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U- Uzzielite

by James Strong & John McClintock

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Ubal dini, Roger

archbishop of Pisa in 1276, was noted for his cruelty as a Ghibelline chief. Having captured Ugolino and his sons of the opposite party, he shut them up in a room and left them to die of hunger.

Ubbonites

the followers of Ubbo Phillips, who constituted a moderate class among the fanatical Anabaptists of Germany in the 16th century, and originated about 1534. Ubbo was born at Leeuwarden and became a Romish priest, but with his brother, Dirk Phillips, renounced the papacy as corrupt, and joined the party of the Anabaptists, in which both became leaders. The Ubbonites agreed with the Anabaptists with respect to the sacraments, the incarnation of Christ, and the freedom of the human will, but they did not teach that Christ's kingdom is of the earth and that the ungodly should be extirpated. They held, instead, that his kingdom is spiritual and subject to persecutions, and that it must be constantly renewed by regularly called apostles. They rejected the doctrine of divorce, and regarded themselves as the true Church. They denominated their meetings for worship "admonitions" and their ministers "admonishers," and they taught the necessity to an effective discipline of the rigid use of excommunication. Both Ubbo and Dirk disapproved of the fanatical outbreak at Minster, and the former acknowledged in a public confession that he heartily regretted that he had permitted himself to be deceived and that he had performed consecrations. He eventually separated from the sect and the party he had folunded and entered the communion of the Reformed Church. He died in 1568. See Jehring, *Gründl. Historie .der Taufgesinnten .o Mennoniten*, etc. (Jena, 1720); Bergmann, *De Ubbone Philippo et Ubbonitis* (Rost. 1733). — Herzog, *Real-Encyklop.* s.v.

Ubertinus

surnamed, from the village of his birth, *De Casali*, was a Franciscan monk of the 13th century, and belonged to the strict party which insisted upon a rigid observance of the vow of poverty, and regarded the life and work of

our Savior as constituting a mere preparation for a higher and more perfect era of the Holy Ghost. They also denounced the condition of the papacy and of the entire Church as being utterly corrupt. Ubertinus was a pupil of Peter John Olivi (died 1297), who stood at the head of his party. He defended the tenets of his party in an apology for Olivi, which is given in Wadding, *Annales Minorum*, etc. (Romse, 1733; ann.1297), 36:380 sq., and was severely assailed. Pope Clement V and many others called him to account for his book, and Ubertinus thereupon resolved to sever his connection with his order. Pope John XXII permitted him to enter the Benedictine convent of St. Peter at Gemblours; but the monks refused to receive him, and it is said that he ultimately became a Carthusian in the meantime, pope John had again demanded an explanation of his opinions respecting the poverty of Jesus, etc., and Ubertinus responded that Jesus could not be said to have had possession of property in any secular meaning of the words (see Wadding, *ut sup.* 6:362 sq.). In addition to the above, Ubertinus wrote a sort of commentary on the Apocalypse, entitled *Tractatus de Septema Statibus Ecclesiae* (Venet. 1516). The time and manner of his death are unknown. See Herzog, *Real-Encyklop.* s.v.

Ubiety

(Lat. *ubi*, “where”) is the presence of one thing to another, or the presence of a thing in place. The schoolmen distinguish ubiety as:

1. *Circumscriptive*, by which a body is so in one place that its parts are answerable to the parts of space in which it is and exclude every other body.
2. *Definitive*, as when a human spirit is limited or defined in its presence to the same place, like a human body.
3. *Repletive*, as when the Infinite. Spirit is present through every portion of space.

This last is sometimes called **UBIQUITY** *SEE UBIQUITY* (q.v.), and means the Divine Omnipresence. See Krauth, *Vocab. of Phil. Sciences*, s.v.

Ubiquitarians

(from the technical term “ubiquity” q.v.), in ecclesiastical history, a sect of Christians which arose and spread itself in Germany, and whose distinguishing doctrine was that the body of Jesus Christ is everywhere, or

in every place. Brentius, a follower of Luther, and one of the earliest Reformists, is said to have first broached this error in 1560. Luther himself, in his controversy with Zwingli, had thrown out some unguarded expressions that seemed to imply a belief of the omnipresence of the body of Christ; for instance, that the man Christ *could* be everywhere present, not that he was *always* and *everywhere* present. He, saw, however, that this opinion was attended with great difficulties, and particularly that it ought not to be made use of as a proof of Christ's corporeal presence in the Eucharist. However, after the death of Luther, this absurd hypothesis was renewed, and dressed up in a specious and plausible form by Brentius, Chemnitius, and Andreeas, who maintained the communication of the properties of Christ's divinity to his human nature. It is, indeed, obvious that every person who believes the doctrine of consubstantiation, whatever he may pretend, must be a Ubiquitarian. The doctrine again became a subject of controversy early in the 17th century, between the divines of Tübingen and Giessen, the former supporting the Ubiquitarian theory, and the latter earnestly opposing it. The Ubiquitarians are strong opponents of the Calvinistic and Zwiniltian theories of the holy encharist, and their dogma is, in fact, a revulsion from them. See Bergier, *Dict. de Theologie*, s.v.; Cramer, *En2chirid. Controvers. Ubiquit.* (1613); Dorner. *Person, of Christ*, II, 2, 280 sq., 422; Mosheim *Eccles. Hist.* 5, 3, 153 sq.

Ubiquity

(Lat. *ubique*, "everywhere") is the opinion of some German divines that the body of Christ is present everywhere by virtue of its union with his divine nature. It was adopted in 1577 as a mode of explaining the Eucharistic Presence by those who compiled the Formula of Concord. The party was soon divided in opinion, some affirming that Jesus Christ during his mortal life was everywhere, others dating the ubiquity from the time of his ascension into heaven. **SEE UBIQUITARIANS.**

Ublanizn

in Slavonic mythology, was a domestic god of the Poles, whom the negligent, lazy people authorized to make greater conveniences, and to whom they entrusted the protection of their household furniture.

Uboze

(*Ubosche*), in Slavonic mythology, was the name given to the spirits of the departed, who appeared in the family circles of their relatives in the form of dwarfs. They were therefore worshipped and made harmless by being made to eat and drink.

U'cal

(Heb. *Ukal'*, I **καμ** in some copies, *Ukkal'*, I **Καμ**) According to the received text of ^{-ARM}Proverbs 30:1, Ithiel and Ucal must be regarded as proper names; and if so, they must be the names of disciples or sons of Agur the son of Jakeh, an unknown sage among the Hebrews. But there is great obscurity about the passage. The Sept. translates **τοῖς πιστεύουσι θεῷ καὶ παούμαι**; the Vulg., *cum quo est Deus, et qui Deo secum morante confortatus*. The Arabic follows the Sept. to some extent; the Targum reproduces Ithiel and Ucal as proper names, and the Syriac is corrupt, Ucal being omitted altogether. Luther represents the names as *Leithiel and Uchal*. De Wette regards them as proper names, as do most translators and commentators. Junius explains both as referring to Christ. The Sept. probably read I **καμ**; I **αην** **εμ** **ει** , The Veneto-Greek has **καὶ συνήσομαι** = **γβαμ**; Cocceius must have pointed the words thus I **καμ** I **αετπαε** I have labored for God and have obtained; and this, with regard to the first two words, must have been the reading of J. D. Michaelis, who renders, "I have wearied myself for God, and have given up the investigation," applying the words to a man who had bewildered himself with 'philosophical speculations about the Deity and had been compelled to give up the search. Bertheau also (*Die Sprüche Sal. Einleit.* 17) sees in the words "I have wearied myself for God, and have fainted" (I **καμ**) an appropriate commencement to the series of proverbs which follow. Hitzig's view is substantially the same, except that he points the last word I **καε**; and renders, "and I became dull;" applying it to the dimness which the investigation produced upon the eye of the mint (*Die Spr. Sal.* p. 316). Bunsen (*Bibelwerk*, 1, p. 180) follows Bertheau's punctuation, but regards I **αετπαε** on its first occurrence, as a symbolical name of the speaker. "The saying of the man I have wearied myself for God;" I have wearied myself for God, and 'have fainted away.'" There is, however, one fatal objection to this view if there were no others,

and that is that the verb **hal** , “to be wearied,” nowhere takes after it the accusative of the object of weariness. On this account alone, therefore, we must reject all the above explanations. If Bertheau’s pointing be adopted, the only legitimate translation of the words is that given by Dr. Davidson (*Introd.* 2, 338), “I am weary, O God, and am become weak.” Ewald considers both Ithiel and Ucal as symbolical names, employed by the poet to designate two classes of thinkers to whom he addresses himself, or, rather, he combines’ both names in one, “God-with-me-and-I-am strong,” and bestows it upon an imaginary character, whom he introduces to take part in the dialogue. “The name God-with-me,” says Keil (Havernick, *Einleit.* 3, 412), “denotes such as gloried in more intimate communion with God, and a higher insight and wisdom obtained thereby, while ‘I-am-strong’ indicates the so-called strong spirits who boast of their wisdom and might and deny the holy God, so that both names most probably represent a class of freethinkers who thought themselves superior to the revealed law, and in practical atheism indulged the lusts of the flesh.” Both names are probably symbolical, but the exact import remains uncertain. **SEE PROVERBS.**

Ucalegon

in Greek mythology, was an inhabitant of Troy, an elder honored in the senate. His dwelling place adjoining the dwelling of Deiphobus was, with the latter’s, entirely destroyed by fire.

Uckewallists

one of the sects into which the old Flemings, or strict Anabaptist followers of Menno divided. They took their name from *Uke Walles*, a native of Friesland, who published hid sentiments in 1637. In conjunction with John Leus, he propagated a doctrine of Universalism in which he entertained a favorable opinion of the eternal state of Judas and the rest of Christ’s murderers; His argument was this that the period of time which extended from the birth of Christ to the descent of the Holy Ghost was a. time of deep ignorance, during which the Jews were destitute of divine light; and that, of consequence, the sins and enormities which were committed during this interval were in a great measure, excusable, and could not merit tie severest displays of the divine justice. He was excommunicated by the Mennonites of Groningen, and banished from the city by its magistrates, but settled down in East Friesland. This denomination strictly adhered to

the doctrine of the Mennonites. Udseus, in Greek mythology, was one of the followers of Cadmus, five of whom murdered each other. He was grandsire of Tiresias.

Udainsakr

in Northern mythology, is the name given to that part of the land of the blessed where, with all earthly wants all sorrows are at an end, whose inhabitants neither sickness nor death befalls. This place is in possession of king Gudmund, who was ruler of Jotunheim. From this last fact it would seem to follow that Udainsakr was not a paradise of the Ases, but of the former inhabitants of Scandinavia, the Jotes.

Udall, Ephraim

a loyal Puritan divine of the 17th century, was educated at Emanuel College, Cambridge, where he took his degree of A.B. in 1609, and that of A.M. in 1614. His only preferment appears to have been the rectory of St. Augustine's, Watling Street, London, but the time of his admission is not stated. He was sequestered in 1643, having declared openly for episcopacy' and the liturgy. He died in May, 1647. Mr. Udall published, *A Coal from the Altar: — A Sermon on ~~Psalm~~ Psalm 29:11* (1629. 4to): — *Communion Comeliness* (1641, 4to), in which he recommends rails around the communion-table. See Allibone, *Dict. of Brit. and Amer. Authors, s.v.*; Chalmers, *Biog. Dict. s.v.*

Udall, John

a Nonconformist divine of the 16th century, was a great sufferer on account of his nonconformity. He died in Marshal-sea prison about the end of 1592. He published, *Sermons* (1584-89, 6 vols. 8vo): *A Demonstration of the Truth of that Discipline which Christ hath Prescribed* (1588, 4to), for which he was condemned to die: — *Commentarie on the Lamentations of Jeremy* (Lond. 1593, 4to): — *Key of the Holy Tongue, etc.* (Leyden, 1593, 12mo); said to be the first Hebrew grammar in English. Respecting Udall and his works, see Fuller, *Church History*; Hallam, *Constitutionalist of England*; D'Israeli, *Quarrels of Authors*; Lond. *Quar. Rev.* 10:104; (Lond.) *Gent. Mag.* 22, 1, 306; 2, 624; Allibone, *Dict. of Brit. and Amer. Authors, s.v.*; Chalmers, *Biog. Dict. s.v.*

Udall, Nicholas

an English clergyman, was born in Hampshire in 1504 (others say 1506); and was admitted to Corpus Christi College, Oxford, June 18, 1520, where he became probationer fellow, Sept. 3, 1524. He wrote verses for the city of London pageant at the coronation of Anne Boleyn, May, 1533; took orders in the Church of England; and was made master of Eton School in 1534. In 1543 he was charged with complicity in the robbery of some college chapel plate, and for this is said by some to have been dismissed from the mastership of the school. He was vicar of Braintree, Essex, from 1537 to 1544; entered the service of queen Catherine Parr; in 1551 he became canon of Windsor; in 1552 was preferred to the rectory of Calbourne, Isle of Wight. He was appointed, head master of Westminster School in 1556; and died, according to some authorities, in December, 1556, but, according to a manuscript note on a copy of Bale, in 1557. Udall was the author of several school-books, some poems, etc., See Allibone, *Dict. of Brit. and Amer. Authors, s.v.*; Chalmers, *Biog. Dict. s.v.*

Udine, Giovanni da

an Italian painter (whose family name is variously called *Manni*, *Nianni* [contractions of *Giovanni*], and *Ricamatore*), was born at Udine probably in 1489. He became a pupil and afterwards all assistant of Raphael. On the sacking of Rome he fled to his native city; was afterwards engaged by the Medici in Florence; and returned to Rome in the pontificate of Pius IV, where he died, 1561. He painted *The Holy Virgin and Infant Christ*, at Udine; and two *Scripture Histories*, in the archiepiscopal palace, Udine. See Spooner, *Biog. Hist. of Fine Arts, s.v.*

Udine, Girolamo da

another painter of Udine, Italy, flourished about 1540. Little is known of him. There is an altar-piece, *The Coronation of the Virgin*, in the Church of San Francesco, Udine, bearing his signature. See Spooner, *Biog. Hist. of Fine Arts, s.v.*

Udine, Martino da

called *Pellegrino di San Daniello*, an Italian painter, was born, according to some authorities, at Udine about 1480; others say at the Castle of San Daniello, about ten miles distant. He studied with Giovanni Bellini during

that artist's residence at Udine. Martino died about 1545. He executed many works for the churches and public buildings at Udine and San Daniello, among which are, *St. Joseph, with the Infants Christ and St. John*, in the cathedral at Udine: — *Virgin, with several Female Saints and St. John the Baptist*, .an altar-piece in the Church of Santa Maria di Battuti: — several frescos of the *Life of Christ*, in the Church of San Antonio, San Daniello. See Spooler, *Biog. Hist. of fine Arts*, s.v.

Utdu

an Accadian deity, and possibly the same with the Assyrian Samas, god of the sun. — Lenormant, *Chald. Magic*, p. 17.

Udur

(*the destruction*), in Norse mythology, was one of the daughters of Jaeger and Rain.

Udvarde, the Council of

was held in 1309, under Charles I king of Hungary, and Thomas, archbishop of Strigonia. It was decreed,

1. That the angelical salutation should be rung out at noon, or at the close of the day.
2. That the inhabitants of Buda should pay some impost which they had endeavored to evade.
4. The constitutions of cardinal Gentil were read, and an order made that a copy should be sent to every prelate, to use in his own diocese; the other regulations have perished. See Mansi, *Concil.* Suppl. 3, 335.

Ueberweg, Friedrich

a German historian of philosophy, was born near Solingen, Rhenish Prussia, Jan. 22, 1826. He studied at Göttingen and Berlin, was tutor at the university from 1852 to 1862, and was appointed professor of philosophy at Königsberg in the latter year. He died there, June 7, 1871. He wrote *The Development of Consciousness by Teachers* (Berlin, 1853): — *System der Logik und. Geschichte der logische; Lehren* (Bonii, 1857; 3rd ed. 1868; English transl. by Thomas Lindsay, Lond. 1871): — *GrundTriss der Geschichte der Philosophie von Thales bis' uf die Gegenwart* (Berlin,

1862-66, 3 vols.; English transl. by Geo. S. Morris, N.Y. and Lond. 1874, 2 vols.): *Hist. of Philosophy* (N. Y. 1876): — and other minor works.

U'el

(Heb. *Ul'*, *U'el*, *will of God*, accord. to Gesen., but for *Abuel*, *God is father*, accord. to Fürst; Sept. *Οὐήλ* v.r. *Θυήλ*, *Vulg. Uel*), a “son” of Bani who divorced his Gentile wife after the Captivity (^{451, 64}Ezra 10:34). B.C. 458.

Ughelli, Fernando

an Italian ecclesiastical historian, was born at Florence, March 21, 1595. After pursuing his studies with credit, he took the habit of the Cistercians, and held several honorable posts in the order. He was appointed abbot of Tre Fontane at Rome, procurator in his province, and counselor to the Congregation of the Index. Popes Alexander VII and Clement IX esteemed Ughelli, and gave him a pension of five hundred crowns. He refused offers of several bishoprics. He died May 19, 1670. His principal work is *Italia Sacra, sive de Episcopis Italiae, et Insularum Adjacentium*, etc. (Rome, 1642-62, 7 vols. fol.; reprinted, Venice, 1717-22, 10 vols.): also *Lives of the Cardinals of the Cistercian Order*, etc.

Uginda

is a festival of praying observed among the Cheremisses, before harvesting-time, as an occasion for asking the special blessing of the god Ageberen for an abundant harvest.

Ugolino, Blaisio

a Jewish convert of Venice, born in 1748, is best known as the editor of a stupendous work under the title *Thesaurus Antiquitatum Sacrarum conimplectens Selectissima Clarissimorum Virorum Opuscula, in quibus Veterum Hebraeorum Mores, Leges, Instituta, Ritus Sacri et Civiles Illustrantur* (Venet. 1744-69, 34 vols. fol.). This Thesaurus contains what the title indicates. The republic of learning of the 17th and 18th centuries is here represented. The names of Buxtorf, Trigland, Witsius, Goodwin, Hottinger, Pfeiffer, Sigonius, Rhenferd, Bonfrere, Selden, Lowth, Reland, Huet, Bochart, Cellarius, Prideaux, Clavering, Opitz, Van Til, Carpzov, Saubertius, Spencer, Deyling, Wagenseil, etc., are found among the contributors to the *Thesaurus*, which forms a library in itself. Of course

most .of the works of the authors mentioned are published separately, but, being scarce, this *Thesaurus* swill always be perused with great profit by such as have the good luck to be near great libraries which can afford to keep this stupendous work on their shelves. Besides the scholars mentioned above, the editor himself has largely contributed to this work. His translations of the Midrashim and some of the Talmudical treatises, found in vol. 14, 15, 16, 17, 18, 19, 25, are of great importance. The following is a general index of the contents:

Vol. 1 treats of sacred seasons among the Jews. Vol. 2, 3, and 4 treat of Jewish antiquities. Vol. 5 and 6 relate to sacred geography. Vol. 7, 8, 9, 10, 11, 12 and 13 bear upon the tabernacle, Temple, priesthood, and all matters connected with the same.

Vol. 14, 15, 16, and 17 contain translations of the Midrashim, such as *Mechilta*, *Siphra* , *Siphie*, *Pesikta*, and of *Tosaphoth*, or additions to the Talmud.

Vol. 18, 19 and 20 contain translations of different Talmudical treatises.

Vol. 21. treats of the synagogue, rites, phylacteries, and prayers of the Jews.

Vol. 22 treats of Jewish sects and proselytes. Vol. 23 treats of Gentile deities. Vol. 24 treats of Jewish theocracy. Vol. 25, 26 and 27 treat of Jewish civil law. Vol. 28 treats of Jewish, Samaritan, and Phoenician coinage.

Vol. 29 treats of vestments. Vol. 30 has reference to the rites of marriage, divorce, and of Biblical medicine.

Vol. 31 and 32 treat of Hebrew poetry and musical instruments.

Vol. 33 relates to mounding and burial rites and usages.

Vol. 34 forms a fourfold index to the whole, giving a *Index Auctorum*, *Locoorm S. Scripture*, *Dictinum Hebraicarum*, and *Rerum et Verborum*. A complete list of the contents of the single volumes is given by Menusel, *Bibliotheca Historica*, 1, 1, 118-42; and Darling, *Cyclop. Bibliog.* s.v. (B. P.)

Uhland, Ludwig Joseph

a German doctor and professor of theology, was born at Tübingen, May 15, 1722, where he also died, Dec. 15, 1803. He wrote, *De Hist. Restaurati post Diluv. Orbis ab Exitu Noce ex Arcausque ad Dispeisionem Gentium* (Tüb. 1761): — *De Ordine Vaticaniorum, quoe in Sedecim Prophet. Scripta Extant, Chronologico* (ibid. 1778): — *Annotationes ad Loca quaedam Amosi, Inmprim. Historica* (ibid. 1779-80): — *Annotationes in Hoseae Cap. 3* (ibid. 1787); *Cap. 5, it, 1-3* (ibid. 1789); *Cap. 6:4-11; 7:1-6* (ibid. 1790); *Cap. 8* (ibid. 1791); *Cap.* (ibid. 1792): — *Dissertatio Exegetica in Hagg. 2, 1-9* (ibid. 1789). See Winer, *Handbuch der theol. Literatur*, 1, 225-226, 230, 553; 2, 810; Fürst, *Bibl. Jud.* 3, 457 sq. (B. P.)

Uhle, August Georg

a Protestant theologian of Germany, was born Jan. 16, 1737, at Brunswick. He studied theology and philosophy at Helmstedt. For a time he instructed at the Orphanage in Brunswick, when, in 1770, he was called as pastor to the Church of St. Aegidius at Hanover. In 1793 the learned society at the Hague awarded to him the second prize for his dissertation *De Jesu Christo Vero Dei Filio*; and in the same year he was made member of consistory and first court preacher. In 1794 he was appointed general superintendent, and in 1801 he was honored with the doctorate by the Göttingen University. He died May 12, 1804. Uhle was not only very well acquainted with the ancient classical writers, but also with the writings of Hume, Robertson, Gibbon, Tillotson, Saurin, etc. In philosophy he leaned more towards the system of Leibnitz and Wolf than that of Kant; he was less satisfied with Fichte and Schelling. Among the German pulpit orators of the last century Uhle holds a prominent place. For his writings, see Doring, *Deutsche Kanzelredner*, p. 551. (B. P.)

Uhlemann, Friedrich

a German doctor and professor of theology, was born at Zeitz, Nov. 26, 1795, and died at Berlin, April 19, 1864. He is the author of *Hebrdische Sprachlehre.* (Berlin, 1827): — *Elementarlehre der syrischen Sprache* (ibid. 1829; 2nd ed. 1857; Engl. transl. by E. Hutchinson, N. Y. 1855): *Insfitutiones Linguae Sanaritance acced. Chrestonmath. Samar. cum. Glossario* (Lips. 1837): — *De Varia Cantici Canticorum Interpretandi Ratione* (Berlin, 1839): — *Aneitung zum Uebersetzen aus demn Deutschen*

in das Hebrdische (ibid. 1839-41, 2 pts.): — *Symeon der erste Sdulenheilige in Synien und sein Eünfuss auf die w;eitere Verbreitung des Christenthums ins Orient* (Leips. 1846). See Zuchold, *Bibl. Theol.* 2, 1361; Furst. *Bibl. Jud.* 3, 457; Steinschneider, *Bibliog. Handb.* p. 142. (B. P.) .

Uhlich, Leberecht

a German sectary, the head of the so-called Lightfriends (Lichtfreunde), was born Feb. 27, 1799, at Kithen. He studied theology at Halle from 1817 to 1820 under Wegscheider, was tutor at Kothen, and in 1827 he went to Prussia as pastor in Pommelte, near Schonebeck. In 1841 he organized the liberal preachers meetings at Gnadau, which finally led to the formation of the Society of the Protestant Friends, or *Lichtfireunde*. Uhlich became the spiritual head of this movement, and soon obtained adherents in different countries, especially in the north of Germany. He went from place to place for the purpose of presiding at the meetings held by his adherents, until, in 1845, he was forbidden to leave his parish without permission. In the same year he was called to St. Catharine's Church in Magdeburg, where he went on in his usual way. But his low views of Christianity brought him into conflict with his consistor, until he was finally suspended from his office in September, 1847. He now left the Church and put himself at the head of a free religious congregation at Magdeburg, where he labored until March 23, 1872. Uhlich was a preacher of considerable popular eloquence and managing talent, sincere withal, and of an unblemished character; but his very low views of Christianity finally led him to a philanthropico-pantheistic naturalism, which he presented in a popular manner before his audience. Speaking of the Dissenting sects in Germany, Dr. Schaff, with regard to the Lichtfreunde, says, "It is deeply humiliating that a superficial rationalism which was supposed to be dead and buried could create such a commotion in a state like Prussia, and on the classical soil of the Lutheran Reformation. But the emptiest wagons often make the greatest noise" (*Germany, its Universities, etc.*, p. 144). Of course it was only a noise, and hence as "for the development of the history of doctrines, the Protestant Friends," as Hagenbach says, "have only a negative importance, and their place is rather in the transient story of the day than in the earnest history of religious truth" (*Hist. of Doctrines*, 2, 410). Uhlich wrote a great deal, and his publications consist mainly of sermons and discourses, for which see Zuchold, *Bibl. Theol.* 2, 1361 sq. See also his *Autobiography* (Magdeburg,

1872); *Theologisches Universal-Lex. s.v.*; Niedner, *Kirchengeschichte*, p. 912 sq. (B. P.)

Ujen

in Hindû mythology, was a celebrated king in the dynasty of the Children of the Moon. He was married to Marwa, who presented him with two daughters, Mirkinda and Lashmene, two of the seven princesses that became Krishna's first wives.

Ukko

(the *ancient* or *honorable*) was the chief god of the Finns, "the celestial old man," "the god of heaven." He was the first of the trinity composed of himself, Wainiamoinen, and Ilmarinen. He appeared sometimes even as a first principle, whence his surname of *Ylijumala*, "the supreme god." In case of wounds, the secondary deities were resorted to for a cure; but, in order to complete and consolidate the work of the lesser divinities, the intervention of Ukko was needed. — The cure of a wound needing the formation of new flesh was considered a regular act of creation, and therefore the help of the creative power himself was necessary.

Ukkuma

the great spirit of the Esquimaux, a being of infinite goodness, to whom they apply for the satisfying of all their wants.

Uknaz

SEE KENAZ 4.

U'lai

[many *U'laf*] (Heb. *Ulay'*, *yl Wa* [in pause *yl Wa*], probably *Pehlvi Am-Halesh*, i.e. "pure water;" Sept. *Οὐλαί*; Theodotion, *Οὐβάλ*; Vulg. *Ulai*) is mentioned by Daniel (²⁰⁰²Daniel 8:2,16) as a river near Susa, where he saw his vision of the ram and the he-goat. It has generally been identified with the *Eulceus* of the Greek and Roman geographers (Marc. Heracl. p. 18; Arrian, *Exp. A I.* 7:7; Strabo, 15:3,22; Ptolemy, 6:3; Pliny, *t. N.* 6:31), a large stream in the immediate neighborhood of that city. This identification may be safely allowed, resting as it does on the double ground of close verbal resemblance in the two names, and complete

agreement as to the situation. The Eulaeus has been by many identified with the *Choaspes*, which is undoubtedly the modern *Kerkhah*, an affluent of the Tigris, flowing into it a little below Kurnah. By others it has been regarded as the *Kuran*, a large river considerably farther to the eastward, which enters the Khor Bamishir, near Mohammerah. Some have even suggested that it may have been the *Shapur* or *Sha'ur*, a small stream which rises a few miles N.W. of Susa, and flows by the ruins into the Dizful stream, an affluent of the Kuran.

1. The general grounds on which the Eulaeus has been identified with the Choaspes, and so with the Kerkhah (Salmasius, Rosenmüller, Wahl, Kitto, etc.), are the mention of each separately by ancient writers as “the river of Susa,” and, more especially, the statements made by some (Strabo, Pliny) that the water of the Eulaeus, by others (Herod, Athenaeus, Plutarch, Q. Curtius) that that of the Choaspes, was the only water tasted by the Persian kings. Against the identification it must be noticed that Strabo, Pliny, Solinus, and Polyclitus (ap. Strabo, 15:3, 4) regard the rivers as distinct, and that the lower course of the Eulaeus, as described by Arrian (*Exp. A. I.* 7:7) and Pliny (*I. N.* 6:26), is such as cannot possibly be reconciled with that of the Kerkhah river.

2. The grounds for regarding the Eulaeus as the Kuran are decidedly stronger than those for identifying it with the Kerkhah or Choaspes. No one can compare the voyage of Nearchus, in Arrian's *Indica*, with Arrian's own account of Alexander's descent of the Eulaeus (7, 7) without seeing that the Eulaeus of the one narrative is the Pasitigris of the other, and that the Pasitigris is the Kuran is almost universally admitted. Indeed, it may be said that all accounts of the *lower* Eulaeus those of Arrian, Pliny, Polyclitus, and Ptolemy identify it, beyond the possibility of mistake, with the *lower* Kuran, and that so far there ought to be no controversy. The difficulty is with respect to the *upper* Eulaeus. The Eulaeus, according to Pliny, surrounded the citadel of Susa (6, 27), whereas even the Dizful branch of the Kuran does not come within six miles of the ruins. It lay to the west, not only of the Pasitigris (Kuran), but also of the Coprates (river of Dizful), according to Diodorus (19, 18, 19). So far, it might be the *Shapur*, but for two objections. The *Shapur* is too small a stream to have attracted the general notice of geographers, and its water is of so bad a character that it could never have been chosen for the royal table (*Geograph. Journ.* 9:70). There is also an important notice in Pliny entirely incompatible with the notion that the short stream of the *Shapur*,

which rises in the plain about five miles to the N.N.W. of Susa, can be the true Eulaeus. Pliny says (6, 31) the Eulaeus rose in *Media*, and flowed through Mesobatene. Now, this is exactly true of the, upper. Kerkhah, which rises near Hamadan (Ecbatana), and flows down the district of Mahsabadan (Mesobatene).

The result is that the various notices of ancient writers appear to identify the upper Eilaeus with the upper Kerkhah, and the lower Eulaeus, quite unmistakably, with the lower Kuran. A recent survey of the ground has suggested a satisfactory explanation. It appears that the Kerkhah once bifurcated at Pai Pul, about twenty miles north-west of Susa, sending out a branch which passed east of the ruins, absorbing into it the Shapur, and flowing on across the plain in a S.S.E. direction till it fell into the Kuran at Ahwaz (Loftus, *Chaldea and Susiana*, p. 424, 425). Thus, the upper Kerkhah and the lower Kuran were in old times united, and might be viewed as forming a single stream. The name Eulaeus (Ulai) seems to have applied most properly to the eastern branch stream from Pai Pul to Ahwaz; the stream above Pai Pul was sometimes called the Eulseus, but was more properly the Choaspes, which was also the sole name of the western branch, or present course, of the Kerkhah from Pai Pul to the Tigris. The name Pasitigris was proper to the upper Kuran from its source to its junction with the Eulaeus, after which the two names were equally applied to the lower river. The Dizful stream, which was not very generally known, was called the Coprates. It is believed that this view of the river names will reconcile and make intelligible all the notices of them contained in the ancient writers. It follows from this that the water which the Persian kings drank, both at the court and when, they traveled abroad, was that of the Kerkhah, taken probably from the eastern branch, or proper Eulaeus, which washed the walls of Susa, and (according to Pliny) was used to strengthen its defenses. This water was, and still is, believed to possess peculiar *lightness* (Strabo, 15:3, 22; *Geograph. Journ.* 9:70), and is thought to be at once more wholesome and more pleasant to the taste than almost any other.

See Porter, *Travels*, 2, 412; Kinneir, *Persian Empire*, p. 100-106; Sir H. Rawlinson, in *Geograph. Journ.* 9:84-93; Layard, *ibid.* 16:91-94; Loftus, *Chaldea and Susiana*, p. 424-431.

U'lam

(Heb. *Ulam'*, **מל** **וא**, *porch*; Sept. **Ο λάμ** v.r. occasionally **Αιλέμ**), the name of two Hebrews.

1. First named of the two sons of Sheresh and father of Bedan in the Gileadite posterity of Manasseh (^{<1316>}1 Chronicles 6:16, 17). B.C. cir. 1618.
2. The first-born of Eshek among the descendants of king Saul, and the ancestor of one hundred and fifty valiant archers (^{<1389>}1 Chronicles 8:39, 40). B.C. cir. 588.

Ulber, Christian Samuel

a Protestant theologian of Germany, was born Aug. 26, 1714, at Landshult, in Silesia. He studied at Jena; was appointed pastor at Heinersdorf, in Silesia, in 1737; in 1741 he was called to his native place, and in 1757 to Hamburg, where he died Aug. 27, 1776. Ulber was not only a man of great learning, but also a good pulpit orator. His numerous writings are more of an ascetical nature, valuable indeed for their time, hut less so now. They are enumerated in Döring, *Gelehrt Theologian Deutschlands*, 4:547 sq. (B. P.)

Ulenberg, Caspar

a Roman Catholic priest of Germany, was born of Lutheran parents in 1549, at Lippstadt. He studied .at Wittenberg. At Cologne he succeeded in bringing back a cousin of his, who had become a Roman Catholic, to the Lutheran Church; but in 1572 they both joined the Catholic Church, and Ulenberg was appointed teacher at Cologne. In 1575 he received holy orders, was appointed pastor at Kaiserswerth, and in 1583 was made canon of the Church of St. Swibertus. From 1593 to 1615 he stood at the head of the gymnasium in Cologne, where he died as pastor of St. Cunibert's, Feb. 16, 1617. He is the author of *Die Psalmen Davids in allerlei teutsche Gesangreimen gebracht* (Cologne, 1582; 5th ed. 1709). See Koch, *Gesch. des deutschen Kirchenliedes*, 2, 442 sq. (B. P.)

Ulfilas

(Ulphilas, Ulfila, or Wulfila, prob.= *Vufilao* or “wolfin”), a Gothic bishop, was born among the Goths in 310 (or 311, or 313), and is believed to have belonged to a family of Cappadocian Christians whom the Goths had

carried into captivity (Philostorg. *Hist. Eccles.* 2, 5). Having mastered the Gothic, Greek, and Hebrew languages, he became bishop of the Goths in 341, and (according to Aluxentius) in 348 settled, with permission of the emperor Constantius, in Maesian territory, near Nicopolis. He propagated among his people the love of letters, formed an alphabet of twenty-four characters, based on the Greek, and translated into Maeso-Gothic the whole Bible, excepting Kings. Ulfilas was a semi-Arian, subscribed to the Creed of Rimini in 359, was at the Synod of Constantinople in 360, and died while attending the Ecumenical Council of 381. Ulfilas's Bible was constantly used by the Gothic people so long as they maintained their nationality, but in the 9th century it disappeared. In the latter part of the 16th century, Arnold Mercator discovered in the Abbey of Werden a fragment containing the four gospels. It was the so-called *Codex Argenteus*; written with silver letters on purple parchment. It is now preserved at Upsala, Sweden. Another fragment, containing nearly all the epistles of St. Paul, was discovered in 1818 on some palimpsests by cardinal Mai and count Castiglioni in the Lombardian monastery of Bobbio, and published at Milan (1819-39). **SEE GOTHIC VERSION.** Among its recent editors and commentators are Gabelenz, Lube, Massmann, and Stamm. A new edition by Bernhardt appeared at Halle in 1876. See Bessel, *Ueber das Leben des Ulfilas 2nd die Bekehrung der Gothen* (1860); Waitz, *Ueber das Leben und die Lehre des Ufila* (1840).

Ulfruna

in Norse mythology, was one of the nine beautiful giant-maidens, and became mother of the god Heimdal, the guard of heaven.

Ulin, John

a minister of the Methodist Episcopal Church, was born in Virginia in 1792 or 1793. After preaching ten or eleven years as a local preacher, he was admitted to the Ohio Conference in 1826. He died of the cholera, near New Richmond, O., July 13, 1833. Success attended his ministry. See *Minutes of Annual Conferences*, 2, 276.

Ulius

in Greek mythology, was a surname of *Apollo*. It is uncertain whether he carried this name as a god of destruction or preservation. To him Theseus made an oath conditioned upon his safe return from Crete.

Ul'la

(Heb. *Ulla'*, אל[μ]yoke or *burden*; Sept. Ὀλά v.r. Ὠλά; Vulg. *Olla*), a descendant of Asher (perhaps the son of Jether or Ithran); and the father of four sons esteemed among the valiant chiefs of the tribe (^{<1373>}1 Chronicles 7:39). B.C. apparently cir. 1014.

Ullan Machaitse

in the religion of the Lamaites, was a sect calling themselves the *Red-caps*. They do not recognize Dalai-Lama as their head, but have their own chief, Bogdo Lama. The sovereignty belongs to the emperor of China.

Ulldra

in the superstition of the Norwegians, was the name of the river deity upon whom depended success and blessing in fishing. His favor was sought in like manner to that of Nipen.

Uller

in Norse mythology, was the son of the beautiful golden haired Sif, second wife of Thor; not by Thor, however, but through a former union.

Uller is renowned as a good protector and an excellent hunter, and walks upon scales, which are in dispensable in Norway, with great alacrity, so that no one is competent to keep up with him, for which he is called Weida As the hunting Asa. In the legend of Uller, that he was made king subsequent to Odin's banishment from Asgard, eventually, however, was himself banished, and slain by the victoriously returning Odin, the latest appendix is quite evident.

Ullmann, Karl

an eminent German doctor and professor of theology, was born March 15, 1796, at Epfenbach, in the Palatinate, and studied at the University of Tübingen, where he formed an intimate friendship with Uhland, Pfizer, and Schwab. In 1819 he took his degree as doctor of philosophy, and commenced his professional career at Heidelberg with lectures on exegesis and Church history. For ten years he stayed at Heidelberg and published during this period, *Der zweite Brief Petri kuritisch unftersucht* (Heid. 1821): — *Ueber den durch W. F. Rinck aus armen. Uebersetzung bekannt*

gemachten dritten Brief Pauli an die Corinthei (ibid. 1823): — *le Hypsistariis* (ibid. eod.): — *Gregory of Naziamum* (Darmstadt, 1825; 2nd ed. 1867), which, as Dr. Schaff says, is “the most complete work on the life’ and doctrines of this eminent divine of the ancient Greek ‘Church, who, for his able defense of the Nicene faith and the divinity of Christ, was emphatically styled the “Theologian.” In 1828, together with his friend Umbreit (q.v.), he also commenced the publication of the well-known *Studien und Kritiken*, which has been before the public ever since, and is still one of the ablest and most learned theological journals of Germany; For the first volume of this journal Ullmann wrote an essay on the *Sinlessness of Jesus*, which was afterwards printed separately, and published in its seventh edition in 1863 (Engl. transl. by S. Taylor, Edinb. 1870). “In its improved form,” says Dr. Schaff, “it must certainly be numbered among the most valuable contributions to the apologetic literature of the Church, and is better calculated, in our judgment; to satisfy an inquiring and well-cultivated mind on the claims of our holy religion than many large volumes on the evidences of Christianity. It shows the way by which the author himself found the truth, and by which many a theological student of Germany has since escaped the whirlpool of rationalism and pantheism... It is impossible to read this book attentively without being edified as well as instructed, and overwhelmed with the glory of the only begotten of the Father that shines through the veil of his flesh upon the eye of faith and enlightened reason.” In 1829 Ullmann was called to Halle, and for about seven years he lectured, besides Church history, on symbolics and dogmatics; and in 1836 he returned again to Heidelberg as professor of ecclesiastical history and Church councilor, and spent there the best years of his manhood. When, in 1853, Ullmann was elected to the prelacy or the highest ecclesiastical dignity of the Evangelical Church, in the grand-duchy of Baden. He withdrew from the academic chair and took his residence at Carlsruhe, devoting his whole energy to the affairs of the Church. In connection with his like-minded colleague, the learned Dr. Baihr, author of *Symbolism of the Mosaic Worship*, he faithfully endeavored to build up the Protestant Church of Baden, which was deeply undermined by theological rationalism and political red-republicanism. When, however, the liberal element became too strong, he retired in 1861 from all public affairs, and died Jan. 12, 1865.

Ullmann, starting from the school of Schleiermacher and Neander, was at first somewhat latitudinarian in doctrine and too compromising in

disposition, but he grew with the better spirit of the age in orthodoxy and evangelical sentiment. Thus he not only took part, while at Halle, in the efforts made against the still existing remnant of rationalism, but also used all means at the General Synod, which met at Carlsruhe in 1855, to have the rationalistic catechism heretofore in use replaced by a better one constructed on the basis of the small Lutheran and Heidelberg catechisms. Similar reforms he introduced with regard to the liturgy and the common school-books. But more than through his ecclesiastical reforms, he acquired a lasting reputation by a number of works “equally distinguished for solid and well-diffused historical information, comprehensive views, calm and clear reflection, dignified and conciliating tone, and masterly: power of exhibition.” Besides those already mentioned we name his *Historisch oder Mythisch* (Hamburg, 1838), in which he brings out the signification of Christ’s personality under a historical point of view, as an unanswerable argument to the infidel work of Strauss on the life of *Jesus*: —*Daso Wesen des Christenthums* (ibid. 1845; 5th ed. 1865), with a critical appendix on Feuerbach’s infamous book on the essence of Christianity: —*De Beryllo Bostaeno ejusque Doctrina Commentatio* (ibid. 1835). But his main work, which has assigned to him a rank among the first Church historians of the present century, is his *Reformers before the Reformation* (1841-42, 2 vols., forming also a part of Clark’s *Foreign Theological Library*). This work “is certainly one of the strongest historical arguments for the Reformation that have yet been presented... What Flacius attempted in a crude form in the infancy of Protestant historiography, and with an unmeasured polemical zeal against the Romanists of his age, Ullmann has carried out with all the help of modern erudition, in the calm, truth-loving spirit of an impartial historian, and with full acknowledgment of the great and abiding merits of Catholicism as ‘the Christianizer’ and civilizer of the barbarian nations of the Dark Ages. With him the Reformation is not so much a rebellion as the flower and fruit rather of the better and deeper life of Christianity that slumbered in the maternal bosom of medieval Catholicism. This, it seems to us, is the noblest and strongest historical vindication of it (Schaff). In these two volumes special attention is paid to the German and Dutch forerunners of the Reformation from the 13th to the 15th century, who are treated with exhaustive minuteness of detail. Here we find trustworthy and carefully sifted information on the, life and theology of John Gochb John Wessel, the Brethren of the Common Life, and the various schools of the mystics, Ruysbroek, Suso, Tauler, Thomas a Kempis, the anonymous author of the curious tract on German

theology, and Staupitz, the patron and early friend of Luther. The latter and principal part of the second volume contains the author's former monograph on John Wessel (Hamburg, 1834) in an improved form which leaves but little to be added. "But the work of Ullmann, although very satisfactory as far as it goes, does not exhaust the general subject, which would require two or three additional volumes. He leaves out of view the important preparatory movement of Wycliffe and the Lollards in England, of Huss and the Hussites in Bohemia, of Savonarola in Italy, and of what is generally called the Revival of Letters and Classical Learning by such men as Erasmus, Reuchlin, Agricola; not to speak of the more negative preparation of the Reformation by the anti-Catholic sects of the Middle Ages, especially the Waldenses and Albigenses (Schaff). Besides these works there are a number of essays from his pen in the *Studien und Kritiken*, and other treatises published separately. See Zuchold, *Bib. Theol.* 2, 1365 sq.; Herzog, *Real-Encyklop.* s.v.; *Theologisches Universal-Lexikon*, s.v.; Schaff, *Germany, its Universities*, etc., p. 345 sq.; Beyschlag, *Dr. Carl Ullman* (Gotha, 1867); Schenkel, *Allgemeine kirchliche Zeitschrift* (1867), p. 87 fol.; Kurtz, *Lehrbuch der Kirchengeschichte* (Mitau, 1874), 2, 384 sq. (B. P.)

Ulphilas

SEE ULFILAS.

Ulric of Augsburg

in the 10th century, occupied a noteworthy position among his contemporaries both as a prince and a prelate. He was born about A.D. 890 at Augsburg, educated at St. Gall, and ordained to his bishopric Dec. 28, 923. In accordance with the custom of his time, he followed with his retainers the standards of the emperors Henry I and Otto I. He was influential in securing an armistice between Henry and his revolted son duke Liutulf in 954, and in the following year he won great fame by a successful defense of Augsburg against the Magyars. He was equally zealous in the erection and adorning of churches and chapels, and in the restoration of cities, castles, dwellings, and lands. His bounty was long the only support of impoverished priests and retainers. In the administration of his diocese he was accustomed to make journeys of visitation to dispense justice, confer absolution, and examine the official conduct and private life of his clergy. He greatly increased the number of festivals and the pomp

with which they were observed, and he was eminently zealous in the collection of relics. He was, in brief, a thorough exponent of the piety of his age, and also a fine specimen of the militant churchman. Towards the close of his life he became more thoroughly an ascetic than before, and assumed the Benedictine habit. He died July 4, 973. Soon after his decease, it was reported that miracles were wrought upon persons who visited his grave, and his memory and remains were accordingly highly venerated in Augsburg and vicinity. Provost Gerhard, who had been Ulric's constant companion in the closing years of the bishop's life, wrote a *Life*, in which many of these wonders are mentioned; and Ulric's successor in the bishopric, Liutulf, persuaded pope John XV to canonize their author. The bull to this-effect was issued in February, 993, and is noteworthy as the first clearly authenticated document which marks the transition from a saint-worship which grew naturally out of the excellences of character in Christians, to a saint-worship established by decree of the pope.

Ulric's name is mentioned in connection with the authorship of several writings, but without satisfactory proof. The first is entitled *Nicolao Domino et Patri S. Rom. Eccl. Provisori V.* [some MSS. have *G.*] *solo Nomine Episc. Anoem ut Filius, Tinorem ut Servus*, in Martene et Durand, *Ampliss. Collectio*, p. 449-454. It was first printed by Flacius in 1550, and 'afterwards incorporated with his *Catalogus Testium Veritatis*. The second is a *Sermo Synodalis Paroch. Presbyt. in Synod. Enuntianthus*, on which comp. Vogel, *Ratherius von Verona* (Jena, 1854), 1, 343, note. The last is an *Epist. de Vita Notingi Episc. Constantiensis*. The best source on Ulric is the biography translated by Gerhard (983-993), and published by Waitz in *Monum. Scriptores*, 4:377 sq. The latter also gives a list of later and dependent lives. Comp., in addition, Mabillon, *Acta SS. Ord. S. Bened. Saec. V*; and Braun, *Gesch. d. Bischkfe v. Augsburg* (Augsb. 1813), pt. 1. See Herzog, *Real-Encyklop. s.v.*

Ulrich

the name of a Swiss family noted for the theological learning of several of its members.

1. JEAN JACQUES (1) was born at Zurich in 1569, and died there in 1638. He was educated at the schools of his own country, and afterwards at Middelburg, Leipsic, Wittenberg, and Tübingen, and occupied different chairs of theology at Zurich, where he published various Biblical and historical works in Latin.

2. JEAN JACQUES (2) was born at Zurich in .1683, and died there in 1731. He studied at his native schools, and also at Bremen, Franeker, and Leyden, and afterwards occupied a chair in the University of Zurich. He wrote, besides sermons and commentaries, two or three historical works in Latin.

3. JEAN GASPAR was born at Zurich in 1768, and died there in 1795. He studied at his native place, and at Utrecht and Bremen, and, after traveling in Germany and the Netherlands, was engaged in ecclesiastical labors and Oriental studies. Besides sermons and dissertations, he wrote one or two historical works in French.

4. JEAN RODOLPHE was born at Zurich in 1728, and died there in 1795. He was professor in the gymnasium there from 1763, and pastor in 1769, and was eminent for his piety and public sentiment. He left several sermons and ascetic works. See *Biographie Universelle*, s.v.

Ulrick, Henry

a German engraver, who flourished at Nuremberg from about 1590 to 1628. He engraved some portraits, etc., among which were twelve circular prints, one of them a *Crucifixion*. See Spooner, *Biog. Hist. of Fine Arts*, s.v.

Ulster, Synod of

the chief body of Presbyterians in the North of Ireland. *SEE PRESBYTERIAN CHURCHES*, No. 7.

Ultimate Appeal to Scripture Authority

It is the opinion of some persons that a considerable portion of the essentials of Christianity is not to be found in Scripture but in a supplementary tradition, which is to be sought in the works of those early fathers who were orthodox. Others, again, utterly oppose such notions; and, independently of the consideration that upon such a theory the foundations of a Christian's faith and hope become inaccessible to nearly the whole of the laity, and to much the greater part of the clergy, they reject the system on its own account. They acknowledge the *authority of* no private individual, ancient or modern, in a question of doctrine. With true respect for all who are entitled to it, and with a just acknowledgment of the valuable instruction to be derived from their works, they yet

consider that, be: they of what age or of what country they may, anti-Nicene or post-Nicene, Popish or Protestant, they are not to stand with them, as Christians, in place of the Holy Scriptures; or, as Christian ministers, in place of their own Church. *SEE FAITH, RULE OF.*

Ultor

(the *Avenger*), in Roman mythology, was a surname of *Mars*, in whose honor a temple was built by Augustus for the revenge upon the murderers of Julius Caesar.

Ultramontanists

(from. *ultramontes*, “beyond the mountains”), the name applied to those who recognize the papal claim of supremacy, over every part of, the Church, as well as over every sovereign within its boundaries; and also, since 1870, to those who, accept the decrees of the Vatican Council. Ultramontanism dates from Gregory VII, who propounded the following claims: “Quod solus papa possit uti imperialibus *in*, signiis; quod solius papse pedes omnes principes deos:, culentur; quod ili liceat imperatores deponere; quod a fidelitate iniquorum. subjectos potest absolvere.” These views are principally maintained in the Italian peninsula, but it is the tone generally adopted by English seceders. The free action of national churches is wholly superseded by such pretensions. The theory has apparently grown up from the feudal relations of the papacy as a temporal power. An assertion of authority so incompatible with catholic liberty aroused opposition on the other side of the Alps, in the Gallican and German churches, and in the Swiss cantons. Bellarmine’s statements are important as regards papal infallibility. He sets forth the opinion of divines in four propositions: (1) The Roman pontiff ruling any point, even in an ecumenical council, may be guilty of heresy, and of teaching others heresy which has *de flicto*, happened;” (2) “The Roman pontiff may be heretical and teach heresy, if he rule anything apart from synodical assistance, and this has happened *de flicto*;” (3) “The pope cannot be in any way heretical, nor teach heresy publicly, even though he rule any point on his own responsibility alone;” (4) That “whether the pope can be heretical or not, he can rule nothing heretical as a point to be believed by the whole Church.” After the Council of Constance the question of the direct or indirect power of the papacy over states and sovereigns became the chief point of dispute, and everywhere assumed a national character. In Germany

Febronius (bishop Hontheim) wrote a powerful work against Ultrantonanism; and in 1786, at the Convention of Ems, the archbishops of Mentz, Treves, Cologne, and Salzburg denounced it. In Italy its chief opponent in the last century was Scipione Ricci, bishop of Pistoja, who convened a synod in that city, September, 1786, and promulgated disciplinary decrees and a doctrinal exposition favoring extreme Gallicanism and Jansenism. These were partially confirmed, April 23, 1787, by an assembly of the bishops of Tuscany, but were condemned by Pius VI, in the dogmatic bull *Auctorens fidei*, Aug. 28, 1794.

The practical influence of Ultramontane theories was greatly reduced during the reconstruction of southern Europe that attended the career of Napoleon I, who paid little regard to the papal claims; but the principles were still maintained, and on the Bourbon restoration they were reasserted.

Among modern assertors of the Ultramontane theory the most strenuous are English Romanists, especially neophytes. Among Continental writers are bishop Ziegler, *Das katholische Glaubens princip*; Carovo, *Die alleinseligmachende Kirche*; *Der Papst im Verhdiltniss zum Katholicismmus*; and the abbé Lamennais in his journal *L'Avenir*. Perhaps the work of greatest influence is Mohler's *Symbolik* (1832). For a fuller account of the controversies to which the claims of Ultramontanism have given rise, *SEE IMMACULATE CONCEPTION*; *SEE INFALLIBILITY*; *SEE PAPACY*.

Umâ

Picture for Uma

in the epic and Puranic mythology of India, is one of the principal names of the consort of Siva. She is also called *Durgta*, *Devi*, *Kali*, *Parrati*, *Bhavani*; while there are many more belonging to her of less frequent occurrence, as *Kafyayani*, *Anbika*, *Hainmavati*, *Siva*, etc. She was the younger of two sisters (Ganga being the older), and was so beautiful that she remained thirty-six thousand years in the embrace of Siva, her husband. She was, however, barren, and inflicted upon all the gods the curse of remaining childless. She also cursed the earth, making it constantly subject to change, and to be the wife of *many* husbands. In great anxiety, the gods now all turned to Brahma, who promised that heaven should not be depopulated, and that Uma's elder sister, Ganga, should, by Siva, become mother of a son who should command the heavenly hosts in the great

Daemon-war. Thus it happened that Ganga became pregnant by Siva, and so also Uma, whereupon the latter became reconciled and withdrew the curse. Though the popular creed regarded Uma far more as the type of destruction than as that of divine wisdom, yet the works devoted to her praise never-fail to extol her also as the personification of the highest knowledge. The myths relating to this goddess, who is worshipped in various parts of India-particularly in Bengal-are met with in the great epic poems and Puranas, in poetical works such as the *Kumarasamhava*, and in modern popular compositions; She is as Kali (q.v.) the favorite divinity of the Thugs. See Moor, *Hindu Pantheon*; Muir, *Original Sanscrit Texts* (Lond. 1863), vol. 4; the *Harivansa*, translated by Langlois (Paris, 1834-35); and the *Markandeya Purdna*, in the *Bibliotheca Indica*, edited by Rev. K. M. Banerjea (Calcutta, 1862).

Umbraculum

(a little shade), an altar canopy, more generally called the *ciborium* (q.v.).

Umbreit, Friedrich Wilhelm Carl

an eminent doctor and professor of theology of Germany, was born April 11, 1795, at Sonneborn, near Gotha. He studied at Göttingen, where Eichhorn instructed him in Oriental languages. In 1818 he took his degree as doctor of philosophy, and commenced his academical career as a private lecturer at Göttingen. In 1820 he was called to Heidelberg as professor of theology and philosophy, where he became intimately connected with Ullmann, Rothe, and others; and where he also died, April 26, 1860.

Umbreit possessed a poetical nature, and was, as he himself acknowledged, unfit for ecclesiastico-political questions. His piety had nothing to do with dogmatical hairsplitting; his faith in the living personal God, as he revealed himself in Christ, his Son, and in the immortality-these were the only positions which he would not suffer to be attacked. He wrote,

Commentatio exhibens Histor. Emirorum al Omrah ex Abufeda (Gött. 1816): — *Koheleth, des weisen Konigs, Seelemnkampf* (Gotha, 1818): — *Cohelth Scepticus de Sumno Bono* (ibid. 1820): — *Was bleibt?*

Zeitgemasse Betrachtungen des Konigs und Predigers Salomo, etc.

(Hamburg, 1849): — *Salomons Lied von der Liebe* (Gött. 1820; 2nd ed.

Heidelberg, 1828): — *Erinnerung (lan dacs Hohelied* (Heidelberg, 1839):

— *Das Buch Iliob* (ibid. 1824; 2nd ed. 1832): — *Commentar uber die*

Sprüiche Salomos (ibid. 1826): — *De Veteris Testam. Prophetis, Chlariss.*

Antiquiss. Temporis Oratoribus (ibid. 1833). *Christl. Erbauung aus dens Psalter* (Hamburg, 1835; 2nd ed. 1848): — *Der Knecht Gottes* (ibid. 1840): — *Practischer Commenta uber die Propheten des clten Blundes* (ibid. 1841-46, 4 vols.; Daniel and Jonah are wantilg): — *Die Sünde, Beitrag zurl Theologie des A. T.* (Gotha, 1853): *Der Brief an die Rimer, aufdem Grunde des A. T. ausgelegt* (ibid. 1856). Besides these works, he wrote contributions to the *Studien und Kritiken*, *Herzog's Real Encyclop.*, etc. See Zuchold, *Bibl. Theolog.* 2, 1367; Fürst, *Bibl. Jud.* 3, 459; Kitto, *Cyclop.* s.v.; Herzog, *Real Encyclop.* 16:628 sq.; *Theolog. Universal Lex.* s.v.; Schenkel, *Allgem. kirchliche Zeitschrift*, 1860, 6:11 sq.; Mühlhauser, in the *Neue evangel. Kirchenzeitung*, 1860, p. 23; Zittel, in the *Allgemeine Kirchenzeitung*, 1860. p. 54; Winer, *Handbuch der theolog. Literatur*, 1, 11, 82, 206, 212, 213, 215; 2, 355; Diestel, *Geschichte des A.T. in der christl. Kirche* (Jena, 1869), p. 658, 666, 668 sq., 774, 784; Kurtz, *Lehrbuch der Kirchengeschichte* (Mitau, 1874), 2, 316. (B. P.)

