι*), and the Vulg. "roof-pipes" (*domatum fistulae*). The word only occurs elsewhere in ^{<1017>}Psalm 42:7 (Sept. and Vulg. *cataracts*, English Vers. "waterspouts"). Gesenius supposes it to mean *a water-course*. Dr. Boothroyd gives "secret passage," and in Psalm 42 "water-fall." It seems to refer to some kind of subterraneous passage through which water passed; but whence the water came, whither it went, or the use to which it was applied, cannot be determined, though we know that besiegers often obtained access to besieged places through aqueducts, drains, and subterraneous passages, and we also know that Jerusalem is abundantly furnished with such underground avenues. *SEE JEBUS*.

In the account of Jacob's artifice for producing party-colored young among his flock, by placing peeled rods in the drinking-troughs (^{<1018>}Genesis 30:38, 41), the word for "gutters" in the original is *fj r*), *rach'at*, vessels overflowing with water (as in ^{<1016>}Exodus 2:16) for cattle.

Gutzlaff, Karl Friedrich August,

missionary to China, was born at Stettin, in Pomerania, in 1802, and attracted attention at an early age by his zeal in study, and by the promise of activity which his youth afforded. The way was open for him to posts of usefulness at home, but having resolved to devote himself to missionary labor in foreign parts, he volunteered to go to the Dutch settlements in the East, under the auspices of the Netherlands Missionary Society. Before proceeding thither he came to England, where he met Dr. Morrison, the eminent Chinese scholar and missionary, and received a strong bias towards China as his ultimate field of labor. In 1823 he proceeded to Singapore, and it is said that before he had been there two years he was able to converse fluently in five Eastern languages, and to read and write as

many more. In August, 1828, in company with Mr. Toulrain, Gutzlaff went to Siam, where he remained more than a year. In 1881 he went to China. Between 1831 and 1834 he made three voyages along the coast, and published an account of his observations. From 1834 to the time of his death he held office under the British government as interpreter and secretary to the minister. An attempt to land in Japan (1837) was unsuccessful. In 1844 he established, conjointly with the American missionary Roberts, two Chinese, and others, a society for the propagation of the Gospel in China, which in 1860 had forty preachers. In 1849 he revisited Europe, and, by his personal exertions, gave a new impulse to missionary effort for China. He returned to China in 1850, and died at Victoria on the 9th of August, 1851. His way of life has been described as follows: The whole of the early morning was devoted to the religious instruction of successive classes of Chinese who came to his house. From ten till four he was occupied with government duties. After a very brief interval he went out for the rest of the evening, preaching in public places, or teaching from house to house. He also, from time to time, made excursions to different places, accompanied by native teachers. All this toil was voluntary and unremunerated, for, except when he first went out to the East, he was not connected with any missionary society. A few friends in New York and London sent occasionally, we believe, some contributions for purchasing books and medicines, but the work was mainly carried on at his own cost. He was a man of generous, self-denying spirit, in zeal for every good work untiring, and in labor indefatigable. He early inured himself to hardships, and in his devotedness to his work of spreading Christian truth he was regardless of privations and dangers. His medical skill and great learning often opened a way for him where few Europeans could. have gained access, and wherever he was known he was beloved by the natives. They used to say sometimes that he must be a descendant of some Chinese family who had emigrated to the isles of the Western. Ocean. Whatever may be the permanent results of Gutzlaff's labors in the East, it is certain that his efforts for the cause of religion, and of Christian civilization in China, deserve to be held in the grateful remembrance of the Church. He translated the New Testament into the language of the Middle Kingdom. He made himself thoroughly acquainted with the social life of the Chinese, and even introduced himself among their numerous secret societies, concerning the most important of which, the *Triad*, he wrote a memoir, published in the *Journ. of the Lond. Asiatic Society* (1849). He never lost an opportunity of disseminating Christianity

