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W

Waajen (or Waasen, or Waeyen), Hans Van Der (1)

a Dutch theologian, was born at Amsterdam, July 12, 1639. He began his studies at Utrecht, whence he proceeded successively to Heidelberg, Geneva, and Basle, and returned in 1662 to his native country, as doctor of divinity, to preach in Sparendam. In 1665 he was called to Leeuwarden, and in 1672 to Middelburg, but in 1677 he was forced by the intrigues of William Momma to retire from the latter place. The same year he was made professor of Hebrew in Franeker, to which office he added (in 1680) that of university preacher and state historian. He resided with the prince of Orange as councilor until his death, Nov. 4, 1701. He enjoyed the reputation of being one of the first controversialists of Holland, and wrote, *Summa Theologicæ Christianæ: — Enchiridion Theologicæ Christianæ: De Antiquitate Litterarum Judaicarum: Bilibra Veritatis et Rationes de Verbo Dei, Librae Rittangelii Obversa: — De λόγῳ Dissertatio contra Clericum*, etc. See Vriemoet, *Series Professorum Franekeranorum*; Jdcher, *Allgemeines Gelehrten Lexikon*, s.v.; Fürst, *Bibl. Jud.* 3, 490; *Biographie Universelle*, s.v. (B.P.)

Waajen, Hans Van Der (2)

son of the preceding, was born Oct. 20, 1677, at Middelburg, and succeeded his father in his literary and clerical positions. He died Dec. 9, 1716, leaving no original works. See *Biographie Universelle*, s.v.

Waast (or Wast, Lat. Vedastus), St.

a French ecclesiastic, was born, according to some, on the borders of Perigord and Limousin, and, according to others, at Toul. After living a hermit life near the latter place, he was ordained as priest by its bishop and made catechist of Clovis, who had just embraced Christianity (496). That prince took him to Rheims and recommended him to Remi, who nominated him as bishop of Arras (about 499), and afterwards of Cambrai (about 510). He abolished the idolatrous customs of both sees, and built chapels, etc. He died at Arras, Feb. 6, 540. See Hoefler, *Nouv. Biog. Généralé*, s.v.

Wabst Christlieb Gottwald

a Lutheran theologian of Germany, was born Oct. 14, 1694, at Dresden. He studied at Wittenberg, was appointed deacon at Oederan in 1726, pastor at Dobeln in 1733, superintendent at Rochlitz in 1735, where he died, June 25, , 1743, having in 1737 been honored with the doctorate of divinity by the Wittenberg University. He wrote, *Toglicher Denkwortel in, geistlichen Betrachtungen: Disputatio de Divina Essentia num Masculinum et Femininum Admittat: De intellectu Humano contra Jo. Lockium*. See *a Neue Zeitungen von gelehrten Sachen*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Wachler, Ludwig

a Protestant theologian of Germany, was born April 15, 1767, at Gotha. In 1790 he was rector at Herford, in 1794 professor of theology at Rinteln, in 1802 'professor of history at Marburg, and died April 4, 1838, at Breslau, as member of consistory and professor of history. He wrote, *Die Pariser Bluthochzeit* (Leips. 1826): — *Minscher's Leben u. nachgelassene Schriften* (Frankfort, 1817): — *Dissertatio Inauguralis de Pseudo-Phocylide* (Rinteln, 1788). See Fürst, *Bibl. Jud.* 3. 488; Winer. *Handb. der theol. Lit.* 1, 10, 161, 537, 821, 865. (B.P.)

Wachsmuth, Ernst Wilhelm Gottlieb

a German historian, was born Dec. 28, 1784, at Hildesheim. In 1825 he was appointed professor of history at Leipsic, and died Jan. 23, 1866. He wrote, *Hellenische Alter. thumskunde* (2nd ed. Halle, 1843, 4 vols.): — *Europäische Sittengeschichte* (Leips. 1831-39, 5 vols.): — *Der deutsche Bauernkrieg zur Zeit der Reformation* (ibid. 1834): — *Geschichte Frankreichs im Revolutions zeitalter* (Hamburg, 1840-44, 4 vols.): — *Geschichte des Zeitalters der Revolution* (Leips. 1846-48 4 vols.): — *Allgemeine Culturgeschichte* (ibid. 1850-52, 3 vols.). See Zuchold, *Bibl. Theol.* 2, 1407. (B. P.)

Wachter, Johann

a Protestant theologian of Germany, was born in 1768. In 1807 he was appointed evangelical member of consistory and superintendent at Vienna; in 1819 he became director of the Protestant Theological Lutheran Seminary; and died April 26, 1827. In connection with K. Cleunmann, he

published *Allgem. prakt. Bibliothek für Prediger u. Schulmdinner* (Vienna, 1801-3, 2 vols.). His own *Sermons* were published after his death by some friends (ibid. 1828, 2 vols.). See Winer, *Handb. der theol. Literatur*, 2, 37, 143. (B. P.)

Wächtler, Jakob

a Lutheran theologian of Ger. many, was born at Grimma, Sept. 17, 1638. He studied at Wittenberg, where, in 1665, he became adjunct to the philosophical faculty. In 1666 he was made archdeacon at Oschatz, and in 1679 superintendent at Gommern. For the same position he was called in 1687 to Beltzig, was in 1698 created doctor of divinity, and died Nov. 4, 1702. He wrote, *Chiliasticae Vanitatis Demonstratio contra J. Spenerum: — De Cathedra Confessionali contra Spenerum: — Harmonia Sacra Paracletica*, etc. See Pipping, *Memoriae Theologorum; Ranft Leben der churstchischen Gottesgelehrten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Wack, Casper

a German Reformed minister, was born at Philadelphia in 1752. He began the study of theology under Dr. Weyberg in his eleventh year, and received calls at the age of eighteen; but his licensure and ordination were deferred until the Classis in Holland could be consulted, which occurred soon after. He labored extensively among the Germans who had fled from Rhenish Prussia to Holland in 1705 and in 1707 sailed to Philadelphia, afterwards settling in New Jersey and Pennsylvania. He was pastor at Tohicken, Indian Field, and Great Swamp, Pa., from 1771 to 1773; the same, with the addition of Nacomixen, from 1773 to 1782; German Valley, Fox Hill, and Rockaway, N. J.; from 1782 to 1809, including services at Stillwater, Hardwick, and Knowlton; pastor at Germantown and Whitemarsh, Pa., from 1809 to 1821; Whitemarsh, from 1821 to 1823. During the Revolution he was a warm patriot. He died July 19, 1839. See Harbaugh, *Fathers of the German Ref. Church*, 2, 173 sq.

Wack, Charles P.

a (Dutch) Reformed minister, grandson of Casper Wack, graduated at the New Brunswick Theological Seminary in 1829. He was pastor at Caroline, N.Y., in 1831; Bellona from 1831 to 1835; Lebanon, N.J., from 1835 to 1840; Trenton (First Church) from 1841 to 1844; German Reformed

Church, at the same place, from 1845 to 1852. He died in 1866. He left a large amount of MS. containing sketches of prominent ministers of the Reformed (Dutch) Church, which was used by Mr. Sprague in the preparation of his *Annals of the Amer. Pulpit*. See *Corwin, Manual of the Ref. Church in America* s.v.

Wack, George

a minister of the German Reformed Church, was born in Bucks County, Pa., March 1, 1776. After having pursued a course of classical studies, he was taught theology by his father, then pastor in Rockaway. N.J. He was licensed and ordained in 1801. In 1802 he became pastor of churches in Montgomery and Bucks counties. In this charge he spent a long life. In 1846, in the seventieth year of his age, he was compelled by increasing infirmities to quit the active duties of the ministry. He died Feb. 17, 1856, after a ministry of fifty-nine years. He was a man of great simplicity of heart, which with age made him a patriarch in the Church. He was able to preach in German and English.

Wack, John. J.

an American minister of the German Reformed Church whose churches finally joined the Dutch communion, was born in Philadelphia, June 14, 1774, and studied theology with his brother, Casper Wack. He was pastor at Amwell, N. J., from 1798 to 1803; supplied Knowlton and Hardwick from 1798 to 1805; pastor at Canajoharie and Stone Arabia, N. Y., from 1803 to 1814; suspended on account of intemperance in 1816; preached as an independent at Canajoharie and Stone Arabia from 1816 to 1827; also preached in the independent Church of Tillaborough for several years. He died at Ephratah, N.Y., May 26, 1851. See, Coarwil, *Manual of the Ref. Church in America*, s.v.

Wackernagel, Karl Eduard Philipp

a German Protestant hymnologist of great note, was born at Berlin, June 28, 1800, where also he studied natural sciences and philology. In 1820 he was promoted at Erlangen as doctor of philosophy, and in 1861 the University of Breslau conferred on him the degree of doctor of divinity. He died June 20, 1877, at Dresden, where he had resided from 1860. Wackernagel was a member of different learned societies of Germany and Holland. Besides a number of works on mathematics and natural sciences,

he published very important contributions to German hymnology, which made him an authority in that department. We name, *Das deutsche Kirchenlied* (Stuttgart, 1841): — *Bibliographie zur Gesch. d. deutschen Kirchenliedes im 16. Jahrhundert* (Frankfort-on-the-Main, 1855): — *Lieder der niederlndischen Reformirten aus der Zeit der Vesfolgung im 16. Jahrhundert* (1867): *Das deutsche Kirchenlied von den altesten Zeiten* (Leips. 1864-73, 4 vols.). Besides these, he published the hymns of Paul Gerhard, Martin Luther, and Johann Hermann. See Zuchold, *Bibl. Theol.* 2, 1408; *Theologisches Universal-Lex.* s.v.; Koch, *Gesch. d. deutschen Kirchenliedes*, 7:47 sq. (B. P.)

Waddel, James, D.D.

a Presbyterian divine, celebrated for his eloquence, and immortalized by the pen of William Wirt as "The Blind Preacher," was born at Newry, in the North of Ireland, in July, 1739. He came with his parents at an early age to America, was educated at Dr. Finlay's Nottingham Academy, studied theology with the, Rev. John Todd, was licensed to preach by the Presbytery of Hanover April 2, 1761, and was ordained and installed pastor of the churches of Lancaster and Northumberland, Va., Oct. 7, 1762. In 1778 he took charge of the Tinkling Spring congregation, Va.; in 1783 he organized a congregation at Stanton, to whom he preached on alternate Sabbaths; in 1785 he removed to Louisa County, Va., to an estate which he had purchased, and while there he lost his sight from cataract, but still continued to preach. It was during this period that Mr. Wirt was thrilled by his eloquence in the secluded little church in Orange County. In 1792 the degree of D.D. was conferred upon him by Dickinson College, Pa. He died in great triumph, Sept. 17, 1805. The testimonies to Dr. Waddel's surpassing eloquence are numerous and unquestionable. His oratory was simple, majestic, and impassioned. It glowed with the peculiar fire of the South. Patrick Henry himself pronounced Davies and Waddel the greatest orators of the age. In him were blended "the poet's hand and prophet's fire." Dr. Waddel published nothing during his life, and gave orders that all his MSS. should be burned after his death. Several of his ten children occupied important positions in society. See Sprague, *Annals of the Amer. Pulpit*, 3, 235; Thomas, *Pronouncing Biog. Dict.*; Foote, *Sketches of Virginia*, vol. 1; *Life of Rev. Dr. Alexander, Watchman of the South, and Prot. and Her.* Oct. 24, 1844; Davidson, *Hist. of the Presb. Church in Kentucky*, p. 26; *Letters of British Spy*, let. 7. (J. L. S.)

Waddel, Moses, D.D.

a Presbyterian divine, was born in Iredell County, N. C., July 29, 1770. He received a good academic education, graduated at Hampden Sidney College in 1791, and was licensed by Hanover Presbytery of Virginia in May, 1792. He taught school in Columbia County, Ga. (1793-1801); then in Vienna, Abbeville District, S.C. (1802-1804). He removed to Willington, S. C., in 1804, where he remained until May, 1819, when, having in the previous year been elected president of the University of Georgia, he entered upon the duties of that office. "The effect of his coming to this institution was almost magical; it very soon attained a measure of prosperity altogether unequalled in its previous history." He resigned this position in August, 1829, and then returned to Willington. His labors in the ministry he continued six or seven years longer. In September, 1836, he was visited with a stroke of the palsy, which incapacitated him for all active duties. He died July 21, 1840. Dr. Waddel was distinguished as an instructor. "He may be justly considered as the father of classical education in the upper country of South Carolina and Georgia." As a Christian, his character was unexceptionable. He was active and constant in the discharge of his ministerial duties, and he shrank from no labor which his ecclesiastical relations imposed upon him. His style of preaching was plain, simple, and earnest. He published *Memoirs of Miss Catharine Elizabeth Smelt* (N. Y. 1810, 12mo). It was a highly interesting and popular work, as was indicated by the fact that it passed to a third edition in the United States, and was published twice in Great Britain. See Sprague, *Annals of the Amer. Pulpit*, 4:63; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Memoirs, etc., of S. Grellet* (Phila. 1860), 2, 187. (J. L. S.)

Waddheam (or Goddamus), Adam, D.D.

an English Franciscan of Norwich, was professor at Oxford. He died in 1358. His *Commentary on the Sentences* was published at Paris in 1512. See Mosheim, *Hist. of the Church*, bk. 3, cent, 14 pt. 2, ch. 2.

Wadding, Luke

a Roman Catholic ecclesiastic, was born at Waterford, Ireland, Oct. 16, 1588. He studied theology in Portugal; joined the Franciscan Order in 1605; became professor of divinity at the University of Salamanca; removed to Rome in 1618, where he founded in 1625 the College of St. Isidore for Irish Franciscans; took part with the Jansenists in the famous

controversy of that name, but retracted his views upon the publication of the papal bull of condemnation; and was procurator of the Franciscans at Rome from 1630 to 1634; and vice-commissary from 1645 to 1648. He died at Rome Nov. 18, 1657. Among his works are, *The History and Bibliography of the Franciscans*, in the *Annules Ordinis Minorum*: — an edition of the *Works of Duns Scotus*: — and *Scriptores Ordinis Minorum*.

Waddington, Edward, D.D.

an English prelate, was bishop of Chichester from 1724 until his death, in 1731. He published some *Sermons* in 1718, 1721, and 1729.

Waddington, George, D.D.

an English divine, traveler, and historian, was born Sept. 7, 1793. He was educated at the Charter-house, London, and Trinity College, Cambridge, where he graduated in 1815; and he was subsequently elected fellow of Trinity College. He devoted himself for a considerable period to Oriental travel, and was for some years vicar of Masham, Yorkshire. In 1840 he was installed dean of Durham, and in 1841 became first warden of the University of Durham. He was generous in his charities, and a strong supporter of liberal opinions. He died at Durham, July 20, 1869. His principal works are, *Journal of a Visit to Some Parts of Ethiopia* (1822): *A Visit to Greece in 1823 and 1824* (1825): — *The Present Condition and Prospects of the Greek or Oriental Church*, etc. (1829): *History of the Church from the Earliest Ages to the Reformation* (1835): — *History of the Reformation on the Continent* (1841): — and *Three Lectures on National Education* (1845).

Waddle, Benjamin, D.D.

a minister of the United Presbyterian Church, was born in Ohio County, Va., June 2, 1802. At twenty-one years of age he commenced making preparation for the ministry. He received his classical education at Wheeling Academy. At the solicitation of Rev. Dr. Samuel Findley, he went to Washington, O., to assist him in a grammar-school. In November, 1826, he entered the theological seminary at Pittsburgh, from whence he graduated. He was licensed to preach at Washington April 28, 1828, and accepted a call to Jonathan Creek, Rush Creek, Thornville, and Zanesville, and the following May was ordained. He remained over this charge seven years, when he accepted a call to Crooked Creek, where his labors were

greatly blessed. He remained there six years, during which time he was instrumental in founding Muskingum College. He was sent with Dr. Findley as missionary to Indiana, Illinois, Iowa, and Missouri. In 1858 he labored as a missionary at Chicago. In 1859 he took charge of a Church in Kenton, O., where he remained until 1871, when he was elected by the friends of the Bible in common-schools to represent Hardin County in the Legislature of Ohio. He rendered satisfaction to his constituents, and maintained his character as a minister in his somewhat doubtful position. His name was a synonym of goodness. He died at Kenton in 1879. (W.P.S.)

Waddy, Samuel Dousland, D.D.

an English Wesleyan Methodist minister, son of Rev. Richard Waddy, was born at Burton-on-Trent, Aug. 5, 1804. He was educated at the Wesleyan Academy, Woodhouse Grove, Yorkshire (1813 to 1819). In 1820 he was apprenticed to a linen-draper in London—in an occupation uncongenial, and to a master unscrupulous. He and his fellow apprentice — the late Samuel Warren, M.D., LL.D., author of *Ten Thousand a Year*, etc., and son of Dr. Samuel Warren; famous in Methodist history—had to sleep on the floor under the shop counter; and on account of his refusal to be implicated in the dishonesty of his master, young Waddy was soon banished to sell goods in a damp, cold, underground department, where, no customers appearing, he commenced, by the aid of a flickering lamp, the study of medicine. His indomitable spirit was leading the way to } eminence as a medical man, when his conversion (1822) gave him to the ministry (1825). His charges were Cambridge, Lynn (1826), Birmingham (1827), Gateshead (1829), Northampton (1831), Sheffield (1836), Hull (1840), Bath (1841), governorship of Wesley, College, Sheffield—an institution which he had founded, and now saved — (1844-62), Chelsea (1862), Lambeth (1865), and Clifton, Bristol (1867). In 1842 he publicly opposed Sir James Graham's Factories Education Bill, and received the thanks of lord Duncan. In 1843 he had a remarkable escape from the shipwreck of the "Queen," on her way to Dublin, a thrilling account of which he published in London, and reprinted in his *Life*. The following spring he was again sent to Ireland on a missionary deputation. In 1859 he was elected president of conference, and received his doctorate from Wesleyan University, Conn. For many years he was treasurer of the Children's Fund. In 1870 Dr. Waddy became supernumerary, and retired to Redland, Bristol. Like dean

Swift, he “died at the top.” The intellect, too active in life, lost its cunning, the memory its power. Finally, the great spirit passed away, Nov. 7, 1876.

“Seldom has a man been entrusted with an intellect at once so strong and so sprightly; seldom have the earnest student, the powerful preacher, and the effective administrator been so happily united in the same person. Waddy was a great and noble man, of strongly marked individuality, strict integrity, and high-toned honor, admirable alike in public and private life” (*Minutes*, 1877, p. 18). In a beautiful and masterly memorial, an inimitable piece of characterization, Rev. William Arthur thus speaks of Dr. Waddy as a preacher: “Those who best knew these private qualities also best knew that the gravity, depth, and elevation, which took up the whole man when he appeared in the pulpit, were as spontaneous as the rest. He was not now the friend among friends, but the servant in the presence of his Master, whose greatness and whose goodness put him and all his fellow-servants to shame, and, at the same time, gave them cause for adoration, of which the deepest tone can never fully note the depth. He was now a messenger fraught with words of import, and bound, to make their sense understood and their weight and urgency felt. Then did thought sit supreme in every chamber of the spirit, and look out with a most manly earnestness from every window of the countenance. Calm, strong, reverent, and original; acute, lofty, rich, and often deep, he unfolded his Master’s message, and laid his Master’s will upon the soul” (see *Life*, p. 342 sq.). “Dr. Waddy was the brightest and most vivid of men in society. No one that ever passed a free hour in social intercourse with him could believe that even Sydney Smith was a wittier man or uttered more, or more pungent or more brilliant, *mots*. Every sentence sparkled; every repartee flashed. Now graceful, now caustic, now irresistibly comic and grotesque, the play of his wit was incessant and inexhaustible” (Dr. J. H. Rigg). “Like the flashing of steel, it never gave an impression of less than the strength of steel” (Arthur). “His humor was always brilliant, never cruel; like the flame of a diamond, bright but not burning” (Simpson, in *N. Y. Christian Advocate*, Nov. 18, 1880).

Of Dr. Waddy’s writings there were published, *Exeter Hall Lecture on Sincerity* (Lond. 1853): — *Ex-presidential Charges* (ibid. 1860): — a volume of *Sermons*, issued by his family: — and several *Addresses, Letters*, etc., preserved in his *Life*. See particularly a *Letter to the London Times* (Sept. 8, 1849) in defense of the action of the Conference *in re* Everett, Griffith, and Dunn (*Life*, p. 209-219); and a *Lecture on Popery* (p. 364-

405, Appendix). Waddy, like most of the British Wesleyan' divines, could see no good in the Roman Catholic Church. He closes this able lecture with a highly rhetorical and unlimited denunciation of the hated Church, a denunciation repugnant alike to fact and charity. Dr. Waddy was the brother of Rev. Benjamin B. Waddy, and father of Samuel D. Waddy, Q.C., a prominent Liberal member of Parliament, and of Rev. John T. Waddy, of the British Conference. See *Minutes of Conference* (Lond. 1877), p. 17; *Life of S. D. Waddy, D.D.*, by his youngest daughter (ibid. 1878, 12mo), a beautiful and admirably written biography. Stevenson, *Hist. of City Road Chapel*, p. 226.

Wade, Alpheus

a Methodist Episcopal minister, was born at Pawlet, Vt., June 14, 1801. He was converted when about nineteen, and licensed as a local preacher in 1821. In 1838 he joined the Trou Conference, and was appointed to the Lucerne Circuit. Subsequently he served at Ticonderoga and Jay, N.Y.; Alburgh, Sheldon, and Monkton, Vt.; Northampton, N. Y. In 1847 he was supernumerated, and in 1852 was superannuated. He died at Amsterdam, N. Y., July 26, 1868. See *Minutes of Annual Conferences*, 1869, p. 117.

Wade, Deborah B. Lapham

an eminent Baptist missionary, wife of Rev. Dr. Jonathan Wade, was born in Nelson, N. Y., June 10, 1801. She sailed for Burmah, the field of Christian labor to which she and her husband had been designated by the Baptist Triennial Convention, June 22, 1823, and arrived at Calcutta Oct. 19, and Rangoon Dec. 5, of the same year. Soon after they reached their station, the first Burmese war broke out, and Mr. and Mrs. Wade took up their residence in Doorgapoore, about five miles from Calcutta. Here they gave themselves to the work of studying the Burmese language and fitting themselves for the missionary labors upon which they proposed to enter whenever the providence of God should prepare the way. In 1826, the war having ended, they returned to Burmah and took up their residence at Amherst, in the month of November Mrs. Wade devoted herself for a time to the care of the infant left by the first Mrs. Judson, and on its decease she established and superintended a school for Burman girls, and performed missionary labor among the Burman women. Amherst not proving to be so hopeful a place for missionary work, Mr. and Mrs. Wade removed to Maulmain, and in 1830 to Rangoon. Subsequently they went to Mergin. In

all these different stations Mrs. Wade devoted herself with great fidelity and perseverance to the work which she had undertaken. We have read of but few persons who were more thoroughly consecrated to the service of their Master, and lived as if immediately in his divine presence. She returned to the United States in 1833 on account of the ill-health of her husband. Wherever she went, her presence was an inspiration, and she was the means of arousing the deepest interest in the cause of foreign missions. She spent a year and a half in her native land, and then returned to the sphere of her labor, once more to devote herself to the service of her Lord. What she accomplished during the next fourteen years cannot be told in a sketch so brief as this. The records of the final day, alone, will disclose it. The health of her husband again broke down, and she once more went back to her native land, reaching Boston July 31, 1848, and remaining in her own country two years; as useful, perhaps, at home as she had been on foreign shores in the great work to which she had consecrated all her faculties. On July 25, 1850, she again set sail for the East, and in due time stood once more on the soil of Burmah. Her missionary labors were carried on in Maulmain and Tavoy, and continued up to within a few months of the close of her life. Some time before the end of her toils was reached, she wrote to a friend, We are old, very old, for India; and we live daily looking for the bright messenger to call us home. The dear and more and more lamented Judson once exclaimed, when near the heavenly shore, Oh, the love of Christ! What a beautiful study for eternity! And for some time past I have had views, as never before, of the length and breadth, and height and depth, of the riches of the grace of God through Christ our Savior; and often does my heart exclaim, "What a beautiful, what a sublime study for eternity!" The anticipated close of life came, and she entered the better world Oct. 5, 1868. She occupies a conspicuous place among the ablest and most devout female missionaries of modern times. See *Baptist Missionary Magazine*, 49, 9394. (J. C. S.)

Wade, John

a Congregational minister, was born at Ipswich, Mass. He graduated from Harvard College in 1693; was ordained pastor of the church in Berwick, Me., in November, 1702; and died in 1703. See Sprague, *Annals of the Amer. Pulpit*, 1, 189.

Wade, Jonathan, D.D.

a distinguished Baptist missionary, was born in Otsego, N. Y., Dec. 10, 1798. He pursued his studies at Hamilton; was ordained at Broadalbin, N.Y., Feb. 13, 1823; set apart as a missionary to Burmah the following May, and arrived at Rangoon in December of the same year. The war between Burmah and the English seriously deranged missionary operations. In 1827 the mission was removed to Maulmain, where Mr. Wade labored until, in 1831, he began missionary work in Arracan. His missionary life, which was crowned with abundant success, covered a period of fifty years. Twice he visited his native land, in 1832 and 1847. Just before leaving the last time for the scene of his labors in the East, he said, "I have lived to see the baptism of fifteen thousand." He died at Rangoon, Burmah, June 10, 1872. See the *V.Y. Examiner and Chronicle*. (J. C. S.)

Wade, Joshua

an English Wesleyan minister, was born near Leeds in 1792. He was converted when fourteen years old; was sent in 1815 to Liskeard, his first charge; became a supernumerary at Banwell in 1844; removed to Kilhampton in 1845; and died at Tamertocn, near Plymouth, Oct. 24, 1859. Distinguished success marked his labors in some circuits. See *Minutes of Wesleyan Conference*, 1860.

Wadrakali

(*Patragali, Bhatragali, Pagodon*), in Hindu mythology, is a powerful goddess, a daughter of Siva, born in his middle eye by the power of Vishnu. She conquered the giant Darida, who could not be slain by any man; and she even became dangerous to her own father, who hid himself in the sea when she returned from her combat with the great daemon.

Wadsworth, Benjamin (1), D.D.

an American Congregational minister, uncle of John W. (below), was born at Milton, Mass., in 1669. He graduated at Harvard College in 1690; was ordained in 1696, and preached at the First Church, Boston, until 1725; was president of Harvard College from 1725 until his death, which occurred March 16, 1737. He published numerous *Sermons* and theological works. See Sprague, *Annals of the Amer. Pulpit*, 1, 220.

Wadsworth, Benjamin (2), D.D.

a Congregational minister, was born at Milton, Mass., July 18, 1750; graduated at Harvard College in 1769; and was ordained Dec. 23, 1772, as pastor in Danvers, where he remained until his death, Jan. 18, 1826. He published, *Eulogy on Washington* (1800): — and several occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 2, 31.

Wadsworth, George

an English Wesleyan preacher, was sent out by the conference in 1770. He was a plain, pious man, and for twenty-five years labored in the vineyard. In 1797, being afflicted with the palsy, he retired from the active work. Some of his faculties were taken from him before his dissolution. He died June 12, 1797. See *Atmore, Meth. Memorial*, s.v.

Wadsworth, John W.

a Congregational minister, was born in Milton, Mass., Aug. 6, 1703. He was the grandson of captain Samuel Wadsworth, who fell, at Bloody Brook. He graduated at Harvard College in 1723; was ordained at Canterbury, Conn., in 1729; and resigned in 1741 on account of a charge of immoral conduct brought against him. He retired to his native home, preached occasionally, and died there. June 15, 1766. Tradition says that his death took place in the pulpit immediately after he had read a hymn containing this verse:

*“Hosanna, with a cheerful sound,
To God’s upholding hand;
Ten thousand snares beset us round,
And yet secure we stand.”*
See Cong. Quar. 1859, p. 353.

Wadsworth, Lemuel

a Congregational minister, was born at Stoughton, Mass., in 1769. He graduated from Brown University in 1793; as ordained pastor in Raby now Brookline, N. H., Oct. 11, 1797; and died Nov. 25, 1817. See Sprague, *Annals of the Amer. Pulpit*, 2, 417.

Wadsworth, Samuel

a Congregational minister, brother of John W. (above), was born, at Milton, Mass., July 23, 1720. In 1747 he was ordained over the Separate Church in Killingly (South), Conn., where he preached until his death, in 1762. He was “a man of an excellent gift in prayer, his conduct extraordinarily religious, and his conversation very heavenly.” See *Cong. Quar.* 1861, p. 184.

Wadsworth, Thomas

an eminent Nonconformist divine, was born at St. Saviors, Southwark, England, in 1630, and educated in Christ’s College, Cambridge. In 1652 he was appointed minister of Newington Butts, where he spent his time and a great part of his fortune. He lectured occasionally in various city churches, and was finally chosen to the living of St. Lawrence Pountney, whence he was ejected at the Restoration. He afterwards preached privately at Newington, Theobalds, and Southwark, for which he received no compensation. He died Oct. 29, 1676. He published various pious treatises.

Wadsworth, William A.

a Methodist Episcopal minister, was born at New Hartford, N.Y. He declined a flattering business offer when he entered the ministry; officiated some time as local preacher; studied theology in Boston University; and in 1855 joined the Oneida, now Wyoming, Conference; serving as pastor at Vernon Center, Mount Upton, Norwich, Unadilla, and Cooperstown. He died March 9, 1875. Although Mr. Wadsworth was not a showy or brilliant speaker, yet his sound, instructive, practical sermons made him a great power in the Church. In his daily life he was peculiarly affectionate, faithful, and exemplary. See *Minutes of Annual Conferences*, 1875, p. 60.

Waehrwolf

in Scandinavian mythology, is a spiritual being who still creates fear in many people’s minds. Superstition teaches that Waehrwolf is a human being (man or woman) that is capable of changing itself into a wolf. This wolf is unusually large and savage, and is known mainly by his riding-belt, an indispensable article, as it serves him in changing from one form to another, and which he seeks to hide, as well as he may, under his hair. As soon as he loses the belt he becomes a human being again. If the wolf is

shot at and the belt is hit, their lies, instead of the animal, a naked man or woman. In this manner witches are said to have been caught who went out hunting for prey, and especially children.

Waeinaemoeinen

in the mythology of the Finns, is one of the supreme gods, who is said to be seen in the seven principal stars of the Great Bear constellation. He takes the souls of the departed up with him, and if it is possible for such a soul to strike the Great Bear, it becomes partaker of eternal happiness. He is related to Ilmarinen, god of air and water. The name of the father of both is Kawe, and he is the only being sprung from himself. The sons discovered and made the arts and sciences—Ilmarinen, the art of working iron; Waeinaemoeinen invented the *kandele* (a fiddle like instrument), and with it poetry and song, hunting, fishing, and war, of which he was worshipped as the god generally. He was the spirit whence all life proceeded, the master of favorable spells, the adversary and the conqueror of all personifications of evil, and the sovereign possessor of all science. He sent the celestial fire to man, and invented incantations. Persons of all classes needed to invoke his protection. The sweat which dropped from his body was a balm for all diseases. He alone furnished efficacious assistance against the charms of the sorcerers, and an appeal to him was an effectual resource against the encroachments of daemons. Vollmer, *Worterb. d. Mythol. s.v.*; Lenormant, *Chaldaean Magic*, p. 246 sq.

Waeipaes

is a ghost of the earth among the Finns, who at one time made a long journey with his playfellow, and afterwards rested himself upon rocks. From their sweat snakes are said to have sprung.

Wael (or Waal), John Baptist de

a Flemish engraver of the 17th century, of whom little is known, is said to have executed some etchings, among which are a set of prints representing, the *History of the Prodigal Son*. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Waeyen, Jan Van Der

SEE WAAJEN.

Wafer

is the rendering, in the A. V., of *tj ʷpæd* *tsephichith* (from *j p̄k*; *to flatten*), a *pancake* (^{<0163>}Exodus 16:31), and of *qyqæ* *rakik* (from *qq̄r*; *to make thin*), a *cake* (29:2, 23; ^{<0164>}Leviticus 2:4; 7:12; 8:26; ^{<0165>}Numbers 6:15, 19; ^{<0166>}1 Chronicles 23:29). *SEE BAKE*. We learn from the above passages that such thin cakes made of fine flour, usually without leaven, and anointed with oil, were used by the Hebrews in connection with their offerings. *SEE SACRIFICE*. The custom, to some extent, is still maintained by the Jews. *SEE PASSOVER*.

Wafer

in ecclesiastical terminology, is the bread used in the eucharist by the Romanists and Lutherans. In the ancient Church, so long as the people continued to make oblations of bread and wine, the elements for the use of the eucharist were taken out of them; and, consequently, so long was the common leavened bread in ordinary use employed for that purpose. The use of wafers and unleavened bread was not known in the Church until the 11th century. It has been conjectured that the change crept in from the people's leaving off their oblations, and the clergy being compelled to provide the bread themselves. Under pretence of decency and respect, they changed it from leaven to unleaven, and from a loaf that might be broken, to a nice and delicate wafer, which was formed in: the figure of a *denarius*, or penny, either to represent the pence for which our Savior was betrayed, or because the people, instead of offering a loaf of bread as formerly, were ordered to offer a penny, which was to be expended upon something pertaining to the sacrifice of the altar. This alteration in the eucharistical bread occasioned great disputes between the Eastern and Western churches, which separated about it; the Western Church going so far to the extreme as almost to lose the nature of the sacramental element by introducing a thing that could hardly be called bread, instead of that which our Lord had appointed to be the representative of his body in the eucharist. The wafer now in use in the Roman Church is a small thin portion of unleavened-bread, bearing upon it either the figure of Christ or the initials I. H. S. In the Church of England wafers have been used from the earliest times of Christianity, and are still not uncommonly used; but the rubric of the present Prayer-book maintains that the best and purest wheaten bread that may be conveniently obtained will suffice.

Wafthrudner

in Norse mythology, is a giant, an inhabitant of the country of the Jotes. Odin had a combat with him.

Wagenaar, Hans

a Dutch historian, who was born at Amsterdam, Oct. 31, 1709, was chiefly occupied in commerce and literature, and died March 1, 1773, deserves notice here for several ecclesiastical monographs, for which see *Biog. Universelle*, s.v.

Wagenseil, Christian Jakob

a German writer, who was born Nov. 23, 1756, at Kaufbeuren, and died Jan. 8, 1839, at Augsburg, is the author of, *Beitrag zur Geschichte der Reformation, des dreissighrigen Krieges, des westphalischen Friedens u. der Jesuiten, vom Jahre 1524 bis zu Ende des ahres 1699* (Leipsic, 1830): — *Ulrich v. Hutten, nach seinem Leben, seinem Charakter u. seinen Schriften geschildert* (Nuremberg, 1832; new ed. 1858): — *Pralat J. Cp. v. Schmid zu Ulm, nach seinem Leben, Wirken u. Character* (Augsburg, 1828). See Winer, *Handbuch der theol. Lit.* 1, 747, 867; Zuchold, *Bibl. Theol.* 2, 1408. (B. P.)

Wagenseil, Johann Christoph

a Protestant theologian of Germany, was born Nov. 26, 1633, . at Nuremberg. In 1667 he was appointed professor of history at Altdorf; in 1674 he occupied the chair of Oriental languages, and from 1697 that of ecclesiastical law, and died Oct. 9, 1705. He is known as the author of *Tela Ignea Satance, sive Arcaniet Horribiles Judearum adversus Christum Deum et Christianam Religionem Libri* (Altdorf, 1681), a work containing the-anti-Christian literature of the Jews in a Latin translation and refutation. He also translated into Latin the Talmudic treatise *Sotah*, hfws 8sm](ibid. 1674), with very valuable notes. Besides, he wrote, *Denunciatio Christiana ad Omnes Imperantes qui Judaeos habent sub Juriisdictione sua* (ibid. 1703-4; reprinted in Schudt's *Jüdische Denkwürdigkeiten*, 2, 339): — *Disputatio Circularis de Judaeis* (ibid. 1705): — *Exercitationes Sex Varii Argumenti* (ibid. 1698). See Fürst, *Bibl. Jud.* 3, 489; Winer, *Handbuch der theol. Lit.* 1, 30, 380, 524. .(B. P.)