Umbrella

in ecclesiastical ceremony, is borne over bishops and priests during solemn processions at councils, and at other high solemnities, especially during processions of the blessed sacrament. The name was also applied to a kind of *baldacchino* of red velvet, with golden summits, erected in 1550 over the altar of Winchester College. See Lee, *Gloss. of Liturg. Terms*, s.v.; Walcott, *Sac. Archceöl.* s.v.

Um'mah

(Heb. *Ummah'*, חמ[ח] union, as often; Sept. Ἀμμά v.r. Ἀρχώβ or Ἀρχόβ, Vulg. — *Almma*), a town of the tribe of Asher, mentioned between Achzib and Aphek (¹⁸⁸⁰Joshua 19:30). Its site was evidently unknown to Eusebius and Jerome (*Onomast.* s.v. "Amma"). Dr. Thomson suggests (*Bibliotheca Sacra*, 1855, p. 822) that it may be the modern village *Aolam*, situated on the coast about five miles E.N.E. of Ras en-Nakurahi and described by him as a large ruin with excellent water and fig-trees. (*Land and Book*, 2, 156). The *Kefr Ammieih* suggested by Keil (*Comment.* ad loc.) is quite beyond the boundaries of the tribe.

Umuruk

a title of the Chaldean goddess *Belit*.

Umvin, John Harding

a Welsh Congregational minister, was born at Meldrith, Jan. 6, 1818, and commenced his ministry with village preaching. Finding Belthom a prosperous field for labor, he settled with that people, erected a commodious chapel, and built up a large congregation. His uprightness of character and consistent walk in life won for him a large circle of true friends. He died April 11, 1867. See (Lond.) *Cong. Yearbook* 1868, p. 297.

Unam Sanctam

(*the one holy*, i.e. Church) is the name of the famous papal bull published Nov. 18, 1302, so called from its first two words. In this the memorable statement occurs, "We declare, define, and pronounce that subjection to the Roman pontiff is for every human being altogether of necessity for salvation. It also affirms that there are two swords, a spiritual and material—the one to be employed *by* the Church, and the other of the Church under the direction of its head and that to deny the subservience of the latter to the former is to maintain the doctrine of two principles, and to fall into the heresy of the Manichseals. See Trench, *Medieval Church Hist.* p. 282.

Unbelief

the refusing assent to testimony, the withholding of due belief. According to Kant, it is the withholding of assent to that which, though objectively insufficient as a ground of cognition, is subjectively sufficient as a ground of faith. Moral unbelief is the rejection of that which, though we cannot *know* it, is yet morally necessary, as faith in God, freedom, and immortality. "It includes," says Dr. Guyse, "disaffection to God, disregard to his word, prejudices against the Redeemer, readiness to give credit to any other than him, inordinate love to the world, and preferring of the applause of men to the "approbation of God." "Unbelief," says Charnock, "is the greatest sin, as it is the foundation of all sin; it was Adam's first sin; it is a sin against the Gospel, against the highest testimony; a refusal to accept of Christ upon the terms of the Gospel. It strikes peculiarly at God; is the greatest reproach of him, robs him of his glory, is a contradiction to his will, and a contempt of his authority." The causes of unbelief are Satan, ignorance, pride, and sensuality. The danger of it is great; it hardens the heart, fills with presumption, creates impatience, deceives with error, and finally exposes to condemnation (~~see~~ John 3:11).

Naturalistic unbelief is that which is indifferent and opposed to revelation. The *unbelief of reason* is the making our reason independent of its own needs the renunciation of the faith of reason. See Charnock, *Works*, 2, 601; Case, *Sermons*, ser. 2; Porteus, *Sermons*, vol. 1, ser. 2; Owen, *Reasons of Faith*; Hannam, *Compendium*, 2, 26; Churchill, *Essay on Unbelief*; Buck, *Theol. Dict.* s.v.; Fleming and Irauth, *Vocab. of Phil. Sciences*, s.v.

Unbloody Sacrifice


a theological term to designate the holy sacrifice of the altar.

Unchangeableness of God

SEE ATTRIBUTES OF GOD; SEE IMMUTABILITY.

Uncial Letters

Picture for Uncial Letters

so called as being an inch (Lat. *uncia*) long-characters of a large and round form used in some ancient MSS. The earliest form of an alphabet is its capitals, and the oldest Greek and Latin MSS. are written entirely in capitals. Uncial letters, which began to take the place of capitals in the middle of the 5th century, differ from them in being composed of rounded and not straight lines, and exhibiting a tendency towards greater expedition in style. Uncial writing arose as writing on papyrus or vellum became common, the necessity for more rapid execution leading to the practice of curving the lines. Its being more easily learned than the cursive style was probably the cause of its becoming the favorite mode of writing books of importance among the monkish scribes; while legal instruments, which required greater dispatch, were executed by professional scribes in a corrupted form of the Roman cursive hand. Uncial writing prevailed from the 6th to the 8th, or even 10th, century. The following specimens of uncial Greek and Latin writing are from a MS. of the four gospels and Acts of the Apostles in both languages, written early in the 6th century, and presented to the University of Cambridge by Theodore Beza in 1581. The passage is from  John 21:19, "signifying by what death he should glorify God." During the 6th and 7th centuries a transitional style of writing prevailed in Italy, and to some extent elsewhere in which the letters approximated more nearly to the Roman cursive hand: this passed by a gradual transition into the *minuscule* manner, or small hand, which, from the beginning of the

10th century, became usual in MSS. See Silvestre, *Universal Paleography* (transl. and edit. by Sir F. Madden, Lond. 1850); *Traite de Diplomatie*, par deux Religieux Bénédictins de la Congregation de St. Maur (Paris, 1755). *SEE MANUSCRIPTS*.

Uncircumcised

(**l rē**; i.e. having a foreskin, ἀκροβυστίαν ἔχων; and so ἀκροβυστία, *the prepuce*, alone, for “uncircumcision”), a word literally denoting a heathen among the Jews. So also it is sometimes used figuratively “of uncircumcised lips,” i.e. dull of speech; stammering, one whose lips still have, as it were, the foreskin, and are therefore too thick and large to bring out words easily and fluently (^{<1662>}Exodus 6:12, 30). So, likewise “their ear is uncircumcised,” shut up by a foreskin (^{<2160>}Jeremiah 6:10); also “their uncircumcised heart,” to which the precepts of religion and piety cannot penetrate (^{<1834>}Leviticus 26:41; ^{<5016>}Deuteronomy 10:16; ^{<3004>}Jeremiah 4:4; ^{<5449>}Ezekiel 44:9; ^{<2160>}Isaiah 6:10; ^{<4075>}Acts 7:51; ^{<3021>}James 1:21; ^{<5023>}Colossians 2:13). So, also, “the foreskin of a tree” i.e. uncircumcised fruit, the fruit of the first three years, which by the law was to be regarded as unclean (^{<1823>}Leviticus 19:23). *SEE CIRCUMCISION*.

Unclean

(usually some form of the verb **amē**; which is the technical term for *ceremonial pollution*; ἀκάθαρτος, *impure*; but occasionally **hwr** **l**, *quaked*; **vdeq**; *consecrated*; **hDna**, *filth*; **κοινός**, *commons*). In this article we treat of *food* prohibited by the Mosaic law, reserving defilements of the *person* for the following article. *SEE CLEAN*.

The Jews were forbidden to eat things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as “creeping things” (**/rvv**); certain classes of birds mentioned in Leviticus 11 and Deuteronomy 14 twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden [^{<1825>}Leviticus 7:26]), and therefore flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably

wherever discernible and separable among the flesh (^{<RB4>}Leviticus 3:14-17; 7:23). The eating of blood was prohibited even to “the stranger that sojourneth among you” (^{<RB7>}Leviticus 17:10, 12, 13, 14), an extension which we do not trace in other dietary precepts; e.g. the thing which died of itself was to be given “unto the stranger that is in thy gates” (^{<RB2>}Deuteronomy 14:21). As regards blood, the prohibition indeed dates from the declaration to Noah against “flesh with the life thereof which is the blood thereof,” in ^{<RB3>}Genesis 9:4, which was perhaps regarded by Moses as still binding upon all Noah’s descendants. The grounds, however, on which the similar-precept of the Apostolic Council, in ^{<RB5>}Acts 15:20, 21, appears based, relate not to any obligation resting still unbroken on the Gentile world, but to the risk of promiscuous offence’ to the Jews and Jewish Christians, “for Moses of old time hath in every city them that preach him.” Hence this abstinence is reckoned among necessary things” (τὰ ἐπιανάγκεις), and “things offered to idols,” although not solely, it may be presumed, on the same grounds, are placed in the same class with “blood and things strangled” (ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ, vert. 28, 29). Besides these, we find the prohibition twice recurring against “seething a kid in its mother’s milk.” It is added, as a final injunction to the code of dietary precepts in Deuteronomy 14:after the crowning declaration of ver. 21, “for thou art an holy people unto the Lord thy God;” but in ^{<RB6>}Exodus 23:19; 34:26, the context relates to the bringing first-fruits to the altar, and to the “angel” who was to “go before” the people. To this precept we shall have occasion further to return.

The general distinction of clean and unclean is rightly observed by Michaelis (Smith’s *Transl.* art. 202, etc.) to have its parallel among all nations, there being universally certain creatures regarded as clean, i.e. fit for food, and the rest as the opposite (comp. ^{<RB4>}Leviticus 11:47). With the greater number of nations, however, this is only a traditional usage based merely, perhaps, either on an instinct relating to health, or on a repugnance which is to be regarded as an ultimate fact in itself, and of which no further account is to be given. Thus Michaelis (as above) remarks that in a certain part of Germany rabbits are viewed as unclean, i.e. are advisedly excluded from diet. English feelings as regards the frog and the snail, contrasted with those of Continentals, supply another close parallel. Now, it is not unlikely that nothing more than this is intended in the distinction between “clean” and “unclean” in the directions given to Noah. The intention seems to have been that creatures recognized, on whatever ground, as unfit for human

food, should not be preserved in so large a proportion as those whose number might be diminished by that consumption. The dietary code of the Egyptians, and the traditions which have descended among the Arabs, unfortified, certainly down to the time of Mohammed, and in some cases later, by any legislation whatever, so far as we know, may illustrate the probable state of the Israelites. If the law seized upon such habits as were current; among the people, perhaps enlarging their scope and range, the whole scheme of tradition, instinct, and usage so enlarged might become a ceremonial barrier, having a relation at once to the theocratic idea, to the general health of the people, and to their separateness as a nation.

The same personal interest taken by Jehovah in his subjects, which is expressed by the demand for a ceremonially pure state on the part of every Israelite as in covenant with him, regarded also this particular detail of that purity, viz. diet. Thus the prophet (^{<2561>}Isaiah 56:17), speaking in his name, denounces those that “sanctify themselves (consecrate themselves to idolatry), eating swine’s flesh, and the abomination, and the mouse,” and those “which remain among the graves and lodge in the monuments, which eat swine’s flesh, and broth of abominable things is in their vessels” (^{<2564>}Isaiah 65:4). It remained for a higher lawgiver to announce that “there is nothing from without a man that entering into him can defile him” (^{<4075>}Mark 7:15). The fat was claimed as a burnt-offering, and the blood enjoyed the highest sacrificial esteem. In the two combined, the entire victim was by representation offered, and to transfer either to human use was to deal presumptuously with the most holy things. But, besides this, the blood was esteemed as the life” of the creature, and a mysterious sanctity beyond the sacrificial relation thereby attached to it. Hence we read, “whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people” (^{<0872>}Leviticus 7:27; comp. 17:10, 14); whereas the offender in other dietary respects was merely “unclean until even” (^{<0814>}Leviticus 11:40; 17:15). Blood was certainly drunk in certain heathen rituals, especially those which related to the, solemnization of a covenant but also as a pledge of idolatrous worship (^{<1964>}Psalms 16:4; ^{<2625>}Ezekiel 33:25). Still there is no reason to think that blood has ever been a common article of food, and any lawgiver might probably reckon on a natural aversion effectually fortifying his prohibition in’ this respect, unless under some bewildering influence of superstition. Whether animal qualities, grosser appetites, and inhuman tendencies might be supposed by the

Hebrews transmitted into the partaker of the blood of animals, we have nothing to show; see, however, Josephus, *Ant.* 3, 11, 2. **SEE BLOOD.**

It is noteworthy that the practical effect of the rule laid down is to exclude all the *carnivora* among quadrupeds, and, so far as we can interpret the nomenclature, the *raptors* among birds. This suggests the question whether they were excluded as being not averse to human carcasses, and in most Eastern countries acting as the servitors of the battle-field and the gibbet. Even swine have been known so to feed; and, further, by their constant truncation among whatever lies on the ground; suggest impurity, even if they were not generally foul feeders. Among fish, those which were allowed contain, unquestionably, the most wholesome varieties, save that they exclude the oyster. Probably, however, sea fishing was little practiced by the Israelites; and the Levitical rules must be understood as referring backward to their experience of the produce of the Nile, and forward to their enjoyment: of the Jordan and its upper lakes. The exclusion of the camel and the hare from allowable meats is less easy to account for, save that the former never was in common use, and is generally spoken of in reference to the semi-barbarous desert tribes on the eastern or southern border and, some of whom certainly had no insuperable repugnance to his flesh; although it is so impossible to substitute any other creature for the camel as the “ship of the desert” that to eat him, especially where many other creatures give meat much preferable, would be the worst economy possible in an Eastern commissariat—that of destroying the best, or rather the only, conveyance in order to obtain the most indifferent food. The hare was long supposed, even by eminent naturalists, to ruminate, and certainly was eaten by the Egyptians. The horse and the ass would be generally spared from similar reasons to those, which exempted the camel. As regards other cattle, the young males would be those universally preferred for food, no more of that sex reaching maturity than were needful for breeding, while the supply of milk suggested the copious preservation, of the female. The duties of draught would require another rule in rearing neat cattle. The laboring steer, man’s fellow in the field, had a life somewhat ennobled and sanctified by that comradeship. Thus it seems to have been quite unusual to slay for sacrifice or food, as in ^{<1182>}1 Kings 19:21, the ox accustomed to the yoke. And perhaps, in this case, as being tougher, the flesh was not roasted, but boiled. The case of Araunah’s oxen is not similar, as cattle of all ages were useful in the threshing-floor (^{<102>}2 Samuel 24:22). Many of these restrictions must be esteemed as merely based on

usage, or arbitrary. Practically, the law left among the allowed meats an ample variety, and no inconvenience was likely to arise from a prohibition to eat camels, 'horses, and asses. Swine, hares, etc., would probably, as nearly as possible, be exterminated in proportion as the law was observed, and their economic room filled by other creatures. Wunderbar (*Biblischtalm. Medicin* 2, 50) refers to a notion that "the animal element might only with great circumspection and discretion be taken up into the life of man in order to avoid debasing that human life by assimilation to a brutal level, so that thereby the soul might become degraded, profaned, filled with animal affections, and disqualified for drawing near to God." He thinks, also, that we may notice a meaning in "the distinction between creatures of a higher, nobler, and less intensely animal organization as clean and those of a lower and incomplete organization as unclean," and that the insects provided with four legs and two others for leaping are of a higher or more complete type than others, and relatively nearer to man. This seems fanciful, but may, nevertheless, have been a view current among Rabbinical authorities. As regards birds, the *raptors* have commonly tough and indigestible flesh, and some of them are, in all warm countries, the natural scavengers of all sorts of carrion and offal. This alone begets an instinctive repugnance towards them, and associates them with what was beforehand a defilement.' Thus to kill them for food would tend to multiply various sources of uncleanness. Porphyry (*Abstin.* 4:7, quoted by Winer) says that the Egyptian priests abstained from all fish, from all quadrupeds with solid hoofs, or having claws, or which were not horned, and from all carnivorous birds. Other curious parallels have been found among more distant nations.

SEE ANIMAL.

But as Orientals have minds sensitive to teaching by types, there can be little doubt that such ceremonial distinctions not only tended to keep Jew and Gentile apart, but were a perpetual reminder to the former that he and the latter were not on one level before God. Hence, when that economy was changed, we find that this was the very symbol selected to instruct Peter in the truth that God was not a "respector of persons." The vessel filled with "four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air," was expressive of the Gentile world, to be put now on a level with the Israelite, through God's "purifying their hearts by faith." A sense of this, their prerogative, however dimly held, may have fortified the members of the privileged nation in their struggle with the persecutions of the Gentiles on this very point. It was no mere question of

which among several means of supporting life a man chose to adopt, when the persecutor dictated the alternative of swine's flesh or the loss of life itself; but whether he should surrender the badge and type of that privilege by which Israel stood as the favored nation before God (1 Macc. 1, 63, 64; 2 Macc. 6:18; 7:1). The same feeling led to the exaggeration of the Mosaic regulations, until it was "unlawful for a man that was a Jew to keep company with, or come unto, one of another nation" (~~400B~~Acts 10:28); and with such intensity were badges of distinction cherished that the wine, bread, oil, cheese, or anything cooked by a heathen was declared unlawful for a Jew to eat. Nor was this strictness, however it might at times be pushed to an absurdity, without foundation in the nature of the case. The Jews, as, during and after the return from captivity, they found the avenues of the world opening around them, would find their intercourse with Gentiles unavoidably increased, and their only way to avoid an utter relaxation of their code would lie in somewhat overstraining the precepts of prohibition. Nor should we omit the tendency of those who have no scruples to "despise" those who have, and to parade their liberty at the expense of these latter and give piquancy to the contrast by wanton tricks, designed to beguile the Jew from his strictness of observance, and make him, unguardedly, partake of what he abhorred, in order to heighten his confusion by derision. One or two instances of such amusement at the Jew's expense would drive the latter within the entrenchments of a universal repugnance and avoidance, and make him seek the safe side at the cost of being counted a churl and a bigot. Thus we may account for the refusal of the "king's meat" by the religious captives (~~200B~~Daniel 1:8), and for the similar conduct recorded of Judith (12, 2) and Tobit (Tob. 1, 11); and in a similar spirit Shakespeare makes Shylock say, "I will not eat with you, drink with you, nor pray with you" (*Merchant of Venice*, act 1, sc. 3). As regards things offered to idols, all who own one God meet on common ground; but the Jew viewed the precept as demanding a literal objective obedience, and had a holy horror of even an unconscious infraction of the law: hence, as he could never know what had received idolatrous consecration, his only safety lay in total abstinence; whereas Paul admonishes the Christian to abstain, "for his sake that slewed it and for conscience sake," from a thing said to have been consecrated to a false god, but not to parade his conscientious scruples by interrogating the butcher at his stall, or the host in his guest-chamber (~~400C~~1 Corinthians 10:25-29); and to give opposite injunctions would doubtless, in his view,

have been “compelling the Gentiles to live as did the Jews” (ἰουδαΐζειν, Galatians 2:14). *SEE ALISGEMA.*

The prohibition to “seethe a kid-in its mother’s milk” has caused considerable difference of opinion among commentators. Michaelis (art. 210) thought it was meant merely to encourage the use of olive-oil instead of the milk or butter of an animal, which we commonly use in cookery, where the Orientals use the former. This will not satisfy any mind by which the clue of symbolism so blindly held by the Eastern devotee, and so deeply interwoven 2 Jewish ritual, has once been duly seized. Mercy to the beasts is one of the under-currents which permeate that law. To soften the feelings and humanize the character was the higher and more general aim. When Paul, commenting on a somewhat similar precept, says, “Doth God care for oxen, or saith he it altogether for *our sakes*?” he does not mean to deny God’s care for oxen, but to insist the rather on the more elevated and more human lesson. The milk was the destined support of the young creature: viewed in reference to it, the milk was its “life,” and had a relative sanctity resembling that of the forbidden blood (comp. Juvenal, 11:68, “Qui plus lactis habet quam sanguinis,” speaking of a kid destined for the knife). “No doubt the abstinence from the forbidden action in the case of a young creature already dead, and a dam unconscious probably of its loss, or whose consciousness such a use of her milk could in nowise quicken, was based on a sentiment merely. But the practical consequence, that milk must be foregone or elsewhere obtained, would prevent the sympathy from being an empty one. It would not be the passive emotion which becomes weaker by repetition, for want of an active habit with which to ally itself. And thus its operation would lie in indirectly quickening sympathies for the brute creation at all other times. The Talmudists took an extreme view of the precept, as forbidding generally the cooking of flesh in milk (Mishna, *Cholin*, 8; Hottinger, *Leg. Hebr.* p. 117, 141).

It remains to mention. the sanitary aspect of the case. Swine are said to be peculiarly liable to disease in their own bodies. This probably means that they are more easily led than other creatures to the foul feeding which produces it; and, where the average heat is great, decomposition rapid, and malaria easily excited, this tendency in the animal is more mischievous than elsewhere. *Ameazel* or *mezel*, from whence we have “measled pork,” is the old English word for a “leper,” and it is asserted that eating swine’s flesh in Syria and Egypt tends to produce that disorder (Bartholinus, *De Morbis Bibl.* c. 8; Wunderbar, p. 51). But there is an indefiniteness about these

assertions which prevents our dealing with them scientifically. *Meazel* or *mezel* may well; indeed, represent “leper,” but which of all the morbid symptoms classed under that head it is to stand for, and whether it means the same, or at least a parallel, disorder in man and in pig are indeterminate questions. *SEE LEPER*. The prohibition on eating fat was salubrious in a region where skin diseases are frequent and virulent, and that on blood had, no doubt, a similar tendency. The case of animals dying of themselves needs no remark: the mere wish to insure avoiding disease, in case they had died in such a state, would dictate the rule. Yet the beneficial tendency is veiled under a ceremonial difference, for the “stranger” dwelling with the Israelite was allowed it, although the latter was forbidden. Thus is their distinctness before God, as a nation, ever put prominently forward, even where more common motives appear to have their turn. As regards the animals allowed for food, comparing them with those forbidden, there can be no doubt on which side the balance of wholesomeness lies. Nor would any dietetic economist fail to pronounce in favor of the Levitical dietary Code as a whole, as insuring the maximum of public health, and yet of national distinctness, procured, however, by a minimum of the inconvenience arising from restriction. *Literature*. — *Bochart, Hierozoicon*; Forskal, *Descriptiones Animalium, etc., quæ in Itinere Orientali Observavit*, with his *Icones Rerum Naturalem*; and Rosenmüller, *Handbuch der bibl. Alterthüms kunde*, vol. 4 *Natural History*, may be consulted on some of the questions connected with this subject; also, more generally, Maimonides, *De Cibis Vetitis*; Reinhard, *De Cibis Hebraeorum Prohibitis*. See Foo. 1)

Uncleanness

(chiefly **hamf**, used in the almost technical sense of Levitical defilement) is the term by which, in the law of Moses, is indicated that condition which caused the temporary suspension of a Hebrew man or woman from religious and social privileges as a subject of the Theocracy.

1. About seventy specific cases of possible uncleanness are described, and others implied. Various modes of classifying them have been resorted to. The old Jewish writers made two classes, according to the length of the ceremonial suspension. The lighter class embraced the instances of uncleanness for the day; the heavier class, those of a longer period (*Pesictha*, in Ugol. 15:1148; Maimonides, *Constitutiones*, in Ugol. 8:58; where the contaminated of the lighter class is called **wy l wbf**, *de die*

lavandus; comp. Lightfoot, *altarm. of O.T.* [*Works by Pitman*, 2, 122]; although he gives four classes, according to time). Other writers (see Cornelius a Lapide on ^{<B152>}Leviticus 15:22) make also two classes, but on a different principle: “Duplex fuit immundities Hebr. Una erat peccatum, quia praecepto Dei vetita, talis erat comedere carnes immundas. Talis etiam erat pati lepram, etc. Altera non erat vetita, sed solum indicata et statuta, talis erat tangere leprosum, etc. Haec non erant peccata, sed tantum inducebant irregularitatem quandam.” Modern Jews profess to be bound only by the former of these classes. The threefold classification, however, which is indicated in the law of Moses itself seems to be most convenient, and is most commonly adopted (a) “Every leper;” (b) “Every one that hath an issue;” (c) “Whosoever is defiled by the dead” (see ^{<B15>}Numbers 5:2). The lawgiver, no doubt, here refers to his own enactments in Leviticus and under the three generic phrases includes all the instances of uncleanness.

(1.) He begins with leprosy, the gravest of all instances. A minute diagnosis of this terrible malady in its ceremonial character, and the purification which the law prescribed, are given in Leviticus 13. *SEE LEPROSY.*

(2.) Under the second head, of uncleanness from “issues,” are included all those physical emanations or bodily discharges to which either sex is liable. They are described in their several details in the following passages:

[1.] The woman’s periodical issues in ^{<B159>}Leviticus 15:19-24, and irregular issues in ver. 25-27. These were alike unclean in themselves (the former for seven days, the latter during the irregularity), and communicated uncleanness during the day alike to “whosoever touched her,” “her bed,” or “anything that she sat on;” from which uncleanness they escaped “at even” by washing their clothes and bathing. Any man who so far forgot decency as to lie with her and be stained with her menstrual taint incurred an equally long defilement as the woman herself, and like her communicated uncleanness to the bed whereon he lay. On the day after the cessation of her issue (the eighth) the woman, for her purification, was to bring two turtledoves or two young pigeons, one for a sin-offering and the other for a burnt-offering, to the priest, who was to make atonement for her before the Lord.

[2.] The issues of males, two sorts of which are mentioned in ^{<B15B>}Leviticus 15:3, produced uncleanness with effects precisely similar to those of women (see ver. 4-12). This is not the place to discuss the nature of these male fluxes; Michaelis adduces strong reasons for disputing the general

opinion, which denies that the *Gonorrhoea virulenta* is referred to in the passage before us (*Laws of Moses* [Smith's transl.], art. 212). *SEE ISSUE*. The purification prescribed for men under this defilement is identical with that for women (ver. 13-15).

[3.] Sexual copulation, including conjugal intercourse, caused to both man and woman uncleanness "until the even," from which they were to cleanse themselves and their garments by bathing and washing (ver. 16-18).

[4.] The final result of the sexual act in childbirth produced a still more marked defilement (see Leviticus 12). The mother's uncleanness in this her puerperal state, on the birth of a boy, was identical in duration with that of her menstrual issues. Seven days was she unclean (ver. 2); on the eighth the child was circumcised (ver. 3); after which the other remained in private, excluded from the sanctuary, during thirty-three days more (ver. 4). This period of forty days defilement was doubled in the case of the birth of a maid child (ver. 5). The purification rites of the mother, however, were the same, whether observed at the end of the forty or of the eighty days. She brought a yearling lamb for a burnt-offering, and a young pigeon or turtle-dove for a sin-offering, unto the priest, that he might make atonement for her before the Lord, and she might be cleansed. In case of inability to bring the lamb, the substitution of another young pigeon or turtle-dove by the mother was allowed (ver. 6-8; comp. the Virgin Mary's humbler offering in her "low estate," Luke 2, 22-24). In our general article on the LAW OF MOSES, we had occasion to remark on the probable *substratum* of moral and religious mystery which underlies much of the ceremonial enactments. The havoc made by sin on our human race seems most strongly indicated by the fact that the normal and inevitable conditions of our natural life are affected with uncleanness. The gradations of pollution from conception to parturition, and their remarkable culmination in the birth of the female child, are wonderfully significant of the original transgression," and of woman's first and heavier share in it (^{<S124>}1 Timothy 2:14; comp. with ^{<K0R6>}Genesis 3:6, 16, 17).

The two periods in the mother's purification are; however, different in character. "For seven days immediately after she is brought to bed, she lies **yldb htamwf**, 'in the blood of her uncleanness;' but the three-and-thirty following, **hrhf yldb**, 'in the blood of her purifying.' Although the privacy continued to the mother, she was after the seven days released from the ban of uncleanness and did not communicate defilement to others,

as in the previous period of her perfect isolation and disability. The old Jewish authorities are as usual very dogmatic on the point: In *Pesictha*, col. 4, it is written, *hrhf ymdb* “in the blood of her purifying:” *hrwhf rhnk μd t [pwç wl ypa*, though she issue blood like a flood, yet is she clean.” “Nor doth she defile anything by touching it but what is holy” (Lightfoot, *Exercit. on St. Luke* Led. Pitmaun], 12:37).

(3.) Equally noticeable, as might be expected, are the traces of this havoc as displayed in the various uncleannesses of *death* the third and last of our chapters of classification; and herein we recognize the deeper implication of our human race in the ruin, above all other living beings. “By the law of Moses,” says Lightfoot, “nothing was unclean to be touched while it was alive, but only man; a man in leprosy was unclean to be touched, and a woman in her separation) but dogs, swine, worms, etc., were not unclean to be touched till they were dead; and there were also different degrees herein; while touching a dead beast brought uncleanness for a day, touching a dead man produced the uncleanness of a week,” etc. (*Harm. of O.T.* as above). This gradation of defilement from contact with death is described (a) In ^{<B108>}Leviticus 11:8, 11, 24, 26, 27, 31-35, 39, 40; 17:15. (b) In ^{<B24>}Leviticus 22:4-8. (c) In ^{<B91>}Numbers 19:11, 14, 16. (d) In ^{<B13>}Numbers 6:9. In the first of these four sections, the uncleanness arises from the dead bodies of animals, fishes, birds, and reptiles. It was the shortest in duration, lasting in every case only “until even;” and it was to be terminated uniformly *by* the washing of the clothes. The last statute, ^{<B75>}Leviticus 17:15, prescribed ablution of the person also for “every soul that eateth that which died of itself, or that which was torn with beasts.” In the second section, the same defilement is described as incidental to the priests, no less than to the laity, from which they must free themselves by ablution. So much for the minor uncleannesses from the dead. Our third and fourth sections contain the instances where the major disability of seven days is occasioned by contact with human dead. “Whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man. or a grave, shall be unclean seven days.” As the defilement was deeper, so was the mode of purification more elaborate and solemn. For the details of the ceremony the sacrifice of the red heifer without the camp; the sevenfold sprinkling of her blood before the tabernacle; the utter consumption by fire of the slain animal; the cedar-wood, hyssop, and scarlet cast into the burning mass; the gathering-up of the ashes; their mixture in running water for “the water of separation;” the

sprinkling of this water over the unclean person, on the third and the last of the seven days; his own washing of his clothes and bathing of his person, and his final cleansing on the evening of the seventh day-the reader will consult the 19th chapter of Numbers. Our fourth section describes the interruption of the Nazarite's vow by any sudden death happening in his presence. This mortality "lost him" all the days of his vow which had transpired, and required for its own expiation also the usual hebdomad, on the last day of which he was to shave his head, and on the morrow bring two young pigeons or two turtles to the priest, that he might present them as a sin-offering and a burnt-offering as an atonement for the polluted. *SEE PURIFICATION.*

2. A few stray instances remain of a peculiar kind, which we proceed to class in a supplementary notice.

(1.) We have then under this head, first, the cases of what may be called official uncleanness.

[a.] The priest who superintended the holocaust of the red heifer was rendered unclean until evening by the part he took in the sacred rite; from this defilement he purified himself by the washing of his clothes and the ablution of his person (^{<0490>}Numbers 19:7). This uncleanness was the more remarkable from the precautionary character of the law, which in other cases seemed strongly to aim at preserving the priests, as far as might be, from the incidence. of ceremonial pollution (see ^{<020>}Leviticus 21:1-4).

[b.] The man that burned the heifer was involved in the same defilement as the priest, from which he was also extricated by a similar purification (^{<0498>}Numbers 19:8).

[c.] So, again, the man who gathered the ashes of the consumed heifer was unclean until evening; but from this disability he was released by the lesser ceremony of simply washing his clothes (ver. 10). Similar instances of uncleanness, arising out of official routine, occur in the ordinances of the Day of Atonement.

[d.] The man who dismissed the scape-goat was: to wash his clothes and bathe himself before returning to the camp (^{<0165>}Leviticus 16:26), and a like purification was required of him who burned the bullock and the goat of the sin-offering (ver. 28).

[e.] Under this head of official uncleanness, we may perhaps place the abnormal case of the Israelitish soldiers who slew the Midianites at the command of Moses (^{<0617>}Numbers 31:17). They were to remain outside the camp seven days; purify themselves on the third *and* on the seventh day; cleanse their raiment, etc., with either fire or the water of separation, as the case might require, and on the last day wash their clothes (ver. 19, 20, 23, 24).

(2.) Besides these cases of official uncleanness, we find one instance *sui generis* occurring in ^{<0230>}Deuteronomy 23:10, 11, which, with its purification, is thus described: "If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp but when evening cometh he shall wash himself with water, and when the sun is down, he shall come into the camp again." It may be observed that this case is not designated by the usual term *hamf*, the phrase merely denotes its accidental character, *hl y] Ahr@]mæ rwbFAab*.

(3.) Our enumeration, to be complete, should include the aggregate uncleanness of the priest and his household, and the nation (Leviticus 16); this was expiated by the grand ritual of the great Day of Atonement, for the imposing details of which ceremony we must refer the reader to our article on that subject.

3. Some few historical instances of uncleanness, and more of purification, are mentioned both in the Old Test. and the New Test. As being, however, applications only of some of the statutes which we have given above, we shall refrain from adducing them here, except one case, which is important because it led to the enactment of a proviso in the law. "There were certain men, who were defiled by the dead body of a man, that they could not keep the Passover on that day." They stated their difficulty to Moses and Aaron, the former of whom referred it to the Lord, and obtained from him a statute allowing a supplemental celebration. of the Passover for' such as were incapacitated in the manner in question or on a distant journey (^{<0495>}Numbers 9:6-12). *SEE PASSOVER*.

In contrast with this relief was the inflexible penalty threatened against all willful neglect of the various rites of purification prescribed in the law. The fullest formula of this penalty occurs in ^{<0420>}Numbers 19:20: "The man that shall be unclean and shall not purify himself, that soul shall be cut off from

among the congregation [or, as it runs in ver. 13, ‘from Israel’], because he hath defiled the sanctuary of the Lord.” That this *excision* meant death is evident from ^{<0858>}Leviticus 15:31, and 20:9 (see Michaelis, *Laws of Moses* [Smith’s transl.], 4:43, and Keil on ^{<0174>}*Genesis 17:14*). Jehovah, the theocratic king and holy God, who had his own ways of “cutting off” the disobedient, is pleased to include in his sentence of excision the reason for its infliction “because he hath defiled the sanctuary of the Lord.” This is in direct accordance with the principle by which the Divine Legislator repeatedly sanctions his laws: “Ye shall be holy; for I the Lord your God am holy” (^{<0802>}Leviticus 19:2, and frequently elsewhere), and it was the recognition of these saintly duties which always characterized the pious Israelite. “God” (says the psalmist, ^{<0807>}Psalms 89:7) “is greatly to be feared in the assembly of the saints [$\mu\upsilon\zeta\alpha\tau\eta\iota$] which is likewise the word used in the formula of Leviticus; the phrase $\mu\upsilon\zeta\alpha\tau\eta\iota$ | $h\eta\gamma\eta\alpha$ also, which occurs in ver. 5 of this psalm, is the frequent designation of the political organization of the Israelites], and to be had in reverence of all them that are about him.”

The Mosaic ritual on uncleanness illustrates much of the phraseology of the Psalms and the prophets, and (what is more) many statements in the New Test., not only in obvious comparisons, as in the Epistle to the Hebrews, but in oblique phrases, such as in Ephesians 5, 26, 27, where the apostle, “speaking of Christ’s washing the Church, that he might present it to himself without spot or wrinkle, etc., seemeth to allude to the Jews exceeding great curiousness in their washings for purification” (Lightfoot, who quotes Maimonides in *Mikvaoth*, III, 3, 297).

In conclusion, we must refer to the notices of purification which occur in the New Test. These are of three kinds (a) the *legitimate* instances, such as that of the virgin Mary (Luke 2, 22), the leper (^{<0144>}Mark 1:44), the Nazarite (^{<0213>}Acts 21:23, 24), all of which make express reference to the law; (b) the *unauthorized* cases, such as the traditional and Pharisaical washings of the hands (^{<0152>}Matthew 15:2), and of tables, cups, and platters (^{<0074>}Mark 7:4), all which the Lord condemned in strong terms as superstitious encroachments on the divine law; (c) the *doubtful* cases, such as the case of those who came to Jerusalem to purify themselves before the Passover (^{<0115>}John 11:55), and the discussion mentioned in ^{<0125>}John 3:25. “Their controversy,” says Lightfoot “was partly about the pre-eminence of the Judaical washings and the evangelical baptism—and here the Jews and

John's disciples were at opposition, and partly about the preeminence of John's baptism and Christ's and here the Jews would hiss them on in the contestation" (*Works* [ed. Pitman, 5, 67]).

4. Our object in this article has been to collect the *scriptural* laws on uncleanness and purification, we have avoided the Jewish traditional doctrines. These may be discovered by the curious on such subjects)y a careful use of the indexes to the works of Lightfoot, Schöttgen (*Horae Hob, et Talmud.*), and Surelhusius (*Mishna*). Dr. Wotton, in his work on the Mishna (i, 160-170), has analyzed the *Seder Taharoth*, or *Order of Purifications*, which contains the authorized tradition on the subject of our article." In this order," says Wotton, "more than in any of the rest, the true Pharisal spirit which our blessed Lord so severely reprehends in Matthew 15 and Mark 7 is plainly and fully seen." We subjoin the names of the chief "titles" or sections of this order:

1. *Kelim*, vessels;
2. *Ohaloth*, tents treating of pollutions from the dead;
3. *Aefaimi* plagues of leprosy;
4. *Parah*, the red heifer;
5. *Taharoth*, purifications relating to lesser uncleannesses which last but a day;
6. *Mikvaoth*, collections of water for the cleansing baths, etc.;
7. *Niddah*, menstrual pollutions;
9. *Zabim*, men that have seminal uncleannesses;
10. *Tibbul Yom*, washed by day (see above); and
11. *Yadaim*, hands the constitutions in which title have no foundation in the written law. *SEE TALMUD.*

Uncles, Joseph

a Methodist Episcopal minister, was born Feb. 17, 1812, in Anne Arundel County, Md. He was converted when about eighteen years old; followed school-teaching for some time in Eastern Pennsylvania; graduated at Alleghany College in 1838; labored two years as professor of moral science in Madison College, Uniontown, Pa., and subsequently as principal of Woodsfield Academy, O., and at Meadville. In 1843 he joined the Erie Conference, and labored successively at Greenville, Randolph, Forestville, Portland, Jamestown, Silver Creek, Northeast, and Painesville, In 1854 Mr. Uncles was prostrated by disease, and retired to Meadville, where he spent

two years as a superannuate, and where, after two years labor at Sharon, he died, Nov. 12, 1858. He was devout, energetic, and eminently successful. See *Minutes of Annual Conferences*, 1859, p. 198; Simpson, *Cyclop. of Methodism*, s.v.

Unconditioned Election

SEE ELECTION OF GRACE.

Unction

(*anointing*), an ecclesiastical ceremony which consists in the application of sacred oil to a person or thing. In the Roman Catholic Church there are several of these ceremonies, which are described below. *SEE ANOINTING.*

1. Unctions of an Altar. — This consists in anointing with holy oil the five crosses of an altar-slab by the bishop who consecrates it. The Latin formula is as follows: “Consecratur et sanctificetur hoc sepulchrum. In nomine Patris, et Filii, et Spiritus Sancti. Pax huic domui.” This rite has been abolished in the Church of England since the Reformation. *SEE CHRISM.*

2. Unction of the Baptized. — Some, but not all, of the ancient ritualists mention an unction preceding baptism, and used by way of preparation for it. It was called *χρῖσις μυστικοῦ ἐλαίου*, the “unction of the mystical oil.” It was consecrated by the bishop, with the prayer that “God would sanctify the oil in the name of the Lord Jesus, and grant it spiritual grace and efficacious power, that it might be subservient to the remission of sins, and the preparation of men to make their profession in baptism, that such as were anointed therewith, being freed from all impiety, might become worthy of the initiation according to the command of his only begotten Son.” Men were thus anointed that they might be partakers of the true olive-tree, Jesus Christ; and the exorcised oil was a symbol of their partaking of the fatness of Christ, and an indication of the flight and destruction of the adverse power. See Bingham, *Christ. Antiq.* bk. 11. ch. 9:§ 2, 3. *SEE BAPTISM.*

3. Unction of the Confirmed. — This is anointing with holy oil those confirmed. In the Roman Church the formula runs thus; “Signo te signo crucis; et confirmo te chrismate salutis. In nomine Patris, et Filii, et Spiritus Sancti. Amen.” In the Church of England this rite was abolished at the Reformation, and in the Scottish Episcopal Church, as well as the

Protestant Episcopal Church of the United States, no unction is now used.
SEE CONFIRMATION.

4. *Unction of a Priest.* — This is anointing with holy oil a person promoted to the priesthood. This rite is peculiarly Latin. When using the holy oil, the bishop who ordains prays thus: “Consecrare et sanctificare digneris, Domine, manus istas per istam unctionem et nostram benedictionem.:Amen. Ut quaecumque benedixerint benedicantur,et quaecumque consecraverint consecrentur,’et sanctificentur’r. in nomine’Domini nostri Jesu Christi. Amen.” There is no such consecration in the Greek form for bestowing the priesthood. *SEE CONSECRATION.*

5. *Unction of the Sick.* *SEE EXTREME UNCTION.*

Unction, Extreme

SEE EXTREME UNCTION.

Unction in Preaching

is that gracious assistance of the Holy Spirit which quickens the mental powers, gives a glow to the feelings, and imparts such a spiritual tone to the preaching of the Word as renders it efficacious in making the truth convincing and authoritative. *SEE SPIRIT (HOLY), BAPTISM OF.*

Undergird

(ὀποζώννυμι, lit. to *gird under* the breast, 2 Macc. 3, 19; comp. 2Elian, V. H. 10:22), a naval term employed (^{<42717>}Acts 27:17) to designate the act of passing cables around the middle of a ship in order to strengthen it (so Polybius, 27:3, 3; Appian, *Bell. 104.* 5, 91; Plato, *Rep.* p. 616). *SEE SHIP.*

Underhill, James Evan

an English Wesleyan missionary, was a native of Staffordshire. He was appointed to Jamaica, W. I., by the Conference of 1817. His diligence in study and knowledge of Methodist doctrine and discipline qualified him to give instruction and manage wisely the affairs of his charges. He died of fever at Morant Bay, Jamaica, Sept. 24, 1821 in the twenty-seventh year of his age. He was much beloved by his people. See *Minutes of Wesleyan Conference*, 1822.

Undersetter

(**ātk**; *katheph*, a *shoulder*, as usually rendered), an appendage to the laver (q.v.) in the Temple of Solomon (^{<1073>}1 Kings 7:30, 31), consisting, according to Keil (*Comment. ad loc.*) of props running up from the body of the vehicle and holding the basin between them.

Underwood, Alvan

a Congregational minister, was born at West Woodstock, Conn., Sept. 8, 1777. He graduated at Brown University in 1798, studied theology with Rev. Dr. Sanger, and was ordained pastor in his native place in 1801, dismissed in 1833, and thereafter supplied for nearly ten years vacant churches, particularly those in Westford and South Killingly, and finally, for a year or more, his former charge in Woodstock, where he died, April 4, 1858. He published a few sermons and tracts. See *Cong. Quarterly*, 1861, p. 355.

Underwood, Henry Beman

a Congregational minister, son of Rev. Almon Underwood, was born at Poughkeepsie, N. Y., Dec. 25, 1839. He studied at Monson Academy, Mass., graduated from Williams College in 1862, and from Andover Theological Seminary in 1865, after having spent two years in the Union Theological Seminary. He was ordained at Ringwood, Ill., Jan. 19, 1866, and was acting pastor there until the following 'year, when he began preaching at East Logmeadow, Mass., remaining two years. 'His next field' of labor was Marlborough, N. H.; then Baxter Springs, Kan. In 1871 he was installed pastor of the church at Hillsborough Bridge, N. H., in which position he remained for one year and four months. The last charge, which he filled, was at Algola, Ia., where he became acting pastor in 1873, and died Sept. 2, 1875. See *Cony. Quarterly*, 1876, p. 436.

Underwood, Joseph

a Congregational minister, was born at Bradford, Vt., Oct. 2, 1796. He acquired his preliminary education at Kimball Union Academy from 18'17 to 1820, and at Chesterfield Academy in 1821, and graduated from Bangor Theological Seminary in 1824. 'His ordination occurred at New Sharon, Me., and he was pastor there from 1826 to 1831. During 1827-30 he was also serving as acting pastor at Industry. In this latter office he served the

Church at North Augusta from 1832 to 1833. He Was installed pastor at Williamsburgh, Me., in 1833, and remained there two years, during which time he was also acting pastor at Sebec. The two years following he served as a home missionary in Foxcroft, Dover, Atkinson, Milo, and Bradford, when he was reinstalled at New Sharon, Feb. 22, 1837, remaining there two and a half years. At Millport and Veteran, N. Y., he was installed pastor in 1841, and was dismissed in 1843. As acting pastor, he preached at Hardwick, Vt., for two years and then, in December, 1846, he was installed there, continuing in charge until February, 1858. During the following year he was acting pastor at Burke, Vt.; from 1860 to 1866 at Barnet; and from 1870 to 1872 he again served the Church at Burke. After the last date he resided, without charge, at Hardwick, of which town he was a representative in the Vermont Legislature in 1856, 1868, and 1869. He died July 27, 1876. See *Cong. Quarterly*, 1877, p. 426.

Undine

(from *unda*, “wave”), in mediaeval superstition is a water-sprite, corresponding nearly to the nymphs of classical mythology. Paracletus has given several minute rules what to do and how to act when one has happened to marry an Undine, and Friedrich de la Motte Fouque has treated the subject in a German tale entitled *Undine*.

Ungal

Several of the water-gods of the ancient Accadian mythology have names beginning with Ungal, as *Ungal-aba*, “the king of the wave;” *Ungal-abba*, “the king of the sea;” *Ungal-ariada*, “the king of the river.” See Lenormant, *Chald. Magic*, p. 184.

Ungchan, John

SEE JOHN, PRESTER.

Uniger, Salomon Gottlob

a Protestant divine of Germany, was born April 25, 1752, at Nieder-Pollnitz, near Weida, and died June 16, 1818, at Colleda, in Thuringia. He wrote, *Annzerkungen fiber den Horus oder von der. Weissagung Davids uund der Starke ihres Beweisesfür die Gottlichkeit und Messianitat Jesu* (Leips. 1784): — *De Auctoritate Librorum V. T. in Familia Dei* (ibid. 1785): — *Die Schriften des alien Bundes*, etc. (ibid. 1787): — *De*

Thermnis Sidonis Jos. 11:8, et 13, 6, Memoratis Pauca Disp. (ibid. 1803): — Lutherus Auctoritaten Librorum Mosis apud Christianos Vindex (ibid.). See Fürst, *Bibl. Jud.* 3, 461; Winer, *Handb. der theol. Literatur. 1*, 820 2, 811. (B. P.)

Ungewitter, Reinhard Christoph

a Protestant theologian of Germany, was born at Marburg, Jan. 25, 1715. He studied in his native place, and when twenty-one years old, he publicly defended his dissertation *De Studio Prophetico sobrie Instituendo*. After completing his studies, he went to Cassel in 1736, and until the year 1778 he was actively engaged in. pastoral duties. While on a visitation in his function as superintendent and member of consistory, he was paralyzed, and was thus deprived of the power of speech. Although unable to preach, yet he performed the duties connected with his ecclesiastical position, and died Dec. 31, 1784. He published, *Erklärung des Bries des heiligen, Jakobs* (Lemgo, 1754): — *Commentatio de Theologo Tempori Serviente* (Hersfeldiae, 1755): — *Versuch einer feien Uebersetzung der beiden Briefe Petri und der drei Briefe Johannis* (Frankfort, 1757): *Predsten über wichtige Glaubenswahrheiten und Lebenspflichten* (Cassel, 1780-81, 2 vols.). See Döring, *Gelehrten Theologen Deutschlands*, 4:551 sq. (B. P.)

Unhallowed Uses

In the consecration of a church or chapel among the Episcopalians, the building is said to be separated henceforth “from all unhallowed, ordinary, and common uses.” The word “unhallowed,” as here used, does not mean simply such things as are morally evil, impure, and contrary to the spirit of religion, which is the popular sense, but strictly all such purposes as are not hallowed, made sacred, and consecrated to holy purposes. — Stanton, *Dict. of the Church*, s.v.

Uniates

are Eastern Christians in external communion with the see of Rome, and are most numerous in those provinces which formerly belonged to Poland. When Sigismund II was elected to the crown of Poland, being a zealous agent of the Jesuits, he at once took measures for reconciling the Polish Church to Rome. His plans were so successful that the archbishop of Kief summoned a synod at Brest, in Lithuania, to whom he presented the necessity and advantages of a union with Rome. The clergy favored the

project, but it met with a strong opposition from the laity, and could not then be carried into effect. At a synod which met at the same place Dec. 2 1594, the archbishop and several bishops gave their assent to the scheme of union which had been proposed at the Council of Florence, thus recognizing the *Filioque*, or double procession of the Nicene Creed, and acknowledging the supremacy of the pope. They stood out, however, for retaining the use of the vernacular Slavonic in the celebration of divine service for the ritual and discipline of the Eastern Church. On the return of the bishops sent to Rome to announce this event, the king, in 1596, convened the synod at Brest for the publication and introduction of the union. This was met by a public protest on the part of the opposite party, which repudiated the acts of the Uniates, and declared their unaltered attachment to the ancient Church of their country and to the patriarch of Constantinople. Sigismund deprived them of their churches and convents, and forbade the promulgation of Greek doctrines in his dominions. This division of the Church continued in full force until the partition of Poland, in 1772, at which time between two and three millions of the Uniates gave up their allegiance to Rome, and returned to the Eastern Church. In 1839 2,000,000 more were reconciled; but there are still about 300,000 in Russia and 3,000,000 in Austria. See Krasinski, *Reform in Poland*; Mouravief, *Hist. o the Church of Russia*; Neale, *Patriarchate of Alexandria*.

Unicorn

is the invariable but unfortunate rendering in the A.V. of a Heb. word which occurs nine times in three slightly varied forms (**μᾱε**] on ^{<0272>}Numbers 23:22; 24:8; plur. [**μῡμᾱε**] *reelym*] ^{<0206>}Psalms 29:6; ^{<2347>}Isaiah 34:7; **μῡᾱε**] *reeym*, ^{<0210>}Psalms 42:10;) **μῡῖῖῖῖ**] *reem*, ^{<1810>}Job 39:9, 10; and **μῡῖῖῖῖ**] *rem* [only with plur. **μῡμᾱε**] *Viz.; remim*], ^{<0221>}Psalms 22:21; never with the article; Sept. **μονοκέρω**ς or **ἄδρός**; Vulg. *rhinoceros* or *unicornis*), as the name of some large wild-animal. More, perhaps, has been written on the subject of the unicorn of the ancients than on any other animal, and various are the opinions which have been given as to the creature intended. The etymology of the Heb. term (according to Gesenius, from **μᾱῖ**;=**μῡῖῖ**, *to be high*; but according to Fürst, from an obscure root **μᾱῖ**; *to roar*) affords no clear indication of the animal, and hence we must resort to indirect means for elucidating the subject.

I. Scriptural Characteristics. — The great strength of the *reem* is mentioned in ^{<0272>}Numbers 23:22; ^{<8911>}Job 39:11; his having two horns in ^{<6317>}Deuteronomy 33:17; his fierce nature in ^{<0221>}Psalms 22:21; his indomitable disposition in ^{<8309>}Job 39:9-11; the active and playful habits of the young animal are alluded to in ^{<0206>}Psalms 29:6; while in ^{<2306>}Isaiah 34:6, 7, where Jehovah is said to be preparing “a sacrifice in Bozrah,” it is added, “*Reeim* shall come down, and the bullocks with the bulls.” The following is a close rendering of Job’s famous description of this animal (Isaiah 39:9-12):

“Will Reym be disposed to serve thee?
 Would he perchance lodge on thy stall?
 Canst thou tie Reym in a furrow [with] his braid?
 Will he perchance harrow valleys after thee?
 Wilt thou trust in him, because vast [is] his force;
 Or leave to him thy labor?
 Wilt thou believe in him, that he will return [home] thy seed,
 Or [into] thy threshing-plat gather [it]?”

II. Modern Attempts at Identification. —

1. The *reem* of the Hebrew Bible has little at all to do with the one horned animal mentioned by Ctesias (*Indica*, 4:25-27), Elian (*Nat. Anim.* 16:20), Aristotle (*Hist. Anim.* 2, 2, 8), Pliny (II. N 8 ‘31), and other Greek and Roman writers (Solin. 55; Niceph. *E.* 9, 19), as is evident from ^{<6317>}Deuteronomy 33:17, where, in the blessing of Joseph, it is said, “His glory is like the firstling of his bullock, and his horns are like the horns of a unicorn” (ϣνεϣιμαε), not, as the text of the A.V. renders it, “the horns of unicorns.” The two horns of the *reem* are “the ten thousands of Ephraim and the thousands of Manasseh” the two tribes which sprang from one i.e. Joseph, as two horns from one head. This text puts a one horned animal entirely out of the question, and, in consequence, disposes of the opinion held by Bruce (*Trav.* 5, 89) and others, that some species of rhinoceros is denoted, or that maintained by some writers that the *reem* is identical with some one-horned animal said to have been seen by travelers in South Africa and in Thibet (see Barrow, *Travels, in South Africa*, 1, 312-318; *Asiatic Journal*, 11:154), and identical with the veritable unicorn of Greek and Latin writers. Little, however, can be urged in favor of the rhinoceros, for, even allowing that the two-horned species of Abyssinia (*Robicornis*) may have been an inhabitant of the woody districts near the Jordan in

Biblical times, this pachyderm must be out of the question, as one which would have been forbidden to be sacrificed by the law of Moses; whereas the *reem* is mentioned by Isaiah as coming down with bullocks and rams to the Lord's sacrifice. "Omnia animalia," says Rosenmüller (*Schol. in Is. loc. cit.*), "ad sacrificia idonea in unum congregantur." Again, the skipping of the young reem (^{<1916>}Psalm 29:6) is scarcely compatible with the habits of a rhinoceros. Moreover, this animal, when unmolested, is not generally an object of much dread, nor can we believe that it ever existed so plentifully in the Bible lands, or even would have allowed itself to be sufficiently often seen so as to be the subject of frequent attention, the rhinoceros being an animal of retired habits.

2. Bochart (*Hieroz.* 2, 335) contends that the Hebrew reem is identical with the Arabic *rim*, which is usually referred to the *Oryx leucoryx*, the white antelope of North Africa, and at one time, perhaps, an inhabitant of Palestine. Bochart has been followed by Rosenmüller, Winer, and others.