among the Chinese. Of his visit to China he gave a description in the *Journal of the London Geographical Society*, vol. 9:1849. The English gave his name to an island situated some seventeen miles from the mouth of the Yang-tse-Kiang. He wrote, besides the above-mentioned papers, *Observations on the Kingdom of Siam* (in the *Journal of the London Geographical Society*, vol. 8:1848): — *Journal of three Voyages along the Coast of China, with Notices of Siam, Corea, and the Loo-Choo Islands* (Lond. 1833): — *Sketch of Chinese History, ancient and modern* (Lond. 1834, 2 vols. 8vo): — *China opened, or display of the Topography, Literature, Religion, and Jurisprudence of the Chinese Empire* (Lond. 1838, 2 vols. 8vo): — *The Life of Tad Kwang, the late Emperor of China* (London, 1852, 8vo): — *Hist. of the Chinese Empire* (2 vols. 8vo), which was also published in German, etc. — See Hoefer, *Nouv. Biog. Generale*, 22:922; *Methodist Quarterly Review*, Jan. 1852; *American Quart. Review*, vol. xvii; (*Quart. Roy.* (Lond. li, 458); Allibone, *Dictionary of Authors* i, 751.

Guy.

SEE GUIDO.

Guyon, Jeanne-Marie Bouvier De La Mothe,

an eminent French mystic, was born at Montargis April 13, 1648. She was educated in a convent, and in early youth showed signs of great quickness of mind. At seventeen she wished to take the veil, but her parents would not consent. In 1664 she was married to M. Jacques Guyon, a rich *parvenu*, for whom she had no affection. Her marriage was not a happy one, in consequence of the tyranny of her husband and mother-in-law, who, acting under the advice of her confessors, endeavored to withdraw her from the inward prayer and retirement to which, at the age of twenty, she began to addict herself. Vanity and coquetry were her besetting sins, and, to conquer them, she thought it necessary to purify herself by "good works" and bodily mortifications. She read largely in mystical writers, especially Kempis, Francis of Sales, and the life of Madame Chantal, whose self-inflictions she imitated. A Franciscan monk taught her to "look within instead of without" for peace, and to "seek God in her heart." Her doubts and fears fled: "I was on a sudden so altered that I was hardly robe known either by myself or by others." Madame Guy-on dated this conversion from July 22, 1668. Her domestic troubles .continued, lint she could now bear

them patiently. In 1676 her husband died, leaving her with three young children. Her religious feelings now increased in intensity. She believed that she had certain interior communications of the divine will, but was often deeply distressed about the state of her soul. In 1672, on the anniversary of her conversion, she made "a marriage contract" with Christ, and signed it in her own blood! She formed an intimate acquaintance with Lacombe, a Barnabite mystic, who, from being her teacher, became her follower. In 1681, on St. Magdalene's Day, on occasion of a mass, she says, "My soul was perfectly delivered from all its pains." She soon after went to Paris, was exhorted in what she considered a miraculous manner to devote herself to the service of the Church, and went to Geneva to "convert" Protestants there, but, finding no success or sympathy, she went to Gex in 1681, to an establishment founded for the reception of converted Protestants. Her family then urged her to resign the guardianship of her children, which she did, giving up all her fortune to them, retaining only sufficient for her subsistence. Soon after, D'Aranthon, bishop of Geneva, wished her to bestow this pittance upon an establishment, of which she was to be made prioress. She declined, and left Gex for the Ursuline convent at Thonon, where Lacombe became her "father confessor." Here she had a short period of unmingled enjoyment in dreams and reveries of bliss. Both Lacombe and Madame Guyon soon, however, began to gain purer ideas of the Christian life, and of the true nature of faith; but the errors of Romanism and Inysticism were too closely incorporated with her mental habits to be got rid of. She preached to the Ursulines at Thonon not only "salvation by faith," but "indifference to life, to heaven, to hell, in the entire union of the soul with God." She returned to Gex, and there, in prayer at night, it was revealed to her that she was "the spiritual mother of Lacombe ;" her relations to him became more intimate than ever, and gave occasion afterwards to great but groundless scandal. Lacombe seems to have been a weak man: he finally died in a madhouse. The bishop of Geneva became alarmed, and sought to be rid of his *dangerous proteges*. Madame Guyon now wandered for some years (1683-1686), visiting Turin, Grenoble, and other places. At about this time also she began to write. Her first work (begun at Gex) was *Les Torrents Spirituels* (published in her *Opuscules*, Cologne, 1704, 12mo). The "torrents" are souls tending to lose themselves in the ocean of God. The work exhibits the writer as a "devout enthusiast, but principally demonstrates her unfitness as a pattern or teacher of experimental godliness." At Grenoble she found herself "suddenly invested," as she expresses herself, "with the apostolic state," and able to