Wages

(usually some form of **rk̄c**; *sakar*, “to hire” [especially in the Hithpael, ^{<3006>}Haggai 1:6, to “earn wages”], chiefly **rk̄c**; *sakur* [^{<0308>}Genesis 31:8; ^{<0009>}Exodus 2:9; ^{<0208>}Ezekiel 29:18, 19; elsewhere “hire,” “reward,” etc.], and **tr̄k̄om̄** *niskdreth* [^{<0305>}Genesis 39:15, 31, 41; “reward,” ^{<0012>}Ruth 2:12]; also **hL[P]** *peillah* [^{<0303>}Leviticus 19:13; “reward,” ^{<0400>}Psalms 109:20], *work* [as elsewhere mostly rendered]; **μισθός** [^{<0006>}John 4:36, elsewhere “reward” or “hire”], *pay*; **ὄψωνιον** [^{<0104>}Luke 3:14; 6:23; ^{<0108>}2 Corinthians 11:8; “charges,” ^{<0007>}1 Corinthians 9:7], strictly *rations*), according to the earliest usages of mankind, are a return made by a purchaser for something of value — specifically for work performed. Thus labor is recognised as property, and wages as the price paid or obtained in exchange for such property. In this relation there is obviously nothing improper or humiliating on the side either of the buyer or the seller. They have each a certain thing, which the other wants, and, in the exchange which they in consequence make, both parties are alike served. In these few words lies the theory, and also the justification, of all service. The entire commerce of life is barter. In hire, then, there is nothing improper or discreditable. It is only a hireling—that is, a mercenary, a mean, sordid spirit — that is wrong. So long as a human being has anything to give which another human being wants, so long has he something of value in the great market of life; and whatever that something may be, provided it does not contribute to evil passions or evil deeds, he is a truly respectable capitalist, and a useful member of the social community. The scriptural usage in applying the term translated “wages” to sacred subjects—thus the Almighty himself says to Abraham (^{<0100>}Genesis 15:1), “I am thy exceeding great reward” — tends to confirm these views, and to suggest the observance of caution in the employment of the words “hire” and “hireling,” which have acquired an offensive meaning by no means originally inherent in themselves, or in the Hebrew words for which they stand (30, 1, 8, 32, 33). **SEE HIRELING.**

The earliest mention of wages is of a recompense, not an money, but in kind, to Jacob from Laban (^{<0205>}Genesis 29:15, 20; 30:28; 31:7, 8, 41). This usage was only natural among a pastoral and changing population like that of the tent-dwellers of Syria. Burckhardt mentions a case in Syria resembling closely that of Jacob with Laban — a man who served eight years for his food, on condition of obtaining his master’s daughter in

marriage, and was afterwards compelled by his father-in-law to perform acts of service for him (*Syria*, p. 297). In Egypt, money payments by way of wages were in use, but the terms cannot now be ascertained (^{<1010>}Exodus 2:9). Among the Jews wages in general, whether of soldiers or laborers, are mentioned (^{<3006>}Haggai 1:6; ^{<3208>}Ezekiel 29:18, 19; ^{<4066>}John 4:36). The only mention of the rate of wages in Scripture is found in the parable of the householder and vineyard (^{<4012>}Matthew 20:2), where the laborer's wages are set at one denarius per day, probably fifteen cents, a rate which agrees with Tobit 5, 14: where a drachma is mentioned as the rate per day, a sum which may be fairly taken as equivalent to the denarius, and to the usual pay of a soldier (ten *asses* per diem) in the later days of the Roman republic (Tacitus, *Ann.* 1, 17; Polybius, 6:39). It was perhaps the traditional remembrance of this sum as a day's wages that suggested the mention of "drachmas wrung from the hard hands of peasants" (Shakespeare, *Jul. Caes.* 4:3). In earlier times it is probable that the rate was lower, as until lately it was throughout India. In Scotland we know that in the last century a laborer's daily wages did not exceed sixpence (Smiles, *Lives of Engineers*, 2, 96). But it is likely that laborers, and also soldiers, were supplied with provisions (Michaelis, *Laws of Moses* [ed. Smith], § 130, 2, 190), as is intimated by the word $\delta\psi\omega\nu\iota\alpha$, used in Luke 3, 14, and ^{<4007>}1 Corinthians 9:7, and also by Polybius, 6:39. The Mishna (*Baba Metsia*, 6:1, 5) speaks of victuals being allowed, or not, according to the custom of the place, up to the value of a denarius, i.e. inclusive of the pay.

The law was very strict in requiring daily payment of wages (^{<1893>}Leviticus 19:13; ^{<1244>}Deuteronomy 24:14, 15); and the Mishna applies the same rule to the use of animals (*Baba Metsia*, 9:12). The employer who refused to give his laborers sufficient victuals is censured (^{<3241>}Job 24:11), and the iniquity of withholding wages is denounced (^{<2423>}Jeremiah 22:13; ^{<3005>}Malachi 3:5; ^{<3004>}James 5:4). *SEE SERVANT.*

Wagg, John D.

a minister of the Methodist Episcopal Church, South, was born in Jefferson, N. C., July 8, 1835. He embraced religion in early life; and united with the Holston (E. Tenn.) Conference in 1858. In 1865 he was granted a superannuated relation, and died June 13, 1866. Mr. Wagg possessed more than ordinary preaching abilities, and for meekness and piety was worthy of imitation. See *Minutes of Annual Conferences of the M. E. Church, South*, 1866, p. 63.

Waggoner, Samuel

a Methodist Episcopal minister, was born in Stokes County, N. C., Oct. 24, 1788. He was converted in 1808, joined the Virginia Conference in 1811, and was appointed to Salisbury Circuit. He was ordained deacon in 1813, elder in 1815, and died April 13, 1816. Mr. Waggoner was laborious, intellectual, and faithful. See *Minutes of Annual Conferences*; 1817, p. 291,

Wagl, Friedrich

a Roman Catholic theologian of Austria, was born in 1807 at Horn. In 1831 he was made a priest; in 1835, doctor of theology; in 1838, professor of exegesis at Gratz; and died Sept. 10, 1871, at Potzleinsdorf, near Vienna. He published, *Der Priester und die Neuzeit* (Gratz, 1850): — *Der Rilionsunterricht an der Volksschule* (ibid. eod.). See *Literaroischer Handweiser*, 1866, p.153; 1871, p. 525.(B. P.)

Wagner, Daniel

a German Reformed minister, was born in the duchy of Nassau in 1750, and brought to this country by his parents when only two years of age. He studied the classics under Rev. John D. Gross, of New York city, and theology under Rev. William Hendel, of Lancaster, Pa. He was licensed by the German Coetus in 1771; preached at Kreutz Creek, Pa., 1771-74; York and other places, 1774-86; Tulpehocken, Heidelberg, Bern, Berg, Summerberg, 1786-93; York, 1793-1802; and Frederick, Md., 1802-10, where he died, in 1810. See Harbaugh, *Lives of Fathers of the Germ. Ref. Church*, 2, 229 sq.

Wagner, Friedrich

a Protestant minister of Germany, was born Jan. 21, 1693, at Caro, not far from Magdeburg. He studied theology and philosophy at Halle from 1712 to 1716. In the latter year he was appointed teacher there, and entertained the hope of being sent as a missionary to East India; but in 1719 he was called to Berlin, where he remained two years, when he went to Nauen as pastor primarius. A few years later he went to Stargard as provost and pastor of St. Mary's, at the same time occupying the chair of theology and Hebrew literature at the gymnasium there. In the year 1736 he was called to Hamburg, where he died, July 6, 1760, having received two years

previously the degree of doctor of divinity from the Jena University. His writings are given in Döring, *Die gelehrten Theologen Deutschlands*, 4:612 sq. (B. P.)

Wagner, Henry

a German Reformed minister, was born in Berks County, Pa., April 3, 1802. He united with the Church at Aaronsburg, Pa., when about nineteen years of age, entered the Theological Seminary at Carlisle, Pa., in the spring of 1825, and remained about three years; began preaching in the Paradise charge in 1828, and was ordained by the synod in the autumn of the same year; labored extensively in this charge for several years, preaching to eight or more congregations; became pastor of the Lebanon charge, composed of Lebanon, Hill Church, Jonestown, Annville, and Campbellstown, in 1835; accepted a call from McConnellsburg charge, Fulton County, Pa., in 1851; preached at Mercersburg from 1853 to 1856; began his pastorate at Orwigsburg, Schuylkill Co., in the spring of 1856; resigned his pastoral charge, and relinquished the active duties of the ministry in 1865; and died at Lebanon, Pa., May 25, 1869. "As a theologian and as a preacher he stood high among his brethren. His sermons were always well prepared, and replete with sound doctrine and evangelical truth. As a pastor he was faithful and active; as a catechist he was thorough and earnest; as a father in the ministry he possessed the affections and regard of all. His labors in building up the Church were arduous and successful. His ministry has left a sweet savor, and will long be held in grateful remembrance." See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:224 sq.

Wagner, Johann Jakob

a German philosopher, was born at Ulm in 1775, and became professor at Würzburg. He died Nov. 23, 1841. His principal works are, *Philosophie der Erziehungskunst* (1802): — *Von der Natur der Dinge* (1803): — *System der Idealphilosophie* (1804): — *Grundriss der Staatswissenschaft und Politik* (1805): — *Religion, Wissenschaft, Kunst u. Staat in ihren gegenseitigen Verhältnissen* (Leips. 1819): — *Theodicae* (Bamberg and Würzburg, 1809): — *Ideen. zu einer allgemeinen Mythol. der alten Welt* (Frankf. 1808): — *Math. Philosophic* (1811) *Organon der menschlichen Erkenntnuiss* (1830): — and *Nachgelassene Schriften* (1853). See Rabus,

J. J. Wagner's Leben, Lehre, und Bedeutung, etc. (Nuremburg, 1862); Adam and Kille, *J. J. Wagner's Lebensnachrichten und Briefe* (1848).

Wagner, Joseph

a Swiss engraver, was born at Thalendorf, on Lake Constance, in 1706. He first studied painting, at Venice, under Jacopo Amiconi, who advised him to devote himself to engraving. He then went to Paris, where he studied under Lawrence Cars. He also visited London in 1733, where he resided some time, and engraved several plates. He afterwards returned to Venice, where he established himself as an engraver, and carried on a trade in prints. He died at Venice in 1780. Among his best works are the following: *The Education of the Virgin*, after Amiconi: — *The Infant Christ Sleeping*, after the same: — *The Holy Family*, after Paul Veronese: — *The Interview between Jacob and Rachel*, after L. Giordano: — *Rebecca Receiving the Presents from Eleazar*, after the same: — *The Death of Abel*, after Benedetto Luti: — *Mary Magdalene in the House of the Pharisee*, after the same: — *The Virgin and Infant Christ*, after Solimena: — *The Assumption of the Virgin*, after Piazzetta: — and *St. John in the Desert*, after C. Vanloo. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Wagner, Tobias

a noted German theologian, was born at Heidenheim, in Würtemberg, Feb. 21, 1598. He pursued his studies at the convent of Maulbronn, and afterwards at the University of Tübingen, taking the degree of master of arts in 1618. He was made deacon in 1624, and eight years later pastor at Esslingen. His profound learning caused him to be invited to Tübingen, in charge of the magistracy; and in 1653 he was made professor of theology, in 1656 vice-chancellor, and chancellor in 1662. He died Aug. 12, 1680, leaving a large number of theological works, important in their day, for which see *Biog. Universelle*, s.v.

Wagnitz, Heinrich Balthazar

a Protestant theologian of Germany, was born Sept. 8, 1755. In 1777 he was appointed fourth preacher at St. Mary's, in Halle; in 1786 he was made deacon there; and in 1809, professor of theology and superintendent and pastor. He died Feb. 28, 1838. He wrote, *Memorabilien den Predigern des 19. Jahrhunderts gewidmet* (Halle, 1802-6, 2 vols.): — *Homiletische Abhandlungen und Kritiken* (ibid. 1783-85, 2 vols.): —

Liturgisches Journal (ibid. 1801-9, 1812, 8 vols.): — *Religionslehren in Beispielen* (ibid. 1799, 1800, and often, 2 vols.): — *Ueber die Phenomena vor der Zerstörung Jerusalems* (ibid. 1780). See Fürst, *Bibl. Jud.* 3, 490; Zuchold, *Bibl. Theol.* 2, 1410; Winer, *Handbuch der theol. Lit.* 1, 6; 2, 35, 36, 37, 58, 63, 161, 282, 362, 389, 398. (B. P.)

Wagnoff

in Norse mythology, was the god of war among the Danes, who often was mistaken for Fro or Odin, and was represented as similar to these armed with helmet, shield, and sword.

Wagon

Picture for Wagon 1

(**hl g[}** *agalah* [^{<0459>}Genesis 45:19, 21, 27; 46:5; ^{<0408>}Numbers 7:3, 6, 7, 8; elsewhere “cart”], from **l g[**; *to roll*; or **bkr**, *rekeb* [^{<3734>}Ezekiel 23:24; elsewhere “chariot”], from **bkr**; *to ride*). Among the Israelites in Palestine, we find in use from the time of the judges transport-wagons (^{<0817>}1 Samuel 6:7 sq.; ^{<1068>}2 Samuel 6:3; ^{<3123>}Amos 2:13), as well as vehicles for persons, especially princely carriages (^{<0881>}1 Samuel 8:11; ^{<1050>}2 Samuel 15:1; comp. ^{<3728>}Isaiah 22:18), for journeys (^{<1128>}1 Kings 12:18; 22:35 ^{<1197>}2 Kings 9:27). The former, or *carts*, were called **twbg[}** (used for family transportation in the case of masses, ^{<0459>}Genesis 45:19, like the Greek **ἀμαξα** and the Latin *plaustrum*), while those with seats (^{<1205>}2 Kings 10:15) were designated as **tw&Krtj**, *chariots*; and both eventually **bkr**, simply. The **bx**; **twbg[** of ^{<0408>}Numbers 7:3 were probably (so Onkelos, Aquila, the Vulg., etc.), as in the A.V., “covered wagons,” in which the sacred utensils were carried (Sept. **ἀμαξαι λαμπηνικαί**, *vehicula tecta*; see Schleusner, *Thesaur. Philol.* 3, 432). **SEE LITTER**. A travelling carriage is also mentioned in the New Test. (*iiuaa*, ^{<4838>}Acts 8:28 sq.). All these vehicles, whose construction we cannot particularly make out (see the Mishna [*Chelim*, 14:4], which mentions three kinds of wagon [*ibid.* 24:2,]) — except that the wheels generally were called **μ ynpa** or **μ yL&G**, the hubs **μ yr** what the felloes **μ y&B** or **twBG**, and the axle **dy**; while the gearing-up of the horses was denoted by **rsa**; (*to bind*), once (^{<3108>}Micah 1:13) by **μ tr**; (of the like signification) — and which were sometimes drawn by oxen (^{<0817>}1 Samuel 6:7; ^{<1068>}2 Samuel 6:6), especially

those for transport, and sometimes by horses (as equipage) or perhaps asses, appear nevertheless to have been customarily employed not so much in the mountain districts (which were ill adapted through lack of carriage roads) as in the southern and maritime regions; whereas in modern times the inhabitants are in the habit of riding (on the backs of horses, donkeys, or mules), leaving burdens to be borne by camels; and carriages (with the exception of a few foreign coaches) are rarely seen in the East (Korte, *Reisen*, p. 434), even in Egypt (Mayr, *Schicksale*, 2, 40), where they were anciently very numerous (Herod. 2, 108). The Canaanites had war-chariots before the arrival of the Hebrews (^{<0610>}Joshua 11:4; 17:16; ^{<0048>}Judges 4:3), like the Philistines (1:19; ^{<0935>}1 Samuel 13:5; comp. ^{<2478>}Jeremiah 47:3) and later the Syrians (^{<0008>}2 Samuel 10:18; ^{<1201>}1 Kings 20:1; 22:31; ^{<1264>}2 Kings 6:14 sq.); and the immense numbers of these (900 in ^{<0048>}Judges 4:3; 1000 in 1 Chronicles 10:3, 4; 30, 000 in ^{<0935>}1 Samuel 13:5; comp. the 1200 Egyptian chariots in ^{<1428>}2 Chronicles 12:3) are confirmed by other ancient accounts (Xenoph, *Anab.* 1, 7, 11; Diod. Sic. 1, 54; comp. 2 Macc. 13:2). This gave the natives a great advantage at first (^{<0676>}Joshua 17:16; but comp. Veget. *Milit.* 3, 24). which David at once effectually overcame in a pitched battle (^{<1084>}2 Samuel 8:4); and Solomon, established cavalry stations (**בְּכַרְחֵי־יָרֵדֶיךָ**; ^{<1009>}1 Kings 9:19; 10:26; comp. 5, 6) as a defense (Ewald, *Isr. Gesch.* 3, 72 sq.). These foreign war vehicles are sometimes called *chariots of iron* (**לִזְרֵיבִּיכְרֵי** ^{<0676>}Joshua 17:16, 18; ^{<0019>}Judges 1:19; 4:3), meaning either constructed wholly out of or simply strengthened by iron, or rather perhaps *scythe-armed* (“*currus falcati*,” Curtius, 4:12, 6; 15:3, 4; comp. 4:9, 5; Livy, 37:41; Veget. *Milit.* 3, 24; ἄρματα δρεπανηφόρα, Xenoph. *Anab.* 1, 7, 10; Diod. Sic. 17:53; Appian, *Syr.* 32; see Schickedanz, *De Curribus Falcatis* [Serv. 1754]; comp. the **בְּכַרְחֵי־תְּוֹדֵי־פָּ**]of Nab. 2, 4). See Jahn, *Archaöl.* II, 2, 439 sq.; Lydius, *De Re Milit.* (ed. Van Til, Dordr. 1698), p. 131 sq.; Wichmannshausen, *De Curribus Belli* (Viteb. 1722); Scheffer, *De Re Vehiculari* (Francof. 1671); Fabricy, *Recheiches sur l’Epoque de l’Equitation* (Par. 1764); Ginzrot, *Die Wagen der Gr. und Rom.* (Munich, 1813). **SEE CHARIOT.**

Picture for Wagon 2

With some small exceptions, it may be said that wheel carriages are not now employed in Africa or Western Asia; but that they were anciently used in Egypt, and in what is now Asiatic Turkey, is attested not only by history, but by existing sculptures and paintings. It would seem that they were not

in early times used in Palestine, as, when Jacob saw them, he knew they must have come from Egypt. Perhaps, however, he knew this by their peculiar shape. The covered wagons for conveying the materials of the tabernacle were probably constructed on Egyptian models. They were each drawn by two oxen (^{400B}Numbers 7:3, 8). Herodotus mentions a four-wheeled Egyptian vehicle (ἄμαξα) used for sacred purposes (Herod. 2, 63). Two wheeled wagons, or rather carts, are frequently represented on the Assyrian sculptures, especially for the conveyance of (female and infantile) prisoners away from a sacked city (Layard, *Nineveh*, 2, 301). The only wheel carriages in Western Asia with which we are acquainted are, first, a very rude cart, usually drawn by oxen, and employed in conveying agricultural produce in Armenia and Georgia; and then a vehicle called an *arabah*, used at Constantinople and some other towns towards the Mediterranean. It is a light covered cart without springs; and, being exclusively used by women, children, and aged or sick persons, would seem, both in its use, and, as nearly as we can discover, in its make, to be no bad representative of the “wagons” in the Bible. No wheel carriage is, however, now used in a journey. The Oriental wagon, or *arabah*, is a vehicle composed of two or three planks fixed on two (sometimes four) solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. To the floor are sometimes attached wings, which splay outwards like the sides of a wheelbarrow. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen (Arundell, *Asia Minor*, 2, 191, 235, 238; Olearius, *Trav.* p. 309; Ker Porter, *Trav.* 2, 533). **SEE CART.**

Wagstaffe, John

an English author of the 17th century, was educated in Oriel College, Oxford, where he remained, and died in 1677. He published, *Historical Reflections on the Bishop of Rome* (1660): — and *Questions of Witchcraft Debated* (1671). See Bliss’s *Wood, Athen. Oxon.* 3, 1113.

Wagstaffe, Thomas

a learned Nonjuring divine, was born in Warwickshire, England, Feb. 15, 1645. He was educated at the Charterhouse School under Mr. Wood; took the degree of bachelor of arts in 1664, and that of master in 1667; was ordained deacon June 6, 1669, and priest Nov. 19, same year; rector of Martinsthorpe, in the county of Rutland, from 1669 to 1676; curate of

Stow, in the county of Bucks, from 1676 to 1684; chancellor of the cathedral church, Lichfield, in 1684; and rector of St. Margaret Pattens, London, in the same year. Deprived of his preferments at the Revolution for not taking the new oaths, he practiced physic for several years in London with good success. In 1693 he was consecrated bishop, and afterwards became suffragan of Ipswich. He died Oct. 17, 1712. Besides his *Sermons*, he published several tracts in defense of Charles I.

Wahabees

a modern Mohammedan sect founded by sheik Mohammed, the son of Abd-el-Wahab, for whom they were named. They preach no new doctrine, but have for their distinctive principle a desire to abolish the idolatrous practices which have connected themselves with the religion of Islam. They reject the worship of Mohammed as gross idolatry, and adhere strictly to the Koran; otherwise they observe all the rites and ceremonies of the Mohammedans — the number of the prayers, the genuflections, the fast of the Rama'dan (q.v.), and abstinence from wine and all spirituous liquors. Abd-el-Wahab, during his whole life, sought to gain converts by peaceable means, but his successors followed the example of Mohammed in disseminating their principles by the sword, and political interests were united with religious reform. They originated in the small tribe of Nedshi, in Yemen; but their founder undertook an expedition into Syria and the regions bordering on the Euphrates, and having collected a number of tribes from the Arabian desert, who became converts to his views, he formed them into a distinct nation, under the control of Eben Send as their civil governor, and himself as their imam, or spiritual ruler. This appears to have taken place soon after the middle of the last century; but no measures were taken against the Wahabees by the Porte until the year 1798, when they were attacked by the pasha of Bagdad, but without effect, which emboldened them to leave the desert; and in 1801-2 they met with signal success, took great booty from the neighboring Mohammedans, and captured Mecca itself, where they established their power in lieu of that of the grand sultan, in virtue of which he had hitherto been regarded as the head and protector of the faithful. The residence of Send was now fixed at Dreich, where he had a palace, and lived in all the pomp and splendor of an Eastern prince. In 1803-4 he made unsuccessful attacks on Bagdad and Bussorah, but took Medina in 1804, and in 1805 Jidda, which had formerly baffled all his attempts to subdue it. The Porte was now obliged to pay a heavy tribute for permission to send an escort from Damascus with the

caravans of pilgrims that annually proceeded to Mecca; and these caravans were no longer allowed to have weapons, flags, or music, or to enter the holy city on carpets, as formerly. In 1807 the Wahabees stood in the zenith of their power, since which time they have been repeatedly repulsed, especially in 1818, when their sheik Abdallah, the great-grandson of Saud, the friend and protector of Abd-el-Wahab, was compelled to surrender to Ibrahim Pasha, the son of Mehemet Ali, and was taken to Constantinople and executed. The sect still exists, and is paramount in Central Arabia, where the dominions of the sultan of the Wahabees embrace not only Neded proper, but the adjacent provinces, and include 316 towns or villages, with a population (in 1863) of 1, 219, 000. They are a great annoyance to the Turkish government, and a terror to the pilgrims who proceed from all parts of the East to visit the tomb of the prophet. See Palgrave, *Central and Eastern Arabia* (Lond. 1869); *Histoire des Wahabites depuis leur Origine jusqu'a l'An 1809* (Paris, 1810); Burckhardt, *Notes on the Bedouins and Wahabys*: (Lond. 1830). **SEE MOHAMMEDANISM.**

Wahl, Christian Abraham

a Protestant theologian of Germany, was born at Dresden, Nov. 1, 1773. In 1808 he was called as pastor to Schneeberg. He was appointed in 1823 superintendent at Oschatz; in 1835, member of consistory in his native place; and died Nov. 30, 1855, at Kotschenbroda. He wrote, *Historische Einleitung in die sammtlichen Bücher der Bibel* (Leips. 1802): — *Histoarisch praktisshe Einleitung in die bibl. Schriften* (ibid. 1820): — *Qucstiones Theologico-dogmaticce Candidatis Theol. sese Subjecturis Propositce* (ibid. 1806): — *Bibl. Handwörterbuch* (ibid. 1825): — *Commentatio de Paritculae El et Praepos. se a apud N.T. Scriptores Usu et Potestate* (ibid. 1827): — *Clavis Novi Testamenti Philologica* (ibid. 1822; 3d ed. 1843), which is the basis of Dr. E. Robinson's *Greek Lexicon of the N.T.*, the best extant: — *Clavis Librorum Vet. Test. Apocryphorum Philolog.* (ibid. 1853). See Furst. *ibl. Jud.* 3, 490; Zuchold, *Bibl. Theol.* 2, 1410 sq.; id. *Theol. Universal-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1, 128; 2, 301, 304 (B. P.)

Wahl, Samuel Friedrich Günther

a Protestant linguist of Germany, was born Feb. 2, 1760, at Alach, near Erfurt. In 1784 he was appointed rector at Bückebug; in 1788, professor

of Oriental languages at Halle; and died June 29, 1834. 'He published, *Allgemeine Geschichte der orientalischen Sprachen u. Literatur* (Leips. 1784): — *Observationes Philolog. criticae super Psalterii Odario* 133 (ibid. 1784): — *Magazin für alte, besonders morgenländische und bibl. Literatur* (Cassel, 1787-90): *Orientalische Bibliothek* (Lemgo, 1788-92, 3 vols.): — *Elementarbuch für die arab. Sprache u. Literatur* (Halle, 1789): — *Beitrag zur Geschichte u. Statistik der Araber* (ibid. 1789): — *Uebersetzung, Einleitung u. Anmerk. zu Habakuk* (Hanov. 1790): — *Arabische Anthologie* (Leips. 1791): — *Altes und neues Vorderasien* (ibid. 1795): *Uebersetzung des Korans* (Halle, 1828, and often). See Fürst, *Bibl. Jud.* 3, 490; Winer, *Handbuch der theol. Lit.* 1, 210, 229, 277, 527; id. *Theol. Universal-Lexikon*, s.v. (B. P.)

Wahlers, F. H.

a German Reformed minister, was born at Fahr, kingdom of Hanover, Sept. 10, 1844; emigrated to America; was licensed by the Indiana Classis at Lafayette in the spring of 1867; began preaching at Crothersville, Ind., where he died, March 18, 1868, from suffocation, having fallen in an epileptic fit with his face in the water. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4:502.

Wähler, Andreas Georg

a Protestant theologian of Germany, was born Feb. 24, 1693, at Rhida. He studied at Helmstadt, especially Oriental languages, from 1710 to 1716; and, as the result of his studies, he published during that time three dissertations: *De Mare Asphaltite*: — *De Regione Ophir*: — and *De Festo Enceniorum*. In 1718 he was called, as professor of the Gymnasium, to Göttingen. When, in 1733, that institution was changed into a university, he was permitted to lecture there, and in 1735 he published his *Hebrew Grammar*, which is the more remarkable because being the first book which was published by that university. In the same city he studied the Talmud and the Rabbinical writings, his instructor being a learned Jew by the name of Ginzburger. In 1738 he was advanced to be ordinary professor of Oriental languages. He died Feb. 21, 1762. His most important work, which he published in two volumes, is his *Antiquitates Hebraeorum de Israeliticæ Gentis Origine, Factis, Rebus Sacris*, etc. (Gött. 1743), a very learned and instructive work, which may still be used with great advantage

by the student. For his other writings, see Fürst, *Bibl. Jud.* 3, 488 sq.; Doring, *Die gelehrten Theologen Deutschlands*, 4:609 sq. (B. P.)

Waidshayanta

(or Vaidshayanta), in Hindû mythology, is the palace of Indra, god of the sun, in India. Wail (some form of $h\eta\eta$; or $d\psi\psi$; $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}\zeta\omega$. It is singular to observe the onomatopoeic forms of words used in most languages to express the sounds of grief, such as $l\ l\ j$; *ululare, howl, yell*, etc.; all consisting essentially of the *l* sound). The Oriental forms of lamentation are much more expressive and vehement than with us. *SEE MOURNING*.

Wainright, David

an English Congregational minister, was born at Leeds, Jan. 28, 1835. He was educated at Airedale College, and became the minister of the Wesleyan Free Church, Great Horton. He was ordained, April 6, 1860, pastor of the Congregational Church at Chorley, Lancashire, and died Sept. 28, 1862. Mr. Wainright was a truth-seeker, and to find and communicate what he believed to be truth seemed to be the joy of his ministration. See (Lond.) *Cong. Year-book*, 1863, p. 271.

Wainright, William

an English Congregational minister, was born in London, September, 1806. He was educated at Christ's Hospital, and while there became deeply impressed with religious things. He early engaged in Sabbath school work and lay preaching, and in 1849 was ordained at Tarrant, Hampshire. Mr. Wainright labored successively at Wheathampstead and Cordicote, and was recognised by the Church as an earnest and zealous advocate of the religion of Jesus Christ. He died May 8, 1865. See (Lond.) *Cong. Yearbook*, 1866, p. 286.

Wainscot

This term originally seems to have implied rough planks of oak timber, and subsequently to have been given to wooden paneling, to which they were converted for lining the inner walls of houses and churches. It was very extensively employed during the reigns of Queen Elizabeth and James I, and for a long period afterwards. The name has long ceased to be confined to *oak* paneling. It is also called *seeing-work*.

Wainwright, Jonathan Mayhew, D.D.

a bishop of the Protestant Episcopal Church, was born in Liverpool, England, Feb. 24, 1792. His parents were on a visit to England when he was born, and they remained there until he was eleven years old. During this period he spent several years at a school at Ruthin, in North Wales. When his parents returned to the United States, he was placed in Sandwich Academy, Mass., and in due time entered Harvard College, from which he graduated in 1812. For some time after his graduation he was proctor and teacher of rhetoric there, and meanwhile had resolved to enter upon the ministry. In 1816 he became a deacon, and not long after assumed charge of Christ Church, Hartford, Conn., where he was admitted to priest's orders; May 29, 1819, he was made rector of the parish; Nov. 25 he was called to be an assistant minister of Trinity Church, New York city, where he continued to serve until he was elected rector of Grace Church, in the same city, early in 1821. With this Church he spent thirteen years of his ministry. In 1834 he accepted the rectorship of Trinity Church, Boston, but remained only three years, when he returned to New York as assistant minister of Trinity Church, the congregation of St. John's Chapel becoming his more immediate charge, and in this relation he continued until the close of his life. He became involved in a controversy with the Rev. Dr. Potts, of New York, in 1844, which grew out of an assertion which he had made, that "there is no Church without a bishop." It was conducted in the form of letters in the *Ned York Commercial Advertiser*, and was afterwards published in pamphlet form. His health having become impaired, he traveled extensively in Europe and the East in 1848-49 for recreation; and after his return he published two large volumes on Egypt and the Holy Land. June 15, 1852 he was a representative of the Episcopal Church in America at the celebration in Westminster Abbey, at the close of the third jubilee year of the Society for the Propagation of the Gospel in Foreign Parts. On this occasion Oxford bestowed upon him the degree of D.C.L. Oct. 1, 1852, he was chosen provisional bishop of the diocese of New York, and was consecrated Nov. 9 following. Among the various offices which he had previously filled, it may be mentioned that he was a deputy from the diocese of New York to the General Convention of 1832; was a member of the Diocesan Standing Committee from 1829 to 1833; was replaced on that committee in 1844, and was continued there by four successive conventions; from 1828 to 1834 was secretary of the Board of Trustees of the General Theological Seminary; for many years a trustee of

Trinity School; a trustee of the Society for the Promotion of Religion and Learning in the State of New York; a vice-president of the New York Bible and Prayer-book Society; a trustee of the Tract Society; and, from the beginning, one of the executive committee and a member of the Board of the General Sunday-school Union. Dr. Wainwright died in New York city, Sept. 21, 1854. Among his literary productions are numerous published discourses and several books, viz.: *Pathways and Abiding Places of Our Saviour* (1850): *Two Orders of Family Prayer* (1845, 1850): — *The Land of Bondage* (1851). He also edited two volumes of *Memoirs*, one of bishop Ravenscroft, of North Carolina, and one of bishop Heber. Dr. Wainwright was a lover of the fine arts, and his taste in these matters was excellent. His sermonic style was perspicuous, but there was little ornament and apparently little elaboration. His elocution evinced careful culture. He had a strong relish for social life, and attracted the refined by his urbane manners. See Sprague, *Annals of the Amer. Pulpit*, 5, 610.

Wairewert

(or Vairevert), in Hindui mythology, is the son of Siva, born from his breath to humble Brahma.

Waishwanara

(or Vaishvanara), in Hindû mythology, is a surname of Agni (god of fire), and means *the all-permeating fire*.

Wait, Daniel Guilford, LL.D.

an English divine, was born in 1789, and educated at St. John's College, Cambridge. He was for some time curate of Puckle Church, near Bristol, and in 1819 became rector of Blagdon, Somerset. He died in 1850. He published several works, in which he gives the results of his researches in the Hebrew and other Oriental languages and antiquities.

Wait, Lying in

(*braṃṇi ěvedra*). The natives of Western and Central Asia have in all ages been infamous for their plundering propensities. Their daring in watching caravans can only be equaled by their patient watchings in ambush; they will remain sometimes for days and even weeks, with a very scanty supply of provisions, waiting to surprise the unguarded caravan or the unwary traveler. Homer aptly describes such characters (*Iliad*, 18):

“A place for ambush fit they found, and stood
 Cover’d with shields beside a silver flood,
 Two spies at distance lurk, and watchful seem,
 If sheep or oxen seek the windig’ stream.
 Soon the white flocks proceeded o’er the plains,
 And steers slow moving, and two shepherd swains
 Behind them, piping on their reeds, they go,
 Nor fear al ambush, nor suspect a foe;
 In arms the glittering squadron rising round,
 Rush sudden; hills of slaughter heap the ground;
 Whole flocks and herds lie bleeding on the plains,”
 And all amidst them, dead, the shepherd swains!”

It appears from various parts of Scripture that Palestine and the adjoining regions were much infested by persons who lived by violence, and took refuge in the many large caves and mountain fastnesses which the country afforded them. In the civil wars which arose out of the usurpation of Abimelech, we find that the men of Shechem adopted the Canaanitish, or, as we should call it in modern times, the Oriental custom of employing “liers in wait.” The sacred historian restates, “The men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech” (¹⁰⁰²⁵Judges 9:25). The chapter from which we have quoted then proceeds to describe how Abimelech, by planting an ambush of “liers in wait,” succeeded in surprising the city of Shechem, which he leveled to the ground. *SEE AMBUST*. During the Roman sway, the unsettled state of affairs, the frequent wars, and intestine divisions were very favorable to such banditti, who continued to increase, so that at last the road to Jericho from Jerusalem was so overrun by them that it was called “the bloody way.” In the time of Antigonus, Herod, son of Antipater, was obliged to have recourse to the Roman soldiers to extirpate them. The robbers lived with their families in caves, on the steep faces of the mountain precipices, guarded with sharp rocks, and apparently inaccessible to invaders. Herod caused large wooden chests to be made, and let down by an iron chain from an engine on the top of the mountains, till they came on a level with the mouth of each cave. The chests contained soldiers, well armed, and provided with long hooks. They slew with their darts and spears as many of the robbers as they could reach at the entrance of the caves, and pulled out others with their hooks, and cast them down headlong; and they set fire to the bushes, etc., about the caves, and smothered many more; so by these

means the mountain robbers were extirpated (Josephus, *Ant.* 24:15). Dr. Thomson well describes such scenes (*Land and Book*, 1, 487):

Picture for Wait 1

“The Arla robber lurks like a wolf among these sand heaps, and often spring out suddenly upon the solitary traveler, robs him in a trice and then plunges again into the wilderness of sand-hills and reedy downs, where pursuit is fruitless. Our friends are careful not to allow us to straggle about or lag behind; and yet it seems absurd to fear a surprise here-Khaifa before, Acre in the rear, and travelers in sight on both sides. Robberies, however, do often occur, just where we now are. Strange country! and it has always been so. There are a hundred allusions to just such things in the history, the Psalms, and the prophets of Israel. A whole class of imagery is based upon them. Thus, in ~~1908~~ Psalm 10:8-10. He sits in the lurking-places of the villages, in the secret places doth he murder the innocent. He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net; he croucheth and humbleth himself, that the poor may fall by his strong ones. And a thousand rascals, the living originals of this picture, are this day crouching and lying in wait all over the country to catch poor helpless travelers. You observe that all these people we meet or pass are armed; nor would they venture to go from Acre to Khaifa without their musket, although the cannon of the castles seem to command every foot of the way. Strange, most strange land! but it tallies most wonderfully with its ancient story.”

Picture for Wait 2

In modern times, the Kurds are the most distinguished among Asiatic nations for their inordinate and determined spirit of plunder, and they faithfully preserve all the habits which the Old Test. ascribes to the “liers in wait” of ancient times. A writer in the *Saturday Magazine* thus describes them:

“With them plundering is a natural occupation; and every unhappy stranger whom chance or curiosity throws in their way they regard as their lawful prey. Should the unfortunate being happen to be poor and ragged, he is severely beaten for *not* having brought sufficient property to make him worth robbing. They are not only daring robbers, but skilful thieves; and their boldness is solely equaled by their address. Sir John Malcolm, on his mission to the

court of Persia, in 1810, had scarcely set his foot in their territory when he was attacked, in spite of his imposing appearance and his numerous attendants. Captain Keppel was closely watched for several miles, and narrowly escaped a similar visitation. Mr. Buckingham was less fortunate; a contribution of 2501 piastres (about \$125) was levied on the caravan by which he journeyed, before it was allowed to proceed.”

These marauders not only beset mountain passes and defiles, but frequently come into the neighborhood of cities for the purpose of kidnapping the unprotected and driving them off to be sold as slaves, or murdering and robbing those whom they suspect of carrying wealth about their persons. The Kurds usually place themselves in ambush near a well, in order to gain possession of the persons of young women who come to draw water; or near the groves planted round ponds, which are sometimes found in the vicinity of Oriental cities, and are favorite haunts of the merchants who come to enjoy the refreshment of pure air, coolness, and shade. *SEE ROBBER.*

Waitana

(or Vaitana), in, Hinduism, is a ceremony by which water is made holy.

Waite, Clarendon

a Congregational minister, was born in Hubbardston, Mass., Dec. 12, 1830. After graduating from Brown University in 1852, he devoted one year to business, and then spent three years in the Andover Theological Seminary. For six months he was a student at the University of Halle, Prussia, when he was suddenly called home by the death of his father. His first pastorate was that of the Church in Rutland, Mass., where he was installed Feb. 25, 1858, and remained eight years. He was very much interested in the freedmen in the South, and for six months was superintendent of them at Newbern, N. C. In that same year he was installed pastor of Crombie Street Church, Salem, Mass., where, in the midst of his work, he was stricken down. He visited Cuba in the winter of 1866-67, and returned strengthened. In the fall of 1867 he was asked to temporarily fill the chair of English literature and belles-lettres in Beloit College, and consented, but before arriving there was attacked with typhoid fever, of which, soon after his arrival, he died, Dec. 16, 1867. His

sermons were carefully prepared, and were earnestly directed towards the salvation of the people. See *Cong. Quar.* 1868, p. 286.