But with regard to the claims of the *Oryx leucoryx*, it must be observed that this antelope, like the rest of the family, is harmless unless wounded or hard pressed by the hunter; nor is it remarkable for the possession of any extraordinary strength. Figures of the Oryx frequently occur on the Egyptian sculptures, "being among the animals tamed by the Egyptians and kept in great numbers in their preserves" (Wilkinson, *Anc. Egypt.* 1, 227, ed. 1854). Certainly this antelope can never be the fierce indomitable *ream* mentioned in the book of Job (see Lichtenstein, *Ueb. d. Antilopen des nordl. Africa* [Berl. 1826]). **SEE ANTELOPE.**

3. Arnold Boot (*Animad. Sacr.* 3, 8. [Lond. 1644]), with much better reason, conjectures that some species of *Urus*, or wild-ox, is the *reem* of the Hebrew Scriptures. He has been followed by Schultens (*Comment. in Jobum* 39:9, who translates the term by *Bos sylvestris*: this learned writer has a long and most valuable note on this question), Parkhurst (*Heb. Lex.* s.v. **רֶעֵם**), Maurer (*Comment. in Job.* loc. cit.), Dr. Harris (*Nat. Hist. of the Bible*), and by Cary (*Notes on Job*, loc. cit.). Considering that the reem is spoken of as a two-horned animal of great strength and ferocity, that it was evidently well known and often seen by the Jews, that it is mentioned as an animal fit for sacrificial purposes, and that it is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild ox is intended. The allusion in ^{<1920>}Psalm 92:10, "But thou shalt lift up, as a reeynz, my horn," seems to point to the mode in which the *Bovidae*

use their horns, lowering the head and then tossing it up. But it is impossible to determine what particular species of wild-ox is signified. At present there is no existing example of any wild bovine animal found in Palestine; but negative evidence in this respect must not be interpreted as affording testimony against the supposition that wild cattle formerly existed in the Bible lands. The lion, for instance, was once not infrequently met with in Palestine, as is evident from Biblical allusions; but no traces of living specimens now exist there. Dr. Roth found lions bones in a gravel bed of the Jordan some few years ago; and it is not improbable that some future explorer may succeed in discovering bones and skulls of some huge extinct *Urus*, allied, perhaps, to that gigantic ox of the Hercynian forests which Coesar (*Bell. Gall.* 6:20) describes as being of a stature scarcely below that of an elephant, and so fierce as to spare neither man nor beast should it meet with either. "Notwithstanding assertions to the contrary," says Col. Hamilton Smith (Kitto, *Cyclop.* art. "Reem"), "the urus and the bison were spread anciently from the Rhine to China, and existed in Thrace and Asia Minor; while they, or allied species, are still found in Siberia and the forests both of Northern and Southern Persia. Finally, though the buffalo was not found anciently farther west than Aracoria, the gigantic *Gaur-Bibos gaurus*) and several congeners are spread over all the mountain wildernesses of India and the Sheriff al-Wady; and a further colossal species roams with other wild bulls in the valleys of Atlas. We figure *Bibos cavifrons*, a species which is believed to be still found southwest of the Indus, and is not remote from that of the Atlas valleys." **SEE WILD BULL.**

Picture for Unicorn 1

4. Russell (*Aleppo*, 2, 7), Robinson (*Bibl. Res.* 2, 412), and Gesenius (*Thesaur.* 5.) have little doubt that the buffalo (*Bubalus buffalus*) is the *reem* of the Bible; and this opinion is shared by Umbreit, Hitzig, Ewald, Hengstenberg, and other commentators. Although the *Chainsa*, or tame buffalo, was not introduced into Western Asia until the Arabian conquest of Persia it is possible that some wild species (*Bubalus arnee*, or *B. brachycerus*) may have existed formerly in Palestine. **SEE BUFFALO.**

III. *The Unicorn Proper.* — *Legendary Notices.* Throughout classical antiquity (as seen above) vague notions of a true unicorn prevailed. In the ὄνοι ἄγριοι of Ctesias, which were larger than horses-white, with a horn on the forehead a cubit long, which were very swift and strong, not

ferocious unless attacked, and then irresistible, so that they could not be taken alive—we can trace the original of the familiar form that figures in the English national heraldic shield. Aristotle and Herodotus follow Ctesias, and Strabo gives the unicorn a deer-like head. Oppian makes it a bull with undivided hoofs and a frontal horn; and Caesar, who puts it in the Hercynian forest, gives its single horn palmate branches like those of a deer. Pliny draws the portrait with the greatest attention to details. It was a most savage beast, generally like a horse, with the head of a deer, the feet of an elephant, the tail of a boar a deep bellowing voice, and a single black horn, two cubits long, projecting from the middle of its forehead. See the *Ann. and Mag. of Nat. Hist.* Nov. 1862.

Although the medallic history of the kings of Macedon (Havercampius, *Genesis Hist.* [in the Dutch language]) furnishes no coins bearing a single-horned goat, it is still asserted by Maillot and others that such was to be found among their ensigns; but this was most probably after the Macedonian conquest; for a single horned ibex appears on the bas-reliefs of Che el-Minar; another occurs on a cylinder; and one cast in brass, supposed to have been the head of a Macedonian standard, was found in Asia Minor, and presented to the Antiquarian Society of London. If mysterious names were resolvable by the canons of pictorial definition, the practice of imagining horns to be affixed to the most sublime and sacred objects would be most evident from the radical meaning of the word cherub, where the notion of horns is everywhere blended with that of “power and greatness.” *SEE CHERUBIM*. There were also horns at the corners of altars—the beast with ten horns in Daniel etc. (ch. 7). In profane history we have the goat head ornament on the helmet of the kings of Persia, according to Ammianus, more probably Ammon horns: such Alexander the Great had assumed; and his successors in Egypt and in Persia continued a custom even now observed by the chief cabossiers of Ashantee, who have a similar ram-head of solid gold on the front of their plumy war-caps. Indeed, from early antiquity Greek and Ionian helmets were often adorned with two horns; among others the head of Seleucus I (Nicator) appears thus on his coins. The practice extended to metal horns being affixed to the masks or chaffrons of war-horses (so coins of Seleucus Nicator) and of elephants (Antiochus Soter); and they form still, or did lately, apart of the barbed horse-armor in Rajahstan. Triple-horned and bicorn led helmets are found on early Gallic and Iberian coins; they were again in use during the chivalrous ages; but the most remarkable, the

horn of strength and domination seem elevated on the front of the helmet impressed on the reverse of the coins of the tyrant Tryphon, who, in his endeavors to obtain Syria, was at war with Antiochus Sidetes during the era of the Maccabees, and was not likely to omit any attribute that once belonged to its ancient kings. *SEE HORN.*

Picture for Unicorn 2

2. Scientific Descriptions. — In later times the fancy ran riot in describing and figuring the unicorn, and no one who attempted a '*Historia Naturalis*' thought his work complete Without full particulars concerning this interesting beast. As some of the descriptions of the ancients were a little inconsistent with each other, and as the materials were too valuable to allow any to be sacrificed, different species of unicorn were established, in the copiousness of which the most fastidious student might satisfy his choice. Thus there were the waldesel, the meer-wolf, the ox-hoofed unicorn, the camel-hoofed unicorn, the sea unicorn (not the cetacean so named), the two-horned wald-esel (one horn behind the other), and several others, all of which are duly figured by the indefatigable Johnston (*Hist. Nult.* 1657).

Admitting that there is abundance of chaff in all this, naturalists have for some time been inclining to admit that there may be some little wheat also (see Meyer, *Ueb. d. Siugthier Reem* [Leips. 1796]). The rhinoceroses of India and Africa showed that a single central horn was not in itself unnatural; and the discovery of several species of this huge pachyderm in the southern parts of the latter continent has brought out some features of the old descriptions which had been assumed to be fabulous. Some years since the missionary Campbell excited much interest by sending home from South Africa the head of a rhinoceros which came much nearer that of 'the traditional unicorn than anything as yet known to naturalists. It bore a single straight slender horn, projecting from the face to the height of three feet, with a small tubercle shaped horn immediately behind this. The zoological researches of Dr. Andrew Smith, and the exploits of not a few naturalist sportsmen in the wild beast regions lying to the north of the Cape Colony, have made us familiar with this species (*Rhinoceros. simus*), as well as others with a similar arrangement of horns.

Uniciilus

a Low-Latin term for an alms-box with a perforated cover.

Uniformity

The ecclesiastical use of this word is to denote the use of one and the same form of public prayers, administration of sacraments, and other rites, etc., prescribed by the Acts of Uniformity. The first of these was issued by Parliament during the reign of Elizabeth, and provided for the first offence, forfeiture of one year's profits and six months imprisonment; for the second offence, deprivation of all spiritual promotions and imprisonment for one year; and for the third offence, deprivation of all spiritual promotions and imprisonment for life (see stat. 1 Eliz. c. 2, § 4-8). According to the act passed in; the reign of Charles II, 1662, every person obtaining preferment in the Church or universities must declare his assent to everything contained in the *Book of Commons Prayer*. **SEE CONFORMITY.**

Unigenitus

(so called from its first word, referring to *the only-begotten Son*), THE BULL, was an instrument which was issued by pope Clement XI, and made its appearance on. Sept. 8, 1713. It was directed against the, French translation of the New Test. with notes, published, by Quesnel, a celebrated Jansenist. In consequence of the disputes which this book had occasioned, it had previously been condemned in 1708; but, this steps being found ineffectual, Clement proceeded to condemn one hundred and one propositions contained in the notes. The following may be taken as a specimen of the opinions denounced by this bull; "No graces are given except through faith." "The reading of the Sacred Scriptures is for all." "The obscurity of the Sacred Word is no reason for laymen to dispense themselves from reading it." The Lord's day ought to be sanctified by Christians for works of piety, and, above all, for the reading of, the sacred Scripture. It is damnable to wish to withdraw a Christian from this reading. "This bull procured by Louis XIV and the Jesuits, produced great commotions in France. Forty Gallican bishops accepted it; but it was opposed: by many others, especially by Noailles, bishop of Paris. Sixteen bishops, suspended the bull in their dioceses. They were supported by the universities of Paris Rheims, and Naintes, and by the Paris faculties of theology, law, and arts. Many of the prelates and other persons appealed in vain to a general council, and were for this reason called Appellants. A persecution was raised against those who adopted the principles of the Jansenist Quesnel, and many of them were obliged to flee their country.

This bull, however, was overruled for good. It tended to confirm Protestants in their separation from Rome; and it affords a full and satisfactory answer to the falsehood put forth by popish priests, that they do not hide the Scriptures from the people. See Blunt, *Dict. of Theol* s.v.; Farrar, *Eccles. Dict.* s.v.

Unio Mystica

(*mystical union*) is a theological term applied to that intimate union between God and man that results through the exercise of saving faith. See Hagenbach, *Hist. of Doctrines* (1869), 1,188; 2-288.

Union American Methodist Episcopal Church, the

was founded by Rev. Peter Spencer, in Wilmington, Del., June, 1813, and was composed of seceding colored members of the Methodist Episcopal Church. It was chartered under the title of "The African Union Church," which it retained until after the war, when its present name was adopted. Originally the ministers served without compensation, and without any limit to their term of service. The societies, though adopting common articles of religion, usages, and discipline, were distinct from each other. In 1871 a convention was called, which adopted an itinerant ministry, limiting the pastoral term to two years; and permitting compensation. The doctrines are precisely those of the Methodist Episcopal Church as are also the general features of the government. They have a general conference, meeting once in four years; annual conferences, of which there are now three; quarterly conferences; love-feasts; and class-meetings. General superintendents are elected by the General Conference, who hold office for four years, and are eligible to reelection. The total number of ministers in 1890 was 112; other statistics as follows:

Picture for Union

Union With Christ

that act of divine grace by which we are joined to Christ; and is considered, 1. As *virtual*, or that which was formed from all eternity (^{<B006>}Ephesians 1:4); 2. *Vital*, or *spiritual*, formed in the moment of our regeneration (^{<B175>}John 17:26; ^{<B113>}1 John 4:13). It is represented in the Scripture by the strongest expressions language can admit of, and even compared to the union between the Father and the Son (^{<B171>}John 17:11, 21, etc.). It is also

compared to the union of a vine and its branches (^{<B154>}John 15:4, 5); to the union of our food with our bodies (^{<B165>}Ephesians 6:56, 57); to the union of the body with the head (^{<B145>}Ephesians 4:15,16); to the conjugal union (^{<B173>}Ephesians 5:23, 30); to the union of, a king and his subjects (^{<B154>}Matthew 25:34, 40); to a building (^{<B104>}1 Peter 2:4,5; Ephesians 2 21,22). It is also represented by an identity or Sameness of spirit (^{<B167>}1 Corinthians 6:17); by identity of body (^{<B122>}1 Corinthians 12:12, 27); by an identity of interest (^{<B154>}Matthew 25:40; ^{<B107>}John 20:17). This union must be considered, not as a mere mental union only in comfort or notion; nor a physical union, as between the head and the members; nor as an essential union, or union with the divine nature; but as a mystical union (Ephesians 5, 32); an honorable union (^{<B111>}1 John 3:1, 2); a supernatural union (^{<B113>}1 Corinthians 1:30); holy (^{<B134>}1 John 3:24); necessary (^{<B154>}John 15:4); inviolable (^{<B133>}Romans 8:38, 39). Some state it, thus: 1. A union of natures (^{<B111>}Hebrews 2:11); 2. Of actions, Christ's obedience being imputed to us, and our sins reckoned to him (^{<B121>}2 Corinthians 5:21); 3. Of life (^{<B104>}Colossians 3:4), 4. Of sentiment (^{<B157>}2 Corinthians 5:17); 5. Of interest (^{<B154>}Matthew 25:34, etc.); 6. Of affection (^{<B154>}2 Corinthians 5:14); 7. Of residence (^{<B174>}John 17:24). The *advantages* of it are knowledge (^{<B118>}Ephesians 1:18), fellowship (^{<B109>}1 Corinthians 1:9), security (John 15) felicity (^{<B108>}1 Peter 1:8), spirituality (^{<B158>}John 15:8); and, indeed, all the rich communications of spiritual blessings here and hereafter (^{<B122>}Colossians 1:22). The *evidences* of union with Christ are: light in the understanding (1 Peter 2, 9); affection to him (^{<B142>}John 14:21); frequent communion with him (^{<B111>}1 John 1:3); delight in his word, ordinances, and people (^{<B174>}Psalm 27:4; 119); submission to his will, and conformity to his image (1 John 2, 5). See Dickinson, *Letters*, let. 17; Flavel, *Method of Grace*, ser. 2; Polhill, *On Union*; Brown, *Compend*. 5, 1.

Union Of Churches

in English law, is the combining and consolidating of two churches into one. It is also where one Church is made subject to another and one man is rector of both, and where a conventual Church is made a cathedral. In the first case, if two churches were so mean that the tithes could not afford a competent provision for each incumbent, the ordinary, patron, and incumbents might unite them at common-law before any statute was made for that purpose; and in such case it was agreed which patron should present first; for though, by the union, the incumbency of one Church was lost, yet the patronage remained, and each patron might have a *quare*

impedit, upon a disturbance, to present it in his turn. The license of the king is not necessary to a union, as it is to the appropriation of advowsons; because an appropriation is a mort main, and the patronage of the advowson is lost, and, by consequence, all first-fruits and tenths; whereas in a union these consequences do not follow. The three statutes in existence relating to union of churches are the 37 Henry VIII, c. 21 the 17 Charles II, c. 3; and the 4 and 5 William and Mary, c. 12.

Union, Congregational.

Conder says of such unions, “The recent formation of the Congregational and Baptist unions has given rise to the notion that there exists among the Nonconformists of the present day a disposition to abandon the principles of strict Independency, and to adopt a new species of machinery or organization more nearly approaching to Presbyterianism. For this idea there is no foundation. These unions differ in no other respect than in their more extended or comprehensive character from the county unions and associations of churches which have always existed in both denominations for similar objects. They have no relation to a scheme of Church government; their object is not to set up a Church or to create a jurisdiction, but simply to facilitate a general co-operation for common and public objects of a religious nature.” *SEE INDEPENDENTS*.

Union, Hypostatical,

is a theological term devised by the old divines to express the union of the human nature of Christ with the divine in one person. It must be observed that this union is not consubstantial, as of the three persons in one Godhead; nor physical, as soul and body united in one person; nor mystical, as between Christ and believers; but so that the manhood subsists in the second person, yet without making confusion, both forming but one person. *SEE ARIANISM; SEE HYPOSTATICAL UNION; SEE PERSON OF CHRIST; SEE SABELLIANS*.

Unitarianism

belief in the unity of God. In a comprehensive sense it includes, with a part of Christendom, Jews, Mohammedans, Deists, and all who worship God as one. For this use, however, the accepted term is *Monotheism*. Within the ranks of Christendom the name *Unitarian* is given to those who reject the dogma of the Trinity in its varying phases of a threefold or tri-personal

Deity, whether three in substance or only in name and form, and who maintain the essential unity of God as Creator and Father, and the created nature and subordinate rank of Jesus Christ. Within this range opinions about Jesus vary from those that assign him a pre-existent and super-angelic rank to an estimate purely human. While the name strictly touches this doctrine only, it is vitally related and gives character to the whole system of belief concerning human nature and need, human life and its purpose, this world and its meaning, and the future world and man's destiny.

I. *History of the Belief.* —

1. *In the Early Church.* Unitarianism has accompanied Christianity from the beginning, at least as one form of its faith. Unitarians maintain that their faith is that of the early Church as taught by Jesus Christ and his apostles. They appeal to Jesus as the supreme teacher of Christianity, finding in his word and character the essence of the Gospel. They state their chief tenets in the language of the New Test. without note or comment, "To us there is but one God, the Father;" "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." They hold that the doctrine of the Trinity, so startling to Jews trained in the worship of one God and expecting a Messiah of human lineage, would have required a statement more explicit than any found in the Bible record. They hold that the doctrine, at best, is an inference from texts of obscure meaning or doubtful genuineness, every one of which is separately abandoned by prominent Trinitarian scholars as not expressly teaching the doctrine; while the Roman Catholic holds it on the authority of the Church, deeming it not clearly taught in the Bible.

Unitarians consider the doctrine of the Trinity a gradual development, as Gentiles came into the Church and subjected the Gospel to the influence of Oriental speculations and Greek philosophy. The followers of Zoroaster and Plato, teaching the eternal antagonism of spirit and matter, filled the time with speculations concerning God as a superior essence creating the world by inferior divinities. In the Platonic doctrine of the Logos began the gradual deification of Jesus, consummated only by votes of successive councils of the 4th century. A succession of testimonies meanwhile show the continued existence of faith in the undivided unity of God. In the latter half of the 2nd century, Justin Martyr says, "Some there are among ourselves who admit that Jesus is Christ while holding him to be man of

men." Still later, Tertullian says, "Common people think of Christ as a man." About the year 200 Tertullian was himself the first to introduce into Christian theology the word "Trinitas." The unity of God was expressly taught by a sect called the "Monarchians." Some held that God the Father himself was born and suffered in human form, and hence were called "Patripassians." Of these were Beryllus, bishop of Bostria in Arabia; Praxeas, who came from Asia Minor to Rome; Noetus, of Smyrna; and, still later, Sabellius, a presbyter in the Church about A.D. 250, the most original and profound mind among the Monarchians. The teachings of Sabellius are variously represented by friend and foe, and are not now very accurately to be known. He had followers as late as the 5th century in Mesopotamia and in Rome. Others held that Christ was in nature purely human, but exalted by his superior measure of divine wisdom and inspiration. Of these were Theodotus of Byzantium, Artemon of Rome, and Paul of Samosata. This noted teacher, bishop of Antioch from the year 260, makes prominent the human personality of Christ, teaching that "Christ was a man," "exalted to peculiar union with the divine nature by the illumination of divine wisdom." Deposed in 269, his name became a synonym for heresy and in the next century the celebrated historian Eusebius confirms the testimony that he taught "that Christ was in nature but a common man." Speculation and controversy thus went forward until, in the beginning of the 4th century, the relation of God and Christ had become a question of substance or resemblance. In the famous theological struggle over the terms *homo* and *homousian*, whether God and Christ were of the *same* or only *similar* nature, Arius maintained that Jesus was a created being. He was opposed by the bishop Alexander, aided by Athanasius; and the controversy waxed hot and opinion was divided, until Constantine, recently come to the throne as the first Christian emperor, summoned in A.D. 325 the Council of Nice, in which the angry storm of the three hundred theologians was allayed and Arius and his doctrine condemned. The historian Eusebius naively says, "The emperor succeeded in bringing them into similarity of judgment and conformity of opinion on all controverted points." For another century controversy continued as to the Holy Spirit, the double nature of Christ, and Mary as Mother of God, all of which were gradually settled by majority votes of successive councils, culminating in the Creed long attributed to Athanasius, but now believed to have been written a hundred years after his death.

In surveying the opinions of the early Church, it thus becomes clear that Unitarianism existed from the beginning; that the belief in the Trinity and the Deity of Christ was three or four centuries gradually forming; that during this period the range of opinions concerning Jesus was as widely varied as at the present time; that two or three hundred years after the death of Christ it was still doubtful, and settled only by the majority of a council, whose decision was secured through the influence of a newly converted emperor, whether the Christian Church should regard Jesus-as a person in the Godhead, or, as the apostle Peter declared him, a man approved by signs and wonders which God did by him. 'The Unitarian deems the whole question a corruption of the pure Gospel by philosophic speculation, and seeks, as the essence of Christianity, the practical religion taught by Jesus Christ of love to God and man. It may be added as a fact of interest, and one significant of the aid rendered to Christianity by this branch of the Church, that one of the chief lights of Arianism, the Gothic Ulfias, born near the Lower Danube at about the time of the Council of Nice, and consecrated bishop 'at the age of thirty, devoting himself to the religious 'and social development of his people, familiar with the Latin,-Greek, and Gothic languages, rendered his name forever to be honored by his translation of the Bible into his native tongue, which at once helped to give lasting form to the Gothic language aid to perpetuate Christianity among the Gothic people. For four centuries the Goths were accompanied in their migrations by this sacred national work, portions of which still re-'main in the University Library of Upsal, in Sweden. The sect of the Nestorians, also, who may fairly be counted on the Arian side, at about the 7th century, were the first to carry Christianity to the far East, into Persia and China.

2. *The Reformation* reveals Unitarianism existing, and awakens it to renewed life. It accompanied Protestantism from its cradle, as it had accompanied primitive Christianity. Before Luther's death it had appeared in Italy, Hungary, Poland, Switzerland, Germany, and England. In the contest with the pope and his hierarchy, the majority of Protestants, absorbed in the struggle for freedom, accepted, unchallenged, as their hereditary belief, the substance of doctrine of the Romish Church. Yet in every Protestant confession the doctrine of the Trinity is reiterated as if on the defensive; while the testimonies of Calvin, Melancthon, and others against the Unitarian heresy reveal its strength. Among the many who, before and after the Reformation, bore witness to their faith in persecution

and death, Unitarianism has its own list of confessors and martyrs. In bishop Mant's *History of Ireland* is a brief account of Adam Duff, who for his denial of the Trinity was burned alive, near Dublin, in 1326. The early theological repositories make record of a priest, William Tay our, put to death as an Arian, in England in 1422. Conspicuous among the Reformers were the Unitarians Servetus and the Socini, Michael Servetus, born in Villanueva, Aragon, in 1509, the year of Calvin's birth, while studying law at Tonlouse, heard of the contest, left his home and his profession, and sought the Reformers A Ecolampadius, at Basle, Bucer and Capito, at Strasburg, and Calvin, at Paris. His bold genius pushed past them in seeking a rejuvenated Christianity. Skilled in mathematics and the Oriental languages, in law, medicine, and theology, his fearless spirit of inquiry and eager thirst for truth gave the highest interest to his religious speculations. "Your trinity," he declares, "is a product of subtlety and madness. The Gospel knows nothing of it. The old fathers are strangers to these vain distinctions. It is from the school of Greek sophists that you, Athanasius, prince of tritheists, have borrowed it." Such sentiments provoked bitter hostility. Zwingli denounced him as "that wicked and cursed Spaniard;" Calvin spoke of him as the "frantic" Servetus, who "has thrown all things into confusion." When Servetus published his *Seven Books on the Errors of the Trinity*, and his more noted work on the *Restoration of Christianity*, severely criticizing Calvin's views, his doom was sealed. On his flight from persecutors at Vienne, as he stopped at Geneva, Calvin caused his arrest and trial. The flames of Protestant persecution dismissed into eternity, through frightful agony, this brave soul that dared assert the absolute unity of God. The leading Reformers expressed no regret, but silently or openly approved it. **SEE SERVETITS.**

Laelius Socinus, born in Siena in 1525, of distinguished ancestry, familiar with Biblical languages, an able critic, a member of the famous Vicenza Secret Religious Society of Forty, on their dispersal fled to France, England, Poland, and at last to Zurich, where he died at the age of thirty-seven. A student rather than reformer or controversialist, he yet left behind him a deep impress of his free and original thought. His nephew, Faustus Socinus, born also in Siena in 1539, was expelled from Italy at twenty, studied at Basle, visited Poland and Transylvania, where, carrying forward his uncle's thought and work until his death in 1604, he became the more active and noted leader of Socinianism (q.v.).

Less conspicuous, but with these, may be named in Germany, Cellarius, Capito, Johann Denk, Sebastian Frank, and the scholarly Ludwig Hetzer, one of the earliest, who, for writing against the Deity of Christ, was imprisoned by the magistrates of Constance, and suffered death in 1529; also Claudius of Savoy, George Blandrata in Transylvania, Gonesius and Farnovius in Poland, Stephen Dolet, friend and disciple of Servetus, who, at the age of thirty-seven, was tried for heresy and burned alive in Paris in 1546; and John Valentine Gentilis, who preached in France and Switzerland, and suffered death at Berne in 1566, saying, as he laid his head on the block, "Many have suffered for the glory of the Son, but none have died for the glory and supremacy of the Father."

3. *In Italy*, before the Reformation, the doctrine of the Trinity encountered dissent, the advocates of which were driven from the country, or were attracted by the larger freedom farther North. Thus went forth many to Switzerland, Germany, Hungary, and Poland; among whom were the famous Socini and the celebrated preacher Bernardo Occhino. Hundreds also were put to death, among whom were James Palaeologus, burned at Rome, and Sega and Guirlanda, drowned at Venice. It was in this interest of reforming the faith that the society was formed in Vicenza, of forty persons of talents and learning, discarding the Trinity, meeting in secret, of whom, after 1546, many were imprisoned and others suffered death. From that time there has been no recognized or organized Unitarian body of any strength in Italy, although it is believed there are many who hold this faith. The advocate Magnani has for years conducted Unitarian service at Pisa. The astronomer Filopanti has lectured in Bologna, Milan, Rome, and Naples upon Channing, the distinguished American Unitarians leader, of whom further mention will be made below. Professor Ferdinando Bracciforti has translated Channing's works into Italian, and has for years conducted Unitarian service at Florence and at Reggio. Professor Sbabaro, in the *Rivista Europa* of October, 1879, argues that Channing supplies the form and spirit of the religion needed by the craving heart of thoughtful Italy. He there says, "I have made choice of Channing as the most eloquent witness and an irrefragable proof of the new evolution of Christian thought in the world, and of the reform which is in process of initiation in human religiousness; because in the story of his career, and in the fortunes of his books, in the marvel of their rapid diffusion in all corners of the civilized earth, is to be seen the most luminous and triumphant proof of the reality of that movement which is inwardly transforming European society, and

bringing it, little by little, to worship under the roof of a new temple, that Church really catholic, whose frontal shall bear, without untruth, the inscription 'To the One God,' which Mazzini hailed on the facades of the Unitarian churches of Hungary."

4. *In France*, reporting two million Protestants, since the martyrdom of Dolet in Paris, no specific Unitarian movement has been known. But during the last fifty years, in the Reformed Church, which is mostly Trinitarian, has been a growing liberal party; among whom the Coquerels, father and son, Martin Paschoud, Fontanes, Colani, Vincent, and the present liberals Parisian pastor Auguste Dide have substantially represented Unitarianism. Their papers were formerly *Le Reformateur*, and *Le Disciple de Jesus*, and at present *La Renaissance*. Says Renan, in a brilliant essay on Channing in 1863, "France has rejected Protestantism. She is the most orthodox country in the world, because she is the most indifferent in religious matters."

5. *In Switzerland*, where the early Unitarian martyrs (Hetzer, at Zurich, in 1529, and Servetus, at Geneva, in 1553) paid the penalty of their lives, the spirit of purity in Church as in State has prevailed; and, with a separate formal organization, Unitarian sentiments, were the first, have been steadily held. The Swiss Church has been committed to no dogmatic declaration, it only "to preach purely and fully the Word of God is maintained in the Holy Scriptures." The Genevan church, in general, denies the equality of the Son with the Father, and the Godhead of the Messiah. The correspondent of the *Evangelical Christendom*, Feb. 1, 1875, says, "The Grand Council of Basle, on the question of the Deity of Christ, on May 2, 1871, decided in the negative by a vote of sixty-three voices against forty-eight." Stienne Chastel, professor of ecclesiastical history at Geneva, is among Channing's most ardent admirers. French Switzerland has itself produced two great liberals, Samuel Vincent and Alexander Vinet, who were largely in sympathy with Unitarian thought.

6. *Holland*, like Switzerland and America, always hospitable to those who are exiles for conscience, has never been wanting in representatives of a free theology. Of its two and a half million Protestants, about four fifths belong to the Reformed Church; which, again, has its two parties-of Orthodox and Moderns. Since the burning of Flekwyk, a Dutch Baptist, for his denial of the Trinity in 1569, there has been continued progress. In a popular religious work by Dr. Matthes, it is a significant fact that the

chapter on God has no allusion to the Trinity; but at the close occurs a foot-note in which, with the calm spirit of the historian rather than that of the controversialist, he speaks of the antiquated doctrine of the Trinity.” The creed adopted at the Synod of Dort in 1618 has given place to the acceptance of the Bible as the standard of faith, together with the toleration and diversity of sentiment which are sure to follow.

7. *Germany*, that gave the world, along with Luther, some of the first Unitarian reformers, during the succeeding three and a half centuries, without any distinctly organized Unitarian movement, has, with its noted scholarship and philosophy, produced all shades of rationalism, from extreme orthodoxy to extreme unbelief. In South Germany, governmental statistics of 1861 report 325,0000 Unitarians. Says Dr. Beard, “The Trinity subsists among the learned of Germany only in name. The patristical doctrine has been attenuated to a shadow or reduced to nothing; if brought down into scriptural form it is abandoned; if converted into three ‘somewhat,’ it is no longer such as the creeds declare or their advocates recognize. The doctrine once taught and held for an essential article of Christian faith is virtually repudiated and silently disowned.” A translation of Channing’s complete works, by Sydow and Schultze, was published in Berlin in 1850. After that, the chevalier Bunsen, in his *God in History*, speaks of Channing as “a grand Christian saint and man of God-nay, also a prophet of the Christian consciousness regarding the future.” The Protestanten-Verein of Germany, established at Eisenach in 1865, a free Union Association, holding annual conference sessions, though not organized on a dogmatic basis and not professedly Unitarian, welcomes and cherishes fellowship and sympathy with the Unitarians of England and America.

8. *In Poland* the Unitarian faith early took a firm hold and spread rapidly, aided by refugees who there found a hospitable asylum. Yet it was not without persecution at the start. In 1539, in the market-place in Cracow, was burned Katharine Vogel at the age of eighty, wife of a goldsmith, and alderman, condemned for denying the Deity of Christ and affirming the divine unity. In 1552 the Bible was translated, chiefly by Unitarian scholars, into the Polish language. Hither came Faustus Socinus, around whom flocked converts from all ranks and classes of society, among them many of the nobility. These, protected from persecution by the privileges of their rank, proved especially favorable to a movement which, more than any other of the time, seemed, destructive of the traditions and prestige of the

Romish Church. The prosperous commercial city of Racow, with its large printing establishment publishing many of the best books of the day, became its headquarters. Here was issued the famous Racovian Catechism, which became widely known and influential, and was afterwards signally burned in London. King Sigismund II became a convert, and during his reign this party of reformers grew strong enough to form a church of their own. For a century it flourished, till, in 1660, prince Casimir, a cardinal and a Jesuit, coming to the throne, with unrelenting persecution burned the homes of its adherents, drove them into silence, exile, or death. So effectually did he exterminate it, and with it the spirit of liberty in the state as in religion, that it may fairly be said that Jesuit tyranny at once obliterated a church and a nation.

9. *In Transylvania*, Unitarianism was earliest declared by Francis David, first Unitarian pastor and bishop; and afterwards by Socinus and by Georgio Blandrata, an Italian from Piedmont, who became court physician to Sigismund. In 1540 David preached to a multitude in the open streets of Thorda, asserting the Father to be the only God. By his preaching from place to place large numbers were converted, including the king himself, and nearly the whole city of Klausenburg, and many Unitarian churches were established. While persecution was rife in the rest of Europe, Transylvania was early conspicuous for religious liberty. Four forms of Christianity the Roman Catholic, the Reformed Evangelical, the Lutheran, and the Unitarian were recognized by law with equal rights, with penalties for those only who should infringe the rights of others. Under this broad tolerance, Unitarianism, which, was, indeed, instrumental in producing it, gained a strong foothold, which, under subsequent persecution, it has never wholly lost. Unhappily, the early tolerance was of short duration. The bishop, Francis David, himself became a martyr, this faith, dying in prison in November, 1579, an event, the tercentenary anniversary of which, in 1879, was celebrated in the land of his martyrdom. The Unitarians of Transylvania are said to have at one time possessed four hundred church buildings, eleven colleges, and three universities. Through the last two centuries the iron hand of Austrian and Jesuit oppression has largely dispossessed them of churches, schools, lands, and even of civil as well as religious rights. They were robbed of their churches, which were transferred to the Jesuits. During the present century, they are regaining privileges and strength, and are reported as having a population of 60,000, now increasing, with 126 churches; a university at Klausenburg with 12

professors and 300 students; two smaller colleges at Thorda and St. Kerezstur; a newspaper, *The Seedsower*; and many distinguished scholars and literary men, preachers and civilians, in their ranks. Their Church government is that of Episcopacy, strongly modified by Congregationalism, their present bishop being Joseph Ferencz. A special intimacy of fellowship has recently been cherished and growing between them and the Unitarians of England and America. With their aid the translation of Channing's writings has been widely circulated among the people of Hungary of all sects. 10. *England*, though later than the Continent in receiving the Unitarian faith, was visited by Occhino, Socinus, and other reformers. In 1548, the priest John Asheton was cited to Lambeth for Arian sentiments, and saved his life only by recanting. Under a similar charge occurred several martyrdoms. George von Parris, a devout German surgeon, for denying the Trinity was burned at Smithfield in 1551, during the brief reign of Edward VI. During the reigns of Mary and Elizabeth, Hammont, Lewes, Ket, Wright, and many others met a similar fate. In the reign of James I, in 1611, the Unitarian Bartholomew Legate became the last of the Smithfield martyrs; and in 1612, at Lichfield, Edward Wightman, a Unitarian Baptist, was the last martyr who was burned for heresy in England. In the time of Cromwell, John Biddle formed in London the first English Unitarian Church, and gained the title of the father of the English Unitarians, but perished in prison for his faith. In 1640 the synods of London and York deemed it worth while to issue a special canon against Socinianism. And in 1652 the Racovian Catechism, which had been translated into English and actively circulated, was burned in London. To such strength and influence had Socinianism grown there during the century that in 1655 Dr. Owen writes of it, "The evil is at the door; there is not a city or town, scarce a village, in England wherein some of this poison is not poured forth." Before the close of the 17th century, London had houses of Unitarian worship. Milton was an Arian, as has been proved since his death. Sir Isaac Newton is now known to have written anonymously on the Unitarian side. Locke wrote a work on *The Reasonableness of Christianity*, which is substantially Unitarian. The scholarly Lardner, author of *The Credibility of the Gospel History*, one of the ablest defenses ever written, held Unitarian opinions. That these views had notably invaded the Established Church is testified by Palmer in 1705 writing that there were "troops of Unitarian and Socinian writers, and not a Dissenter among them." Rev. Thomas Emlyn preached the Unitarian faith in Dublin and London. The Act of Uniformity in 1662 expelled from the Church of England two thousand ministers,

mostly Calvinistic Presbyterians. Free from dogmatic tests, many of these ministers and their followers gradually became Arminian, and ultimately Unitarian. After the passing of the Toleration Act in 1689 legalizing Nonconformity, the way was opened by which the prevailing faith largely passed into Unitarianism. Half the Unitarian churches in England today are of this Presbyterian origin. Until 1813 the law made it blasphemy to speak against the Trinity; but a more tolerant public sentiment had long rendered the law a dead letter. Unitarianism as an organized movement was most distinctly initiated by Dr. Theophilus Lindsey, who in 1774 resigned his charge in the Established Church and became pastor of a Unitarian congregation in Essex Street, London. A still more important apostle was the noted Dr. Joseph Priestley. Born in 1733, educated a Calvinist, distinguished for his scholarship and scientific attainments, in 1755 he became pastor of a small Dissenting congregation in Suffolk, and a conspicuous champion of the humanitarian theology. Believing in the Bible as a divine revelation, and in the miracles as credentials of Christ's authority, while continuing to hold some tenets of Calvinism, he rejected the Trinity and vicarious atonement as unscriptural, wrote to show how these dogmas came in as later corruptions of primitive Christianity, and held that Christ himself claimed to be simply a man. His views brought upon him obloquy and persecution; and, at the hands of a mob losing his books, manuscripts, and philosophical instruments, he was virtually banished from his native land. In 1792 he removed to America, gave courses of lectures in Philadelphia, which added fresh stimulus to the rising Unitarianism, but retired for his closing years to the small neighboring village of Northumberland, where he died in 1804. In 1813 the Unitarians were first placed by law on an equality with other Dissenters. For some years sharp controversy continued as to the proprietary rights in certain Church properties held by them, but claimed by orthodox Dissenters. These claims were finally silenced in favor of the Unitarian occupants by the Dissenters Chapels Act of 1844. At the present time there are reported about 350 Unitarian churches in England, mostly Congregational in Church government, and of which one fourth have been formed within the last twenty-five years. In Northern Ireland there is a Unitarian population of about 10,000, still Presbyterians in Church government.

In Scotland there are in the larger cities and towns about ten Unitarian churches. In that country occurred the last execution for blasphemy against the Trinity in the person of a young student, Thomas Aikenhead, hanged

near Edinburgh in 1696. The present Unitarian Church of Edinburgh, originally strictly Calvinistic, having adopted the principle of free inquiry, became Arian and finally humanitarian under the pastorate of Dr. Southwood Smith in 1812. In Wales about thirty-four churches of this faith are reported; and there are several strong societies at Montreal, Sydney, Melbourne, Adelaide, and other places in the British colonies in Canada, India, and Australia. The English Unitarians maintain a missionary college in Manchester, a Presbyterian college at Carnlarthen which educates Unitarian and Independent ministers, and the larger unsectarian institution of Manchester New College, removed recently to London. In their interest are conducted several weekly religious papers: *The Inquirer*, *The Christian Life*, *The Unitarian Herald*, and the new periodical *The Modern Review*. Their representative missionary society is the British and Foreign Unitarian Association, formed in London, May 25, 1825. Among the leading writers maybe named (besides Priestley, Lindsey, and Belsham early in the century), more recently, Revs. John James Tayler, Charles Beard, John Hamilton Thom, and James Martineau, one of the greatest living exponents of the higher philosophy of the spirit *versus* modern materialism. It may be truthfully added that the movement of English Unitarianism is outgrowing the legalism and literalism of a philosophy which narrowed its earlier faith, and is reaching a broader and deeper spirituality.

11. In *America*, the free inquiry and open field of thought from the beginning have been favorable to Unitarian views, and the movement for spiritual liberty found special stimulus in the public sentiment following the Revolution. The Pilgrims, bringing to America the parting injunction of their pastor, John Robinson, of Leyden, that there was "more light to break out from God's Word," organized the first Congregational churches in New England at Plymouth, Salem, and Boston upon covenants so broad and undogmatic that these have required no change in accepting the Unitarian faith. Without doubt, the prevailing sentiment was mainly Calvinistic at the start, yet with a measure of Arminianism intermingled that grew imperceptibly, until for the last century and a half the progress of Unitarian sentiments may be distinctly traced. Dr. Gay, of Hingham, ordained in 1717, is supposed to have been the first American preacher of Unitarianism. Before the Revolution, many lawyers, physicians, tradesmen, and farmers were Unitarians, according to the testimony of the elder president Adams, himself a Unitarian; and not the laity only, but many of the clergy, prominent among whom was Mayhew, of the West Church,

Boston. In 1768 the famous Hopkins prepared a sermon especially against what he deemed the heresy of the Boston ministers. In 1783, under the lead of their young minister, Rev. James Freeman, then recently ordained, the Episcopal Church of King's Chapel in Boston expunged from its *Book of Common Prayer* all reference to the Trinity and the worship of Christ, and thus became the first distinctively Unitarian Church in America. Its liturgy and Church organization continue substantially the same at the present time, Priestley's coming gave fresh impulse to this faith, and the writings of Lindsey and Belsham found their way hither. In a letter to Dr. Lindsey, in London, Rev. James Freeman writes that there were "many churches in which the worship was strictly Unitarian, and some of New England's most eminent clergymen openly avowed that creed." In 1801 the oldest Puritan Church in America, the original Church of the Mayflower, established at Plymouth in 1620, by a large majority vote declared itself Unitarian; and with no change in its covenant, using the identical statement of faith drawn up by its Pilgrim founders, it today accepts the Unitarian name and fellowship. Free from restraints of dogmatic creeds and tests, the New England Congregational churches were especially hospitable to inquiry and progress. By imperceptible degrees change came. In 1805 the Unitarian Rev. Dr. Ware was made professor of divinity at Harvard University, Cambridge. This fact excited opposition and controversy. In 1815 a controversy between Dr. Channing and Dr. Worcester resulted in open rupture between the Trinitarian and Unitarian Congregationalists; In 1816 the Divinity School at Cambridge was established by Unitarians. Harvard College was in their hands, and chiefly by their influence has maintained the undenominational position which it claims today. For ten years, from 1815 to 1825, the controversy waxed hot; lines of separation were drawn, and churches and men took sides. As the churches divided the majority carried their name and property to Trinitarian or Unitarian ranks. Meanwhile the seceding minorities organized anew on one side or the other. Thus the ancient parishes, each coextensive with its town, were divided; and in many New England towns the oldest church, retaining its ancient Congregational liberty and usages, became in faith and fellowship Unitarian.

II. Organization and Present Condition. — During the eventful decade just reviewed, Rev. William Ellery Channing (born in Newport, R.I., April 7, 1780), then in the prime of manhood, with early ripeness of spiritual fruitage, became, by eloquence of tongue and pen, the conspicuous leader of the Unitarian movement. At the ordination of Jared Sparks, in 1819, as

minister of the Unitarian Church in Baltimore, his discourse expounding Unitarian Christianity made a profound impression. His intense dislike and dread of sectarianism gave to his preaching an emphasis of individualism and spiritual liberty. Never permitting himself to become the devotee of a sect, to him Unitarianism owes much of its freedom from sectarian and dogmatic trammels. Less a controversialist than a devout and practical preacher, he fearlessly, yet reverently, sought the truth, brought into prominence the spiritual elements of human nature, subjected religious systems to the test of the soul's best instincts and sentiments, and made it his supreme aim to kindle the aspiration for holiness. His testimony was chiefly borne to the fatherhood of God and the brotherhood of man, to the worth of human nature and blessedness of human life, to the dignity of labor and the elevation of the working classes, to spiritual freedom and the divine mission and authority of Jesus Christ. He has come to be recognized by all sects as one of the foremost of American preachers and writers, a leading champion of religious and civil freedom, of education and philanthropy, a seeker for truth, a lover of mankind, and a devoted advocate of Christianity. In April, 1880, the centenary of his birth was celebrated in London and in several of the larger cities in America, many persons of other denominations joining, and the corner-stone was laid of a memorial church at Newport, his birthplace. *SEE CHANNING.*

The division in the Church was not of Unitarian seeking. The Unitarian leaders were willing, in the large fellowship and free faith of Congregationalism, to maintain the unity of the Church unbroken. They would have borne their testimony to truth as they saw it, urging all others freely to do the same. The necessity of separation was enforced by fellowship withdrawn, controverted opinions put forward as tests, and by charges made that rendered it impossible to stay. After the break had come, it was with no desire to build a new sect or to prolong the bitterness of controversy it was to do their own part in the vineyard that the Unitarians went apart and worked in their own way. But, from the first, their attitude has never ceased to be that Church unity is to be found, not in identity of opinion, but in personal freedom and in brotherly love; and they have declared their readiness on this broad basis to join in fellowship with all who claim to hold the Christian faith and who prove their discipleship by consistent lives. In the exercise of freedom there have always been within the Unitarian fold varieties of individual opinion, while in the same freedom a few have gone into the Trinitarian household and others into a position

antichristian or non-Christian. On May 24, 1825, was formed in Boston "The American Unitarian Association." Its first article declares its purpose to be "to diffuse the knowledge and promote the interests of pure Christianity." It was incorporated in 1848, with the right to hold trust funds, and has at the present time about \$200,000. Without ecclesiastical authority, it is purely a missionary organization, using annual contributions from the churches for publishing and distributing books and tracts, sustaining missionaries, aiding feeble churches, and planting new ones. Its operations are mainly in the home field of America. For forty years its activities were small, the missionary spirit of the denomination being checked by dread of the sectarian spirit, and the benevolent gifts of the people, taking more the direction of education and general philanthropy. But within the last fifteen years its income has greatly increased, in 1866 and 1872 exceeding \$100,000, although it by no means receives all of the denominational gifts for religious missionary purposes. On April 5, 1865, a convention, consisting of the pastor and two delegates from each church or parish in the Unitarian denomination, met in the city of New York and organized a National Conference, "to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work." Its preamble declared that "the great opportunities and demands for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building-up of the kingdom of his Son." it is a representative body of pastors and delegates, chosen and meeting biennially, purely advisory in character, for counsel and fellowship. Its meetings are held in September at Saratoga, open to the public, and are steadily increasing in the numbers attending, also in interest and in practical purpose and value. Since its formation, the Unitarian churches of America have given more for missionary purposes than in all their previous history. Within smaller and more convenient territorial districts have been formed also local conferences with more frequent meetings, which have been successful in fostering fellowship and co-operation, and a more devout and earnest religious life. Without other ecclesiastical authority, the government of the churches and their usages and modes of worship are purely Congregational. The rites of baptism and of the Lord's supper are recognized and observed, not as having mystic value or binding authority, but as having spiritual worth and influence. The denominational *Year-book* for 1890 reports 407 churches, of which 240 are

in New England, chiefly in Massachusetts, and 100 mainly in the West; 510 ministers, 20 local conferences, besides a number of organizations of purely benevolent aim and purpose. Two theological schools are sustained—one at Cambridge, founded in 1816, having six professors and about twenty students, and a library of 18,500 volumes, while the large University library of 240,000 volumes is also open to its use. About \$140,000 have recently been added to its endowment fund to increase its corps of professors. The Theological School at Meadville, Pa., was formed in 1844, and has four resident professors, 18,000 volumes in its library, and about thirty students. The periodicals of the denomination are the *Unitarian Review*, the *Christian Register*, now in its fifty-ninth year; *The Dayspring*, a Sunday school paper, all published in Boston, while several smaller organs are published elsewhere. The denomination is rich in its literature, especially in the direction of practical and devout religious sentiment. The works of Channing, now widely circulated among English-speaking people all over the world, are translated in part or entire into the Dutch and German, French, Italian, Swedish, Hungarian, Icelandic, and Russian languages. There may also be mentioned as leading Unitarian preachers and writers, Henry Ware (father and son), James Walker, Theodore Parker, Edmund H. Sears, Orville Dewey, William H. Furness, Henry W. Bellows, James Freeman Clarke, Frederick H. Hedge, and Andrew P. Peabody. Unitarian writers are also largely represented in the walks of history and literature in America as in England. It may be added that Unitarian sentiments are held substantially by “Universalists,” “Christians,” “Hicksite Quakers,” and “Progressive Friends.”

III. Doctrinal Views. — In seeking the present form of Unitarian faith, it is needless to recount the speculations of earlier times. The tenets of Sabellius and Paul of Samosata and Arius, also of Servetus and the Socini, in their special forms sharing the crudities of contemporaneous thought, have largely passed away. They are not to be quoted as authority. They are simply in the line of historical progress, agreeing only in the single fundamental thought that God is one, and Jesus Christ a created and subordinate being. Unitarianism is characteristically not a fixed dogmatic statement, but a movement of ever-enlarging faith. It welcomes inquiry, progress, and diversity of individual thought in the unity of spiritual fellowship. With faith in the unity of God as its key-note, it asserts the unity of all truth in nature, history, experience, and the Bible, the unity of the Church as based on character, not on dogma; and the unity of spiritual

life in this world and the next. Its leading principles are, first, the freedom of every individual soul to seek the highest truth and to obey it; and, second, that character is the test of Christian discipleship. Unitarians declare life, not dogma, to be the essence of Christianity. They deem Christianity to be essentially a reasonable religion, according with the truths of nature, instructing reason and appealing to it as interpreter and judge. They hold it to be a progressive religion; that its principles, like the axioms of mathematics, are eternally true, but that its germs unfold with the increasing intelligence of mankind. Right belief they deem important for right living, and they emphasize the value of righteousness as establishing the kingdom of God on earth, and as alone fitting the soul for his kingdom above. They refuse to formulate their belief in fixed creeds of ecclesiastical and exclusive authority; because these never settle open questions, but only start fresh controversy; because they limit inquiry and hinder progress; and because they make dogma instead of character, and opinion instead of spiritual purpose, the bases and tests of fellowship. Yet, while refusing any authoritative creed statement, there is an unwritten consensus of faith in which Unitarians are substantially agreed. They believe in the one God as the Creator of the universe and Father of all souls; a Father who wills man's welfare, desiring that not even the least shall perish; the Fatherly Friend in all worlds, who does not wait for forgiveness and favor to be purchased, but freely pours forth blessing on all who will accept it; Father of the sinner as of the saint, seeking every wanderer with his pursuing love, and punishing the erring not for his pleasure, but for their profit, that they may become partakers of his holiness. Unitarians believe in man as naturally neither, saint nor sinner; that his nature is not corrupt and ruined, but undeveloped and incomplete; that he inherits tendencies to good as well as to evil, and that he is sinful only as he knowingly and willfully does wrong; that he needs regeneration, the unfolding and renewal of his spiritual nature, which he experiences through obedience to the truth, under that divine influence which is called the Holy Spirit; that, as a child of the Infinite, allied to the Supreme Goodness by ties that cannot be sundered, having in him a spark of divinity that makes his ultimate redemption an inextinguishable hope, he yet needs to be taught and inspired of God, but with the aid of the divine grace, which is his birthright privilege, he is able to climb to celestial summits. Unitarians believe in Jesus Christ, as the four evangelists describe him, as at once Son of God and Son of man. They care little for metaphysical speculation about the mystery of his nature, but emphasize his word and life as a practical help

for human salvation. They hold that he is our Savior as he becomes to us the Light of the World, the Fountain of Living Water, and the Bread of Life; our Savior by illustrating the eternal principles of right, inspiring his followers to holiness, and imparting to them true life more abundantly; our Savior so far as he leads and helps us to be large-hearted, truth seeking, pure, loving, and devout; that he came into the world to bear testimony to the truth, and was here not to be ministered unto, but to minister, and that he proved himself humanity's Lord and Leader by his divine helpfulness. Under the influence of elevated views of man's spiritual nature, affirming his innate power of apprehending religious truth, Unitarianism, in declaring the humanity of Christ, does not bring Jesus down, but lifts humanity up. It asserts that Jesus was purely human only to show that human nature itself is, in the phrase of Athanasius, *Homoiousion*, of the same substance with God, and that Jesus is the best expression of that divine humanity which is the birthright and promised destiny of all souls. While they are jealous of ecclesiastical authority or dictation, and perpetually refuse to limit their belief by formula, the Unitarians have, in public assembly of the American Unitarian Association, and in representative meetings of their national and local conferences, repeatedly reaffirmed their attitude of Christian discipleship, and shown that they hold themselves to be a body of believers upon the Christian foundation and within the Christian Church. They deem the mind of Christ the best index of Christianity. For the sources of Unitarian thought, therefore, they refer to Unitarian literature, more especially to the New Test., and supremely to the word and life of Jesus Christ. (R.R.S.)

Unitarians

a general name for those bodies of professed Christians who do not fully recognize the equality of the three Persons in the Godhead. The essential errors of Unitarianism, as evangelical Trinitarians regard them, are a denial (a) of the true divinity of Jesus Christ; and (b) of the inherent and total moral depravity of human nature. These two are claimed to be not simply *dogmas*, but *facts* sustained by observation and history as well as by the plain and constant teachings of the Holy Scriptures. They are intimately correlated to each other; for if Christ be not truly divine, then there is no adequate atonement for human sin; and, conversely; if man be not essentially a sinner, he needs no such divine Savior. Hence our Lord in treating with Nicodemus announced the necessity of a radical, moral change as the first and all-important condition of Christianity (John 3, 1-

13). Accordingly the doctrine of a spiritual and fundamental *regeneration* will be found to be the true touchstone of all evangelical orthodoxy, and those branches of Christendom who lay most stress upon it prove to be the most efficient in the moral renovation of mankind. Humanitarianism alone can never be more than a negative and powerless, because a really false, view of the actual condition and relation of the race as respects their Creator and Redeemer. *SEE HUMANITARIANS.*

In the same summary manner, Unitarians reject, as being to them unphilosophical and unintelligible, the divinity of the Holy Spirit, a doctrine which all who have passed through the pangs of true contrition into the joys of conscious pardon and heavenly communion find so comforting and necessary to the explanation of their own religious experience (Romans 5, 1-5; ~~4:120~~ 1 Corinthians 2:10-14). *SEE TRINITY.*

While pointing out these, as we deem, radical defects in Unitarianism as a system of Christian faith, we nevertheless are bound to bear witness to the literary culture, social refinement, and moral virtues which Unitarians as a body have exhibited, and to their amenity and ameliorating influence in the defense of civil rights and the general cause of philanthropy. These we attribute, however, not so much to their creed as to the hereditary effect of early Puritan training and the power of a sound Christianity diffused through the community in the midst of which they live and operate. *SEE UNITARIANISM.*

Unitas Fratrum

SEE MORAVIANS.

United Armenians

a name applied to those Armenian Christians who acknowledge the pope; the orthodox Armenians being called Gregorians. The Armenian rite in the Roman Catholic Church has one patriarch and primate (in Cilicia), four archbishops (at Constantinople, Aleppo, Seleucia or Diarbekir, and Lemberg), besides two *in partibus*, and sixteen bishops. Their union took place from 1314 to 1344. They number some 100,000, of whom 78,000 are in Turkey and Persia (20,000 under the archbishop of Constantinople, 56,000 under the patriarch of Cilicia, and 1000 in Mount Lebanon). Austro-Hungary, in 1870, had 8279 United Armenians; Russian Caucasia and Siberia, in 1869, had 13,722. In 1872 a very considerable part of the

Turkish United Armenians left the Roman Catholic communion and joined the Old Catholic movement. *SEE ARMENIAN CHURCH.*

United Brethren in Christ

the full title of a body of evangelical Christians in this country.

I. Origin. — In the year 1752, the Rev. Philip William Otterbein (q.v.), a distinguished scholar and missionary in the German Reformed Church, emigrated from Dillenberg, in the Duchy of Nassau, Germany, to America. Not long after his arrival in his new field of labor, he became deeply impressed with the necessity of a more thorough work of grace in his heart than he had ever before experienced. Lancaster, Pa., was his first pastoral charge, and, early in his ministry there, on a certain occasion, he passed' from his pulpit to his study, and there remained in earnest prayer until God, in his mercy, poured upon his soul the spirit of grace and power. Mr. Otterbein, from this time forth, preached with an unction which neither he nor his people had realized before. Having now entered, as it were, upon a new life, he was eminently fitted for a leader. He was calm, dignified, humble, and devout. After six years of service at Lancaster Mr. Otterbein transferred his labors to Tulpohocken, Pa., at which place he introduced evening meetings, and in them read portions of the Bible and *exhorted* the people to flee from the wrath to come. At this time there was not a Methodist society in America. The German churches of the land, especially, were sunken in lifeless formality. The "new measures" of Mr. Otterbein brought upon him severe criticisms, if not actual persecution. While Mr. Otterbein was engaged in enforcing experimental godliness at Tulpohocken, the Rev. Martin Boehm, a zealous Mennonite, was led into the light of a new life. These men were ministers of churches widely different in doctrines and modes of worship. Two awakenings were now in progress—one under the labors of Mr. Otterbein in Tulpohocken, the other led by Mr. Boehm in Lancaster County, Pa. During a "great meeting" held in a barn in that county, these two ministers met for the first time. Mr. Boehm preached the opening sermon in the presence of Mr. Otterbein. As the heart of the preacher warmed with his theme, it kindled a flame in the soul of the other. At the close of the sermon, and before Mr. Boehm could resume his seat, Mr. Otterbein arose, and, embracing the preacher in his arms, exclaimed aloud, "*We are brethren.*" These words afterwards suggested the name which the denomination now bears.

From this time these godly men became co-laborers, and traveled extensively through Eastern Pennsylvania, Maryland, and Virginia. In the meantime other German ministers of “like precious faith” were raised up through their labors, and numerous societies were formed in the states mentioned. It seems to have been no part of Mr. Otterbein’s purpose to organize a new church. He only sought to impress upon’ the consciences of the people generally, and of formalists in particular, that a vital union with Christ is essential to a religious life. Providence so shaped circumstances that Mr. Otterbein, without his own seeking, was placed’ at the head of a new denomination.

The eminently Christian character of Mr. Otterbein, and his usefulness in founding this Church, make it proper that a few sentences more be written of him. He was born at Dillenberg, Germany, March 6, 1726, and resided in his native land twenty-six years, and in America sixty-one years, dying Nov. 17, 1813, having continued his ministry to the close of his long life. He was an eminent scholar in classical attainments, and in philosophy and divinity. He was held in high esteem by bishops Asbury and Coke of the Methodist Church, and assisted, by special request, at the ordination of the former. On hearing of his death, bishop Asbury said of him.” Great and good man of God! An honor to his Church and country; one of the greatest scholars and divines that ever came to America, or who were born in it.”