discern the condition of those that spake with her, so that, one sending another, she was occupied from six in the morning till eight at night speaking of divine things. "There came," she says, "great numbers from all parts, far and near, friars, priests, men of all sorts, young women, married women, and widows; they all came one after the other, and God gave me that which satisfied them in a wonderful manner, without my thinking or caring at all about it. Nothing was hidden from me of their inward state and condition I perceived and felt that what I spake came from the fountain-head, and that I was only the instrument of him who made me speak." Her exposition of *Solomon's Song* and of the *Apocalypse* appeared in 1684 at Grenoble. Her notes were written under a *quasi* inspiration: she had dreams, visions, and marvellous manifestations. "Before I wrote I knew nothing of what I was going to write, and after I had written I remembered nothing of what I had penned," she says, in the singular autobiography which she has left of herself. Another of her works of this period was *Moyen court et tres facile pour l'oraison*, which was published, and rapidly ran through five or six editions. The "Quietism" taught in these writings made her many enemies among the priests. In July, 1686, accompanied by Lacombe, she returned to Paris, where persecution and tribulation awaited the wanderers.

The "Quietism" of Molinos was condemned by the pope in 1687, and there was no peace or rest for the mystics or their abettors in Paris. In 1688 Madame Guyon was shut up (chiefly through the instigation of her brother, the Barnabite Lamothe, who bitterly hated her doctrines) in the convent of the Visitation at Paris. In 1689 Madame de Maintenon procured her release, and she soon gathered round her a circle of admiring and devoted friends, among whom was Fenelon, who formed an affection for her which was "stronger than persecution or death." A storm soon arose: Hartay, archbishop of Paris, condemned her writings, and other bishops followed his example. The outcry became general. Madame Guyon demanded of the king, through Madame de Maintenon, a dogmatical examination of her writings. A commission was appointed, consisting of Bossnet, Fenelon, the abbe Tronson, and the bishop of Chalons. -At the end of six months thirty articles were drawn up by Bossuet, sufficient, as he deemed, to prevent the mischief likely to arise from .Quietism, which were signed by Madame Guyon, who submitted at the same time to the censure which Bos-suet had passed on her writings in the preceding April. Notwithstanding this submission, she Was subsequently involved in the persecutions of Fenelon,

the archbishop of Cambrai, and in 1695 was imprisoned in the castle of Vincennes, and thence removed to the Bastile, enduring the harshest treatment, and subjected to repeated examinations. In 1700 she was released, when she retired to Blois, to the house of her daughter, where she passed the remainder of her days in quiet and repose, in acts of love and charity, and in writing books. /% reproach of her enemies and persecutors ever escaped her lips. All the neighborhood loved her; and her bitterest foes admitted that all the charges ever brought against her moral character had been false and scandalous. Her last will begins as follows: "I protest that I die in the faith of the Catholic, apostolical, Roman Church; having no other doctrines than hers; believing all that she believes, and condemning, without restriction, all that she condemns." She died June 9, 1717. John Wesley sums up, in his usual clear way, the character of Madame Guyon's religious experience as follows: The grand source of all her mistakes was this — the not being guided by the written word. She , did not take the Scriptures for the rule of her actions; at most, they were but a secondary rule. Inward impressions, which she called inspirations, were her primary rule. The written word was not a lantern to her feet, a light in all her paths. No; she followed another light — the outward light of her confessors, and the inward light of her own spirit. It is true, she wrote many volumes upon the Scriptures. But she read them not to learn, but to teach; and therein was hurried on by the rapid stream of her overflowing imagination. Hence arose that capital mistake which runs through all her writings, that God never does, never can purify a soul but by inward and outward suffering. Utterly false! Never was there a more purified soul than the apostle John. And which of the apostles Suffered less — yea, of all the primitive Christians? Therefore, all that she says on this head, of 'darkness, desertion, and privation,' and the like, is fundamentally wrong. This unscriptural notion led her into the unscriptural practice of bringing suffering upon herself — by bodily austerities; by giving away her estate to ungodly, unthankful relations; by not justifying herself, than which nothing could be more unjust or uncharitable; and by that unaccountable whim (the source of numberless sufferings which did not end but with her life), the going to Geneva to convert the heretics to the Catholic faith. And yet with all this dross, how much pure gold is mixed! So did God wink at involuntary ignorance. What a depth of religion did she enjoy! of the mind that was in Christ Jesus! What heights of righteousness, and peace, and joy in the Holy Ghost! How few such instances do we find of exalted love to God and our neighbor; of genuine humility; of invincible meekness and unbounded