Waite, John James

an English Congregational minister, was born at Gloucester, Feb. 23, 1808. Mr. Waite's thirst for knowledge in all departments led him to pursue his studies with such avidity as ultimately to impair his eyesight, of which faculty he was entirely deprived at the age of eighteen. This severe affliction served, under the blessing of God, to develop the more rapidly his intellectual and moral character. For ten years he was engaged entirely in ministerial labor, and at the end of this period Mr. Waite commenced his important life-work, the reformation of the Psalmody. For several years he had the oversight of the Church at Ilminster; but so great was the growing appreciation of the value of his labors, and of the simplicity and general application of his system of teaching, that it became necessary for him to accede to the request of his ministerial brethren in London, and devote himself exclusively to his great work. Mr. Waite recognised the necessity for a purer taste and for a higher standard of music in the services of the sanctuary, and with the co-operation of the larger churches he was able to do much towards laying the foundation for a more extended knowledge of musical science. He died. Oct. 25, 1868. See (Lond.) *Cong. Year-book*, 1869, p. 291.

Waite, Thomas, LL.D.

an English clergyman, was born in 1776. He became curate of Wellington; was principal of the grammar-school at Lewisham Hill from 1815 to 1833; rector of High Halden in 1833; of Great Chart in 1835; and died in 1841. He published several *Sermons, Explanatory and Critical, on the Thilrynine Articles* (1826).

Waite, William

a minister of the Congregational Church, was born at Idle, England, Jan. 6, 1825. His first religious impressions were received under the ministry of Rev. J. Stringer, of Idle, whose Church he joined, and by whom, with the concurrence of the entire Church, he was sent to Airedale College, in January, 1847. He spent five years there in the acquisition of knowledge and in preparation for the work of the ministry. He left college at Christmas in 1851; settled at Bacup, Jan. 1; was ordained in May; and died

in September, 1852. During a ministry of a little over one year the Church grew rapidly. His death was greatly regretted. "A most pious, devoted, laborious, intelligent, faithful man; he was a truly serious, earliest, and energetic preacher of the Gospel." See (Lond.) *Cong. Year-book*, 1853, p. 232.

Waith, William

a Presbyterian minister, was born in the parish of Preston-on-Wye, Herefordshire, England, April 17, 1796. He received his education in the country schools; became an attorney in the Mayor's Court; emigrated to the United States in 1832; was licensed to preach by the Buffalo Presbytery in 1835; and ordained as an evangelist in 1836. He preached as follows: in Burton, Napoli, Ellington, Silver Creek, and Ripley, N.Y., and died at the last-mentioned place, June 4, 1860. He was a good preacher, a laborious and faithful pastor, and a true Christian. See Wilson, *Presb. Hist. Almanac*, 1861, p. 165.

Waits

were anciently minstrels or musical watchmen who sounded the watch at night. They have now degenerated into itinerant musicians, who give notice of the approach of Christmas. The term is also applied to angelic musicians with horns, represented on corbels and ceilings.

Waiwassaden

(or Vaivassaden), in Hindû mythology, is the father of Nirkunden and grandfather of Budalsheal, a powerful monarch of India born in the dynasty of the Children of the Sun.

Waiwaswata

(or Vaivasvata), in Hindû mythology, is the son of the god of the sun. He was saved by Vishnu as a fish, prior and subsequent to the great Flood. He, a son of the sun, gave his daughter to Buddha, a son of the moon, in marriage. Thus he is the progenitor of the mighty dynasties the Children of the Sun and the Children of the Moon, Waizganthos, in Slavonic mythology, is the god of fruitfulness and land-tillage, worshipped mainly by the Lithuanians.

Wake

(Anglo-Saxon, *waican*, “to watch”), a holyday festival once universally held in England. In early times the day was considered as beginning and ending at sunset; and on the eve of the holyday worshippers repaired to the churches for worship, while the following day was spent in amusement. Each church, when consecrated, was dedicated to a saint, and on the anniversary of that day the parish wake was kept. In many places there was a second wake on the birthday of the saint, sometimes called *Patron* or *Saint’s Day*. On these occasions the floor was strewed with rushes and flowers, and the altar and pulpit were decked with boughs and leaves. Crowds resorted to the wakes from neighboring parishes; hawkers or merchants were attracted by the crowds; and ultimately the wakes became mere fairs or markets little under the influence of the Church, and disgraced by scenes of indulgence and riot. The scandal of these scenes became so great that in 1285 Edward I passed a statute forbidding fairs and markets to be held in country churchyards. In 1448 Henry VI ordained that all showing of goods and merchandise except necessary victuals should be discontinued on the great festivals of the Church. In 1536, *Henry VIII*, by an act of convocation, ordered the festival of the Saint’s Day to be discontinued, and: that of the dedication of the church in all parishes to be the firsts Sunday in October. This gradually fell into desuetude, the Saint’s Day being the more popular festival, and it still subsists in the form of a village wake.

Alyke-wake is a watching all night of a dead body by the friends and neighbors of the deceased. In Ireland, upon the death of one in humble circumstances, the body, laid out and covered with a sheet except the face, and surrounded with lighted tapers, is *waked* by the friends and neighbors. After vociferous lamentations, food and whiskey are indulged in, commonly leading to noisy and even riotous demonstrations. The custom, no doubt, originated in superstitious fear either of passing the night alone with a dead body or of its being interfered with by evil spirits.

Wake, William, D.D.

a distinguished English prelate, was born at Blandford, in Dorsetshire, in 1657. He was educated at Christ Church, Oxford, where he received the degree of master of arts in 1679, when he decided to take orders’ in the Church, although his father designed him for a commercial life. In 1682 he

went to Paris as chaplain with viscount Preston, envoy extraordinary to the court of France. On his return to England, in 1685, he was elected preacher to Gray's Inn. Immediately after the Revolution he was appointed deputy-clerk of the closet to king William, and in June, 1689, was made canon of Christ Church, Oxford. In 1693 he obtained the rectory of St. James's, Westminster. In 1701 he was made dean of Exeter, and in, 1705 bishop of London. In the earlier years of his episcopacy he adhered to the Low-Church party, but afterwards became alienated from it, though not becoming a High-Churchman. In January, 1716, he was made archbishop of Canterbury, which office he held until his death, which occurred at Lambeth, Jan. 24, 1737. Among his most important works are the following: *Exposition of the Doctrine of the Church of England* (1686): — *A Defence of the Doctrine of the Church of England* (eod.): — *A Second Defence of the Doctrine of the Church of England* (1688): — *An English Version, of the Genuine Epistles of the Apostolic Fathers, with a Preliminary Discourse concerning the Use of those Fathers* (1693): — *The Authority of Christian Princes over their Ecclesiastical Synods Asserted* (1697): and other tracts to the same effect. A collection of his *Sermons and Charges* was published after his death.

Wakefield, Gilbert

first a minister of the Church of England, then a Unitarian, was born at Nottingham, England, Feb. 22, 1756. He was educated at Jesus College, Cambridge, where he graduated in 1776, and was elected to a fellowship the same year. He was ordained in the Church of England in 1778, and appointed curate of Stockport, in Cheshire. In August of the same year he left Stockport and became curate of St. Peter's at Liverpool, and in 1779 was chosen classical tutor of the Dissenting Academy at Warrington, in Lancashire, where he remained until 1783. In the latter year he removed to Bramcote, near Nottingham, and in 1790 went to Hackney as tutor in a Dissenting academy, where he remained one year. The remainder of his life was spent in literary pursuits. He died Sept. 9, 1801. Among his most important works are, *An Inquiry into the Opinions of the Christian Writers of the Three First Centuries concerning the Person of Christ: — Four Marks of Antichrist, etc.* (1778): *Internal Marks of the Evidence of the Christian Religion* (1779): — *Translation of the New Testament, with Notes* (1791): — *The Spirit of Christianity Compared with the Spirit of the Times in Great Britain* (1796): — and *An Answer to the Age of Reason, by Thomas Paine* (eod.).

Wakefield, Robert

a learned English divine in the reign of Henry VIII, was born in the north of England. He was educated at the university and on the Continent; taught Greek, Hebrew, Chaldee, and Syriac in France and Germany; in 1519 left his Hebrew professorship at Louvain, returned to England, and became chaplain to Dr. Pace; opened a public lecture in Greek at Cambridge in 1524, being made B.D. by Henry VIII, whom he favored after opposing in the affair of his divorce from Catherine; was professor of Hebrew at Oxford in 1530; canon of Wolsey's College in 1532; saved Hebrew and Greek MSS. at the dissolution of the lesser monasteries in 1536; and died in London, Oct. 8, 1537. He left some learned works in language and controversy.

Wake-ikatsu-tsino-kami

in Japanese mythology, is the god of flashes of lightning; a sublime god, resident in the main sanctuary at Kamo, near Mijako, and who guards the fate of the Mikado. In this sanctuary are yearly held several festivals, of which one, Obimatsuri, is especially remarkable, because the priests then appear in the most costly apparel, superseding even the splendor of the apparel of the choir of music. Besides festive processions, horse races are a main feature of the occasion, in which only kami priests and court servants are permitted to participate.

Wakeley, Joseph B., D.D.

a Methodist Episcopal minister, was born at Danbury, Conn., in 1809. He was converted when about sixteen, and in 1833 joined the New York Conference, which he served successively at Salisbury, Conn.; Lee and Lenox, Canaan, Stockport, Claverack, and Bloomville, N.Y.; Seventh Street, New York city; and in 1843 at Birmingham and Milfird. Conn. In 1844 he was transferred to New Jersey, in 1852 to New York East Conference, and two years later returned to the New York Conference. From 1866 to 1868 Dr. Wakeley was presiding elder of Poughkeepsie District, and for the next four years held the same office on the Newburgh District. He died in New York City, April 27, 1875. Dr. Wakeley was a remarkable man in many respects. His cast of mind was practical, He was a model pastor and a prudent counselor. As an ecclesiastical antiquarian he had no equal in the Church. His writings were mainly historical and biographical memoirs of early Methodism, and embrace *Lost Chapters*

Recovered from the Early History of Methodism Anecdotes of the Wesleys: — Anecdotes of Whitefeld: Heroes of Methodism: — Life and Sermons of Beaumont: and Boehm's Reminiscences. See Minutes of Annual Conferences, 1876, p. 55; Sprague, Annals of the Amer. Pulpit, vol. 7; Simpson, Cyclop. of Methodism. s.v.

Wakemanites

a small party of fanatics existing at New Haven, Conn., in 1855, who regarded Rhoda Wakeman as a divinely commissioned prophetess that had been raised from the dead, according to her own prediction. Their credulity was carried to an unusual extreme. The so-called prophetess claimed that a farmer named Justus Matthews was possessed by an evil spirit, and that it was necessary to put him to death in order to remove it. Her followers were ready to perform the deed, and even the man himself was willing to submit to be murdered as the only means of being rid of the evil spirit. Upon the commission of the crime the fanatical sect was soon extinguished.

Waku-nawo-sonajo

in Japanese mythology, is a festival in Dairi, held on the first rat-day of the second month, by the eating of fresh vegetables.

Wala

in Norse mythology, was a wise woman, an enchantress, endowed not with imaginary, but with real, supernatural powers, and able to fix the fate of men.

Wala, abbot of Corbie

was the son of Bernard (natural brother of Charlemagne) by a Saxon woman, and seems to have been born about 765. He studied at the palatine school, and received the name of *Arsene* (male) from his teacher, Alcuin, on account of his energy. Tudesque was his native tongue, but he well understood Latin and Greek. He was employed by his imperial brother in several distant embassies and home duties, but was neglected on the accession of Louis the Pious (814); and two years after he assumed the clerical habit at Corbie, where his brother Adalhard was abbot. He was banished by the royal disfavor, but was recalled in 822, and in 826 became

abbot. He died in October, 835, of grief, at the civil commotions of the times. See Hoefler, *Nouv. Biog. Générale*, s.v.

Walaëus, Anthony

an eminent Dutch Protestant divine, was born at Ghent, Oct. 3, 1573. He officiated as pastor at several different places; declared in favor of the Counter-remonstrants, and was one of those who drew up the canons of the Synod of Dort. He afterwards became professor of divinity at Leyden, and died July 9, 1639. He wrote, *Compendium Ethicas Aristoteliae* (1636), and the greater part of the translation of the Flemish Bible. See Chalmers, *Biog. Dict.* s.v.; *Biog. Universelle*, s.v. "Wale."

Walafrid Strabo

SEE STRABO.

Walaskialf

in Norse mythology, was one of the palaces which Odin had in Asgard. It was covered entirely with silver, and in the main hall were thrones for all the higher deities, one, however, especially for Odin. It was also called Hlidskialf, and from it Odin could view the whole earth.

Walburga, St.

SEE WALPURGIS.

Walch, Christian Wilhelm Pranz

a theologian of Göttingen, was born Dec. 25, 1726, at Jena, where his father was professor of theology. He traveled with his elder brother, Johann, after completing his studies, and made the acquaintance of many of the foremost celebrities in the literary world of his time. On his return he was made extraordinary professor of philosophy at Jena, in 1750; and three years afterwards professor of the same branch in ordinary at Göttingen. In 1754 he began to teach theology as extraordinary professor, and in 1757 received the theological chair in the Göttingen faculty. His lectures covered the entire field of theology; and, when supplemented with the numerous learned works he wrote and the administrative duties he performed' in the government of the university and other institutions, demonstrated his great industry and capacity for work. He was made a member of various learned

societies, and an honorary consistorial councilor of Great Britain. He was married in 1763, and died of apoplexy in 1784.

Walch was rather an industrious compiler than a creative genius. His importance lies in the department of Church history; his theology being deficient in orthodox life, but pervaded by the historical spirit. His earliest work, written at the age of twenty-seven, was a *History of the Lutheran Religion*, intended to prove the correctness of that faith, and also to demonstrate that the existence and perfections of God may be seen in history as well as in physics and other fields of study. He displayed a constant disposition to make thorough and critical examination of all available sources; but in all his works evinced an utter inability to attain to that philosophical comprehension of his theme by which he could combine his materials into a homogeneous whole. In perspicuity and taste he was not the equal of Mosheim, and in power to excite and stimulate he was very much inferior to Semler. His chief merit lay in exhaustless patience and great conscientiousness, as displayed in the examination of sources and helps. Many of his works are consequently still indispensable as aids in their special fields.

Walch's most important works are, *Antiquitates Palii Philos. Vet. Christ.* (Jena, 1746): — *Hist. Patriarch. Jud.* (1751): — *Wahrhafte Gesch. d. Cath. v. Bora* (Halle, 1751-54, 2 vols.): — *Gesch. d. ev. luth. Rel.* etc. (Jena, 1753): — *Hist. Adoptianorum* (1755, given in revised form in vol. 9 of the *Ketzergeschl.*): — *Gedanken v. d. Gesch. d. Glaubenslehre* (1756; 2d ed. 1764): — *Entwurfeiner vollst. hist. d. rom. Papste* (Gött. 1756; 2d ed. 1758): — *Entweine vollst. Hist. d. Kirchenversammlunyen* (Leips. 1759): — *Hist. Protopaschitarum* (1760): — *Grundsätze d. natürl. Gottesgelahrtheit* (1760, etc.): — *Grundsätze d. Kirchenhist. d. Neuen Testaments* (1761; in a 3d enlarged ed. by Schulz, 1792): — *Entwurfeiner vollst. Hist. d. Ketzereiens, Spuftungen u. Religionsstreitigkeiten*, etc. (Leips. 1762 sq., 11 pts., the concluding part, reaching down to the 9th cent., by Spittler), his principal work: — *Breviar A Symbol. Eccl. Luth.* (Gött. 1765, etc.): — *Biblioth. Symbol. Vetus* (Lemgo, 1770): — *Kritische Unters.v. Gebrauch.d. heil. Schrift... in den ersten drei Jahrh.* (Leips. 1779). Complete lists of Walch's works are given in Pütter, *Vers. einer akadem. Gelehrtengetsch. v. d. Universitit zu Göttingen*, 1, 121 sq.; 2, 28 sq.; Meusel, *Lex. verstorbezer deutsch. Schriftsteller*, 14:345 sq.; Doring, *Theologen Deutschlands im 18. u. 19. Jahrh.* 4:615 sq. For biographical notices of Walch, see Heumann and Less, *Memorial of the Gött. Faculty in*

Honor of C. W. F. Walch (Gött. 1784); Heyne, *Eulog. Ven. Walchii* (1784, fol.); Winckler, *Nachir. v. niedersächsischen Leuten*, 2, 101. For a characterization, see Baur, *Epochen d. kirchl. Geschichtschreibung* (Tüb. 1852), p. 145 sq. See Herzog, *Real Encyklop. s.v.*

Walch, Johann Ernst Immanuel

brother of Christian, and the first-born son of Johann Georg (q.v.), was born in 1725. In 1750 he became professor of philosophy, and later of oratory and poetry. He was a man of wide philological and antiquarian learning, and also versed in physics. He published, *Diss. in Acta Apostol.* (1756 sq.) in which his archaeological knowledge was applied to the exposition of the New Test. After his death appeared *Observatt. in Matthew ex Graec. Inscriptt.* (, Jena, 1779): — *Antiq. Symbol. quibus Symbol. Apost. Hist. Illustr.* (ibid. 1772): — *Progr. de Peccato in Spir. Sanct.* (ibid. 1751-60): — *Marmor Hisp. Antiq. Vex. Chhrist. LNERON. insigne Docum.* (ibid. 1750, 4to): — and *Persecut. Christ Neron. in Hisp.* etc. (ibid. 1753): — *Christian. sub Diocletiano in Hisp. Persecut.* etc. (1751). See Doring, *Theologen Deutschlands im 18. u. 19. Jahrhundeft*, 4:615 sq.; Herzog, *Real-Encyklop. s.v.*

Walch, Johann Georg

a Jena theologian, the father of Johann Ernst Immanuel and Christian Wilhelm Franz Walch (q.v.), was born in 1693. He entered the University of Leipsic in 1710, and became master in 1713. His earliest literary endeavors were philological. He edited the academical discourses of Cellarius and a series of ancient Latin authors, including Ovid and Lactantius. In 1716 he wrote the valued *Historia Critica Lat. Linguae*. In the same year he established himself at Jena, where he became professor of oratory in 1719, and afterwards of poetry also, and where he was associated with Buddeus, who bestowed on him his only daughter in marriage. In 1723 he entered the arena of philosophical discussion with his *Gedanken vom philosophischen Naturell*; and again, in 1724 and 1725, with rejoinders to Wolf's review of Buddeus's *Bedenken üb. d. Wolfsche Philosophie*. In 1726 he published a *Philosophisches Lexikon*, which attained a fourth edition in 1775; and in 1727 an *Einl. in d. Philosophie*, and *Observatt. in Nov. Test. Libros, quarum I Pars ea Continet Loca quae ex Hist. Philos. Illustr.* He united with Buddeus in holding fast to the old Lutheran orthodoxy, though his reception of natural theology had

destroyed the old theoretical basis of that orthodoxy; and, at the same time, his views had received an infusion of Pietism, which prevented him from sustaining a hostile attitude towards that movement. In 1724 he was made theological professor extraordinary, doctor of theology in 1726, professor in ordinary in 1728, and *professor primarius* in 1750. Four years later he attained the rank of ecclesiastical councilor to the court of Saxe-Weimar. He wrote a number of compends for use in his lecture rooms, which are distinguished by a comprehensive survey of the literature bearing upon his subjects; e.g. an introduction in Christian ethics; and others into systematic theology, polemical theology, and the theological sciences (the latter, 1737, 4to; 2nd ed. much enlarged, 1753, 8vo). The history of theological literature is' his debtor for valuable service, beginning with the publication of Bosii *Introd. in Notit. Scriptorum. Eccl.* (Jena, 1733). His *Biblioth. Theol. Selecta Litterar. Adiot.* (ibid. 1757-65, 4 vols.) is still valuable, as is also the *Biblioth. Patrist. Litter. Annot. Instr.* (ibid. 1770; revised by Danz, 1834). The publication of Luther's complete works (1740-52; 24 vols.), and of the *Book of Christian Concord* (1750, Germ. and Lat. with historical notes), to which he added an *Introd. in Libr. Symb. Eccl. Luther.* (1752, 4to), is also worthy of note. The remaining more important works of Walch are two introductions to polemical theology, *Theol. Einl. in d. vornehmsten Religionsstreitigkeiten*, etc. (1724), intended to supplement the oral lectures of Buddeus, and *Hist. u. theol. Einl. in d. Reliionssteitigkeitig en welche sonderlich ausser d. ev. luth. Kirche entstanden* (1733-36, 5 vols.). An *Einleitung* to the religious controversies within the pale of the Lutheran Church (1730-39, 5 vols.) formed the complement to the last-named work. Other works deserving of mention are his *Miscell. Sacra s. Com. ad Hist. Eccl. Sanctioresque Discipl. Pert.* (Amst. 1744): his comprehensive *Hist. Eccl. N.T. Variis Observatt. III.* (1744) to the end of the 4th century: — and his *Hist. Controverss. Graec. et Lat. de Process. Spirit. Sancti* (Jena, 1751). Walch was a preacher as well as a scholar, and his interest in preaching is attested by a *Samm lung kleiner Schriften v. d. gottgefolligen Art zu predigen* (1746). Despite his growing decrepitude, he was able to complete his *Biblioth. Patr.* He died in 1775. See Walch [C. W. F.], *Leben u. Karakter von Dr. J. G. Walch* (Jena, 1777, 4to); Meusel, *Lexikon verstorbener deutscher Schriftsteller*, 14:360; Doring, *Theologen Deutschlands im 18. u. 19. Jahrhundert*, 4:615. — Herzog, *Real-Encyklop.* s.v.

Wald, Samuel Gottlieb

a Protestant theologian of Germany, was born at Breslau, Oct. 17, 1762, He studied at Halle and Leipsic. In the latter place he received the degree of master on presenting a dissertation *Cur arum in Historiam-Textus Vaticinorum Danielis Specimen Primum*, and was thus entitled to lecture publicly. Being a pupil of Semler, Wald followed the master in the grammatico-historical interpretation of the Scriptures. In 1786 he was called as professor of Greek to Königsberg, and in 1793 the University of Erlangen made him doctor of theology on presenting a dissertation *De Vita, Scriptis et Systemate Mystico Sebastiani Franci*. For more than twenty years, Wald labored as teacher and preacher in Königsberg, and died Feb. 22, 1828. He published, *Progr. Spicilegium Variarum Lectionum Codd. IV Veteris Testamenti febr. Vratislaviensium* (Lips. 1784): — *M. A. Flamini in Librum Psalmorum Brevis Explanatio.. Curavit et Præfatus est* (Halae, 1785): — *Progr. Controversio de Bonorum Operum Necessitate inter Musculum et Praetorium Agitata* (Lips. 1786): — *Theologicæ Symbolicæ Lutheranae Descriptio* (Halae, cod.): — *De Vituperio Neologorum* (Regiom. 1787): — *Diss. de Vera Vi Vocabulorum νόμος et πίστις in Epistola Pauli ad Romanos* (ibid. 1788), etc. See Doring, *Die gelehrten Theologen Deutschlands*, 4:647 sq.; Fürst, *Bibl. Jud.* 3, 491. (B. P.)

Wald, Wilhelm

a Protestant theologian of Germany, was born March 8, 1795, at Königsberg, where he also died, Nov. 6, 1879, as superintendent and doctor of theology. In 1826 he was appointed pastor of the Haberberger Church in his native place, where he labored for fifty-two years. His literary productions are some *Sermons*, which were printed by request. See *Neue evangel. Kirchenzeitung*, 1879, p. 739 sq. (B. P.)

Waldau, Georg Ernst

a Protestant theologian of Germany, was born March 25, 1745, at Nuremberg. He studied from 1763 to 1767 at Altdorf and Leipsic. After completing his studies, he returned to his native place, where he was appointed vicar of St. Clara's. In 1789 he was made professor of Church history, and occupied that position until his death, April 27, 1817. He wrote, *Dissertatio Exegetica ad Apoc. 3, 7* (Lips. 1767). *Usus Versionis Alexandrinae in Interpretatione Novi Testamenti* (Altdorf, 1770): —

besides, he published sermons, ascetical works, etc. See Doring, *Die gelehrten Theologen Deutschlands*, 4:650 sq.; Winer, *Handbuch der theol. Lit.* (Index in vol. 2); Koch, *Gesch. des deutschen Kirchenliedes*, 6:224 sq. (B. P.)

Waldegrave, Samuel

an Anglican prelate, son of the eighth earl of Waldegrave, was born in 1817. He received a careful religious training; graduated at Baliol College, Oxford, in 1839, taking double first-class honors; and was admitted into holy orders in 1842 at Oxford, and ordained to the curacy of St. Ebbe's in that city. In 1849 he was elected fellow of All-Souls, and in 1853 was appointed Bampton lecturer. In 1857 he was appointed canon of Salisbury Cathedral, and in 1860 was called to preside over the diocese of Carlisle, which office he held until his death, Oct. 1, 1869. Bishop Waldegrave was humble and devoted, an excellent pastor, and an indefatigable worker. He published, among other works, *The Way of Peace, or Teaching of Scripture concerning Justification* (Lond. 1848), in four sermons at Oxford: — *New Testament Millenarianism* (1866): — and *Words of Eternal Life* (1864), eighteen sermons.

Walden, Charles

proceeded as a Wesleyan Methodist missionary to Western Africa in December, 1840. It was only for a brief season that the infant Church at Cape Coast enjoyed the advantage of his earnest ministry of the Word, his pastoral affection, and his pious example. He died July 29, 1841. See *Wesleyan Conference Minutes*, 1842.

Waldenses, Tae

known also in ecclesiastical history as *Valdenses*, and sometimes as *Vaudois*. Two theories have been broached to account for the origin of the name—the one that it is derived from Peter Waldo, the Lyonnese reformer; and the other that it is derived from “vallis,” a valley, the Valdenses or Waldenses being inhabitants of the valleys of Piedmont. Waddington, in his *History of the Church*, has given the authorities for both these theories.

I. Doctrines. — The doctrinal views of the Waldenses agree essentially with those of the Reformers of the 16th century. W. Carlos Martyn, in his *History of the Huguenots*, thus states their doctrinal tenets:

1. The Waldenses, or Vaudois, hold the Holy Scriptures to be the sources of faith and religion, without regard to the authority of the fathers or to tradition; and though they principally use the New Test., yet, as Usher proves from Reinier and others, they regard the Old also as canonical Scripture. From their greater use of the New Test., their adversaries charged them, however, with despising the Old Test.
2. They hold the entire faith according to all the articles of the Apostles' Creed.
3. They reject all the external rites of the dominant Church excepting baptism and the sacrament of the Lord's supper; as, for instance, temples, vestments, images, crosses, pilgrimages, the religious worship of the holy relics, and the rest of the Roman sacraments; these they consider as inventions of Satan and of the flesh, full of superstition.
4. They reject the papal doctrine of purgatory, with masses or prayers for the dead, acknowledging only two terminations of the earthly state heaven and hell.
5. They admit no indulgences nor confessions of sin, with any of their consequences, excepting mutual confessions of the faithful for instruction and consolation.
6. They hold the sacraments of baptism and of the eucharist to be only symbols, denying the real presence of Christ in the bread and wine, as we find in the authoritative book of the sect concerning antichrist, and as Ebrardus de Bethunia accuses them in his book *Antihceresis*.
7. They hold only three ecclesiastical orders—bishops, priests, and deacons; other systems they esteem mere human figments; that monasticism, now in great vogue, is a putrid carcass, and vows the invention of men; and that the marriage of the clergy is lawful and necessary.
8. Finally, they denounce Rome as “the whore of Babylon,” deny obedience to the papal domination, and vehemently repudiate the notions that the pope has any authority over other churches, and that he has the power either of the civil or the ecclesiastical sword.

II. History of their Persecutions. — That Peter Waldo (q.v.) became intimately associated with the already existing Waldenses there is no doubt. Among the simple inhabitants of the Piedmont valleys, he found those who

sympathized with him in his religious sentiments and practices. So general and wide-spread became the so-called heresy that Innocent III, one of the proudest and most bigoted of the Roman pontiffs, determined to crush it out — “exterminate the whole pestilential race” was the language of which he made use. The commission he gave to the authorities, who knew no law above that which went forth from St. Peter’s, was to burn the chiefs of the Vaudois, to scatter the heretics themselves, confiscating their property, and consigning to perdition every soul who dared to oppose the haughty mandate of the pope. How these commands of his holiness were carried out history is a faithful witness. Joined with him in his relentless persecution of the Waldenses was Dominic, the father of the Inquisition, the prime article in whose creed came to be that it was a crime against God and the Church to keep faith with heretics. For many years, however, the inhabitants of the more secluded valleys and fastnesses escaped the storms of persecution, and it was not until towards the close of the 14th century that the vengeance of their relentless foes reached this class of the Waldenses, and multitudes perished, victims of the fierce storm of wrath which was poured out on their once peaceful homes. With but few intervals, all through the 16th and 17th centuries, Rome did not cease in her cruel endeavors to exterminate the hated rebels against her authority. Vast numbers of the sufferers from the papal policy of extirpating the Reformed faith, in France and other countries, fled to these secluded valleys of Piedmont, hoping, in places inaccessible to their enemies, to escape from their pitiless wrath. But the seasons of tranquility were short; and when the tempest broke forth again, it seemed to be with tenfold fury. It was in vain that Protestant nations appealed to the dukes of Savoy to put a stop to the persecutions of the emissaries of the pope. They were appeals made to men who dared not face the ire of Rome.

In 1560 commenced one of those dreadful outbursts of the Church’s rage against these humble, earnest Waldenses. We are told that, “the population of the valleys still remaining faithful to the religion of their forefathers, the sword was openly unsheathed and the scabbard thrown away. An armed force, commanded by a chief whose name was in terrible contrast with his character the count de Trinity, poured into the proscribed territory. But a Spirit stronger than the sword upheld the Waldenses, and an arm more powerful than that which assailed them fought on their side. The villages near the plains were deserted; the women, the children, the feeble and the aged, were sent for refuge to the heights of the mountains, to the rocks,

and to the forests. Every man and boy who could handle a weapon planted himself against the invaders, and a successful guerilla warfare was carried on by small brigades of peasants against the veteran troops that were let loose upon them. Greater exploits and instances of more enduring fortitude were never recounted than those which have immortalized the resistance offered by the Waldenses to their oppressors.”

In 1655 the persecution raged again, and if all the Protestant powers of Europe had not interposed, a complete annihilation of the Waldenses would have been the result. The blood of John Milton was stirred by the story of the barbarous treatment to which they were subjected, and through his influence Cromwell issued one of those mandates which foreign powers had been compelled to respect. A few years of comparative rest were succeeded by another storm of persecution, which burst upon them under the administration of Victor Amadeus, the duke of Savoy, stirred up by France and Rome to make one more effort to exterminate the hated heretics; and the effort was well-nigh successful, for it is said that “during three years and a half the exercise of the ancient religion of the Waldenses had to all appearance ceased in Piedmont.” But after the lapse of two or three years, in 1689 several hundreds of them, who had been driven into exile, returned, and the fortunes of the duke of Savoy having undergone a change, he now craved the help of those who had been such severe sufferers at his hands. The account of this campaign by their devoted pastor and leader, Henri Arnaud (q.v.), is one of the most thrilling passages of history in any age.

Such has been the history of the Waldenses all through the ages — subject to untold suffering from persecution; then enjoying, in the quiet valleys of Piedmont, comparative tranquility for a time; then assailed by their ever-relentless foe, the Roman Catholic Church, which has spared no pains, by fire and slaughter, and the horrors of the Inquisition, to put an end to the unfortunate victims of their violence. While Napoleon was emperor, in common with all his subjects, they were tolerated in the exercise of their religious rights; but when the house of Savoy was again in possession of their ancestral domains, the old persecuting spirit was revived, for, however just and inclined they might be to be tolerant, there was a power behind the throne whose authority was supreme — the power of the ancient foe of the dwellers in the valleys of Piedmont, the pope of Rome.

III. Present Condition. — At last came what, to the down-trodden Waldenses, must have been their “year of jubilee” the year 1848 when, for the first time in all their long and sadly eventful history, full liberty to worship God according to the dictates of their own conscience was accorded to them by Charles Albert. Everywhere they could settle in Italy, and not be molested in the enjoyment of their religious faith. From Turin, which had been the seat of their operations, they wished to remove to Florence. Ten years, however, must elapse before they could take this step, but they were years of preparation to enter upon the evangelistic work which the Waldensian Church was to undertake; in Italy. In 1859 the dominions of king Victor Emmanuel embraced nearly all Southern Italy, except the Papal States, and now toleration of religion was allowed everywhere, and the time had come when the Waldensian Church could establish its headquarters in Florence. Thither, in May, 1860, the Vaudois Synod decided to remove its theological school; and the next autumn the two professors, Revel (so well known in America) and Geymonet, with eight pupils, took up their residence in the Palazzo Salviati, once the mansion of an archbishop of Florence, and so utilized every part of the spacious building that they secured for their work not only a college with convenient class-rooms, but also a chapel capable of holding three or four hundred hearers, rooms for their families, rooms for preparatory school-work, and a suitable place to set up the printing press which they had brought from Turin. From the Salviati Palace, as a center of operation, the Waldensian Church has sent forth the missionaries of the Cross in all directions. The college and preparatory schools are still among the valleys of Piedmont. Students who propose to engage in missionary labors as fast as they are educated at La Tour, the seat of the Waldensian college, are transferred to the theological school at Florence, there to receive their special’ training for ‘their future work. The press also has proved a most efficient helper in giving the pure Gospel to Italy. First of all, there was issued from it a stereotyped edition of Diodati’s translation of the Bible in Italian in the 16th century. In 1862 there were sent out, under the direction of the Religious Tract Society, 53, 967 copies of religious works, large and small. Among these were *Il Primato del Papa*, 3000; *Diz Terenza frail Protestantismo e Romanismo*, 2000; *Il Corpo di Grazia*, 10, 000; and *Fischi ma non Bussi*, 7000i. The next year the number was considerably more than doubled, being not far from 120, 000 copies, including *Dialoghetti di De Sanctis*, 78, 000; *Va a Gesi*, 3000; and *De Sanctis, Leftere al Cardinal Patrizi*, 3000. Among the books sent-out in 1864 were

Sermoni del Rev. C. H. Spurgeon (8 vols.), 3000 each. The total for the three years was nearly 224, 000 copies. Standard English books translated into the Italian have a large circulation. In one year 10, 000 copies of *The Pilgrim's Progress* were circulated in Italy. From the last available statistics, it appears that all the higher Waldensian seats of learning were in a prosperous condition. Four journals were published at Florence, one in French. There were 10 mission stations, with 50 out-stations which receive more or less attention. In the different churches are over 2000 converts. They have also their hospitals and schools. In Rome itself they have a place of worship and schools of various kinds. With the progress of religious freedom in all parts of Italy, and the toleration which is everywhere pledged to Christians of all names, it cannot be doubted that, with the blessing of Heaven, a prosperous future is before the Waldensian Church.

IV. Literature. References to the Waldenses are very numerous. All writers of ecclesiastical history dwell more or less upon the record of their sufferings. See Baird, *The Waldenses, Albigenses, and Vaudois* (Phila. 1848); *L'Israel des Alpes* (Paris, 1851, 4 vols.); [Anonymous], *Sketches of the Evangelical Christians of the Valleys of Piedmont* (Phila. 1853); Wylie, *The Awakening of Italy and the Crisis of Rome* (a publication. by the American Tract Society); Adam, *The Glorious Recovery by the Vaudois of their Own Valleys* (Land. 1827, 8vo), from the original of Henri Arnaud; Beattie, *The Waldensian or Protestant Valleys of Piedmont* (illustr. by Bartlett and Brockdon, ibid. 1838, 4to); *Histoire des Vaudois, ou des Habitans des Vallees Occidentales du Piemont*, etc. (Paris, 1796, 2 vols. 8vo); Charvas, *Origine dei Valdesi e Carattere delle Primitive Dottrine*, versione di G. F. Muratori (Torino, 1858, 8vo); Faber, — *An Inquiry into the History and Theology of the Ancient Vallenses and Albigenses* (Lond. 1838, 8vo); Gilly, *Waldensian Researches, being a Second Visit to the Vaudois of Piedmont* (ibid. 1831, 8vo); Lowther, *Brief Observations on the Present State of the Waldenses* (ibid. 1821, 8vo); Martin, *Histoire des Vaudois des Vallees du Piemont et de leurs Colonies, depuis leur Origine jusqu'a nos Jours* (Paris, 1834, 8vo); Goll, *Verkdeh der bohmschen Brüder mit den Waldensern* (Prague, 1877). (J. C. S.)

Waldensis, Thomas, D.D.

a learned. English Carmelite, was born at Walden, in Essex, about 1367. His father's name was *John Netter*, but he chose to be called from the place of his nativity. He became the champion of the Church against the

Reformers of the reign of Henry IV; and in that of Henry V, whose favorite he was, he rose to be provincial of his order and a privy councilor. Henry V died in his arms; and he himself died while attending the youthful monarch, Henry VI, in France, in 1430.