As the work thus begun grew to considerable proportions, it became very important to consider the best means of perpetuating and extending it. Conferences were therefore annually held for this purpose, beginning at Baltimore in the year 1789. In 1800 the societies gathered were united in one body, under the name of the “United Brethren in Christ,” and elected Mr. Otterbein and Martin Boehm their superintendents or bishops. At that time there was little uniformity among them as to doctrine. Some were German Reformed, others were Mennonites or Lutherans, and a few were Methodists. ‘In regard to the mode of baptism, probably to meet the wishes of the Mennonites, they agreed that each man should act on his own convictions. From 1800 to 1815, the growth of the Church was steady, but not speedy. Several new conferences were formed, and the work extended westward of the Alleghany Mountains.

At a conference held in Ohio in 1814 it was resolved to call a general council for the purpose of agreeing upon some system of discipline. It was also determined that the members of this council should be elected from

among the preachers by the vote of the people throughout the whole Church. Under this order the first General Conference was convened on June 6, 1815, at Mount Pleasant, Pa.

II. Doctrines. — At this conference the following summary of doctrines was adopted, and remains unchanged to the present time:

In the name of God, we declare and confess before all men that we believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one; the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both; that this triune God created the heavens and the earth, and all that in them is, visible as well as invisible, and furthermore sustains, governs, protects, and supports the same.

We believe in Jesus Christ; that he is very God and human; that he became incarnate by the power of the Holy Ghost in the Virgin Mary, and was born of her; that he is the Savior and Mediator of the whole human race, if they with full faith in him accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us; and that he shall come again at the last day to judge the quick and the dead.

We believe in the Holy Ghost; that he is equal in being with the Father and the Son, and that he comforts the faithful, and guides them into all truth.

We believe in a holy Christian Church, the communion of saints, the resurrection of the body, and life everlasting.

We believe that the Holy Bible, Old and New Testament, is the word of God; that it contains the only true way to Our salvation; that every true Christian is bound to acknowledge and receive it, with the influence of the Spirit of God, as the only rule and guide; and that without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true Christian.

We also believe that what is contained in the Holy Scriptures to wit, the fall in Adam, and redemption through Jesus Christ shall be preached throughout the world.

We believe that the ordinances, viz. baptism, and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use and

practiced by all Christian societies; and that it is incumbent on all the children of God particularly to practice them; but the manner in which ought always to be left to the judgment and understanding of every individual. Also the example of Washing feet is left to the judgment of every one, to practice or not; but it is not becoming for any of our preachers or members to traduce any of their brethren whose judgment and understanding in these respects are different from their own, either in public or private. Whosoever shall make himself guilty in this respect shall be considered a traducer of his brethren, and shall be answerable for the same.

III. Organization: and Government. — The polity of the Church is outlined by the following constitution, established in 1841: We, the members of the Church of the United Brethren in Christ, in the name of God, do, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, as well as to produce and secure a uniform mode of action, in faith and practice, also to define the powers and the business of quarterly, annual, and General conferences, as recognized by this Church, ordain the following articles of constitution.

Art. I, § 1. All ecclesiastical power herein granted to make or repeal any rule of discipline is vested in a general conference, which shall consist of elders elected by the members in every conference district throughout the society; provided, however, such elders shall have stood in that capacity three years in the conference district to which they belong.

§ 2. General Conference is to be held every four years; (he bishops to be considered members and presiding officers.

§ 3. Each annual conference shall place before the society the names of all the elders eligible to membership in the General Conference.

Art. II, § 1. The General Conference shall define the boundaries of the annual conferences.

§ 2. The General Conference shall, at every session, elect bishops from among the elders throughout the Church who have stood six years in that capacity.

§ 3. The business of each annual conference shall be done strictly according to Discipline; and any annual conference acting contrary thereunto shall, by impeachment, be tried by the General Conference.

§ 4. No rule or ordinance shall at any time be passed to change or do away the Confession of Faith as it now stands, nor to destroy the itinerant plan.

§ 5. There shall be no rule adopted that will infringe upon the rights of any as it relates to the mode of baptism, the sacrament of the Lord's supper, or the washing of feet

§ 6. There shall be no rule made that will deprive local preachers of their votes in the annual conferences to which they severally belong.

§ 7. There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way.

§ 8. The right of appeal shall be inviolate.

Art. III. The right, title, interest, and claim of all property, whether consisting in lots of ground, meeting-houses, legacies, bequests, or donations of any kind, obtained by purchase or otherwise, by any person or persons, for the use, benefit, and behoove of the Church of the United Brethren in Christ, are hereby fully recognized and held to be the property of the Church aforesaid.

Art. IV. There shall be no alteration of the foregoing constitution unless by request of two thirds of the whole society.

Membership in the Church is conditioned upon a belief in the Bible as the Word of God, the experience of pardon of sins, a determination by grace and a good life to save the soul, and a pledge to obey the discipline of the Church.

Only one order of ministers is recognized by the Church, viz. that of elders. The bishops of the Church are only elders elected for a term of four years as superintendents of the whole field.

Her ecclesiastical bodies consist of official boards, quarterly, annual, and general conferences. The latter meet quadrennially. Her officers are, superintendents of Sabbath-schools; stewards, who attend to the finances of the churches; class-leaders, or sub pastors, who have charge of classes for spiritual instruction and worship; preachers in charge, who have the pastoral care of a mission, circuit, or station; presiding elders, who are elected by the Annual Conference from among the ordained elders, and who travel over a certain number of fields of labor, preside at the quarterly conferences, and see that all the laborers in their respective districts

faithfully perform their duties; and bishops, or general superintendents of the whole Church, who preside at all the annual and general conferences.

The method of supplying the churches of the denomination with pastors is that known as "the itinerant system." Pastors in charge are subject to removal or reappointment at the end of each conference year by a committee constituted by the Annual Conference, composed of the bishop, the presiding elders of the past and the present year, and an equal number of local elders or preachers. A minister cannot remain in the same charge more than three years, except by the consent of two thirds of the members of the Annual Conference.

Presiding elders have no limit as to the time they may serve on a district, subject only to the option of the Annual Conference. Bishops may be re-elected every four years indefinitely by the General Conference.

The General Conference of 1877 made provision for lay representation in the annual conferences, leaving it to the will of the several annual conferences to accept or not. A considerable number of conferences have adopted it, and its introduction is believed to be advantageous.

IV. *Numbers, Operations, and Sphere.* —The statistics of the denomination in 1889 show 49 annual conferences, 3 mission districts, 1455 ministers, 4265 organized churches, 213,851 members, 2728 houses of worship, 444 parsonages, 3462 Sabbath-schools, 243,009 officers, teachers, and scholars in Sabbath-schools. During the year 1879 the Church contributed for the support of the Gospel and for connectional purposes \$965,023.51.

During the past thirty years the denomination has been active in the educational work, and has now fourteen colleges and seminaries and one theological school. The latter is located at Dayton, O., and wholly under the management of the General Conference.

The Missionary Society of the Church is thoroughly organized, and since its origin, in 1853, has gathered and expended for the spread of the Gospel nearly two millions of dollars. The missionaries of the Church are scattered over many portions of the United States and territories, in Canada, Germany, and Western Africa. There are in the foreign work 53, in the frontier department 140, and on home missions 240 missionaries.

A Women's Missionary Society was established in 1877, and has founded one mission in Germany and one in Africa.

A Church Erection Society was organized in 1869 by the General Conference. The object of this organization is to aid feeble churches in erecting houses of worship. Already many congregations have been assisted by funds raised by this society.

A Sabbath school Association was established in 1869, and gathers by systematic annual collections a liberal sum each year to aid Mission Sabbath-schools in all parts of the denomination and in heathen lands. The Church is deeply interested in the work of saving the children, and no appliance useful to this end is withheld from them. The literature of the Church is found chiefly in strictly denominational books and periodicals. It has a publishing house at Dayton, O., under the supervision of the General Conference. Its net capital on the 1st of April, 1880, was \$144,606.10. It is out of debt, and has a handsome balance of cash in the treasury. Its periodical literature is of a high moral tone, and compares well with the best of its kind everywhere. The house issues ten periodicals, with an average aggregate circulation of 175,000 copies.

The Church of the United Brethren in Christ is not an offshoot of any other Church or churches, but bears the impress of a providential uprising for the accomplishment of a special mission. It presents no new doctrine, and is distinguished mostly as an organization in which the ministry and people have an equal proportion of power, and the rulers hold office only by the authority and consent of the governed. Its history has been marked by radical reformatory ideas, which have doubtless in some degree retarded its growth in numbers. Slavery, the use of intoxicating drinks as a beverage, and the making and trading in ardent spirits, Freemasonry, and other secret societies are entirely prohibited on pain of excommunication. Its field thus far has been mainly among the rural populations of the land. Its ministers and people are striving to maintain the old landmarks of a vital and experimental religion, insisting upon the witness of the Spirit and a holy heart and life. (W.J.S.)

United Christians of St. Thomas

a body of East Indian Roman Catholics, chiefly found in Travancore, at the southern extremity of India. In 1599 the Synod of Diamper. (Udiamperoor) compelled the ancient Church of St. Thomas Christians to conform to the

Church of Rome, conceding to them a modern Syrian rite. In 1653 nearly all fell away, but were soon after induced in great numbers to return, chiefly by the labors of the Barefooted Carmelites. At present more than one half are of the Latin rite, but a portion retain the Oriental rite. They are chiefly in the vicariate apostolic of Verapoli (Latin rite), reported in 1868 as having 295 priests and 233,000 members. *SEE THOMAS (ST.), CHRISTIANS OF.*

United Copts

are those who, since 1732, have acknowledged the authority of the pope. They are of two rites — the Egyptian, and the Ethiopic or Abyssinian-and in Egypt they number 12,000. In 1855 the pope appointed one of their priests vicar apostolic and bishop *in partibus*. *SEE COPTS.*

United Evangelical Church

a denomination in Germany, formed in 1817 by a union of the Lutheran and Reformed churches. Attempts at uniting these churches were made as early as 1529, when leading theologians of both schools held a conference at Marburg. Other conferences were held at Leipsic in 1631, and at Cassel in 1661. In 1703 Frederick I of Prussia convened several Lutheran and Reformed theologians at Berlin to discuss the practicability of a union, but was successfully opposed by the Lutheran clergymen. A "Plan of Union," proposed by Klemm and Pfaff, theologians of Tübingen (1710-22), met with little favor. About the beginning of the 19th century, however, a voluntary union of the two communities was established in some parts of South Prussia, which extended in 1805 to many congregations at Cologne, Würzburg, and Munich. In 1810, king Frederick William took up the subject warmly, and in 1814 drew up, chiefly with his own hands, a liturgy, which was adopted in the Royal Chapel, and authorized for use elsewhere. A royal proclamation followed, dated Sept. 27, 1817, in which the king requested the Lutherans and the Reformed throughout his dominions to unite in one community, and expressed his intention of taking part in a united celebration of the holy communion in the Royal Chapel at Potsdam, on Oct. 31, the occasion of the tercentenary of the Reformation. A synod assembled on Oct. 1 at Breslau, and another subsequently at Berlin; both of them readily adopting the proclamation, as did most of the ministers and laity throughout Prussia. A general assent was given to the movement on the day mentioned by the king, viz. Oct. 31, and not long after it was

ordered that the distinctive names “Lutheran” and “Reformed” should be disused in all official documents, and the United Evangelical Church alone recognized as the national religion. It soon spread beyond the boundaries of Prussia, and was adopted in Nassau, Hanover, and Bavaria in 1818, in Hesse-Cassel in 1822, and in Württemberg in 1827; but it did not extend either to Lutheran Austria, on the one hand, or to Calvinistic Switzerland, on the other. Even in Prussia the revised Service-book which the king set forth in 1821 was rejected by many congregations, and uniformity was far from being established even within the bounds of the united body. On June, 25, 1830, the king directed that the Service-book should be used in all churches; but a number of the Lutheran clergy refused to adopt it, and were suspended, some of them being treated with great severity, and even imprisoned.

Three parties arose in the Church. One, generally called the Confederalists, under the leadership of Prof. Hengstenberg and Dr. Stahl, maintained that the unions consisted in a mere external confederation and subjection to the same general Church government; and that the individual churches remained Lutheran, Reformed, or United. A second party, commonly called the Consensus party, took for its doctrinal basis the Bible and the common dogmas of the Lutheran and Reformed confessions. It controlled the theological faculties of most of the universities, and had among its leading men Nitzsch, Twesten, Hoffmann; Niedner, Tholuck, Julius Müller, Jacobi, Dormer, Lange, Stier, Herzog, and Rothe. The third, or Union, party rejected the authoritative character of the old symbolical books of both the Lutheran and the Reformed denomination, and based themselves on the Bible simply, claiming at the same time, the right of subjecting the authenticity of the Old and New Tests. to critical examination. This party included many of the disciples of Tübingen, and liberal divines of different shades of opinion.

The persecution of the “Old Lutherans” was kept up until the death of Frederick William. A milder policy was introduced by his son, who succeeded him in 1840; and in 1845 the Old Lutherans were allowed to organize into a separate community, but did not receive any share of the public funds. In 1873 laws were passed, substituting the principle of ecclesiastical self-government for that of the consistorial administration theretofore exercised by the State. In January and February, 1875, provincial synods met in all the eight old provinces of Prussia, and in November and December an extraordinary general synod met at Berlin, to

make all' necessary preparations for a transfer of the government' of the Church to a regular general synod. United Evangelical churches were also formed in other German states; in Nassau, 1817; the Bavarian Palatinate, 1818; Baden, 1821; and in Württemberg, 1827. In Austria and France a fusion of the Lutheran and Reformed churches has also many friends, but nothing practical has been as yet accomplished. In the United States a branch of the United Evangelical Church was established at St. Louis in 1840, when six German ministers organized an ecclesiastical body called *Evangelischer Kirchenverein des Westens* (Evangelical Church-Union of the West). This body, in 1856, was divided into three districts, and in 1866 changed its name to "German Evangelical Synod of the West." In 1890 it reported, at the General Assembly held in Louisville, as follows:

Picture for United Evangelical

Another branch of the United Evangelical Church was constituted in 1848, under the name of "Evangelical Synod of North America." In May, 1859, it split into two independent bodies, one of which assumed the name "United Evangelical Synod of the North-west," and the other "United Evangelical Synod of the East." Both of them united in 1872 with the "German Evangelical Synod of the West," constituting the fourth and fifth districts of this body. In 1874 the Church was redistricted by the General Conference held in Indianapolis into seven particular synods. It then numbered about 300 ministers and 40,000 communicants. The Church has a theological seminary in Warren County, Mo.; another educational institution at Elmhurst, Ill.; and three denominational papers. See *Bunsen, Signs of the Times*; Hering, *Geschichte der kirchlichen Unionsversuche* (Leips. 1836-38. 2 vols.); Kahnis, *Hist. Germ. Protestantism*; Müller, *Die evangelische Union* (Leips. 1854); Nitzsch, *Urkundenbuch der evangelischen Union* (Bonn, .1853); Schaff, *Germany, its Theology*, etc. (Phil. 1857); Stahl, *Die lutherische Kirche und die Union* (Berlin, 1858).

United Methodist Free Church

an English branch of the Methodists which was formed in 1857, when the Wesleyan Methodist Association and the larger portion of Wesleyan Reformers amalgamated. The origin of this Church dates back to 1827, when trouble arose in Leeds in reference to the introduction of an organ into Brunswick Chapel. This resulted in the organization of the Protestant Methodists, who had a separate existence until 1836, when they became

merged in the denomination formed in that year, and known subsequently as the Wesleyan Methodist Association. The immediate occasion of the formation of the latter body was the determination of the conference to establish a theological seminary. The Wesleyan Methodist Association retained its separate identity till 1857, when, by uniting with the Wesleyan Reformers, it became merged in the United Methodist Free churches. The union was completed, and the name adopted, in the town of Rochdale. This body is the third in numerical importance of English Methodist denominations, having its seat principally in England. Only three of its circuits are in Scotland, and it has no footing in Ireland. It has missionary stations in Jamaica, Victoria, Queensland, New Zealand, Eastern Africa, and China. The constitution of the body is democratic, the members of its annual assembly being freely chosen representatives. This assembly does not regulate the internal affairs of circuits, they being independent, except on matters of connectional import. The home circuits are divided into districts; but the district meetings do not wield any important functions. The various schemes, funds, and institutions of the body are entrusted during the year to committees which are, for the most part, elected annually. It is so with the Collectional Committee (which may be regarded as the executive of the body), with the Foreign Missionary Committee, the Chapel Fund Committee, the Superannuation Committee, and the Book-room Committee. Ashville College is governed, by a body of trustees elected for life, and a committee of six elected for three years, but so arranged that two retire each year. The Theological Institute is governed by a body of trustees elected for life, and nine others chosen annually. The connectional officers are the president of the assembly, the connectional secretary, the connectional treasurer, and the corresponding secretary.

In 1883 their statistical report showed as follows:

Picture for United Methodist

See Simpson, *Cyclop. of Methodism*, s.v. *SEE METHODISM*, 8.

United Nestorians

SEE CHALDEANS; SEE NESTORIANS.

United Original Seceders

SEE PRESBYTERIAN CHURCHES, 5.

United Presbyterian Church

The genealogical descent of the existing body may be best exhibited by the following pedigree *SEE PRESBYTERIAN CHURCHES*, 2, 141:

Picture for United Presbyterian

United Secession Church, the

was formed in Scotland in 1820 by a reunion of the Associate (or Burghers) and the General Associate (or Antiburghers) Synod. In 1847 it was united to the present United Presbyterian Church.

United Society of Believers in Christ's Second Appearing

the name given to themselves by the Shakers (q.v.).

United States of America

is the full title of the principal nation on the Western continent, occupying the whole central portion of North America. *SEE AMERICA*. In this article we propose to treat our country only in its general religious aspects, leaving its other features to the secular cyclopaedias. For the religious beliefs and customs of the aborigines, *SEE INDIANS (NORTH AMERICAN)*.

I. Church History. —

1. Religious Character of the Original Settlers. — New England was originally settled by the Puritans (q.v.) from England. These were a band of dissenters from the faith and practice of the Established Church of England who were persecuted for their dissent and granted no rest in their own land. Accordingly they decided to leave their own country for one that would permit them liberty of conscience in religious worship, and, after one unsuccessful attempt at departure, finally set out from the coast of Lincolnshire in the Spring of 1608 for Holland. They reached Amsterdam in safety, where they passed one winter; and then removed to Leyden. Here they enjoyed that religious liberty for which they were seeking; but they were in a strange land, among a strange people, who used a strange language. The love of country was still warm in their hearts notwithstanding their persecution at home, and during the ten years they remained in Holland they became thoroughly anxious to return to the

allegiance of their mother country. With this desire in their hearts, they sent John Carver and Robert Cushman to England to ask permission of the government for the Pilgrims at Leyden to settle in America. After some hesitation on the part of the king and the ministry, they obtained from the former an informal promise that he would not disturb them in America if they should decide to go there. Arrangements were completed for their removal to America, and they landed on Plymouth Rock on Monday, Dec. 11 (old style), 1620. Their arrival occurred in the dead of winter, and they were obliged during the long and severe season that followed to undergo great privation and suffering. Diseases engendered by the rigors of the climate swept away one half of their number. But the spirit which had brought the Pilgrim Fathers to New England caused them to remain undaunted by opposition, from whatever source. These were a vigorous and determined people, with strong convictions on all questions of morals and religion. They took possession of the new country and held it. They increased in number and gradually extended their borders—over our present New England, and became as zealous for their religion as had been the English government before they left England. If the Church was not under the control of the State, the State was under the control of the Church; for a man could not hold office except he were a member of the Church; and religion lay at the basis of their political system. Notwithstanding their own bitter experience in their old home, they were intolerant of all dissent in their new abode, and they sometimes ran to great extremes of fanaticism against so called heretics. Puritanism, however, has exerted a powerful influence for good in the development of American institutions by holding out sternly for the right in government as well as in private life.

Rhode Island was settled originally by the Baptists, followers of Roger Williams (q.v.). In 1636, along with a few companions, Roger Williams, seeking for a refuge beyond the limits of the Plymouth colony, founded Providence Plantation, and made it a resort for all the distressed and persecuted of whatever name or faith. Notwithstanding this liberality on the part of the founder, the colony was settled chiefly by those of the Baptist communion. Connecticut was contested ground between the English settlers of Plymouth and the Dutch of New Netherlands. The Dutch, finding that the English were about to establish a colony in the valley of the Connecticut River, built a fort at Hartford called the House of Good Hope; but this was not regarded by the English as of any right belonging to the Dutch, and they proceeded to settle the country from

Plymouth. In 1635 a colony of sixty persons left Boston for Connecticut, where they arrived in due time, and settled at Hartford, Windsor, and Wethersfield. A little later other settlements were formed, and in 1639 the leading men of New Haven adopted the Bible as their political constitution. At the Restoration in England, Connecticut obtained a royal charter, and thus became a colony free and independent in all except the name. Puritan influence was in the ascendancy, and the colony enjoyed great prosperity and freedom from invasion.

New York was settled originally by the Dutch as a trading-post. A colony was planted on Manhattan Island (the present site of New York city), and the village was called New Amsterdam. In 1623 a considerable addition was made to the numbers of the colony by the arrival of thirty families of Dutch Protestant refugees from raiders, called *Walloons*. They came to America to escape the persecutions which they had to undergo at home. The settlements were extended rapidly, even to the present site of Albany. In 1626 Manhattan' Island was purchased from the Indians *for twenty-four dollars*. There was a bond of sympathy between the Walloons and the Pilgrims of Plymouth in that they were alike refugees from persecution at home, and, furthermore, the English remembered their kind treatment in Holland. Visits were exchanged and a friendly intercourse was kept up. The English notified their neighbors of their own claim to the territory of the Hudson, and advised them to make good their titles by accepting deeds from the council of Plymouth. In 1664 the Dutch power in America was completely broken. All the territory possessed by Holland in this country had been granted by Charles II to his brother James, duke of York, who made haste to secure the land thus granted. A squadron was sent against New Netherlands, and easily subdued the country. Thereafter the country and city passed under the name of New York. English settlers were brought in, but they lived at peace with the Dutch; even the strife's of the two home governments failed to embroil the colonists of New York in a contest. From the time of the English conquest of the territory, the Episcopal Church was established by law, and was supported by the usual taxation and grants of land. Traces of both the Dutch and English forms of worship are abundant in New York at the present time. (Dutch) Reformed churches and societies are numerous, as also are the Protestant Episcopal.

New Jersey was at first a part of New Netherlands, and was settled by the Dutch, especially in the northern part in the vicinity of New Amsterdam (New York). But, on the reduction of the Dutch power to submission to

the English, that portion of the territory likewise passed under the control of the duke of York. It was assigned, however, to lord Berkeley and Sir George Carteret. A liberal government was provided, and in the first assembly, held in 1668, the Puritans were in the ascendancy, and the customs of New England were largely adopted in New Jersey. In 1676 the colony was divided into two sections by a line starting at the southern point of land on the east side of Little Egg Harbor, and extending north-northwest to a point on the Delaware River in latitude 41° 40'. The territory lying east of this line was to be known as East Jersey, and remain under the control of Sir George Carteret; while that lying between the line and the Delaware was called West Jersey, and had been assigned to certain Quakers (William Penn and others) in trust for Edward Byllinge. The western section, being under the control of the Quakers, became a place of refuge for the persecuted of that name. Many Friends found homes here, and enjoyed, great prosperity. In 1682 William Penn and some other Quakers purchased the territory of East Jersey from the heirs of Sir George Carteret, and exerted their control over the whole province. Robert, Barclay, an eminent Scotch Quaker, was chosen governor for life, and continued to administer the government until 1690, when he died. During this period East Jersey received a large accession of Scotch Quakers, and a still larger accession of Scotch Presbyterians. The northern section of the state retains a large number of the followers of the early Dutch Protestants, while the central and southern portions have the descendants of the Scotch Quakers and Presbyterians.

William Penn (q.v.) was greatly pleased with the success of the Quaker colonies in New Jersey, and formed the project of establishing a free state on the banks of the Delaware, founded on the principle of universal brotherhood. After a vigorous effort, seconded by powerful friends in Parliament, he obtained a charter in 1681 by which he became proprietor of Pennsylvania. Emigrants flocked to the new colony, a liberal government was planned, the land was purchased from the Indians, and relations of friendship were established with the savages, which lasted for a long period of time. It is a pleasure to look back upon the history of Pennsylvania. It is one continued reign of peace and prosperity, resulting from the righteous principles upon which the colony was founded and maintained. Immigration was encouraged by the liberal policy of the proprietors, and thousands of German Protestants, who fled from persecutions at home, came and settled to the westward of the English communities. Their

descendants remain to this day, and are among the most industrious and thrifty people in the whole land. Many Huguenots also came from France and formed settlements, and Irish Protestants occupied lands still farther west. From these different classes of emigrants have sprung the various prevailing religious bodies of Pennsylvania; but the Quakers and Germans have made the deepest impression upon the country, and they have had more to do in shaping the religious sentiment and policy of the people than any other.

Delaware was settled by the Swedes. Gustavus Adolphus, as early as 1626, had formed a plan of colonization, but was prevented from carrying it out by difficulties at home, and the plan was put into execution by Oxenstiern, the Swedish minister. In the early part of 1638 a company of Swedes arrived in Delaware Bay. They purchased from the Indians the country lying to the west of the bay, from Cape Henlopen to Trenton Falls, and named it New Sweden. This territory comprised the present state of Delaware and a part of Pennsylvania. But the colony of New Sweden was of short duration. In 1655 the country was entirely subdued by the Dutch of New Netherlands.

The colony of Maryland was founded as a home for persecuted Catholics. Sir George Calvert, of Yorkshire, England, a man of liberal education, large experience, and a devoted Catholic, was desirous of founding a colony which should afford a home for the persecuted Catholics of his own land, and should grant' equal toleration to all creeds. About the year 1630 he obtained from king Charles I a charter for a new colony on the Chesapeake, but died before the colonization began. His son, Cecil Calvert, received the charter June 20, 1632, and named the new province Maryland. His brother, Leonard, was sent out with the colony as governor. The provisions of the charter were the most liberal that had yet been granted. Christianity was the religion of the State, but no preference was expressed for any creed. Free trade was guaranteed, and arbitrary taxation forbidden. The power of making the laws of the colony was conceded to the colonists or their representatives. Under these liberal provisions, and the prudent conduct of the officers and the colonists themselves, the enterprise was very prosperous, and the colony grew very rapidly. Religious toleration and freedom of conscience were reiterated in the legislation of the colonial Assembly, and Maryland, along with Rhode Island and Connecticut, went far beyond the other colonies in securing liberty of conscience. In 1691 the patent of the Baltimores was taken away by king William III. During the

following year Sir Lionel Copley assumed the government of the province, and a revolution was speedily effected. The Episcopal Church was established by law, and supported by taxation; religious toleration was abolished and the former liberal policy entirely 'swept away.

On April 10, 1606, king James I granted a patent to an association of nobles, gentlemen, and merchants residing in London, called the London Company, assigning to them all the region between the thirty-fourth and thirty-eighth degrees of north latitude. The affairs of the company were entrusted to the management of a superior council, residing in England, and an inferior council, residing in the colony. To carry out the purpose for which the charter was granted, a fleet of three vessels was fitted out, to be under the command of Christopher Newport. On Dec. 9, 1606, the vessels set sail, and in May following landed on the banks of the James River, in Virginia, fifty miles from Chesapeake Bay. Here they immediately laid the foundations of Jamestown, the oldest English settlement in America. The first settlers of Jamestown were idle, improvident, and dissolute. While a few were laborers and artisans, the great majority were enrolled as *gentlemen*. John Smith, the best and most energetic man of the colony, was accused of conspiracy and sedition, but was able to defend his name against the accusations. The colony was organized by making known the names of the inferior council, and the election of Edward Wingfield as governor of Virginia. The new colony had a hard struggle for its existence. The idleness and dissolute habits of the settlers, the treachery of some of the leaders, and the civil dissensions, which arose in the community, threatened to break up the settlement in the very beginning. But, after various disasters and discouragements, Smith was elected president, and began a vigorous administration, which added new life to the enterprise. By the undaunted courage of the officers from this time onward, and the encouragement given by the arrival of new accessions to their number from time to time, the colony was able to maintain its existence. The settlements were extended, and the colony grew into a flourishing province. The Episcopal Church was established by law and supported by taxation; churches were built in various parts of the province, and remained for many years. Along with the English revolution came religious intolerance in Virginia. In March, 1643, a law was enacted by the Assembly declaring that 'no person who did not assent to the doctrines of the Established Church should be allowed to teach, or to preach the Gospel, within the limits of Virginia. Their persecution of the Puritans within their borders

brought upon the Virginians the distrust 'of the colonists of New England for many years.

The attempt to form settlements in the Carolinas was for a long time unsuccessful. In 1663 began the first colonial settlements in North Carolina on the Chowan River and Albemarle Sound. The colony passed through many vicissitudes of fortune, but the settlers remained in possession of the territory. In 1704 an attempt was made by Robert Daniel to establish the Church of England. George Fox, the founder of the Quakers, at one time (1672) made a visit to the settlements of Carolina, and obtained many hearers to his instructions. Other Quakers came from New England and Delaware, and made their homes in this colony. In 1707 a band of French Huguenots were added to the settlers; a hundred German families from the banks of the Rhine came to find a home on the banks of the Neuse; and a number of Swiss peasants founded New Berne, at the mouth of the River Trent. Little attention was paid to questions of religion at first. There was no minister in the colony until 1703, and no church until 1705. But the largest liberty of conscience was allowed, and a field opened for the sowing of precious seed.

South Carolina was colonized in 1670, and Old Charleston founded. The present city of Charleston was laid out and a beginning made in building ten years later. In 1686 South Carolina began to receive the Huguenots (q.v.) from France, and in a short time had more of these French refugees than any other American colony. The proprietors pledged them protection and citizenship, but, owing to the unsettled condition of their political plan, the Huguenots were kept in suspense for many years. The first general act of enfranchisement was passed in their favor in May, 1691, and their full political rights were established in 1697. In 1695 began the administration of John Archdale as governor. He was a Quaker of distinction, and ruled with such wisdom and moderation that the colony greatly prospered. He was instrumental in procuring the passage of a law by which all Christians, except the Catholics, were fully enfranchised; and the exception was made against his earnest protest. The policy of South Carolina, as well as that of her northern sister, had been one of religious toleration and civil liberty; consequently no church was established by law, but Christians of all denominations were welcomed to her shores. The Dutch came from the banks of the Hudson, the French vine-dressers were sent by king Charles; Churchmen and Dissenters from England, Irish peasants, Scotch

Presbyterians, and Huguenots, all found a home and welcome under the genial sun of South Carolina.

The colony of Georgia was founded as an asylum for the oppressed poor of England and the distressed Protestants of other lands. James Oglethorpe, an English cavalier and member of Parliament, obtained a charter from George II, by which the territory between the Savannah and Altamaha rivers was organized and granted to a corporation for twenty-one years in trust for the poor. This charter was dated June 9, 1732, and the new province was named Georgia, in honor of the king. The organization of the colony was on a liberal basis. Oglethorpe, who was the first governor, was a High Churchman, but made no distinction among the immigrants who came. Swiss peasants, Scotch Highlanders, and German Protestants from Salzburg came and made their home with the English. Then came the Moravians with their vital religion, and the Methodists, in the persons of John and Charles Wesley and George Whitefield. The labors of the Wesleys were not productive of any permanent results, but those of Whitefield were more successful.

The colonization of Florida was first effected in 1565. Pedro Melendez, a Spanish soldier of a wicked disposition and evil habits, was commissioned by Philip II to explore the coast of Florida, conquer the country, and plant a colony in some favorable site. Melendez arrived in sight of land on St. Augustine's day but did not land until Sept. 2. The harbor and the river, which enters it, were named in honor of that saint. On the 8th of the same month, after the proclamation of the Spanish sovereignty and the celebration of mass, the foundations of St. Augustine were laid. This is the oldest town in the United States, having been founded seventeen years before Santa Fe, and forty-two years before Jamestown. The founders were Catholics, and their dastardly leader was a cruel monster who hoped to regain the favor of his countrymen by murdering the members of a Huguenot settlement about thirty-five miles above the mouth of the St. John's River. The work was done in a most heartless manner, and the French settlement entirely broken up. The outrage was subsequently avenged by Dominic de Gourges, a soldier of Gascony, who attacked successively three Spanish forts on the St. John's, captured the inmates, and afterwards hanged the principal of them.

When La Salle visited the lower Mississippi valley in 1682 he took possession of the country in the name of Louis XIV of France, giving it

the name of Louisiana. A settlement was attempted by Iberville and his followers at Biloxi, in 1699. He died before the project was fairly successful, and was succeeded in command by Bienville, who was driven from his post by the Indians and compelled to take up his abode at the present site of New Orleans. Others succeeded Bienville in the governorship of the new territory, but he was reappointed in 1718, and began to build a town on the site he had formerly selected as headquarters, and named the city New Orleans, in honor of the Duke of Orleans. In 1723 it was made the capital of the province. A large tract of country was ceded by France to Spain in 1762, and remained under control of that power for thirty-eight years, but was restored in 1800, and in 1803 sold by Napoleon Bonaparte to the United States for \$11,250,000 and the assumption of certain claims due from the French government: to citizens of the United States, amounting to \$3,750,000. Thus was purchased, at a cost of \$15,000,000, nearly all the territory included in the present states of Louisiana, Arkansas, Missouri, Iowa, Minnesota, Dakota Territory, Nebraska, most of Kansas, Indian and Wyoming territories, part of Colorado, and the whole of Montana, Idaho, Oregon, and Washington Territory. This was afterwards divided up from time to time as the wants of the population required. The Mississippi valley, while under the control of the French, had many settlements of French Catholics, which have left their impress upon the country to a greater or less extent.

The first attempt to colonize Texas was by the French under La Salle in 1687; but this great explorer lost his life in returning towards the Mississippi during the same year, and the men who were left to hold the post established were either killed or driven away. In 1690 a trading-post and a mission were established by the Spanish, and subsequently other settlements were made by the same power. Then in 1735 a French colony was sent into Texas from the Red River. But neither the French nor the Spanish held possession of the country unmolested. After the Louisiana purchase, difficulty arose between Spain and the United States as to the boundary, the United States claiming the territory west to the Rio Grande, while Spain claimed it east as far as the Sabine. This was finally settled by treaty, in which the United States guaranteed to Spain her territory west of the Sabine. Mexico became independent in 1821, and Texas formed a part of it, being united under, one government with Coahuila. But while Coahuila was exclusively Mexican, Texas was settled largely by colonists from the United States, generally under grants, of land from the Mexican

government. Thus there existed a natural barrier between the Texans and the Mexicans, and, after much dissatisfaction with the government of the latter, the former fought for and gained their independence in 1836. Texas was annexed to the United States in 1846.

Tennessee was originally a part of North Carolina, and was settled mainly by emigrants from that State. Kentucky belonged to Virginia, and was settled likewise by Virginians. The other Western States, lying east of the Mississippi were included in the *Territory north-west of the Ohio*. The French under La Salle had explored this region, laid claim to it, and established trading-posts guarded by forts in various parts of it, but they finally relinquished their claim to it. A considerable part of this territory was claimed, by Virginia, Pennsylvania, New York, and New England under their original territorial grants; but these claims were all relinquished except a part belonging to Connecticut, called the Western Reserve, and a Virginia reservation, now a part of Indiana, each including about 3,700,000 acres. Emigration extended into this section from the older states, as a rule, on the lines of latitude, although there were many exceptions, and each new settlement partook of the characteristics of the region from which it was peopled. The first settlement in Ohio was at Marietta in 1788, formed by a colony from New England. Many localities in Southern Ohio were settled by emigrants from Virginia, while the northern section was peopled by New-Englanders. The oldest settlements in Indiana were made by the French at Vincennes, Corydon, and other places in that vicinity, in 1702. Michigan and Illinois, as well as Wisconsin and Minnesota, had numerous settlements which were formed by the French Catholics in the 16th and 17th centuries. Subsequently these states, especially Michigan, Minnesota, and Wisconsin, were filled up largely from the New England States and New York. Like the rest of the Mississippi valley, Iowa was explored and claimed by the French, but was a part of the Louisiana purchase, and so became the property of the United States government. The first white settlements under the authority of this government, were made in 1833-34 at Fort Madison, Burlington, and Dubuque. The inhabitants of Iowa have always taken high ground on all questions of civilization, education, and morals.

The Pacific Slope has received its population in recent times. The southern portion extending far towards Texas was formerly a Spanish possession, and there yet remain many Spaniards and Mexicans within those states and territories. The population of California grew up very rapidly after the

discovery of gold in 1848. Miners, speculators, and adventurers rushed thither from all parts of the country, and formed a very motley crowd. Many of these remained, but by far the larger portion returned to their former homes or wandered to other lands. Oregon was included in the Louisiana purchase, and began to be settled by emigrants from the States about 1832. In 1834 the missionary colony of Dr. Marcus Whitman and Rev. Mr. Spalding entered Oregon, and in 1842 the emigration to that region was large.

The settlement of Utah constitutes a remarkable chapter in the history of our country. The Mormons (q.v.), under the leadership of Joseph Smith, made their first settlement in Missouri, where they grew to be a body of considerable numbers; but their theories and habits were distasteful to the people of that state, and they were compelled to remove in 1840. They found their way across the Mississippi into Illinois, where they founded the city of Nauvoo. Here they increased to ten thousand in number, but were obliged to leave this place also on account of the dissatisfaction of the people among whom they lived. In 1846 they removed beyond the Rocky Mountains to the basin of the Great Salt Lake, and founded Utah Territory. In this territory they have held sway during all the succeeding years, and have lived in defiance of the laws of the United States, with, seemingly, no power to check them. A new era seems to be dawning. Law-abiding and Christian people are finding homes within the limits of the territory, and a population is fast growing up whose influence will secure the execution of the laws of the land.

New Mexico was colonized by the Spaniards about the close of the 17th century. Many missions were established by the Roman Catholics and many of the Indians were converted to that faith. The mineral wealth of the country was discovered, the colonists opened and worked the mines, and enslaved the Indians for that purpose. At length the Indians shook off the power of their oppressors and drove the Spaniards from their territory; but near the close of the 17th century the latter regained a part of their former power. In 1821, along with the rest of Mexico, New Mexico became independent of Spain, and was a part of that republic until 1848, when it was ceded to the United States. The Gadsden purchase was added in 1853, when it included all of Arizona and part of Colorado. Arizona was set off from it in 1863, and a portion of Colorado in 1865. The inhabitants are largely Mexican, Spanish, and Indians, with an ever-increasing number of emigrants from the United States.

2. *Effects of more Recent Immigration.* — The United States are peculiar among all the nations of the earth, as being composed, of a population entirely foreign in its origin. While other countries have been invaded and the lands occupied by conquerors, largely to the exclusion of the natives, yet the old stock has not been entirely rooted out, but has become the basis of the succeeding race. “In English history, the Anglo Saxon united with the old Celtic stock, and the Norman with the Saxon, forming the Anglo-Norman race of the present. But in America the aborigines have always been treated as aliens and intruders, and are fast declining towards extermination. The great breadth of our unoccupied lands, and the excellent opportunities for obtaining cheap homes, have rendered America a favorite resort for emigrants from all parts of the world, so that at the present time more than *thirteen percent* of our population are foreign-born. The aggregate immigration from 1820 to 1840 was 750,949; from 1841 to 1850 it was 1,713,251; from 1851 to 1860 it was 2,598,214; from 1861 to 1870 it was 2,491,451; and from 1871 to 1878 it was 2,177,108-making a total of 9,731,073; in the year ending June 30, 1880, it was 457,243 persons. Of this vast number about one fifth have been from Ireland, one fourth from England, one tenth from Scotland and Wales, four fifteenths: from Germany, one thirtieth from France, the remainder (nearly one sixth) from Scandinavia, Switzerland, Italy, Austria, Spain, Portugal, Russia, Holland, Belgium, China, etc. More than *one twentieth* of this immigration has been from Roman Catholic countries, and, in addition to this, a large proportion of those from other countries are of the same faith. Thus we have added to our population from foreign countries a large Catholic element, besides the natives who are of that faith, and the rapid increase of their numbers by the ordinary methods of propagation. Among these Catholics have come many Jesuits (q.v.), some from choice, others because of their expulsion from their European homes, who have used their influence so far as it was in their power to mould the government to their own ideas. The general influence of foreign immigration upon our institutions has been most noticeable in large cities and towns, and in respect to the observance of the Sabbath and temperance.

3. *Denominational Organization.* — The early colonists, who had never known any other relation. between the Church and State than the control of the latter over the firmer, naturally began with the old order of things; but they soon perceived that the liberty which they sought was not consistent with such control, and the gradually abandoned it. The effort

soon came to be, not to control the Church by law, but to emancipate conscience; and at the organization of the Federal government all were ready for a Church free from State control. *SEE CHURCH AND STATE.* The early settlers of Virginia brought with them the Episcopal form of service, *SEE ENGLAND, CHURCH OF*, and it was carried to other parts of the land. Out of this grew the Protestant Episcopal Church (q.v.) of this country. The Reformed (Dutch) Church (q.v.) was the outgrowth of the Dutch settlements of New York and New Jersey. The Puritans of New England retained their peculiarities, which have come down to us in the Congregationalists (q.v.). The Presbyterian churches (q.v.) of this country originated from parties of immigrants from England, Ireland, and Scotland, who settled within the limits of various colonies. These united subsequently according to their former organizations on the other side of the Atlantic. The Baptists (q.v.) originated among the Puritans and were banished from their midst. Their history is well given under the appropriate heads. Methodism (q.v.) in this country was propagated by the followers of Wesley. Their zeal and energy were great, and their growth rapid in consequence. The Roman Catholics of Maryland were from England, those of Florida from Spain, those of the Lake region and the Mississippi valley from France.

SEE ROMAN CATHOLIC CHURCH IN, THE UNITED STATES. The Quakers (q.v.) originated in England, and found their way among the American colonists. They founded large and flourishing colonies of their own, and propagated their doctrines with unprecedented zeal.

Picture for United States

II. *Ecclesiastical Statistics.* — These are given in detail under each denominational head in this *Cyclopaedia*. Their aggregates are substantially given under the various denominations in this *Cyclopaedia*, made up from the latest accessible information.

United Synod of the Presbyterian Church

SEE PRESBYTERIAN CHURCHES, 16.

United Syrians

one of the Syrian churches which dates from the 17th century, when a numerous party under Andreas Achigian, their first patriarch, seceded from

the Jacobites, and acknowledged the authority of the pope. They have a patriarch at Aleppo, styled patriarch of Antioch; and archbishops of Aleppo, Babylon; Damascus, and Seleucia, besides eleven bishops. They number about 30;000. *SEE SYRIAN CHURCHES.*

Unity

as a philosophical term, signifies *oneness*. Aristotle makes it the element of number, and defines it as indivisibleness. In the Kantian philosophy it is defined as “that mental representation in the understanding by which the manifold is thought of as linked together.” It is by the same authority classified as *analytic*, or unity of a logical connection; and *synthetic*, or unity of intentions in the concept of an object. As a theological term, unity is employed to signify a oneness whether of sentiment, affection, or behavior (~~HEB~~ Psalm 133:1). The “unity of the faith” is an equal belief of the same great truths of God, and the possession of the grace of faith in a similar form and degree (~~HEB~~ Ephesians 4:13). The “unity of the spirit” is that union between Christ and his saints by which the same divine spirit dwells in both, and they have the same disposition and aims; and that unity of the saints among themselves by which, being joined to the same head, and having the same spirit dwelling in them, they have the same graces of faith, hope, love, etc., and are rooted and grounded in the same doctrine of Christ, and bear a mutual affection to each other. When Christian unity is spoken of in the New Test., it generally means the unity of dispensation for the various classes of converts. It is expressive of the great principle that all were to be under one fold and one Shepherd.

Unity Of The Church

is a phrase employed to denote that all true believers are “one body in Christ.” The Church is not to be considered as one on account of the common origin of the different societies, but because they were formed on common principles. There is no necessity for a visible head, as is now claimed by the Church of Rome, in order to unite all parts of the universal Church into one communion; nor is it necessary that the whole Church should agree in all rites, ceremonies, and observances in order to the same result. The circumstance of its having one common head, Christ, one Spirit, one Father, are points of unity which no more make the Church one society on earth than the circumstance of all men having the same Creator, and being derived from the same original pair, renders the human race one

political community. The scriptural representations of this unity of believers in Christ is thus summarized by Chrysostom “He is the head, we are the body; he is the foundation, we are the building; he is the vine, we are the branches; he is the bridegroom, we are the bride; he is the shepherd, we are the sheep; he is the way, we are the travelers; we are the temple, he the inhabitant; he is the first-born, we are the brothers; he is the heir, we are the co-heirs; he is the life, we are the living. These things are manifestly one.” The unity of the Church is not so much an accomplished fact as the original design would have it, nor as must be in the future. The intimacy of this union is indicated in our Savior’s intercessory prayer, in which he asks that the members of this body may be one, as he and the Father are one. See Neander, *Hist. of the Church*, 1, 180,181; Hagenbach, *Hist. of Doct.* 1, 195; Bingham, *Ch. Antiq.* bk. 6:cho 3; bk. 16:ch. 1.

Unity Of God

is a term used to denote that there is but one God or self-existent being. The unity of God is argued from his self-existence, his independence, the perfection of his nature, his omnipotence, and the unity of design in the works of nature. The doctrine was lost sight of by heathens, and maintained by Israel and in the Gospel. The Scriptures make no attempt to *prove* the doctrine, but assert it unequivocally. See ~~<2018>~~Exodus 20:3; ~~<1025>~~Deuteronomy 4:35; 6:4; ~~<1860>~~Psalms 86:10; ~~<1004>~~1 Corinthians 8:4, 6, etc. When the doctrine of the Trinity (q.v.) was formulated, it became necessary for the Church to declare that this does not conflict with the doctrine of his unity. See Hagenbach, *Hist. of Doct.* 1, 102, 330; Van Oosterzee, *Christian Dogmatics*, 1, 250.

Unity Of The Human Race.

SEE ADAM.

Universal Bishop

a title assumed by the Roman prelates succeeding Gregory I (588-604). The patriarchs of the Eastern Church, particularly John Jejunator, had claimed the title of *ecumenical patriarch*. This Gregory denounced as arrogant and antichristian. The title, however, was adopted by the successors of Gregory in its original signification. See Trevor, *Rome*, p. 104; Schaff, *Hist. of the Christian Church*, 2, 328 sq. *SEE AECUMENICAL BISHOP.*

Universal Friends

a sect which arose in Yates County, N. Y., near the close of the last century, professing to be followers of Jemima Wilkinson (q.v.), a Quakeress, who professed to work miracles, and assumed the title of “the universal friend of mankind.” The sect is now almost extinct, and the Universal Friends are sometimes called *Wilkinsonians* (q.v.).

Universal German Library

is a work begun in 1765, under the direction of Frederick Nicolai, with about fifty writers, afterwards increased to one hundred and thirty. It became at once the public organ of all those who felt called upon to lift their voice against superstition, fanaticism, and prejudice, as well as everything which was spiritually elevated or that was related to a more lively imagination and a deeper feeling. It was the high tribunal of rationalism. Not alone the orthodox, nor supposed enthusiasts and pietists, nor Lavater, but Goethe, and even poetry, and philosophy wherever it arose above arbitrary and secular discussion (e.g. Kant and Fichte), were spurned by this inquisitorial court as folly, flattery, and secret Jesuitism. The much-lauded tolerance was immediately converted into intolerance and bigotry. All the articles in the *Library*, however, were not colored by Nicolai’s skepticism, for there were also many weighty opinions of worthy scholars. The work served an important purpose in bringing to the knowledge of the world literary productions of value, and in fostering and encouraging a taste for reading. See Hagenbach, *Hist. of the Church in the 18th and 19th Centuries*, 1, 307 sq.

Universal Redemption

SEE ATONEMENT; SEE REDEMPTION.

Universalism

The ultimate restoration of all sinners to happiness and the favor of God is maintained by Universalists (q.v.) on the ground that the final exclusion of any soul from heaven would be contrary to the illimitable love of God; that the wrath of God is only exercised against sin-repentance, even in the future life, bringing about a restoration to his love. But this supposes a distinction between sin and the sinner which is not only without foundation in the Holy Scriptures, but is contradictory to their statements. We are

nowhere told, as regards a future state, that God's wrath against sin will *only* continue so long as sin remains, but that the *sinner* himself who dies impenitent will be eternally punished.

Again, it is asserted that Scripture has no plain dogmatic statements at all as to the possibility or impossibility of repentance after death (i.e. in hell). There are terrible threats of divine vengeance which will overtake the ungodly; but there are some distinct utterances of a hope embracing all times existence, and states, and the specific question at issue does not seem to be raised by Scripture. Such utterances are supposed to be contained in ~~4652~~1 Corinthians 15:22-28; ~~4009~~Ephesians 1:9, 10; ~~4189~~Philippians 2:9-11; ~~5019~~Colossians 1:19, 20. Now it may fairly be admitted that the passages cited *do* appear to favor Universalism, and they might have been so understood, had it been elsewhere taught in Scripture; but they are of no weight whatever in opposition to its clearest and most emphatic declarations. The apostle here says that God will be all in all—that all things shall be subdued unto Christ, reconciled unto him, and that every tongue shall confess that he is Lord of all. But such statements must be viewed in connection with other passages of Scripture which contradict the doctrine of universal salvation, and also according to scriptural usage and the meaning which can only be given to many parallel passages. For example, our Lord says that when lifted up on the cross (referring to the present efficacy of his atonement) he will draw all men unto him (~~4123~~John 12:32). No declaration can be more positive and unequivocal than this; and yet, literally understood, it is not merely untrue, but contradictory to other statements of Scripture, e.g. that no man can come to Christ except the Father draw him, and that they only are drawn who hear and learn of the Father (~~4164~~John 6:44, 45) certainly not all men. Such is the usage of Scripture language; a thing is spoken of as being really effected to indicate the certainty of the purpose, and that every provision has been made for its accomplishment, though eventually through man's sinfulness God's benevolence may be frustrated. *SEE PURGATORY.*

Again, Christ died for all men, and God would have all men to be saved—statements obviously leading to the supposition, at least, that all mankind will at last be saved. Yet in other passages of Scripture there is an apparently discordant statement that Christ died for “many,” laid down his life for the sheep,” and the object of redemption is said to be to “gather together in one the children of God which are scattered abroad” (Blunt, *Dict. of Theol. s.v.*). These passages are to be reconciled by the ready

answer that *provision* indeed is made for the salvation of all, but its actual effect will depend upon the voluntary embracing or rejecting of it on the part of men individually. *SEE REDEMPTION.*

Dr. Chauncy's arguments in favor of Universalism (*Salvation of All Men*) are these:

1. Christ died not for a select number of men only, but for mankind universally, and without exception or limitation, for the Sacred Scriptures are singularly emphatic in expressing this truth (~~402~~ John 1:29; 3:16, 17; ~~486~~ Romans 5:6; ~~458~~ 1 Corinthians 15:3; ~~550~~ 1 Thessalonians 5:10; ~~800~~ Hebrews 2:9; ~~408~~ 1 Peter 3:18; ~~600~~ 1 John 2:2).
2. It is the purpose of God according to his good pleasure that mankind universally, in consequence of the death of his son Jesus Christ, shall certainly and finally be saved (~~452~~ Romans 5:12, etc.; 8:19-24; ~~400~~ Ephesians 1:9, 10; 4:10; ~~509~~ Colossians 1:19, 20; ~~5004~~ 2 Timothy 1:4).
3. As a means in order to men's being made meet for salvation, God will sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government (~~496~~ Psalm 8:5, 6; ~~402~~ Matthew 1:21; ~~402~~ John 1:29; ~~4524~~ 1 Corinthians 15:24-29; ~~509~~ Philippians 2:9-11; ~~806~~ Hebrews 2:6, 9; ~~408~~ 1 John 3:8).
4. The Scripture language concerning the reduced or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us into the thought that it is comprehensive of mankind universally (~~453~~ Revelation 5:13). The opponents, however, of Dr. Chauncy and this doctrine observe, on the contrary side, that the Sacred Scriptures expressly declare that the punishment of the finally impenitent shall be eternal (~~4023~~ Matthew 12:31, 32; 17:8; 25:41, 46; 26:24; Mark 3, 29; 9:43; ~~4020~~ Luke 12:10; Ephesians 2, 17; ~~509~~ 2 Thessalonians 2:9; ~~5004~~ Hebrews 1:4, 6; 10:26, 27; ~~456~~ 1 John 5:16; Jude 13; ~~408~~ Revelation 9:3; 14:11; 20:20). *SEE HELL.*

In short, severe as may seem the doctrine of eternal punishment and however much we may naturally wish to avoid its acceptance, this is not a question for us to solve according to our inclination. We must ask, with reference to all matters connected with the future world, what has God revealed? what has *he* declared? The Scriptures are the ultimate appeal, and these to candid and thoughtful minds have ever been plain and positive on the subject. Moreover, the same abstract arguments which are often adduced against the *everlasting* punishment of sin apply to its present

punishment, and, indeed, against the fact of sin itself. If God loves man and loves holiness, why does he suffer him to sin at all? We are thus brought back to Butler's immortal argument, and constrained to bow to the sovereign will of the Almighty. The following judicious remarks are from Van Oosterzee, *Christian Dogmatics*, 2, 438:

The *duration* of future punishment is most definitely represented in Holy Scripture as absolutely endless (^{<4094>}Mark 9:44-50; ^{<6411>}Revelation 14:11, etc.). Even if the word *eternal* does not in itself denote absolute endlessness, it is surely a different matter when eternal pain is without any limitation associated with eternal life (^{<4256>}Matthew 25:46). We will here only call to mind the fact that those who maintain the contrary of restorationism can bring forward numerous and plain statements of the Lord and his witnesses; at any rate, the possibility of an endless misery is most distinctly declared in ^{<4123>}Matthew 12:31, 32; and such words as those in ^{<4166>}Luke 16:26; ^{<4250>}Matthew 25:10, 41; 26:24 could hardly be vindicated from a charge of exaggeration if he who spoke them had himself seen even a ray of light in the outer darkness, and been able and willing to kindle it before others' eyes. In no case could such a ray be seen without previous contrition and conversion but, viewed even psychologically, this latter is certainly nowhere to be looked for less than in a hell of sorrow and despair, not to say that the Gospel nowhere opens up to us a certain prospect of the continuance of the gracious work of God on the other side of the grave. He who here talks of harshness must by no means forget that sinful man is a very partial judge in his own case; that nothing less than the highest grace is boldly and stubbornly set at naught in the case here supposed; and that there always will be, according to the teaching of Scripture, an equitable distinction in the rewards as well as in the punishments of the future (^{<4127>}Luke 12:47, 48; ^{<6112>}Romans 2:12 sq.). Ay, even if men might flatter themselves with a diminution or postponement of the punishment, there still would always be a remembrance of the incalculable mischief which they had done to themselves and others, and this would be a dark cloud before the sun of an eventual happiness. Least of all could they hope for such an end who have known the great salvation, and all their lives ungratefully despised it (^{<4124>}Matthew 11:24; ^{<8008>}Hebrews 2:3). As to the heathen and others who, entirely without their own fault, have missed the way of life, Holy Scripture nowhere compels us to believe that these should summarily, and on that account alone, be the victims of an eternal damnation. While there is only one way of salvation (^{<4402>}Acts 4:12), the

Merciful One will make it known to men in some way (~~(1819)~~ 1 Peter 3:19). We can safely leave to God the justification, even in this respect, of his own government of the world; but we must take careful heed that we do not try to be more merciful than he to whom sin, as long as it continues to be sin, is thoroughly damnable. Even in preaching the Gospel, his servants are not free to leave this darker side entirely unmentioned. The statement of it should always be joined with that of the friendly light of grace, and let the preacher take care that he does not lead his hearers in the way of despairing fear or unbelieving doubt by yielding to the desire to paint hell as black as possible. The best statement of the prospect of the sinner is that of going to his own place, i.e. to the land of his own choice, where he may still continue to dwell." *SEE PUNISHMENT, FUTURE.*

Universalists

a Christian sect believing in the final destruction of sin and the reconciliation of all souls to God through the Lord Jesus Christ. They claim that there is proof of the existence of their doctrine,

Universalism

and of the activity of its advocates under various names, from the introduction of Christianity to the present time.