resignation ! So that. upon the whole, I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness" (Wesley, Works, 7:562, 563). See also Curry in *Methodist Quarterly Review*, July, 1848, which contains a discriminating estimate of Upham's *Life and Religious Opinions of Madame Guyon* (N.Y. 1848-1850, 2 vols. 12mo). Comp. *Christian Review*, iii, 449; 16:51; *American Biblical Repository*, ix., 608 (third series); *New Englander*, 6:165.

Madame Guyon's principal works are, *Moyden court et tres facile pour l'oraison* (Lyons, 1688 and 1690; often reprinted; translated into English, London, 1703, 12mo): — *Le Cantique des Cantiques interprete selon le sens mystique* (Grenoble, 1685; Lyon, 1688, 8vo): — *Les torrents spirituels* (first published in the *Opuscules spirituels de Mine. Guyon* (Cologne, 1704, 12mo): — *Les livres de l'Ancien et du Nouveau Testament, traduits en francais avec des explications et des reflexions qui re-gardent la vie interieure* (Cologne, 1718-1715, 20 vols. 8vo): — *Recueil de Poesies spirituelles* (Amst. 1689, 5 vols. 8vo): — *Cantiques spirituels, ou emblemes sur l'amour divin* (5 vols.): — *Discours chretiens et spirituels sur divers sujets qui regardent la vie interieure* (Cologne, 1716; Paris, 1790, 2 vols. 8vo): — *Lettres chretiennes et spirituelles sur divers sujets qui re-jardent la vie interieure, ou l'esprit du vrai christianisme* (Cologne: 1717, 4 vols. 8vo). She left MSS. containing her *Justifications*, and a number of mystic verses. The *Vie de Mme. Guyon, ecrite par elle-meme* (autobiography), which was published after her death, is perhaps not wholly her own work. It is generally thought to have been compiled by Poiret from documents furnished by her, first to the official of the archbishop of Paris, Cheron, and afterwards to the bishop of Meaux, at the time of the conferences of Issy. The book appeared first at Cologne in 1720 (3 vols. 12mo). Poiret also published her whole works (Amsterdam, 1713-22, 39 vols. 8vo). See, besides the works above cited, Herzog, *Real-Encyklopadie*, v, 426 sq.; Hoefer, *Nouv. Biog. Generale*, 22:934 sq.; *English Cyclopaedia*.

Guyot, Henri Daniel,

a Belgian philanthropist, was born at Trois-Fontaines in 1753. He studied at Maestricht and in the University of Franeker, then became pastor of the Walloon Church, and afterwards professor of theology at Groningen. After filling the office for 28 years, he was deposed by the king of Holland, Louis Napoleon Bonaparte, on some unfounded accusation. He subsequently

devoted all his time to a deaf and dumb institution which he had founded in 1790. The first idea of this institution had entered his mind on witnessing a lesson of the abbe de l'Épée, at Paris, in 1785. By his process Guyot succeeded in making a number of his pupils talk. After the restoration of the Belgian kingdom, king William protected the institution. Guyot died Jan. 10, 1828. See Lulofs, *Gedenkrede op H. D. Guyot* (Groningen, 1828, 8vo); Hoefler, *Nouv. Biog. Generale*, 22:950.