Waldhausen, Konrad Von

an Augustinian monk of the 14th century, who ranks as one of the precursors of John Huss (q.v.). He was a native of Austria, and labored from 1345 to 1360 in Vienna as a preacher. His fame and influence as a powerful preacher of repentance led to his being called to Leitmeritz, in Bohemia, by the emperor Charles IV, acting in his capacity as king of that country. He soon afterwards began to hold services in the Church of St. Gall at Prague, and subsequently in the public market-place of the city. His efforts were directed towards a moral and religious improvement of the people, but did not assail either the doctrines or the fundamental rules of discipline of the Church. But as his influence increased, and multitudes thronged to his meetings to listen to his bold denunciations of all forms of sin, some opposition began to manifest itself; and when he attacked the orders of mendicant friars and uncovered the hypocrisy and depraved character of the monks, he drew down upon himself the vengeance of those powerful enemies. Twenty-nine charges were laid against him before the archbishop of Prague, by Dominican and Franciscan monks, in 1364; but no complainant appeared at the trial consequently ordered, and Waldhausen succeeded in establishing a satisfactory defense. Effort was made in the same year, by the archbishop of Austria, to recall Waldhausen to Vienna, but ineffectually. He died in Prague in 1369. See Palacky, *Gesch. d Bohmen*, 3, 1, 161 sq.; 225, note; Jordan, *Vorluder d. Hussitentums in Bohmen*; Neander, *Kirchengesch.* vol. 6; Herzog, *Real-Encyklop. s.v.*

Waldo, Daniel

a Congregational minister, was born in Windham, Conn., Sept. 10, 1762, and was a graduate of Yale College in the class of 1788. For a time he served as a soldier in the Revolutionary army; he was taken prisoner, and imprisoned by the British in the Sugar House, New York, barely escaping with his life. He was ordained pastor of the Church in West Suffolk, Conn., May 24, 1792, remaining there seventeen years (1792-1809), acting also, a part of the time, as a missionary in Pennsylvania and New York. After

preaching in Cambridgeport, Mass., for about a year (1810-11), he performed missionary service in the destitute sections of Rhode Island until 1820, organizing a Congregational Church in East Greenwich and another at Slatersville. He preached for a time at Harvard, Mass., and for twelve years at Exeter, R. I. Afterwards he resided in Syracuse. At the advanced age of ninety-three he was elected chaplain to Congress and died July 30, 1864, having reached the great age of a hundred and two years. See *Memorials of R. I. Congregational Ministers*. (J. C. S.)

Waldo, Horatio

a Presbyterian minister, was a native of Coventry, Conn. He graduated at Williams College in 1804; was a tutor in the college in 1806-7; settled as pastor of the Church in Griswold, Conn., in 1810; resigned his pastoral charge in 1830; and removed to Portage, N.Y., where he died in 1846, aged sixty-nine. See Sprague, *Annals of the Amer. Pulpit*. 4:630.

Waldo, Nathan

a Congregational minister, received the honorary degree of A.M. from Dartmouth College in 1803; was ordained pastor of the church in Williamstown, Vt., in 1806; and died in 1832. See Sprague, *Annals of the Amer. Pulpit*, 2, 269.

Waldo (or Valdo), Peter

the founder or ally of the Vaudois or Waldenses (q.v.), a body of Christians who separated themselves from the Church of Rome in the 12th century, was born at Vaux, in Daluphiny, on the banks of the Rhone. He acquired a large fortune by commercial pursuits in Lyons, France; and when he resolved to retire from business, not only devoted himself to the spiritual instruction of the poor, but distributed his goods among them, and in all respects treated them as his children or brothers. The only translation of the Bible then in use was that made by Jerome, called the Latin Vulgate; but Waldo, who was a learned as well as a benevolent man, translated the four gospels into French, this being the first appearance of the Scriptures in any modern language. The possession of these books soon discovered to Waldo and his people that the Church was never designed to be dependent on a priesthood, even for the administration of the sacraments; and his instruction, boldly followed by practice, became so obnoxious to the Church that he was first persecuted by the archbishop of Lyons, and at

length anathematized by the pope. No longer safe at Lyons, Waldo and his friends took refuge in the mountains of Dauphiny and Piedmont, and there formed those communities which grew in peace and flourished in rustic simplicity "pure as a flower amid the Alpine snows." From these mountains and valleys the simple doctrines of Christianity flowed out in multiplied rivulets all over Europe. Provence, Languedoc, Flanders, Germany, one after another tasted of the refreshing waters, until, in the course of ages, they swelled into a flood which swept over all lands. Waldo is understood to have traveled in Picardy, teaching his Reformation doctrines hundreds of years before Luther was born. He finally settled in Bohemia, where he died in 1179, the same year in which his tenets were denounced by an ecumenical council. The Waldensian Church was a light on the mountains during the Dark Ages, and, amid all the corruptions of the Church, it held its open Bible and pure doctrines; and that same Church still survives, the basis of all reformatory movements in Italy. (W. P. S.)

Waldron, Isaac

an English Wesleyan minister, began his itinerant labors among the Methodists of England in 1760, and died (according to Hill) in 1782. He was not eminent either for piety, gifts, or usefulness. His natural disposition was crooked. He died in obscurity. See Atmore, *Meth. Memorial*, s.v.

Waldron, William

a Congregational minister, was the son of captain Richard Waldron, of Portsmouth, N. H., and grandson of major Richard Waldron, of Dover, who was murdered by the Indians in 1689, at the age of eighty years. William was born in Portsmouth, N. H., Nov. 4, 1697, and graduated from Harvard College in 1717. When the New Brick Church in Boston was founded, he became its minister, being ordained May 22, 1722. He died Sept. 11, 1727. See Sprague, *Annals of the Amer. Pulpit*, 1, 316.

Waldschmidt, John

a German Reformed minister, was born in Nassau, Germany, in 1724, and came to America in 1752. He was pastor of the churches at Cocalico, Weiseichenland, Mode Creek, and Zeltenreich, Pa., from 1752 to 1786. He also supplied Tulpehocken (1756-58) and Heidelberg (1767-70). He died in 1786. See Corwin, *Manual of the Ref. Church in America*, s.v.

Wale

SEE WALRUS.

Walenburg, Peter and Adrian

two brothers, born at Rotterdam in the 17th century, who abandoned their country and their religion and lived at Cologne. The first was a titular bishop in Mysia, and suffragan to Cologne the other was the titular bishop to Adrianople, and suffragan to Mayence. Their works consist chiefly of controversial pieces against the Protestants, and were printed together under the title of *Fratrum Walenburgicorum Opera* (1670, 2 vols. fol.). — Mosheim, *Hist. of the Church*, bk. 4 cent. 17 § 2, pt. 1, ch. 1.

Wales Christianity in

The ancient British Church having been founded at a very early period and entirely independent of the Church of Rome, the Roman and Anglo-Saxon churches were hostile towards the Christian Britons, who were obliged to take refuge in the mountainous districts of Wales, where they gradually diminished in numbers and finally became extinct. For centuries following ignorance and superstition over spread the entire principality, until the Reformation in the 16th century reached Wales through England. Gospel truth spread rapidly among the mountaineers, and its benefits were noticeable among all classes. But in the time of the Stuarts the Welsh peasantry, who had once been characterized by a simple scriptural piety, began to degenerate both in religion and morals. Ignorance and vice prevailed to a melancholy extent. Hardly any of the peasantry could read. Both clergy and laity were at once ignorant and immoral. When John Wesley visited Wales, he declared the people to be “as little versed in the principles of Christianity as a Creek or Cherokee Indian.” But he also declared them to be “ripe for the Gospel, and most enthusiastically anxious to avail themselves of every opportunity of instruction.” The Church of England was fully organized, but seemed utterly incapable of accomplishing the work of elevating the masses above the low condition into which they had fallen. Rev. Griffith Jones, however, by establishing a system of education—now known as the Welsh circulating schools—began a moral revolution, which has accomplished great good. He was instrumental in establishing 3495 schools, in which 158, 237 scholars were educated. For the further progress of the work, see Skeats, *Hist. of the Free*

Churches of England, p. 392 sq. **SEE WELSH CALVINISTIC METHODISTS.**

Wales, Eleazer

a Presbyterian minister, was born in Massachusetts, and graduated at Yale College in the class of 1727. He was ordained and settled at Allentown, N.J., in 1730. He remained here but a short time, and accepted a call from the Presbyterian Church at Crosswicks. In consequence of inadequate support, he asked leave of the Philadelphia Presbytery to resign, which, on due consideration, was granted. He was called to Millstone, N.J., Sept. 19, 1735, and joined the East Jersey Presbytery, in the bounds of which it lay. He was one of the first members of the New Brunswick Presbytery, and the only New-Englander besides Treat who was excluded by the Protest. Whitefield and Brainerd both speak of him in their journals in favorable terms. He died in 1749.

Wales, Elkanah

an English clergyman of the Established Church, was born in 1588; was for fifty years minister of Pudsey, Yorkshire, whence he was ejected in 1662; and died in 1669. He published a sermon entitled *Mount Eball Levelled, or Redemption from the Curse*, with a *Life of the Author*.

Wales, John

a Congregational minister, was born at Braintree, graduated from Harvard College in 1728. He was ordained pastor of the Church in Raynham, Bristol Co., Mass., in 1731; and died in 1755, at the age of sixty-six years. See Sprague, *Annals of the Amer. Pulpit*, 1, 710.

Wales, Samuel, D.D.

a Congregational minister, son of Rev. John Wales, of Raynham, Mass., was born in March, 1748. He graduated from Yale College in 1767; for a short time was a teacher in Dr. Wheelock's Indian School in Lebanon, Conn.; in 1769 was elected a tutor in Yale College, and remained in that position for one year; was ordained pastor, Dec. 19, 1770, of the Church in Milford, Conn. For a short time, in 1776, he served as chaplain in the Continental army. In September 1781, he was appointed professor of divinity in Yale College, but was not inducted into office until June 12, 1782. Soon after this he became the subject of an alarming malady-an

affection of the nervous system. In May, 1786, he went to Europe for the benefit of his health, but returned after an absence of six months, without any marked improvement. His professorship ceased in 1793. His pulpit eloquence was of a high order, and he was esteemed as one of the ablest preachers of his day. He died in New Haven, Conn., Feb. 18, 1794. See Sprague, *Annals of the Amer. Pulpit*, 1, 710.

Walfadur

in Norse mythology, was a surname of *Odin*, who was the father (master) of all the slain in battle, because the surviving in battle carried with him.

Walford, William

an English Dissenting minister, was born at Bath, Jan. 9, 1773, and was some time tutor in Homerton College. He published, *The Book of Psalms, a New Translation, with Notes Explanatory and Critical* (Lond. 1837): — *Curce Romance: — Notes on the Epistle to the Romans, with a Revised Translation* (ibid. 1846). He died at Uxbridge, Jan. 22, 1850.

Walgino

in Slavonic mythology, is a god, protector of domestic animals, worshipped by the Poles.

Walhalla

in Norse mythology, is the golden palace in the kingdom of Odin where all heroes slain in battle assembled. Everything known by Northern heroes as luck and blessedness was to be found in Walhalla. Hermode and Braga received them in the Glasor forest, bearing gold leaves, which led the way to the palace reaching up to heaven. In this palace were waiting the most ravishing, blooming maidens — the Walkirren — where also was spread for them a table of bacchanalian abundance. But there are also in store for them war, victory, and death; because Odin will employ the heroes in order to resist Surtur's army and the inhabitants of Muspelheim on the day of the destruction of the world. — Vollmer, *Worterb. d. Mythol.* s.v. *SEE NORSE MYTHOLOGY.*

Wali

in Norse mythology, is the son of the evil Loke. After Loke had caused the death of Baldur, he was caught in the Faranger-trap as a lynx. Then Wali was changed into a wolf, and he tore to pieces his brother Narwi, with whose intestines Loke was bound. Another Wali is also called *Ali*.

Walk

(prop. $\text{\textcircled{E}}\text{\textcircled{I}}\text{\textcircled{h}}$; or $\text{\textcircled{E}}\text{\textcircled{I}}\text{\textcircled{y}}$; περιπατέω). The Hebrew verb not only signifies to advance with a steady step, but also to augment a moderate pace until it acquires rapidity. It is used in this sense by the evangelical prophet with the greatest propriety in the following passage: “Even the youths shall faint and be weary, and the young men shall utterly fall but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (²⁴⁸Isaiah 40:30, 31).

Picture for Walk 1

Walking for the sake of exercise is rarely practiced in the East; indeed, the indolent Orientals are quite unable to comprehend the conduct of Europeans in walking for mere recreation, without any immediate purpose of business. They attribute this to a spirit of restlessness which they believe to be a kind of curse inflicted upon Christian nations; and, in a dispute between Turks, it is not uncommon for one of the parties, as his worst execration, to wish that his opponent should be condemned “to walk like a Frank.” Among the females, this dislike of locomotion is carried to a still greater extent, and there is scarcely any epithet which would be more offensive to a Turkish or Persian lady than to be called “a walker.” This appears also to have been the case with the Egyptian ladies, for there are but few instances of their being represented on the monuments in walking attitudes. Wilkinson observes (*Anc. Egypt.* 2, 347, 348):

Picture for Walk 2

“When walking from home, Egyptian gentlemen frequently carried sticks, varying from three or four to about six feet in length, occasionally surmounted with a knob imitating a flower, or with the more usual peg projecting from one side, some of which have been found at Thebes. Many were of *cherry-wood*, only three feet three inches long; and those I have

seen with the lotus head were Generally about the same length. Others appear to have been much longer; the sculptures represent them at least six feet; and one brought to England by Mr. Madox was about five feet in length. Some were ornamented with color and gilding. On entering a house, they left their stick in the hall or at the door; and poor men were sometimes employed to hold the sticks of the guests who had come to a party on foot, being rewarded by the master of the house for their trouble with a trifling compensation in money, with their dinner, or a piece of meat to carry to their family. The name of each person was frequently written on his stick in hieroglyphics, for which reason a hard wood was preferred, as the acacia, which seems to have been more generally used than any other; and on one found at Athribis the owner had written, ‘O my stick, the support of my legs,’ etc.

Walk is often used in Scripture for conduct in life, or a man’s general demeanor and deportment. Thus we are told that Enoch and Noah “walked with God;” that is, they maintained a course of action conformed to the will of their Creator, and acceptable in his sight; drawing near to him by public and private devotions; manifesting, by their piety, a constant sense of his presence, and by their purity of life a reverence for the moral laws which he had established for the guidance of his creatures. In many parts both of the Old and New Test. we find God promising to walk with his people; and his people, on the other hand, desiring the influence of God’s Holy Spirit, that they may walk in his statutes. “To walk in darkness” (John 1:6, 7) is to be involved in unbelief, and misled by error; “to walk in the light” is to be well informed, holy, and happy; “to walk by faith” is to expect the things promised or threatened, and to maintain a course of conduct perfectly consistent with such a belief; “to walk after the flesh” is to gratify the carnal desires, to yield to the fleshly appetites, and be obedient to the lusts of the flesh; “to walk after the Spirit” is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually minded, which is life and peace.

By a somewhat different figure, the pestilence is said to walk in darkness, spreading its ravages by night as well as by day. God is said to walk on the wings of the wind, and the heart of man to walk after detestable things.

Walker, Aldace, D.D.

a Congregational minister, was born in Strafford, Vt., July 20, 1812. He was prepared for college at Kimball Union Academy, and graduated at

Dartmouth College in 1837. From here he went to Brattleborough, and remained as principal of its High school for one year, until 1838, at which time he entered Yale Theological Seminary, where he remained until 1839. He then entered Andover Theological Seminary, and, after remaining one year in study, graduated in 1840. He was ordained at West Rutland, Vt., Dec. 30, 1840, where he preached for twenty-two years, and was dismissed Aug. 26, 1862. He then became acting pastor at Wallingford, Vt., in 1862, until installed there, March 10, 1869, in which office he remained until his death. He was disabled from service and resigned in January, 1877, but his Church did not accept. He was a trustee of Middlebury College from 1853; corporate member of the American Board of Commissioners for Foreign Missions from 1873. He was register of the General Convention of Vermont from 1856 to 1870, and a member of Fairbank's Board of Education from its first appointment in 1856. He died of general debility, July 24, 1878. (W.P.S.)

Walker, Alexander Waddell

a minister in the Methodist Episcopal Church, South, was born in Charleston, S.C., Jan. 22, 1815. Hereceived a good grammar-school education; spent much of his early manhood in marble-working, displaying both skill and taste; was converted in 1830, and was admitted into the South Carolina Conference in 1834, and for twenty-three years did efficient work on circuit, mission, and station, in the up country and in the lowlands, in the miasma of the swamps and rice-fields, and in the bracing air of the mountains, to the white man and to the black, to the polite and refined, and to the rude and uncultivated. In 1857 Mr. Walker settled at Spartanburg as supernumerary, and in 1861 enlisted in the Confederate army and served two years. He died in 1870. Mr. Walker was distinguished for purity and honesty of character, for sincerity, kindness, and generosity of heart, for modesty, constancy, courage, and conscientiousness. See *Minutes of Annual Conferences of the M. E. Church, South*, 1870, p. 419.

Walker, Augustus

a Congregational missionary, was born in Medway, Mass., Oct. 30, 1822. He was converted at the age of twelve; followed mercantile pursuits in Charleston, S. C., and Baltimore, Md.; prepared for college at Leicester Academy, and graduated at Yale in 1846. In 1852 he graduated at Andover Theological Seminary, was married and ordained, and in the following year

sailed for Smyrna, Turkey-Diarbekir, on the Tigris, being the field designated for him. Here he labored hard and successfully the remainder of his life, except from 1864 to 1865, when he visited his native land. He was welcomed with much joy by his friends and the natives upon his return to Diarbekir. But his work was nearly done. His exhausted and overworked body was stricken with the cholera, and, in spite of all that could be done, he died, Sept. 13, 1866. Mr. Walker did a noble and enduring work on the banks of the Tigris, and his death was felt severely both in Turkey and America. "He fell where the standard-bearer wishes to fall, at his post, doing manfully, earnestly, even beyond his strength, the work given him to do." See *Cong. Quar.* 1867, p. 202 sq.

Walker, Benjamin M.

a Methodist Episcopal minister, was born at Springfield, Vt., April 26, 1809; was converted in 1830; licensed to preach in 1831; and joined the New England Conference in 1834. On the division of the conference he became a member of the Providence Conference. His appointments were as follows: Barnstable, Mansfield, Franklin, Scitico, Tolland, Glastenbury, Wapping, North-west Bridgewater, Woodstock, Square Pond, Norwich Falls, Eastford, South Coventry, West Thompson, South Glastenbury, Wapping, Moosup, Staffordville, Tolland, Windsorville, and Quarryville, where he died, March 28, 1871. Mr. Walker was a man of great devotedness, faith, and zeal. See *Minutes of Annual Conferences*, 1872, p. 37.

Walker, Charles, D.D.

a Congregational minister, was born in Woodstock, Conn., Feb. 1, 1791, and died in Binghamton, N.Y., Nov. 28, 1870. At about the age of seventeen years he attended one term at the Academy at Thetford, his education being largely obtained by his own efforts. Subsequently he became a teacher. In 1815 he was converted and united with the Church, and in the year following turned his attention towards the ministry. In September he began to teach at Cherry Valley, N.Y., remaining one year, and then entering the Academy at Plainfield, N. H. In 1818 he entered the Theological Seminary at Andover, and, graduating in 1821, went immediately to New York City, to preach under the direction of the Seaman's and the Evangelical Missionary societies of that city. Going to Central New York, in the year after, he received ordination from the

Otsego Presbytery, Feb. 27, at Norwich. After this he preached three months in Lebanon, N. H.; and then, Jan. 2, 1823, after having served there temporarily, was installed pastor of the Church in Rutland, Vt., and served there until 1833. He was trustee of Burr Seminary, Manchester, Vt.; a director of Vermont Domestic Missionary Society, and a warm temperance advocate. In consequence of bronchial trouble he was forced to abandon the pulpit for a time, and took charge of a seminary in Castleton, Vt., for one year (1834). During part of 1834 he supplied the Pine Street Church in Boston, and Jan. 1, 1835, was installed pastor of the Church in Brattleborough, Vt., in which position he remained until Feb. 11, 1846. In 1846 he accepted a call to Pittsford, Vt., and was installed Dec. 2, and resigned in 1864. Though not a brilliant preacher, his style was singularly clear and chaste. He received the honorary degree of A.M. from the University of Vermont in 1823, and from Middlebury and Dartmouth colleges in 1825. The degree of D.D. was bestowed by the University of Vermont in 1847. He was elected one of the corporation of Middlebury College in 1837, and of the American Board of Foreign Missions in 1838. He died while on a visit to his daughter at Binghamton, N.Y. See *Cong. Quar.* 1871, p. 357.

Walker, Charles S.

a minister in the Methodist Episcopal Church, South, was born in Charleston, S. C., Jan. 22, 1815; experienced religions in 1830; and entered the South Carolina Conference in 1834. In 1855 he was made supernumerary; in 1856 was appointed agent for Wofford College; and died Jan. 18, 1857. Mr. Walker was a man of stern integrity, sound judgment, and high moral courage. See *Minutes of Annual Conferences of the M. E. Church, South*, 1857, p. 776.

Walker, Edward P.

a Presbyterian minister, was born in Amesville, O., in 1834. He entered Marietta College, O., in 1852, where he graduated in 1856. He studied theology in Andover Seminary, and was licensed by Athens Presbytery in 1859. He died Dec. 27, 1861. See Wilson, *Presb. Hist. Almanac*, 1863, p. 3 10.

Walker, Elkanah

a Congregational minister, was born in Yarmouth, Me., Aug. 7, 1805. He received his preparatory education at Kimball Union Academy. He graduated at the Bangor Theological Seminary in 1837, and was ordained at Brewer, Me., Feb. 14, 1838. In March he set out for the Oregon mission of the American Board of Commissioners for Foreign Missions, and was four months in traversing the wilderness from Missouri. He was stationed at Tshimakain until 1848, when the Indian massacre and troubles necessitated his removal to Fort Colville. After 1849 he resided at Forest Grove, often acting as pastor there, and at Hillsborough and other neighboring villages. He was trustee of the Tualatin Academy and Pacific University, and from 1847 was President of the Oregon Bible Society. He died at Forest Grove, Nov. 21, 1877. (W.S.)

Walker, Elnathan

a Presbyterian minister, was born at Taunton, Mass., Feb. 18, 1780. He was fitted for college at the Academy in his native town, and was a graduate of Brown University in the class of 1803. After leaving college, he made a public profession of his faith in Christ, and united with the Congregational Church in Dighton, Mass. He commenced soon after this the study of theology with Rev. Dr. Emmons, of Franklin, and was ordained Oct. 25, 1809, and, at the same time, was installed pastor of the Presbyterian Congregation in Homer, N.Y., where he remained until his death. At one time there was a little restiveness on the part of a few persons in his Church, and the question of his dismissal was agitated. He interposed no objection, and consented to the calling of a council to consider the matter. It was said that "the moderator opened the session with a prayer of peculiar fervor and earnestness, especially praying for the movers of so responsible a step as severing the pastoral relation. The spirit of the prayer awakened new thoughts and feelings in the assembly. At its close one of the chief agitators requested a delay of the proceedings, and moved, before the Church, a dismissal of the matter to be presented to the council, which motion was unanimously carried." At once a remarkable revival commenced, and many persons were hopefully converted. During his ten and a half years ministry in Homer the Church enjoyed three general revivals. At the time of his settlement the number of communicants was 99. He received into the membership of the Church 468. At the time of his death, after all losses by removals, deaths, etc., the number of members

was 427. And yet, although he had been so laborious and successful a minister, he renounced all righteousness of his own as the ground of salvation, and trusted alone in the efficacious work of the Lord Jesus. He died June 4, 1820. See *Walker Memorial*, p. 55. (J. C. S.)

Walker, Francis

one of Wesley's helpers was born at Tewkesbury, Gloucestershire. He was at the conference of 1753; labored in Wales and Cornwall. One of the great revivals in Cornwall was under his ministry (in 1744). He had his share in suffering persecution. Mr. Walker eventually married and settled in the city of Gloucester, where he died. See Atmore, *Meth. Memorial*, s.v.; Smith, *Hist. of Wesl. Methodism*, 1, 237, 262; Wesley, *Journal*, 1744.

Walker, George (1)

an eminent Puritan divine, was born at Hawkshead, Lancashire, England, in 1581. He was educated at St. John's College, Cambridge; and went to London, where, in 1614, he became rector of St. John the Evangelist's, in Watling Street. Here he continued for nearly forty years, refusing every other preferment. He also became, at the same time, chaplain to Dr. Felton, bishop of Ely. He was distinguished for his controversial powers and their exercise in several instances. In 1635 he preached a sermon in favor of the sacred observance of the Sabbath, for which he was prosecuted by archbishop Laud, fined, and imprisoned; but was released by order of the Parliament. He was chosen in 1643 one of the Assembly of Divines, and was a witness against Laud, in which he testified that he had endeavored to introduce popery. He died in 1651. See Chalmers, *Biog. Dict.* s.v.

Walker, George (2), D.D.

an Irish clergyman of the Church of England, was born of English parents in the County Tyrone, Ireland, about 1650. He was educated at the University of Glasgow, and took orders in the Church of England, after which he became rector of Donoughmore, near Londonderry, Ireland. When James II laid siege to that city in 1689, Walker raised a regiment, with which he gallantly defended Londonderry, after it had been abandoned by its governor, and succeeded in holding the city until James was obliged to raise the siege, July 30, 1689. He received the thanks of the House of Commons, and was nominated bishop of Derry by William III; but desiring to pass through another military campaign before entering upon the duties

of the episcopal office, he was killed at the battle of the Boyne, July 1, 1690. He published *A True Account of the Siege of Londonderry* (1689), which was attacked and criticized, and the attack brought out a *Vindication*. A statue, mounted on a lofty pillar, has been erected to his memory in Londonderry.

Walker, George (3)

a Dissenting minister, was born at Newcastle-upon-Tyne, England, in 1734. He became pastor of a body of Dissenters at Durham in 1757; of another, at Great Yarmouth, in 1761; and of another, at Nottingham, in 1774; was tutor in mathematics at Warrington from 1772 to 1796; and tutor in various branches at Manchester in 1796. He died in London in 1807. Among his published works are, *Doctrine of the Sphere*, etc. (1775): — *Dissenter's Plea against the Test Laws* (1790): — *Sermons on Various Subjects* (eod.): — *Essays on Various Subjects, with a Life of the Author* (1809, 2 vols.).

Walker, George (4)

an English clergyman, was born in 1796. He became minister of Trinity Church, Leeds; head master of the Leeds Grammar-school in 1818; and rector of Papworth St. Everard in 1820. He died at Leeds in 1830. Among other works, he published, *Sermons on the humiliation and Exaltation of the Son of God* (Lond. 1824): — *Specimens of English Poetry* (1827). See *Gentleman's Magazine* (Lond. 1830), 1, 649.

Walker, George W.

a Methodist Episcopal minister, was born in Frederic County, Md., Nov. 26, 1804, of Roman Catholic parents. When he was quite young his father, through curiosity, brought into his family a Bible, which was soon the means of converting them all. But George was fed astray by gay company, and was soon far from the fold of Christ. Through the instrumentality of his pious sister he was brought back; and, after much struggling, he yielded to the ministerial call, and in 1826 entered the Ohio Conference. Soon after entering the ministry, he was sent to Michigan, than which there was then open no harder field for the itinerant. But no swollen river dismal swamp, or dangerous fen could daunt the lionhearted George Walker. In 1839 he took charge of the Lebanon District, O., where he remained four years. Thence he went to Cincinnati, where he spent three years. He next served a

full term upon the Dayton District. His last appointment was to the Hillsborough District, where he died, July 31, 1856. Mr. Walker was remarkable for his manliness, intelligence, and devotedness. As a preacher he was powerful, both in argument and declamation. See *Minutes of Annual Conferences*, 1856, p. 155.

Walker, James (1), D.D.

the venerable primus of the Scottish Church, bishop of Edinburgh, and Pantonian professor of divinity. No record remains of his birth or early life. He took a regular Scottish college course, graduated at the University of Cambridge, and in 1793, returning to his native country, devoted himself to literature as sub-editor of the third edition of the *Encyclopaedia Britannica*. In 1830 he was elected bishop of Edinburgh; also president, or primus, of the ministerial body to which he belonged. He died in 1841. Bishop Walker was highly instructive, amiable, and revered by all who knew him. See *Christian Remembrancer*, 1841, p. 319.

Walker, James (2), D.D.

an American Unitarian clergyman, was born at Burlington, Mass., then a part of Woburn, Aug. 16, 1794. He graduated at Harvard College in 1814, and studied theology at Cambridge; was pastor of the Unitarian Church in Charlestown from 1818 to 1839; editor of the *Christian Examiner* from 1831 to 1839; was Alford professor of intellectual and moral philosophy from 1839 to 1853; and president of Harvard College from 1853 to 1860. He died at Cambridge, Dec. 23, 1874. Among his published works are, *Sermons Preached in the Chapel of Harvard College* (1861): — *Memoir of Josiah Quincy* (1867). He was also editor of Stewart's *Active and Moral Powers* (1849), and Reid's *Intellectual Powers* (1850).

Walker, James McCulloch

a Presbyterian minister, was born near Charlotte, N.C., Nov. 1, 1829. He graduated with honor at Davidson College, N.C., in 1847; studied theology at the Erskine Associate Reformed Presbyterian Seminary, Due West, S.C.; was licensed by the First Presbytery of the Associate Reformed Synod of the South in September, 1849; spent two years as a missionary in Kentucky; was ordained pastor of Sardis Church, N.C., May 9, 1851; and subsequently preached in Lancasterville and Waxhaw churches, S. C., and Philadelphia Church, N.C. He died April 15, 1860. Mr. Walker possessed a

vigorous intellect; was well versed in theology, science, and general literature; an excellent preacher; a ready writer, contributing largely to the religious press of the day. A *Sermon on Temperance*, and a tract entitled *Grieve not the Holy Spirit*, have been published. See Wilson, *Presb. Hist. Almanac*, 1861, p. 110. (J. L. S.)

Walker, Jason

a Methodist Episcopal minister, was born in Ashby, Mass., Feb. 17, 1793. He was converted when about seventeen years of age; successfully filled the offices of class-leader, exhorter, and local preacher, till in June, 1813, when he was received on trial in the traveling connection. He labored as follows Wethersfield, 1813; Barre, 1814; Bristol, Somerset, and Rhode Island, 1815; Mansfield, 1816; Warwick Circuit, 1818. He died at Smithfield, R.I., April 10, 1819. Humility, zeal, and patience were his characteristics. See *Minutes of Annual Conferences*, 1859, p. 328.

Walker, Jeremiah

a Baptist minister, was born in Bute County, N.C., about the year 1747. He is said to have been a lad of remarkable precocity, and was distinguished for his love of books and his desire for mental improvement. When comparatively young, he became a hopeful Christian, and in due time began to preach. His associations with his brethren, who, however, were good men, and in many respects well fitted to the spheres in which they were called to labor, did not help him much in his mental development. But, as his biographer tells us, "the invincible energies of his genius towered above every obstruction." For some time he preached in the neighborhood of his native place and in Pittsylvania County, Va. In 1769 he became the pastor of a newly formed Church in Amelia County. Here he entered upon a career of great usefulness. In a few years, with the assistance which he had from others, especially a number of young preachers who had been trained by him, he established between thirty and forty churches south of James River. In these churches there were not a few persons of character and influence, who afterwards became distinguished as ministers of the Gospel. As a preacher, Mr. Walker was equaled by few of any denomination. He suffered persecution, as did so many of the Virginia Baptist ministers, and was thrown into prison. When released, he continued to preach with great success for some time. But he came under a cloud, overtaken by temptation; and although, after having passed through discipline, he was

restored, he never resumed the place he once occupied among the ministers of his denomination. His last illness was attended with great physical suffering. He died, as was believed, a humble Christian, accepted by his Lord in spite of all his frailties. His death occurred Sept. 20, 1792. See Benedict, *History of the Baptists*, 2, 390. (J. C. S.)

Walker, Jesse

a noted pioneer of the Methodist Episcopal Church, whose name was identified for years with the westward progress of Methodism, was a native of North Carolina. The date of his birth is not ascertained, and there is no record of his early life. He was admitted as a traveling preacher in the Western Conference in 1802, traveled circuits in Tennessee and Kentucky for about four years, and in 1806 was appointed to pioneer the Church through Illinois. His appointment was a mission to the whole territory. The country between Kentucky and the interior of Illinois was then a wilderness, and difficult to travel. M'Kendree, afterwards bishop, but then presiding elder of the Cumberland District, set out with his pioneer itinerant to assist him on the way. They journeyed on horseback, sleeping in the woods on their saddle-blankets, and cooking their meals under the trees. "It was a time," says bishop Morris, who knew both of them, "of much rain; the channels were full to overflowing, and no less than seven times their horses swam the rapid streams with their riders and baggage; but the travelers, by carrying their saddle-bags on their shoulders, kept their Bibles and part of their clothes above the water. This was truly a perilous business. In due time they reached their destination safely. M'Kendree remained a few weeks, visited the principal neighborhoods, aided in forming a plan of appointments for the mission, and the new settlers received them with much favor." Walker, though left alone in the territory, was not discouraged, and, as the result of his first year's experiment in Illinois, two hundred and eighteen Church members were reported in the printed *Minutes*. His next field of labor was Missouri, and he continued to operate thenceforward alternately in the two territories until 1812, when, as presiding elder, he took charge of all the Methodist interests of both. The old Western Conference having been divided, in 1812, into the Ohio and Tennessee conferences, the Illinois and Missouri work pertained to the latter. He had charge of districts in the two territories until 1819, when he was appointed conference missionary, that he might range about and form new fields of labor among the destitute "a work to which he was peculiarly adapted, both by nature and grace, and in

which he continued to be employed for many years." In 1820 this veteran pioneer formed the purpose of planting Methodism in St. Louis, where previously Methodist preachers "had found no rest for the soles of their feet, the early inhabitants from Spain and France being utterly opposed to our Protestant principles, and especially to Methodism." Some idea of his success in this bold undertaking may be obtained from the fact that, as the result of the first year's experiment, he reported to the conference a chapel erected and paid for, a flourishing school, and seventy Church members in St. Louis. The next year (Oct. 24, 1822), the Missouri Conference held its session in that city, when "an excellent and venerated brother, William Beauchamp, was appointed" his successor. Walker was continued conference missionary, and in 1823 began to turn his special attention to the Indian tribes up the Mississippi. In this self-denying work he continued, "breaking up the fallow ground and establishing new missions, until 1834, when his health had become so infirm that he was obliged to take a superannuated relation." He retired to his farm in Cook County, Ill., where he died in great peace, Oct. 5, 1835. See *Minutes of Annual Conferences*, 2, 487; Sprague, *Annals of the Amer. Pulpit*, 7:380; Stevens, *Hist. of the M. E. Church*, 4:354. (J. L. S.)

Walker, John (1), D.D.

a minister of Exeter, England, is said to have been born in Devonshire near the close of the 17th century. He is best known by his work entitled *An Attempt towards Recovering an Account of the Numbers and Sufferings of the Clergy who were Sequestered in the Rebellion*. He died in 1730.

Walker, John (2)

a Church of England divine, was born in Cheshire in 1719. He was brought up to business; and after marrying and settling as a draper, he experienced religious convictions by the preaching of the Methodists, among which body he first exercised his gifts as a preacher. He next went through a regular academical course at Northampton in preparation for the ministry; after which he settled as minister at Long Buckley, Northamptonshire. About 1760 he removed to Framlingham, and a few years later to Walpole, Suffolk, where he continued until his decease, Aug. 31, 1805. Mr. Walker was a man of eminent piety, humility, candor, and benevolence. He possessed a clear understanding, a sound judgment, and was well versed in theology. See *Theological Magazine*, 1805, p. 437.

Walker, John (3)

an Irish clergyman, was born in 1767, and was educated at Trinity College, Dublin, of which he was for some time a fellow, but was expelled about 1800, and originated a sect called the *Church of God*. He died Oct. 25, 1833. He edited several mathematical and classical works. See (Lond.) *Gentleman's Magazine*, 1833 2, 540.

Walker, John (4)

an English clergyman, was born in 1770. He was educated at Oxford, where he became fellow of New College; and was vicar of Hornechurch, Essex, from 1819 until his death, which occurred April 5, 1831. Among his published works are, *Curia Oxoniensis: — Selection of Curious Articles from the Gentleman's Magazine* (1809, 3 vols.). He was also one of the original proprietors of the *Oxford Herald*, and for several years an assistant editor.

Walker, John (5)

a minister of the Associate Church, was born in Washington County, Pa., in 1787. He was educated at Jefferson College, in his native county, studied theology with Dr. Anderson, and was licensed in 1809. He first settled in Mercer County, Pa., where he remained three years preaching to various congregations, and then removed to Harrison County, O., where he continued to labor until his death, in 1845. See Sprague, *Annals of the Amer. Pulpit* (Associate), p. 95 sq.

Walker, John (6)

a Methodist Episcopal minister, was born in Hampshire County, Va., Feb. 28, 1797. He removed with his parents to Ohio in 1814; was converted soon after; joined the Ohio Conference in 1821; and served with great zeal and usefulness on the following circuits: Knox and Huron in 1822, West Wheeling in 1823, Burlington in 1824, and in 1825 Salt Creek Circuit; where he died of pulmonary consumption. See *Minutes of Annual Conferences*, 1827, p. 540.

Walker, John (7)

a Methodist Episcopal minister, was born in Burlington County, N. J. He was converted at Mount Holly in his nineteenth year, received on trial in

the Philadelphia Conference in 1802, and appointed to the Trenton Circuit, and subsequently to the following places: Flanders, Salem, Chester, Bristol, Philadelphia, Lancaster, Smyrna, Dauphin, Gloucester, Burlington, New Mills, Freehold, Bargaintown, Camden, and Swedesborough. In 1835 he took a supernumerary relation, and spent the remainder of his life in Clarksborough, where he died April 5, 1849, in the eighty-fifth year of his age. He was a most successful preacher in winning souls. As a man, he was universally beloved; as a Christian, his piety was deep and genuine. See *Minutes of Annual Conferences*, 4:320.