I. *Origin and History.* —

(I.) *Informal.* —

1. *In Former Centuries.* — The earliest notices now to be found of Universalism after the days of the apostles are in the writings of some of the more prominent Gnostic sects, as the Basilidians, Capocratianans, Valentinians, about A.D. 130. The ultimate purification of the race was, according to their theories, by means of the discipline of the souls of the wicked through transmigration. In the *Sibylline Oracles*, which appeared A.D.150, Universalism is taught as resulting from the prayers of the saints affected by the miseries of the damned. The Almighty is represented-as granting this favor to the redeemed on account of the great love which he bears to them for their fidelity. In 195 Clemens Alexandrinus, who was president of the Catechetical School at Alexandria, advocated Universalism on the ground of the remedial character of all punishment. His pupil and successor in the school, Origen Adamantius, famous alike for his learning,

piety, and zeal, taught Universalism on the ground of the ever-continuing freedom of the will, the deep mental and spiritual anguish occasioned by the light and knowledge of the truth until it leads to repentance, and then the harmony of the soul with God. Origen's position, abilities, and untiring efforts for the spread of the Gospel gave him great influence with his pupils, and with the Church at large, in whose behalf he became a voluminous writer. In addition to his position and work in the school of Alexandria, he also had care for several years, in connection with Pamphilus, of the theological school at Caesarea, one of whose distinguished pupils was the celebrated Gregory Thaumaturgus, a great admirer of his master's theories, and finally, about A.D. 235, his strong defender and ardent eulogist. Pamphilus, and Eusebius, the first Church historian, also defended Origen's doctrines from charges brought against them by the Western Church, and in answering the complaint that he denied all future punishment they quote from his writings in contradiction thereof, not only his positive assurances of future and severe punishment, but his equally positive assertion that such correction is purifying and salutary. In A.D. 364, Titus, bishop of Bostra, wrote in advocacy of Universalism, contending that, although there are torments in the abyss of hell, they are not eternal, but that their great severity will lead the wicked to repentance and so to salvation. Gregory of Nyssa, A.D. 380, also advocated Universalism on the same grounds. Contemporary with him was the justly celebrated defender of orthodoxy, Didymus the Blind, a successor of Origen in the school at Alexandria, and a zealous Universalist. Prominent among his scholars was Jerome, eminent alike for his abilities, his inconsistencies, and instability. Universalism as taught by Origen is clearly and ably set forth by Jerome in his commentaries on the epistles, and in his letters. John, bishop of Jerusalem at this period, was also an advocate of Universalism on Origen's theory. Another contemporary, Diodorus, a teacher of great repute in the school at Antioch, and afterwards bishop of Jerusalem, was also a Universalist, who, in opposition to the then general prevalence of allegorical interpretation, strictly adhered to the natural import of the text in his many commentaries on the Scriptures. He defended Universalism on the ground that the divine mercy far exceeds all the effects and all the deserts of sin. His pupil and successor in the school, Theodore of Mopsuestia, A.D. 420, called "the crown and climax of the school of Antioch," and by the Nestorians, whose sect he founded, "the interpreter of the Word of God," and whose writings were text-books in the schools of Eastern Syria, was a prominent and influential

Universalist. His theory was that sin is an incidental part of the development and education of the human race; that, while some are more involved in it than others, God will overrule it to the final establishment of all in good. He is the reputed author of the liturgy used by the Nestorians, a Church which at one time equaled, in its membership the combined adherents of both the Greek and Latin communions, and which has had no rival in military zeal. In the addresses and prayers of this liturgy Universalism is distinctly avowed. Theodoret, A.D. 430, bishop of Cyprus in Syria, a pupil of Theodore of Mopsuestia, was also a Universalist, holding the doctrine on the theory advocated by the Antiochian school.

For some time prior to this, certain opinions of Origen on pre-existence and on the salvation of the devil had been in dispute and pronounced heretical by a synod; but his doctrine of the universal salvation of the human race had not been involved in this condemnation. At a local council called by the emperor Justinian at Constantinople, A.D. 544, Origen's doctrine of universal salvation was declared heretical. Nine years later another council was held by the same authority at the same place, when condemnation was pronounced on the Nestorians, although their belief in Universalism was not mentioned. It has been common to call this an ecumenical council, but without warrant (see the action of the Latin Church in refusing to recognize it or to send a legate to it). Doderlein, in his *Institutes of Christian Theology*, after quoting the decree of Justinian against Origen, says, "That was not the belief of all, and in proportion as any one was eminent in learning in Christian antiquity, the more did he cherish and defend the hope of the termination of future "torments." Drexelius, in his defense of eternal punishment, gives this testimony, "That God should doom the apostate angels and men at the day of retribution to eternal torments seemed so hard and incredible a doctrine to some persons that even Origen himself who was mighty in the Scriptures, and no less famous for his admirable wit and excellent learning, presumed to maintain in his book of principles that both the devils and the damned, after a certain period of years, the fire having purged or cleansed them from their pollutions, should be restored to grace. Augustine and others set forth his error and condemned him for it. But, notwithstanding their condemnation, this error has found a great many in the world who have given it a kind of civil reception. The *Anti* heretics so called, dispersed this error throughout all Spain under various interpretations." Gieseler, the ecclesiastical historian, says, "The belief in the inalienable capacity of improvement in all

rational beings and the limited duration of future punishment, was so general, even in the West, and among the opponents of Origen, that, even if it may not be said to have arisen without the influence of Origen's school, it had become entirely independent of his system." And Augustine bears this testimony: "Some — nay, very many — from human sympathy commiserate the eternal punishment of the damned and their perpetual torture without intermission, and thus do not believe in it; not, indeed, by opposing the Holy Scriptures, but by softening all the severe things according to their own feelings, and giving a milder meaning to those things which they think are said in them more terribly than truly."

Universalism almost wholly disappeared during the period known as the Dark Ages, although there are occasional glimpses of it even in the mutilated records which the papal Church has permitted to descend to us. In the 7th century, Maximus, the Greek monk and confessor taught Universalism; in the 8th, Clement of Ireland was deposed from the priesthood for teaching that when Christ descended into hell he restored all the damned; while in the 9th, John Scotus Erigena, a famous philosopher who stood at the head of the learned of the court of France, was a bold defender of Universalism. In the 11th century, the Albigenses were, according to papal authorities, Universalists; in the 12th, Raynold, abbot of St. Martin's, in France, was charged before a council with holding "that all men will eventually be saved;" in the 13th, Solomon, bishop of Bassorah, discussed the question of universal salvation, answering it in the affirmative. The Lollards in the 14th century taught Universalism in Bhemia and Austria; and at the same period a council convened by Langman, archbishop of Canterbury, gave judgment against Universalism as one of the heresies then taught in that province. In the early part of the 15th century, a sect called "Men of Understanding" taught Universalism in Flanders, advocating it on the ground of the German Mystics, as did Tauler of Strasburg, and John Wessel, who, with others, have been called "the Reformers before the Reformation," whose writings Luther industriously studied and greatly admired.

2. In Modern Times. — With the Reformation, Universalism made a fresh appearance early in the 16th century, chiefly among some of the Anabaptist sects. The seventeenth article of the Augustine Confession, 1530, was expressly framed to "condemn the Anabaptists, who maintain that there shall be an end: to the punishments of the damned and of the devils." Denk, Hetzer, and Stanislaus Pannonius were the most eminent defenders of

Universalism at this period. Later in the century, Samuel Huber, divinity professor at Wittenberg, taught Universalism, it is alleged by Spanheim; and because, says Musheim, he would not go back to the old methods of teaching, "he was compelled to relinquish his office and go into exile." Early in the 17th century, Ernest Sonner, professor of philosophy at Altorf, published "a theological and philosophical demonstration that the endless punishment of the wicked would argue, not the justice, but the injustice, of God." John William Petersen, at one time court preacher at Lutin, and subsequently superintendent at Lunenberg, adopted and defended Universalism with such zeal that he was cited before the consistory, and, as he could not conscientiously renounce his convictions, was deprived of his office and forced into private life. In his retirement he wrote and published three folio volumes on Universalism, entitled *Musterion Apokatastaseos Paltan*, in which he mentions many who had defended that doctrine. The volumes appeared between the years 1700 and 1710. They opened a century of spirited controversy, of which Mosheim says, "The points of theology which had been controverted in the 17th century were destined to excite keener disputes in the 18th, such 'as the *eternity of hell torments*, and the *final restoration of all intelligent beings* to order, perfection, and happiness." Dietelmair, an opponent of Universalism, wrote on its history about the middle of this century. In the preface to his work he speaks of the contests which raged vehemently enough within the very bounds of the orthodox Church in the end of the last century 'the' beginning of the present." Among the defenses of Universalism contained in the first volume of Petersen's work was the *Everlasting Gospel*, attributed to Paul Siegvolk, which was but an assumed name of George Klein-Nicolai, deposed for his Universalism as preacher of Friessdorf. He published other works in defense of Universalism, but the most rapid and lasting popularity belonged to the *Everlasting Gospel*, which in forty-five years passed through five editions in Germany. In 1726 John Henry Haug, professor at Strasburg, having procured the assistance of Dr. Ernest Christoph Hochman, Christian Dippel, Count De Marcey, and others, commenced the publication of the *Berleburger Bibel*, an entirely new translation and commentary of the Holy Scriptures. They made themselves familiar with all the writings of the Mystics, and in their great work taught and defended Universalism from the Mystical standpoint. Their work fills eight large folio volumes, the last of which was published in 1742. Strong persecution assailing them, and no printer being willing to risk his office in doing their work, they were compelled to purchase their own type and a small press.

When the Church they had established was at last broken up by their enemies, the members fled to America, taking their press with them, and it was set up by Christopher Sower in Germantown, Pa. One of De Marcey's intimate friends was George De Benneville, born of French parents in London in 1703. Before he was twenty years of age he commenced preaching in France, where he was arrested and condemned to die, but was reprieved on the scaffold by Louis XV. Making his way into Germany, he 'there preached Universalism several years, and then came to America. In 1727 appeared Ludvig Gerhard's *Complete System of the Everlasting Gospel of the Restoration of All Things, together with the Baseless Opposite Doctrine of Eternal Damnation*. The author was at one time professor of theology in the University of Rostock, and his publication called forth, according to Walch, no less than fourteen volumes in reply. Jung, Stilling in the latter part of the 18th century, an able defender of Christianity against German rationalism, was an ardent and eminent Universalist. Prof. Tholuck wrote, in 1835, that this doctrine "came particularly into notice through Jung-Stilling, that eminent man who was a particular instrument in the hand of God for keeping up evangelical truth in the latter part of the former century, and at the same time a strong patron to that doctrine." During the present century, Universalism has made rapid progress in Germany. Olshausen says of it that it "has, no doubt, a deep root in noble minds, and is the expression of a heart-felt desire for a perfect harmony of the creation." Dr. Dwight wrote in 1829, "The doctrine of the eternity of future punishment is almost universally rejected." Similar testimony was borne by Prof. Sears in 1834: "The current hypothesis is that in the middle state, intervening between death and the resurrection, the righteous will gradually attain to perfection; and that to all the wicked, whether men or angels, the Gospel will be preached, and that they will ultimately accept it and be restored."

In Switzerland Universalism was advocated in the last century by Marie Huber, whose *World Unmasked* was translated and republished both in England and America. In 1786 Ferdinand Oliver Petitpierre promulgated Universalism in a work entitled *Thoughts on the Divine Goodness*, of which several English and American editions have been published. Lavater, the great physiognomist, and the intimate friend and correspondent of Jung-Stilling, was a Universalist. Later J. H. D. Zschokke advocated Universalism in his *Stunden der Andacht*, the favorite book with the late prince Albert, and after his death translated into English by request of

queen Victoria for general circulation among her subjects. In France, in the last century, Rev. Thomas Cuppe wrote in defense of Universalism. Later in the same century, Chais de Sourcesol wrote and published in its defense. In the present century the Coquerels father and sons Athanase and Etienne-have advocated it in the pulpit and from the press. In Scotland Rev. James Purves wrote in defense of the doctrine, and established a Universalist society about 1770; Rev. Neil Douglass founded another about 1800; and within twenty-five years four or five others were started, largely through the instrumentality of Mr. Douglass and his successor, Rev. William Worrall. These societies are either disbanded or merged in the Unitarian churches, which in Scotland are all Universalist in their views of destiny. Prominent among the Scotch Unitarian Universalists was Dr. T. Southwood Smith, who published, in 1816, *Illustrations of the Divine Government*, a book that has passed through several editions. Thomas Erskine, recently deceased, was also an able writer on Universalism. At present there are a few distinctive Universalist churches and a convention in Scotland. In Wales Universalism was preached as early as 1782. In 1783 Rev. Thomas Jones, who had been educated at lady Huntingdon's school, became a Universalist. He subsequently came to America, and after being the successor of Winchester at Philadelphia for about eight years, he removed to Gloucester, Mass., and was the successor of Murray for forty-five years.

In England the Protestants, in drawing up their Forty-two Articles of Religion, in 1552, condemned Universalism. Ten years later, when the convocation revised the doctrines of the Church, the number of articles was reduced to thirty-nine, omitting, among others, the one condemning Universalism. Since that time Universalism has not been a forbidden doctrine in the Church of England, but has been advocated and defended by some of the most eminent members of its communion-such men as Dr. Henry More, Sir George Stonehouse, Bp. Thomas Newton, Dr. David Hartley, William Whiston, Dr. Thomas Burnet, Revs. Frederick W. Robertson, Charles Kingsley, Stopford Brooke, and canon Farrar, and indirectly by archbishop Tillotson. The Presbyterian Parliament of 1648, which temporarily overthrew Episcopacy, passed a law against all heresies, punishing the persistent holders of some with death, and of others with imprisonment. "That all men shall be saved" was among the heresies punishable in the latter manner. This law was not long operative, for the Independents, headed by Cromwell, soon overthrew the law-makers.

Gerard Willstanley published a work in advocacy of Universalism only a few days after the passage of the law, which was soon followed by similar works from his pen. William Earbury fearlessly preached Universalism. Richard Coppin was active in its advocacy, publishing largely in its exposition and defense, and was several times tried for his offence. Samuel Richardson, an eminent Baptist, also wrote strongly in its behalf. Sir Henry Vane (the younger), member of the Parliament dissolved by Cromwell, and in 1636 governor of Massachusetts, was a Universalist. Jeremy White, one of Cromwell's chaplains, preached Universalism, and published a work which has passed through several editions. Jane Lead, a Mystic, was the author of several Universalist books. Henry Brooke, a literary writer, avowed his belief in Universalism in his *Fool of Quality*, and in a poem on the Messiah. William Law, author of the *Serious Call*, declared in his *Letters*, "As for the purification of all human nature, I fully believe it, either in this world or some after ages." The English literary reviews of the last century contain many notices of works in defense of Universalism. In 1750 James Rely, who had been a preacher in Whitefield's connection, shocked at the doctrine of reprobation, was by meditation and study led into another scheme of redemption, some of the peculiarities of which may be said to have had their origin with him. Accepting as true the common theory that all men, having sinned in Adam, justly incurred eternal damnation, and that Christ had borne this infinite guilt and punishment in behalf of all who should be saved, Rely was moved to find, if possible, some ground of justice in such a scheme. The divine law explicitly declares that "the soul which sinneth, it shall die," and that the innocent shall not suffer for the guilty. How could a transfer of human sin and penalty to Christ be consistent with that law? How could it be reconciled with equity? The divine sovereignty, without regard to inherent justice in the plan, could not account for it for the absoluteness that could set justice aside might just as easily, and more mercifully, have gone straight to its aim by remitting instead of transferring sin and its deserts. To say that the sufferings of Christ were merely *accepted* as satisfaction for human deserts, only *reckoned* as such, by God's sovereign pleasure, was no adequate explanation, since they were thus only a fictitious, not a real, satisfaction; and, further, any sufferings whatsoever, even those of a man, would have answered just as well as an arbitrary acceptance of the coequal of God. The perfect consistency of God's procedure, its absolute harmony with justice and equity, Rely found, as he claimed, in such a real and thorough union of Christ with the human race as made their acts his, and his theirs.

All men, he held, were really in Adam and sinned in him, not by a fictitious imputation, but by-actual participation; equally so are all men in the second Adam, “the head of every man,” and he is as justly accountable for what they do as is the head in the natural body, accountable for the deeds of all the members united to that head. Accordingly Christ, in his corporate capacity, was truly guilty of the offence of the ‘human race, and could be, as he actually was, justly punished for it; and the race, because of this’ union, really suffered in him all the penalty which he endured, and thus fully satisfied justice. There is no more punishment, therefore, due for sin, nor any further occasion for declaring the demands of the law, except to make men feel their inability to obey, and thus compel them to an exclusive reliance on Christ the head. He has effected a complete and finished justification of the whole world. When man believes this he is freed from the sense of guilt, freed also from all doubt and fear. Until he believes it he is, whether in this world or in another, under the condemnation of unbelief and darkness, the only condemnation now possible to the human race. In illustration and defense of this theory, Rely wrote and published several books, preached zealously in London and vicinity, and gathered a congregation in the metropolis. After his death in 1778, two societies were formed from his congregation; but both have now ceased to exist, as has the society gathered by Winchester about 1789, and the Church founded by David Thom, D.D., in Liverpool in 1825. The Unitarians in England are all believers in Universalism, as are also many of the Congregationalists.

3. *In America* Universalism is the result of the proclamation of a variety of theories, some of them at a very early date, all resulting in one conclusion — the final holiness of the human race. Sir Henry Vane as was said above, was a Universalist. It is not known that while in America he made any public avowal of that belief; but the presumption is that he did not stand alone. In July, 1684, Joseph Gatchell, of Marblehead, Mass., was brought before the Suffolk County Court for discoursing “that all men should be saved,” and, being convicted, was sentenced “to the pillory and to have his tongue drawn forth and-pierced with a hot iron.” Dr. George De Benneville, also mentioned above, came to America in 1741, expressly called of God, as he believed, to preach the Gospel in the New World. For more than fifty years he preached in various parts of Pennsylvania, Maryland, Virginia, and the Carolinas. He was not an organizer, but simply a preacher, and quite a voluminous writer, though only a few of his productions were published. For several years he was welcomed to the

pulpits of the “Brethren” (Dunkers). It was no doubt at his suggestion that Siegvolk’s *Everlasting Gospel* was translated into English, and published by Christopher Sower, printed, probably, on the identical press on which the *Berleburger Bibel* had been struck off. This edition was reviewed by Rev. N. Pomp, a German minister in Philadelphia. Alexander Mack, an eminent preacher among the Dunkers, replied to Pomp, defending Siegvolk’s views. This work was never published, but the MS. is still preserved. There was found among Dr. De Bonneville’s papers, after his death, in 1793, a *Commentary on the Apocalypse*, which was printed in German, at Lebanon, Pa., in 1808. There was also *Universalism in the Episcopal Church*. Rev. Richard Clarke, rector of St. Philip’s in Charleston, S. C., from 1754 to 1759, was a pronounced advocate of it; as was Rev. John Tyler, rector of the Church in Norwich, Conn., who wrote a work in its defense, which was published by some one to whom he had loaned his MS., about 1787. Some of the Congregationalists of New England were believers in Universalism; among them Dr. Jonathan Mayhew, minister of the West Church in Boston from 1747 to 1766, who distinctly avowed his belief in it in a published *Thanksgiving Sermon*, Dec. 9, 1762. Dr. Charles Chauncy, minister of the First Church in Boston from 1727 to 1787, issued a pamphlet on the subject in 1782, which was reviewed by Dr. Samuel Mather. In 1784 his larger work *The Salvation-of All Men* was published, a second edition following in 1787. Dr. Joseph Huntington, minister in Coventry, Conn., from 1762 to 1794, left a work in favor of Universalism, entitled *Calvinism Improved*, which was published in 1796.

(II.) Formal. — In 1770 John Murray (q.v.), who had formerly been a Methodist in Ireland and England, but more recently a convert to the views of James Rely, came to America and commenced the proclamation of Universalism on the Relyan theory. After itinerating a few years in various parts of the country, from Virginia to Massachusetts, he made his home in Gloucester, Mass., where, in 1779, he organized a society of Universalists, under the name of “The Independent Christian Church.” With the exception of a few months spent in the army, as chaplain of the Rhode Island Brigade, he ministered to the society in Gloucester, making occasional missionary tours through the country till 1793, when he removed to Boston, where a society had been formed in 1785, and remained there as its pastor till his death, in 1815.

In 1781 Elhanan Winchester, who had been an eminent Baptist clergyman in Philadelphia, became a Universalist, and gathered a Universalist society in that city, which took the name of "Universal Baptists." As a Baptist his views were moderately Calvinistic, if not wholly Arminian, and his Universalism differed in little or nothing from the present so-called evangelical doctrines, except in regard to the duration and design of future punishment and the final restoration of all lost men and angels. Fifty thousand years, which would bring in the great jubilee, was the extreme limit in his theory of the punishment of the most sinful. Mr. Winchester itinerated extensively, as far south as the Carolinas and north to Massachusetts. Like De Benneville, he was for a time welcomed to the pulpits of the Dunkers, who, from their first coming to America in 1719, have been believers in universal restoration, although, in the main, holding it privately. Some of their preachers were bold in its advocacy; and it was proclaimed and defended in several of their published works, notably so by James Bolton, who, in 1793, published a pamphlet at Ephrata, Pa., in which he censures the "Brethren" for not giving greater publicity to it, asserting that "the German Baptists (Dunkers) all believe it." About the year 1785 the Dunkers became alarmed by the preaching of some persons, now unknown, against future punishment, and finally took action that cut off John Ham, one of their preachers of this theory, and his followers from the Church, and forbade the proclamation of Universalism in any form. In 1786 Mr. Winchester went to England, where he preached and published books in defense of his views and established a society. He returned to America in 1795 and died in 1796.

Contemporary with Murray and Winchester was Caleb Rich, of Massachusetts, who gathered a Universalist society in the towns of Warwick and Richmond. Mr. Rich may be said to have anticipated many of the views afterwards more fully elaborated by Hosea Ballou, and probably had great direct influence in forming the opinions of the latter.

In New Jersey several Baptist preachers and their congregations became Universalists. In Pennsylvania there was a congregation of Rellyan Universalists, and the "Universal Baptists" before mentioned, in Philadelphia, while societies had been organized in Bucks and Washington counties. Rev. Abel Sarjent, minister in the latter locality, organized Universalist churches on the basis of the doctrine of the divine unity, in opposition to the Trinity, publishing the creed of those churches in the *Free Universal Magazine*, edited by him in 1793-94. Of the existence of

these churches the Universalists in the eastern portion of the country were for a long time ignorant. Relyanism made but little progress, Mr. Murray complaining in 1787 that he knew of but one public advocate of Universalism in America who fully sympathized with him in his views. This was the Rev. John Tyler before mentioned. Rev. Hosea Ballou commenced his career as a Universalist preacher in 1790. Originally a Calvinistic Baptist, he was a Trinitarian Universalist until 1795, when he avowed his belief in Unitarian views of God and Christ; and in 1805 published his *Treatise on Atonement*, in which he combated the doctrine of vicarious sacrifice, contending that the life and death of Christ were for the reconciling, not of God, but of man, and avowed his belief that the punishment of the sins of mortality was confined to this life, and that if punishment were experienced in the life beyond the grave, it would be for sins committed there. In 1818 he had satisfied himself that there is no sin beyond the grave, and consequently no punishment after death. By 1830 Mr. Ballou's views were quite extensively held in the denomination, and some of the believers in future limited punishment seceded from the Universalist Convention and established the denomination of Restorationists. Although this secession was led by a few eminent men, it was not considered expedient nor in any sense called for by quite as many and as eminent believers in future retribution who remained in the old organization. The position of these latter was that Universalism was not, and never had been, the belief in no future punishment, nor the belief in a brief or long continued retribution hereafter; but the belief that God would, through Christ, in his own good time, "restore the whole family of mankind to holiness and happiness." As there had never been entire unity of sentiment as to the time when this result would be reached, but had been tolerance of opinion on that as on other differences, they saw no occasion for a division on account of present differences. The "Restorationist Association" existed about eleven years, its last session being held in 1841, at which time the publication of its organ, *The Independent Christian Messenger*, ceased, and it became extinct as a sect. Some of its preachers returned to the fellowship of the Universalist Convention, some affiliated with the Unitarians, and others wholly withdrew from the ministry. Mr. Ballou died in 1852. His work and memory are held in reverent esteem by the entire denomination, and by none more ardently than by the many who do not accept his theory of sin and retribution. See BALLOU.

(III.) Sources of History. — Doderlein, *Institutio Theolog. Christianae* (1787), 2, 199, 202; Berti, *Breviarius Hist. Eccl.* cent. 8-12, c. 3; Priestley, *Hist. of the Christian Church*, per. 18 lect. 9 p. 136, 137; Assemani, *Bibliotheca Orientalis*, III, 1, 323, 324; Du Pin, *Eccl. Hist.* vol. 12 ch. 8:p. 113, 115; Mosheim, *Eccl. Hist.* cent. 15 pt. 2, ch. 5; cent. 16 sec. 3. pt. 2, ch. 1; cent. 18:sec. 20; Ballou, *Ancient History of Universalism* (2nd ed. 1872); Beecher, *Scriptural Doctrine of Retribution*; Dunster, *Translation of Drexelin's Considerations on Eternity* (1710); Davidson, *Translation of Gieseler's Compendium of Ecclesiastical History* (1849), 1, 320, 321; Augustini *Enchiridion ad Laurentium*, c. 112; Olshausen, *Comm. on* ~~Matthew~~ *Matthew* 12:31, 32; Law, *Collection of Letters* (1762), letter 12:p. 172; *Account of the Berleburger Bible*, in *The Universalist* (Boston, Nov. 8, 1878); Whittemore, *Modern History of Universalism* (ibid. 1860); Dalcho, *Hist. of the Prot. Ep. Ch. in South Carolina* (1820); Eddy, *Papers on Universalist Conventions and Creeds*, in *Universalist Quarterly*, 1874-80; Thomas, *A Century of Universalism*; Eddy, *MS. History of Universalism in Gloucester, Mass., 1774-1874*; Whittemore, *Memoir of Rev. Hosea Ballou* (4 vols.); *Life of Rev. Nathaniel Stacy* (autobiography); Smith, *Historical Sketches of Universalism in the State of New York*.

II. Organization and Government. — In the early history of Universalism in America, the first form of organization was simply into legal societies; afterwards into churches within the societies. The only exception to this was, commencing with 1790, in Pennsylvania; where the Church became both the legal organization and the religious body of communicants. The Universalists in Gloucester, Mass., the first to organize, banded themselves together by an agreement of association in 1779, which they changed to a charter of compact in 1785, and were incorporated in 1792. Members of the society and their property being seized for payment of taxes to the first parish in Gloucester, the Universalists entered suits in the courts in 1783 to establish their right to exemption from taxation for the support of any other than their own minister. By reason of various delays and appeals the case did not reach a final decision till 1786, when the rights of the Universalists were established. Meanwhile congregations and societies gathered in other parts of Massachusetts and in Rhode Island, desiring counsel and advice, united with the society in Gloucester in holding an association at Oxford, Mass., in 1785. The charter of compact, which was the basis of organization in Gloucester, was taken to this association, and, on being slightly amended, was recommended to the societies represented, who

were also requested to take on themselves the name of “Independent Christian Society, commonly called Universalists;” to keep up a correspondence with each other; and to meet annually, by delegates, for conference. The legal rights secured the following year by the decision of the Gloucester suit seem to have accomplished all that the association aimed at, and no session was held after 1787. In 1790 the congregations organized in Philadelphia by Murray and Winchester became one, and, feeling the necessity of a more perfect organization of the believers at large, issued a call for a convention, which was held in May of that year in Philadelphia, at which time a profession of faith and platform of government for the churches was drawn up and recommended to all the churches for their adoption. Five churches were represented in this convention, and seven preachers were in attendance. The annual meetings of this convention were all held in Philadelphia; but the distance from that city to New England was so great, and the inconveniences of making the journey were then so numerous, that in 1792 the Universalists of Boston asked and obtained permission to organize another convention for the Eastern States. This convention held its first session at Oxford, Mass., in 1793, and adopted, the following year, the Philadelphia profession and platform, and recommended them to all their churches. In 1802, churches and associations of churches having increased, and a diversity of speculative opinion prevailing, the New England convention deemed it best to unite, if possible, on a profession of faith, and to establish well defined rules of government, ordination, fellowship, and discipline for the use of that body. This was accomplished in 1803, by the adoption at the session held in Winchester, N.H., of such definite rules, and of the following Profession of Belief:

“Art. 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

“Art. 2. We believe that there is one God, whose mantle is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

“Art. 3. We believe that holiness and true happiness are inseparably connected, and that, believers ought to be careful to maintain order and

practice good works; for these things are good and profitable unto men.”

This has remained unchanged to the present time. The Philadelphia convention ceased to exist in 1809; but the New England convention, though with changes both in form of government and in name, has continued to the present, and is now “the Universalist General Convention.” It is composed of clerical and lay delegates from the state conventions, and from the parishes and churches in states and territories where no state organization exists. Every parish, to be counted in the basis of representation, must maintain its legal existence and support public worship; and every minister must be actually engaged in the work of the ministry unless disabled by age or sickness. Preachers and parishes must assent to the Profession of Belief; and no parish can settle a minister not in fellowship, nor can a minister settle over a parish not in fellowship. The convention establishes uniform rules for fellowship, ordination, and discipline, and is the final court of appeal in all cases of difficulty between conventions, or between conventions and parishes, or ministers, not otherwise settled by subordinate bodies; but it has no power to interfere with the affairs of a parish in the settlement or dismissal of a minister in fellowship; nor can it, under any circumstances, do more than to withdraw fellowship from those who are convicted of offences. State conventions are composed of ministers in fellowship, and of delegates from parishes and churches. They can make any regulations and adopt any policy not in conflict with the constitution and laws of the General Convention; provide for the enforcement of the rules on fellowship, ordination, and discipline; and raise and disburse funds for; local missionary work. In several states associations still exist composed of counties or of neighboring parishes extending over larger territory; but, under the present laws, these have no ecclesiastical authority, and are only a medium of local conference and encouragement in religious growth. Parishes are local legal organizations for the purpose of holding property and conducting the business necessary to the maintenance of religious worship. Aside from a required assent to the Profession of Faith, and their obtaining the fellowship of the State Convention, or, in localities where no such organization exists, the direct fellowship of the General Convention, all parishes are Congregational in the management of their affairs, and are subject only to the civil laws of the state or territory where they are located. Churches, with the exception of those in Pennsylvania, as before noted, are the religious organizations

created within the legal parish. In them the ordinances of the Gospel are administered; and the purpose of their existence is the union of believers and the quickening and increase of their religious life, obedient to the command of the Lord and his apostles. Sunday schools are also established in the parishes, and are, while independent in the management of their affairs, chiefly watched over and directed by the Church.

III. Doctrines. — The Winchester Profession (given above) is regarded as a sufficiently full and explicit statement of the belief required in order to fellowship in the Universalist Church, and as affording the greatest latitude in differences on all minor points. But a more particular statement of the general belief of Universalists of the present (lay may be briefly set forth as embracing the following particulars:

1. Of God. — That he is infinite in all his perfections, the Creator and Preserver of all worlds, and of all the beings that inhabit them; revealed to man in all that nature teaches of wisdom and design; in conscience, which discriminates between right and wrong; and in the Holy Scriptures, and especially in his full perfection in Jesus Christ. That it is fundamental in the revelation through Christ that God is the Father of the spirits of all flesh, who brought men into being with a fixed and loving purpose that their existence should prove a final and endless blessing to them; and that while he is strictly just in his dealings with all, he never loses sight of his great purpose in their creation; and that, without violation of their moral freedom, he will, through the gracious influences of the Gospel, subdue and win all souls to holiness. That his government, laws, and purpose are the same in all worlds, death in no way affecting his attitude towards men; but that he is to be found wherever sought, and will always accept and forgive all who call upon him in sincerity and truth.

2. Of Christ. — That he is not God, but God's highest and only perfect representative, sent by the Father not for the purpose of affecting God's attitude to man but of reconciling man to God; that he lived, taught, wrought miracles, suffered, died, and was raised from the dead and ascended into heaven, according to the Scriptures; that he alone can lead men to the Father, and is the only perfect way, truth, and life for man; that he is Lord both of the dead and the living, able to save to the uttermost, i.e. in all places and under all circumstances, all who come to God by him; and that he must reign till every creature in heaven and in earth, and under the

earth, confesses him Lord, to the glory of God the Father, and God is all in all.

3. *Of the Holy Spirit.* — That while it is not now to be expected that God's Spirit will, as in apostolic days, be manifest in conferring miraculous power on believers, the promise of its assistance is still fulfilled in the souls of believers, to whom the Spirit comes as the Comforter, and, as testified to by the apostle, helps their infirmities, inspires their prayers, and pours into their souls the peace of God which passeth all understanding.

4. *Of Man.* — That "a man is the image and glory of God;" and that whatever tendencies may be inherited, or by whatever sins man may defile himself, the divine image is never wholly destroyed, but that under the care of the appointed refiner and purifier, the stains, defilement, and dross can all be removed, and the divine likeness be manifest; that the human will, which consents to sin, can also determine on holiness, and use all the means appointed for its attainment.

5. *Of Sin.* — That it is never transferable, but consists in personal disobedience to the divine law, and is the greatest evil in the universe; that no necessity for it is laid on any mortal, yet that it is incidental to the career of a being who can be drawn away of his own lusts and enticed, and who is created with the ability of choosing good and evil.

6. *Of Rewards and Punishments.* — That obedience to the divine law, the attainment of holiness, piety, and the Christian graces, are their own exceeding great reward, and are manifest in the soul's consciousness of nearness to God and of approval by him; that punishment is in like manner the natural fruit of sin, alienation, a cloud, between, us and God, the burden and sorrow of an unreconciliation and enmity. That while the reward is intended to keep us in love with obedience, the punishment is designed to make us feel that it is an evil and bitter thing to sin against God, and to incline us to repent and turn to our peace, possible only in holiness.

7. *Of Conversion.* — That conversion, regeneration, the new birth, or whatever else the turning from sin to holiness may be called, is the change effected in the will and heart of man, when, wrought upon by the gracious influences of the Gospel, he turns from his sinful loves and ways, and, drawn by the Spirit of God, seeks to consecrate all his powers to holiness and duty; that while the commencement of such a change must of necessity

be instantaneous, it is only by patient continuance in well-doing that it is completed.

8. *Of Salvation.* — That salvation is deliverance from the practice and love of sin, the bringing of the soul out of its bondage of error and evil into the liberty of obedience to the truth, and love to God and man; that Christ saves when he turns men away from iniquity, and that his saving work will not be completed till God's law is written in and obeyed by every heart.

9. *Of Forgiveness.* — That the forgiveness which God promises to all who confess and forsake their sins is the coveting of past offences from sight, and bringing them up more to remembrance against the penitent; and that this is the forgiveness which Jesus teaches us that we ought to exercise towards all who are penitent for any wrong which they have done to us.

10. *Of Immortality.* — That God has implanted in all men "the power of an endless life;" and that what is called the resurrection is not simply the fitting of man with a spiritual body, but also his rising up into a progressive life. That death effects no moral change, but that in many respects the entrance on the life immortal must work a change on man's ignorance and error; that all sensual temptations, peculiar to a life in flesh and blood, will be absent from the world of spirits; and that whatever discipline any may need for past offences, or to overcome the effects of sin on the soul, will be administered in love, and will be efficacious for their salvation.

IV. *Usages and Worship.* — The usages of the Universalist churches do not differ much from those of other denominations that conduct their parish affairs on Independent or Congregational principles. The following are perhaps peculiar:

1. *Ordination, Transfer, and Discipline.* — For the ordination of a minister, the rule is for the parish desiring that ordination may be conferred to make formal application to the convention Committee on Fellowship, Ordination, and Discipline, who, if there is no ground for objection, give permission to the parish to call a council, consisting of ten ordained ministers and lay delegates from ten parishes, who, on assembling, organize by the appointment of a moderator and clerk, and proceed to an examination of the fitness and qualifications of the candidate. If these are found satisfactory, the request for ordination is granted, and the parish are authorized to hold the ordination service at their convenience, which being done, the clerk of the council forwards to the convention committee a

certified statement of the doings of the council, and of the fact that ordination has been conferred, whereupon the committee furnishes the new minister with a certificate of his ordination. On removing from the jurisdiction of one state convention to another jurisdiction, it is a minister's duty to request of the convention committee in the state where he has been residing a letter of transfer, which, if he is in good standing, is granted, and is of the nature of a recommendation to the convention into whose bounds he is removing. This transfer it is his duty to present to the committee of that convention, who thereupon grant him its fellowship. Should a minister neglect to seek such transfer, he is subject to discipline by the conventual from which he removed, and will in time be disfellowshipped by having his name dropped from the roll of ministers. A minister disfellowshipped for this or any other cause must, if he desires to be restored to fellowship, seek his restoration from the convention which punished his offence; but if denied restoration there, he may appeal to the General Convention.

2. *The Dedication of Children.* — When John Murray began to preach in America, he was frequently importuned by parents to baptize their children; but, believing that adults were the only proper subjects for Christian baptism, he refused. As, however, he regarded children as the gift of God and members of the body of Christ, he felt that some ceremonial recognition of this fact would be appropriate and salutary, and originated a rite which he called the “dedication of children.” Either in the, church or elsewhere, as was most convenient, parents brought their children to him, who, if infants, he took in his arms; if older children, they stood by his side, and he, placing his hand on the child's head and pronouncing its name, declared it gratefully received as God's gift, and solemnly dedicated to his loving service, pronouncing on it the blessing which Moses was directed to command Aaron to pronounce on the children of Israel: “The Lord bless thee and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.” This service is now very generally observed among Universalists, the second Sunday in June being set apart for it, and designated “Children's Sunday.” It is customary on this occasion to decorate the churches with flowers; and as no very general objection to infant baptism now exists among Universalists, baptism is in most cases a part of the ceremonial.

3. *Christmas, Easter, and Memorial.* — Christmas has always been a day of special notice with Universalists, and of late Easter is appropriately

celebrated. A Sunday in October is set apart in most Universalist churches as Memorial Sunday, the services being made appropriate to a loving remembrance of the members of the Church and congregation who have died during the year. On this day the churches are decorated with fall flowers and leaves.

4. Public Worship. — The public worship of God is conducted by Universalists in much the same manner as by Protestants generally. It consists of reading of the Scriptures, prayers, singing, and sermon. A few churches make use of a liturgy, of which several have been prepared, but most congregations have an extempore service. Baptism and the Lord's supper are observed in all Universalist churches. The mode of the former is left to the choice of the candidate. The invitation to the latter is extended to all who may feel it to be either a duty or a privilege thus to remember the Lord Jesus Christ. Sunday schools and conference and prayer meetings are regularly held in most of the churches.

V. Statistics. — The Universalists have one General Convention and twenty-four subordinate conventions, the latter being located in Alabama, Connecticut, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Vermont, Wisconsin, Canada, and Scotland. Parish organizations exist in California, Colorado, Dakota, District of Columbia, Florida, Idaho, Louisiana, Maryland, Mississippi, Nebraska, North and South Carolina, Tennessee, Texas, Virginia, and West Virginia. The total number of parishes is 959, with which 42,500 families are connected; 733 churches, with a membership of 42,952; Sunday-schools, 699; teachers and pupils, 59,633; church edifices, 784; total value of parish property above indebtedness, \$6,417,757; ministers, 724; licensed lay preachers, 9. The General Convention is incorporated and empowered to "hold real and personal estate to the value of \$500,000, to be devoted exclusively to the diffusion of Christian knowledge by means of missionaries, publications, and other agencies." The "Murray Centenary Fund," raised in 1870, and named in honor of Rev. John Murray, the centennial anniversary of whose coming to America was then observed, amounted, at the session of the convention in 1879, to \$121,794.54. A "Ministerial Relief Fund," founded by the bequest of the late John G. Gunn, amounted at the same time to \$8077.94. The "Theological Scholarship Fund," consisting of returned scholarship loans, amounted to \$5439.32. The treasurer's receipts from all sources, in 1879,

were \$19,540.74. The income of the Murray Centenary Fund is designed to aid in the education of the clergy, the circulation of denominational literature, and in church extension. About forty theological scholarships are continued in force each year, aggregating nearly \$6000. These are expected to be repaid, without interest, at the earliest convenience of the beneficiaries after graduation and settlement, and the amounts thus returned are invested, the income to be appropriated to future loans.

Several of the state conventions are incorporated, and in a few of them permanent funds are established. Either as held by the conventions directly, or by organizations existing in their jurisdiction, the aggregate amount of such funds, the incomes of which are devoted to missionary work, Sunday-school aid, and ministerial relief, is \$89,578.65. The "Woman's Centenary Association," now incorporated, was organized in 1869 to assist in raising the Murray Centenary Fund, to which it contributed \$35,000. In addition to this, it has raised about \$120,000, with which it has helped colleges and schools, given relief to aged and infirm ministers and ministers widows, started a Memorial Chapel at Good Luck, N.J., where Murray preached his first sermon in America, and supported a missionary in Scotland. It has also put in circulation 3,000,000 pages of tracts, besides a large number of denominational books and papers.

The "Universalist Historical Society" was organized in 1834 for the collection and preservation of facts pertaining to the history and condition of Universalism, together with books and papers having reference to the same subject. It has a library of over 2000 volumes, now at Tufts College, College Hill, Mass. The collection embraces a complete set of the writings of the Greek and Latin fathers, many French and German works, and a nearly complete line of modern books both for and against the doctrine of Universalism.

VI. *Institutions.* —

1. Colleges, Theological Schools, and Academies. — There are four colleges, two theological schools, and six academies under the auspices and patronage of Universalists. Tufts College, located on College Hill, Middlesex Co., Mass., was incorporated in 1852, and opened for students in 1855. Its assets are about \$1,343,039; number of professors and teachers, 13; students, 103. Lombard University, located at Galesburg, Ill., was incorporated in 1852, and opened for students in 1855. Assets, \$115,000; professors and teachers, 11; students, 61. St. Lawrence

University, at Canton, St. Lawrence Co., N. Y., was incorporated in 1856; assets, \$214,136; professors and teachers, 7; students, 67. Buchtel College, Akron, O., was incorporated in 1871; assets, \$162,620; professors and teachers, 8; students, 78. St. Lawrence Theological School, a department of St. Lawrence University, was opened in 1857. It has 5 professors and 14 students. Tufts Divinity School, a department of Tufts College, was opened in 1869, and has 11 professors and 37 students. Clinton Liberal Institute, established at Clinton, Oneida Co., N. Y., in 1831, and recently removed to Fort Plain, N. Y., has \$100,000 assets, 10 teachers, and 100 students. Westbrook Seminary, Deering, Me., was opened for students in 1834. Its assets are \$100,000; number of teachers, 6; of students, 98. Green Mountain Perkins Academy, at South Woodstock, Vt., was opened in 1848; assets, \$15,000; teachers, 5; students, 33. Goddard Seminary, Barre, Vt., was opened in 1853; assets, \$95,000; teachers, 10; students, 156. Dean Academy, at Franklin, Mass., was incorporated in 1865: assets, 240,000; teachers, 8; students, 70. Mitchell Seminary, at Mitchellville, Ta., was opened in 1872; assets, \$25,000; teachers, 9; students, 95. Total amount invested by the twelve educational institutions, \$2,099,350.

2. Publishing House. — The Universalist Publishing House, located at Boston, Mass., was incorporated in 1872. Its trustees are elected by the state conventions of Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island. The net assets of the house, consisting of periodicals, books, plates, etc., are about \$31,000. The number of volumes which it has published, and of which it owns the title and copyright, is one hundred and thirty. It also issues five of the twelve periodicals published by the denomination.

3. Missions. — Missionary work is performed in the bounds of the several state conventions; in some directly by agents or superintendents in the employ of the conventions, in others by means of local associations, and in still others by the voluntary labors of the ministry. The only foreign mission is the one sustained by the Woman's Centenary Association in Scotland.

VII. Literature. American Universalist literature dates from the publication of a translation of Siegvolk's *Everlasting Gospel* in Pennsylvania in 1753. William Pitt Smith, M.D., of New York, published a small book entitled *The Universalist* in 1787. Joseph Young, M.D., also of New York, wrote and published *Calvinism and Universalism Contrasted* in 1793. Rev. Elhanan Winchester's *Dialogues on Universal Restoration*,

published in London in 1788, were republished in Philadelphia in 1791. A *Treatise on Atonement*, by Rev. Hosea Ballou, was published in 1805. Since that time the Universalist press has issued hundreds of volumes. Some of the more prominent in the various departments of denominational literature are,

- 1. In Polemics:** Smith, *On Divine Government*; Balfour, *Inquiries into the Scriptural Import of the Words Sheol, Hades, Tartarus, and Gehenna, and the Words Satan and Devil*; *Discussion between Ezra Stiles Ely, D.D., and Rev. Abel C. Thomas*; *Debate between Rev. David Holmes and Rev. J. M. Austin*; Rogers, *Pro and Con of Universalism*; Harrison, *Aion-Aionios*; *Discussion between Rev. E. Manford and Rev. J. S. Sweeney*; Thayer, *Origin and History of the Doctrine of Endless Punishment*; Miner, *The Old Forts Taken*; Sawyer, *Endless Punishment in the Very Words of its Advocates*.
- 2. Doctrinal and Expository:** Ballou, *Lecture Sermons and Select Sermons*; Whittemore, *Notes on the Parables*; Cobb, *Compend of Christian Divinity*; Thayer, *The Theology of Universalism*; Williamson, *Rudiments of Theological Science and Philosophy of Universalism*; Steere, *Footprints Heavenward*; Mayo, *The Balance, or Moral Arguments for Universalism*; Brooks, *Universalism in Life and Doctrine*; *The Latest Word of Universalism, thirteen essays by thirteen clergymen*.
- 3. Commentaries:** Manley, *Biblical Review* (5 vols. On the Old Test.); Cobb, *Explanatory Notes and Practical Observations on the New Test.*; Paige, *Commentary on the New Test.* (except the book of Revelation), 6 vols.; Whittemore, *Commentary on the Revelation of St. John*.
- 4. Works in Defense of Christianity:** Winchester, *Reply to Paine's Age of Reason*; Ballou, *Letters in Defense of Revelation*; Pickering, *Lectures on Divine Revelation*; Smith, *Causes of Infidelity Removed*; Thayer, *Christianity against Infidelity*; Williamson, *An Argument for Christianity and Sermons for the Times and People. v. Practical Religion and Consolation*; Chapin, *Discourses on the Lord's Prayer, Lessons of Faith and Life, Hours of Communion, The Crown of Thorns*; Adams, *The Universalism of the Lord's Prayer*; Bacon, *The Pastor's Bequest* (sermons); Ballou, *Counsel and Encouragement* (discourses on the conduct of life); Thomas, *The Gospel Liturgy* (a prayer-book for churches and families); Hanson, *Manna* (a book of daily worship); Quimby, *Heaven*

our House (a comfort to all who mourn); Thayer, *Over the River* (a book of consolation for the sick, the dying, and the bereaved).

6. History and Biography: Ballou, *Ancient History of Universalism from the Time of the Apostles to the Reformation*; Whittemore, *Modern History of Universalism from the Time of the Reformation*; Thomas, *A Century of Universalism in Philadelphia and New York*; Smith, *Historical Sketches of Universalism in the State of New York*; *Life of Rev. John Murray*, commenced by himself and completed by his wife; Stone, *Biography of Rev. Elhanan Winchester*; Rogers, *Memoranda*; *Memoir* (autobiography) of Rev. Nathaniel Stacey; *Memoirs of Rev. Hosea Ballou*, by Maturin M. Ballou (1 vol.), and by Whittemore (4 vols.); Sawyer, *Memoir of Rev. Stephen R. Smith*; *Autobiography of Rev. Abel C. Thomas*; Cook [T. D.], *Memoir of Rev. James M. Cook*; Bacon [Mrs. E.A.], *Memoir of Rev. Henry Bacon*; Adams, *Memoir of Rev. John Moore*; Gillette and Grosh, *Life of Rev. E. M. Wooley*; Adams, *Memoir of Thomas Whittemore, D.D.*

7. Periodicals: The first Universalist periodical was probably that started by Rev. Elhanan Winchester, in London, England, in 1787, entitled *The Philadelphian Magazine*. It was continued several years by Rev. William Vidler, and finally merged in the *Monthly Repository*. The first American Universalist periodical was *The Free Universalist Magazine*, published in New York and Baltimore by Rev. Abel Sarjent (1793-94). Rev. John Murray's friends published in Boston two volumes of a small magazine called *The Berean*, commenced in 1802. Several others followed, and from first to last a great many have been put before the public.

The periodical publications at present are the following: Weekly papers, seven, viz. *The Christian Leader* (successor to the *Universalist Magazine*, started in Boston in 1819, and the *Utica Magazine*, commenced at Utica, N. Y., in 1827), published by the Universalist Publishing House, Boston, G. H. Emerson, D.D., editor; the *Star in the West*, established in 1827, published at Cincinnati, O., J. S. Cantwell, D.D., editor; the *Gospel Banner*, started in 1836, published at Augusta, Me., G. Quimby, D.D., editor; the *New Covenant*, commenced in 1847, published at Chicago, Ill., edited by J. W. Hanson, D.D.; the *New Religion*, published at Norway, Me., Rev. J. A. Seitz editor; the *Atlanta Universalist*, at Atlanta, Ga., Rev. W. C. Bowman editor; and *The Myrtle*, an illustrated Sunday-school paper, issued by the Universalist Publishing House, Mrs. E. M. Bruce editor. There are two papers published once in two weeks the *Universalist*

Herald, at Notasulga, Ala., edited by Rev. John C. Burrus; and the *Guiding Star*, an illustrated Sunday-school paper, at Cincinnati, O., Mrs. Caroline M. Soile editor. The *Sunday-school Helper*, devoted to Sabbath-school teaching, is published monthly by the Universalist Publishing House, edited by Rev. G. L. Demarest. *Manford's Magazine*, commenced in 1857, is published monthly at Chicago, Ill., Rev. E. Manford and Mrs. H. B. Manford editors. The *Universalist Quarterly*, commenced in 1844, is issued in January, April, July, and October by the Universalist Publishing House, edited by T. B. Thayer, D.D. The *Universalist Register*, a statistical year-book, has been issued regularly since 1836; published by the Universalist Publishing House, and edited by Mrs. C.L.F. Skinner. (R.E.)

Universality of Grace

a doctrine introduced into the French Reformed theology, under the influence of John Cameron, in the early part of the 17th century, and advocated by Amyraldus (Amyraut), Placaeus, and Pajon. Cameron himself taught the imputation of Christ's passive obedience alone, and advocated the hypothetic universalism of divine grace, which was more fully developed by Amyraut. "The peculiarity of Amyraldism," says Schweizer, "is in the combination of real particularism with a merely ideal universalism." See Hagenbach, *Hist. of Doct.* 2, 180, 275. **SEE**

ATONEMENT.

Universals

a term used in philosophical language, and divided into three classes, viz.:

- 1. Metaphysical**, or "universalia ante rem," denoting those archetypal forms according to which all things were created. As existing in the divine mind, and furnishing the patterns of the divine working, these may be said to correspond with the *ideas* of Plato.
- 2. Physical**, or "universalia in re," by which are meant certain common natures which, one in themselves, are diffused over or shared in by many-as *rationality* in men.
- 3. Logical**, or "universalia post rem," denoting general notions framed by the human intellect, and predicated of many things on the ground of their possessing common properties as *tree*, which may be predicated of the oak, maple, birch, willow, etc. In ancient philosophy the universals were called *predicables*, and were arranged in five classes, *genus*, *species*, *differentia*,

proprium, and *accidens*. In the system of Aquinas universals are thus treated: 1. *A parte mentis*, or *a parte intellectus*, involve the theory that universals are mental only subjective. 2. *A parte rei* involve the theory that universals correspond with objective things. See Krauth and Fleming, *Vocab. of Phil. Science*, s.v. Universe, as defined by Dr. Porter (*Human Intellect*, p. 646), is the collective whole, the totality of being as a unit; the world, in its philosophical or universal sense. For its origin, **SEE CREATION; SEE WORLD.**

University

a universal school; an assembly of students of all countries, students in every branch of learning, in one general society, having their own seal and place of business. Camden says the term was generally used in the reign of Henry III (of England). During the 12th century there were several eminent universities in Europe. Spain and Germany had universities of schools where the students formed part of the corporation. Paris and England had universities of masters only; some in Germany and France were of either kind. **SEE COLLEGE.**

Unknown God

(ἄγνωστος θεός, A.V. unfortunately “the unknown God,” instead of “an unknown God”), the inscription observed by Paul on some site consecrated to a deity whose name had been lost—a fact which he ingeniously adduces in his speech before the citizens to show their scrupulousness, and to lead them to the knowledge of the true God (^{<4172>}Acts 17:23). There is no evidence that it was a spot dedicated to the worship of Jehovah, as some commentators have imagined. See the monographs cited by Volbeding, *Index Program hatum*, p. 82. **SEE ALTAR; SEE ATHENS.**

Unknown Tongue

(^{<4342>}1 Corinthians 14:2, 4, 13, 14, 19, 27) is a gloss of the A.V.; for the Greek has simply γλῶσσα, a *tongue*, obviously meaning a different living language from that ordinarily employed by the speaker (γλῶσσα ἑτέρα, ^{<4167>}Mark 16:17; Acts 2, 4). Others understand an ecstatic utterance of abrupt, incoherent, and unintelligible expressions which needed an interpreter. See the monographs cited by Volbeding, *Index Programmatum*, p. 73. **SEE SPIRITUAL GIFTS.**

Unlearned

(ἀγράμματος, *unlettered*, ^{<4013>}Acts 4:13; ἀμαθής, *uninstructed*, 2 Peter 3:16; ἀπαίδευτος, *untutored*, ^{<8123>}2 Timothy 2:23; ἰδιώτης, *private*, ^{<6446>}1 Corinthians 14:16, 23, 24; “ignorant,” ^{<4013>}Acts 4:13; “rude,” ^{<4716>}2 Corinthians 11:6). In ^{<4013>}Acts 4:13, the Jewish literati apply the term to Peter and John, in the same sense in which they asked, with regard to our Lord himself, “How knoweth this man letters, having never learned” (^{<6715>}John 7:15). In neither case did they mean to say that they had been altogether without the benefits of the common education, which consisted in reading and writing, and in an acquaintance with the sacred books; but that they were not learned men, had not sat at the feet of any of the great doctors of the law, and had not been instructed in the mysteries and refinements of their peculiar learning and literature. An apostle also uses it to describe those who are little acquainted with the mind of God and the teaching of his Spirit (^{<616>}2 Peter 3:16). The “unlearned questions” mentioned by Paul are those which do not tend to edification in sound and substantial religious knowledge. *SEE EDUCATION.*

Unleavened Bread

(ἄζυμος ἄζυμος), bread baked from unfermented dough. The Hebrews early knew the art of raising bread by means of leaven (ρασ]/μή; ζῖωμα; on the various ancient kinds of this see Pliny, 18:26) prepared from the dregs or yeast of wine, or from a mixture of flour and water, which spontaneously ferments if allowed to stand, and which may, either moist or dried, be preserved for a considerable period for this purpose (Mishna, *Pesach*, 3, 1; *Challa*, 1, 7; comp. Harmer, *Observ.* 3, 65). Sometimes they baked bread without being leavened, especially when in paste (^{<0193>}Genesis 19:3; ^{<0769>}Judges 6:19; ^{<0824>}1 Samuel 28:24), as the modern Bedawin regularly do (Arvieux, 3, 227). This was formally presented for the paschal cakes (ἄζυμι ^{<0213>}Exodus 12:8,15, 20; 13:3, 6 sq.); and this fact became a symbol of the festival which thence was popularly designated as “the feast of unleavened bread.” *SEE PASSOVER.* In fact, the Jews were expressly prohibited from all use of leaven during the seven days of its continuance, and even from having any leaven in their houses for all that time (^{<0219>}Exodus 12:19; 13:7; comp. ^{<4177>}1 Corinthians 5:7); so that they were obliged to seek and carefully remove all traces of: it on the eve of the 14th of Nisan (see *Pesach*, 1-3; Schöttgen, *Hor. Hebr.* 1, 598)., They usually

burned it (*Pesach*, 2, 1), but not in an oven; and were so scrupulous as not even to allow domestic animals to eat it during that period (*ibid.*). The sacrificial cakes of the meat-offering were also required to contain no leaven (^{<1230>}Exodus 29:2; ^{<1811>}Leviticus 2:11; ^{<1015>}Numbers 6:15, 19; comp. ^{<1045>}Amos 4:5; Mishna, *Menac.* 5, 1, *Pesach*, 1, 5; see Otho, *Lex. Rabb.* p. 227: a similar usage prevailed in the Roman ritual; see Plutarch, *Quaest. Rom.* 109; comp. Casaubon, on *Pers. Sat.* i); on the other hand, the Pentecostal loaves, which represented the usual food of men, were leavened (^{<1827>}Leviticus 23:17). Also the cakes which served as a basis (perhaps by way of platter) for the thank-offering were baked with leaven (^{<1873>}Leviticus 7:13). *SEE BREAD; SEE LEAVEN.*

Un'ni

(Heb. *Unni*'j *yN*[~~א~~] but text in Nehemiah *Unn*, /*N*[*ו*] according to Gesen. for *hN*[*א*]/[*depressed*], but according to Fürst for *hYN*[*א*]/[*Unniash, heard of Jehovah*]; Sept. variously, *Ωνί* v.r. *Ἀνί*, *Ἰαννί*, etc.; Vulg. *Ani, Ianni*), the name of two Levites.