Guyse, John, D.D.,

an English Independent minister, was born at Hertford in 1680. He entered the ministry at the age of twenty as assistant to Mr. Haworth, who soon after dying, Mr. Guyse was chosen to succeed him as pastor of the church at Hertford. In 1732 he accepted an invitation to remove to London as successor to the Rev. Matthew Clarke. Here his sphere of usefulness was enlarged, and his worth became widely known as a scholar, Christian, and divine. He published many sermons, but his great work is his *Practical Expositor, or Paraphrase on the New Testament* (Loud. 1739-52, 3 vols. 4to), which has been several times reprinted, he died November 22, 1761. Among his other writings are *Jesus Christ God-Maul* (Loud. 1719, 8vo): — *Treatise on the Holy Spirit* (new ed. Loud. 1840, 8vo): — *Practical Sermons* (Lond. 1756 8vo): — *The Scripture Notion of Preaching Christ* (Lond. 1730, 8vo): — *Youth's Monitor* (Loud. 1759, 4th ed.). See Bogue and Bennet, *Hist. of Dissenters*, ii, 618; Allibone, *Dict. of Authors*, i, 751; Darling, *Cyclopo. Bibl.* i, 1757.

Gymnasium

(γυμνάσιον, A.V. "place of exercise"), a large unroofed building for the purpose of athletic exercises, consisting usually of different compartments, or a set of separate buildings conjoined, each of which was set apart to some special sport, as the *Sphaeristerion* for playing at ball, the *Palaestra* for wrestling and the exercises of the pancratium, etc. (Smith, *Dict. of Class. Antiquities*, s.v.). This was almost exclusively a Greek institution, and there was hardly a Greek town of any size that had not its gymnasium. To the Jews it was unknown until the Hellenizing party introduced it in the age of the Maccabees (1 Macc. 1:14). Jason, the Hellenizing high-priest, caused one to be erected at Jerusalem (2 Macc. 4:12 sq.). This innovation was viewed with much displeasure by the strict party among the Jews. Whether Herod the Great, when he introduced the theatre and

amplitheatre, restored the gymnasium, does not appear, but the probability is that he did (Josephus, *Ant.* 15:8, 1; compare War, i, 21, 11). *SEE GAMES.*

Gymnosophists

(Γυμνοσοφισταί, an ancient sect of Hindoo philosophers, who distinguished themselves outwardly from others by discarding all clothing. They were believers in metempsychosis, and often sought to facilitate their transmigration by committing suicide — generally burning themselves alive. They placed the height of wisdom in contemplation and ascetic practices to mortify carnal instincts. They inculcated utter disregard of temporal advantages. This *sect* furnished for a long time counsellors to the kings, and stood in high consideration. They were divided into two classes, the Brahmans and Garmans, or Samaneans. Calanos, in the time of Alexander the Great, belonged to this sect. *SEE FAKIRS*, as also Cicero, *Tusc. Quaest.* v, 27; Plutarch, *Vit. Alexand.*, c. 65; Arrian, *Indica*, xii; Quintus Curtius, 8, cap. iv; Strabo, § 712-719.

Gypsies, Gypseys, Or Gipsies

(a corrupt form of *Egyptians*), the English name of a singular vagabond race of people, with a language and laws or customs peculiar to themselves, found throughout the whole of Europe, and in parts of Asia, Africa, and America, and everywhere noted for their aversion to the habits of settled life, and for the practice of deceptive tricks and thieving. They bear different names in different countries. In France they are called *Bohemiens* (because the) first came thither from Bohemia, or from boem, an old French word meaning sorcerer, because of their practising on the credulity of the vulgar); in Spain, *Gitanos* or *Zincali*; in Germany, *Zigeuner*; in Italy, *Zingari*; in Holland, *Heyde-hen* (heathens); in Sweden and Denmark, *Tartars*; in Slavonic countries, *Tsigani*; in Hungary, *Cziganjok*; in Turkey, *Tshengenler*; in Persia, *Sisech*; in Arabia, *Harami*, etc. Various nicknames are also applied to them, as *Cagoux* and *Gueux* in France; *Zieh-Gauner* (wandering rogues) in Germany, and *Tinklers* in Scotland. They call themselves Rom (men or husbands; comp. Coptic *Rem*), *Calo* (black), or *Sinte* (from Ind; hence *Zincali*, or black men from Ind,).