Walker, Joseph (1)

an English Congregational minister, was born in 1802. Mr. Walker was for many years a teacher in the public schools. He graduated with high honors at Airedale College, and became pastor of Northallerton Independent Church. After years of patient labor, he removed to Hexham, and in 1855 set-led at Derby. Mr. Walker was well versed in the Hebrew and Greek Scriptures, and possessed special facilities of imparting his knowledge to others. He died Dec. 2, 1867. See (Lond.) *Cong. Year-book*, 1869, p. 293.

Walker, Joseph (2)

an English Wesleyan minister, was converted at the age of fourteen under the ministry of John Crosby. In 1811 he was accepted as a candidate for the ministry. Owing to an affection of the brain, he was temporarily laid aside at Dover from 1834 to 1836. He became a supernumerary at Luton, Bedfordshire, in 1845, and died April 14, 1857, in the sixty-ninth year of his age. His entire course was one of great usefulness. See *Wesleyan Minutes*, 1857.

Walker, Joseph E.

a Methodist Episcopal minister, was born at Wilton, Me., in 1847. He was converted at the age of twenty; began preaching in 1869; supplied the Lisbon charge in 1870; and in 1871 joined the Maine Conference, and was appointed to Maple Circuit, where he labored, two years, and then returned to Wilton, where he died of consumption, Aug. 26, 1875. Mr. Walker was studious, earnest, and very promising. See *Minutes of Annual Conferences*, 1876, p. 87.

Walker, Josiah H.

an English Wesleyan minister, was born in London in 1776. He was piously trained and early united with the Church. In 1804 he entered the sacred office, and for thirty-five years discharged its duties with unwavering fidelity and zeal. In 1835, his health failing, he settled in Manchester. He died July 26, 1843.

Walker, Levi (1)

a prominent layman of the Baptist denomination, was born in Rutland, Vt., May 22, 1777, and is said to have been the first white male born in that town. He removed to Whiting, Vt., with his father's family in 1784, and was one of six brothers, all farmers in that town, their farms adjoining and forming one of the best tracts of land in Addison County, embracing about twelve hundred acres on the Otter Creek. He was appointed, under president Madison's administration, assessor for the towns of Whiting and Leicester, and for several years was the first constable of Whiting, and for a time, also, a selectman of the town. Like his brother, James Otis, he was proverbial for his generosity and his public spirit. "If there was a house of worship to be built, a minister of religion to be obtained and supported, any benevolent object to be aided, or public improvement to be accomplished, his purse and influence were generously offered, and to these was owing the success of many a benevolent and useful enterprise." In his will he bequeathed to the town of Whiting twenty acres of land at Whiting Center, one acre to be used for a cemetery, and the yearly income of ten acres to be appropriated to the support of common schools, and the income of the remaining nine acres to maintain the preaching of the Gospel. He died July 27, 1822. Upon his gravestone is this inscription, "The memory of his public spirit will outlast this monument, which marks the humble spot where he lies." See the *Walker Memorial*. (J. C. S.)

Walker, Levi (2), M.D.

a Baptist minister, was born in 1784. He spent the early part of his life in Livermore, Me. Not far from the year 1804 he became a hopeful Christian. For some twelve years he was an earnest, zealous preacher in the Methodist denomination. A change of sentiment on the subject of baptism led him to sever his connection with his Methodist brethren, and to unite with the Baptists. He joined the Baptist Church in Fall River, Mass., then under the charge of Rev. Mr. Borden. Having for a time preached in Fall

River, New Bedford, and Edgartown, Mass., he accepted a call to the pastorate of the Warwick and Coventry Church, R. I., where he remained until 1819, when he removed to Preston, Conn.' Subsequently here moved to North Stonington, Conn., where he continued to preach and practice his profession nearly to the close of his life. His death occurred at Winstead, Conn., in 1871. He is referred to as "a preacher, clear, logical, and convincing, rising at times to points of highest excellence, both in matter and manner." His professional skill as a physician was everywhere recognized, and had he given his exclusive attention to the practice of medicine, he would have acquired distinction. Three of his sons entered the Christian ministry: Rev. W. C. Walker, for some time the Baptist state missionary of Connecticut; Rev. Levi Walker, Jr., deceased; and Rev. O.T. Walker, now (1879) pastor of the Harvard Street Church, Boston. See Fuller, *Hist. of Warwick*, p. 327. (J. C. S.)

Walker, Nathan

a Methodist Episcopal minister, was born in Montgomery County, Md., Oct. 20, 1795; joined the Ohio Conference in 1820; was admitted to deacon's orders in 1822, and, to elder's in 1824; and died of typhus fever, Aug. 26, 1825. See *Minutes of Annual Conferences*, 1826, p. 504.

Walker, Obadiah

a learned divine, first of the Church of England, and then of the Roman Catholic Church, was born at Worsborough, Yorkshire, England, about 1616. He was educated at University College, Oxford, where he graduated in 1635; took holy orders in 1638, and became a noted tutor; he was for a time one of the preachers before the court of Charles I at Oxford. In May, 1648, he was ejected from his fellowship, and traveled on the Continent, residing mostly at Rome. After the Restoration he was reinstated in his fellowship, and made another visit to Rome as traveling tutor to some young gentlemen. In 1676 he was chosen master of his college, and was also assistant to Abraham Woodhead, who kept a popish seminary. He soon began to give indications of a decided leaning towards the Roman Catholic religion. He went to London in 1685, and on his return to college he announced himself a Roman Catholic. He had mass in his private lodgings, and in 1687, under letters patent from King James, began the publication of books against the Reformed religion. He had some apartments in the college arranged for his use as a chapel, and the income

of a fellowship set apart for the maintenance of a priest. For these acts, which were violations of law, he was imprisoned in the Tower, but afterwards released in 1690. He died Jan. 21, 1699. Among his published works are, a *Greek and Roman History, Illustrated by Coins and Medals* (1692): — *A Brief Account of Ancient Church Government* (1662): — *An Historical Narration of the Life and Death of Christ* (1685): — and many others.

Walker, Peter J.

a minister in the Methodist Episcopal Church, South, was born in Williamson County, Tenn., 1808; professed religion in 1841; was licensed to preach in 1851, and joined the Alabama Conference in 1858. He died in 1860. See *Minutes of Annual Conferences of the M. E. Church, South*, 1860, p. 263.

Walker, Robert (1)

(commonly called the *Wonderful Robert Walker*), a minister of the English Church, was born at Seathwaite, England, in 1709. By his own industry he qualified himself for holy orders, was ordained, and appointed curate of Seathwaite with a salary of *five pounds* per annum. This, however, was afterwards increased, so that by rigid economy he was' able to maintain his family, and at his death in 1802 leave two thousand pounds. See his *Life* by Wordsworth.

Walker, Robert (2)

a talented minister of the Church of Scotland, was born in the Canongate, Edinburgh, in 1716. He was educated at the University of Edinburgh, and was licensed in 1737. He was ordained minister to Straiton in 1738, and remained there nine years, when he was transferred to the second charge of South Leith. In 1754 he was again removed to one of the collegiate charges of the High Church, Edinburgh; where he continued until his death, April 4, 1783. He published two volumes of *Sermons*. See *Memoir* prefixed to his *Sermons*.

Walker, Robert (3)

an English Methodist preacher, was born in Gateshead-on-Tyne in 1838; was converted in his youth and joined the New Connection. His work as a local preacher gave promise of a life of usefulness in the Church, and he

entered the ministry in 1863. He traveled in Barnsley, Stockton, Liverpool, Birmingham, and Alnwick; and at the end of ten years service his health failed him, and in 1874 he became a supernumerary. Hoping for recovery, he took a voyage, but his useful life was cut short; he died at sea, Dec. 21, 1874. See Baggaly, *Digest of the Methodist New Connection*.

Walker, Samuel

a Church of England divine, was born at Exeter, Dec. 16, 1714; entered Exeter College, Oxford, in 1732, and took his A.B. degree in 1736; and in 1737 was ordained to the curacy of Doddiscombsleigh. In the following year he traveled in France, and added music to his acquisitions; and in 1839 returned and resumed his ministry as curate of Lanlivery in Cornwall. Subsequently he removed to the curacy of Truro, where his spiritual life underwent a radical change for the better. He died July 19, 1761. Mr. Walker was attractive and commanding in person, expressive in features, frank and courteous in conversation. His tracts are considered of great value, especially *The Christian: a Course of Practical Sermons* (1755), thought to be the best in the English language. His posthumous works are, *Fifty-two Sermons on the Catechism* (1763): — *Practical Christianity*: — *The Covenant of Grace*: — *The Christian Mirror*: — *The Refiner, or God's Method of Purifying his People*: — *The Christian Armor: Distrust Removed*. See *Christian Observer*, Feb. 1877, p. 150; *Christian Remembrancer*, 1838, p. 709; *Church of England Magazine*, 1, 468; Sidney, *Life, Ministry, and Remains of Samuel Walker* (1835).

Walker, Saunders

a Baptist minister, was born March 17, 1740, in Prince William County, Va. He was a brother of Rev. Jeremiah Walker. Although he had not the intellectual ability of this brother, unlike him he passed through life with no stain left upon his character. He is spoken of as a remarkable instance of the transforming influence of the grace of God. "Before his conversion he was of a turbulent, unmanageable temper, and was much addicted to the vices naturally attendant on such a disposition. But the Divine Spirit not only changed his heart, but his nature too; so that he was ever after distinguished for the meekness and gravity of his deportment. The *meek Saunders Walker* was a proverbial expression among all who knew him." In the twenty-seventh year of his age he began to preach the Gospel, and continued in the office of the ministry for thirty-eight years. For some time

he had charge of a Church in Bute County, N. C. In 1782 he removed to Georgia, where he remained during the rest of his life. For a time he and Rev. Daniel Marshall were the only ordained ministers in the upper part of the state. It was a period of great political excitement, and party spirit ran very high. Mr. Walker was often called to mediate in cases of political animosities, and to reconcile those who had become alienated. The gentleness of his character, and his freedom from the bitterness which turns friends into enemies, eminently fitted him to be a peacemaker, and he had the blessing which our Lord pronounces on those who are peacemakers. After a life of great usefulness in the cause of his Master, nearly forty years of which were spent in the active duties of the ministry, he died in 1805. See Benedict, *History of the Baptists*, 2, 329. (J. C. S.)

Walker, Simeon R.

a minister in the Methodist Episcopal Church, South, was born in MacNairy County, Tenn., Jan. 3, 1834. He professed religion at the age of fifteen, and was received into the Memphis Conference in 1854. In 1858 he was transferred to the Wachita Conference and appointed to the Hampton Circuit, where he died, June 23, 1859. Mr. Walker was a pious man, full of zeal and love for the Church. He died of hemorrhage of the lungs. See *Minutes or Annual Conferences of the M. E. Church, South*, 1809, p. 182.

Walker, Thomas (1)

a minister of the Society of Friends, was born in Leeds, England, in 1794. He did not enjoy many educational advantages, yet he was instrumental in doing much good. His life was characterized by much simplicity, and by a cheerful, humble willingness to do what he could in the service of the Savior. He died at Leeds, June 24, 1851. See *Annual Monitor*, 1852, p. 91.

Walker, Thomas (2)

an English Wesleyan minister, was received into the Church in early life, into the ministry in 1824, and died April 3, 1829. He was zealous in his labors. See *Wesleyan Minutes*, 1830, p. 556.

Walker, Thomas (3)

an English Wesleyan minister, was converted in his fifteenth year, entered the ministry in 1824, retired in 1847, and settled in York, where he died, July 7, 1848, in the fiftieth year of his age. "His qualifications for the work

of the ministry, and the uprightness, integrity, and kindness manifested in his deportment, made his labors to be esteemed in proportion as they were known." See *Wesleyan Minutes*, 1848.

Walker, W. S. C.

a Methodist Episcopal minister, was born in Warren County, Tenn., June 27, 1830, and received the best training in early life. He was converted at the age of twenty-four; joined the Southern Illinois Conference in 1865; and served successively at New Haven, Carmi, Grayville, Marion, and MacLeansborough, where he died, Jan. 12, 1873. Mr. Walker was a man of remarkable energy and faithfulness. See *Minutes of Annual Conferences*, 1873, p. 136.

Walker, William, (1)

a learned English divine, was born in Lincolnshire in 1623. Among other works, he published a *Treatise on English Particles*, and *Idiomatologia Anglo-Latina*. He died in 1684.

Walker, William (2)

a Baptist minister, was born in Dighton, Mass., Sept. 19, 1817. When a young man he resided in New Bedford, where he learned the trade of a shipwright. While thus engaged, he became a hopeful Christian, and his attention was soon turned to the Christian ministry. He was prepared for college at the Academy in Middleborough, and was a graduate of Brown University in the class of 1843. He pursued theological studies at the Newton Institution for six months, and then went to the West, where he found everywhere an open field for ministerial labor. For a year and a half he preached at Dixon, Ill. While attending a meeting of a Baptist association at Peoria, Ill., he was attacked by a fatal disease, and lived only nine days, dying Oct. 26, 1846. See the *Walker Memorial*, p. 91. (J. C. S.)

Walker, William H.

a preacher of the United Methodist Free Church, was born at Liverpool, May 21, 1810. His pious parents gave him a good education, and as a boy he joined a Methodist class meeting. In 1835 he separated from the Wesleyans and joined the Association. After careful preparation, he entered the ministry in 1840, and began a mission at Hamburg, where he labored for seven years, both English and Americans joining his Church. He

returned to England in 1847. In 1856 his health gave way, and for twenty-one years he acted as chaplain to the Salford Cemetery. He served his generation faithfully, and died of apoplexy, Aug. 25, 1878. See *Minutes of the 23rd Annual Assembly*.

Walkinshaw, Hugh

a minister of the Reformed Presbyterian Church, was born in the County of Antrim, Ireland. June 15, 1803. He removed with his father's family, in 1819, to Belmont County, O., and was afterwards educated in Franklin College, where he graduated in 1827. He studied theology under Dr. Black, of Pittsburgh, and Dr. Wylie, of Philadelphia. He was licensed to preach in 1832, and in the spring of 1835 was settled as pastor of the congregations of Brookland, North Washington, Union, Pine Creek, etc., Pa. In 1841 the charge was divided, and he remained as pastor at Brookland, North Washington, where he continued to labor until his death, which occurred April 19, 1843. See Sprague, *Annals of the Amer. Pulpit*, 9:83 sq.

Walkyries

(Anglo-Saxon, *Välcyrigear*, from *val*, the battle-field, and *kjora*, to choose), in Norse mythology, ate two beautiful young maidens in the service of Odin, as his cup-bearers, called *Hist* and *Mist* — the former name signifying a black cloud, the latter a watery, floating vapor. In general, they are imagined as hovering over battles, or even participating in the conflict, marking with the point, of the lance the heroes who shall fall, and whom they shall conduct to Walhalla. They somewhat resemble the Hours or Destinies, but never attain that lofty and unapproachable dignity which characterizes those deities. The Walkyries, though superhuman, are not goddesses. They fall in love with men, and then confer their favors in battle as they are prompted by their own passions. For this Odin expels them from Walhalla, dooms them to marriage, or drives them into a trance, where they lie sleeping until the warrior comes who understands how to break the spell.

Wall

Picture for Wall

(prop. *ryqa* as a *defense*, or *hmiw*, as a *barrier*; sometimes *rllv*, perhaps from its *rocky* character; also various forms from the root *rdf*; *to enclose*; occasionally *lyj* from its *strength*; *lyj* from its *exterior* position; *Wrrj*; from being *dug*, etc.; Gr. *τειχος*). The walls of ancient cities and of houses were generally built of earth, or of bricks of clay mixed with reeds or straw and hardened in the sun.. When any breach took place in such a mass of 'earth, either by heavy rains or by some defect in the foundation, the consequences were serious (^{<496>}Genesis 49:6; ^{<492B>}Psalms 62:3; ^{<230B>}Isaiah 30:13). It is not surprising that walls which were often made in such a rude and perishable manner could be easily destroyed by fire (Amos 1:7, 10, 14). The extensive mounds on the plains of Mesopotamia and Assyria, marking the sites of ancient cities, show that the walls were principally constructed of earth or clay. The thickness of the wall surrounding the palace of Khorsabad is fixed by Botta at 48 feet 9 inches; a very close approximation to the width of the wall of Nineveh, upon Which three chariots could be driven abreast. The wall of Babylon was 87 feet broad, and six chariots could be driven together upon it. Not infrequently stone walls, with towers and a fosse, surrounded fortified cities (^{<2125>}Isaiah 2:15; 9:10; 26:1; ^{<401B>}Nehemiah 4:3; ^{<3016>}Zephaniah 1:16). **SEE FORTIFICATION.**

Houses abutting on the city wall frequently had windows which communicated with the exterior (^{<4125>}Joshua 2:15; ^{<0912>}1 Samuel 19:12; ^{<4024>}Acts 9:24, 25; ^{<4713>}2 Corinthians 11:33; see Hackett, *Illust. of Script. p.* 67 sq.). **SEE WINDOW.**

In Scripture language a wall is the symbol of resistance or separation. **SEE FENCE.** The Lord tells the prophet Jeremiah, (^{<2418>}Jeremiah 1:18; 15:20) that he will make him as a wall of brass, to withstand the house of Israel. Paul says (^{<4024>}Ephesians 2:14) that Christ, by his death, broke down the partition-wall that separated us from God, or rather the wall that separated Jew and Gentile; so that these two people, when converted, may make but one. **SEE PARTITION.**

Only a few other points need here be noticed in addition to what has been said elsewhere on wall construction, whether in brick, stone, or wood. **SEE BRICK; SEE HANDICRAFT; SEE MORTAR.**

1. The practice was common, in Palestine, of carrying foundations down to the solid rock (^{168}Luke 6:48), as in 10:28 the case of the Temple, and in the present day with structures intended to be permanent (Josephus, *Ant.* 15:11, 3; Robinson, 2, 338; *Col. Ch. Chronicles* [1857], p. 459), The pains taken by the ancient builders to make good the foundations of their work may still be seen, both in the existing substructions and in the number of old stones used in more modern constructions. Some of these stones—ancient, — but of uncertain date—are from 20 feet to 30 feet 10 inches long, 3 feet to 6 feet 6 inches broad, and 5 feet to 7 feet 6 inches deep (Robinson, 1, 233, 282, 286; 3, 228). As is the case in numberless instances of Syrian buildings, either old or built of old materials, the edges and sometimes the faces of these stones are “beveled” in flat grooves. This is commonly supposed to indicate work at least as old as the Roman period (*ibid.* 1, 261, 286; 2, 75, 76, 278, 353; 3, 52, 58, 84, 229, 461, 493, 511; Fergusson, *Handb. of Archaeol.* p. —288). On the contrary side, see *Col. Ch. Chron.* (1858), p.350.

But the great size of these stones is far exceeded by some of those at Baalbek, three of which are each about 63 feet long; and one, still lying in the quarry, measures 68 feet 4 inches in length; 17 feet 2 inches broad, and 14 feet 7 inches thick. Its weight call scarcely be less than 600 tons (Robinson, 3, 505, 512; Volney, *Trav.* 2, 241). See STONE.

2. A feature of some parts of Solomon’s buildings, as described by Josephus, corresponds remarkably to the method adopted at Nineveh of encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or ababaster (Josephus, *Ant.* 8:5, 2; Fergusson, *Handb. of Archaeol.* p. 202, 203).

3. Another use of the walls in Palestine is to support mountain roads, or terraces formed on the sides of hills for purposes of cultivation (Robinson, 2, 493; 3, 14, 45). Hence the “path of the vineyards” (^{224}Numbers 22:24) is illustrated by Robinson as a pathway through vineyards, with walls on each side (*ibid.* *Res.* 2, 80; Stanley, *Siam. and Pal.* p. 102, 420; Lindsay, *Trav.* p. 239; Maundrell, *Early Trav.* p. 437). **SEE VINE.**

Wall Arcading, a series of niches added as an ornament in, the interior walls of aisles. At Leuchars, Scotlalnd, andn at All-Saints, Stamford, it adorns the exterior of the Church. At Battle, Merton, Rochester, and Brecon there is a very lofty series of arcading.

Wall, Andrew J.

a Methodist Episcopal minister, was a native of Indiana; joined the Missouri Conference in 1850, and served on the Unionville, Lancaster, and Ashley circuits. After being located for some time, he was again admitted in 1859, and appointed to Linneus Circuit. In 1860 he was superannuated; after which he resided in Laporte, Mo., and finally settled near Fairfield, Ia., where he died in' 1865. Mr. Wall was a man of clear intellect, average ability, and possessed an exemplary spirit of humility. See *Minutes of Annual Conferences*, 1865, p. 7.

Wall, George

an English Methodist preacher, and one of the original promoters of the New Connection, was born in the Peak of Derbyshire in 1774, and was converted among the Methodists at the age of twenty. Removing to the village of Arnold, Nottingham, he joined the New Connection, and was accepted in this ministry in 1799, and his seventeen appointments embraced the leading circuits in the Connection, in which his integrity, piety, and devotion secured for him acceptance and great usefulness. He was three times president of conference in 1809, 1815, and 1832. In 1838 declining health obliged him to become a supernumerary, but his forty years labors comforted him in his retirement. He enjoyed unclouded peace in his last hours, and died at Lightcliffe, near Halifax, March 4, 1852. See *Minutes of the New Connection Conference*.

Wall, John, D.D.

an English divine, was born in 1588; became prebendary of Oxford in 1632; and died 1666. He published a number of *Sermons* and other productions.

Wall, Thomas

an English Wesleyan missionary, was sent out to St. Mary's, Western Africa, in 1837, arriving there Nov. 26. He was studious, diligent, affectionate, and faithful to all his duties. His promising life was cut short by a paroxysm of fever, and he died Aug. 24, 1838, exactly a year after the death of the lamented young Henry Wilkinson, who preceded him on the station. See *Minutes of the British Conference*, 1839.

Wall, William, D.D.

an English divine, was born in 1646. He was for fifty-two years (1676-1728) vicar of Shoreham, Kent, where he, died in 1728. He published numerous works, among which are, *Infant Baptism Asserted and Vindicated* (1674): — *History of Infant Baptism, in Two Parts* (1705): — and *Critical Notes on the Old Testament* (1734).

Wallace, Benjamin John, D.D.

an eminent Presbyterian divine, was born at Erie, Pa., June 10, 1810. He made a profession of religion when in his twelfth year; received an appointment of a cadetship to the West Point Military Academy, N.Y., in 1827; graduated at the Princeton (N.J.) Theological Seminary in 1832; was licensed by the Donegal Presbytery the same year; ordained by the Muhlenburg Presbytery as pastor of the Church at Russellville, Ky., in 1834; became pastor of the Church at York, Pa., in 1837; was elected professor of languages in Newark College, Del., in 1846, where he was faithful as an instructor; chosen editor of the *Presbyterian Quarterly Review* in 1852, and for ten years he sustained it with great ability. This was the most important labor of his life. Much of the interest of *the Review* was created by his own articles. In all his reviews of books and editorials there were an earnestness, a vivacity, and a freshness that made them readable, and some were marked by great eloquence and power. He wrote all the book-notices during the ten years of his editorial charge, and forty-one articles: on various subjects. He published two single *Sermons*, and was a contributor to the *Bibliotheca Stator*, etc. He died July 25, 1862. See Wilson, *Presb. Hist. Almanac*, 1863, p. 311; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Presb. Quar. Rev.* Oct. 1862, p. 284-305. (J.L.S.S.)

Wallace, Cranmore

a clergyman of the Protestant Episcopal Church, was born in Ackworth, N.H., Feb. 27, 1802. Mr. W. was educated at Dartmouth College, graduating in 1824, and engaged for a short, time in teaching at Boston and other towns in Massachusetts. As early as 1830 he removed to South Carolina, where for the first ten years of his residence he was the principal of the Cheraw Academy. Here he began the study of theology; became principal of the South Carolina Male School, Charleston; was ordained deacon in 1836, and priest a year thereafter. His early clerical labors were

spent as a missionary in the upper part of the state, after which he became rector of St. David's Church, Cheraw. Subsequently he was, in charge of the parishes of St. James, James's Island; St. John's, Berkeley; and in 1848 he accepted an invitation to St. Stephen's Chapel, in Charleston. He was also rector of the Church Home, and was for many years secretary of the Diocesan Convention and a member of the standing committee of the diocese. He died in Charleston, Feb. 3, 1860. See *Amer. Quar. Church Rev.* 1860. 1, 181.

Wallace, George W.

a minister of the Baptist denomination, was born at Berkeley, Mass., Feb. 19, 1814. At the age of sixteen he professed his faith in Christ, and united with the Free Baptist Church in Pawtucket, R.I. In 1836 he was licensed to preach by the Rhode Island Quarterly Meeting. For several years, such was the state of his health that he was able to preach only occasionally. During this time he improved his mind by study, and thus prepared himself for more extensive usefulness. He was ordained at Rehoboth, Mass., Aug. 23, 1848. The churches of which he was pastor were at Hebionville, Rehoboth, and Farnumville, Mass.; Georgiaville and Apponaug, R. I.; East Killingly, Conn.; and in one or two other places. His ministry in Apponaug, from 1870 to 1877, was one of marked success. When his age and failing health compelled him to retire from his pastoral work, he returned to his native village, where he spent the remainder of his life, with the exception of the last few months. He died in Providence, R.I., Sept. 11, 1880. See obituary notice in the *Providence Journal*. (J. C. S.)

Wallace, Henry C.

a Methodist Episcopal minister, was born in Winchester, Ill., Nov. 5, 1832. He was converted in his nineteenth year, and in 1858 joined the Illinois Conference and was appointed to Butlerville. The next year he was discontinued. In 1863 he was again received and filled the following charges: Petersburg and Athens, Sangamon, Springfield Circuit, Petersburg, Pawnee, Girard, Whitehall, Whitehall Circuit, Topeka, and Sangamon Circuit, where he died, Sept. 29, 1876. Mr. Wallace was a man of great faith, earnest consecration, and exemplary life. See *Minutes of Annual Conferences*, 1876, p. 144.

Wallace, James

embarked in November, 1845, as a Wesleyan missionary for the island of Ceylon, which he reached in safety. In June, 1846, he was driven out to sea while on his way from Jaffna to Batticaloa, and for six days suffered great privations and dangers in a small craft in the Bay of Bengal. From the effects of this exposure he never appears to have recovered. He died at Colombo, April 21, 1847, deeply regretted by those who had witnessed his zeal for the conversion of India. See *Minutes of Wesleyan Conferences*, 1847.

Wallace, John (1)

a Methodist Episcopal minister, was born in North Carolina in 1766. He spent the early part of his life in ignorance and wickedness; was converted at the age of twenty-six; received license as a local preacher two years later; labored with acceptance in that capacity about twenty-four years; and in 1818 joined the Missouri Conference, and worked with success Vincennes and Patoka circuits. In 1821 he united with the Ohio Conference and served on Blue River Circuit until his death, Aug. 27, 1822. Mr. Wallace was not a brilliant speaker, yet substantial and powerful. The law and the promises were his great themes. See *Minutes of Annual Conferences*, 1824, p. 424.

Wallace, John (2)

a Presbyterian minister, was born near Gap, Lancaster Co., Pa., Oct. 1, 1791. He was self-educated, but out of regard to his classical and theological attainments was licensed by New Castle Presbytery, and ordained by the same in 1832 as pastor of the Pequa Church in Lancaster County, which was his only charge. Here he labored faithfully and successfully for nearly thirty years. He died Oct. 29, 1866. He was an eminently good and Faithful man. See Wilson, *Presb. Hist. Almanac*, 1867, p. 214.

Wallace, Jonathan, M.D.

a Universalist minister, was of Scotch descent, born at Peterborough, N. H., March 20, 1784. He removed with his father to Berlin, Vt., in 1795, where he received a good common-school education, and taught school for several years; studied medicine in his young manhood and for some time

followed the medical profession, and finally embraced Universalism, and in 1815 began preaching. His first fields of labor were Richmond, Williston, and Jericho, Vt. He was married in 1820. In the winter of 1822-23 he moved to Potsdam, N.Y., where for several years he stood almost alone as a preacher of Universalism, his circuit embracing Canton, Madrid, Pierrepont, Hopkinton, Malone, Bangor, and Potsdam, in which latter place he was pastor over twenty years. In 1837 he began in Potsdam the publication of a semimonthly Universalist paper, which, not paying expenses, was soon dropped. He was afterwards associate editor of *The Evangelical Magazine and Gospel Advocate* at Utica, N.Y. He went to Boston in 1828 to be treated for epilepsy; preached there about a year, spent his latter years in Potsdam, and died April 6, 1873. Mr. Wallace was a close, original thinker, and very tenacious of his opinions. He left many manuscripts, including a volume of original hymns for public worship. He devoted much of his time preparing young men for the ministry. See *Universalist Register*, 1874, p. 125.

Wallace, Marcus Jediah

a Presbyterian minister, was born June 19, 1819, in Cabarrus County, N. C. He received his preparatory education at Mount Carmel Academy, Tipton County, Tenn., under the tuition of the Rev. James Holmes, D.D., and graduated at the College of New Jersey in 1849. He made a profession of religion in the sixteenth year of his age, and united with the Church of his parents, the Poplar Tent Church. Immediately after his college graduation, he entered Princeton Theological Seminary, where he spent three years, regularly graduating in 1852. He was licensed by the New Brunswick Presbytery April 28, 1852. He began his ministry in Texas, where he preached two years 1853 and 1854 — as supply to the churches of Jefferson and Hickory Hill, having been ordained as an evangelist by the Presbytery of Eastern Texas April 4, 1853, at Church Hill, Rusk Co., Texas. Next he supplied Hickory Hill and Smyrna churches from 1855 to 1860, when he moved to his last and longest field of labor, and became supply of Marlbrook and Greenwood (now Hope) churches, in Ouachita Presbytery, Ark. Here he labored assiduously and faithfully for more than eighteen years, until his death, June 21, 1878. He had no fear of death, but during his sickness often expressed a wish to live longer so that he might do something more for the Master But his work was done, and well done. He was an honest, earnest, and faithful preacher of the Gospel, a firm and devoted friend, true in all the relations of life. (W.P.S.)

Wallace, Robert (1), D.D.

a Scotch divine, was born in Perthshire in 1697; was educated at the University of Edinburgh; became minister of Moffat in 1723; also of Greyfriars Church, Edinburgh, in 1733, and died in 1771. He published, *A Dissertation on the Numbers of Mankind in Ancient and Modern Times* (1753): — *Characteristics of the Present Political State of Great Britain* (1758): — and *Various Prospects of Mankind, Nature, and Providence* (1761).

Wallace, Robert (2)

a minister of the Reformed Presbyterian Church, was born in the parish of Loughgilly County of Armiagh, Ireland, in December, 1772. He was educated at the University of Glasgow, from which he graduated in 1810. The next spring he removed to America with his family, consisting of a wife and four children. He studied theology under Dr. Wylie, of Philadelphia, and was licensed in 1814. In the autumn of the same year he received a call from two societies, one in Kentucky and the other near Chillicothe, O., and was ordained and installed in the pastorate. He continued in this relation until 1820, when he resigned the charge in Kentucky and retained the one near Chillicothe. He was instrumental in organizing several societies within convenient distance of his home. In 1822 he received a call from the three societies which he had established at Salt Creek. Here he continued to labor as pastor of these societies and as missionary to the adjoining neighborhoods during the remainder of his life. He died July 19, 1849. See Sprague, *Annals of the Amer. Pulpit*, 9. p. 66 sq.

Wallace, William

a Presbyterian minister, was born in Chester County, Pa., March 17, 1787. He graduated at Jefferson College, Pa.; studied theology privately; was licensed by Steubenville Presbytery in 1821, and immediately entered upon the work of a domestic missionary, going through the new settlements of Eastern Ohio, and gathering up and forming nuclei from which have arisen some prominent congregations. In 1822 he became pastor of the two newly organized congregations of Nottingham and, Freeport, O., in which relation he continued for eighteen years. He died Dec. 18, 1841. Mr. Wallace had the reputation of being a man of ardent piety and practical

worth. He was faithful and successful as a pastor, and plain and instructive as a preacher. See Wilson, *Pres. First. Almanac*, 1867, p. 214.

Wallachian Version

SEE ROUMANIAN VERSION.

Wallauer, George

a German Reformed minister, arrived in America, from Europe, in the winter of 1771. He was pastor of the congregation at Baltimore from 1772 until near May, 1776, when it is said that he left Baltimore. Some one has related' that during the American Revolution he left his congregation and joined the British army. See Harbaugh, *Fathers of the Germ. Ref. Church.* 2, 399.

Wallbridge, Edain Angel

an English Congregational missionary, was born April 10, 1813, and died April 27, 1876. Mr. Wallbridge was for a time connected with the British and Foreign School Society, and, in connection with Mr. Trew, engaged in school work at Jamaica. In 1841 he was invited by the London Missionary Society to commence their mission station at Georgetown, Demerara, and here he labored without interruption till 1874. He was deeply interested in the mission work, and was wonderfully blessed in heralding the Gospel of Christ. See (Lond.) *Cong. Year-book*, 1877, p. 420.

Waller, Alvin F.

a Methodist itinerant minister and early missionary to Oregon, was born at Abingdon, Luzerne Co., Pa., May 8, 1808. He was the youngest of seven children, his mother dying when he was but five months old. Receiving early religious instruction from his father, a man of earnest piety, he was converted and joined the Methodist Episcopal Church in 1829, from which time to the end of his busy life he was a devoted Christian. In 1832 he was employed as junior preacher on the Lewiston Circuit, Genesee Conference. In 1833 he was married to Miss Elephe White, and the same year entered the Lyra Seminary under the presidency of Rev. Dr. Luckey, where by diligent application and steady piety he made more permanent the faith which governed his life. He connected himself with the Genesee Conference in 1833, remaining until 1839, when he joined the Oregon Mission, under the superintendency of Rev. Jason Lee. After a tedious

journey around Cape Horn, he reached Oregon with his family in 1840, and, with scarcely a day's relaxation, worked for his Master up to the time of his death, which occurred in Salem, Oregon, Dec. 26, 1872. Mr. Waller helped to found the Oregon Institute, from which has grown the Willamette University. To his efforts above all others the latter institution owes its existence. He was also the principal agent in establishing the *Pacific Christian Advocate*. In fact, he was thoroughly identified with all the best interests of Oregon. At his death flags were placed at half-mast over the state buildings, and the whole commonwealth was shrouded in mourning. See *Minutes of Annual Conferences*, 1873, p. 132; Simpson, *Cyclop. of Methodism*, s.v.

Waller, Edmund

a Baptist minister, was born in Spotsylvania County, Va., Jan. 1, 1775. His father and uncle were Baptist ministers, and distinguished for their zeal for the truth during the times of persecution in Virginia. His hopeful conversion occurred when he was but thirteen years of age. He delayed making a profession of his faith in Christ until he was twenty-three years of age, uniting, in 1798, with the Baptist Church at Bryan's Station, Fayette Co., Ky. In 1802 he was licensed to preach, and ordained May 11, 1805. Following the practice of Baptist ministers in the section, of the country in which he lived, he had the pastoral care of two or three churches at the same time. He preached during the last years of his life for two churches — one at Mount Pleasant, and the other at Glenn's Creek — dividing his time between them. His ministry was a successful one. He is believed to have baptized fifteen hundred persons, most, if not all, of whom connected themselves with churches under his pastoral care. He died in 1843. See *Baptist Memorial*, 2, 267. (J. C. S.)

Waller, John Lightfoot, LL.D.

a Baptist minister, was born in Woodford County, Ky., Nov. 23, 1809. His early education was limited, yet he studied privately so diligently as to qualify himself for teaching school for several years, until, in 1835, he accepted the editorship of the *Baptist Banner*, a small semi-monthly sheet published at Shelbyville, Ky., in which occupation he continued to be engaged with great success until 1841. In 1840 he was ordained to the Christian ministry, and, after relinquishing his editorial position became general agent of the General Association of Kentucky Baptists, preaching

in the meantime whenever he found an opportunity, sometimes as often as six times a week. In 1843 he succeeded his father, Rev. Edmund Waller, as pastor of Glenn's Creek Church. In 1849 he was elected a member of the convention called "to readopt, amend, or abolish the Constitution of the State." In 1850 he resumed the editorial management of the *Banner and Pioneer* (now styled the *Western Recorder*), and in April, 1852, the Bible Revision Association having been organized at Memphis, Tenn., he was elected president of the association, and held that office until his death. He died Oct. 10, 1854. See Sprague, *Annals of the Amer. Pulpit*, 6, 837.

Waller, Ralph

an English Methodist preacher, was born in 1811, and was converted in his youth in the Methodist Society. During the division of 1835 he joined the New Connection, while at New Mills, near Stockport, and in 1836 entered their ministry. During twelve years he traveled in nine circuits with marked success. In 1844 he obtained entire sanctification by faith, and his ministry was ever after more earnest. His voice failed him in 1846, and he became a supernumerary at Sheffield, where he died in triumph, Nov. 17, 1848. See *Minutes of the Conference*.

Wallet

a bag for carrying the necessaries for a journey, which anciently always formed a part of the dress of the Christian pilgrim. See SCRIP.

Wallin, Benjamin

an English Baptist minister, was born in London in 1711. He received a good education; and although it was the earnest wish of his friends that he should enter the ministry, he felt so distrustful of his qualifications for the work that, for a long time, he resisted their importunities. "When I consider," said he, "the design of such a care to be employed more or less in preaching the Gospel, the very thought strikes me with terror. It is a work of an awful nature." His scruples were, however, in time overcome, and he consented to be set apart to the Christian ministry, and was ordained as the successor of his father, Rev. Edward Wallin, as pastor of the Baptist Church, Maze Pond, London. This position he filled for more than forty years, his death occurring in February, 1782. Mr. Wallin was the author of the hymn, "Hail, mighty Jesus, how divine is thy victorious sword!" See Belcher, *Historical Sketches of Hymns*, p. 252. (J. C. S.)