1. One of the relatives of Heman who were appointed door-keepers and musicians to the tabernacle by David (^{<1318>}1 Chronicles 15:18, 20). B.C. 1043. **2.** One of those appointed to a similar service on the return from Babylon (^{<1429>}Nehemiah 12:9). B.C. 535.

Unni

an archbishop of the 10th century who made a missionary tour into Denmark, and was instrumental in establishing Christianity throughout the kingdom. He was greatly aided by Harald, son of king Gurm, and a convert to the Christian faith, although the king himself remained a pagan. See Neander, *Hist. of the Church*, 3, 288.

Unnmfer

a very common funeral title of *Osiris* (q.v.), signifying the "Good Being."

Unpardonable Sin

or "Sin against the Holy Ghost" (^{<1023>}Matthew 12:31, 32. and parallels), appears in the first instance to have been the ascription of the beneficent miracles of Jesus to Satanic power; and it seems to be unpardonable because it argued such an utter perversion of moral sense as to place the

person capable of it beyond the province of divine grace. Similar cases of spiritual hardening or judicial blinding are elsewhere referred to in Scripture (~~4018~~ Ephesians 4:18. 19; Heb. 6:6). See the Latin monographs on the subject by Dentschmann (Viteb. 1668), Heidegger (Tig. 1675), Fastenau (Hal. 1751), and others cited by Hase, *Leben Jesu*, p. 152. **SEE BLASPHEMY; SEE SIN.**

Unsel, Samuel Friedrich

a Protestant theologian of Germany, was born in 1742 at Dantzic. He studied theology at Leipsic, where his acquaintance with Gellert had the greatest influence upon him. From Leipsic he returned to his native city, where he was appointed rector of St. Mary's. For twelve years he labored as a teacher, when he was called as pastor to Praust, not far from Dantzic. A few years later he was called to Gittland, where he died, May 1, 1790. He wrote, *Dissertatio de Natura Conversionis* (Gedani, 1763): — *Dissert. de Locorum Veteris Testamenti in Nova Accommodatione Orthodoxal* (Lips. 1766). See Döring, *Deutsche Kanzelredner*, p. 552 sq. (B. P.)

Unterberger, Ignatius

a German painter, was born at Karales, in the Tyrol, in 1744. After acquiring the elements of design from his father, he went to Rome, at the age of twenty, and studied with a brother. In 1776 he settled at Vienna, and became the favorite painter of the minister Kaunitz. He died in 1797. Among his principal works are, the *Descent of the Holy Spirit*, in the principal church of Konigsgritz; and *Peace and Love*, represented by a young girl caressing a lamb. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Unwin, William Jordan, LL.D.

a Church of England divine, was born at Great Coggeshall, Essex, Nov. 29, 1811. He was educated at Totteridge; prepared for the ministry at Rothwell, Highbury College, entering in 1830, and Glasgow University, which he entered in 1833, and where he graduated in 1835, taking the two degrees of bachelor and master of arts. On leaving Glasgow he became pastor of Cutting Lane (now Beaumont) Chapel, Woodbridge; and in 1842 minister of the Independent Congregation, St. Heliers, Jersey. In both spheres of labor he adorned his profession by the consistency of his life, and benefited his people by the earnestness of his preaching. Being eminently fitted by his attainments and predilections for educational work,

he was, in 1848, appointed by the Congregationalists principal of the Training Institution, first established in Liverpool Street, and afterwards removed to Homerton College. In these two places, with quiet industry, unflagging zeal, conscientious attachment to Congregational principles, and fervent devotion to the Church, he labored until 1875, when failing health obliged him to relinquish his favorite employment. Numerous works useful for elementary schools proceeded from his pen; also an able letter on *Education the Work of the People*. Dr. Unwin was remarkable for his conscientiousness, integrity, his vigorous mind, accurate scholarship, firm purpose, and domestic affections. He died in 1877. See *Evangelical Magazine*, April, 1877, p. 223.

Unwritten Word

“That authority to which the Romish Church could lay no claim from the purity of its members it endeavored to support during the Dark Ages by its arrogant pretensions. The Scriptures, even in the Latin version, had long become a sealed book to the people; and the Roman see, in proportion as it extended its supremacy, discouraged or proscribed the use of such vernacular versions as existed. This it did, not lest the ignorant and half-informed should mistake the sense of Scripture, nor lest the presumptuous and the perverse should deduce new errors in doctrine, and more fatal consequences in practice, from its distorted language, but in the secret and sure consciousness that what was now taught as Christianity was not to be found in the written Word of God. In maintenance of the dominant system, tradition, or the unwritten Word, was set up. This had been the artifice of some of the earliest heretics, who, when they were charged with holding doctrines not according to Scripture, affirmed that some things had been revealed which were not committed to writing, but were orally transmitted down. The Pharisees before them pleaded the same supposititious authority for the formalities which they added to the law, and by which they sometimes superseded it, making the Word of God of none effect, as our Savior himself reproached them. Upon this ground the Romish clergy justified all the devices of man’s imagination with which they had corrupted the ritual and the faith of the Western Church (Southey, *Book of the Church*). *SEE TRADITION*.

Unxia

a surname of *Juno* in Roman mythology, was the goddess of anointing. The young women in Rome are said to have anointed the doors of their future dwellings with salve before entering them, in order that nothing evil should enter their house. From this, Juno, the directress of marriages, received the above name.

Unzer, Johann August

a German physician, born April 29, 1727, and died April 2, 1799, was distinguished by his works on physiological and psychological subjects, among which may be mentioned, *A New Doctrine concerning the Movements of the Soul and the Imagination: —Thoughts on Sleep and Dreams: —On the Sensitive Faculties of Animated Bodies: —The Physiology of Animated Nature: —and Physiological Researches* (172799). See Hoefer, *Nouv. Biog. Généralé*, s.v.

Upanishad

(from *upa*, “beneath” or “near;” *ni*, “in;” and *sad*, “to sit”) is the name of those Sanskrit works belonging to the Vedic literature which contain the mystical doctrine of the Hindi’s on the nature of a Supreme Being, its relation to the human soul, and the process of creation. The object of the Upanishads is to impress the mind with a belief in one Supreme Spirit; to show that this Supreme Spirit is the creator of the world; that the world has no reality if thought of besides Brahman; and that the human soul is identical in nature with that same Spirit whence it emanates. They are looked upon as inspired writings. See Muller, *Hist. of Anc. Sanskrit Lit.*; Muir, *Original Sanskrit Texts*.

Upfold, George, M.D., D.D., LL.D.

a Protestant Episcopal clergyman, was born at Shemley Green, near Gulford, England, May 7, 1796. He came to America in 1802, and settled at Albany, N. Y. In 1814 he graduated at Union College, Schenectady. In 1816 he graduated in medicine in New York, and commenced practice in Albany soon after. He soon, however, entered upon the study of theology, and was ordained minister in 1818. He was minister at Lansingburg, N. Y., from 1818 to 1820; rector of St. Luke’s, New York city, from 1820 to 1828, and a portion of this time (1821-25) assistant minister of Trinity

Church; rector of St. Thomas's Church, New York city, from 1828 to 1831; rector of Trinity Church, Pittsburgh, Pa., from 1832 to 1850; and was consecrated bishop of Indiana in 1849. He died at Indianapolis, Aug. 26, 1872.

Upham, Charles Wentworth

an American author and Unitarian minister, was born in St. John's, N. B., May 4, 1802. He graduated at Harvard College in 1821, and at the Cambridge Divinity School in 1824, and was colleague of Dr. Prince, pastor of the First Unitarian Church in Salem, from 1824 to 1844. He then left the profession on account of bronchial weakness, and engaged in various pursuits. He edited the *Christian Register*, traveled as agent of the Massachusetts Board of Education, was member of the Massachusetts House of Representatives in 1849, of the State Senate from 1850 to 1851, was mayor of Salem in 1852, member of the National Congress from the Sixth District from 1854 to 1855, State senator in 1858, and representative from 1859 to 1860. He died at Salem. June 15, 1875. He wrote, *Letters on the Logos* (1828): — *Prophecy as an Evidence of Christianity* (1835):. — *Lectures on Witchcraft, comprising a History of the Salem Delusion of 1692* (1831; enlarged ed. 1867, 2 vols. 8vo): — *Life of Sir Henry Vane* (in Sparks's *Amer. Biog.* 1835): — *Life of John C. Fremont* (1856): — *Memoirs of Francis Peabody* (1869): — *Life of Timothy Pickering* (1867-72).

Upham, Thomas Cogswell, D.D.

an American divine and author, was born at Deerfield, N. H., Jan. 30, 1799. He graduated at Dartmouth College in 1818, and at Andover Theological Seminary in 1821, when he became assistant teacher of Hebrew in the seminary, and translated Jahn's *Biblical Archeology*. In 1823 he became associate pastor of the Congregational, Church in Rochester N.H., and in 1825 professor of mental and moral philosophy in Bowdoin College, in: which position he remained until 1867. He died in New York, April 2, 1872. Among his numerous works may be mentioned, *Manual of Peace* (1830): — *Elements of Mental Philosophy* (1839, 2 vols.; abridged ed. 1864): *Outlines of Disordered Mental Action* (1840): — *Life and Religious Experience of Madame Guyon* (1847): *Life of Faith* (1848): — *Principles of the Interior or Hidden Life* (eod.): — *Philosophical and Practical Treatise on the Will* (1850): — *Treatise on*

the Divine Union (1851): — *Religious Maxims* (1854): — *Life of Madame Catherine Adorna* (1856): — *Letters, Aesthetic, Social, and Moral, written from Europe, Egypt, and Palestine* (1857): — *Method of Prayer* (1859): — also *The Absolute Religion* (published posthumously in 1872).

Upham, William D.

a Baptist minister, was born at Weathersfield, Vt., Feb. 13, 1810. He developed early in life a strong love for literary pursuits, and at the age of eighteen he determined to devote himself to the study of law. With this object in view, he entered Brown University in the autumn of 1831. He seems to have imbibed skeptical views, and with that conceit which not infrequently accompanies pride of intellect in young men in a course of study, he regarded Christianity as, on the whole, hardly worthy of his notice. While engaged in teaching at Dedham, Mass., the winter succeeding his entrance into college, the Spirit of God arrested his attention, and, after a severe struggle, he accepted Christ as his Savior. By his conversion, all his life-plans were changed, and he resolved to devote himself to the service of the Lord. He became a member of the First Baptist Church in Providence, R. I., in the fall of 1832, and the Church gave him its approval in his purpose to enter the Christian ministry. Want of means compelled him to leave college at the close of his second year, and he spent the next three years in teaching in Wickford, R. I. Here he labored not only in his special vocation as a teacher, but as a Christian, and the existence of the Church in Wickford is largely owing to his toils and sacrifices. He removed to Ludlow, Vt., in 1836, and was for a time principal of the Black River Academy. He was ordained to the Gospel ministry in Ludlow in November, 1837, and in December of the following year he became pastor of the Second Baptist Church in Townshend, Vt. He secured from the outset the affections of his people, and his labors were greatly blessed. A few years only of service in the cause he so much loved were allotted to him. Four years and a few months he remained in the pastoral office, and then was called to a better world. His death occurred June 30, 1843. See *Baptist Memorial*, 2, 269. (J. C. S.)

Uphar'sin

(Daniel 5, 25). *SEE MENE*.

U'phaz

(Heb. *Uphaz'*, זפחא, signif. uncertain; Sept. Μωφάζ, Ωφάζ; Vulg. *Ophaz, obryzuni*), the name of a gold region (^{<2409>}Jeremiah 10:9; ^{<2705>}Daniel 10:5), like Tarshish and Ophir (comp. ^{<9510>}Psalms 45:10; 1 Chronicles 39:4), and hence thought by most expositors to be a corruption of the latter name (so the Targum, Syriac, and Theodotion). Fürst, however, suggests (*Heb. Lex.* s.v.) that it may be compounded of **Wa**, *wash*, and **zP**; *pure gold*; and that since it is interchanged with Sheba (^{<19215>}Psalms 72:15), it may be regarded as the name of a gold wash in Southern Arabia. Its resemblance to *Muphaz* (זפחמ; A.V. "best") in ^{<1108>}1 Kings 10:18 is perhaps not accidental. **SEE OPHIRA.**

Upis

in Greek mythology, was a surname of *Diana*. A certain tutress was also called so, and likewise a nymph of Diana. Upis was, likewise, the name of a Hyperborean woman who, with Arge, paid a tribute to Delos for Diana, according to an oath respecting the birth of Apollo. Again, Upis was the name of the father of Diana, husband of Glauce. Lastly, it was a surname of *Nemesis*.

Upper Chamber

Picture for Upper 1

Picture for Upper 2

(or Room) (חַי [] *aliydh, as* in modern Arabic; ^{<1700>}2 Kings 1:2; 23:12; ^{<1381>}1 Chronicles 28:11; ^{<489>}2 Chronicles 3:9; "summer-parlor," ^{<1083>}Judges 3:23; "loft," ^{<1179>}1 Kings 17:19,23; "chamber over the gate," ^{<1083>}2 Samuel 18:33; elsewhere "chamber" simply, **ανώγειον**, ^{<4145>}Mark 14:15; ^{<2212>}Luke 22:12; **ὑπερφρον**, ^{<4013>}Acts 1:13; 9:37, 39; 20:8), a sort of guest-chamber not in common use, in the upper part of the house, where the Orientals received company and held feasts, and where at other times they retired for prayer and meditation (^{<4145>}Mark 14:15; ^{<2212>}Luke 22:12). Among the Hebrews it seems to have been on, or connected with, the flat roofs of their dwellings; in Greek houses it occupied the upper story (^{<1179>}1 Kings 17:19, 22; ^{<1340>}2 Kings 4:10; ^{<4013>}Acts 1:13; 9:37, 39; 10:9; 20:8). Robinson describes the "upper room of a respectable house at Ramleh as a large airy

hall, forming a sort of third story upon the flat roof of the house" (*Bibl. Res.* 3, 26). Jowett describes the chief room in the houses of Havali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building that the projecting windows overhung the street" (*Christ. Res.* p. 67). From such a chamber, Eutychus, who was sitting on the window, or on an elevated divan, fell through the window into the street (^{<4016>}Acts 20:6-12). In ^{<1200>}2 Kings 1:2 we are told that Ahaziah "fell down through a lattice in his upper chamber that was in Samaria." Indeed, it is likely that those accidents were by no means rare in the East. A person accommodated here can go in and out with perfect independence of the main building of the inner court, into which he probably never enters, and does not in the least interfere with the arrangements of the family. A visitor or friend is almost never accommodated anywhere else, and certainly never in the interior court (Kitto, *Pict. Bible*, note in ^{<1240>}2 Kings 4:10). Rich luxurious men are charged with sinfully multiplying chambers of this sort (^{<2223>}Jeremiah 22:13, 14). As spoken of by the prophet, they would seem to have been both large and built for the purposes of comfort and luxury. We find accordingly frequent mention made of them in connection with kings, who appear to have used them as summer-houses for their coolness (^{<0083>}Judges 3:20; ^{<1200>}2 Kings 1:2; 23:12). The summer-house spoken of in Scripture was very seldom a separate building. The lower part of the house was the winter-house, the upper room was the summer-house. If they are on the same story, the outer apartment is the summer house, the inner is the winter-house (Thomson, *Land and Book*, 1, 235; Robinson, *Bibl. Res.* 3, 417). We find the upper rooms allocated to the use of those prophets whom it was wished to honor particularly (^{<1179>}1 Kings 17:19; ^{<1240>}2 Kings 4:10). They were also used on account of their size and coolness as places for assembly (^{<4013>}Acts 1:13; 20:8), and for similar reasons the dead were laid out in them (^{<4039>}Acts 9:39). There appears to have been an upper room over the gateways of towns (^{<1083>}2 Samuel 18:33), and on their roofs, as being the highest part of the house, idolatrous worship was paid to Baal (^{<1232>}2 Kings 23:12). In allusion to the loftiness of the upper room, the psalmist beautifully describes God as laying the beams of his *upper chambers* in the waters, and from thence watering the hills (^{<3943>}Psalms 104:3, 13). *SEE CHAMBER; SEE HOUSE.*

Upsal

a town of Sweden, forty-five miles northwest of Stockholm, was, during the Middle Ages, the stronghold of paganism. It has a beautiful Gothic cathedral, built from 1258 to 1435. Its interior is magnificent and richly decorated, but its exterior has suffered much from fire, notably in the conflagration of 1702. It is the finest cathedral in that region. See Neander, *Hist. of the Church*, 3, 292 sq.

Upton, James

a learned schoolmaster and divine of the Church of England, and editor of classical works, was born in 1670, and died in 1749.

Ur

the name of a place and of a man. There is apparently no direct connection between the titles, perhaps not even kinship of dialect.

1. The original seat of Abraham's family, whence he set out for Canaan (⁻⁰¹¹²⁸Genesis 11:28, 31; 15:7; ^{<K07>}Nehemiah 9:7). **SEE ABRAHAM.**

I. *The Name.* — This is invariably “Ur of [the] Chaldees” (μυDæKirWa, *Ur Kasdim*; Sept. ἡ χώρα τῶν Χαλδαίων; Vulg. *Ur Chaldceorum* [but in Nehemiah *ignis Chaldceorum*]). The oldest derivation of the word 1. is from the Heb. rWa, or r/a, *light*, in the sense of *fire* (so the Targum and Jerome). This derivation is no doubt connected with the legends in the Koran and Talmud, which represent Abraham as escaping by miracle from the flames into which Nimrod or other idolatrous persecutors had thrown him (see Wagner, in the *Thesaur. Theol. philol.* 1, 173). Various other etymologies have been proposed: some taking the word as rhpa *mountain*; some as denoting the *east*, or the *light giving region*; while Ewald, from the Arabic, makes it “place of sojourn,” and others look to the Zendic *vara*, *afolrt* (Gesen.), or the Sanscrit *ur*, a *town*, or even the Heb, ry[æ] *city* (Bonomi, *Nineveh*, p. 41). The name, however, was probably indigenous, and belongs to the old Chaldee of the first empire, the Assyrian *Uru*, and the cuneiform *Hur*.

II. *Sites Proposed.* —

1. One tradition identifies Ur with the modern *Oifch*, in the north-west part of Mesopotamia. There is some ground for believing that this city, called by the Greeks Edessa, had also the name of Orrha as early as the time of Isidore (B.C. cir. 150); and the tradition connecting it with Abraham is perhaps not later than Ephraem (A.D. 330-370), who makes Nimrod king of Edessa, among other places (*Comment. in Genesis*, in *Opp.* 1, 58, B.). According to Pococke (*Description of the East*, 1, 159), that Ur is Edessa or Orfah, is “the *universal* opinion of the Jews;” and it is also the local belief, as is indicated by the title “Mosque of Abraham,” borne by the chief religious edifice of the place, and the designation “Lake of Abraham the Beloved,” attached to the pond in which are kept the sacred fish (Ainsworth, *Travels in the Track*, etc., p. 64; comp. Niebuhr, *Voyage en Arabie*, p. 330).

2. A second tradition, which appears in the Talmud and in some of the early Arabian writers, finds Ur in *Warka*, the Ὠρχὼν of the Greeks, and probably the Erech of Holy Scripture (called Ὠρέχ by the Sept.). This place bears the name of *Huruk* in the native inscriptions, and was in the country known to the Jews as “the land of the Chaldaeans.”

3. A third tradition, less distinct than either of these, but entitled to at least equal attention, distinguishes Ur from Warka, while still placing it in the same region (see *Journal of Asiatic Society*, 12:481, note 2). There can be little doubt that the city to which this tradition points is that which appears by its bricks to have been called *Hur* by the natives, and which is now represented by the ruins at *Mugheir*, or *Umghair*, on the right bank of the Euphrates, nearly opposite to its junction with the Shat el-Hie. The oldest Jewish tradition which we possess, that quoted by Eusebius from Eupolemus (*Prcep. Ev.* 9:17), who lived about B.C. 150, may be fairly said to intend this place; for by identifying Ur (Uria) with the Babilonian city, known also as Camarina and Chaldaeopolis, it points to a city of the Moon, which *But was Kamar* being “the moon” in Arabic, and *Khaldi* the same luminary in the Old Armenian.

4. An opinion unsupported by any tradition remains to be noticed. Bochart, Calmet, Bunsen, and others identify “Ur of the Chaldees” with a place of the name mentioned by a single late writer (Ammianus Marcellinus) as “a castle” existing in his day in Eastern Mesopotamia, between Hatra (El-Hadhr) and Nisibis (Amm. Marc. 25:8). The chief arguments in favor of this site seem to be the identity of name and the position of the place

between Arrapachitis, which is thought to have been the dwelling-place of Abraham's ancestors in the time of Arphaxad, and Haran (Harran), whither he went from Ur.

5. It may be added that Tuch regards Ur as a Median town called *Οὐέρα* by Strabo (11, 523), a view followed to some extent by Ewald, Lengerke, Ritter, and Knobel,

III. Probable Identification. — It will be seen that of the four or five localities thought to have a claim to be regarded as Abraham's city, two (or three) are situated in Upper Mesopotamia, between the Mons Masius and the Sinjar range, while the other two are in the alluvial tract near the sea, at least four hundred miles farther south. Let us endeavor first to decide in which of these two regions Ur is more probably to be sought.

That Chaldea was, properly speaking, the southern part of Babylonia, the region bordering upon the Gulf, will be admitted by all. Those who maintain the northern emplacement of Ur argue that, with the extension of Chaldean power, the name traveled northward, and became coextensive with Mesopotamia; but, in the first place, there is no proof that the name Chaldea was ever extended to the region above the Sinjar; and, secondly, if it was, the Jews at any rate mean by Chaldea exclusively the lower country, and call the upper Mesopotamia, or Padan-Aram (see ¹⁸¹⁷Job 1:17; ²³³⁹Isaiah 13:19; 43:14, etc.). Again, there is no reason to believe that Babylonian power was established beyond the Sinjar in these early times. On the contrary, it seems to have been confined to Babylonia Proper, or the alluvial tract below Hit and Tekrit, until the expedition of Chedorlaomer, which was later than the migration of Abraham. The conjectures of Ephraem Syrus and Jerome, who identify the cities of Nimrod with places in the upper Mesopotamian country, deserve no credit. The names all really belong to Chaldea Proper. Moreover, the best and earliest Jewish authorities place Ur in the low region. Eupolemus has been already quoted to this effect. Josephus, though less distinct upon the point, seems to have held the same view (*Ant.* 1, 6). The Talmudists also are on this side of the question; and local traditions, which may be traced back nearly to the Hegira, make the lower country the place of Abraham's birth and early life. If Orfah has a Mosque and a Lake of Abraham, Cutha, near Babylon, goes by Abraham's name, as the traditional scene of all his legendary miracles. Again, it is really in the lower country only that a name closely corresponding to the Hebrew *Ur* is found. The cuneiform *Hur*

represents **rWa** letter for letter, and only differs from it in the greater strength of the aspirate. Isidore's Orrha (**Ὠρῶα**) differs from Ur considerably, and the supposed Ur of Ammianus is probably not Ur, but Adur. The Orchoe (**Ὀρχοή**) of Southern Mesopotamia (Ptolemy, *Geogr.* 5, 20; comp. Strabo, 16:1, 6), noted by later writers (Cellarius, *Geogr.* 2, 760; Bonomi, *Nineveh*, p. 41, 399), is probably different from the **Ὠϋρη** of Josephus and the **Ὠϋρίη** of Eulpolemus. The argument that Ur should be sought in the neighborhood of Arrapachitis and Seruj, because the names Arphaxad and Serug occur in the genealogy of Abraham (Bunsen, *Egypt's Place*, 3, '366, 367), has no weight till it is shown that the human names in question are really connected with the places, which is at present assumed somewhat boldly. Arrapachitis comes probably from *Arapkha*, an old Assyrian town of no great consequence on the left bank of the Tigris, above Nineveh, which has only three letters in common with Arphaxad (**dvkPrḥ**); and Seruj is a name which does not appear in Mesopotamia till long after the Christian era. It is rarely, if ever, that we can extract geographical information from the names in a historical genealogy; and certainly in the present case nothing seems to have been gained by the attempt to do so. On the whole, therefore, we may regard it as tolerably certain that "Ur of the Chaldees" was a place situated in the real Chaldea the low country near the Persian Gulf. The only question that remains in any degree doubtful is whether Warka or Mugheir is the true locality. These places are not far apart, and either of them is sufficiently suitable. Both are ancient cities, probably long anterior to Abraham. Traditions attach to both, but perhaps more distinctly to Warka. On the other hand, it seems certain that Warka, the native name of which was *Huruk*, represents the Erech of Genesis, which cannot possibly be the Ur of the same book. See ERECH. Mugheir, therefore, which bore the exact name of "*Ur* or *Hur*, remains with the best claim, and is entitled to be (at least provisionally) regarded as the city of Abraham.

Picture for Ur 1

If it be objected to this theory that Abraham, having to go from Mugheir to Palestine, would not be likely to take Haran (*Harran*) on his way, more particularly as he must then have crossed the Euphrates twice, the answer would seem to be that the movement was not that of an individual, but of a tribe traveling with large flocks and herds, whose line of migration would have to be determined by necessities of pasturage, arid by the friendly or

hostile disposition, the weakness or strength, of the tribes already in possession of the regions which had to be traversed. Fear of Arab plunderers (~~3015~~ Job 1:15) may very probably have caused the emigrants to cross the Euphrates before quitting Babylonia, and having done so, they might naturally follow the left bank of the stream to the Belik, up which they might then proceed, attracted by its excellent pastures, till they reached Harran. As a pastoral tribe proceeding from Lower Babylonia to Palestine *must* ascend the Euphrates as high as the latitude of Aleppo, and perhaps would find it best to ascend nearly to Bir, Harran was but a little out of the proper route. Besides, the whole tribe which accompanied Abraham was not going to Palestine. Half the tribe were bent on a less distant journey; and with them the question must have been, where could they, on or near the line of route, obtain an unoccupied territory. They could not directly cross the open desert between Babylonia and Palestine. Even caravans traveling from Bagdad to Damask's are obliged to take the route by Harran.

Picture for Ur 2

IV. *Description of the Modern Locality.* Ur or Hur, now *Mungheir*, or *Uin Jugheir*, "the bitumened," or "the mother of bitumen," is one of the most ancient, if not *the* most ancient, of the Chaldean sites hitherto discovered. It lies on the right bank of the Euphrates, at the distance of about six miles from the present course of the stream, nearly opposite the point where the Euphrates receives the Shat el-Hie from the Tigris. It is now not less than 125 miles from the sea; but there are grounds for believing that it was anciently a maritime town, and that its present inland position has been caused by the rapid growth of the alluvium. The remains of the buildings are generally of the most archaic character. They cover an oval space 1000 yards long by 800 broad, and consist principally of a number of low mounds enclosed within an *enceinte*, which on most sides is nearly perfect. The most remarkable building is near the northern end of the ruins. It is a temple of the true Chaldean type, built in stages, of which two remain, and composed of brick, partly sun-burned and partly baked, laid chiefly in a cement of bitumen. It is in the form of a right-angled parallelogram, the longest sides of which are the north-east and south-west. One angle points due north. The lower story is supported by buttresses thirteen inches deep, and, with the exception of those at the angles, eight feet wide. The building measures 198 feet in length and 133 in

breadth. The lower story is twenty-seven feet high, and has but one entrance, which is eight feet wide. The outer surface is faced with “red kiln-baked bricks” to a thickness of ten feet; but the whole interior is of sun-dried bricks. In each of the angles of this building, six feet inward, near the foundation, an inscribed cylinder was discovered, which appears to have served the same purpose as the documents at present deposited beneath the foundation stones of our great buildings. These cylinders are now in the British Museum. The bricks of this building bear the name of a certain *Uruk*, who is regarded as the earliest of the Chaldaean monumental kings, and the name may possibly be the same as that of Orchamuis of Ovid (*Afetzam*. 4:212). His supposed date is B.C. 2000, or a little earlier. Ur was the capital of this monarch, who had a dominion extending at least as far north as Niffer, and who, by the grandeur of his constructions, is proved to have been a wealthy and powerful prince. The great temple appears to have been founded by this king, who dedicated it to the moon-god, *Hurki*, from whom the town itself seems to have derived its name. Ilgi, son of Uruk, completed the temple, as well as certain other of his father’s buildings, and the kings who followed upon these continued for several generations to adorn and beautify the city. The tablets of the Chaldaeans discovered at Mugheir are among the most interesting ever brought to light. These records bear the names of a series of kings from Uruk (B.C. 2230) to Nabonidus (B.C. 540), the last of the series. Among others is that of Kudur’mapula, or Chedorlaomer (⁽¹¹⁴⁾Genesis 14:1). The temple was dedicated to *Sin*, or “the moon,” which element was preserved by the Greeks in the name *Mesene*, applied by them to the surrounding region. The cylinder inscriptions of Mugheir are invaluable documents in confirming the authenticity and truth of Scripture. They not only inform us that Nabonidus, last king of Babylon, repaired the great temple of the moon at Hur, but they also explain who Belshazzar was, concerning whom the early Bible critics have in vain endeavored to reconcile conflicting statements. In the book of Daniel (⁽¹¹⁵⁾Daniel 5:30) he is alluded to as the king of the Chaldees when Babylon was taken by the united armies of the Medes and Persians. The account of Berosus does not, however, agree with that of Scripture. It states that Nabonidus, after being utterly routed in the open plain by Cyrus, shut himself up in the city of Borsippa, but was soon obliged to surrender his person to the conqueror. From Daniel, therefore, we are led to conclude that Belshazzar was the last Chaldaean monarch; while Nabonidus is represented in the same capacity by Berosus... Sir Henry Rawlinson’s reading of the Mugheir cylinders

entirely reconciles these discrepancies. The records distinctly state that *Belshazzar was the eldest son of Nabonidus*, and that he was admitted to a share of the government” (Loftus, *Chaldea and Susiana*, p. 13; comp. *Journal of Asiatic Society*, 15:260 sq.). **SEE BELSHAZZAR.**

Ur retained its metropolitan character for above two centuries, and even after it became second to Babylon was a great city, with an especially sacred character. The notions entertained of its superior sanctity led to its being used as a cemetery city, not only during the time of the early Chaldean supremacy, but throughout the Assyrian and even the later Babylonian period. It is in the main a city of tombs. By far the greater portion of the space within the *enceinte* is occupied by graves of one kind or another, while outside the enclosure the whole space for a distance of several hundred yards is a thickly occupied burial-ground. It is believed that Ur was for 1800 years a site to which the dead were brought from vast distances, thus resembling such places as Kerbela and Nejif, or Meshed All, at the present day. The latest mention that we find of Ur as an existing place is in the passage of Eupolemus already quoted, where we learn that it had changed its name, and was called *Camarina*. It probably fell into decay under the Persians, and was a mere ruin at the time of Alexander’s conquests. Perhaps it was the place to which Alexander’s informants alluded when they told him that the tombs of the old Assyrian kings were chiefly in the great marshes of the lower country (Arrian, *Exp. Alex.* 7:22). The mounds that mark the site of its great temples are bare; the whole country around it is a dismal swamp. In regard to Ur, as well as to Babylon, the words of Isaiah are true, “The beauty of the Chaldees excellency shall be as when God overthrew Sodom and Gomorrah” (13, 19). See Loftus, *Chaldea*, ch. 12; Rawlinson, *Ancient Monarchies*, 1, 15 sq., 27, 108, 153; *Jour. Royal Geogr. Soc.* 27:185. **SEE CHALDEA.**

2. (rWa, *Ur*, *light*; Sept. Ὠρά v.r. θῦρο [φάρ], etc.; Vulg. Ur.) The father of Eliphaz or Eliphaleth, one of David’s warriors (¹³¹⁵1 Chronicles 11:35). B.C. ante 1043. In the parallel list of David’s warriors (¹²³⁴2 Samuel 23:34) we have the son’s name thus stated, “Eliphaleth the son of Ahasbai, the-son of the Maachathite,” or the Maachathite simply, as it should doubtless be made to read; while the above passage still more corruptly gives two persons, “Eliphaz the son of Ur, Hephzer the Mecherathite,” which should probably be corrected so as to refer to one individual, either by the rejection of the name Hephzer altogether, or its identification with one of the preceding; for the personages named before

and after these in the two accounts are evidently the same, and the subjoined sum is full by counting these as one. *SEE DAVID.*

Uraettir

in Norse mythology, denotes the entire dynasty of the Trolles, Thusses, serpent-like dwarfs and giants, the Jotes, Schwarzelfs, and Dockelfs.

Uranus

a Nestorian of Syria who applied the precepts of Aristotle to the Eutychnian controversies and propagated his doctrines in Persia. He succeeded in convincing Chosroes on many points, and was so popular with this ruler that he always had him at his table. See Mosheim, *Eccl. Hist. 1*, 388.

Uranus

(Lat. *Coelus*), *the heaven*, in Greek mythology, was the progenitor of the whole line of Grecian gods. His first children were the Hecatonchires (Centimanes). Afterwards he begot, through Gää, the Cyclops. These were imprisoned in Tartarus because of their great strength. This so moved their mother to anger that she incited her subsequently born children, the Titans, against the father, who drove him from the throne of the earth, after Kronus (Saturnus), his younger son, had, with a diamond sickle, disqualified him for the further production of children. The sea received the mutilated organs, which gave life to Venus. From the blood which was spilled there sprang the Giants, the Furies, and the Melian nymphs. See Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s.v.

Urban I

pope from A.D. 223 to 230, was a native of Rome, but tradition mentions nothing worthy of note concerning him except that he persuaded several Romans to suffer the martyr's death, and was finally martyred himself under Alexander Severus. May 25 is dedicated to his celebration.

Urban II

pope from A.D. 1088 to 1099, previously named *Odo of Lagny*, was born in Chatillon-sur-Marne, and became successively canon of Rheims, prior of Clugny, bishop of Ostia, and legate to the court of the emperor Henry IV. In the latter station he labored efficiently to insure the papal prerogative in

connection with the *Investiture* controversy. He followed Victor III as pope, and represented the Gregorian party in his administration. He succeeded in maintaining himself against pope Clement II, who was elected by the imperial party, and also in greatly extending the influence and reputation of the papacy throughout the West. In 1089 he convened a council at Rome which denounced the ban upon the emperor, his pope, and their adherents. At the *Concilium Melfftanun*, in 1090, he enunciated the decree that the laity could possess no right whatsoever against the clergy (see Mansi, *Collectio Concil.* 20 canon 11, 723 [Venet. 1775]). He was driven from Rome by the emperor, and compelled to seek a refuge with count Roger, upon whom he had conferred the districts of Apulia and Calabria. He retaliated by renewing the ban over his enemy (1091) and forming an alliance with Conrad, the emperor's son, who rebelled and made himself king of Italy. Urban returned to Rome (1093) and from that time interfered most notably in the affairs of the world. He excommunicated Philip of France, who had driven away his queen and married Bertrada, consort of count Fulco of Anjou. At the Council of Clermont (1095) he forbade the investiture of bishops by the hands of the laity of any rank whatever, and also the assumption of feudal obligations to king or other layman by any clergyman. He was not successful, however, in compelling the princes to give up their sovereignty in ecclesiastical affairs, and was even compelled to create count Roger of Sicily, his own protégé, legate to Sicily, in order that he might be able to enforce his decree without alienating the count from his side. The Council of Clermont was also specially important as furnishing the occasion for the organization of the *Crusades* for the conquest of the Holy Sepulcher. Urban delivered a fiery address, which gave the stimulus for the first crusade; and the new movement so increased his own power that he became able to expel his rival from Rome and utterly destroy his influence. Other councils were held in France under his direction, in one of which, at Nismes, he released Philip of France from the ban, in recognition of his separation from Bertrada. Something of regard was also paid by him to the politically important reunion of the Greek and Latin churches. In England William Rufus proved an obstinate opponent to the papal plans, but in Spain these plans resulted in a large extension of the power of the Church. Urban's influence over matters of doctrine was less pronounced than over matters of administration; but he nevertheless caused the teachings of Berengar (q.v.) to be condemned at the Council of Piacenza, and at Clermont the practice of dipping the bread used in the sacrament in wine. In the latter council he

also pronounced a general and complete absolution—a measure which from that time became pre-eminently a privilege of the pope. He assured to all Christians who should take up arms against the infidels entire forgiveness of sins, and also blessedness and inclusion among the number of martyrs, if they should fall during the campaign. The power of the complete absolution was therefore based on the idea of the sin-extirpating power of martyrdom. Urban died June 20, 1099. See *Vita et Epist. Urb. II*, in Mansi, *ut supra*, 642-719, and the literature in Gieseler, *Lehrb. d. Kirchengesch.* 2, 2 (4th ed. Bonn, 1848), p. 39 sq., 508. — Herzog, *Real-Encyklop.* s.v.

Urban III

previously *Lambert* or *Hubert Crivelli*, of Milan, was archdeacon-at Bourges and later at Milan, archbishop of Milan, and cardinal. He was made pope in 1185, and is noteworthy only because of his uninterrupted and unprofitable quarrels with the emperor Frederick, for which see *Gesta Trevirorum* (Trev. 1836), vol. 1; and Gieseler, p. 96 sq. Urban died Oct. 19, 1187. See Herzog, *Real-Encyklop.* s.v.

Urban IV

pope from A.D. 1261 to 1264, named *Jacob Pantaleon*, the son of a shoemaker at Troves, studied at Paris and became canon of Troyes, and afterwards bishop of Liege. Innocent IV sent him as legate to Germany, and Alexander IV nominated him patriarch of Jerusalem. His brief pontificate was disturbed by political agitations growing out of his determination to destroy the influence of the Sicilian king Manfred in the affairs of Italy, and his interference with the disputed succession of the German throne. He appointed fourteen cardinals to serve as counselors, forbade the election of Conradin, the last representative of the house of Hohenstaufen, to the German throne, under pain of excommunication, and cited Richard of Cornwallis and Alfred of Castile, the competitors for that throne, to Rome, that they might await his decision. He also dispatched a cardinal-legate to England to assert the authority of the papacy in the administration of that country; and he summoned Manfred before his tribunal, and when that king disregarded the summons, transferred his kingdom to duke Charles of Anjou. Manfred, however, resisted, and subjugated by force of arms a larger portion of the States of the Church. Urban was compelled to flee for safety to Orvieto, and afterwards to Perugia, where he died. Oct. 2, 1264. He is notable for having brought

about a general observance of the Feast of Corpus Christi. His literary remains include; besides a number of bulls, a small collection of *Epistolce*. See Mansi, *Concil.* 23:1076 sq.; Gieseler, p. 166 sq.; and Herzog, *Real-Encyklop.* s.v.

Urban V

the last of the Avignon popes, reigned from 1362 to 1370. His name was *William Grimvard*, and he had been a Benedictine monk, abbot at Auxerre in 1353, and at St. Victor's, in Marseilles, in 1358. He was rated as a most capable canonist, and had officiated as teacher of canon and civil law in Montpellier, Avignon, Toulouse, and Paris. He succeeded Innocent VI in the pontificate, and found himself at once in difficult circumstances. In Italy Bernabo Visconte had rebelled and taken possession of several cities belonging to the Church, which could only be recovered through a treaty by which the pope pledged himself to the payment of a ransom amounting to half a million gold florins. — England had refused to pay the customary tribute, and Edward III had even caused a very resolute denial of such revenues to be opposed by the Parliament to the pope's demand. The Turks were threatening danger to Cyprus. Urban sought to advance the papal interests amid these complications by means of legates, the preaching of a new crusade against the Turks, and a removal of the papal seat to Rome. Greatly to the dissatisfaction of many cardinals, the latter project was executed in 1367, the pope leaving Avignon: April 30, and reaching Rome Oct. 16. He was received by queen Joanna of Naples, on whom he conferred a golden rose and a consecrated sword. The emperor John Paleologus came over to the faith of Rome and promised fealty to the papal authority, Oct. 18, 1369. But, urged by the French cardinal, the pope returned to Avignon in September, 1370. Soon afterwards he died (Nov. 13), and was buried, according to his request, at Marseilles. It is to be added that Urban cultivated a strict morality, required bishops to reside in their dioceses, and zealously combated the growing simony and accumulation of benefices in the hands of individual prelates. Several of his bulls condemn, in addition, the formation of unions and the incorporation of benefices. See Mansi, 26:422 sq.; Gieseler, 2, 3, 92 sq., 117 sq.; and Herzog, *Real-Encyklop.* s.v.

Urban VI

the first to ascend the papal chair in the period of the “great schism,” was previously named *Bartholomew of Prignano*, and was a native of the city of Naples. He became archbishop of Bari and followed Gregory XI, April 8, 1378, the people of Rome having demanded an Italian pope. He attempted to reform the many and scandalous abuses which had grown up during the absence of the popes at Avignon, and did not hesitate: to assail even bishops and cardinals; and having offended the clergy, he was unfortunate enough to alienate the good-will of many influential laymen, also, by his haughty and arbitrary manner. The cardinals, therefore, proceeded to elect a new pope on the plea that the election of Urban was not freely made, but was forced on the cardinals by the people. Count Robert of Geneva was the new choice, and he assumed the title of Clement VII; and as Urban retained a large body of adherents, the great schism was at once consummated. Urban was supported by Italy, England, Germany, and Poland. Queen Joanna of Naples and Sicily had acknowledged him, but was driven into an alliance with Clement by his pride and obstinacy; and he thereupon induced the heir to her throne, duke Charles of Durazzo, to invade her territories. Soon afterwards he quarreled with Charles also, and excommunicated that prince. The cardinals, who had conspired with Charles against him, were imprisoned and tortured, and, after a time, five of them were put to death. To Ladislaus, the heir of Charles, Urban denied the possession of Naples, claiming that it was a papal fief, and he organized an expedition to defend his claim; but when his soldiers deserted his standard, he returned to Rome, October, 1388, and employed himself thenceforward more especially with ecclesiastical affairs. He ordered that the Jubilee should be observed once every thirty-three years, and that its next celebration should take place in 1390. He also introduced the Feast of the Visitation of Mary, and decreed that divine worship might be celebrated on Corpus Christi Day, even during the enforcement of an interdict. He died Oct. 15, 1389, as many supposed, of poison. See Mansi, p. 609; Gieseler, p. 132 sq.; Herzog, *Real-Encyklop. s.v.*

Urban VII

of Genoese extraction, though born at Rome, was previously named *John Baptist Castagna*. He was archbishop of Rossano, member of the Council of Trent, repeatedly a legate to Germany and Spain, and, finally, a cardinal. He was elected to the papacy as the successor of Sixtus V, but died twelve

days after the election, and before his consecration, Sept. 27, 1590. See Ranke, *Die rom. Papste*, etc. (Berl. 1836), 2, 219 sq.; Herzog, *Real-Encyklop.* s.v.

Urban VIII

pope from 1623 to 1644, was a native of Florence named *Maffeo Barberini*, and a pupil of the Jesuits. He developed a fondness for poetry, and entered the service of the curia, in which he filled many positions of great importance. His most influential work was perhaps the promotion of the restoration of the Jesuits to France. After he had become cardinal priest and archbishop of Spoleto, he was elected to succeed Gregory XV in the pontificate, Aug. 6, 1623. His tastes were altogether those of an Italian secular prince, and he gave attention chiefly to the erection of fortifications, the enlisting of soldiers, the collecting of arms, etc. Amid the complications of the time, he at first supported the interests of France against Austria and Spain, and, in connection with Richelieu, was led even to the cultivation of relations with Protestants, so that he was not in sympathy with the Jesuitical method of enforcing the Edict of Restoration of 1629 in Germany, and directed his legate to the Dict of Ratisbon in 1630 to oppose the wishes of Austria. Complaints against this tendency were naturally raised by the Catholic princes and clergy, and found expression in the assembled Consistory itself. A number of cardinals even harbored the idea of convoking a council in opposition to the pope. In 1631 he inherited the duchy of Urbino, but thereby became involved in difficulties with the duke of Parma and his allies. His nepotism also contributed towards the troubles of his pontificate. Despite his dislike of the governments which were most zealously devoted to the interests of Rome, Urban was an unwavering defender of the traditional theory of the papacy within the Church itself. He gave effect to the canonization of the founders of the orders of Jesuits and Oratorians; beatified Francis Borgia and others; added the Collegium de Propaganda Fidle (also Collegium Urbanum) to the Congregatio de Fide Cathol. Propaganda; gave to the bull *In Coana Domini* its present shape; abolished the order of female Jesuits; caused the publication of a new edition of the Breviary; condemned Galileo and his teachings; and in the bull *De Eminentia* declared himself against Jansen (q.v.). He forbade the clergy to use snuff in church on pain of excommunication. Urban was not, upon the whole, illiterate. His poems consist in part of paraphrases of Psalms and passages of the Old and New Tests. in Horatian measures, and in part of hymns on the Virgin and

different saints. They were published in Antwerp, 1634; Paris, 1642; Oxford, 1726. He was also the author of *Epigrams* which were published with comments by Domulius (Rome. 1643). Urban died July 29, 1644. See Simonin, *Sylvae Usrbaniance s. Gesta Urbauni* (Antw. 1637); Ranke, *Die Orum. Papiste* (Appendix), 3, 408 sq., 433 sq.; Gieseler, *Lehrb. d. Kirchengesch.* (Bonn, 1855), 3,2, 592; Herzog, *Real-Encyklop s.v.*

Ur'bane

[some *Ur'bane* others *Urba'ne*] or rather URBAN (Οὐρβανός, Grsecized from the Lat. *Urbanus*, i.e. of the city, or urban), a Christian at Rome saluted by Paul as having been his associate in labor (τὸν συνερὸν ἡμῶν ἐν Χριστῷ) in the list of those addressed (ⲉⲛⲚⲓⲛⲓⲛ Romans 16:9). A.D. 55.

Urbanenses

one of the numerous small sects of the Donatists in Numidia, mentioned by Augustine (*Crescom.* 4:70).

Urbanis, Guilio

an Italian painter, of San Daniello, studied with Pompoieo Amalteo, and followed his manner. Lanzi mentions a fresco by him at San Daniello representing the *Virgin with the Infant Christ*, seated upon a throne, surrounded by Thomas the apostle, Valentine, and other saints, signed “Opus Julii Urbanis, 1574.”: See Spooner, *Biog. Hist. of the Arts*, s.v.

Urbino, Salomon ben-Abraham

a Jewish writer who flourished in 1480, is the author of a lexicon on the synonyms of the Old Test., entitled **d[m l hwa**, *The Tabernacle of the Congregation* in allusion to ⲉⲛⲚⲓⲛⲓⲛ Exodus 33:7, “because therein are congregated expressions which differ in sound, but are like in essence” (**tyk wtwyh dxm tpl j tm tpçw tj a harwhb pywçh `yl ml d[w**). The synonyms are divided into groups, the alphabetical order of which is determined by its most important word. Each group commences with the formula **twryhl hj nwh rça hl mh**, i.e. the word which is put down is to teach, being made, up from the abbreviation of the title of the work, viz. **l hah**, and is illustrated by quotations from the Old Test. and the corresponding passages from the Targum, as well as by quotations from Saadia Gaon’s Arabic translation of the Pentateuch, the works of Dunash

ibn-Librat, Hai Gaon, Ibn-Ganacih, Ibn-Giath, Nathan ben-Jechiel, Ibin-Balaam, Nachmanides, Ibn-Sarck, etc . The lexicon was published at Venice in 1548, and is now very rare. See Fürst, *Bibl. Jud.* 3, 461; De Rossi, *Dizionario Storico*, p. 323 (Germ. transl.); Steinschneider, *Catalogus Libr. Bebr. in Bibl. Bodl.* p. 2391; Kitto, *Cyclop.* s.v.; Geiger, in *Zeitschrift der deutsch. morgenl. Gesellsch.* (Leips. 1863), 17:321; Wolf, *Bibl. ebr.* 1, 1037, etc. (B. P.)

Urbs Beata Hierusalem

This rugged but fine old hymn, composed *in dedicatione ecclesiae*, and of which the author is not known, belongs to the 8th or 9th century. Trench calls it "a hymn of degrees ascending from things earthly to things heavenly, and making the first to be interpreters of the last. The prevailing intention in the building and the dedication of a church, with the rites thereto appertaining, was to carry up men's thoughts from that temple built with hands, which they saw, to that other built of living stones. in heaven, of which this was but a weak shadow." This fine hymn, the first lines of which run thus,

"Urbs beata Hiernsalem, dicta paucis visio,
 Quae construitni in coelis vivis ex lapidibus,
 Et ab augelis orunat, velut sponsa nobilis
 Nova veniens e caelo, nuptiali thalamo
 Praeparata, ut sponsata copuletnr Domino;
 Platese etniuri ejus exanuro purissimo,"

has proved the source of manifold inspiration in circles beyond its own. To it we owe the

"Jerusalem, my happy home;"

or the same in a less common but still more beautiful form,

"O mother, dear Jerusalem!"

It has also inspired some of the singers of Protestant Germany. In the German language we have two noble hymns which at least had their first motive here. The one is that by Meyfahrt,

"Jerusalem, du hochgebaute Stadt;"

the other by Kosegarten,

“Stadt Gottes, deren diamant’nen Ring.”

In English our hymn is found in *Lyra Mystica* (Lond. 1869), p. 409:

*“Blessed city, holy Salem,
Home of peace, by seers descried;
Rising in the courts of heaven,
Built of living stones and tried;*

*By angelic hands adorned,
As her fellows deck a bride.
Coming newly formed from heaven,
Ready for the nuptial bower,*

*Wedded to the Lamb forever,
As a bride in blissful hour.
All her streets have golden pavement,
Golden ramparts round her tower,” etc.*

Our hymn has been translated into German by Schlosser, Simrock, Rambach, and others. The original is given by Trench, *Sacred Latin Poetry*, p. 311; Bessler, *Auswahl altchristlicher Lieder*, p. 201; Rambach, *Anthologie christl. Gesänge*, p. 179; Simrock, *Lauda Sion*, p. 322. (B. P.)

Urd

in Norse mythology, was the destiny of the past, who, with her two sisters, Waranda and Skuld, sits under the tree Ygdrasil, where they daily receive advice.

Urdaborn

in Norse mythology, is the spring of the past, at which the three deities sit; from which clear spring they daily draw for themselves new wisdom, and with whose waters they moisten the roots of the tree Ygdrasil.

Urgel, Council of

Seo de Urgel is a city of Spain on a plain among the Pyrenees, containing an ancient cathedral and other ecclesiastical buildings. A council was held here in 799 by Leidrade, archbishop of Lyons, whom Charlemagne had sent, together with Nefridius of Narbonne, the abbot Benedict, and several other bishops and abbots, to Felix, bishop of Urgel. They succeeded in persuading him to present himself to the king, promising him full liberty to

produce in his presence those passages from the fathers which he believed to favor his notions. Urghier, in Tibetan mythology, is one of the supreme deities of the Lamaites, generated from a flower.

Urgiaffa

in Norse mythology, was one of the nine giant maidens who were mothers of Heimdal.

U'ri

(Heb. *Uri'*, ~~yrWa~~, *fiery* [comp. (Φωτινός)], the name of three Israelites.

1. (Sept. Οὐρί or Οὐρίαξ.) The father of Bezaleel, one of the architects of the tabernacle (~~12302~~Exodus 31:2; 35:30; 38:22; 1 Chronicles 2, 20; ~~4106~~2 Chronicles 1:5). B.C. ante 1657. He was of the tribe of Judah, and grandson of Caleb ben-Hezron, his father being Hur, who, according to tradition, was the husband of Miriam.
2. (Sept. Ἀδαί.) The father of Geber, Solomon's commissariat officer in Gilead (~~11049~~1 Kings 4:19) B.C. ante 1010.
3. (Sept. Ὠδού' v.r. Ὠδουέ.) One of the gate-keepers of the Temple; who divorced his wife after the exile (~~51024~~Ezra 10:24). B.C. 458.

Uri'ah

(Heb. *Uriyah'*, ~~hYrWa~~ *light*, [or *fire*] of *Jehovah*; occasionally [in Jeremiah only] in the prolonged form *Uriya'hu*, ~~WhYrWa~~; Sept. usually ~~Οπιναχ~~, and so the New Test. and Josephus; A.V. in some cases "Urijah" [q.v.]), the name of several Hebrews.

1. The last named of the principal thirty warriors of David's army (~~13141~~1 Chronicles 11:41; ~~10239~~2 Samuel 23:39). Like others of David's officers (Ittai of Gath; Ishbosheth the Canaanite, ~~10238~~2 Samuel 23:8, Sept.; Zelek the Ammonite, ~~10237~~2 Samuel 23:37), he was a foreigner—a Hittite. His name, however, and his manner of speech (~~10111~~2 Samuel 11:11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam — possibly the same as the son of Ahithophel, and one of his brother officers, (~~10234~~2 Samuel 23:34); and hence, perhaps, as professor Blunt *conjectures* (*Coincidences*, 1, 10), Uriah's first acquaintance with Bathsheba. It may be inferred from

Nathan's parable (~~1018~~ 2 Samuel 12:3) that he was passionately devoted to his wife, and that their union, was celebrated in Jerusalem as one of peculiar tenderness. He had a house at Jerusalem underneath the palace (11:2). In the first war with *Ammon* (B.C. 1035), he followed Joab to the siege, and with him remained encamped in the open field (ver. 11). He returned to Jerusalem, at an order from the king, on the pretext of asking news of the war; really in the hope that his return to his wife might cover the shame of David's crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. He steadily refused to go home, or partake of any of the indulgences of domestic life, while the ark and the host were in booths and his comrades lying in the open: air. He partook of the royal hospitality, but slept always, at the gate of the palace till the last night, when the king at a feast vainly endeavored to entrap him by intoxication. The soldier was overcome by the debauch, but still retained his sense of duty sufficiently to insist on sleeping at the palace. On the morning of the third day, David sent him *back* to the camp with a letter (as in the story of Bellerophon) containing the command to Joab to cause his destruction in the battle. Josephus (*Ant.* 7, 7, 1) adds that he gave as a reason an imaginary offence of Uriah. None such appears in the actual letter. Probably, to an unscrupulous soldier like Joab the absolute will of the king was sufficient. The device of Joab was to observe the part of the wall of Rabbath-Ammon where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate, of the city, and were there shot down by the archers on the wall. It seems as if it had been an established maxim of Israelitish warfare not to approach the wall of a besieged city; and one instance of the fatal result was always, quoted as if proverbially, against it — the sudden and ignominious death of Abimelech at Thebez, which cut short the hopes of the then rising monarchy. This appears from the fact (as given in the Sept.) that Joab exactly anticipates what the king will say when he hears of the disaster. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss, and cited, almost in the very words, which Joab had predicted, the case of Abimelech. (The only variation is the mission of the name of the grandfather of Abimelech, which, in the Sept., is Ner instead of Joash.) The messenger, as instructed by Joab, calmly continued and ended the story with the words "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. He sends an

encouraging message to Joab on the unavoidable chances of war, and urges him to continue the siege. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonor. She hears of her husband's death. The narrative gives no hint as to her shame or remorse. She "mourned" with the usual signs of grief as a widow, and then became the wife of David (^{<10127>}2 Samuel 11:27). *SEE DAVID*.

2. A priest during the reign of Ahaz (B.C. cir. 738), whom Isaiah took as a witness to his prophecy concerning Maher-shalal-hash-baz, with Zechariah, the son of Jeberechiah (^{<2382>}Isaiah 8:2). He is probably the same as Urijah the priest, who built the altar for Ah'az (^{<2160>}2 Kings 16:10). If this be so, the prophet summoned him as a witness probably on account of his official position, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Ahaz, Uriah's irreligious subserviency may not yet have manifested itself. When Ahaz, after his deliverance from Rezin and Pekah by Tiglath-pileser, went to wait upon his new master at Damascus, he saw there an altar which pleased him, and sent the pattern of it, to Uriah at Jerusalem, with orders to have one made like it, against the king's return. Uriah zealously executed the idolatrous command, and when Ahaz returned, not only allowed him to offer sacrifices upon it, but basely complied with all his impious directions. The new altar was accordingly set in the court of the Temple, to the east of where the brazen altar used to stand; and the daily sacrifices, and the burnt-offerings of the king and people, were offered upon it; while the brazen altar; having been removed from its place and set to the north of the Syrian altar, was reserved as a private altar for the king to inquire by. It is likely, to that Uriah's compliances did not end here, but that he was a consenting party to the other idolatrous and sacrilegious acts of Ahaz (see ^{<2167>}2 Kings 16:17, 18; 23; 11:12; ^{<4323>}2 Chronicles 28:23-25).