Origin and History. — In the absence of any historical records of their migrations, their original country and the causes which drove them thence

to scatter so widely over the earth have been the subject of speculation among the learned, and various theories have been proposed as solutions of the mystery of their origin and history. Some writers have connected them with the *Σιγύωνναι*, mentioned by Herodotus (v, 9) as a people of Median extraction dwelling beyond the Lower Danube, and the *Σίγιννοι*, described by Strabo (§ 520) as living near Mount Caucasus, and practising Persian customs. Others have referred them variously to Tartary, Nubia, Mesopotamia, Assyria, Ethiopia, Morocco, etc.; but the account which the Gypsies, at their appearance in Western Europe, gave of themselves, claimed "Little Egypt" as the original home of the race, whence they were driven in consequence of the Moslem conquests. According to one version of the story, pope Martin V imposed on them, as a penance for their renunciation of the true faith, a life of wandering and an inhibition of the use of a bed for seven years; according to another version, God himself had doomed them to this vagabond life because their forefathers had refused hospitality to Joseph and Mary when they took refuge in Egypt with the infant Saviour — " a notion which has, curiously enough, been partly revived in' our own day by Roberts, with this difference only, that he proves them, from the prophecies of Isaiah, Jeremiah, and Ezekiel, to be the descendants of the ancient Egyptians, and their wanderings to be the predicted punishment of the various iniquities of their forefathers" (Chambers). We owe to the once-prevalent belief that they were from Egypt the origin of the English term Gypsies and the Spanish Gitanos. The results of the investigations made within the last hundred years in the fields of comparative philology and ethnology prove beyond reasonable grounds of doubt that the theories above named are erroneous, and that we must look to India, "the nursing home of nations" (*tellus gentium nutria:*), as also the fatherland of the Gypsies. It is now the almost, if not entirely universally received opinion that they came to Europe from Hindustan, either impelled by the ravages of Tamer-lane, or, more probably, at an earlier date, in quest of fresh fields for the enjoyment of their vagabond life, and the exercise of their propensity for theft and deception. This view of their origin rests upon their physiological affinities with Asiatic types of men, as well as on the striking resemblances between the Gypsy language and Hindustanee, and the similarity of their habits and modes of life to those of many roving tribes of India, especially of the Nuts or Bazegurs, who are styled the Gypsies of India, and are counterparts of those in Europe, both in other respects and also in having no peculiar religion, since they have never adopted the worship of Brahma. The Nuts are thought by

some to be an aboriginal race, prior even to the Hindus. Another theory, which seeks to reconcile the Gypsy statement of an Egyptian origin with the clear evidences of a Hindu one, would find their ancestors in the mixed multitude that went out from Egypt with Moses (see ~~<0128>~~ Exodus 12:38; ~~<0110>~~ Numbers 11:4; ~~<0133>~~ Nehemiah 13:3), and who, according to this view, passed onward to India and settled there, and from their *descendants*, subsequently, bands of Gypsies migrated to Europe, probably at different times and by different routes (see Simson).