Wallin, Johan Olof

a Swedish theologian, was born Oct. 15, 1779, at Stora Tuna, in Dalecarlia. He studied at Upsala, and on first coming before the public, in 1805, as a poet, he received the great prize of the Swedish Academy, which was also awarded to him in the following years by the same academy, of which he became a member in 1809. He now betook himself to spiritual poetry, and became the most prominent representative of this kind of poetry in Sweden. In the same year he was appointed pastor at Solna, and in 1812 was called to Stockholm, and advanced, in 1816, as *pastor pimaricus*, thus becoming entitled to a seat and vote in the national diet. In 1837 he was made archbishop of Upsala, and died June 30, 1839. He published sermons under the title *Religions-Talvid atskillia Tillfallen* (Stockholm, 1827-31, 3 vols.): — *Prediknisngar* (2nd ed. 1842, 3 vols.; most of his sermons are translated into German). His poetry he published under the title *Witterhetsarbeten* (1848, 2 vols.). The Swedish hymn-book, which he completed in 1819, is mostly his work. See Zuchold, *Bibl. Theol.* 2, 1412; *Theolog. Universal-Lexikon*, s.v.; Winer, *Handbuch del theolog. Lit.* 2, 167, 825. (B. P.)

Wallis, George

an English Congregational minister, was born at Andover, in May, 1816, and died Sept. 5, 1874. He was educated at the University of Edinburgh, and preached successively at Leytonstone, Bambury, Hugerford, Stonehouse, and Bradford. Mr. Wallis was endowed with talents of no ordinary character, which he cultivated diligently, and became a great power for good to the Church. See (Lond.) *Cong. Yearbook*, 1875, p. 372.

Wallis, Hugh

a Congregational minister, was a graduate of Dartmouth College in 1791. He was ordained pastor of the Church in Bath, Me., Dec. 9, 1795; was dismissed July 15, 1800; and died in 1848. See Sprague, *Annals of the Amer. Pulpit*, 2, 379.

Walliss John (1), D.D., F.R.S.

an eminent English divine and mathematician, was born at Ashford, Kent, Nov. 23, 1016, and was educated at Emmanuel College, Cambridge, where he graduated about 1636. He took orders in the Church of England in

1640, and was chaplain to sir Richard Darley and to lady Vere. Being an expert in discovering the keys to MSS. written in cipher, he was employed in this capacity by the Long Parliament. He afterwards obtained the living of St. Gabriel, London, but exchanged it for St. Martin's in 1643; became Savilian professor of geometry at Oxford in 1648; keeper of the archive's there in 1658; and was confirmed in these offices at the Restoration in 1660. He was a member of the Royal Society in 1662. He had a controversy with Hobbes, who pretended to have discovered the quadrature of the circle, which lasted from 1655 till 1663. He died at Oxford, Oct. 28, 1703. Besides publishing numerous scientific and mathematical works, he was one of the revisers of the *Book of Common Prayer* (1661); edited the posthumous works of Jeremiah Horrox (1673); maintained theological controversies with the Arians, Baptists, and Sabbatarians; published *Theological Discourses* (1692); and left the MSS. of a number of sermons, which were published for the first time in 1791. See his *Memoir*, by Rev. C. E. de Coetlogon, printed with the *Sermons*.

Wallis, John (2)

an English clergyman, was born in Cumberland in 1714. He wrote, *Letters to ac Pupil on Entering into Holy Orders: — Miscellany in Prose and Verse* (1748): — and *Natural History and Antiquities of Northumberland* (1769). He died at Norton in 1793.

Wallis, William James

an English Methodist preacher, was born in London in 1840. His father was an exciseman, his mother a Quakeress, who brought him up religiously. At fourteen he had more friends than companions; at fifteen he gave his heart to God, and devoted himself to his service. At nineteen he removed to Bronsgrove, and joined the Primitive Methodists, who wished to secure him for their ministry; but his New-Connection friends had the first claim on him, and he entered their ministry in 1864, but after traveling in five circuits his voice failed him and the rupture of a blood-vessel suddenly closed his useful life, at Stockton, April 30, 1870. See *Minutes of the Conference*.

Walloon Church

a branch of the French Reformed Church, which still exists in the Netherlands. It differs from the Dutch Reformed Church chiefly in retaining

the use of the French language in divine service, and of the Geneva Catechism instead of the Heidelberg. The congregations of this body, though once numerous, are now reduced to a very few; and the ministers are in most cases Dutchmen by birth. The Walloons were largely represented among the early Dutch settlers in North America, particularly in New York and New Jersey.

Wall-painting

Picture for Wall-painting

The large spaces which are sometimes left without any ornamentation in our churches, and which, when whitewashed, appear so cold and unsightly, were originally covered with color, either in the shape of floral or geometrical patterns, or of figures or emblems. The painted glass when treated in conjunction with the wall, as may be seen at St. Chapelle, has a beautiful effect. The bands of color on the wall were, no doubt, in continuation of the transom, or the sill, or a continuation of a band carried round the arches, and taking the place of a drip-stone and string. There are fresh examples discovered every day, but they are seldom in such a state as to admit of preservation.

Wall-plate

a piece of timber laid horizontally on the top of a wall, on which joists rest.

Wallroth, August Friedrich Christian

a Protestant theologian of Germany, was born May 3, 1803, at Eutin. He studied at Kiel, Berlin, and Bonn; was appointed pastor at Eutin in 1832; in 1838 he was made court and garrisons preacher in Oldenburg, and member of consistory; until in 1849 he was obliged to retire from the Church government on account of the new constitution of the Church. In 1853 he was again appointed for Eutin as superintendent and court preacher, with the title of superior counselor of the Church. Here he died, April 4, 1876. He published a number of sermons, which are enumerated in *Zuchold, Biblioth. Theolog.* 2, 1413. (B. P.)

Walls, F. H.

a Methodist Episcopal minister who served the Church many years as class-leader, steward, exhorter, and local preacher; joined the Southern

Illinois Conference in 1848, when somewhat advanced in years; traveled some years; took the superannuated relation; and a few years later died, Aug. 13, 1862. Mr. Walls was a pious, earnest, successful minister. See *Minutes of Annual Conferences*, 1862, p. 211.

Walmesley, Charles, D.D., F.R.S.

an English Benedictine monk and Roman Catholic bishop, was born in 1721. He was senior bishop and vicar-apostolic of the Western district, and doctor of theology of the Sorbonne. He was the last survivor of those eminent mathematicians who were active in bringing about a change in the chronological style, or calendar, of England, which was accomplished in 1752. He wrote a number of mathematical and theological works, which are at present unimportant. He died at Bath in 1797.

Walmsley, John

an English Wesleyan minister, was converted in early life, called to the ministry in 1797, and died April 22, 1842. His sermons evinced an affectionate spirit, a fullness of love to God, compassion for sinners, and sympathy with afflicted saints. He enjoyed the confidence and esteem of his brethren. See *Minutes of Wesleyan Conferences*, 1842.

Waln, Nicholas

a member of the Society of Friends, was born Oct. 19, 1742, at Fair Hill, near Philadelphia, Pa. He acquired a good elementary education at a Friends' school in Philadelphia, and on leaving the institution commenced the study of law; and before attaining to his majority was admitted to practice in the courts. In order to extend his knowledge of the law, he went to England in the fall of 1763, and was a student for some time in the Temple. Having secured the object which carried him abroad, he returned to Philadelphia and resumed the practice of his profession. For seven years he devoted himself with untiring industry and success to his work as a lawyer, at the end of which time, having had a remarkable religious experience, he felt it to be his duty to abandon his profession and devote himself to religious work, as a member of the Society of Friends. He was a frequent visitor to quarterly and yearly meetings of Friends in different parts of the country; and his gifts made him an acceptable preacher wherever and whenever he felt moved to address the assembled people. Some of these public discourses were remarkable for their power and their

unction, and produced a profound impression on those who listened to them. He visited most of the Friends meetings in England in the years 1783 to 1785, and ten years after made a similar tour through Ireland. Everywhere he was welcomed, and made a good impression. His death occurred Sept. 29, 1813. See *Biographical Sketches of Friends* (Phila. 1871), p. 381. (J. C.S.)

Walpurgis, or Walpurga, St.

was the sister of Willibald, the first bishop of the diocese of Eichstadt after it had been founded by Boniface. She was of English birth, and went as a missionary to Germany at the solicitation of Boniface. After a period of labor in Thuringia, she became abbess of the convent at Heidenheim, in Eichstaidt, where Wunnebold, another brother, exercised supervision. Tradition states that Walpurgis exercised control over monasteries also, after Wunnebold's death; she herself died in 776 or 778, and several days are still observed in her honor; e.g. Aug. 4, in memory of her departure from England; Feb. 25, in commemoration of her death; May 1, in honor of her canonization. It is customary in certain sections of Germany to adorn the doors of houses with birch twigs on the last-named of these days, as a protection against witches; and, in explanation of this custom, tradition relates that Walpurgis was in the habit of accompanying the apostles James and Philip in their missionary journeys, thereby incurring the suspicion of maintaining unchaste relations with them. To remove that suspicion, she planted a dry twig in the ground, which immediately produced leaves. The night of Walpurgis, May 1, has long been regarded as the chosen time when witches begin their infernal practices. To banish them, it was customary to bind wisps of straw to long poles and burn them — a custom which became known under the name of Walpurgis-fire. The bones of this saint, especially of the breast, are said to exude an oil which is a specific against the diseases of domestic animals, and which is distributed in the Convent of St. Walpurgis at Eichstadt. See Bollandus et Godefr. Henschenius, *Acta SS*, Februarius 25 (Antw. 1658), 3, 511-572; Herzog, *Real-Encyklop.* s.v.

Walsh, Henry

a Presbyterian minister, was born near Dublin, Ireland, Aug. 5, 1824. He came to the United States in 1840; was educated at Oglethorpe University, Ga.; taught for several years; studied theology in the Princeton Theological

Seminary; was licensed by Raritan Presbytery in 1852; was pastor of the churches of Carmel and Macedonia, N.C., one year; and then of Edmiston Church (North Mississippi Presbytery), Miss., until his death, Feb. 14, 1861. See Wilson, *Presb. Hist. Almanac*, 1862, p. 121.

Walsh, John

an English Wesleyan minister, was born at Ormskirk, Lancashire, in 1795. It was intended by his parents that he should become a Roman Catholic priest, and his education was in reference thereto. Removing to Liverpool, he was led to Christ under the ministry of Joseph Entwisle. He was received into the ministry in 1814; labored two years on the Lancaster Circuit; was sent to Newfoundland; preached at Carbonear, Blackhead, St. John's, and Harbor-Grace; returned to England in 1825; was appointed to several important circuits; became a supernumerary in 1851; and died Dec. 19, 1857. Although somewhat stiff in manner, he was a powerful preacher and a laborious minister. See *Minutes of Wesleyan Conferences*, 1858; Wilson, *Newfoundland and its Missionaries*, p. 238.

Walsh, Peter

a learned and liberal Irish Catholic, was born at Moortown, County Kildare, in the early part of the 17th century. He was probably educated at Louvain, where he became professor of divinity. He was also a Franciscan friar. On his return to Ireland, he became procurator of the Romish clergy; and, at the restoration of Charles II, persuaded many of them to sign a remonstrance against the temporal supremacy of the pope and in favor of the king. For this course he was so persecuted by the opposition that he had to take refuge in England (in 1670). He went to London, where he received an annuity of one hundred pounds for life, and remained true to his early faith, notwithstanding the persecutions he suffered. He died in September, 1687. Mr. Walsh wrote several pamphlets of a controversial character, and a *History*, which was not important.

Walsh, Thomas

one of the remarkable men in early Methodism, was born at Ballylin, near Limerick, Ireland, in 1730. He went to school until he was nineteen years of age, when he commenced teaching on his own account. His parents were Romanists, and lie as educated in the faith of their Church. His temper was constitutionally serious, bordering on melancholy, and he had

deep religious solitudes from his childhood. Devotion to the requirements of his Church brought him no relief. In his eighteenth year he became convinced of the errors of the Church, formally abjured its creed, and united with the Established Church. His religious anxiety was now deepened. He heard Swindells and other Methodist itinerants; and in one of their assemblies “he was divinely assured,” to use his own words, “that God, for Christ’s sake, had, forgiven all his sins.” He joined the Methodist Society in New Market, and in 1750 he commenced to preach.

Persecutions awaited him, not only from Romanists and Churchmen, but even more severely from the Presbyterians of the North (see Morgan, *Life*, ch. 3). No man contributed more than Walsh to the spread of Methodism in Ireland. “He went like a flame of fire through Leinster and Connaught, preaching twice or thrice a day, usually in the open air. The guileless peasants flocked to hear their own rude but touching language. They wept, smote their breasts, invoked the Virgin with sobbing voices, and declared themselves ready to follow him as a saint over the world” (Stevens). His name became famous throughout the country. The priests became alarmed; they instigated mobs, circulated slanders; but in vain. “The people still ran after him and wept aloud under his word, as he proclaimed it in mountains, meadows, highways, market-places, prisons, and ships. In 1753 Wesley called him to London, where he had frequent discussions with the Jews, and preached to the Irish in Moorfields and Short’s Gardens. “Such a sluice of divine oratory ran through the whole of his language as is rarely to be met with” (Morgan). “I do not remember ever to have known a preacher,” says Wesley, “who, in so few years as he remained upon earth, was the instrument of converting so many people.” It was while in London he commenced the study of Greek and Hebrew. In these studies he progressed with incredible swiftness. “No Catholic saint ever pored more assiduously and devoutly over his breviary than did this remarkable man over the original Scriptures during the rest of his life” (Stevens, *ut infra*, 1, 291). His memory was a concordance. “The best Hebraean I ever knew,” exclaims the enthusiastic and generous-hearted Wesley over this “blessed man,” as he was wont to call him (*Short History of the Methodists*, par. 71). “I knew a young man who was so thoroughly acquainted with the Bible that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New, Test., he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also what it meant in every place. His name was Thomas Walsh. Such a master of Biblical knowledge never saw before, and never expect to see again”

(Wesley, *Sermons*, ser. 91). Young men from the University of Cambridge, when in London, chose Walsh to initiate them into the Hebrew tongue. But young Walsh was burning the candle at both ends. The manner of his preaching, intense study, habitual self-absorption, and excessive labor and fatigue broke him down, and his nervous sensibilities, at last, suffered great tortures. Wesley, a sagacious man, and who wrote excellent sanitary rules for his ministers, never seems to have admonished Walsh, for whom, indeed, he seems to have had a sentiment of reverence, if not of awe. Walsh was seized with sickness at Bristol, in February, 1758, sailed for Cork as soon as his strength would permit, and was removed by his friends to Dublin, where, after suffering extreme mental anguish on account of a temporary eclipse of faith — occasioned, no doubt, by nervous disorganization — he died with words of rapture on his lips, April 8, 1759.

The Church has produced few such men as Thomas Walsh. With the devotion of a Kempis — strongly tinged, too, with his asceticism — and the saintliness of Fletcher, he had the memory of Pascal and the studiousness of Origen. “His life,” says Southey, “might, indeed, almost convict a Catholic that saints are to be found in other communions as well as the Church of Rome.” Socrates was not more lost in contemplation on a Potidaean battle-field than was Walsh in introspection and prayer as he walked through the streets of great cities.” In his devotions he was sometimes so rapt and absorbed in the visions of God that in these profound and solemn frames of mind he remained for hours still and motionless as a statue. Such were his learning, his talents in the pulpit (where he often seemed clothed with the ardor and majesty of a seraph), the saintly dignity and moral grandeur of His character, that contemporary allusions to him are touched with reverence and wonder (see Stevens, 1, 338). “His portraits might almost be taken as facsimiles of the current pictures of Jonathan Edwards, whom he resembled much in other respects” (ibid. 1, 339, note). Charles Wesley wrote several hymns in memory of Thomas Walsh, commencing “God of unfathomable grace;” “Glory, and thanks, and love;” and “Tis finished, tis past.” Nine *Sermons* by Walsh were published, with a preface by Morgan (1764, 12mo). See Morgan, *Life of Walsh* (Lond. 1762, 12mo; N.Y., 1843; republished in Jackson’s *Early Methodist Preachers*, 3rd ed. vol. 3); Home, *Appendix to Walsh’s Life* (in Jackson’s *Preachers*, 3, 278 sq.); Jackson, *Life of Charles Wesley* (N. Y. 1842, 8vo), 21:551 sq.; Tyerman, *Life of John Wesley*, 2, 200, 239, 661; Smith, *Hist. of Wesl. Methodism*, 1, 253, 522; Stevens, *Hist. of*

Methodism, 1, 287 sq., 337 sq.; Myles, *Chronicles Hist. of Methodism*, ann. 1750, p. 69; Crowther, *Portraiture of Methodism* (Lond. 1814), p. 356 sq.; Atmore, *Maeth. Memorials* (ibid. 1801), p. 438-443; Southey, *Life of Wesley*, ch. 23; Wesley, *Works* (3rd ed. ibid. 14 vols.), 7:54; 12:448 (see Index); Tefft, *Methodism Successful* (N.Y. 1860, 12mo), p., 138.

Walsh, Tracy R.

a minister of the Methodist Episcopal Church, South, was licensed to preach in 1827, and admitted into the South Carolina Conference in 1830. Several years later he located and assumed charge of the Marion Academy. For thirteen years the impress of his sterling character was stamped upon the youth committed to his training. During these years he did an amount of pulpit and parochial work seldom exceeded by a regular pastor. In 1849 he reentered the Conference and continued to travel until elected president of Carolina Female College in 1852. In 1860 he again entered the itinerancy, and on Oct. 20, 1867, died. See *Minutes of Annual Conferences of the M. E. Church, South*, 1867, p. 111.

Walsh, William M'Kendree

a Methodist Episcopal minister, was born in Hanover County, Va., Feb. 19, 1814; was converted in 1829; and in 1835 entered the ministry in the Virginia Conference. During the following year he was transferred to the North Carolina Conference, within which he labored for thirty years. In 1867 he was admitted into the Baltimore Conference; was supernumerated in 1870; became effective again in 1871, and was appointed to Green Ridge Circuit, and two years later to Hedgesville Circuit, where he died, Dec. 10, 1875. Few men have shown equal fortitude and devotedness. See *Minutes of Annual Conferences*, 1876, p. 20.

Walsingham, Sir Francis

an eminent English statesman, was born at Chiselhurst, in Kent, in 1536. He was ambassador to the court of France from 1570 to 1577, during which time the Massacre of St. Bartholomew occurred. Here he learned much of the part which Mary Stuart took in the intrigues of that dreadful plot, and acquired a deep and abiding hatred towards her. He went as ambassador to Scotland in 1583, and in 1586 became one of the commission for the trial of Mary Queen of Scots. He afterwards became

chancellor of the duchy of Lancaster, and remained such until his death, April 6, 1590.

Walsingham, Thomas

an English Benedictine monk of St. Albans, was precentor at that place in 1440, and historiographer royal to Henry I V about the same time. He wrote two histories of England, and continued the *Polychronicon* of Ranulph Higden; from 1342 to 1417.

Walter of Galloway

originally clerk to Roland, the high-constable of Scotland, was made bishop of Galloway in 1209. He gave the church of Sembry to the abbey of Dryburgh, and died in 1235. See Keith, *Scottish Bishops*, p. 272.

Walter of Glasgow

originally chaplain of king William, was elected bishop of Glasgow in 1207, and consecrated Nov. 2, 1208. He was sent to treat about peace with king John of England, and went to a general council at Rome in 1215. He died in 1232. See Keith, *Scottish Bishops*, p. 237.

Walter of St. Victor

was a pupil of Hugo of St. Victor, subprior of that monastery to the death of Richard, in 1173, and thenceforward prior. He died in 1180. He is known to posterity through a yet unpublished work, lengthy extracts from which are found in Bulaeus, *Hist. Universit. Paris.* 2, 200 sq., 402 sq., 562 sq., 629 sq. It bears the title *Libri IV contra Manifestas et Damafas etiarm in Conciliis Hcereses, quas Sophistae Abelardus, Lombardus, Petrus Pictavinus et Gilbertus Porretanus Libris Sententiarumn suarusu Acuunt, Limant, Roborant*, and is usually known by the title *Contra quatuor Labyrinthos*. Walter was a stranger to the profound mysticism of Hugo and Richard of St. Victor, but he shared their aversion to the trifling subtleties of scholasticism. To scholasticism he opposes the principle that dialectics can bring into view only formal, but not material, truth. The truthfulness of premises assumed lies altogether beyond its field of research. He was nevertheless so much the slave of authority that he violently opposed every attempt at a philosophical investigation of doctrine as a dangerous heresy. His work is filled with abusive epithets and denunciations. He accused

Peter Lombard of Nihilism, and Abelard of errors with respect to the Trinity.

Various historians, among them Neander, have erroneously identified Walter of St. Victor with Walter of Mauritania (i.e. of Mortagne in Flanders). The latter taught rhetoric at Paris, was the tutor of John of Salisbury (q.v.), became bishop of Laon in 1155, and died in 1174. He left few writings, among which is a polemical letter on the subject of the Trinity addressed to Abelard. See Herzog, *Real-Encyklop.* s.v.

Walter, Ann

a Bible Christian minister, was converted in 1820. In 1825 she entered the itinerant work. She bore a long and painful affliction with exemplary patience, and died triumphantly in the faith in 1835.

Walter, Ernst Johann Konrad

a German divine who died as doctor of philosophy and pastor at Neukloster, near Wismar, Sept. 25, 1800, was born Aug. 9, 1741, at Claber. He wrote, *Vetsuch eines schnriftmassigen Beweises, dass Joseph der wahre Vater; Christi sey* (Berlin, 1791): — *Neue Vorstellungen von den Strifen der Verdammten in der Euwikigkeit nach Grinden der Schrif* (Rostock and Leipsic, 1773). See Winer, *Handbuch der theolog. Lit.* 1, 478, 555. (B.P.)

Walter, Ferdinand

A Roman Catholic canonist of Germany, was born Nov. 30, 1794, at Wetzlar; and studied law at Heidelberg, where he was promoted in 1818 as *doctor utriusquejuris*. Here he also commenced his lectures, when in 1819 he was called to Bonn as professor of Roman and canon law, where he died, Dec. 12, 1879. He published *Lehrbuch des Kirchenrechts* (Bonn, 1822; 14th ed. 1871, ed. Gerlach). This is his main work, which was translated into French, Spanish, and Italian. Besides, he published, *Corpus Juris Germanici* (1824, 3 vols.): — *Geschichte des romischen Rechts* (1834-40, 2 vols.; 2nd ed. 1845; 3rd ed. 1860; also translated into French and Italian): — *Deutsche Rechtsgeschichte* (1853, 2 vols.; 2nd ed. 1857): — *Das alte Wales* (1859): — *Fontes Juris Ecclesiastici* (1862): — *Naturrecht und Politik* (1863; 2nd ed. 1871): — *Das alte Erzstift und die Reichsstadt Koln* (1866): — *Erinnerungen aus meinem Leben* (1865). See *Theolog. Universal-Lexicon*, s.v.; Zuchold, *Bibl. Theolog.* 2, 1414;

Literarischer Handweiser für das kathol. Deutschland, 1880, p. 3 sq. (B.P.)

Walter, Henry

a Church of England divine, was born at Louth, Lincolnshire, Jan. 28, 1785. He received a careful religious training, and was educated at St. John's College, Cambridge, taking his degree, of A.B. in 1806. In 1858, being left without a curate, he preached in his schoolroom and still kept up his pastoral work. He died in January, 1859. Mr. Walter attained great proficiency as a chemist, astronomer, and naturalist. His intimacy was sought and cherished by the clergy for miles around. His publications were all stamped by his characteristic accuracy of research. They are his *History of England*, finished in 1839 (7 vols.): — his collated edition of the *Primer of Edward VI.* — *Biographical Notice of Tyndal the Martyr.* — *and his Letters to Bishop Marsh, of Peterborough, on the Independence of the Authorized Version of the Bible*, as well as many of lesser note. See *Christian Observer*, March, 1859, p. 209.

Walter, Hubert

archbishop of Canterbury, was born at West Dereham, in Norfolk, where he afterwards founded a Premonstratensian monastery. He was educated in the house of his uncle, Ranulph de Glanville to whom, on his ordination, he became chaplain. In 1186 he was dean of York. Oct. 22, 1189, he was consecrated lord bishop of Salisbury, and in 1190 sailed for the Holy Land. He was enthroned archbishop of Canterbury May 30, 1193. Towards the close of 1198, Hubert was summoned to Normandy. The two sovereigns the king of France and the king of England had selected him to mediate between them, and to effect, if possible, a reconciliation. He did not succeed, but this instance shows the high estimation in which he was held as an honest and skilful diplomatist. Hubert died April 6, 1199. See Hook, *Lives of the Archbishops of Canterbury*, 2, 584 sq.

Walter, Johann Gottlob

a Protestant theologian of Germany, was born April 5, 1704, and died Nov. 16, 1782, as superintendent at Neustadtander-Orla. He is the author of *Prima Gloria Clerogamiae Restitutce Luthero Vindicata* (Neiustadt, 1767). See Winer, *Handbuch der theol. Lit.* 1, 751. (B. P.)

Walter, Michael

SEE WALTHER, MICHAEL.

Walter, Nathaniel

a Congregational minister, son of Rev. Nehemiah Walter, of Roxbury, Mass., graduated from Harvard College in 1729. He was ordained pastor of the Second Church in Roxbury, July 10, 1734; and died March 11, 1776. See Sprague, *Annals of the Amer. Pulpit*, 1, 220.

Walter, Nehemiah

a Congregational minister, was born in Ireland, in December, 1663, of English parents. As early as 1679, his father, Thomas Walter, settled in Boston, Mass. Nehemiah's preliminary education was received in his native country. In 1684 he graduated from Harvard College, and shortly after went to Nova Scotia, and resided with a French family to learn the language. Returning to Massachusetts, he resumed his studies at Cambridge, and was appointed a fellow of that college. Oct. 17, 1688, he was ordained as colleague with the famous Apostle of the Indians, John Eliot, who was then settled in Roxbury, Mass. Eliot died two years after. About 1717, in consequence of excessive application to study, health failed, and he was incapable of performing the duties of his office. He gradually recovered his health, and resumed his ministry. For twenty-eight years he was without a colleague; but Oct. 19, 1718, his son, Rev. Thomas Walter, was chosen to that position. After five years the son died, and the father again assumed the entire pastoral charge. He died Sept. 17, 1750. A volume of his *Sermons* was published after his death, in 1775. See Sprague, *Annals of the Amer. Pulpit*, 1, 217.

Walter, Thomas

a Congregational minister, son of Rev. Nehemiah Walter, was born Dec. 13, 1696. He graduated from Harvard College in 1713; was ordained as colleague to his father in Roxbury, Mass., Oct. 19, 1718. Among his publications were, *Grounds and Rules of Music Explained* (1721): — an *Essay upon Infallibility*, etc. (1724). He died Jan. 10, 1724. See Sprague, *Annals of the Amer. Pulpit*, 1, 219.

Walter, William, D.D.

a Protestant Episcopal clergyman, was born in Roxbury, Mass., Oct. 7, 1737. He graduated at Harvard College in 1756; went to England for holy orders in 1764; and July 22 of the same year was installed rector of Trinity Church, Boston, third Episcopal Church of that city. He resigned this charge March 17, 1776, and went to Nova Scotia, where he remained several years, and preached during a considerable portion of the time at Shelburne. In 1791 he returned to Boston, and purchased an old mansion in Charter Street, which formed his home during the remainder of his life. In 1792 he was installed rector of Christ Church, Boston. He died Dec. 5, 1800; See Sprague, *Annals of the Amer. Pulpit*, 5, 226 sq.

Walter, William Bicker

a poet and Unitarian preacher, a descendant of Nehemiah Walter, was born in Boston, Mass, in 1796.. He graduated at Bowdon College in 1818; studied theology at Harvard, and sometimes preached, but did not obtain a license. He died at Charleston, S.C., in 1822. He was the author of *Sukey; a Poem* (Boston, 1821): — and *Poems* (ibid. 1821). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Walters, Christian

a Methodist Episcopal minister, was born in Dauphin County, Pa., March 16, 1827, He was converted in 1842; licensed to preach in 1852; labored several years as colporteur for the Bible Society; and in 1856 entered the Philadelphia Conference. After serving Safe Harbor Circuit two years; St. Paul's, Lancaster, two years; Tamaqua two years; Port Carbon two years; and Second Street, Philadelphia, one year, he took the supernumerary relation, traveled some time for the improvement of his health, and finally settled in Harrisburg, where .he died, July 12, 1869. Mr. Walters was remarkable for his gentlemanliness, zeal, and perseverance. See *Minutes of Annual Conferences*, 1870, p. 47.

Walters, John

a Wesleyan Methodist missionary, was a native of South Wales. He was converted in his youth, was sent to the West Indies in 1830, and appointed to the island of Jamaica. On the death of William Wood (q.v.), May 24, 1835, he was sent from Spanish Town to St. Ann's Bay, to supply the

place of the deceased, although he stated to the committee he had an invincible aversion to the place, owing to an impression he could not get rid of, that in a few weeks he himself would die there. With thin and pallid features the slender and delicate Walters startles the mourning people with the words, "Dear Christian friends, I am come this morning to preach Mr. Wood's funeral sermon, and I shall at the same time preach my own also." On that very day the yellow fever smites him, and in one week he passes away. Regard for the poor and sick, and fervent zeal for God, were traits in the character of the young and holy Walters. See *Minutes of Wesleyan Conferences*. (1836); Bleby, *Romance without Fiction, or Sketches from the Portfolio of an Old Missionary* (Lond. and N. Y. 16mo), 23 p. 459 sq.

Walters, Thomas

a Methodist Episcopal minister, was born at Hanley, England, July 18, 1824, of devoted Wesleyan parents, who gave him a careful training, and brought him to Christ at the age of fifteen. He received license to preach at the age of nineteen, and continued on circuit work until 1848, when he sailed to the United States, and settled in Belleville, N.J., where his preaching soon attracted attention, and he received a call to supply Sandystone Circuit. In 1849 he united with the New Jersey Conference, and was appointed to Vernon Circuit. Subsequently he labored at Newton, Rockaway, Barryville, Milford, Rome and Greenville, Asbury, Flemington; Second Church, Rahway; Belvidere; St. Paul's, Staten Island; Belleville, Boonton, Dover; Eighth Avenue, Newark; Prospect Street, Paterson; and First Church, Hackensack. He died July 7, 1879. Mr. Walters was intensely practical, a diligent reader, and a thorough student, eminently scriptural; had a very tenacious memory, a clear, full, rich voice; was cultured in music, and in oratory. See *Minutes of Annual Spring Conferences*, 1880, p. 36.

Walther (Walthincrus Or Gualterus)

a German Lutheran divine, was born at Allendorf, in Thuringia, in the latter part of the 16th century. He studied divinity at Jena and gave special attention to classical and Oriental languages. He became professor of Greek and Hebrew at Jena, and afterwards was appointed superintendent of the Lutheran Church in the auchy of Saxe-Gotha and in the duchy of Brunswick-Wolfenbuttel. He died. Nov. 15, 1640. He was the author of

several theological and linguistic works. See Zeumerus, *Vitae Professorum Jenensium*.

Walther, Christian (1)

a German theologian, was born about the beginning of the 16th century. He studied divinity, took orders and lived for some time in a convent. Afterwards he joined the Protestants and settled at Wittenberg, where he was much esteemed by the theologians for his learning. *He* was employed by the celebrated printer Hans Lufft as proof-reader for thirty-four years; was also sub-editor of the Wittenberg edition of Luther's works; and was the author also of some pamphlets and other works. He died about 1572. See Zeitner, *Theatrum Virorum Eruditorum*, p. 542. Walther, Christian (2), D.D., a German divine, was born at Norkitten, near Königsberg, in 1655. He was educated at Königsberg, Leipsic, and Jena, receiving the degree of A.M. at the latter place in 1677. He then returned to his native country, where he held several ecclesiastical offices. In 1701 he became a member of the Academy of Science at Berlin; in 1703 was appointed professor of divinity in the University of Königsberg; in 1704 was made inspector of the synagogue of the Jews in the same city. During some time he was rector magnificus of the University of Königsberg, and died there in 1717. Among his works are, *Tractatus de Cultu Divino Sanctuarii Veteris Testamenti, quern Stando Fieri Oportebat: — De Duabus Tablulis Lapideis: — De Quatuor Paenarum Generibus apud Hebraeos: — Disputationes FIII de Pluralitate Personarum in Divinis, ex Genesi 1, 26.*

Walther, Christoph Theodosius

a German missionary, was born at Schildberg, in Brandenburg, in 1699, and studied divinity at Halle. On the invitation of Frederic IV, king of Denmark, he arranged to go as a missionary to the Danish possessions in East India. He went to Copenhagen in company with Henry Plutschow and Bartholomew Ziegenbalg in 1705, and they arrived at Tranquebar, India, July 9, 1706. Walther then learned Portuguese and several Indian dialects, and visited the whole coast of Coromandel, preaching to the inhabitants with great success. He founded the missionary establishment of Majubaram. On account of failing health, he returned to Europe in 1740; but, before reaching Denmark, he died at Dresden, April 27, 1741. He was the author of several works pertaining to his missionary labors, and for the benefit of the heathen nation to which he preached. See Schöttgen,

Commentarii de Vita et Agone Christiani Theodosii Waltheri (Halle, 1743).

Walther, Heinrich Andreas

a German Protestant clergyman, was born at Königsberg, in Hesse; in 1696. He became minister at Worms in 1729, and of St. Catherine's, Frankfort-on-the-Main. In 1741 he was honored with the rank of senior of the Protestant clergy at Frankfort, and with the degree of doctor of theology by the faculty of Giessen. He died in 1748. Among his principal works are the following: *Disputatio ex Antiquitate Orientali de Zabiis: Finsterniss bey dem vermeinten Lichte der römisch-katholischen Lehre, gegenein von einem Jesuiten herausgegebenes Büchlein, genannt Licht in der Finsterniss: — Exegesis Epistolæ Judæ: nErste Gründe der Weisheit und Tugend: — and Erldauterter Katechismus.*

Walther, Johann

a German divine, was one of Luther's intimate friends. As a composer of tunes, he was able to assist the great Reformer in improving Church psalmody. In 1524 he published, with Luther's assistance, the first *Lutheran Choral Book*, containing some of his own tunes. He filled the office of precentor at Torgau, and was afterwards director of the choir to prince John Frederick, and to prince Maurice of Saxony. In 1530 he removed to Wittenberg, received the degree of A.M., and was appointed a lecturer in the university. In 1547 he removed to Dresden, where he probably died, in 1564; He is the author of a fine German hymn, *Herzlich thut mich erfreulenn* (Eng. transl. in *Lyra Germ.* 2, 288: "Now fain my joyous heart would sing"). See Koch, *Geschk. des deusch. Kircheniedes*, 1, 247, 285 sq.; 455 sq.; 2, 471; 8:655. — (B. P.)

Walther, John L.

a Methodist Episcopal minister, was born in Kulmbach, Bavaria, Sept. 10, 1818. He emigrated to America in 1840; was powerfully converted at watch night services in St. Louis, Mo., at the close of 1848; served the Church grandly as exhorter and local preacher; joined the Illinois Conference in 1851, which he served faithfully and successfully until 1861, when he was appointed chaplain of the Forty-third Regiment of Illinois Volunteers. As chaplain: he was persistent in all his duties, and highly honored by officers and soldiers. He was shot in the chest April 6, 1862, on

the battle-field of Shiloh, while caring for the wounded; and expired almost without a struggle. Mr. Walther was the third chaplain of the Union army dying in the service of his nation; and was first in excellency among German preachers in the Illinois Conference. See *Minutes of Annual Conferences*, 1862, p. 224.