Uriah or Urijah was apparently the high-priest at the time, but of his parentage we know nothing positive. He probably succeeded Azariah, who was high-priest in the reign of Uzziah (or else Amariah III, otherwise called Jothan), and was succeeded by that Azariah who was high-priest in the reign of Hezekiah. Hence it is probable-that he was son of the former and father of the latter, it being by no means uncommon among the Hebrews, among the Greeks, for the grandchild to have the grandfather's name. Probably, too, he may have been descended from that Azariah who must have been high-priest in the reign of Asa. But he has no record in the sacerdotal genealogy (^{<1304>}1 Chronicles 6:4-15), in which there is a great

gap between Amariah in ver. 11, and Shallum, the father of Hilkiah, in ver. 13. Josephus, however, says that he was the son of Jothan and the father of Neriah (*Ant.* 10:8, 6). **SEE HIGH-PRIEST.**

3. Urijah, the son of Shemaiah of Kirjath-jearim; he prophesied in the *days of Jehoiakim* concerning the land and the city, just as Jeremiah had done, and the king sought to put him to death; but he escaped, and fled into Egypt. His retreat was soon discovered Elnathan and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (^{<203>}Jeremiah 26:20-23). B.C. 608. The story of Shemaiah appears to be quoted by the enemies of Jeremiah as a reason for putting him to death, and as a reply to the instance of Micah the Morasthite, which Jeremiah's friends gave as a reason why his words should be listened to and his life spared. Such, at least, is the view adopted by Rashi.

4. One of the priests (being of the family of Hakkoz, A.V. "Koz") who stood at Ezra's right hand when he read the law to the people ("Urijah," ^{<1884>}Nehemiah 8:4). B.C. 458. He is probably the same with the father of Meremoth, one of the priests who aided Nehemiah in rebuilding the walls of Jerusalem (^{<1883>}Ezra 8:33; Nehemiah 3, 4,21).

Uri'as

(**Οὐρίας**), the Greek form of the name of URIJAH the priest in Ezra's time (1 Esdr. 9:43; comp. Nehemiah 8,:4), and of URIAH the husband of Bathsheba Olatt. *i.* 6).

U'riël

(Heb. *Uriel'*, **אֱרִיאֵל** *fire [or light] of God*; Sept. **Ο ριήλ**), the name of three Hebrews.

1. A Kohathite Levite, son of Tahath and father of Uzziah (^{<1882>}1 Chronicles 6:24 [9]; apparently the same in Zephaniah (ver. 36). B.C. cir. 1550. **SEE SAMUEL.**

2. Chief of the Kohathites of the family of Korah in the reign of David, who assisted, together with one hundred and twenty of his brethren, in bringing the ark from the house of Obededom (^{<1885>}1 Chronicles 15:5, 11). B.C. 1043.

3. Uriel of Gibeah was the father of Maachah, or Michaiiah, the favorite wife of Rehoboam, and mother of Abijah (^{<443E>}2 Chronicles 13:2). B.C. ante 973. In 11:20 she is called “Maachah the daughter of Absalom;” and Josephus (*Ant.* 8, 10,1) explains this by saying that her mother was Tamar, Absalom’s daughter. Rashi gives a long note to the effect that Michaiiah was called Maachah after the name of her daughter-in-law, the mother of Asa, who was a woman of renown, and that her father’s name was Uriel Abishalom. There is no indication, however, that Absalom, like Solomon, had another name, although in the Targum of R. Joseph on Chronicles it is said that the father of Maachah was called Uriel, that the name of Absalom might not be mentioned. *SEE MAACHAH.*

4. Uriel is also named in the Apocrypha (2 Esdr. 4:1, 36; 5, 20; 10:28) as an angel or archangel; and in the book of Enoch he is described as “the angel of thunder and lightning” (ch. 20), and as being “placed over all the lights of heaven” (75:3).

Urii

in Slavonic mythology, was a deity among the Wends, worshipped mainly by magicians as their protector.

Uri’jah

(a. 2 Kings 16, 10, 11, 15,16; b. ^{<447I>}Jeremiah 26:20, 21, 23; c. ^{<447E>}Nehemiah 3:4, 21). *SEE URIAH.*

Urim and Thummim

(Heb. *Urim ve-Thummim*, *ymawpwrwa*), the Anglicized form of two Hebrew words used (always together [except in ^{<407I>}Numbers 27:21; ^{<408I>}1 Samuel 28:6, where the former occurs alone; in ^{<453E>}Deuteronomy 33:8, they are in the reverse order] and with the article [except in ^{<415E>}Ezra 2:63; ^{<417E>}Nehemiah 7:65]) with reference to some obscure mode of divination in connection with the sacerdotal regalia (^{<423I>}Exodus 28:30; ^{<400E>}Leviticus 8:8), but concerning which both ancient and modern interpreters have greatly differed. The latest elucidation of the subject may be found in Strong’s *Tabernacle in the Wilderness* (Providence, 1888), p. 69,95.

I. *Etymological Import.* — These words are Hebrew plurals, not proper names, but appellatives of frequent occurrence in the singular. They are

generally considered to be *plurales excellentiae*, denoting by a metonymy the things or modes whereby the revelation was given and truth declared.

1. In *Uzim*, Hebrew scholars, with hardly an exception, have seen the plural of רְאָא (*Ur, light or fire*). The Sept., however, appears to have had reasons which led its authors to another rendering than that of φω̄ς or its cognates. They give ἡ δ̄ήλωσις (^{<0280>}Exodus 28:30; Ecclus 45, 10), and δ̄ήλοι (^{<0272>}Numbers 27:21; ^{<0238>}Deuteronomy 23:8; ^{<0286>}1 Samuel 28:6); while in ^{<0183>}Ezra 2:63, and ^{<0176>}Nehemiah 7:65, we have respectively plural and singular participles of φω̄τιζω. In Aquila and Theodotion we find the more literal φω̄τισμοί. The Vulg., following the, lead, of the Sept., but going further astray, gives *doctrina* in ^{<0280>}Exodus 28:30 and ^{<0308>}Deuteronomy 33:8 omits the word; in ^{<0272>}Numbers 27:21, paraphrases it by *per sacerdotes* in ^{<0286>}1 Samuel 28:6, and gives *judicium* in Ecclus. 45, 10, as the rendering of δ̄ήλωσις. Luther gives *Licht*. The literal English equivalent would of course be “lights;” but the renderings in the Sept. and Vulg. indicate, at least, a traditional belief among the Jews that the plural form, as in Elbhim and other like words, did not involve numerical plurality. Bellarmine, wishing to defend the Vulg. translation, suggested the derivation of Urim from ḥry; “to teach” (Buxtorf, *Diss. de Ur. et Th.*)

2. *Thummim*. Here also there is almost a *consensus* as to the derivation from מְטָא (*Tm, perfection, completeness*); but the Sept., as before, uses the closer Greek equivalent τέλειος once (^{<0183>}Ezra 2:63) and adheres elsewhere to ἀλήθεια; and the Vulg., *giving perfectus* there, in like manner gives *veritas* in all other passages. Aquila more accurately chooses τελειώσεις. Luther, in his first edition, gave *Volligkeit*, but afterwards rested in *Recht*.

What has been said as to the plural of *Urim*s applies here also. Bellarmine (*ut sup.*) derives *Thummim* from ḥmā; *to be true*. By others it has been derived from אֶפְיָנוּ contr. מְטָא “a twin,” on the theory that the two groups of gems, six on each side the breastplate, were, what constituted the Urim and Thummim (R. Azarias, in Buxtorf *loc. cit.*). “Light and perfection” would probably be the best English equivalents. The assumption of a hendiadys, so that the two words = “perfect illumination” (Carpzov, *App. Crif.* 1, 5; Bahr, *Symbolik*, 2, 135), is unnecessary, and, it is believed, unsound. The mere phrase, as such, leaves it therefore uncertain whether each word by itself denoted many things of a given kind, or whether the

two taken together might be referred to two distinct objects, or to one and the same object. The presence of the article **h**, and yet more of the demonstrative **ta** before each, is rather in favor of distinctness. Thummim never occurs by itself, unless with Züllig we find it in ^{<0916>}Psalm 16:5.

II. Scriptural Statements. —

1. The mysterious words meet us for the first time, as if they needed no explanation, in the description of the, high-priest's apparel. Over the ephod there is to be a "breastplate of judgment" (**φρυμβάλλιον**, Sept. **λογεῖον κρίσεως**, Vulg. *rationale iudicii*), of gold, scarlet, purple, and fine linen, folded square and doubled, a "span" in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may "bear them upon his heart." **SEE EPHOD.** Then comes a further order. Inside the breastplate, as the tables of the covenant were placed inside the ark (the preposition **l** **ais** used in both cases, ^{<0256>}Exodus 25:16; 28:30), are to be placed "the Urim and the Thummim," the light and the perfection; and they, too, are to be on Aaron's heart when he goes in before the Lord (ver. 15-30). Not a word describes them; they are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and his people. The command is fulfilled (^{<0888>}Leviticus 8:8). They pass from Aaron to Eleazar: with the sacred ephod and other *pontificalia* (^{<0418>}Numbers 20:28). When Joshua is solemnly appointed, to succeed the great hero law giver, he is bidden to stand before. Eleazar, the priest, "who shall ask counsel for him after the judgment of [the] Urim," and this counsel is to determine the movements of the host of Israel. (^{<0421>}Numbers 27:21). In the blessings of Moses, they appear as the crowning glory of the tribe of Levi ("thy Thummim and thy Urim are with, thy Holy One"), the reward of the zeal which led them to close their eyes to everything but "the law and the covenant" (^{<0838>}Deuteronomy 33:8, 9). Once, and once only, are they mentioned by name, in the history of the Judges and the monarchy. Saul, left to his self-chosen darkness, is answered "neither by dreams, nor by [the] Urim, nor by prophet" (^{<0206>}1 Samuel 28:6). There is no longer a priest with Urim and Thummim (Sept. **τοῖς φωτίζουσι καὶ τοῖς τελείοις**, ^{<0463>}Ezra 2:63; **ὁ φωτίσων**, ^{<0476>}Nehemiah 7:65) to answer hard questions. When will one appear again? The son of Sirach copies the Greek names (**δηλοῖ**.

ἀλήθεια) in his description of Aaron's garments, but throws, no light upon their meaning or their use (Ecclus. 45, 10).

2. Besides these direct statements, there are others in which we may, without violence, trace a reference, if not to both, at least to the Urim. When questions precisely of the nature of those described in ^{<0771>}Numbers 27:21 are asked by the leader of the people, and answered by Jehovah (^{<0700>}Judges 1:1; 20:18) when like questions are asked by Saul of the high-priest Ahiah, "wearing an ephod" (^{<0948>}1 Samuel 14:3,18) by David, as soon as he has with him the presence of a high-priest with his ephod (^{<0231>}1 Samuel 23:2, 12; 30:7, 8), we may legitimately infer that the treasures which the ephod contained were the conditions and *media* of his answer. The questions are in almost all cases strategical, "Who shall go up for us against the Canaanites first?" (^{<0700>}Judges 1:1; so 20:18), "Will the men of Keilah deliver me and my men into the hand of Saul?" (^{<0231>}1 Samuel 23:12), or, at least, national (^{<1201>}2 Samuel 21:1). The answer is, in all cases, very brief; but more in form than a simple yes or no. One question only is answered at a time.

3. It deserves notice, before we pass beyond the range of scriptural data, that, in some cases of deflection from the established religious order, we find the ephod connected not with the Urim, but with the Teraphim, which, in the days of Laban, if not earlier, had been conspicuous in Aramaic worship. Micah, first consecrating one of his own sons, and then getting a Levite as his priest, makes for him "an ephod and teraphim" (^{<0775>}Judges 17:5; 18:14, 20). Throughout the history of the northern kingdom, their presence at Dan made it a sacred place (ver. 30), and apparently determined Jeroboam's choice of it as a sanctuary. When the prophet Hosea foretells the entire sweeping-away of the system, which the ten tribes had cherished; the point of extremest destitution is that "they shall be many days . . . without an ephod, and without teraphim" (^{<2194>}Hosea 3:4), deprived of all counterfeit oracles, in order that they may in the end "return and seek the Lord." It seems natural to infer that the teraphim were, in these instances, the unauthorized substitutes for the Urim. The inference is strengthened by the fact that the Sept. uses here, instead of teraphim, the same word (δῆλων) which it usually gives for Urim. That the teraphim were thus used through the whole history of Israel may be inferred from their frequent occurrence in conjunction with other forms of divination. Thus we have in ^{<0953>}1 Samuel 15:23 "witchcraft" and "teraphim" (A.V. "idolatry"), in ^{<1234>}2 Kings 23:24 "familiar spirits," "wizards, and teraphim"

(A.V. “images”). The king of Babylon, when he uses divination, consults them (^{<321>}Ezekiel 21:21). They speak vanity (^{<310>}Zechariah 10:2). *SEE TERAPHIM.*

III. *Theories of Interpreters.* — When the Jewish exiles were met on their return from, Babylon by a question which they had no data for answering, they agreed to postpone the settlement of the difficulty till there should rise up a priest with Urim and Thummim” (^{<151>}Ezra 2:63; ^{<101>}Nehemiah 7:65). The inquiry what those Urim and Thummim themselves were seems likely to wait as long for a final and satisfying answer. On every side we meet with confessions of ignorance: — “Nonconstat” (Kimchi), “Nescimus” (Aben-Ezra), “Difficile est invenire” (Augustine), varied only by wild and conflicting conjectures.

1. Among these may be noticed the notion that, as Moses is not directed to *make* the Urim and Thummim, they must have had a supernatural origin, specially created, unlike anything upon earth (R. ben-Nachman and Hottinger in Buxtorf, *Diss. de Ur. et Th.* in Ugolino, 12). It would be profitless to discuss so arbitrary an hypothesis.

2. A favorite view of Jewish and of some Christian writers has been that the Urim and Thummim were identical with the twelve stones on which the names of the tribes of Israel were engraved, and the mode in which, an oracle was given was by the illumination, simultaneous or successive, of the letters which were to make up the answer (*Jalkut Sifie, Zohar in Exodus.* 105; Maimonides, R. ben-Nachman, in Buxtorf, *loc. cit.*; Drusius, in *Crit. Sac. oni Exodus* 28; Chrysostom, Grotius, *et al.*). Josephus (*Ant.* 3, 7,5) adopts another form of the same story, and, apparently identifying the Urim and Thummim with the sardonyxes on the shoulders of the ephod, says that they were bright before a victory, or when the sacrifice was acceptable, dark when any disaster was impending. Epiphanius (*De X.I Gemm.*) and the writer quoted by Suidas (s.v. **Ἐφοῦδ**) present the same thought in yet another form. A single diamond (**ἄδάμας**) placed in the center of the breastplate prognosticated peace when it was bright, war when it was red, death when it was dusky. It is conclusive against such views (1) that, without any evidence, without even an analogy, they make unauthorized additions to the miracles of Scripture; (2) that the former identify two things which in Exodus 28 are clearly distinguished; (3) that the latter makes no distinction between the Urini and the Thummim, such as the repeated article leads us to infer.

3. A theory involving fewer gratuitous assumptions is that in the middle of the ephod within its folds, there was a stone or plate of gold on which was engraved the sacred name of Jehovah, the *Shem-hammephorash* (q.v.) of Jewish Cabalists; and that by virtue of this, fixing his gaze on it, or reading an invocation which was also engraved with the name, or standing ‘in his ephod before the mercy-seat, or at least before the veil of the sanctuary, he became capable of prophesying, hearing the divine voice within, or listening to it as it proceeded, in articulate sounds, from the glory of the Shechinah (Buxtorf, *loc. cit.* 7; Lightfoot, 6:278; Braunius, *De Vestitu Hebr.* 3, Saalschütz, *Archeology* 2; 363). A wilder form of this belief is found in the Cabalistic *book Zohar*. “There the Urim is said to have had the divine name in forty-two, the Thummim in seventy two letters. The notion was probably derived from the Jewish invocations of books like the *Cilavacula Salomonis*. **SEE SOLOMON.**

Another form of the same thought is found in the statement of Jewish writers that the Holy Spirit spake sometimes by Urim, sometimes by prophecy, sometimes by the Bath-Kol (*Seder Olam*, c. 14 in Braunius, *loc. cit.*), or that the whole purpose of the unknown symbols was “*ad excitandam prophetiam*” (R. Levi ben Gershon, in Buxtorf, *loc. cit.*; Kimchi, in Spencer, *it inf*). A more eccentric form of the “Writing” theory was propounded by the elder Carpzov, who maintained that the Urim and Thummim were two confessions of faith in the Messiah and the Holy Spirit (Carpzov, *App. Crit.* 1, 5).

4. Spencer (*De Ur. et Th.*) presents a singular union of acuteness and extravagance. He rightly recognizes the distinctness of the two ‘things which others had confounded. Whatever the Urim and Thummim were, they were not the twelve stones, and they were distinguishable one from the other. They were placed inside the folds of the doubled *Ahoshen*. Resting on the facts referred to, he inferred the identity of the Urim and the Teraphim. This was an instance in which the divine wisdom accommodated itself to man’s weakness, and allowed the debased superstitious Israelites to retain a fragment of the idolatrous system of their fathers, in order to wean them gradually from the system as a whole. The obnoxious name of Teraphim was dropped. The thing itself was retained. The very name Urim was he argued, identical in meaning with Teraphim (Urim = “lights, fires;” Seraphim = the burning, or fiery ones;” and Teraphim is but the same word, with an Aramaic substitution of **t** for **c**). It was therefore a small image probably in human form. So far, the hypothesis has, at least, the

merit of being inductive and historical; but when he comes to the question how it was instrumental oracularly, he passes into the most extravagant of all assumptions. The image, when the high-priest questioned it, spoke by the mediation of an angel, with an articulate human voice, just as the Teraphim spoke, in like manner, by the intervention of a daemon! In dealing with the Thummim, which he excludes altogether from the oracular functions of the Urim, Spencer adopts the notion of an Egyptian archetype, which will be noticed further on.

5. Michaelis (*Actus of Moses*, 5, 52) gives his own opinion that the Urim and Thummim were three stones, on one of which was written Yes, on another No, while the third was left blank or neutral. The three were used as lots, and the high-priest decided according as the one or the other was drawn out. He does not think it worth while to give one iota of evidence; and the notion does not appear to have been more than a passing caprice. It obviously fails to meet the phenomena. Lots were familiar enough among the Israelites (^{Q165}Numbers 26:55; ^{Q166}Joshua 13:6 sq.; ^{Q144}1 Samuel 14:41; ^{Q168}Proverbs 16:33), but the Urim was something solemn and peculiar. In the cases where the Urim was consulted, the answers were always more than a mere negative or affirmative.

6. The conjecture of Zullig (*Comm. in Apoc. Exc.2*); though adopted by Winer (*Realw.*) can hardly be looked on as more satisfying. With him the Urim are bright, i.e. cut and polished, diamonds, in form like dice; the Thummim perfect, i.e. whole, rough uncut ones; each class with inscriptions of some kind engraved on it. He supposes a handful of these to have been carried in the pouch of the high-priest's *choshen* and when he wished for an oracle, to have been taken out by him and thrown on a table, or, more probably, on the ark of the covenant. As they fell, their position, according to traditional rules known only to the high-priestly families, indicated the answer. He compares it with fortune-telling by cards or coffee-grounds. The whole scheme, it need hardly be said is one of pure invention, at once arbitrary and offensive. It is at least questionable whether the Egyptians had access to diamonds, or knew the art of polishing, or engraving them. **SEE DIAMOND.** A handful of diamond cubes large enough to have words or monograms engraved on them, is a thing which has no parallel in Egyptian archaeology, nor, indeed, anywhere else.

Picture for Urim 1

7. The latest Jewish interpreter of eminence (Kalisch. on ^{<1281>}Exodus 28:31), combining parts of the views (2) and (3), identifies the Urim and Thummim with the twelve tribal gems, looks on the name as one to be explained by a hendiadys (light and perfection = perfect illumination), and believes the high-priest, by concentrating his thoughts on the attributes they represented, to have divested himself of all selfishness and prejudice, and so to have passed into a true prophetic state. In what he says on this point there is much that is both beautiful and true. Lightfoot, it may be added, had taken the same view (2, 407; 6:278), and that given above in (3) converges to the same result. *SEE TRANCE.*

Picture for Urim 2

8. Philo, the learned contemporary of Josephus, represents the Urim and Thummim as two images of the two virtues or powers—**δήλωσίν τε καὶ ἀλήθειαν**. The full quotation is: **Τὸ δὲ λογεῖον** (the pectoral, or breastplate); **τετράγωνον. διπλοῦν κατεσκευάζετο, ὡσανεὶ βάσις ἵνα δύο ἀρετὰς ἀγαλματοφορῇ** (that they might carry the image of the two powers); **δήλωσίν τε καὶ ἀλήθειαν** (*De Vita Mosis*, lib. 3, p. 152, t. 2, ed. Mangey). He also uses the following words (*De Monarch.* lib. 2, p. 824; *1 Opp.* 2, 226): **Ἐπὶ τοῦ λογείου διττὰ ὑφάσματα καταποικίλλει, προσαγορεύων τὸ μὲν δήλωσιν, τὸ δ ἀλήθειαν**. This statement of Philo...has been thought by many recent interpreters to be supported-by certain external evidence. It had been noticed by all the old commentators that a remarkable resemblance existed between the Urim and Thummim of the Jewish high-priest and the custom recorded by Elian (*Var. Hist.* 14, 347) of the Egyptian arch judge, who was always a priest venerable for age, learning, and probity, and who opened judicial proceedings by suspending, by a gold chain hung round his neck (comp. ^{<1412>}Genesis 41:42), an image made of a sapphire stone, which was called **Ἀλήθεια**, i.e. “truth,” and with which Diodorus Siculus (1, 48,75) says he touched (**προσθεῖτο**) the party who had gained the cause. Certain traces of a similar custom among the Romans had also been adverted to — namely, that among the Vestal Virgins, at least she that was called Maxima, and who sat in judgment and tried causes as the Pontifex Maximus did, wore a similar *antepectorale* (Lipsius, *De Vesta et Vstalibus Syntagima* [Antv. 1603, ap. Plant.]; cap. ult.). But these resemblances among the Egyptians were considered to have been derived by them from

the Jews, in: consequence of their correspondence with them after Solomon's marriage with Pharaoh's daughter (Patrick, *on* ^{<1230>} *Exodus* 28:30). Subsequent discoveries, however, among the antiquities of Egypt lead to the conclusion that these resemblances belong to a much earlier period. Sir G. Wilkinson says the figure of Truth which the Egyptian arch judge suspended from his necks was in fact, a representation of the goddess who was worshipped under the *dual*, or double, character of Truth and Justice, and whose name, Thmei, the Egyptian or Coptic name of Justice or Truth (comp. the Greek θέμις), appears to have been the *origin* of the Hebrew Thummim a word," he remarks, "according to the Sept. translation, implying truth, and bearing a further analogy in its plural termination." He also remarks that the word Thummim, being a plural or dual word, corresponds to the Egyptian notion of the "two Truths." or the double capacity of this goddess. "This goddess," he says, "frequently occurs in the sculptures in this double capacity, represented by two figures exactly similar," as in the above cut. "It is," he adds, "further observable that the chief priest of the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear 'this honorary badge. Does the *touch* of the successful litigant with the figure, by the Egyptian arch judge, afford any illustration of such passages as ^{<2300>} *Isaiah* 6:7; ^{<2400>} *Jeremiah* 1:9; ^{<1700>} *Esther* 5:2, or of those numerous instances in which touching is represented as the emblem or means of miraculous virtue?" Our authority for these Egyptian antiquities adds that the ancient (Sept.) interpretation of the Urim and Thummim, as signifying "light and truth." presents a striking analogy to the two figures of Re, *the sun*, and Thmei, *truth*, in the breastplate worn by the Egyptians. Here Thmei is represented, as she frequently is, by a single figure wearing two ostrich feathers, her emblem, because all the wing feathers of this bird were considered of equal length, and hence meant true or correct" (*Anc. Egypt.* [Lond. 1842], 2, 27, etc.; 5, 28, etc. See also other remarks on the dual offices of Thmei, in *Gallery oaf Antiquities*, selected from the British Museum by F. Arundale and J. Bonomi). Upon a view of the preceding facts, even so orthodox an antiquarian as Hengstenberg (*Egypt and the Book of Moses*, ch. 6) adopts Mr. Mede's opinion, that the Urim and Thummim were "things well known to the patriarchs," as divinely appointed means of inquiring of the Lord (^{<1252>} *Genesis* 25:22, 23), suited to an infantine state of religion; that the originals were preserved, or the real use at least, among the Abrahamidae, and, at the reformation under Moses, were simply recognized; that the resemblances to them among the

Egyptians were but imitations of this primeval mode of divine communication, as' were the heathen auspices of similar means originally connected with the sacrifice of animals.

Picture for Urim 3

In opposition to this view of a direct Egyptian origin of the objects in question, it has been forcibly urged

- (1) that the words *Urim and Thummin* do not, in fact, mean *Truth and Justice*;
- (2) that, with the exception of the single and undistinctive use of the term "judgment" (פְּיִימָה) in connection with the *choshen*, or pontifical *pectorale*, there is no *magisterial* function of the high priest in the cases of consultation, like that of the Egyptian arch judge; and
- (3) that, if such an image were intended, it is strange that no description is given to identify it, nor any prescription made as to its form or structure in the Mosaic account, as there is of all the other articles of the priestly regalia (see Keil, *Commentarii*, ad loc.).

IV. Oracular Use. — The process of consulting the Lord by Urim and Thummim, and the form in which the answer was returned, are not explained in Scripture, and all we can say on the subject is from Rabbinical tradition. The rabbins say that the manner of inquiring was as follows the priest put on his robes, and went (not into the sanctuary, where he could go but once a year), but into the sanctum, or holy place, and stood before the curtain or vail that divided the sanctuary from the sanctum. There he stood upright, facing towards the ark of the covenant, and behind him stood the person for whom he inquired, in a right line with the priest, facing the back of the latter, but *outside the* sanctum. Then the priest inquired of God concerning the matter required, in a low voice, like one praying half audibly, and; keeping his eyes upon the breastplate, he received by Urim and Thummim 'the answer to his question. Maimonides says it was not lawful to inquire by this mode for private individuals, but only for the king, or for him on whom the affairs of the congregation lay.

With respect to the mode in which the answer was returned, Prideaux, and some other Christian commentators, think that when the high-priest inquired of the Lord, standing in his robes before the vail, that an audible

answer was returned from within. But the rabbins say that the answer was given by certain letters engraven on the stones in the breastplate becoming peculiarly; prominently lustrous, in proper order, so as to be read by the high-priest into words. For instance, when David inquired of God whether he should go up to one of the cities of Judah (^{<402>}2 Samuel 2:1), the answer was, Go up, **hl** [, *alah*; the letters [**l** , and **j** became in order prominently lustrous, and thus formed the word. These explanations evidently depend upon the Talmudic theories above recited as to the form and nature of the objects themselves. *SEE DIVINATION.*

V. Typical Significance. — The office of the high-priest and his dress, as well as the tabernacle and its furniture and service, were all typical of the Christian dispensation, or of the office and person of Christ; in whom, also, the Urim and Thummim, as well as the other types and foreshadowing's, were fulfilled. He was Light, Perfection, Manifestation, and Truth. He was the “true Light, that lighteth every man that cometh into the world” (^{<400>}John 1:9). Being made: perfect, he became the Author of salvation to all that obey him” (^{<380>}Hebrews 5:9). He was “God manifest in the flesh” (^{<518>}1 Timothy 3:16). He was “the Way, the Truth, and the Life” (^{<314>}John 14:6), and he “came to bear witness to the Truth” (^{<687>}John 18:37). By Urim and Thummim a measure of the Holy Ghost was granted to the Jewish high-priest; Christ is a high-priest in whom are all the gifts of the Holy Ghost without measure (3:34). “He put on righteousness as a breastplate” (^{<259>}Isaiah 59:19); and by his merits and intercession as our continual High-priest, he has given to us to “put on the breastplate of faith and love” (^{<308>}1 Thessalonians 5:8). Some have seen the Urim and Thummim the object alluded to by John as” the white stone” (**ψῆφος λευκή**) of the Christian mysteries (^{<627>}Revelation 2:17). *SEE TYPE.*

VI. Literature. — In addition to the works cited above, and those referred to by Winer (*Realwörterb.* s.v.) and by Darling (*Cyclop. Bibliograph.* col. 231 sq.), there are monographs on this subject in Latin by Calov (Viteb. 1675), Wolf (Lips. 1740); Schroder. (Marb. 1741), and Stiebriz (Hal. 1753); and in German by Bellermann (Berl. 1824) and Saalschütz (Königsb. 1849). *SEE HIGH PRIEST.*

Urlus

in Greek mythology, was a surname of *Jupiter*, who sends good winds to those at sea.

Uriya (or Orissa) Version

Uriya, the vernacular dialect of Orissa (q.v.), is a tolerably pure dialect of the Sanskrit, possessing some Persian and Arabic terms, borrowed through the medium of the Hindustani, with others of doubtful origin. It is closely connected with Bengali, but greatly differing in pronunciation, for an effeminate style of articulation is prevalent in Bengal, while the inhabitants of Orissa have a broad and almost rustic accent. The Uriya has also a written character peculiar to itself.

The first version of the Scriptures in this dialect was commenced by the Semaphore missionaries in 1803, and an edition consisting of one thousand copies of the New Test. was printed in 1811. The first edition of the Old Test., also consisting of one thousand copies, was printed in 1819. The New Test. was soon exhausted, and a second edition of four thousand copies left the press in 1822, in the same year in which a mission by the General Baptist Society was established at Cuttack, the capital of Orissa. In 1832 a second edition of the Old Test. left the press, together with a separate edition of the Psalms. In 1838 the Rev. Messrs. Sutton and Noyes undertook a new version of the Scriptures in Uriya. Dr. Sutton commenced with the book of Genesis, and when the translation was completed he carried on both the printing and binding at Cuttack. An edition of the Old Test. he completed for the Bible Society in 1844. In 1854. an edition of two thousand copies of the Gospel of St. Luke, from Dr. Sutton's version, was issued from the Cuttack press at the instance of the Bible Society. In the *Report* for 1863 we read that the New Test.: has been revised, but the Old Test. has been reprinted as before. Whether Dr. Sutton completed his version or not we are unable to state. The only notice we find again concerning the Uriya version since 1863 is the statement made in the *Annual Report* of the British and Foreign Bible Society for the year. 1873 that "the Rev. Dr. Buckley has completed the printing of a revised version of the Old Test. at the society's expense." From the *Report* for the year 1889 we see that up to March 31, 1889, the British and Foreign Bible Society had disposed of 4000 Bibles and Old Tests., 34,000 copies of portions of the Old Test., and 2000 copies of portions of the New Test., or altogether of 40,000 copies, in part or in whole, of the Uriya version. (B.P.)

Urlsperger, Johann August

a German theologian and controversialist, was born Nov. 25, 1728, and during most of his public life was pastor and senior at Augsburg. He was possessed of great learning and penetration, and was a fearless and earnest thinker. He was also a foremost champion of evangelical truth against the attacks of the philosophical and rationalizing neologies of his country, and contributed several trenchant works to the literature of that controversy, among them, *Versuche einer genauen Bestimmung des Geheimnisses Gottes* (1769-74, 4 pts. 4to): — *Kurzgefasstes System der Dreieinigkeitslehre*: — *Traktat vom göttlichen Ebenbilde*. He founded the “Deutsche Christenthums Gesellschaft” (German Society for Christianity), the idea for which he took from the British Society for Promoting Christian Knowledge (founded 1698) and the Swedish society “De Fide et Christianismo.” The society was first established in Basle, but failed to undertake the work for which Urlsperger had called it into being—the advocacy and defense of pure doctrine—and devoted its efforts rather to the promotion of true piety. Though disappointed, Urlsperger gave his services repeatedly to the society, and continued to travel over the Continent and to England in its behalf, until he died at Hamburg, Dec. 1, 1806. See Herzog, *Real Encyklop.* s.v.; but comp. Smith’s Hagenbach, *Hist. of Doctrines*, § 295, p. 3.

Urlsperger, Samuel

a Protestant divine of Germany, father of the preceding, was born Aug. 31, 1685, at Kirchheim, in Würtemberg. He belonged to a Hungarian Protestant family, which with many others was obliged to leave the country during the Thirty Years War. He studied at Tübingen, where he publicly spoke on *Ratio et fides collatae contra Zaccium et Poiretum*. He continued his studies at Erlangen from 1708, and after a short stay at Jena and Halle, he went to Leyden; Utrecht, London, Oxford, and Cambridge. After his return to Germany, he was appointed pastor in 1713 at Stettin. In 1714 he went to Stuttgart as court preacher and member of consistory. Deposed from his office in 1718, he was appointed in 1720 superintendent at Herrenburg, and three years later he was called to Augsburg, where he died, April 21, 1772. Besides a number of sermons, he published, *Ausful Ohrliche Nachricht von den salzburgischen Enzigranten, die sich in Amerika niedergelassen haben* (Halle, 1735-52, 3 vols.): *Amerikanisches Ackerwerk Gottes oder zuverlässige Nachrichten von dem Zustande der*

von den salzburgischen Emigranten erbauten Stadt Eben-Ezer (ibid. 1754-66). See Doring, *Gelehrte Theologen Deutschlands*, 4:559 sq.; Koch, *Gesch. des deutschen Kirchenliedes*, 5, 71 sq. (B. P.)

Urquehart, John

a graduate of the University of St. Andrew's, Scotland, and a youth of singular promise and piety, was born in Perth, June 7, 1808. In April, 1824, he made a decided profession of piety, and consecrated his powers entirely to the service of his Redeemer. He left the university in 1826 with the reputation of being by far the most eminent of his class, although then but seventeen years of age. He decided to become a missionary to the heathen, but, on account of his youth, was induced to wait a while before entering upon the arduous duties of that station. He died Jan. 10, 1827, at the age of eighteen. See his *Memoirs, Letters, and Select Remains*, by Orme.

Urquhart, John F.

a minister in the Methodist Episcopal Church, South, was born in Montgomery County, Ala., Sept. 15, 1841. He experienced religion when about nine years old, moved with his parents to Florida in 1852, joined the Florida Conference in 1860, and labored in it faithfully until his death, Aug. 19, 1864. Mr. Urquhart was a young man of lively spirit, refined and elevated by grace, and very promising. See *Minutes of Annual Conferences of the IM. E. Church, South*, 1864, p. 522.

Ursacius

bishop of Liugidunum, in Maesia, during the 4th century, is noted as being a disciple of Arius, and one of the prominent leaders of the Arian court party. See *Neander Hist. of the Church*, 2, 404 sq.

Ursicinus

antipope, was a deacon of Rome, and claimed the election as successor of Tiberius over Damasus (q.v.), who was elected (A.D. 366) by a larger party of the clergy and the Roman people, and was recognized by the emperor Valentinian I. After a protracted conflict, Ursicinus was driven out of Italy, and went to Cologne. He returned to Italy in 381, and renewed the agitation, but was finally banished by the Council of Aquileia. He is not included in the lists of popes. See *Herzog, Real-Encyklop. s.v.*

Ursins

(*Orsini*), the name of a French family eminent, from the 15th century, for its services in State and Church and historical literature. Two of them are appropriate here.

1. JACQUES JOUVENEL DES, brother of the succeeding, was born in Paris, Oct. 14, 1410, and became successively archdeacon of the Cathedral of Paris (1441) and archbishop of Rheims (Sept. 25, 1444); but in 1449 he resigned the latter position in-favor of his brother, receiving the two dioceses of Poitiers and Frejus. He died at Poitiers, March 12, 1457. He was occupied in several political and ecclesiastical negotiations of the time.

2. JEAN JUVENAL (or *Jouvenel des*), Jr., a prelate and historian, was born in Paris, Nov. 23, 1388, and, after studying at Orleans and Paris, became *doctor in utroque jure*, and enjoyed some minor offices; but was driven into exile with his parents in 1418. In 1425 he returned as advocate-general under Charles VII, and soon rose through lower ecclesiastical positions to the bishopric of Beauvais (1431). In 1444 he was transferred to the see of Laon, and in 1449 he became archbishop of Rheims, where he died, July 14, 1473. He was engaged in several diplomatic embassies, and wrote a number of ecclesiastical works, for which see Hoefer, *Nouv. Biog. Générale*, s.v.

Ursinus, Johann Heinrich

a Protestant theologian of Germany, was born at Spires, Jan. 26, 1608, and died at Ratisbon, May 14, 1667, where he had been superintendent since 1655. He is the author of *Analectorun Sacrorum Libri Duodecim* (Frankf. 166870, 2 vols.): — *Compendium Histor. de Ecclesiar. Germanicar. Origine et Progressu ab Adscensione Domini usque ad Carolun Magnum* (Nuremb. 1664): — *Ecclesiastes sive de Sacris Concionibus* (Frankf. 1659): — *Sacrar. Concionum juxta Diversas Tractandi Methodos Paradigmataz* (ibid. eod.). See Winer, *Handb. der theol. Literatur*, 1, 30, 778; 2, 58; Fürst, *Bibl. Jud.* 3, 462. (B. P.)

Ursinus (Beer), Zacharias

a German theologian of the 16th century, the friend and pupil of Melancthon, the-friend of Calvin and Peter Martyr, and one of the two authors of the *Heidelberg Catechism*, was born at Breslau, July 18, 1534.

He accompanied Melancthon to the religious colloquy of Worms in August, 1557; afterwards visited Calvin at Geneva; and, finally, went to Paris, where he studied Hebrew under Jean Mercier. On his return he was called to the service of his native city, and became fourth professor of the *Collegia Primi Ordinis* in September, 1558; but the mildness of his views respecting the eucharist having excited controversy, he solicited a release from that office, which was granted April 26, 1560. In this dispute he wrote the *Theses de Sacramentis* (in *Tract. Theol.* an. 1584, p. 339-382). He went to Zurich, and became the companion and pupil of Peter Martyr, with the result that he discovered himself to be no Lutheran, and not even a mere Philipist, but altogether a supporter of the views of Calvin, Beza, and Peter Martyr.

Ursinus

was soon afterwards called to the *Collegium Sapientiae* in Heidelberg, and to its duties afterwards added the chair of dogmatics. He began his theological prelections Sept. 1, 1562, and in the following year undertook also the delivery of the Sunday-afternoon sermon on the catechism. To these various duties he added the formation of a constitution for the churches of the Palatinate, in which he was aided by Olevian, but whose defense devolved on him alone. It was in the prosecution of this work that he began his active literary life. He wrote a *Verantwortung* against criticisms and perversions of the *Heidelberg Catechism*, which formed the principal element in the new constitution, *Antwort auf etlicher Theologen Censur*, and other works. When the Maulbronn Convention grew out of these discussions, **SEE MAULBRONN**. Ursinus was one of the collocutors for the Palatinate, and demonstrated by his readiness and keenness that he was one of the ablest disputants of the time. The Wirtembergers having violated the agreement to refrain from publishing the proceedings, the Heidelbergers were obliged to respond; and the duty of correcting the perversions which had gone out before the public devolved again on Ursinus. From this time onward he was involved in the controversy about the correct interpretation of Art. 10 of the *Augsburg Confession*, in which the strict Lutherans insisted that Luther's writings, especially his polemical writings, should be considered the only guide, and endeavored to deprive all who did not hold their view of the legal standing assured to those who accepted the *Confession* as a statement of their faith. Weary of the endless dispute, Ursinus closed his share in the controversy in 1566, with the determination to write no more. He was worn out. His health was

impaired, and he was obliged to seek relief from excessive labors by resigning the chair of dogmatics to Hieronymus Zanchius, Feb. 10, 1568. A few months later, however, a new conflict demanded his attention. George Withers, an Englishman, had defended in a disputation at Heidelberg the thesis that the administration of ecclesiastical discipline in all its extent belongs properly to the ecclesiastical ministerium in connection with an organized presbyterate; and Qlevian had endorsed that opinion, while Erastus opposed it. Each side gained adherents without being able to intimidate its opponents. Beza and Bullinger were called on for advice, and, eventually, Ursinus was required by the elector to state his views. He did this in 1569, in so candid and kindly a manner as to win approval even from those who did not accept his conclusions. The elector finally decreed the erection of presbyteries and the execution of discipline.

The accession of the elector Louis inaugurated a new order of things in the Palatinate, under which Lutheranism was able to regain its predominance. The *Collegium Sapientic* was closed in September, 1577, and Ursinus was dismissed from his post. A professorship in Lausanne was at once offered him, but he declined it, and accepted, instead, a call to Neustadt, where the theology of the Reformed Church found a refuge in the *Collegium Illustre Casimirianum*. He had previously published, in Latin and German, the confession of faith appended to the late elector's will. (1577), and was soon *afterwards* commissioned, in connection with Zanchius, to draw up for the Frankfort Synod (September, 1578) a confession which should be accepted in the Reformed churches of all European countries. This office he declined on the grounds of ill-health and distrust of his ability. He began his lectures on Isaiah May 26, 1578, and subsequently participated in the conflict over the acceptance of the *Formula Concordice*, having contributed the most powerful argument in opposition to that measure. He died March 6, 1583, at Neustadt. His literary remains were entrusted to *Prof. Jungnitz*, and he, with other friends of the departed scholar, collected and published many works which, until then, existed only in MS., and gave the author's name to others which had previously, been anonymously published. *The Heidelberg Catechism*, with notes, and *Lectures on the Organon of Aristotle*, etc., were published at Neustadt. Pareus, at a later day, issued a corrected edition of the *Exposition of the Catechism* (Brem., 1623, 8vo); and a complete edition of Ursinus's works was issued by Reuter, his pupil and immediate successor in the *Sapientiae*.

See Adam, *Vit. German. Theologorum*; Heppe, *Gesch. d. deutsch. Protestantismus*; id. *Dogmatik d. deutsch. Protestantismus*, 1, 158-160; Sudhoff, *Olevianus u. Ursinus* (Culberfeld, 1857); id. *Leben d. Vater d. reformirt. Kirche*, vol 8; Gillet, *Cratos von Crafftheim* (Frankf. 1860); Herzog *Real-Encyklop. s.v.*; Smith's Hagenbach, *Hist of Doctrines*, 2, § 222, and § 223 a, 4.

Urstier

in Chinese and Persian mythology. There is said to be erected in China, at Miako, in a large pagoda, a statue of a bull entirely of gold. If the reports of the Holland expeditions are true, it is marvelous what a similarity there is in the fable of this bull and that worshipped by the Persians and Egyptians. He is represented as in the act of springing, with the intention of breaking an egg that lies swimming in the water close by a rock. The Chinese, Egyptians, and Persians agree in saying that in this egg the world lay hidden. This egg was swimming about the water until a rock appeared in the water, against which it leaned itself. Then the Urstier came, cracked the shell with his horns, and from this egg there sprang the world and all that is in the world and the breath of the bull gave man life.

Ursula (St.)

Picture for Ursula

and The Eleven Thousand Virgins. The legend states that Ursula was the daughter of Theonotus, or Diognetus, of Britain. She was demanded in marriage by a heathen prince named Holofernes, and consented to his demand on condition that he should become a Christian and allow her three years before the marriage in which to make a pilgrimage. He conformed to her will, and, with his religion, changed his name into Etherius; and she took ship with eleven thousand virgins. They went first to the port of Tila, in Gaul, and thence up the Rhine to Cologne and Basle, afterwards continuing the pilgrimage by land as far as Rome. When they returned, pope Cyriacus, with a retinue of clergy, joined the immense procession; and at Basle the bishop Paul, or Pantulus, likewise. At Cologne the *returning* pilgrims were attacked, while disembarking, by hordes of wild Hunnish barbarians and were all massacred, though the heathen king, Attila (Etzel), admired the beauty of Ursula and desired to spare her, that she might become his wife. She fell pierced with an arrow, which has become her peculiar attribute in artistic representations of this saint. Immediately

after the massacre heavenly hosts, equal in number to the murdered virgins, appeared and put the barbarians to flight. The delivered inhabitants of the city thereupon buried the fallen pilgrims, and erected to each one a stone bearing her name—the names having been obtained from James, a bishop, who was in the train of the pilgrims and who had found a refuge a cave from the fate of his companions. Soon afterwards Clemantius, a pilgrim from Greece, having been urged in repeated dreams, erected a church among the graves in honor of Ursula and her eleven thousand companions. The sanctity of this place of burial is apparent from the fact that no other interments, even though they be of the bodies of baptized children, can be performed in its hallowed soil.

The origin of the Ursula legend is probably to be found in the ancient martyrologies and saints chronicles of a date earlier than the 12th century, the legend having been current in this form in Germany since that period, while a somewhat different version has prevailed in England. This rehearses that Maximus the usurper in Gaul (383-388) and former commander in Britain, had required of king Dionotus of Cornwall a number of marriageable girls for his legionaries, and that the king at once forwarded sixty thousand virgins of common and eleven thousand of noble rank, among' them his own daughter, Ursula. They were driven by storms, “ad barbaras insulas appulsoe,” and murdered by the Huns and Picts (?). The earliest mention of any similar event is found in the poetical martyrology (ad Oct. 21) of Wandelbert of Prim, who died in 870 (see D' Achery, *Spicileq.* 2, 54). The martyrology of the monk Usuard of St. Germain, written about 875, mentions two virgins of Cologlie, “Martha et Saula cum aliis pluribus” (*Aca SS.* [Boll.] Jun. 7, 613), and various ecclesiastical calendars of Cologne of scarcely more recent date mention eleven virgins and give their names. The massacre itself is with great unanimity attributed to the Huns, under the command of Attila. For a thorough discussion of the extent to which the legend involves credible truth we refer to Zockler, in Herzog's *Real-Encyklop.* s.v. See Crombach, *Ursula Vindicata*, etc. (Col.1647, fol.), the most extensive work; id. *Auct. sire Lib. XII S. Ursulae Vindic.* (4to); also Vadian, *Oratio de XI Millibus Virginum* (Vien.1510); Usher in *Antiq. Eccies. Britan.*; (Lond. 1687), p. 107 sq.; Baroinius, *Martyrol. Rom.* ad Oct. 21; id. *Annales*, ad an. 383, No. 4, etc.; Jameson [Mr's.], *Legendary Art*, 2,501 sq.

Ursulines

Picture for Ursulines

the name borne by the nuns and Theatines of a charitable order in the Church of Rome, which was founded Nov. 25, 1535, at Brescia by Angela Merici (q.v.), and became prominent among the benevolent orders instituted in the 16th century to impede the progress of the Protestant Reformation." Their original rule did not require ascetical retirement from the world nor the wearing of a peculiar dress. Even the obligation to chastity was rather recommended than imposed. But, after the papal confirmation of the order had been obtained (June 9, 1544), the rule became more strict. Formal congregations were organized, whose members, for the most part, lived together in convents. A girdle of leather to symbolize virginity was added to the garb. More extended measures to uniform and regulate the order were taken under the direction of cardinal Borromeo, who was from the first its zealous patron. By the end of the 16th century the order had become established in France, and rapidly increased the number of its convents. The single congregation of Paris possessed over eighty such houses. In time this congregation devised a new rule which was approved by pope Paul V, and has become the model for the rules of the congregations of Bordeaux, Dion, and Lyons (see *Constitut. d. Relieuses de S. Urs. de la Congreg. de Paris*, 1648, and *Reglement*, 1673). It adds to the three solemn vows of Augustine a fourth, which requires the instruction of female youth. The garb consists of gray skirt, black robe, leather girdle with iron buckle, black cloak without sleeves, a head-cloth with short white veil, and a large black thin veil over all. The French congregations originated the Ursuline order in Germany. In the time of its greatest extension the order consisted of about it enmity loosely connected congregations, having, perhaps, 350 convents and 15,000 to 20,000 nuns, the maximum number of inmates being 60 nuns and 20 lay-sisters to a convent. The Ursulines are distinguished by a conscientious performance of the obligation to instruct the young. In Italy and Switzerland the *conritegated* or non-regulated Ursulines compose the body of the order, and they observe a more ascetical rule than the regulated nuns. They devote eight days annually to the spiritual exercises prescribed by Loyola, teach young girls daily, catechize adults on Sunday, visit the sick, dispense alms, and hold conferences every Friday. Their novitiate extends over three years the different houses are almost

everywhere under the direction of the diocesan bishops. See *Les Chroniques de l'Ordre des Ursulines* (Paris, 1676), vol. 2; *Journal des Illustr. Reli(euses de l'Ordre de S. Urs: 4:1690*; Mayer, *Ursul. Oi'dez* (Wirzburg, 1692); Helyot, *Geschichte aller Kloster u. Ritter-Orsden*, 4:178 sq.; Crome, *Gesch. d. Monchs Orden*, ch. 4. Herzog, *Real-Encyklop.* s.v. The first Ursuline colony in America was founded by Marie Guvart at Quebec in 1639; and there are now convents of this order also at Trois Rivires and Chatham, in Canada; and in the United States at Morrisania, N. Y.; at: Cleveland, Toledo, and Favetteville, O.; at Springfield and Alton, Ill.; at Columbia, Savannah, and Augusta, Ga.; at New Orleans, San Antonio, Galveston, Louisville, and St. Louis. But they have ceased to exist in Italy, Switzerland, and Germany since 1871.

Urueed

a title of the god *Bilgi* in Chaldean mythology, signifying “protector of the house.” See Lenormant, *Chald. Magic*, p. 186.

Uruker

in Chaldaean mythology, was the name of a wicked daemon, “enormous” and “multifold.” See Lenormant, *Chald. Magic*, p. 3,10.

Uru Sukhar

in Chaldaean mythology, was a title of the god *Bilgi*, signifying “protector of the family.” See *Lenormant, Chald. Magic*, p. 186.

Urwick, William, D.D.

an Irish Congregational minister, was born at Shrewsbury, Dec. 8, 1791. He graduated at Hoxton College, and settled at Sligo; became interested in important discussions with the Roman Catholic divines, and by the brilliancy of his arguments and the overpowering force of his mind won for himself a place among the foremost defenders of the Gospel of Christ. In 1826 Dr. Urwick accepted the pastorate of York Street Chapel, Dublin, and during the long period of his public ministry was recognized as an able advocate of the religion of Christ. He was intimately associated with the Irish Evangelical Society, Home Mission, and the Evangelical Alliance. He died July 19, 1868. See (Lond.) *Cong. Year-book*, 1869, p.285.

Usagers and Collegers

two parties existing in the Church of Scotland in the reigns of George I and George II. As the bishops who had been ejected from their sees during the Revolution were gradually removed by death, others were consecrated in their stead, without diocesan authority, to preserve the apostolic succession until the former condition of affairs should be restored. On the death of bishop Rose of Edinburgh, in 1720, the last of the old diocesan prelates, it was proposed that the Church should henceforth be governed by a *college* of bishops. The proposal was supported by the lay party and opposed by the clergy; Another cause of division arose in view of the fact that: some of the; diocesan party favored the adoption of certain *usages* into the Church of Scotland which had been lately revived in England, viz. (1) mixing water with the wine; (2) commemorating the faithful departed; (3) the invocation in the prayer of consecration; (4) oblation before administration. Bishop Gadderar, one of the defenders of the usages, being subsequently chosen bishop of Aberdeeni, the party opposed to the college system became identified with the usages. Hence the terms Usagers and Collegers. Use, the form of external worship peculiar to any Church; also the ritual of a Church or diocese arranged by authority and generally followed. In England each bishop formerly had the power of making some improvements in the liturgy of his Church; in process of time different customs arose which were so distinct as to receive the name of “uses.” We thus have the uses of Sarum, Bangor, York, Hereford, Durham, Lincoln. The Use of Sarum became the most general. All were practically abolished in the 16th century.

Ushas

in Hinda mythology, is one of the female deities of the Vedas — the Dawn. She is represented as possessing very pleasing attributes, such as the bringer of opulence, the giver of food, endowed with intellect, truth, and the like.

Usher (or Ussher), James

an illustrious prelate, and a great luminary of the Irish Church, was born at Dublin, Jan. 4, 1580. He was educated at Trinity College, Dublin, being one of the first three scholars matriculated. In 160 L he was ordained; in 1.603 he became chancellor of St. Patrick’s, and soon after professor of divinity at the university; in 1619 he was made bishop of Meath; and in 1624 he

became archbishop of Armagh and primate. During the troubles arising out of the war between Charles I and the Parliament, Usher had to leave Ireland, and was subjected to much hardship, his property being seized and his revenues distrained. He obtained the see of Carlisle (*in coimmeneudam*), but from that but little emolument accrued to him. He afterwards became preacher at Lincoln's Inn, and was one of the six divines allowed by Parliament to confer with Charles at Carisbrook. No man could be matched against him in debate, and during the Civil War he preached many bitter sermons against the Independents. In 1642 he removed to Oxford, but, the king's power declining, he retired to Cardiff. He was recognized as one of the greatest scholars of his time. Richelieu is said to have offered him a high position in France. He declined a professorship at Leyden. His later years were spent in the family of lady Peterborough at Reigate, where he died, March 21, 1656. Usher was a laborious student, and amassed vast learning. His *Anrtales Vet. et Novi Test.* (1650-54, fol.) established his fame as a scholar and a chronologist, and fixed the Biblical chronology which has since been generally followed in this country, and which is adopted in the A. V. He wrote also *De Graeca XX, Versione Syntagma Epistola ad L. Capellum de Varilis Text. Heb. Lectionibus* (1652): — *Britannicarum Ecclesiarum Antiquitates* 639, fol.; enlarged ed. 1677): — and a multitude of works on the ecclesiastical controversies of the day, and on some questions in theology. His library for which he collected books and MSS. from all quarters, was, after his death, presented to the Dublin University, where it remains. He succeeded in obtaining six copies of the Samaritan Pentateuch and several MSS. of the Syriac version. His collected works have been edited by Dr. Elrington (1847, 16 vols. 8vo), with a life of the author.

Usher, John (1)

an American Episcopal minister, was born in 1689; graduated at Harvard College in 1719; studied theology; went to England for holy orders, and returned as missionary of the Society for Propagating the Gospel in Foreign Parts; and was appointed to the mission at Bristol, R. I. He died at Bristol, April 30, 1775. See Sprague, *Annals of the Amer. Pulpit*, 5, 48-50.

Usher, John (2)

son of the preceding, was born at Bristol, R. I., 1722; graduated at Harvard, College in 1743; practiced law for many years; commenced

reading service, after the death of his father, in 1775; .was ordained by bishop, Seabury in 1793, and rector of the parish until 1800.He died July, 1804. See Sprague, *Annals of the Amer. Pulpit*, p. 49.

Usous

in Phoenician mythology, was, according to tradition, handed down by Sanchoniathon as a brother of Hypsuranius, who at first protected his body with hides of animals which: he had killed; and when rains and winds came, and fire broke out through friction of the trees one with another, he risked himself upon a tree, whose branches he had cut off, out upon the treacherous sea. He dedicated two pillars to fire and wind, and sacrificed the blood of the animals he had slain.