The earliest supposed reference to Gypsies in European literature is contained in a German paraphrase of Genesis, written about A.D. 1122 by an Austrian monk, in which mention is made of "Ishmaelites and braziers, who go peddling through the wide world,-having neither house nor home, cheating people with their tricks, and deceiving mankind, but not openly." In the early part of the 15th century they had established themselves in Hungary and Wallachia, and began to spread over Western Europe in considerable numbers; one of their bands, which appeared at Basic in 1422, numbered, according to the old Swiss historian Stumpf, 14,000. They were under a kind of feudal leadership of so-called dukes, knights, etc., and, telling the story of their expulsion from Egypt and penal pilgrimage, sought to excite sympathy. At first they were well received as Christian pilgrims performing their allotted penance; but the deception was soon found out, and their thefts and impositions on the credulity of the people soon caused them to be regarded as nuisances and pests to society. Very stringent, even barbarously cruel laws were enacted, and in most places enforced against them, without, however, extirpating them, or seriously diminishing their numbers. After the middle of the 18th century more humane views in regard to them obtained, and measures were employed to improve their social and moral condition with some degree of success. A society for their improvement was formed at Southampton, England, in 1832, by the Roy. George Crabbe, and a school has been established at Farnham, in Dorsetshire, "in which Gypsy children are instructed in the knowledge of Scripture, where they are at the same time trained for service and taught various trades." The number of them who adopt more settled modes of life is increasing, according to Simson, who further states that Gypsies have been found occupying honorable and responsible positions in public as well as private life, and reckons the celebrated John Bunyan among Gypsies. Grellman estimated the number of Gypsies in Europe at 700,000 to 800,000. Simson (p. 493) considers that estimate far too low, and thinks

there are at least 4,000,000 in Europe and America. The Gypsies, as a race, have no religion: and, indeed, are usually described as destitute of religious sentiments or ideas, their language containing no word signifying God, soul, or immortality. But the sacrifice of horses, which, Simson asserts, formerly constituted a part of the Gypsy marriage ceremonies, and is still a necessary part of a valid divorce ceremony, not only involves a religious idea, but presents a coincidence with Hindu mythological conceptions. *SEE GANGES*. They have, for policy's sake, often conformed, so far as necessary, to the religion of the country in which they roved, but Velasquez says sarcastically, "The Gypsies' church was built of lard, and the dogs ate it." In regard to their morals, little that is commendatory can be said. They are described as squalid, thievish, treacherous, and revengeful, and their most strongly-marked virtue, viz. a strict regard for the corporeal chastity (*lacha*) of their women, is sadly disfigured by the permission allowed them to employ the grossest licentiousness in manner merely in order to allure others to vice for the sake of gain as procuresses. Some of them show great aptitude for music, and the choirs of Moscow owe their chief excellence to them, and among the Hungarian Gypsies are found the most celebrated violinists of that country. They furnish a field for the display of the religious activities of this age, full of difficulties, yet provocative of effort, and Christians should zealously labor and pray for the conversion of this race, assured that its evangelization and consequent moral and material elevation will be one of the grandest of the victories of the Gospel over degradation and sin promised to the Church of Christ in its conflicts here.

Language and Version. — The Gypsies call their language Rommany, and modern philological researches prove that it belongs to the Sanscrit family. It has doubtless received additions and modifications from the languages of the countries in which the race has sojourned, yet it is still so nearly the same with modern Hindu stance that a Gypsy can readily understand a person speaking in that dialect — a fact which tends to verify the statements made as to the zealous care with which the Gypsies have cherished their ancestral tongue. Mr. George Borrow, who devoted himself to the study of their language and life, translated the whole of the New Testament into the Spanish dialect of Rommany, and in 1838 printed at Madrid 500 copies of the Gospel of Luke, in the translation of which, as far as the eighth chapter, he had been assisted by Gypsies. This version was found to be perfectly intelligible to the Gitanos, and copies were eagerly sought after by them,