Walther, Michel (1)

a Lutheran theologian of Germany, was born at Nuremberg, April 6, 1593. He studied, at first, medicine at Wittenberg; but afterwards he betook himself to the study of theology at Giessen and Jena. In the latter place he was appointed adjunct to the philosophical faculty. For a time he acted as court-preacher to the duchess of Brunswick and Lineburg, occupying at the same time a professorship at Helmstadt. After the death of the duchess in 1626, he was appointed court-preacher and general superintendent at East-Friesland; in 1642 he was called to Zelle, where he died, Feb. 9, 1662. He wrote, *Harmonia Biblica: — Post'illa Mosaicca. Pophetica, liero-psalticua, Evangelistica: Comsm. in Epist. ad Hebraeos: — Introitus ad Psalterii Sacrarium: — Spicilegium Controversiarumu de Nominibus Jehovah, Elohim Agnus est Phase Tractatus de Unctione Christi.* etc. See Freher, *Theatrum Eruditorum*; Hoffmann, *Lexicon Universale*; *Acta Enkruditorum Latina*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Walther, Michel (2)

a Lutheran theologian of Germany, son of the preceding, was born March 3, 1638, at Aurich, in Friesland. When sixteen years of age he entered the University of Wittenberg, where he was appointed, in 1687 professor of theology. He died Jan. 21, 1692. He wrote, *De Fide Niccena: — De Fide Infantum Baptizatorum: — De Catechizatione Veterum: — De Novo Legislatore Christo contra Socinianos et Arminianos: — De Satisfactione Christi: — De Dissimilitudine Ortus Nostri et Christi Honminis: — De Duabus Tabulis Lapideis ex ~~Exod.~~ Exodus 30:18, et 32:15, 16: — De Ingressu Sacerdotis Summli in Sanctum Sanctorum ex Levit. 16: De Chiromantia ex Job. 37:7, non Probabili: — De Deo Abscondito ex Jes. 45, 15: — De Viro Nominze Zemach sive Gerinen ex Zach. 6:12: — De Sensu Verborum ἐπιβαλὼν ἑκκλαιε Marc. 14:72: — De κοινωνίᾳ φύσεως ex 2 Peir. 1, 4: — De Articuli SS. Trinitatis Antiquitate, Veritate et Necessitate, etc. See Bunemann, *De Doctis Westphalis*; *Nova Literaria**

Germaniae; Pipping, Memoriae Theologorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

Walther, Rudolph

a Reformed theologian Of Germany, was born at Zurich, Nov. 9, 1519. He studied at different places, visited England, and, after his return, he continued his studies at Marburg. Here he attracted the attention of the landgrave, Philip of Hesse, who took him in 1541 to Ratisbon, where he acted as clerical secretary. Here he made the acquaintance of Melancthon, Bucer, Sturm, Cruciger, and others. After his return, he was appointed pastor at Schwammeldingen, and in 1542 pastor of St. Peter's at Zurich. He died Nov. 25, 1586. He wrote, *Apologia Zwinglii: — Comentarium in Libros Historicos Novi Testamenti: — Epistolae Pauli, Petri, Jacobi, Johannis, et Judae: — Homiliae in Evangelia Dominicalia: — Homiliae in Totum Novum Testamentum: — Homiliae in Prophetas XII Minores: — Homiliae XXXII de Incarnatione, Nativitate, et Vita Filii Dei, etc.* See Verheiden, *Elogia Prestantiorum aliquot Theologorum; Adam, Vitae Eruditorum; Teissier, Eloges des Savans; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)*

Walton, Brian, D.D.

a learned English prelate, was born at Seamer, in the district of Cleaveland, in Yorkshire, in 1600. He was educated at Cambridge, where he took the degree of A.M. in 1623. He first went to Suffolk as master of a school, and for, some time served as curate; he then went to London, where he acted as curate of All-hallows, Bread Street. In 1626 he became rector of St. Martin's Orgar, in London, and of Sandon, in Essex. Some time afterwards he became a prebendary of St. Paul's, London, and chaplain to the king. In 1639 he commenced as doctor of divinity at Cambridge. About this time he became involved in the troubles between the king and Parliament, in which he made himself obnoxious to the Puritans, and was deprived of his preferments and compelled to fly from London. He took refuge in Oxford, and in 1645 was incorporated doctor of divinity. There he formed the plan of his famous *Polyglot Bible*, and commenced the collection of materials; but it was not completed till some years after his return to London, which occurred after the death of the king. The work appeared in six volumes, large folio. It was published by subscription, and is thought to be the first book printed in England on that plan. The first volume appeared in

September, 1654; the second in July, 1655; the third in July, 1656; and the last three in 1657. It is accompanied by the *Lexicon Heptaglotton* of Dr. Edmund Castell (published in 1669, in 2 vols. fol.). This is a lexicon of the seven Oriental languages used in Walton's *Polyglot*, and has grammars of those languages prefixed. The *Polyglot* cannot be considered complete without it. The Prolegomena to the *Polyglot*, which are highly valued, and have several times been reprinted separately (Zurich, 1573; Leips. 1777, etc.), are a monument to the author's learning, and contain sixteen dissertations on the languages, editions, and translations of the Bible, the various readings, critical condition, Jewish and other revisions of the text, the cognate Shemitic tongues and versions, etc. Some copies of the *Polyglot* are ruled with red lines by hand, and are therefore more valuable. Walton published, besides his *London Polyglot*, *The Considerator Considered* (1659), a reply to the *Considerations* of Dr. Owen: — and an *Introductio ad Lectionem Linguarum Orientalinum* (1655). In 1660, after the Restoration, he was appointed chaplain to the king; and in 1661 bishop of Chester. He enjoyed the honor of the office but a short time, for he died Nov. 29, 1661. See Todd, *Life and Writings of the Right Rev. Brian Walton, D.D., Lord Bishop of Chester*. (Lond. 1821). **SEE POLYGLOT BIBLES.**

Walton, James

a minister in the Methodist Episcopal Church, South, was born near Chester, S.C., Aug. 16, 1799. He removed to Knox County, Tenn., in early life, where he received a careful religious culture, and was trained in the art of agriculture; embraced religion at the early age of eight years; removed to Mississippi in 1832; for two years represented Oktibbeha County in the State Senate; was licensed to preach in 1838; and in 1842 was admitted into the Mississippi Conference, where he labored with great zeal and devotedness until his death, Jan. 18, 1861. Mr. Walton was deeply pious, had a strong, well-balanced mind, and was an example of prudence and fidelity. See *Minutes of Annual Conferences of the M.E. Church, South*, 1861, p. 318.

Walton, Jonathan, D.D.

an English clergyman of the Episcopal Church, was born in 1774; became rector of Birdbrook, in Essex, and rural dean; and died in 1846. He was the author of *Lectures on Repentance: The Prodigal Son*, etc. (1833): — *The*

Glory of the Latter House (1842): — and several single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Walton, Robert Hall

a Presbyterian divine, was born in Hartford, Conn., in 1833. He entered Delaware College, and graduated in 1854, and commenced his theological studies in Union Seminary in 1857. He was ordained in 1860, and labored in the Broadway Church, Va., as a stated supply. From this he went to Georgia, and supplied the Church at Cassville until his death, April 2, 1876. (W.P.S.)

Walton, William, D.D.

a professor and clergyman of the Protestant Episcopal Church, died in New York, Sept. 21, 1869, aged fifty-nine years. He was the eldest son of rear-admiral Walton of the British navy; and at the time of his death he was professor of Hebrew in the General Theological Seminary, New York city. See *Amer. Quar. Church Rev.* Jan. 1870, p. 636.

Walton, William C.

a Presbyterian minister, was born in Hanover County, Va., Nov. 4, 1793. He was educated at Hampden Sidney College; licensed to preach Oct. 22, 1814; ordained April 25, 1818; and on May following was installed pastor of the Presbyterian Church in Hopewell. In 1823 he accepted a call to the Third Presbyterian Church in Baltimore; in 1825 returned to Virginia; in July, 1827, was installed pastor of the Second Presbyterian Church in Alexandria, Va.; in October, 1832, of the Free Church in Hartford, Conn., where; he continued to labor until his death, Feb. 18, 1834.¹ He was a most zealous and devoted minister, full of love for souls and the glory of God. See Danforth, *Life of W. C. Walton* (1837, 12mo); *Christ. Quar. Spectator*; 10:193; Sprague, *Annals of the Amer. Pulpit*, 3, 565.

Waltz, Henry C.

a Methodist Episcopal minister, was born in Wayne County, Ind., June 5, 1843. He spent his boyhood on a farm; entered Indiana Asbury University in 1860; was converted in 1862; graduated in 1866; spent twenty-two months in traveling over Europe and the Orient; lectured the following year on the sights, scenes, customs, and habits of the people of the Old World; joined the North Indiana Conference in 1869; and served the Church at

Wabash and Fort Wayne. In 1871 he joined the Colorado Conference, which he served faithfully until 1875, when his failing health obliged him to take a supernumerary relation. He next removed to Quincy, Ill., where he died, May 11, 1877. As a writer, Mr. Waltz was clear, lucid, instructive, and interesting; as a preacher, above the average, faithful, practical, logical; as a pastor, devoted; as a father, affectionate. See *Minutes of Annual Conferences*, 1877, p. 82.

Wama

(or Vama), in Hindû mythology, was the wife of king Aswarena, who sprang from the holy family of Ikswaka. She gave birth, by her husband, to Parswa, who became so renowned for his piety that he was made one of the twenty-three elders of Buddha.

Wamack, Drury

a minister in the Methodist Episcopal Church, South, was born in Rutherford County, N. C., Oct. 12, 1806. He professed religion after reaching his majority, and entered the Tennessee Conference. In 1854 he went to Texas, and entered the North-west Texas Conference. He died in 1878 or 1879. See *Minutes of Annual Conferences of the M. E. Church, South*, 1879, p. 77.

Wambaugh, Abraham B.

a Methodist Episcopal minister, was born in Hunterdon County, N.J., Oct. 26, 1815. He was converted at the age of thirteen; joined the Ohio Conference in 1838, and served at Jamestown, Bellefontaine, East Liberty, Jamestown a second term, Columbus, and Circleville. In 1844, because of failing health, he located, studied law, and for six years pursued that profession, though all the time punished by a guilty conscience. In 1862 he was readmitted into the Conference, in which he labored earnestly until his death, Aug. 14, 1873. Mr. Wambaugh was a minister of large ability, reserved among strangers, amiable among acquaintances, always very dignified. See *Minutes of Annual Conferences*, 1873, p. 146.

Wamen

SEE VANAMA.

Wan

in Norse mythology, is one of the infernal streams in the kingdom of Hell.

Wanadis

in Norse mythology, is a surname of *Freia* the goddess of the Wanes, she having sprung from that nation.

Wanagaren

(or Vanagaren or Banafsheren), in Hindû mythology, is the son of the giant-king Bali, and reigned in Maralipuram. Because Krishna's son Anuredh enticed his daughter and was captured. Krishna carried on a war with him, and captured his kingdom, notwithstanding Siva's defense, and cut off the giant's thousand hands, all but two, with which he is obliged to pay homage. It would seem as if this myth were designed to express the removal of the Siva-worship by Vishnu.

Wanahieim

in Norse mythology, is the country of the Wanes, and is thought to be in the extreme north of Europe, but is difficult to locate exactly either its history or its geography.

Wandalin, Johan (1)

a Protestant theologian of Denmark, was born Jan. 26, 1624, at Viborg, in Jutland. At the age of fourteen he was acquainted with the Hebrew, Chalde, Syriac, Arabic, and Rabbinical languages. He studied at Copenhagen, Leydvll Utrecht, and other universities. In 1651 he returned to Copenhagen; was appointed in 1652 professor of languages, and in 1655 professor of theology. He died as bishop of Seeland in 1675. He wrote. *Comment in Haggceum: Commet. in Librum Erae Exercitatt. in Histodiam Sacram Antediluv. De Statu Animarum Post Mortem*, etc. See Witte, *Afemoriae Theologorum*; Vindingi, *Academia Hafniensis*; Barthelini, *De Scriptoribus Danis*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B. P.)

Wandalin, Johan (2)

son of the preceding, was born at Copenhagen, Jan. 14, 1656, where he also became professor of Oriental languages in 1683. He died March 20, 1710. He wrote, *Dissetatio Philologico-theologica de Prophetis et*

Prouphetiis (Hafnise, 1676): — *Discussio Spei Speciosce, de Conversione Judaeorum* (ibid. 1702). See Raupach, *De Utilitate Peregrinationis Janicae*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. Fürst. *Bibl. Jud.* 3, 493. (B. P.)

Wandalin, Peter

a Protestant theologian and linguist of Germany who died in 1659, is the author of *Catulus 300 Vocabulorum Danicorum Cognationem ex Lingua Hebr. Ducentium* (Hafnia, 1651). He also wrote *Paraphrasis Gerim. in 7 Psalmos Penitentiales, in Epist. ad Galatas, Philippenses, Hebraeos, et Tres Jehannis Epistolas*. He wrote likewise in the Danish language. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Wandelbert

a saint of German extraction, was born A.D. 813, and became a monk in the monastery of Prüm. He was a learned theologian and Latin scholar, whose attainments not only won for him the position of master in the school of his convent, but also gave him literary celebrity and earned for him the notice of the emperor Louis the Pious. Wandelbert was a devoted educator and scholar, and also a busy writer. He left numerous works at his death, both in prose and verse, only two of which are still extant. The first, entitled *Vita et Miracula S. Goaris Presbyteri*, was published at Mayence in 1489, and afterwards incorporated by Surius and Mabillon in their respective *Acta*. It originated in the desire to perpetuate the fame of St; Goar, whose cell on the Rhine was given to the monastery of Prüm by kings Pepin and Charlemagne, and is valuable for a correct apprehension of the conditions of Carolingian times. The second work; a *Martyrologium*, is more important. It was written in verse, and completed about A.D. 850. A preface in prose was prefixed, which describes the different meters employed by him, but otherwise not in general use in his age; and upon this follow six lyrics whose burden is the invocation of God, an address to the reader, a dedication to the emperor Lothlaire, a statement of the plan of the work, and a survey of the different parts of the year. The martyrology itself begins with Jan. 1, and describes in brief the life, character, and death of one or more saints for each day in the year. The conclusion of the work is made by *Hymnus in Omnes Sanctos* in Sapphic verse; and two other hymns on the seasons and pastoral occupations, etc., in heroic verse. These poems

cannot be regarded as successful essays in poetry so much as- they must be considered noteworthy productions of the learned culture of that time. The martyrology, unaccompanied by the minor poems above described, was first published in 1536 by Bede, and afterwards by Molanus, in Usuard, and completely by D'Achery, in the *Spicilegium*, 5, 305 sq. Wandelbert died probably in the year 870. See Trithemius, *De Scriptoribus Eccl.* p. 281 sq.; Oudin, *Comment. de Scriptoribus*, 2, 149 sq.; Fabricius, *Bibl. Med. et Inf. Latin.* 6:314 sq.; *Hist. Lit. de la France*, 5, 377 sq.; Bihr, *Gesch. d. rom. Lit. in karol. Zeitalter*, 114 sq., 229 sq.; Schröckh, *Kirchengesch.* 23:215 sq.; Rettberg, *Kirchengesch. Deutschlands*, 1, 465, 482. — Herzog, *Real-Encyclop.* s.v.

Wandering Beggars, Clergy, And Monks

SEE VAGANTIVI.

Wandering In The Wildernesses

SEE EXODE; SEE WILDERNESS OF THE WANDERING.

Wandering Jew

SEE JEW, THE WANDERING.

Wandsworth

a large village of England, county of Surrey, on the Wandle, near its mouth in the Thames, five miles south-west of St. Paul's, and now included in the city of London; noted as being the seat of the first Presbyterian Church and the first presbytery. In 1572 the first presbytery was organized secretly. The members were Mr. Field, lecturer of Wandsworth; Mr. Smith, of Mitcham; Mr. Crane, of Roehampton; Messrs. Wilcox, Standen, Jackson, Bonham, Saintloe, and Edmonds; and afterwards Messrs. Travers, Clarke, Barber, Gardiner, Crook, Egerton, and a number of very influential laymen. Eleven elders were chosen, and their duties described in a register entitled *The Orders of Wandsworth.* *SEE PRESBYTERIAN CHURCHES.*

Wanes

in Norse mythology, is a people the location of whose country, Wanaheim, is not definitely given; sometimes being thought to be on the Don (Tanais), sometimes on Cape North. This people is remarkable only as being

implicated in a long and frightful war with the Asas, which seemed to lead to the destruction of both, until finally peace was made and hostages exchanged, whereby the Asas received Niord and Freia, and the Wanes Haner and Mimer. Both parties also spit into a cask, from whose contents the Asas then created the white man Quaser. The Wanes appear to have been an experienced people, because their hostages introduced the worship of deities among the Asas. They seem, however, to have been inexperienced in state management, as the Asas made Haner their king, while the wise Mimer was made his adviser; from this is explained the fact of the partial submission of the Wanes to the conquering Asas.

Wagnereck, Heinrich

a German Jesuit, was born in 1595, and died Nov. 11, 1664. He wrote, *Notae in Confessionem S. Augustini: — De Creatione Animae Rationalis: — Antitheses Catholicae de Fide et Bonis Operibus, Articulis I V, VI, XX, Confessionis Augustanae Opposite: Judicium Theologicum super Quaestione: an Pax, qualem Desiderant Protestantes, sit secundum se Illicita?* etc. See .Witte, *Diarium Biographicum*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Wanker, Ferdinand Geminian

a Catholic divine of Germany, was born Oct. 1, 1758, at Freiburg, in the Breisgau, where he also studied, and where, on account of his excellent examination, he was promoted as doctor of divinity. In 1782 he received holy orders at Constance, in 1783 was made subregens at the seminary in Freiburg, and in 1788 was appointed professor of ethics. For a great many years he occupied this chair, and was about to be confirmed as archbishop of Freiburg, when he died, Jan. 19, 1824. He is the author of *Christliche Sittenlehre* (Ulm, 1794; 3rd ed. Vienna, 1810). He also wrote, *Ueber Ternunft und Ofen-barung in Hinsicht auf die moralischen Bedürfnisse der Menschheit* (ibid. 1804; new ed. Freiburg, 1819): — *Vorlesungen über Religion nach Vernunft und Offenbarung* (Mayence, 1828), etc. His works were edited by Friedrich Weick (Sulzbach, 1830 sq. 4 vols.). See Werner, *Gesch. der katholischen Theologie*, p. 264; Hug, *Rede auf Ferd. Wanker, Dr. u. Prof. der Theologie*; *Theologisches Universal Lexikon*, s.v.; Winer, *Handbuch der theolog. Lit.* 1, 286, 316; 2, 324, 826. (B. P.)

Wanley, Nathaniel

an English clergyman and author, was born at Leicester in 1633, and educated at Trinity College, Oxford. He became minister at Beeby, Leicestershire, and subsequently vicar of Trinity Church, Coventry. He died in 1680. Mr. Wanley was the author of *Vox Dei; or, The Great Duty of Reflection upon a Man's Own Ways* (London 1658): — *The Wonders of the Little World; or, A General History of Man* (1678): — *The History of Man; or, The Wonders of Human Nature in Relation to the Virtues, Vices, and Defects of Both Sexes* (1704). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Wansleben, Johann Michael

an Oriental scholar and traveler in Abyssinia and Egypt, was born in Thuringia in 1635. He was living at Erfurth in 1663, when he was sent by Ernest, duke of Saxe-Gotha, with instructions to conciliate, if possible, the good will of the Abyssinians, and open up the way for teachers of the Reformed religion. He lingered in Egypt, and, on his return, not being able to account for the money entrusted to him, revolted to the Roman Catholic Church in 1667. He then went to Paris, whence he was sent by Colhert, in 1672, to Egypt, to purchase rare manuscripts for the king's library. In 1678 he became vicar of a church near Fontainebleau, and subsequently vicar of Bouron, where he died in 1679. He was the author of *Historia Ecclesie Alexandrinae: — Relazione dello Stato Presente dell Egitto: — Nouvelle Relation en Forme de Journal de son Voyage Fait en Egypte* (1677). See Mosheim, *Hist. of the Church*, bk. 4 cent. 17 § 2, pt. 1, ch. 2.

Waple, Edward

an English clergyman of the 17th century, became prebendary of Bath and Wells in 1677; archdeacon of Taunton in 1682; prebendary of Winchester in 1690; and died in 1712. He was the author of *Book of the Revelation Paraphrased* (1693) and *Seventy Sermons* (1714-20, 3 vols.; a second edition with *Life*, 1729). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Wappers, Gustave

a Flemish painter, was born at Antwerp in 1803. He studied there, and afterwards at Paris, where he adopted the style of the Romantic school. In

1830 he produced the *Devotions of the Burgomasters of Leyden*, which established his reputation as an original historical painter. He was secretary of Leopold I, who made him a baron; and was director of the Academy, of Antwerp until about 1855, when he removed to Paris, and died there Dec. 6, 1874. Among his best works are, *Christ at the Sepulchre: — Charles I Taking Leave of his Children: — Charles IX on the Night of St. Bartholomew: — and Execution of Annie Boleyn.*

War

(prop. $\mu\eta$ | ; $\pi\acute{o}\lambda\epsilon\mu\omicron\varsigma$, but represented in the Heb. by many subsidiary terms), HEBREW. We may define war as “an attempt to decide a contest between princes, states, or large bodies of people, by resorting to excessive acts of violence, and compelling claims to be conceded by force.”

I. *Early History of Warfare.* — This we treat, however, only in its relation to the Hebrews.

1. *Patriarchal.* — It is probable that the first wars originated in nomad life, and were occasioned by the disputes which arose between wandering tribes for the exclusive possession of pasturage favorable to their flocks and herds. Tribes which lived by hunting were naturally more warlike than those which led a pastoral life; and the latter, again, were more devoted to war, than agricultural races. There was almost a natural source of hostility between these races; the hunters were enraged against the shepherds because they appropriated animals by domestication, and the shepherds equally hated the agriculturists because they appropriated land by tillage, and thus limited the range of pasturage. Hunting also indisposed those who lived by the chase to pursue more, toilsome and less exciting occupations; those who thus supported themselves sought to throw all the burden of manual labor on their wives, their children, and afterwards on persons whom they reduced to slavery. There is a universal tradition in Western Asia, that Nimrod, mentioned in Scripture as “a mighty hunter before the Lord,” was the first who engaged in extensive wars for the purpose of obtaining slaves, and that he was also the first who introduced the practice of compelling conquered nations to rescue themselves by the payment of tribute as a ransom. So early as the days of Abraham, we find that wars were undertaken for the express purpose of obtaining slaves and tribute. Chedorlaomer forced several neighboring princes, including the king of Sodom, to pay him tribute for twelve years; and when they ceased to

submit to this exaction, he invaded their territories for the purpose of reducing the inhabitants to slavery. He succeeded, and carried away a host of captives, among whom were Lot and his family; but the prisoners were rescued by Abraham.

2. Among the Early Nations, Neighbors to the Israelites. — From the existing monuments of Egypt: — and Assyria, we learn that war was, among the ancient nations, the main business of life. The Egyptians early possessed a considerable standing army, which was probably kept up by conscription. “Wherever,” says Rosellini, “the armies are represented on the great monuments of Egypt, they are composed of troops of infantry, armed with the bow or lance, and of ranks of war-chariots, drawn by two horses. The few figures upon horses almost all belong to foreigners.” Chariots also appear in Homer, as the principal strength of the Egyptian army (*Iliad*, 9:383). Champollion also says of the war-chariots: “This was the cavalry of the age; cavalry, properly speaking, did not exist then in Egypt.” Hence, when Pharaoh pursued the fugitive Hebrews, he “took six hundred chosen chariots,” evidently the royal guard; and also all the chariots of Egypt, i.e. the remainder of his disposable mounted forces; as the infantry could not well take part in the pursuit. “And the Egyptians followed them and overtook them, where they were encamped by the sea, all the chariot-horses of Pharaoh and his riders and his host” (¹²⁴⁶Exodus 14:6, 7, 9, 23, 25, 26, 28). The Assyrian monuments exhumed by Botta and Lavard exhibit the military force of the Assyrians as composed of infantry armed with the bow and the lance; also of war-chariots and regular cavalry (²³⁰⁸Isaiah 36:8, 9; ²⁵³²Ezekiel 23:12). The war-chariots, which are depicted on the walls of Khorsabad are low, with two small wheels, with one or two persons standing in each, besides the driver; the horses are full of mettle, some of them splendidly caparisoned (³⁴⁰²Nahum 3:2, 3). **SEE CHARIOT.**

II. Military Tactics among the Hebrews. — (In this section we follow Kitto’s *Cyclopaedia*.) The Hebrew nation, so long as it continued in Egyptian bondage, might be regarded as unacquainted with military affairs, since a jealous government would scarcely permit so numerous and dense a population as the pastoral families of Israel which retained their seat in Goshen certainly were to be in possession of the means of resistance to authority; but, placed as this portion of the people was, with the wanderers of the wilderness to the south and the mountain robbers of Edom to the east, some kind of defense must have been provided to protect its cattle

and, in a measure, to cover Lower Egypt itself from foreign inroads.. Probably the laboring population, scattered as bondmen through the Delta, were alone destitute of weapons; while the shepherds had the same kind of defensive arms, which are still in use and allowed to all classes in Eastern countries, whatever be their condition. This mixed state of their social position appears to be countenanced by the fact that, when suddenly permitted to depart, the whole organization required for the movement of such a multitude was clearly in force; yet not a word is said about physical means to resist the pursuing Egyptians, although at a subsequent period it does not appear that they were wanting to invade Palestine, but that special causes prevented them from being immediately resorted to. The Israelites were, therefore, partly armed; they, doubtless, had their bows and arrows, clubs, and darts, wicker or ox-hide shields, and helmets (caps) of skins or of woven rushes.

From their familiar knowledge of the Egyptian institutions, the Israelites, doubtless, copied their military organization, as soon as they were free from bondage, and became inured to a warlike life during their forty years wandering in the desert; but with this remarkable difference, that while Egypt reckoned her hundred thousands of regulars, either drawn from the provinces or names by a kind of conscription, such as is to be seen on the monuments, or from a military caste of hereditary soldiers, the Hebrew people, having preserved the, patriarchal institution of nomads, were embodied by families and tribes, as is plainly proved by the order of march; which was preserved during their pilgrimage to the Land of Promise. That order likewise reveals a military circumstance which seems to attest that the distribution of the greatest and most warlike masses was not on the left of the order of movement — that is, towards their immediate enemies — abut always to the front and right, as if even then the most serious opposition might be expected from the east and north-east-possibly from a reminiscence of past invasions of the giant races and of the first conquerors, furnished with, cavalry and chariots, having come from those directions.

At the time of the departure of Israel, horses were not yet abundant in Egypt, for the pursuing army had only six hundred chariots; and the shepherd people were even prohibited from breeding or possessing them. The *Hebrews* were enjoined to trust, under divine protection, to the energies of infantry alone, their, future country being chiefly within the basin of high mountains, and the march thither over a district of Arabia

where, to this day, horses are not in use. We may infer that the inspired lawgiver rejected horses because they were already known to be less fit for defense at home than for distant expeditions of conquest, in which it was not intended that the chosen people should engage.

Where such exact order and instruction existed, it may not be doubted that in military affairs, upon which, in the first years of emancipation, so much of future power and success was to depend, measures no less appropriate were taken, and that, with the Egyptian model universally known, similar institutions or others equally efficient were adopted by the Israelites. Great tribal ensigns they had, and thence we may infer the existence of others for subordinate divisions. Like the Egyptians, they could move in columns and form well ordered ranks in deep fronts of battle; and they acted upon the best suggestions of human ingenuity united with physical daring, except when expressly ordered to trust to divine interposition. The force of circumstances; caused in time modifications of importance to be made, where doctrine had interfered with what was felt to hinge on political necessities; but even then they were long and urgently wanted before they took place, although the people in religion were constantly disregarding the most important points, and forsaking that God who, they all knew and believed, had taken them out of bondage to make them a great nation. Thus, although, from the time the tribes of Reuben and Manasseh received their allotment east of the Jordan, the possession of horses became in some measure necessary to defend their frontier, still the people persisted for ages in abstaining from them and even in the time of David would not use them when they were actually captured; but when the policy of *Solomon* hid made extensive conquests, the injunction was set aside, because horses became all-important. From the Captivity till after the destruction of Jerusalem, the remnant of the Eastern tribes were in part warlike equestrian nomads, who struck terror into the heart of the formidable Persian cavalry, won great battles, and even captured Parthian kings. When both the kingdoms of Judah and Israel were again confined to the mountains, they reduced their cavalry to a small body; because, it may be, the nature of the soil within the basin of the Libanus was, as it still is, unfavorable to breeding horses. Another instance of unwillingness to violate ancient institutions is found in the Hebrews abstaining from active war on the Sabbath until the time of the Maccabees.

There are, however, indications in their military transactions, from the time Assyrian and Persian conquerors pressed upon the Israelitish states, and

still more after the Captivity, which show the influence of Asiatic military ideas, according to which the masses do not act with ordered unity, but trust to the more adventurous in the van to decide the fate of battle. Later still, under the Maccabees, the systematic discipline of Macedonian importation can be observed, even though in Asia the Greek method of training, founded on mathematical principles, had never been fully complied with, or had been modified by the existence of new circumstances and new elements of destruction; such, for example, as the use of great bodies of light cavalry, showering millions of arrows upon their enemies, and fighting elephants introduced by the Ptolemies.

But all these practices became again modified in Western Asia when Roman dominion had superseded the Greek kingdoms. Even the Jews, as is evident from Josephus, modeled their military force on the Imperial plan; their infantry became armed and was maneuvered in accordance with that system which everywhere gave victory by means of the firmness and mobility, which it imparted. The masses were composed of cohorts, or their equivalents, consisting of centuriae and decuriae, or subdivisions into hundreds, fifties, and tens—similar to modern battalions, companies, and squads; and the commanders were of like grades and numbers. Thus the people of Israel and the nations around them cannot be accurately considered, in a military view, without taking into account the successive changes here noticed; for they had the same influence which military innovations had in Europe between the eras of Charlemagne and the emperor Charles V, including the use of cannon that invention for a long time making no greater alteration in the constitution of armies than the perfection of war machines produced upon the military institutions of antiquity.

The army of Israel was chiefly composed of infantry, as before remarked, formed into a trained body of spearmen, and, in greater numbers, of slingers and archers, with horses and chariots in small proportion, excepting during the periods when the kingdom extended over the desert to the Red Sea. The irregulars were drawn from the families and tribes, particularly Ephraim and Benjamin; but the heavy armed derived their chief strength from Judah, and were, it appears, collected by a kind of conscription-by-tribes, like the earlier Roman armies—not through the instrumentality of selected officers, but by genealogists of each tribe under the superintendence of the princes. Of those returned on the rolls, a proportion greater or less was selected, according to the exigency of the

time; and the whole male population might be called out on extraordinary occasions. When, kings had rendered the system of government better organized, there was an officer denominated **r f w**, *shoter*, a sort of muster-master, who had returns of the effective force or number of soldiers ready for service, but who was subordinate to the **r p s**, *sopher*, or scribe, a kind of secretary of state. These officers, or the *shoterim*, struck out' or excused from service:

- (1) those who had built a house without having yet inhabited it;
- (2) those who had planted an olive or vineyard and had not tasted the fruit, which gave leave of absence for five years;
- (3) those who were betrothed, or had been married less than one year;
- (4) the fainthearted, which may mean the constitutionally delicate, rather than the cowardly, as that quality is seldom owned without personal inconvenience, and where it is no longer a shame the rule would destroy every levy.

The levies were drilled to march in ranks (^{<13128>}1 Chronicles 12:38), and in column by fives (**μyVαβj**) *chamushim*) abreast (^{<12138>}Exodus 13:18); hence it may be inferred that they borrowed from the Egyptian system a decimal formation—two fifties in each division making a solid square, equal in rank and file for twice tell in rank and five in file being told off by right-hand and left-hand files, a command to the left-hand files to face about and march six or eight paces to the rear, then to front and take one step to the right, would make the hundred a solid square, with only the additional distance between the right-hand or unmoved files necessary to use the shield and spear without hindrance; while the depth being again reduced to five files, they could face to the right or left and march firmly in column, passing every kind of ground without breaking or lengthening their order. The pentastichous system, or arrangement of five men in depth, was effected by the simple evolution just mentioned, to its own condensation to double number, and at the same time afforded the necessary space between the standing files of spearmen, or light infantry, for handling their weapons without obstacle — always a primary object in every ancient system of training. Between the fifth and sixth rank there was thus space made for the ensign-bearer, who, as he then stood precisely between the companies of fifty each, had probably some additional width to handle his ensign, being stationed between the four middlemost men in the square having five men

in file and five in rank before, behind, and on each side. There he was the regulator of their order, coming to the front in advancing, and to the rear in retreating; and this may explain why *στῖχος*, a file, and the Hebrew *degel* and *nes*, an ensign, are in many cases regarded as synonymous. Although neither the Egyptian depth of formation, if we may judge from their pictured monuments, nor the Greek phalanx, nor the Roman legion, was constructed upon decimal principles, yet the former was no doubt so in its origin, since it was the model of the Israelites; and the tetrastichal system, which afterwards succeeded, shows that it was not the original, since even in the phalanx, where the files formed, broke, and doubled by fours, eights, sixteens, and thirty-twos, there remained names of sections which indicated the first-mentioned division. Such was the pentacontarchy, denoting some arrangement of fifty, while in reality it consisted of sixty-four; and the decany and mecurio, though derived from a decimal order, signified an entire file or a compact line in the phalanx, without reference to number.

With centuries thus arranged in masses, both movable and solid, a front, of battle could be formed in simple decimal progression to a thousand, ten thousand, and to an army at all times formidable by its depth, and by the facility it afforded for the light troops, chariots of war, and cavalry to rally behind and to issue from thence to the front. Archers and slingers could ply their missiles from the rear, which would be more certain to reach an enemy in close conflict than was to be found the case with the Greek phalanx, because from the great depth of that body missiles from behind were liable to fall among its own front ranks. These divisions were commanded, it seems, by *μυνηστῆρες* *ketsinim*, officers in charge of one thousand, who, in the first ages, may have been the heads of houses, but in the time of the kings were appointed by the crown, and had a seat in the councils of war; but the commander of the host, *abXhil* [*irci*] *sar al hatsaba* such as Joab, Abner, Benaiah, etc. — was either the judge, or, under the judge or king, the supreme head of the army, and one of the highest officers in the State. He as well as the king had an armor-bearer, whose duty was not only to bear his shield, spear, or bow, and to carry orders, but, above all, to be at the chief's side in the hour of battle (^{<0064>}Judges 9:54; ^{<0146>}1 Samuel 14:6; 31:4, 5). Besides the royal guards there was, as early, at least, as the time of David, a select troop of heroes, who appear to have had an institution very similar in principle to our modern orders of knighthood, and may have originated the distinctive

marks already pointed out as used by the Romans; for it seems they strewed their hair with gold dust. *SEE ARMOR.*

In military operations, such as marches in quest of, or in the presence of, an enemy, and in order of battle, the forces were formed into three divisions, each commanded by a chief captain or commander of a corps, or third part (*vyl æ shalish*), as was also the case with other armies of the East; these constituted the center and right and left wing, and during a march formed the van, center, and rear. The great camp in the wilderness was composed of four of these triple bodies disposed in a quadrangle, each front having a great central standard for its leading tribe, and another tribal one in each wing.

The war-cry of the Hebrews was not intoned by the ensign-bearers, as in the West, but by a Levite; for priests had likewise charge of the trumpets and the sounding of signals; and one of them, called “the anointed for war,” who is said to have had the charge of animating the army to action by an oration, may have been appointed to utter the cry of battle (^(-911E)Deuteronomy 20:2). It was a mere shout (^(-917D)1 Samuel 17:20), or, as in later ages, *Hallelujah!* while the so-called mottoes of the central banners of the four great sides of the square of Judah, Reuben, Ephraim, and Dan were more likely the battle songs which each of the fronts of the mighty army had sung on commencing the march or advancing to do battle (^(-911E)Numbers 10:34, 35, 36; ^(-911E)Deuteronomy 6:4). These verses may have been sung even before the two books wherein they are now found were written, and indeed the sense of the text indicates a past tense. It was to these, we think, Jehoshaphat addressed himself when about to engage the Moabites he ordered the singers before the Lord to chant the response (^(-911E)2 Chronicles 20:21), “Praise the Lord, for his mercy endureth forever.” With regard to the pass-word, the sign of mutual recognition occurs in ^(-917E)Judges 7:18, when, after the men had blown their trumpets and shown light, they cried, “The sword of the Lord and of Gideon” — a repetition of the very words overheard by that chief while watching the hostile army.

Before an engagement the Hebrew soldiers were spared fatigue as much as possible, and food was distributed to them; their arms were enjoined to be in the best order, and they formed a line, as before described, of solid squares of hundreds, each square being ten deep, and as many in breadth, with sufficient intervals between the files to allow of facility in the movements, the management of the arms, and the passage to the front or

rear of slingers and archers. These last occupied posts according to circumstances, on the flanks or in advance, but in the heat of battle were sheltered behind the squares of spearmen; the slingers were always stationed in the rear, until they were ordered forward to cover the front, impede a hostile approach, or commence an engagement, somewhat in the manner of modern skirmishers. Meantime the king, or his representative, appeared clad in the sacred ornaments (*yredhivdqphadrey kadesh*, in our version rendered “the beauty of holiness,” ~~4013~~ Psalm 110:3; ~~4021~~ 2 Chronicles 20:21), and proceeded to make the final dispositions for battle, in the middle of his chosen braves, and attended by priests, who, by their exhortations, animated the ranks within hearing, while the trumpets waited to sound the signal. It was now, with the enemy at hand, we may suppose, that the slingers would be ordered to pass forward between the intervals of the line, and, opening their order, would let fly their stone or leaden missiles, until, by the gradual approach of the opposing fronts, they would be hemmed in and recalled to the rear, or ordered to take an appropriate position. Then was the time when the trumpet bearing priests received command to sound the charge, and when the shout of battle burst forth from the ranks. The signal being given, the heavy infantry would press forward under cover of their shields, with the *j mīromach*, protruded directly upon the front of the enemy; the rear ranks might then, when so armed, cast their darts, and the archers, behind them all, shoot high, so as to pitch their arrows over the lines before them into the dense masses of the enemy beyond. If the opposing forces broke through the line, we may imagine a body of charioteers in reserve rushing from their post and charge in among the disjointed ranks of the enemy before they could reconstruct their order; or, wheeling round a flank, fall upon the rear; or being encountered by a similar maneuver, and perhaps repulsed, or rescued by Hebrew cavalry. The king, meanwhile, surrounded by his princes, posted close to the rear of his line of battle, and, in the middle of showered missiles, would watch the enemy and strive to remedy every disorder. Thus it was that several of the sovereigns of Judah were slain (~~4033~~ 2 Chronicles 18:33; 35:23), and that such an enormous waste of human life took place; for two hostile lines of masses, at least ten in depth, advancing under the confidence of breastplate and shield, when once engaged hand to hand, had difficulties of no ordinary nature to retreat; because the hindermost ranks, not being exposed personally to the first slaughter, would not, and the foremost could not, fall back; neither could the commanders disengage the line without a certainty of being routed. The fate of the day was therefore

no longer within the control of the chief, and nothing but obstinate valor was left to decide the victory. Hence, with the stubborn character of the Jews, battles fought among themselves were particularly sanguinary; such, for example, as that in which Jeroboam, king of Israel, was defeated by Abijah of Judah (^{<443B>}2 Chronicles 13:3-17), wherein, if there be no error of copyists, there was a-greater slaughter than in ten such battles as that of Leipsic, although on that occasion three hundred and fifty thousand combatants were engaged for three successive days; provided with all the implements of modern destruction in full activity. Under such circumstances defeat led to irretrievable confusion, and, where either party possessed superiority in cavalry and chariots of war, it would be materially increased; but where the infantry alone had principally to pursue a broken enemy, that force, loaded with shields and preserving order, could overtake very few who chose to *abandon* their defensive armor, unless they were hemmed in by the locality. Sometimes a part of the army was posted in ambush, but this maneuver was most commonly practiced against the garrisons of cities (^{<6682>}Joshua 8:12; ^{<6728>}Judges 20:38). In the case of Abraham (^{<0145>}Genesis 14:15), when he led a small body of his own people, suddenly collected, and, falling upon the guard of the captives, released them, and recovered the booty, it was a surprise, not an ambush; nor is it necessary to suppose that he fell in with the main army of the *enemy*. At a later period there is no doubt-the Hebrews formed their armies, in imitation of the Romans, into more than one line of masses, and modeled their military institutions as near as possible upon the same system.