Usque, Abraham

whose Christian name was *Duarte Pinel*, belonged to those unhappy Jewish exiles who were driven from the Spanish peninsula in 1492. He sought refuge at Ferrara, in Italy, where he established, under the name .of Abraham Usque, a great printing establishment, in order to supply the Marranos with Hebrew books. He not only edited various Rabbinical works, but also published the celebrated Spanish translation of the Hebrew Scriptures entitled *Biblia en Lengua Espanola, traduzida Palabra por Palabra de la Verdadera Hebraica, por muy excelentes letrados. Vista y examinada por el Oficio de la Inquisicion*, which he dedicated to Hercules II and Donna Gracia Nasi (Ferrara, 5313 =1553). There is a great deal of dispute about this Bible, since two editions of it were simultaneously printed-the one edited by Duarte Pinel, at the expense of Geronimo de Varjas, and the other edited by Abraham Usque, at the expense of Jom Tob Athias. But the difficulty is easily removed by identifying Usque with Pinel, De Vargas with Athias; Duarte Pinel being the Portuguese name and Abraham Usque the Jewish, and so Geronimo de Varjas being the Spanish and Jom Tob Athias the Jewish name. There is no doubt that both were Marranos, and used their Christiani name in the edition which was printed for the Spanish-speaking Christians; while in the edition for their Jewish brethren they used their Jewish name, under which they have become known. Usque, or Pinel, began this version in 1543 and completed it in 1553, after ten years of diligent labor. And though the names of the translators are not given, it being simply remarked “made by very excellent scholars” (“por muy excelentes letrados”), yet there can’ be but little doubt

that he was the principal author of it. He adopted the literal translation of the Pentateuch published in the Constantinople Pentateuch Polyglot (1547), which was commonly in use by the Jews in Spain in the middle of the 16th century, and which is most probably the early Spanish translation of the Middle Ages falsely attributed to David Kimchi (see Steinschneider, *Jewish Literature*, p. 132). There were two editions, published simultaneously, as has already been intimated one was intended for the Jews., and the other was designed to acquaint Spanish speaking Christians with the Old Test. New editions of the former appeared at Ferrara, 1630; Amsterdam, 1611; Venice, 1617; and with corrections, improvements, and an introduction by Manasseh ben Israel, Amsterdam, 1630; with tables of the Haphtaroth, indices of chapters, judges, kings, and prophets of Israel according to the *ul wq rdse* as well as with an elaborate introduction by Gillis Joost (ibid. 1646), and with a new preface and corrections by Samuel de Cazeris (ibid. 1661). See Fürst, *Bibl. Jud.* 3, 463 sq. De' Rossi, *Dizionario Storico*, p. 324 (Germ. transl.); id. *De Typographia p Iebrceo-Ferrasensi*, p. 28-46; Steinschneider, *Catalog. Libr. Hebr. 1. Bibl. Bodl.* col. 195; Etheridge, *Introduction to Hebrew Literature*; p. 453; Ticknor, *History of Spanish Literature*, 1, 41, note (Amer. ed.); Finn, *Sephardin*, p. 468 sq.; Lindo, *History of the Jews in Spain*, p. 361; Da Costa, *Israel and the Gentiles*, p. 394 sq.; Kitto, *Cyclop.* s.v.; Kayserling, *Gesch. d. Juden in Portugal*, p. 268; Gratz, *Gesch. d. Juden*, 9:344 sq.; Rosenmüller, *Handbuch fir die Literatur der bibl. Kritik und Exegese*, 4:268 sq.; Simon, *Histoire (Crit. du V. T. p. 311. (B. P.)*

Ussermann, AEmillian

a Roman Catholic divine of Germany, was born at St. Ulrich, in Baden, Oct. 30, 1737, occupied the chair of theology at Salzburg from 1767 to 1769, and died Oct. 27, 1798, as doctor of theology and capitulary in the monastery of the Benedictines of Saint Blasien. He is the author of, *Episcopatus Wirceburg. sub Metropoli Moguntina Chronol. et Diplom. Illustratus* (Sanct Blasiei, 1794): — *Episcopatus Barnberg Illustr.* (ibid. 1801): — *Succincta Explicatio Locorum quorundam Difficiliorum Pentateuchi quoad Sensum. Literalem, Moralem, Polemicum, Allegoricum et Antilogicum ex Cositextu pccipue Locis Parallelis ac Linguis Adornata* (Munich, 1767): — *Conpendium Syntixeos Hebraicae, una cum Analyti Libri Geneseos*, etc. (Salzburg, 1769). See Furst, *Bibl. Jud.* 3, 465; Winer, *Handbuch der theol. Literatur*, 1, 779, 787. (B. P.)

Usteri, Leonhard

a Swiss theologian, was born Oct. 22, 1799, at Zurich. He studied in his native place, and having been ordained in 1820, he went to "Berlin to attend the lectures of Schleiermacher. In 1823 he returned to his native city, and commenced a course of private lectures on the Pauline epistles. In 1824 he was called to Berne as professor: and director of the gymnasium, and died there Sept. 18, 1833. He combined exact scholarship with philosophic depth and acumen. He wrote, *Commentatio Critic, in qua Joannis Evangelium Genuinum esse, ex Comparatis IV Evangeliorum de Caetena Ultima et de Passione Jesu Christi Narrationibus Ostenditur* (Turici, 1823), written against Bretschneider: — *Entwicklung des Paulinisehen Lehrbegriffes in seinem Verhältnisse zur. biblischen Dogmatik des Neuen Testaments*, etc. (Zurich, 1824; 6th ed. 1851): *Commentar über den Brief Pauli an die Galater* (ibid. 1833). He also published some essays in the *Stud. u. Krit.* See *Theolog. Universal-Lex. s. v.*; Zuchold, *Bibl. Theolog.* 2, 1373; Winer, *Handbuch der theol. Literatur*, 1, 32, 88, 261, 294; 2, 812. (B. P.)

Ustick, Hugh Stewart

a Presbyterian minister, was born at Bloomingburgh, O., Sept. 9, 1832. He pursued his academical studies in Salem Academy, Ross Co., O., and graduated at Miami University in 1853. He studied theology in New Albany Seminary; was licensed to preach by Chillicothe Presbytery in 1855; employed by the American Tract Society during 1856; and ordained as pastor of the Presbyterian Church at Hamilton, O., in May, 1857. He died Oct. 31, 1857. See Wilson, *Presb. Hist. Almanac*, 1864, p. 200.

Ustick, Stephen C.

a prominent Baptist layman .son of the Rev. Thomas Ustick, as lborn in New York city in 1773. He was a printer by trade, and devoted himself to his secular calling with great activity. For many years he was a deacon in the Burlington, N.J., Baptist Church, and took a deep interest in all plans for religious work, both at home and abroad. For some time his home was in Washington, D. C. He removed to Batavia, O., in which place he died, Nov. 11, 1837. Mr. Ustick was one of the founders of the Baptist Triennial Convention, formed in 1814 with special reference to carrying on the work of foreign missions. See the *Missionary Jubilee*, p. 119. (J. C. S.)

Ustur

in Chaldean mythology, was a class of protecting genii with the face of a human being, and referred to in Ezekiel's (^{<3000>}Ezekiel 1:10; 10:14) visions by the river Chebar. See Lenormant, *Chaldean Magic*, p. 121.

Usuard

a French hagiographer of the 9th century, was a monk of Sant-Germain-des-Prés at Paris. He wrote a *Martyrology* under the countenance of Charles the Bald, which was first printed at the end of *Rudimentum Novitiorum* (1475), and afterwards served as the basis of the *Martyrologium Romanum*. He died Jan. 8, 876 or 877. See Hoefer, *Nov. Biog. Généralé*, s.v.

Usurpation of a Benefice

is the act (by a stranger who has no right to do so) of presenting a clerk, who is thereupon admitted to, and instituted in, a Church benefice. Anciently such an act deprived the legal patron of his advowson; but now no usurpation can displace the estate or interest of the patron, but the true patron may present upon the next avoidance, as if no such usurpation had occurred.

U'ury

(^{<E>}ἔνρη, *neskek*, lit. *a biting*, i.e. extortion; ^{<O>}όκος, *yield*; twice [^{<400>}Nehemiah 5:7,10] ^{<A>}αVmi *mashsha*, *debt*) is used in the A.V. in the Old-English sense of *interest* for money loaned, and not necessarily in the odious and later signification, all unlawful contract for the loan of money, to be returned again with exorbitant increase. By the laws of Moses the Israelites were forbidden to take usury from their brethren upon the loan of money, victuals, or anything else; not, it has been observed by Michaelis, as if he absolutely and in all cases condemned the practice, for he expressly permitted interest to be taken from strangers, but only out of favor to the poorer classes. In other words, he did not mean to represent that the taking of interest for the loan of money was in itself sinful and unjust; but as at that period the Israelites were comparatively a poor people and strangers to commerce, they borrowed, not with a view to profit, but from poverty, and in order to procure the common necessities of life. It would therefore have been a hardship to have exacted from them more than was lent. The

Israelites were, however permitted to take usury from strangers, from the Canaanites and other people devoted to subjection. This was one of the many means they adopted for oppressing and reining the Canaanites who, remained in the land. The Israelites were not a commercial people, nor were the laws and regulations under which they were placed framed with a view to encourage them to become such, but rather to preserve them in the possession of their family inheritances, and in the cultivation of a simple, unostentatious, frugal mode of life. Among themselves, therefore, only such lending as ministered help to the struggling poor, and served to tide them over trials and difficulties, was consistent with the spirit of the old economy; not such as tended to embarrass their circumstances, and at their expense enabled a griping neighbor to enrich himself. This last is the only kind of usury forbidden in the law, and the avoiding of this is sometimes given among the characteristics of the upright and godly man (³⁹⁵⁶Psalm 15:5; ²⁴⁵⁰Jeremiah 15:10). It is also that which when practiced was denounced as a crying iniquity and exposed those who did it to judicial condemnation (²¹⁸⁸Proverbs 28:8).

The practice of mortgaging land, sometimes at exorbitant interest, grew up among the Jews during the Captivity, in direct violation of the law (¹²⁵⁶Leviticus 25:36, 37; ²³⁸⁸Ezekiel 18:8, 13, 17). We find the rate reaching 1 in 100 per month, corresponding to the Romanu *centesimae usurae*, or 12 percent per annum — a rate which Niebuhr considers to have been borrowed from abroad, and which is, or has been till quite lately, a very usual or even a minimum rate in the East (Niebuhr, *Mist. of Rome*, 3, 57, Eng. transl. Volumy, *Trv.* 2, 254, note; Chardin, *Voy* 6:122); but under Turkish misrule it now often reaches 40 or 50 per cent. (Codnier, *Teit Work in Palest.* 2, 268). Yet the law of the Koran, like the Jewish, forbids all usury (Lane, *Mod. Egypt*, 1, 132; Sale, *Koran.* c. 30). The laws of Menu allow 18 and even 24 percent as an interest rate; but, as was the law in Egypt, accumulated interest was not to exceed twice the original sum lent (*Laws of Menu*, 8:140, 141, 151; Jones [Sir W.], *Works*, 3, 295; comp. Diod. Sic. 1, 9, 79). This Jewish practice was annulled by Nehemiah, and an oath exacted to insure its discontinuance (Nehemiah 5, 3-13; comp. Selden, *De Jun Nat.* 6:10; Hoffmann, *Lex.* s.v. “Usura”). Our Savior denounced all extortion, and promulgated a new law of love and forbearance: “Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.” “Love ye your enemies, and do good, and lend, hoping for nothing again” (⁴¹⁶⁰Luke 6:30, 35).

The practice of usury was severely censured by the ancient Church and strictly forbidden to the clergy. One law prohibited a usurer from ordination. Many of the ancient canons condemned it in unmeasured terms. One of the canons of Nice says, Forasmuch as many clerks, following covetousness and filthy lucre, and forgetting the Holy Scriptures (which speak of the righteous man as one that hath not given his money upon usury), have let forth their money upon usury, and taken the usual monthly increase, it seemed good to this great and holy synod that if any one, after this decree, shall be found to take usury, or demand the principal with half the increase of the whole, or shall invent any such methods for filthy lucre's sake, he shall be degraded from his order, and have his name struck Out of the roll of the Church." The same practice is censured by the Apostolical Canons; the Council of Eliberis; the first and second councils of Aries; the first and third of Carthage; the Council of Laodicea and of Trullo. Usury was of various kinds; sometimes it was called *centesimae*, the hundredth part of the principal being paid every month. This was allowed by the civil law, but it was generally condemned by the Church. Another form of usury was called *seculum*; that is, the whole and, half as much more. This was condemned by a law of Justinian and reprobated by the Church. Other forms of lower interest were allowed, such as half or third of the centesimal interest. See Bingham, *Eccl. Antiq.* p. 200-201, 1014, etc.

But the taking of usury in the sense of receiving a reasonable rate of interest for the use of money; employed in merchandise belongs to a different category, and is nowhere forbidden; nor is it more contrary to the law of love than the plying of merchandise itself for the sake of gain. Hence it is referred to in New Test. Scripture as a perfectly understood and allowable practice (⁴¹⁵⁷Matthew 25:27; ⁴¹⁹³Luke 19:23) a practice which the Jews of all ages, from the time of the Exile, when they began to be in a manner driven to commerce for their support, have felt themselves at liberty to carry on. That it may be, and often has been, carried on by them as well as others in a way far from consistent with the great principles of equity, there can be no doubt; but this belongs to the abuse not to the use of the liberty in question, and is to be condemned on commercial as well as moral grounds. Applied to Christian times, the spirit of the old enactments regarding usury finds its fulfillment in the frank and timely ministration of pecuniary, help from those who can give it to persons on whom misfortune and poverty have fallen, and, as regards commercial transactions, in the maintenance of upright and honorable dealing.

The exaction of an exorbitant rate of interest for the loan of money was first prohibited in England during the reign of Edward the Confessor but that law is considered to have become obsolete, as in. 1126 usury was forbidden only to the clergy, and in 1138 it was decreed by the Council that “such of the clergy as were usurers and hunters after sordid gain, and for the public employment of the laity, ought to be degraded.” In 1199, the last year of the reign of Richard I, the rate of interest for money was restricted to 10 percent, which continued to the market rate until the reign of Henry VII. In 1311, Philip IV fixed the interest that might be exacted in the fairs of Champagne at 20 per cent. James of Arragon, in 1242, fixed it at 18 percent. In 1490 the rate of interest in Placentia was 40 percent. Charles V fixed the rate of interest in his dominions at 12 percent. In 1546-the rate in England was fixed at 10 percent in 1624 it was reduced to 8; in 1651 to 6; and in 1714 to 5 percent, at which it remained until 1833. By 3 and 4 William IV, c. 98, bills not having more than three months to run were exempted from the operation of, the laws against; usury, and by 1. Victoria, c. 80, the exemption was extended to bills payable at twelve months. By 2 and 3 Victoria, c. 37, it was enacted that bills of exchange and contracts for loans or forbearance of money above £10 shall not be affected by the usury laws. Five percent is still left as the legal rate of interest for money, unless it shall appear that any different rate was agreed upon between the parties. In most of the United States a certain rate (now generally six per cent.) is fixed by law, and penalties are, imposed for exacting a higher rate. *SEE LOAN.*

U'ta

(**Οὐτά**; Vulg. *Utha*), a corrupt (Greek form (1 Esdr. 5, 30) of the Heb. name (**אֻתָּא** Ezra 2:45) **AKKUB** *SEE AKKUB* (q.v.).

Utanubaden

in Hindû mythology, is the eldest son of king Suayambhu, the progenitor of the entire generation of men. He was married to Sunadi, by whom he had a son, Druwen, who already in his fifth year was a saint endowed by Vishnu with wisdom, and ruled the kingdom of his father through a period of twenty-six thousand years, and was finally transplanted into the polar star.

Utenheim, Christoph Van

bishop of Basle in the era of the Reformation, and an unconscious agent in preparing the way for that change in his diocese, was born about 1450 of an ancient and noble family, and in time became a representative of the views of Gerson, (q.v.). He was made a canon at Strasburg, and afterwards provost; became rector of the newly founded University of Basle, master, doctor of canon law, and, it is said, general of the Order of Cluniacensians. A.D. 1500 he was made administrator of the diocese of Baslen, and in 1502 bishop. He introduced an economical administration, which enabled him to liquidate the debts of his diocese, and in time to promote the interests of learning, but which, to some extent, offended his clergy, and caused the Council of Basle to suspect him of entertaining ambitious designs in the direction of recovering rights over the town which his predecessors had alienated for money. This dispute ended eventually in the refusal on the part of the town to pay the *bishop's penny*, which formed the last evidence of episcopal authority in secular matters. In spiritual and ecclesiastical matters, Utenheim also placed himself at once on the side of reform. In obedience to the directions of the Council of Basle, he framed synodal statutes and convened a synod, Oct. 23, 1503, which he addressed in words of earnest exhortation and warning, to the end that a purer life among the clergy might restore the Church to respect among the laity, and might introduce a purer morality among the people. The statutes he had prepared were then adopted; the clergy promised to conform to them, and pledged themselves to hold two synods annually, at which reports should be rendered concerning their own conduct and the moral and religious state of the people, and measures for further improvement should be devised. This endeavor was nevertheless fruitless, because opposition and disobedience from his clergy soon appeared in measure too great for him to control; but it led to the inception of a new plan for reforming the diocese, which has given this bishop a noteworthy place among the forerunners of the Reformation. In 1512 he called Capito (q.v.) to become preacher in the cathedral, and three years afterwards AEscolampadius, neither of them representatives of rigid Romanism, and both destined soon to become leaders, in the tendency away from Rome. Erasmus was also valued by the bishop, and invited (June 13, 1517) to make Basle his home; and when Luther began his work, Utenheim rejoiced in his boldness, and read his writings with avidity. So late as 1519 Capito wrote to Luther that a learned and very upright bishop had promised a refuge to the Reformer in case of

need, which bishop was certainly none other than Utenheim. It soon became apparent, however, that Luther's work was causing, material damage to the bishop and bishopric of Basle, and the prelate thereupon began to take retrograde steps. He first demanded and received a coadjutor in his office. A public and notorious violation of the fast on Palm-Sunday furnished him with a desired occasion to issue a mandate forbidding the public mention of Luther and threatening punishment for all further transgressions of the law of fasting. Erasmus responded to that mandate in a circular letter addressed his the bishop, which may have restrained the latter from extreme measures, but which, nevertheless, caused his own expulsion from the town soon after Easter, 1522. It is certain that Utenheim always remained accessible to the evangelicals; but, on the other hand, he advised the Church of Zurich not to-risk-the second. disputation set down for September, 1523, and joined the association of German bishops for giving effect to the Edict of Worms. He retained the friendship of Erasmus to the last, and permitted the latter to express his views respecting the Church very frankly. Worn out with age, ill-health, and anxiety, he retired in 1024 to Bruntrut. In February, 1527, he asked to be released from his official duties, and died March 16 of that year. See Sudanus, *Basilea Sacrai*, etc. (Bruntrut, 1668); *Ochs, Gesch. d. Stadt Basel*, ch. 4, Erasmus, *Vittenso, Th. Joro*, etc.; Scultetus, *Annales ad A.* 1519; Wirz, *Pelcet. Kirch. Gesch.* 5, 284; Wurstisen, *Basler Chroniik*, p. 564; *Letters of Herm. Buschl and Glareau to Zwingli* (ed. Schuler and Schulthess), 7:1, 195-197; Ranke, *Deutsche Gesch. im Zeitalter d. Resization*, 2, 518; *Herzog, Leben Oekolanpacds* (1. 9 sq.). *Beitrag zur Gesch. c. Bels* (1839), and *Real-Encyklop. s.v.*; also Tonjola, *Basilea Selpulta Detecta*, Appendix, p. 25.

Utgard

in Norse mythology, is the realm of Utgardsloki, lying at the end of the world, and is the land of giants and magicians. It became known from Thor's journey to Utgard.

U'thai

[many *Uthai'*] (Heb. *Uthay'*, *ytW*], *helpful*), the name of two Hebrews.

1. (Sept. *Γυωθί* v.r. *Γωθί*;; Vutlg. *Othel*.) A person (called "the son of Ammihud"), of the family of Pharez, who resided at Jerusalem after the return from Babylon (¹³⁰⁰1 Chronicles 9:4). B.C. 536. He is usually thought

to be identical with ATHAIAH *SEE ATHAIAH* (q.v.) of the somewhat parallel passage (^{<16104>}Nehemiah 11:4); but none of the names in his ancestry (except Pharez) agree.

2. (Sept. Οὐθαί v.r. Οὐθί Vulg. *Uthai*.) First named of the two “sons of Bigvai,” who, returned with seventy males from Babilon with Ezra (^{<15184>}Ezra 8:14). B.C. 49.

U'thi

(Οὐθί), the Greek form (1 Esdr. 41, 4) of the Heb. name (^{<15184>}Ezra 8:14) UTHAI *SEE UTHAI* (q.v.).

Utilitarianism

a term first applied to the doctrine of utility (q.v.) by John Stuart Mill, and adopted by very many since that time., The term *tiliy*, was first employed to distinguish the doctrine by Jeremy Bentham. See Mill, *Utilitarianism*.

Utility

in ethico-philosophical terminology, is the doctrine that actions are right because they are useful or tend to promote happiness. *It* is thus, defined by Mill (*Utilitarianism*, p. 9): “The creed-which accepts as the foundation of morals utility, or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure.” The fundamental objection to the doctrine is thus stated by Dr. Reid (*Actie Powers*, essay 5, ch. 5): “Agreeableness and utility are not moral conceptions, nor have they any connection with morality. What a man does, merely because it is agreeable, is not virtue.” See Fleming, and Krauth, *Vocab. of Philos.* s.v.

Utino, Leonardo Da

an Italian Dominican, rector of a gymnasium at Bologna, chaplain to Eugene IV, and provincial of his order for Lombardy, flourished in A.D. 1444. His works consist of two series of sermons and two treatises—*De Locis Communibus Praedicatorum* and *De, Legibus*. See Mosheim, *Church Hist.* bk. 3, cent. 65, pt. 2, ch. 2.

Utraquists

a name at first given to all those members of the Western Church in the 14th century who contended for the administration of the eucharist to the laity *sub utraque specie*, i.e., in both kinds. The name was applied especially to the Calixtines (q.v.) in the 15th century. See Fisher, *Hist. of the Rej.* p. 178 sq. *SEE TABORITES*,

Utrecht, Peace of

Utrecht is a city of the Netherlands, capital of the province of the same name, and noted for the treaties which were signed there to close the War of the Spanish Succession. The preliminary terms of the treaty between Great Britain and France were signed Oct. 8, 1711. A congress, was opened at Utrecht Jan. 12, 1712. Arrangements between the two powers were completed in August in the same year. Agreement was also reached with Holland, Portugal, Prussia, and Savoy soon afterwards. Each of the contracting parties treated in its own name, and hence there were as many as nine different treaties signed April 11, 1713. Many changes were made in the possessions of the powers named, and Protestantism made substantial gain on the continent of Europe.

Utug

in Chaldean mythology, is the generic name of the inferior and malevolent spirits properly called daemons. They are said to inhabit the desert and to cause diseases of the forehead. See Lenormant, *Chaldean Magic*, p. 24 sq.

Uua

in Egyptian mythology, is the name of the bark or vessel in which the image to the deity Ra (the sun) was carried by the priests. See Lenormant, *Chaldean Magic*, p. 83.

Uwienon, Council of

(*Conciliumu Unienoviesnse*), was held in 1375, under Jaroslav, archbishop of Gnesen. Several statutes were drawing up for the reformation of ecclesiastical discipline, and a subsidy granted by the clergy towards the expenses of the war against the Turks. See Mansi, *Concil.* 11:2043.

Uytenbogaert (Uytenbogard, Wytenbogard), Hans

one of the most prominent and influential adherents of Arminius, after the death of that scholar a leader of the Remonstrants — an independent and earnest and yet a moderate and considerate man, everywhere maintaining a firm and upright character, and incessantly engaged in promoting peace among the parties of Protestantism — was regarded as the ablest and most distinguished preacher of his time among the Remonstrants. His custom was to avoid, as far as possible, the application of scholastic forms, and to base his discourses directly on the Scriptures. He was born at Utrecht in 1557, studied at Geneva under Beza, and became pastor in his native town in 1584. From this post he was dismissed in 1589, because of the moderate views he held respecting the already controverted doctrine of predestination. In 1590 he was called to the Hague, where he became chaplain to the court of the prince of Orange and tutor to his son, and acquired great reputation and influence. He united with Arminius in petitioning the States-General to convoke a synod at which they might defend their party and views against the charges continually urged against them by the Gomarists. An interview between Arminius and Gomarus was the only result of this effort, and the dispute was afterwards continued without any relaxation of its bitterness. Uytenbogaert carried himself with dignity throughout. He delivered an address before the States, in which he set before them the rights, and duties they were bound to observe. He showed the inadmissibility of compulsory support of a symbol, demonstrated that the clergy itself had occasioned the troubles in the Church, and that its object was to enforce the principle of the independence of the spiritual power. He demanded that the States should examine the questions in dispute themselves and bring them to a conclusion; that in the event of a synod being convened no decisions should be reached before the opposing party should have had opportunity to be heard; and, finally, that if fraternity between factions could not be attained, mutual toleration at least should be insured. After the death of Arminius, in 1609, Uytenbogaert was associated with Episcopius in the leadership of his party and in the *Remonstrance* through which they presented their doctrinal system to the view of the States of Holland and West Friesland (1610). He accompanied an embassy to Paris as its chaplain about this time, and in the following year participated with Episcopius and others in a colloquy with their opponents at the Hague in the vain hope of securing peace. In 1616, Henry Roseus entered legal complaint against him on account of a particular

exposition given by him of the five points of the *Remonstrance*. In 1619 he presided over a Remonstrant synod at Walwyck, which fact intensified the hostility to which he was exposed. He thereupon retired to Antwerp until 1622, during which time sentence of banishment and confiscation of property was pronounced against him, and afterwards to Rouen, in France. In 1626 he came back to Rotterdam and lived in secrecy, endeavoring to secure a revocal of his sentence and aiding with counsel and act in the measures of his party. His goods were restored to him in 1629, and in 1631 he was permitted to be present during public worship at the Hague. He was even allowed to preach a few times, but his enemies succeeded in compelling him to finally desist from exercising the functions of the ministry. He died Sept. 24, 1644. His writings are chiefly in the Dutch language. Among them are a *Church History* (Rotterdam; 1646) a treatise *De Auctoritate Magistratus in Rebus Eccles.* (ibid. 1647): — and a translation of the *Confessio sive Declaratio Sententiae Pastorum*. See Schröckh, *Christl. Kirchengesch. seit d. Reform.* (Leips. 1806), 5, 226-276, and the literature there given; also Gieseler, *Kirchengesch.* (Bonn, 1852), 3, 21, 33; Herzog, *Real-Encyklop. s.v.*

Uythage, Conrad Cornelius

a Dutch scholar of the 17th century, is the author of *dwqnh ywl g, Recelatio Punctuationis sive Dissertatio de Antiquorum sine Punctis Legendi Ratione deque Vocalium Novitate* (Lugd. Bat. 1680): — *twdwqn yl b hyrq, De Lectione Scripturæ S. Scriptorumque Rabbiorum absque Punctis* (ibid. 1680): — *Artificium Investigand. Radd. Hebr. Beviss. Praeceptis, Conmprehensum Exemplisque Illustratum et Consilium de Studio Rabb., etc.* (ibid. 1682): — *Articim Cognoscendarum Radicutm li Hebr. in Nominibu's seu Derivatis Absolutis* (ibid. eod.): — *Explicatio R. Mosis Maimonidis super Patrum, s. Seniorum. Judaeor. Sententias complect. VIII Capita, ubi Praeclara Multa, cum in Theologia tun Philosophia doctissinze Explicantur* (ibid. 1683). All these writings are how very scarce. See Fiirst, *Bibl. Jud.* 3, 466; Steinschneider, *Bibliog. Handb.* s.v.; Miller, *rpsh tyb, or Catalogue of Hebrew and Jewish Works* (Amst. 1868), p. 323. (B. P.)

Uz

(Heb. *Uts*, /w[, *awooded*), the name of three men, and also of a region.

1. (Sept. **Ⲑϥ** v.r. **Ⲓϥ**, Vulg. *Us'* or *Fies.*) First named of the four sons of Aram (^{<01023>}Genesis 10:23), and grandson of Shem (^{<3017>}1 Chronicles 1:17, where the lineage is condensed). B.C. post 2500.
2. (Sept., **Ⲑϥ** Vulg. *Hus*, A.V. "Huz.") The oldest of the eight sons of Nahor by Milcah (^{<0221>}Genesis 22:21). B.C. cir. 2000.
3. (Sept. **Ⲓϥ**, Vulg. *Ilus.*) First named of the two sons of Dishan the Horite chieftain (^{<0368>}Genesis 36:28; ^{<3142>}1 Chronicles 1:42). B.C. post 1950.
4. THE LAND OF UZ was the country in which Job lived (^{<8001>}Job 1:1; Sept. **Ⲑϥⲓⲧⲓϥ** Vulg. *Hus*). As the genealogical statements of the book of Genesis are undoubtedly ethnological, and in many instances also geographical, it may fairly be surmised that the coincidence of names in the above cases is not accidental, but points to a fusion of various branches of the Shemitic race in a certain locality. This surmise is confirmed by the circumstance that other connecting links may be discovered between the same branches. For instance, Nos. 1 and 2 have in common the names Aram (comp. ^{<01023>}Genesis 10:23; 22:21) and Maachah as a geographical designation in connection with: the former (^{<31916>}1 Chronicles 19:6), and a personal one in connection with the latter (^{<0224>}Genesis 22:24). Nos. 2 and 4 have in common the names Buz and Buzite (ver. 21; ^{<8312>}Job 32:2), Chesed and Chasdim (^{<0222>}Genesis 22:22; ^{<3017>}Job 1:17, A.V. "Chaldaeans"), Shuah, a nephew of Nahor, and Shuhite (^{<02512>}Genesis 25:2; ^{<8211>}Job 2:11), and Kedem, as the country whither Abraham sent Shuah, together with his other children by Keturah, and also as the country where Job lived (^{<02516>}Genesis 25:6; ^{<81018>}Job 1:3). Nos. 3 and 4, again, have in common. Eliphaz (^{<03610>}Genesis 36:10; ^{<8211>}Job 2:11), and Temrna an ad Temanite (^{<03611>}Genesis 36:11; Job 2, 11). The ethnological fact embodied in the above coincidences of names appears to be as follows: Certain branches of the Aramaic family, being both more ancient and occupying a more northerly position than the others, coalesced with branches of the later Abrahamids, holding a somewhat central position in Mesopotamia and Palestine, and again with branches of the still later Edomites of the south after they had become a distinct race from the Abrahamids. This conclusion would receive confirmation if the geographical position of Uz, as described in the book of Job, harmonized with the probability of such an amalgamation. As far as we can gather, it lay either east or south-east of Palestine (^{<8001>}Job 1:3 see BEN E-KEDIEM]; adjacent to the Sabeans and the Chaldaeans (^{<81515>}Job 1:15,17), consequently northward of the Southern Arabians, and

westward of the Euphrates; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. 4:21), and whose troglodytic habits are probably described in ^{<48106>}Job 30:6, 7. The position of the country may further be deduced from the native lands of Job's friends, Eliphaz the Temanite being an Idummean, Eliha the Buzite being probably a neighbor of the Chaldeans, for Buz and Chesed were brothers (^{<01221>}Genesis 22:21, 22), and Bilaad the Shuhite being one of the Bene-Kedem. Whether Zophar the Naamathite is to be connected with Naamah in the tribe of Judah (^{<61541>}Joshua 15:41) may be regarded as problematical: if he were, the conclusion would be further established. From the above data we infer that the land of Uz corresponds to the *Arabia Desert* of classical geography, at all events to so much of it as lies north of the 30th parallel of latitude. This district has in all ages been occupied by nomadic tribes, who roam from the borders of Palestine to the Euphrates, and northward to the confines of Syria. *SEE JOB.*

“The land of Uz” is mentioned only in two other passages of Scripture. Jeremiah in one passage (25, 20; Sept. **Ὀύζ**, Vulg. *Ausis*) groups it with Egypt, Philistia, Edom, and Moab; and in another he appears either to identify it with a portion of Edom, or to affirm that some of the Edomites in his days inhabited Uz (^{<21021>}Lamentations 4:21; **Ὀύζ**, *Hus*). These various statements show that Uz was closely connected with Edom, and thus in general corroborate the above position. *SEE IDUMEA.*

As to later opinions, Josephus says that Uz founded Trachonitis and Damascus (*Ant.* 1, 6, 4). The former province lies in Bashan, and extends as far south as Bostra. It may have formed part of the land of Uz. Jerome appears to identify Uz with Damascus and Trachonitis, following Josephus (*Quaest. in Genesis* 10, 25; comp. *Onomast. s.v.* “Uz”). Bochart makes no less than three places of this name:

1. The *Ghutah* of Damascus, confounding the Arabic *Ghutah* with the Heb. /w[], words which are altogether dissimilar;
2. The region of *Ausitis*, named from Uz, the son of Nahor (^{<01221>}Genesis 22:21);
3. Uz of Edom, the land of the patriarch Job (*Opeera*, 1, 80). There seems to be no sufficient authority for this threefold division. The general opinion of Biblical geographers and critics locates “the land of Uz” somewhere in *Arabia Petraea*. Whether the name of Uz survived to classical times is

uncertain: a tribe named *Asitce* (Αἰσίται) is mentioned by Ptolemy (5, 19, 2); this Bochart identifies with the Uz of Scripture by altering the reading into Αὐσίται (*Phaleg*, 2, 8); but, with the exception of the rendering in the Sept. (ἐν χώρῃ τῇ Αὐσίτιδι, Job i, 1; comp. 32:2), there is nothing to justify such a change. Gesenius (*Thesaur.* p. 1003) is satisfied with the form *Lesitee* as sufficiently corresponding to Uz; without any such change; as also Winer (*Realw.* s.v.) and most others. See Spanheim, *Hist. Job*, 4:10 sq.; Buddei *Hist. N.T.* 1, 370; Carpzov, *Introd.* 2, 42; Miller, *De Terra Jobi*, in the *Thes. Vet. Test.* 1, 540; Fries, in the *Stud. u. Krit.* 1854, vol. 2; and the commentaries on Job. **SEE ARABIA.**

Uza

in Oriental mythology, was an idol of the ancient Arabians which Mohammed destroyed, ordering its priests to be strangled.

U'zai

[most U'za] (Heb. *Uzaiy'*, יזאי, *strong*; Sept. Εὐζαί v.r. Εὐέ, Vulg. *Ozi*), the father of Palal, which latter was one of those who aided in the reconstruction of the walls of Jerusalem after the Captivity (^{<1025>}Nehemiah 3:25). B.C. ante 446.

U'zal

(Heb. *Usal'*, יזאל, perhaps *separate*; Sept. Αἰζηλ and ἰζήν, v.r. Αἰβήλ and Αἰσήλ; Vulg. *Uzal* and *Huzal*), the sixth named of the thirteen sons of Joktan among the descendants of Shem (^{<1027>}Genesis 10:27; ^{<1021>}1 Chronicles 1:21). B.C. post 2400. **SEE JOKTAN.**

Abraham Zakuth, a learned Jewish writer, states that *Sanaa*, the metropolis of Yemen, is by the Jews called *Uzal* (Bochart, *Opera*, 1, 114); and in the *Kamis*, *Azal* (or *Uzal*) is said to be the ancient name of *Sanaa* (Golius, *Lex. Arab.* s.v.). This was still further confirmed by Niebuhr, who heard, when traveling in Yemen, the same statement made by Mohammedan natives (*Description de l'Arabie*, 3, 252). It was *originally* *Awzál* (Ibn-Khaldun, ap. Caussin, *Essai*, 1, 40, note; *Mardsid*, s.v.; Gesen. *Lex.* s.v.; *Bunsen, Bibelwerk*, etc.). The printed edition of the *Mardsid* writes the name *Uzdl*, and says, "It is said that its name was *Uzdl*; and when the Abyssinians arrived at it, and saw it to be beautiful, they said 'San'a,' which means beautiful: therefore it was called San'a." The Hebrew name probably

appears in the *Ausara* (Αὔσαρα or Αζαρα) of Ptolemy (*Geogr.* 6:7), and the *Ausaritis* of Pliny, a city of Arabia Felix, celebrated for, its myrrh (*Hist. Nat.* 12:36). **SEE ETHNOLOGY**... Sanaa is situated in a mountainous region in the center of Yemen, about 150 miles froth Aden and 100 from the coast of the Red Sea. Its commanding position, its strong fortifications, the number of its mosques and minarets, and the size of its houses render it one of the most imposing cities in Arabia. It has a citadel on the site of a famous temple called Beit-Ghumdn, said to have been founded by Shurabil, which was razed by order of Othman. It is abundantly watered by mountain streams; and the gardens, orchards, and fields around it are said to rival in luxuriance and beauty the famous plain of Damascus. In the town of Sanaa there are still some 15,000 Jews, while in the various parts of Yemen their numbers are supposed to amount to 200,000. See Michaelis, *Spicileg.* 2, 164-175; Forster; *Geogr. of Arabia*, 1, 143; Ritter, *Erdkunde*, 12:815-840. **SEE ARABIA**.

Ezekiel, in his description of Tyre, says, as rendered in the A. V. "Dan and *Jaxvan*' going to and fro (Heb. *aleiizal*, I zWam] Sept. ἐξ Ασήλ; Vulg. *Mosel*), occupied in thy fairs; bright; iron, cassia, and, calamus were in thy market" (²⁷¹⁹Ezekiel 27:19). The structure of the passage unquestionably favors the translation, "Dan, aind *Javan of Uzal* (I zWam] conveyed to your markets wrought iron, cassia," etc. There can be little doubt, therefore, that the prophet alludes to the great city of Yemen, the neighborhood of which is known to have been famous for its spices and perfumes. This view is strengthened by the fact that *Javan* occurs in the *Kamus*, and is said to be a town of Yemen. The expression *Javan of Uzal* is thus appropriate, for the latter was the name of the capital and of a district connected with it. The names *Dedan*, *Arabia*, *Kedar*, and *Sheba*, following immediately in the prophetic narrative, indicate the country to which the eye of the sacred writer was directed. **SEE JAVAN**.

Uz'za

(Heb. *Uzza'*, aZ[μstrength), the name of three Hebrews. **SEE UZZAH**.

1. (Sept. Αζά;-Vulg. *Oza*.) First named of the two sons of Ehud the Benjamite, born to him after the removal of his former children (I Chronicles 8:7). B.C. ante 1612. **SEE SHAHARAIM**.

2. (Sept. **Ὠζά**; Vulg. *Aza*.) Apparently the proprietor of a garden in which Manasseh and Amon were buried (^{<1218>}2 Kings 21:18, 26). B.C. ante 642. See below.

3. (Sept. **Αζά** v. **Αζώ**, **Αζι**, etc.; Vulg. *Aza*.) The head of a family of Nethinim who returned from Babylon with Zerubbabel (Ezra 3 49; ^{<1051>}Nehemiah 7:51). B.C. ante 536.

Uzza, The Garden Of

(Heb., *gan Uzzd*, **אזל ׀ ׀ ׀** Sept. **κήπος Ὠζά**; Vulg. *hortus Aza*), the spot in which Manasseh, king of Judah, and his son Amon, were both buried (^{<1218>}2 Kings 21:18, 26). It was the garden attached to Manasseh's palace (ver. 18; ^{<1033>}2 Chronicles 33:20), and therefore presumably was in Jerusalem. The fact of its mention shows that it was not where the usual sepulchers of the kings were. Josephus (*Ant. 10:3, 2*) simply reiterates the statement of the Bible. It is ingeniously suggested by Cornelius a Lapide that the garden was so called from being on the spot at which Uzzah died during the removal of the ark from Kirjathjearim to Jerusalem, and which is known to have retained his name for long after the event (^{<1068>}2 Samuel 6:8), **SEE OBED-EDOM**. The scene of Uzzah's death was itself a threshing-floor (ver. 6), and the change of the word from this, *goren*, **גר** into *gan*, **גן** garden, would not be difficult or improbable.

Bunsen (*Bibelwerk*, note on ^{<1218>}2 Kings 21:18), on the strength of the mention of "palaces" in the same paragraph with Ophel (A. V. "forts") in a denunciation of Isaiah (32,: 14), asserts that a palace was situated in the Tyropaeon valley at the foot of the Temple mount, and that this was all probability the palace of Manasseh and the site of the Garden of Uzzah! **SEE UZZAH**.

Uz'zah

(Heb. *Uzzah* , **חזק** *strength*, i. q. *Uzza*, which in a few passages stands instead of it; Sept. **Ὠζά** [and so Josephus] v.r. **Αζά**; Vulg. *Oza*), the name of two Hebrews.

1. A Merarite Levite, son of Shimei (q.v.) and father of Shimeai (^{<1039>}1 Chronicles 6:29 [Heb. 4]; A.V. "Uzza"). B.C. ante 1043. For a refutation of some arbitrary hypotheses of interpreters on this genealogy, see Keil ad *loc*.

2. One of the sons of Abinadab, in whose house at Kirjath-jearim the ark rested for twenty years. In 2 Samuel (6, 3 in the A.V.; and in verses 6,7,8 in the Heb, also) he is invariably called “Uzzah;” but in 1 Chronicles (^{<1317>}1 Chronicles 13:7, 9, 11) as invariably “Uzza.” The eldest son of Abinadab (^{<1006>}1 Samuel 7:1) seems to have been Eleazar, who was consecrated to look after the ark. *Uzzail*, probably, was the, second, and Ahio (q.v.) the third. The latter two accompanied its removal when David first undertook to carry it to Jerusalem. B.C. 1043. Ahio apparently went before the cart—the new cart (^{<1317>}1 Chronicles 13:7) on which the ark was placed, and Uzzah walked by its side. The procession, with all manner of music, advanced as far as a spot variously called “the threshing-floor” (ver. 9); “the threshing floor of Chidon” (ibid.); “the threshing floor of Nachotn” (^{<1006>}2 Samuel 6:6, Sept. “Nachor”). At this point perhaps slipping over the smooth rock the oxen (Sept. “the calf”) stumbled (Sept. “overturned the ark”). Uzzah caught it to prevent its falling. He died immediately by the side of the ark. His death, by whatever means it was accomplished, was so sudden and awful that, in the sacred language of the Old Test., it is ascribed directly to the divine anger. “The anger of the Lord was kindled against Uzzah, and God smote him there.” “For his error,” **I VhAl [i]** adds the Hebrew text, “because he put his hand to the ark” (^{<1310>}1 Chronicles 13:10). Josephus (*Ant.* 7:4, 2) makes the sin to be because he touched the ark not being a priest (see below). But the narrative seems to imply that there was a rough, hasty handling of the sacred coffer. The event produced a deep sensation. David, with a mixture of awe and resentment, was afraid to carry the ark farther; and the place, apparently changing its ancient name, **SEE UZZA, GARDEN OF**, was henceforth called “Perez-Uzzah” (q.v.), the “breaking” or “disaster” of Uzzah (^{<1008>}2 Samuel 6:8; ^{<1311>}1 Chronicles 13:11). **SEE DAVID.**

Josephus distinctly says that Uzzah was of a Levitical family (*Ant.* 6:1 4). It was because Abinadab, his father, was a Levite, no doubt, that the ark was taken into his house at Kirjath-jearim, as it was afterwards taken into the house of Obed-edom, the Gittite, for the same reason. Nor can it be very well understood how, if Abinadab was not a Levite, his son Eleazar should have been consecrated to take charge of the ark (1 Samuel 7:2). It is possible that Abinadab (Sept. Ἀμινάδαβ, Josephus, Ἀμινδάαβος) was the same as *Aminadab*, spoken of in ^{<1310>}1 Chronicles 15:10 as one of the chiefs of the Levites appointed by David to bring up the ark from the house of Obed-edom to Jerusalem. It is most reasonable to suppose that the

person who had entertained the ark at Kirjath-jearim should have the honor of attending its coming up afterwards from the house of Obed-edoin to Jerusalem; and Amminadab was a son of Uzziel, and therefore of the family of Kohath, who were the persons appointed to bear the ark (6, 18; ^{<0485>}Numbers 4:15). But they were forbidden to touch the ark. It was only a priest of Aaron's family, i.e. of the high-priest's family, that was allowed to touch the, ark ver. 5, 15). The sin of Uzzah, therefore, was not, as commonly represented, that of a layman or an unordained person presuming to encroach upon the office of the ministry, but, if all irregularity at all in this respect, the sin of those who, being ministers, dare to arrogate to themselves powers and prerogatives which belong only to higher officers. —Fairbairn. The whole proceeding was very disorderly, and contrary to the distinct and far from unmeaning regulations of the law, which prescribed that the ark should be carried on the shoulders of the Levites (^{<0270>}Exodus 25:4), whereas here it was conveyed in a cart drawn by oxen. The ark ought to have been enveloped in its coverings, and thus wholly-concealed before the Levites approached it; but it does not appear that any priest took part in the matter, and it would seem as if the ark was brought forth, exposed to the common gaze, in the same manner in which it had been brought back by the Philistines (^{<0163>}1 Samuel 6:13-19). It was the duty of Uzzah, as LeVite, to have been acquainted with the proper course of proceeding; he was therefore the person justly accountable for, the neglect, and the judgment upon him seems to have been the most effectual course of insuring attention to the proper course of proceeding, and of checking the growing disposition to treat the holy mysteries with undue familiarity. That it had this effect is expressly stated in ^{<1310>}1 Chronicles 15:2, 13 *SEE ARK*.

Uz'zen-she'rah

(Heb. *Uzzen' Sheerah'*, *ʿZauhrĕv*, *oear* [i.e. point] of *Sherah*; Sept. *υἰὸν Ὄζαν Σηρά*; Vulg. *Ozensera*) a place in the vicinity of Bethhoiron, founded or rebuilt by Sherah (q.v.), an Ephraim'ites (^{<1372>}1 Chronicles 7:24). The name appears to indicate some salient feature of the surface or position. It has been thought to correspond with the present *Beit Sira*, which is shown in the maps of Van de Velde and Tobler as on the north side of the Wady Suleiman about three miles south-west of Beitûr et-Tahta. It is mentioned by Robinson (in the lists in Appendix to vol. 3 of *Bibl. Res. Elsted.*], p. 120), and also by Tobler (*Dritte Wanderung*, p.

188). It is doubtful; however, if the boundary of Ephraim ever extended so far south, and hence perhaps we should prefer *BeitSirah*, a village with two fountains in Wady Budrus, two and a half miles east of Beitalrel-Fohka; or if both these identifications fail, possibly the modern village *Sulaj* in Wady Budrus, about one mile north-west of Beitûr et-Tahta (Robinson, *Bibl. Res.* 2, 250).

U‘z’zi

(Heb. *Uzzi*’, ~~אזי~~^{אזי} *strong* [or *my, strength*, or contr. for *Uzziah*]; Sept. **Οζι**, with occasional v.r.; Vulg. *Ozi* or *A zzi*) the name of six Hebrews.

- 1.** First named of the six sons of Tola son of Issachar (~~<1307>~~1 Chronicles 7:2), and father of five sons who became military chiefs (ver. 3). B.C. post 1874.
- 2.** Second named of the five sons of Bela son of Benjamin, and, like the preceding ‘one, chief warrior (~~<1307>~~1 Chronicles 7:7). B.C. post 1874.
- 3.** A high-priest, son of Bukki and father of Zerariah (~~<1305>~~1 Chronicles 6:5, 6, 51; ~~<1304>~~Ezra 7:4). B.C. cir.1400. Josephus in one passage (*Ant.* 5, 11, 5) gives his name and position correctly (“**Οζις**, *Ozis*); but in another (*Ant.* 8:1, 3) he calls either him or his son Joatham (**Ιωάθαμος**).
- 4.** Son of Michri and father of Elah among the ancestors of a Benjamite family in Jerusalem after the Exile (~~<1308>~~1 Chronicles 9:8). B.C. ante 536
- 5.** Son of Bani, chief of the Levites at Jerusalem after the Captivity (~~<1612>~~Nehemiah 11:22). B.C. 536. 6. A priest, head of the “course” of Jedaiah in the time of the high-priest Joiakim (~~<1629>~~Nehemiah 12:19). B.C. cir. 500. He was probably the same with one of the priests who sang at the consecration of the new walls of Jerusalem (ver. 42).

Uzzi’a

(Heb. *Uzziya*’, ~~אזיא~~^{אזיא} prob. for *Uzziah* [q.v.]; Sept. **Οζια**; Vulg. *Ozia*), one of David’s subordinate warriors, called an “Ashterathite” (q.v.), probably as having come from Ashtaroth beyond the Jordan. B.C. 1053. **SEE DAVID.**

Uzzi'ah

(Heb. *Uzz'iyah*, **חַזְקַתְיָהוּ** *strength of Jehovah* but in the prolonged form *Uzziya'hu*, **חַזְקַתְיָהוּ**, except in ^{<12153>}2 Kings 15:13, 3.0; ^{<13162>}1 Chronicles 6:24; ^{<15121>}Ezra 10:21; ^{<16104>}Nehemiah 11:4; ^{<2001>}Hosea 1:1; ^{<3100>}Amos 1:1; ^{<3415>}Zechariah 14:5]; Sept. usually **Ὀζίας**, but with many v.r.; Vulg. *Ozias* or, *Azias*), the name of five Hebrews. **SEE UZZIA.**

1. A Kohathite Levite, son of Uriel and father of Shaul among Samuel's ancestors (^{<13162>}1 Chronicles 6:24 [Heb. 19]). B.C. cir. 1515. He is apparently the same with JAZARIAH **SEE JAZARIAH** (q.v.) the son of Joel and father of Zephaniah in the parallel list (ver. 36).
2. The father of Jehioathan, David's overseer of depositories in kind (^{<13725>}1 Chronicles 27:25). B.C. cir. 1053. 3. The tenth king of the separate kingdom of Judah, B.C. 808-756. Like No.1 above, he is sometimes called AZARIAH **SEE AZARIAH** (q.v.). By Josephus (Ant. 9:10, 3:sq.), and in the New Test. (^{<4008>}Matthew 1:8, 9) the name occurs in the same Greek form as in the Sept. (**Ὀζίας**). The date of the beginning of Uzziah's reign (^{<12151>}2 Kings 15:1) in the twenty-seventh year of Jeroboam 11 is reconciled by Usher and others with the statement that Uzziah's father, Amaziah, whose whole reign was twenty-nine years only came to the throne in the second year of Joash (14, 1); and by the supposition that Jeroboam's reign had two commencements, the first not mentioned in Scripture, on his association with his father, Joash, during the Syrian war, B.C. 835. Keil, after Capellus and Grotius, more violently supposes that the number **zk** is an error of the Hebrew copyists for **gy wy fy**, so that instead of twenty-seventh of Jeroboam we ought to read thirteenth, fourteenth, etc.

After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne, at the age of sixteen; and for the greater part of his reign of fifty-two years he lived in the fear of God, and showed himself a wise, active, and pious ruler. He began his reign by a successful expedition against his father's enemies, the Edomites, who had revolted from Judah in Jehoram's time, eighty years before, 4pd penetrated as far as the head of the Gulf of Akiaba, where he took the important place of, Elatli, fortified it, and probably established it as a mart for foreign commerce, which Jehoshaphat-had failed to do. This success is recorded in 2 Kings (^{<12142>}2 Kings 14:22), but from 2 Chronicles (^{<1401>}2 Chronicles 26:1,

etc.) we learn much more. Uzziah waged other victorious wars in the South, especially against the Mehunim (q.v.), or people of Maali, and the Arabs of Guirbaal. A fortified town named Maan still exists in Arabia, Petrsea, south of the Dead Sea. The situation of Gurbaal (q.v.) is unknown. (For conjectures more or less probable, see Ewald, *Gesch.* 1, 321.) . Such enemies would hardly maintain a long resistance after the defeat of so formidable a tribe as the Edomites. Towards the west, Uzziah fought with equal success against the Philistines, leveled to the ground the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory. Nor was he less vigorous in defensive than offensive operations. He strengthened the walls of Jerusalem at their weakest-point's, furnished them with formidable engines of war, and equipped an army of 307, 500 men with the best inventions of military art. He was also a great patron of agriculture, dug wells, built towers in, the wilderness for the protection of the flocks, and cultivated rich vineyards and arable land on his own account. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (^{<4015>}2 Chronicles 26:5); for, as he probably died before Uzziah, he is thought not to have been the same as the Zechariah of ^{<380>}Isaiah 8:2. So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon; and as the power of Israel was gradually falling away in the latter period of Jehu's dynasty, that of Judah extended itself over the Ammonites and Moabites, and other tribes beyond Jordan, from whom Uzziah exacted tribute. See ^{<4018>}2 Chronicles 26:8, and ^{<2301>}Isaiah 16:1-5, from which it would appear that the annual tribute of sheep (^{<1201>}2 Kings 3:4) was revived either during this reign, or soon after. The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high-priest Azariah and eighty others. (See ^{<1201>}Exodus 30:7, 8; ^{<0460>}Numbers 16:40; 18:7.) The king was enraged at their resistance, and, as he pressed forward with his censer, was suddenly smitten with leprosy, a disease which, according to Gerlach (*ad loc.*), is often brought but by violent excitement. In ^{<1215>}2 Kings 15:5 we are merely told that "the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in several house; but his invasion of the priestly office is not specified. This catastrophe compelled Uzziah to reside outside the city, so that the kingdom was administered till his death by his son, Jotham as regent. Uzziah was buried "with his fathers," yet apparently not actually in the royal sepulchers (^{<4023>}2 Chronicles 26:23). During his reign

an earthquake (q.v.) occurred, which, though not mentioned in the historical books, was apparently very serious in its consequences, for it is alluded to as a chronological epoch by Amos (^{<3000>}Amos 1:1), and mentioned in ^{<3845>}Zechariah 14:5 as a convulsion from which the people “fled.” Josephus (*Ant.* ’ 9:10, 4) connects it with Uzziah’s sacrilegious attempt to offer incense, and this is likely, as it agrees with other chronological data. *SEE AMOS.*

The first six chapters of Isaiah’s prophecies belong to this reign, and we are told (^{<1472>}2 Chronicles 26:22) that a full account of it was written by that prophet. Some notices of the state of Judah at this time may also be obtained from the contemporary prophets Hosea and Amos, though both of these labored more particularly in Israel. We gather from their writings (^{<3045>}Hosea 4:15; 6:11; ^{<3000>}Amos 6:1), as well as from the early chapters of Isaiah, that though the condition of the southern kingdom was far superior, morally and religiously, to that of the northern, yet that it was by no means free from the vices which are apt to accompany wealth and prosperity. At the same time, Hosea conceives bright hopes of the blessings which were to arise from it; and though doubtless these hopes pointed to something far higher than the brilliancy of Uzziah’s administration, and though the return of the Israelites to “David their king” can only be adequately explained of Christ’s kingdom, yet the prophet, in contemplating the condition of Judah, at this time, was plainly cheered by the thought that there God was really honored, aid his worship visibly maintained, and that therefore with it was bound up every hope that his promises to his people would at last be fulfilled (^{<3000>}Hosea 1:7; 3:3). It is to be observed, with reference to the general character of Uzziah’s reign, that the writer of the second book of Chronicles distinctly states that his lawless attempt to burn incense was the only exception to the excellence of his administration (^{<1472>}2 Chronicles 27:2). *SEE JUDAH, KINGDOM OF.*

4. Son of Zechariah and father of Athaiah, the last afdendant of Perez the son of Judah resident in Jerusalem after the Exile (^{<16104>}Nehemiah 11:4). B.C. ante 536.

5. A priest of the “sons” of Harim who renounced his Gentile wife married after the return from Babylon (^{<15021>}Ezra 10:21). B.C. 458.

Uzzi'el

[some *Uzziel*] (Heb. *Uzziel'*, **י אֲזִיֵּא** *my strength is God*, or perh. simply *strength of God Uzziah* [q.v.]; Sept. **Ὀζιήλ** or **Ὀζειήλ**, with some v.r.; Vulg. *Oziel*), the name of six Hebrews.

1. Third named of the five sons of Bela son of Benjamin, heads of valiant families (^{<1300>}1 Chronicles 7:7). B.C. post 1874.
2. Last named of the four sons of Kohath (^{<0168>}Exodus 6:18; ^{<1360>}1 Chronicles 6:2), also father of four sons (^{<0162>}Exodus 5:22; ^{<1320>}1 Chronicles 23:12, 20; 24:24), and uncle of Aaron (^{<0304>}Leviticus 10:4). B.C. ante 1658. His descendants were called after him (^{<0189>}Numbers 3:19, 27; ^{<1363>}1 Chronicles 26:23), Elizaphan being their chief in Moses time (^{<0180>}Numbers 3:30), and Amminadab in David's (^{<1350>}1 Chronicles 15:10).
3. Third named of the fourteen "sons" of Heman appointed by David as Levitical musicians (^{<1324>}1 Chronicles 25:4); the same with **AZAREEL** *SEE AZAREEL* (q.v.) the head of the eleventh band of orchestral performers (ver. 18).
4. Second named of the two sons of Jeduthun among the Levites, who, in the days of king Hezekiah, took an active part in cleansing and sanctifying the Temple after all the pollutions introduced by Ahaz (^{<1394>}2 Chronicles 29:14). B.C. 726.
5. Last named of the four "sons" of Ishi, Simeonitish chieftains who, after the successful expedition of the tribe to the valley, of Gedor, went at the head of five hundred men, in the days of Hezekiah, to Mount Seir, and smote the remnant of the Amalekites who had survived the previous slaughter of Saul and David, and: took possession of their country, and dwelt there "unto this day" (^{<1340>}1 Chronicles 14:42). B.C. cir. 712. 6. A "son of Hashaiah, of the goldsmiths," who repaired part of the walls of Jerusalem after the Captivity (^{<1688>}Nehemiah 3:8). B.C. 446.

Uzzi'elite

(Heb. *Uzzieli'*, **י אֲזִיֵּא** with the art. a patronymic; Sept. **Ὀζιήλ**; Vulg. *Ozielites* or *Ozielites*), the family designation (^{<0187>}Numbers 3:27; ^{<1363>}1 Chronicles 26:23) of the descendants of Uzziel (q.v.) the Levite. In David's time they numbered 112 adult males (^{<1350>}1 Chronicles 15:10).