not, Mr. Borrow thinks, because of the truths it contained, but from a desire to see and read their broken jargon in print, lie remarks: "The only words of assent I ever obtained, and that rather of a negative kind, were the following from the mouth of a woman: 'Brother, you tell us strange things, though perhaps you do not lie; a month since I would sooner have believed these tales than that this day I should see one who could write Rommany.'" The following specimen of the version is from Bagster's *Bible of every Land*, p. 111 — ~~117~~ Luke 6:27-29: "27 Tami penelo a sangue sos lo Junelais: Camelad a jires dasch-manuces, querelad mistos a junos sos camelan sangue choro. 28 Majarad a junos sos zermanelan a sangue, y mangelad a Debel por junos sos arakerelan sangue choro! 29 Y a o sos curare tucue andre, yeque mejilla, dinle tambien a aver. Y a o sos nicobelare tucue o uchardo, na o impidas lliguerar tambien a furi." For further information on the Gypsies and their language, see the following works: Peyssonel, *Observations historiques et geograipiques sur les peuples barbares qui ont habite les bords du Danube et du Pont-Euxin* (Paris, 1765, 4to); Pray, *Annales regum Hungariae ad annum Chr. MDLXIV deducti* (Vienna, 1764-70, 5 pts. fol.); Grellman, *Historische Versuch uber die rZigeuner* (2d ed. Gottingen, 1787; English translation by Roper, Lond. 1787, 4to); Bischoff; *Deutsch-Zigeuner-isches Woterbuch* (Ilmenau, 1827); Kogalmichan, *is-quisse sur l'histoire, les Maurs et la langue des Cigains* (Berlin, 1837); Predari, *Origine e vicende dei Zingari* (Milan, 1841); Pott, *Die Zigeuner in Europa und Aden* (Halle, 1844-45, 2 vols. 8vo — "the most wonderfully thorough and exhaustive book ever written on the subject of the Gypsies and their language"); Von Heister, *Ethnographie und geschichtliche Notizen uber die Zigeuner* (Konigsberg, 1842); Bataillard, *De l'apparition et de la dispersion des Bohemiens en Europe* (in 5th vol. of the *Bibliothèque de Nicole de Chartres*, 1844; Bohtlingk, *Die Sprache der Zigeuner in Russland* (St. Petersburg, 1852); Borrow, *The Zincali* (London and N. York); Bagster's *Bible of every Land* (Lond. u. d.), p. 111-13; Simson, *A History of the Gipsies* (N. York and Lond. 1866, 12mo); Roberts, *Gypsies, their Origin, Continuance, etc.* (Lond. 8vo); Brand, *Popular Antiquities* (Lond. 1842, 3 vols. post 8vo), iii, 45-53; Thos. Browne, *Works* (London, 1852, Bohn's ed.), ii, 204-6; Chambers, *Cyclopaedia, s.v.; New American Cyclopaedia*, 8:612 sq. (J.W.M.)

Gyrovagi,

wandering monks. The monasticism of Occidental Europe at an early period took the form of *common life* in monasteries. Ascetics and hermits were gradually obliged to connect themselves with their brethren settled in convents. Many of them, however, unwilling to submit to conventional discipline, travelled from place to place, from convent to convent, from abbey to abbey, being entertained a few days at each place, in consequence of the general rule of hospitality in vigor in all convents, but evading all propositions tending to render their stay a permanent one. When they had gone over their whole circuit they began it anew, and from this habit received the name of *Gyrovagi*. Isidore of Seville gave this name also to the *Circumcelliones* (q.v.). These wandering monks were the pests of the convents, introducing gossip and vice wherever they went. Vainly did Augustine, in *De Opere Monachorum*, c. 28, and Cassian, *Collatio* 18, declare themselves strongly against these vagrant monks; Benedict wrote his rules expressly (cap. i) in view of the Sarabaites and Gyrovagi, whom he seems to have been the first to mention by that name in writing. Columbanus and Isidore of Seville (*De eccl. s. officiis*, lib. ii, e. 15), in the 7th century, also censured the degeneracy of monachism; but it required the rule of Benedict, in the 8th century, and the efforts of Charlemagne, Louis the Pious, and Benedict of Aniane, to bind the Western monks firmly to regular conventional life, thus putting an end to the race of homeless, wandering monks. The later *mendicant* orders are, to a certain extent, a reproduction of them. The name *Gyrovagi* has also been applied to unsettled, travelling members of the Roman Clergy. See Martene, *Comment. in Reg. S. P. Benedic. ti*, p. 53 sq. (Paris, 1690); Herzog, *Real-Encykl*, v, 433.