Such were the instruments and the institutions of war which the Hebrew people, as well as the nations which surrounded them, appear to have adopted; but in the conquest of the Promised Land, as regarded their enemies, the laws of war prescribed to them were, for purposes which we cannot now fully appreciate, more severe than in other cases. All the nations of antiquity were cruel to the vanquished, perhaps the Romans most of all even the Egyptians, in the sculptures of their monuments, attest the same disposition; the males being very generally slaughtered, and the women and children sold for slaves. With regard to the spoil, except in the special case just referred to, the Hebrews divided it in part with those who remained at home, and with the Levites, and a portion was set apart as an oblation to the Lord (^{<0650>}Numbers 31:50). This right of spoil and prey was a necessary consequence of military institutions where the army received no pay. | | *v*; *shaldl*, that is, the armor, clothes, *money*, and furniture, and

j /q/ **ḥi** *malkoach*, prey, consisting of the captives and live-stock, were collected into one general mass, and then distributed as stated above; or, in the time of the kings, were shared in great part by the crown, which then, no doubt, took care to subsist the army and grant military rewards. **SEE ARMY.**

III. Military Preparations, Operations, and Results. (In this section we follow Smith's *Dict. of the Bible*.) Before entering on a war of aggression, the Hebrews sought for the divine sanction by consulting either the Urim and Thummim (^{<0700>}Judges 1:1; 20:27, 28; ^{<0945>}1 Samuel 14:37; 23:2; 28:6; 30:8) or some acknowledged prophet (^{<1226>}1 Kings 22:6; ^{<4885>}2 Chronicles 18:5). The heathens betook themselves to various kinds of divination for the same purpose (^{<3221>}Ezekiel 21:21). Divine aid was further sought in actual warfare by bringing into the field the ark of the covenant, which was the symbol of Jehovah himself (^{<0004>}1 Samuel 4:4-18; 14:18); a custom which prevailed certainly down to David's time (^{<0011>}2 Samuel 11:11; comp. ^{<0881>}Psalms 68:1, 24). During the wanderings in the wilderness, the signal for warlike preparations was sounded by priests with the silver trumpets of the sanctuary (^{<0400>}Numbers 10:9; 31:6). Formal proclamations of war were not interchanged between the belligerents; but occasionally messages either deprecatory or defiant were sent, as *in* the cases of Jephthah and the Ammonites (^{<0711>}Judges 11:12-27), Ben-hadad and Ahab (^{<1210>}1 Kings 20:2), and again Amaziah and Jehoash (^{<2448>}2 Kings 14:8). Before entering the enemy's district, spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (^{<0437>}Numbers 13:17; ^{<0001>}Joshua 2:1; ^{<0070>}Judges 7:10; ^{<0204>}1 Samuel 26:4). When an engagement was imminent, a sacrifice was offered (^{<0070>}1 Samuel 7:9; 13:9), and an inspiring address delivered either by the commander (^{<4410>}2 Chronicles 20:20) or by a priest (^{<0310>}Deuteronomy 20:2). Then followed the battle-signal, sounded forth from the silver trumpets as already described, to which the host responded by shouting the war cry (^{<0975>}1 Samuel 17:52; ^{<3213>}Isaiah 42:13; ^{<2404>}Jeremiah 1:42; ^{<3222>}Ezekiel 21:22; ^{<3000>}Amos 1:14). The combat often assumed the form of a number of hand-to-hand contests, depending on the qualities of the individual soldier rather than on the disposition of masses. Hence the high value attached to fleetness of foot and strength of arm (^{<3023>}2 Samuel 1:23; 2:18; ^{<3328>}1 Chronicles 12:8). At the same time, various strategic devices were practiced, such as the ambuscade (^{<0882>}Joshua 8:2, 12; ^{<0285>}Judges 20:36), surprise (7:16), or circumvention (^{<3023>}2 Samuel 5:23). Another mode of settling the dispute was by the

selections of champions (1 Samuel 17; ^{<1024>}2 Samuel 2:14), who were spurred on to exertion by the offer of high reward (^{<0975>}1 Samuel 17:25; 18:25; ^{<1081>}2 Samuel 18:11; ^{<1106>}1 Chronicles 11:6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (^{<1028>}2 Samuel 2:28; 18:16; 20:22).

The siege of a town or fortress was conducted in the following manner: A line of circumvallation (**rwǝm**; lit an “enclosing” or “besieging,” and hence applied to the wall by which the siege was effected) was drawn round the place (^{<3042>}Ezekiel 4:2; ^{<3101>}Micah 5:1), constructed out of the trees found in the neighborhood (^{<0510>}Deuteronomy 20:20), together with earth and any other materials at hand. This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more “mounts” or “banks” (**hl l ʃo** Saalschütz [*Archaöl.* 2, 504] understands this term of the scaling-ladder, comparing the cognate *sulleam* [^{<0282>}Genesis 28:12], and giving the verb *shaphah*, which accompanies *solelah*, the sense of a “hurried advancing” of the ladder in the direction of the city (^{<1015>}2 Samuel 20:15; ^{<1242>}2 Kings 19:32; ^{<2373>}Isaiah 37:33), which was gradually increased in height until it was about half as high as the city wall. On this mound or bank towers (**qyḪ**; Some doubt exists as to the meaning of this term. The sense of “turrets” assigned to it by Gesenius [*Thesaur.* p. 330] has been objected to on the ground that the word always appears in the singular number, and in connection with the expression “round about” the city. Hence the sense of “circumvallation” has been assigned to it by Michaelis, Keil [*Archaöl.* 2, 303], and others. It is difficult, however, in this case, to see any distinction between the terms *dayek* and *matszor*. The expression “round about” may refer to the custom of casting up banks at different points: the use of the singular in a collective sense forms a greater difficulty) were erected (^{<1250>}2 Kings 25:1; ^{<2514>}Jeremiah 52:4; ^{<3042>}Ezekiel 4:2; 17:17; 21:22; 26:8), whence the slingers and archers might attack with effect. Battering-rams (**pyr kē** ^{<3042>}Ezekiel 4:2; 21:22) were brought up to the walls by means of the bank, and scaling-ladders might also be placed on it. Undermining the walls, though practiced by the Assyrians (Layard, *Nineveh*, 2, 371), is not noticed in the Bible: the reference to it in the Sept. and Vulg., in ^{<2518>}Jeremiah 51:58, is not warranted by the original text. Sometimes, however, the walls were attacked near the foundation, either by individual warriors who protected themselves from above by their shields (^{<2308>}Ezekiel 26:8), or by the further use of such a machine as the

helepolis, referred to in 1 Macc. 13. 43. This is described by Ammianus Marcellinus (23, 4, 10) as a combination of the *testudo* and the battering-ram, by means of which the besiegers broke through the lower part of the wall, and thus “leaped into the city;” not from above, as the words *prima facie* imply, but from below. Burning the gates was another mode of obtaining ingress (^{<0062>}Judges 9:52). The water-supply would naturally be cut off, if it were possible (Judith 7:7). The besieged, meanwhile, strengthened and repaired their fortifications (^{<2720>}Isaiah 22:10), and repelled the enemy from the wall by missiles (^{<0124>}2 Samuel 11:24), by throwing over beams and heavy stones (^{<0063>}Judges 9:53; ^{<0121>}2 Samuel 11:21; Josephus, *War*, 5, 3, 3; 6, 3), by pouring down boiling oil (ibid. 3, 7, 28), or, lastly, by erecting fixed engines for the propulsion of stones and arrows (^{<0365>}2 Chronicles 26:15). **SEE ENGINE**. Sallies were also made for the purpose of burning the besiegers works (1 Macc. 6:31; *War*, 5, 11, 4), and driving them away from the neighborhood. The foregoing operations receive a large amount of illustration from the representations of such scenes on the Assyrian slabs. We there see the “bank” thrown up in the form of an inclined plane, with the battering-ram hauled up on it assaulting the walls; movable towers of considerable elevation brought up, whence the warriors discharge their arrows into the city; the walls undermined, or attempts made to destroy them by picking to pieces the lower courses; the defenders: actively engaged in archery, and averting the force of the battering-ram by chains and ropes; the scaling-ladders at length brought, and the conflict become hand-to-hand (Layard, *Nineveh*, 2, 366-374). **SEE BATTERING-RAM; SEE LEVER**.

The treatment of the conquered was extremely severe in ancient times. The leaders of the host were put to death (^{<0606>}Joshua 10:26; ^{<0075>}Judges 7:25), with the occasional indignity of decapitation after death (^{<0175>}1 Samuel 17:51; 2 Macc. 15:30; Josephus, *War*, 1, 17, 2). The bodies of the soldiers killed in action were plundered (^{<0308>}1 Samuel 31:8; 2 Macc. 8:27); the survivors were either killed in some savage manner (^{<0095>}Judges 9:45; ^{<0023>}2 Samuel 12:31; ^{<4252>}2 Chronicles 25:12), mutilated (^{<0006>}Judges 1:6; ^{<0910>}1 Samuel 11:2), or carried into captivity (^{<0326>}Numbers 31:26; ^{<0314>}Deuteronomy 20:14). Women and children were occasionally put to death with the greatest barbarity (^{<1382>}2 Kings 8:12; 15:16; ^{<2336>}Isaiah 13:16, 18; ^{<3004>}Hosea 10:14; 13:16; ^{<3000>}Amos 1:13; ^{<3480>}Nahum 3:10; 2 Macc. 5, 13); but it was more usual to retain the maidens as concubines or servants (^{<0060>}Judges 5:30; ^{<1482>}2 Kings 5:2). Sometimes the bulk of the population of

the conquered country was removed to a distant locality, as in the case of the Israelites when subdued by the Assyrians (17:6), and of the Jews by the Babylonians (24:14; 25:11). In addition to these measures, the towns were destroyed (^{<0705>}Judges 9:45; ^{<1371>}2 Kings 3:25; 1 Macc. 5, 28, 51; 10:84), the idols and shrines were carried off (^{<2340>}Isaiah 46:1, 2), or destroyed (1 Macc. 5, 68; 10:84); the fruit-trees were cut down, and the fields spoiled by overspreading them with stones (^{<1371>}2 Kings 3:19, 25); and the horses were lamed (^{<1084>}2 Samuel 8:4; ^{<06106>}Joshua 11:6, 9). If the war was carried on simply for the purpose of plunder or supremacy, these extreme measures would hardly be carried into execution; the conqueror would restrict himself to rifling the treasuries (^{<1146>}1 Kings 14:26; ^{<2444>}2 Kings 14:14; 24:13), or levying contributions (18:14). *SEE CAPTIVE.*

The Mosaic law, however, mitigated to a certain extent the severity of the ancient usages towards the vanquished. With the exception of the Canaanites, who were delivered over to the ban of extermination by the express command of God, it was forbidden to the Israelites to put to death any others than males bearing arms; the women and children were to be kept alive (^{<0313>}Deuteronomy 20:13, 14). In a similar spirit of humanity the Jews were prohibited from felling fruit-trees for the purpose of making siege-works (ver. 19). The law further restricted the power of the conqueror over females, and secured to them humane treatment (^{<0210>}Deuteronomy 21:10-14). The majority of the savage acts recorded as having been practiced by the Jews were either in retaliation for some gross provocation, as instanced in the cases of Adoni-bezek (^{<0006>}Judges 1:6, 7), and of David's treatment of the Ammonites (^{<1002>}2 Samuel 10:2-4; 12:31; ^{<1318>}1 Chronicles 20:3); or else they were done by lawless usurpers, as in Menahem's treatment of the women of Tiphseh (^{<1216>}2 Kings 15:16; comp. ^{<0705>}Judges 9:45). The Jewish kings generally appear to have obtained credit for clemency (^{<1178>}1 Kings 20:31; comp. ^{<1161>}2 Kings 6:20-23; ^{<2146>}Isaiah 16:5).

The conquerors celebrated their success by the erection of monumental stones (^{<0772>}1 Samuel 7:12; ^{<1083>}2 Samuel 8:13, where, instead of "gat him a name," we should read "set up a memorial"), by hanging up trophies in their public buildings (^{<0209>}1 Samuel 21:9; 31:10; ^{<1210>}2 Kings 11:10), and by triumphal songs and dances, in which the whole population took part (^{<0251>}Exodus 15:1-21; Judges 5; ^{<0816>}1 Samuel 18:6-8; 2 Samuel 22; Judith 16:2-17; 1 Macc. 4:24). The death of a hero was commemorated by a dirge (^{<1017>}2 Samuel 1:17-27; ^{<4455>}2 Chronicles 35:25), or by a national mourning

(~~4038~~ 2 Samuel 3:31). The fallen warriors were duly buried (~~41115~~ 1 Kings 11:15), their arms being deposited in the grave beside them (~~4327~~ Ezekiel 32:27), while the enemies corpses were exposed to the-beasts of prey (Samuel 17:44; ~~4253~~ Jeremiah 25:33). The Israelites were directed to undergo the purification imposed only those, who had touched a corpse, before they entered the precincts of the camp or the sanctuary (~~40819~~ Numbers 31:19). *SEE FIGHT.*

IV. Moral Principles Involved. — We may distinguish two kinds of wars among the Hebrews. Some were of obligation, being expressly commanded by the Lord; others were free and voluntary. The first were such as those against the Amalekites, and the intrusive and wicked Canaanites, nations devoted to an anathema. The others were to avenge injuries, insults, or offences against the nation. Such was that against the city of Gibeah, and against the tribe of Benjamin; and such was that of David against the Ammonites, whose king had insulted his ambassadors. Or they were to maintain and defend their allies, as that of Joshua against the kings of the Canaanites, to protect Gibeon. In fact, the laws of Moses suppose that Israel might make war, and oppose enemies.

As to details, the laws of war among the Hebrews, as we have seen, permitted severities in the treatment of the conquered such as we should not now approve. Probably in practice limitations were put upon the abstract rights of conquerors among the Jews just as among Christian nations. This is not invalidated by severities such as those of Gideon towards the kings who had enslaved Israel (~~4075~~ Judges 7:25; 8:18-21); or of David cutting off and carrying away the head of the Philistine champion (~~40754~~ 1 Samuel 17:54); nor: by such exceptional dealings as those with the Midianites, who had made themselves almost as obnoxious to punishment as the devoted Canaanites (Numbers 31). The same may be said of the fearful threatening in ~~4378~~ Psalm 137:8. 9; but, as a matter of practice, contrast the cruelty of putting out eyes by the Philistines, the Ammonites, and the Chaldeans (~~40762~~ Judges 16:21; ~~40102~~ 1 Samuel 11:2; ~~4237~~ 2 Kings 25:7). The treatment of the men of Succoth and Penuel by Gideon, of the Ephraimites by Jephthah, and of the men of Jabesh-gilead by the assembled Israelites (~~40084~~ Judges 8:4-7; 12:1-6; 21:8-12), are unmistakably punishments of extraordinary severity on account of aggravated acts of treason against Jehovah. The treatment of ten thousand Edomites by Amaziah is a parallel on the part of one whose principles and practice ought to have been better (~~44252~~ 2 Chronicles 25:12). On the other hand, it

should be borne in mind that these were not usages of Judaism as such, nor peculiar to the Hebrews; but manifestations of the common spirit of the age and region, which the Mosaic law did all it could, as we have seen, to soften and lessen. Nor should we try a distant sera by the rules of modern humanity which is the offshoot of Christianity. *SEE MOSAISM.*

It has been questioned whether wars are, under any circumstances, justifiable from Jewish example. While it is certain that the practice of offensive wars cannot be defended by reference to sacred history, it is equally clear, if wars must be, that they can only be consistent with the light of that dispensation which breathes forgiveness and forbearance on the clear and obvious ground of necessity and self-defense. When the principles of the Bible shall have illuminated the minds of all nations, wars shall cease from the ends of the earth, and all men will give glory to God in the highest, and on earth peace and good-will will universally prevail (^{<346>}Psalm 46:9; 76:3; ^{<211>}Isaiah 2:4; ^{<330>}Ezekiel 39:9; ^{<424>}Luke 2:14). *SEE PEACE.*

War, Christian Views Of.

I. History of Opinion The question whether war is allowable to Christians divides itself into two, which are intimately related to each other: (a) Is it right for a Christian government to carry on war? and (b) is a Christian subject obliged to serve as a soldier? Christianity always breathes the spirit of peace among individuals and nations, and likewise the spirit of freedom and personal respect, yet never by command does it do away with either slavery or war, nor does it forbid civil government using the sword. The objections of early Christians to serve in war were based principally upon the text "Whosoever sheddeth blood," etc. But there were also other reasons. The early Christians did not feel obligated to serve a government that constantly persecuted them, and they also dreaded the idolatry connected with the service of war. Tertullian forbids serving as a common soldier, although such were not so imperatively required to engage in idolatry as we-re those of higher rank; yet it was sufficient for Tertullian to know that the Roman ensigns bore images and pictures of idols (see Tertull. *De Idololatria*, c. 19; *De Corona Militis*, c. 11; *Apol.* c. 42; *Ad Scapulam*, c. 4). Notwithstanding these objections, a great many Christians served as soldiers. The conversion of Constantine and the exchange of the idol standards for the banner of the Cross laid every Christian under

obligations to serve as a soldier; the interests of the Church and State having now become common.

Augustine speaks of himself as holding no conscientious scruples concerning Christians serving as soldiers (*Ep.* 138, *ad Marcellinum*, 12). The opinions of the early Christians do not entirely disapprove military service except in reference to the clergy. The opinion of Origen is now limited to the clergy (*Cont. Celsum*, 7:73, 74); In the Romish Church the clergy assume the same attitude that the earlier Christians held, namely, that the services of the sanctuary forbid the shedding of blood; yet they hold that the more closely Church and State are united, the more justifiable is war. Referring, also, to the Old Test. and to the Church fathers, they make the following distinctions: (1) prosecution of war in itself is no sin; (2) the clergy are not personally to handle the sword, although they may incite others to do so. This was the doctrine of the Middle Ages, and has continued, to a great extent, the doctrine of the Romish Church to-day (Richter, 4 § 94, note 12).

Yet the oft-repeated threatenings and rebukes in early Christian documents. (*Apost. Can.* 82, c. 4, 23, qu. 8; *Cone. Tolet.* 4, 100, 45, ann. 633; *Conc. Meldense*, c. 37, ann. 845; 100, 2, 10; 100, 25, 10:5, 39) indicate that the warlike inclinations of many of the clergy transgressed one of the above rules. Athanasius already lamented that bishops engaged in war. There were three causes that produced this spirit: (a) zealotism, which was anxious to exterminate heretics; (b) self-defense in case of necessity; (c) the feudal system (see Ziegler, *Συδη ρόξυλον Ecclesiasticum* [Wittenberg, 1672]). In the time of Chrysostom the monks traveled in large companies from place to place with imperial authority to exterminate heathenism; and that which had a rough unsystematic commencement became very effectually systematized in after-ages. During the crusades bishops became renowned as military men (Raumer, *libhenstaufen*, ch.1); and these holy wars were carried on by the Church to such an extent that it became part, so to speak, of the Church itself, in the form of the different orders of knights. This warlike spirit became so common among the clergy that whenever anything was to be gained, they were ever ready for war.

The question as to whether individuals are obligated to serve as soldiers depends largely upon the government of the country in which they live. So far as the Evangelical Church is concerned in the question whether war is allowable to Christians, we have sufficient proof that the Reformers

believed it to be right for Christians to use the sword. The *Augsburg Confession* refers to this subject in art. 16 (“Docent quod Christianis liceat jure bellare”). Only a few small sects are opposed to Christians engaging in war. The evangelical doctrine has generally been on the affirmative side of the question (see Reinhard, *Moracl.* § 244, 302; Aumon, *Handb. d. christl. Sitenlehre*, § 181, Harless, *Christl. Ethik*, p. 250). Schleiermacher (*Die christl. Sitte*, p. 273) contends that every, individual is bound to obedience when a call to war is made; so also Hegel, “The agitation of war purifies a nation” (*Rechtphilos.* p. 324). The Evangelical Church at large has no ban against clergy serving in war. —Herzog, *Real-Encyklop.* 8:81 sq.

II. Dogmatic View. — These modern opinions in defense of warfare, however, have evidently grown out of a desire to conciliate the civil power, and are clearly opposed to the ancient Christian doctrine and to the whole spirit of the Gospel, as well as to specific precepts in the New Test. (⁴¹⁸⁹Matthew 5:39; ⁶¹²⁷Romans 12:17-21. etc.). The appeal to a few passages is futile against this (e.g. ¹²²⁶Luke 22:26; comp. ⁴¹⁸²Matthew 26:52. ⁶¹³⁴Romans 13:4 refers only to magisterial or municipal justice). The lame effort to avoid the force especially of Christ’s command may be strikingly seen in Stier’s inconclusive argument (*Words of the Lord Jesus*: [Amer. ed.], 1, 74), who contends that because they live in an evil world Christians are justified in resorting to arms; as if two wrongs made one right! Doubtless all men have a *natural* and even a *political* right to take up arms in a just cause; but as Christians they are required to hold these rights in abeyance, and trust to the divine protection. Whether in absolute self-defense they may not exert physical force, even to the extent of homicide, may, indeed, be left an open question; but warfare, as usually carried on by nations, scarcely ever comes under this extreme category. On the other hand, no humane much less godly man, can look abroad at the diabolism of war, as systematically practiced in ancient or modern times, without the most intense horror and deprecation. That lie should deliberately enter upon such a course of action, involving, as it must, not only the immense destruction of human life and property, but also the ruin and misery of helpless and innocent families, cannot for a moment be reconciled with the impulses of philanthropy, much less with the principles of Christianity, which teach universal love and beneficence. To justify such conduct from considerations of personal, local, or temporary advantage, or even of national gain and advancement, is clearly to adopt the damnable doctrine that “we may do evil in order that good may come” (⁴¹⁸⁸Romans

3:8). Least of all call a Christian consistently adopt warfare as a profession, and hold himself subject to even his country's call in any cause, without the privilege of deciding for himself the justice of the quarrel.

Casuists have usually relieved the Christian conscience in such cases by throwing the responsibility of war upon "the powers that be," i.e. the civil or military authorities; in other words, the government itself. But such a course of reasoning would excuse the Christian in committing any enormity, even idolatry, at the dictation of secular or political rulers. The will of a majority under democratic or republican government makes no essential difference in this responsibility. Each man must act for himself in the fear of God in moral cases.

III. Schemes for the Abolition of War. — The invention of gunpowder and recent improvements in artillery, while they have greatly shortened the periods of warfare, have immensely increased its destructiveness. Hence victory now usually depends rather upon numbers, equipment, and strategic skill than upon personal bravery. At the same time, arbitration has more frequently been resorted to, in settlement of national disputes, instead of the sword. Still the history of the present century, and the "armed neutrality" of the nations, especially of Europe at the present time, do not favor the hope that war will soon be abandoned in such cases. On this continent likewise, and within the existing generation, we have had fearful evidence of the liability to this *dernier ressort*. The methods by which philanthropists and statesmen have proposed to supersede the necessity of a recourse to arms in modern times are chiefly two, aside from the usual efforts of diplomatic correspondence and the intervention of arbitrament.

1. Peace Congresses. — These are conventions of representatives from allied, or interested nations, to which have been referred, or which have voluntarily assumed, the discussion and adjustment of difficulties between particular states. An account of them may be found at length in a recent work (Amos, *Political and Legal Remedies for War* [N.Y. 1880]), from which it does not appear that this method has been particularly successful in preventing the occurrence of war. It is to be hoped, however, that, as the principles of international law extend and are more generally recognized, this means of averting collisions between contiguous as well as remote nations may become more efficacious.

2. Peace Societies. — These are purely voluntary associations, which labor in moral and social lines to promote harmony and fraternity among the peoples of the earth, especially in civilized lands, and thus aim privately and gradually to extinguish the spirit of animosity and contest. The exciting scenes of “the Eastern question,” the Franco-German struggle in Europe, and the rebellion in this country have greatly retarded the success of this movement. Nevertheless, organizations of this kind have been in operation for many years in Great Britain, and others in the United States, which are securely but lowly laying the foundation for a future reform on this subject. As in the case of the temperance movement, the passions and habits of mankind are in the opposite direction, and hence the effort must be protracted and even precarious. But the enlarged views of modern statesmanship, together with the increasing ties that bind nations together, must continue to supplement the moral arguments advanced in favor of the abolition of war, so that we may anticipate an eventual millennium in this as well as in the general diffusion of the Gospel.

War

(or Woer), in Norse mythology, is the goddess of connubial love and fidelity, and the avenger of conjugal unfaithfulness.

Wara

SEE VARA.

Waranda

in Norse mythology, is one of the three Destinies, who sit at the well of Urdar and control the fate and destiny of the world.

Warburton, William, D.D.

an eminent English prelate, was born at Newark-upon-Trent, Dec. 24, 1698. His father was attorney and town-clerk at Newark, and young William was designed for the law. He received the usual grammar-school education at Oakham and his own native village, and in 1715 was placed in the office of an attorney at East Markham, in Nottinghamshire, where he remained until April, 1719. He then commenced the practice of law; but his literary tastes prevented his success in that profession, and he abandoned it for the ministry. He was ordained deacon by Dawes, archbishop of York, in 1723; ordained priest by Gibson, bishop of London, in 1726, and

appointed vicar of Gryesley, Nottinghamshire; became rector of Brant Broughton, Lincolnshire, in 1728; preacher to the society of. Lincoln's Inn in 1746; prebendary of Gloucester in 1753; king's chaplain in ordinary in 1754; prebendary of Durham in 1755; dean of Bristol in 1757; bishop of Gloucester in 1760; and died there June 7, 1779. In 1739-40 he published a series of letters, in *The Works of the Learned*, in defense of the orthodoxy of Pope's *Essay on Man*, which gained him the life-long friendship of the poet; and on the death of Pope, in 1744, it was found that he had bequeathed to Warburton half of his library, and the profits arising from the publication of all his works not otherwise disposed of. But the most important service rendered him by Pope was his introduction to the house of Ralph Allen, Esq., of Prior Park, near Bath. This led to his marriage, in 1745, with Alien's niece, Miss Gertrude Tucker, in whose right, on the death of Allen, in 1764, he became proprietor of Prior Park. Among his other literary writings are, *Miscellaneous Translations in Prose and Verse* (1723): *An Inquiry into the Causes of Prodiges and Miracles* (1727): — *Alliance between Church and State* (1736): *Divine Legation of Moses* (1738-41); this is his greatest work: — an edition of *Shakespeare* (1747): — *Julian* (1750): — an edition of *Pope's Works* (1751): — and *The Doctrine of Grace* (1762). Warburton's *Works* were published by his friend bishop Hurd, in 7 vols. 4to, in 1788, and a subsequent edition with a *Memoir* in 1794. In 1809 appeared a volume of *Letters*, and in 1841 another volume, entitled *Literary Remains of Bishop Warburton*. See Watson, *Life of Warburton* (1863).

Warburtonian Lecture

a lecture founded by bishop Warburton (q.v.), to prove the truth of revealed religion in general, and the Christian in particular, from the completion of the prophecies in the Old and New Tests. which relate to the Christian Church, especially the apostasy of papal Rome. Courses of lectures on this foundation have been delivered by Halifax, Hurd, Bagot, Apthorp, and many others.

Wardlaw, John Smith, D.D.

an English Congregational missionary, was born at Glasgow, July 25, 1813. He early dedicated himself to the Lord, and commenced preparation for his great work. Mr. Wardlaw had every advantage for mental and spiritual culture. He graduated with honor at Glasgow University and

Theological Academy, and at once decided to give his life to missionary work. He was ordained as a missionary July 14, 1841, and sailed for India under the auspices of the London Missionary Society, arriving at Madras in September, 1841. He at once took an efficient part in carrying out the objects of the mission—teaching, preaching, itinerating, and superintending the printing press. He translated the Scriptures into the Telugu language, and was able to send thousands of copies of the New Test. into the mission fields. In 1855 Dr. Wardlaw visited Vizagapatam, and in 1859 also visited Calcutta and the missions on the coast. He died Oct. 13, 1872. “Dr. Wardlaw was a laborious and faithful student, exact, thorough; with great analytical power,” and the ability to express with clearness his conclusions. He was a man of broad sympathies, unselfish in friendship, with a character transparent and spotless, and with an “exhaustless patience and charity.” See (Lond.) *Cong. Year-book*, 1873, p. 365.

Wardlaw, Ralph, D.D.

an eminent Scotch Congregational divine, was born in Dalkeith, Dec. 22, 1779. Though bred in the principles of the Secession Church, he resolved to join himself to the Congregational party; and was in 1803 ordained and installed pastor of the chapel in Albion Street, Glasgow, but subsequently removed to a larger church in George Street. In 1811 he was appointed professor of theology in the Seminary of the Congregational Church of Scotland, which position he occupied, in connection with his pastorate, until his death, Dec. 17, 1853. He acquired a high reputation as a theologian. His life was a very laborious and earnest one. Besides discharging faithfully and ably the duties of the pulpit and the professor’s chair, he was a voluminous author; often involved in theological controversy, and a prominent actor in the public, religious, and philanthropic movements of the day. His intellect was acute, his understanding sound, and his style remarkable for its perspicacity, vigor, and grace. The most important of Dr. Wardlaw’s works are, *Discourses on the Socinian Controversy: — Lectures on Ecclesiastes* (2 vols.): — *Essays on Assurance of Faith, and on the Extent of the Atonement and Universal Pardon: — Discourses on the Sabbath: — Christian Ethics: Discourses on the nature and Extent of the Atonement of Christ: The Life of Joseph and the Last Years of Jacob: — Congregational Independency: — On Miracles: — and Lectures against Religious Establishments*. His life and correspondence were published by Dr. Alexander in 1856. See Allibone, *Dict. of Brit. and Amer. Authors*, s. (W.P.S.)

Wardlaw, Thomas Delacey, D.D.

a Presbyterian minister, was born at Warrenpoint, County Down, Ireland, Nov. 1. 1826, where he received his preparatory education. He graduated from Belfast College in 1844; and soon after went to Quebec, Canada; and from thence to the United States in 1846, when he entered Princeton Theological Seminary, from which he graduated in 1849. Immediately on leaving the seminary, he began to preach as a stated supply at Port Carbon, Pa.; but subsequently, having accepted a call, was ordained and installed pastor. After two years service, he was released to take charge of the Church at Paris, Ky., where he was installed; after a service of six years he was called to Clarksville, Tenn., where he continued nine years. After this he removed to Shelbyville, where he continued to reside until his death, Aug. 29, 1879. He became principal of a Young Ladies Seminary in, that place, at the same time supplying the neighboring churches of Petersburg and Bethlehem. He was a man of superior scholarship and extensive literary culture. See *Necrological Rep. Princeton Sem. Alumni*, 1880. (W.P.S.)

Ware, Henry, Sr., D.D.

a Unitarian clergyman, was born at Sherburne, Mass., April, 1764. He graduated at Harvard College in 1785, and studied theology under Rev. Timothy Hilliard for a year and a half following. He became pastor of the First Congregational Church at Hingham in 1787, and labored there until 1805, when he was chosen Hollis professor of divinity at Harvard College. This election was the occasion on a sharp controversy between the Unitarians and the Trinitarian Congregationalists, which resulted in the separation of the two parties as distinct bodies of Christians. He held his chair in the college until 1816, when, on the organization of the Harvard Divinity School, he became professor of systematic theology and the evidences of Christianity, which office he held until 1840, when he was compelled to resign on account of the loss of his eyesight. He died at Cambridge, June 12, 1845. Dr. Ware published, *Letters to Trinitarians and Calvinists* (Camb. 1820), in reply to Dr. Wood's *Letters to Unitarians.*: — *Answer to Dr. Wood's Reply* (1822): — *Postscript to the Answer to Dr. Wood's Reply* (1823): — *An Inquiry into the Foundation, Evidences, and Truths of Religion* (1842, 2 vols.): — and numerous *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 8:199.

Ware, Henry, Jr., D.D.

a Unitarian clergyman, eldest son of the preceding, was born at Hingham, Mass., April 21, 1794. He was educated at Phillips Academy, Andover, and at Harvard College, from which he graduated in 1812. During the next two years he taught in the academy at Exeter, N. H., spending much of his leisure time in the study of theology; and during the latter part of this period he conducted the public services of a Unitarian society in Exeter by performing the devotional part of the service and reading a printed sermon. In 1814 he returned to Cambridge to study theology as a resident graduate of the university, and was appointed sub-librarian of the college, which office he held one year. He was called to the pastorate of the Second Church in Boston, and was ordained and installed Jan. 1, 1817. In this relation he remained until the autumn of 1830. In 1819 he became editor of the *Christian Disciple*, and remained in that office until 1822. On account of declining health Mr. Ware desired to resign his charge in 1829; but his Church and congregation, not willing to lose his services, chose as colleague pastor Mr. Ralph Waldo Emerson, upon whom should devolve the burden of the active pastoral labor. In October, 1830, Mr. Ware removed to Cambridge to enter upon the duties of professor of pulpit eloquence and the pastoral care, to which he had lately been elected. In 1842, on account of feeble health, he resigned his professorship and removed to Framingham, where he died, Sept. 22, 1843. Among his published works are the following: *Discourses on the Offices and Character of Jesus Christ* (1825): — *Sermons on Small Sins* (1827): — *On the Formation of the Christian Character* (1831): — *The Life of the Saviour* (1832): — several single *Sermons, Essays, and Poems*: — and *Memoirs of Oberlin, Noah Worcester Dr. Joseph Priestley, Nathan Parker, and others*. See his *Select Writings*, by Rev. Chandler Robbins (Bost. 1846-47, 4 vols.); Ware [John], *Memoir of Rev. Henry Ware, Jr., D.D.* (ibid. 1846, 2 vols.); Sprague, *Annals of the Amer. Pulpit*, 8:472 sq.

Warham, William, D.D., LL.D.

an eminent English prelate, was born at Okeley, in Hampshire, about 1450. He was educated at Winchester School and at New College, Oxford, of which he became a fellow in 1475. He remained at Oxford until 1488, having in the meantime taken holy orders, and then, it is believed, was collated to some living in the Church. Shortly after this, he is found practicing as an advocate in the Court of Arches, and acting as principal or

moderator of the Civil Law School of the parish of St. Edward's, Oxford. In 1493 he was sent by Henry VII as a joint envoy to the duchess of Burgundy, to complain of her countenance to the pretender Perkin Warbeck. He was master of the rolls from 1494 to 1502; joint envoy to Maximilian of Burgundy in 1501-2; became keeper of the great seal Aug. 11, 1502; lord chancellor, Jan 1, 1503; bishop of London in 1503; archbishop of Canterbury, March 9, 1504; and chancellor of Oxford University soon after. He was an intimate friend of Erasmus; a rival of Fox, bishop of Winchester; and, later, a rival of cardinal Wolsey, with whom he had many contentions concerning jurisdiction. He opposed the marriage of Catharine of Aragon with Henry VIII, but officiated at the ceremony in June, 1509; and resigned the great seal to Wolsey, Dec. 22, 1515. During his latter years he drew some discredit upon himself by his: connection with the affair of the Maid of Kent, to whose pretensions he lent some support. He died at St. Stephen's, near Canterbury, Aug. 23, 1532.

Warner, Aaron, D.D.

a Congregational minister, was born at Northampton, Mass., Oct. 20, 1794. After graduating from Williams College in 1815, he entered Andover Theological Seminary, from which he graduated four years afterwards. He was city missionary in Charleston, S. C., from 1819 to 1822, and part of the time was acting pastor of the Circular Church in that city. At Salem, Mass., he was ordained as an evangelist, Sept. 25, 1823; and a year after he was installed pastor of the Second Church in Medford, which he served until 1832. From February, 1835, to November, 1843, he was professor of sacred rhetoric in the Gilmanton Theological Seminary. In January of the following year he was made professor of rhetoric and oratory and English literature in Amherst College, retaining this position until 1853; after which, and until his death, May 14, 1876, he resided in Amherst without charge, Dr. Warner was a corporate member of the American Board of Commissioners for Foreign Missions from 1838, See *Cong. Quarterly*, 1877, p. 427.

Warner, Ferdinando, LL.D.

an English clergyman and voluminous writer, was born in 1703. He studied some time at Jesus College, Cambridge, but is not recorded among its graduates; became vicar of Ronde, Wiltshire, in 1730; rector of St. Michael Queenhithe, London, in 1746; and, in addition, rector of Barnes, in Surrey,

in 1758. He died of gout about 1767. Among his published works are the following: *System of Divinity and Morality* (Lond. 1750): — *Rational Defense of the English Reformation* (1752): — *An Illustration of the Book of Common Prayer and Administration of the Sacraments* (1754): — *Ecclesiastical History of England from the Earliest Accounts to the Eighteenth Century* (1756-57): — *Memoirs of the Life of Sir Thomas More* (1758): *The History of Ireland* (1763): — and *History of the Rebellion and Civil War in Ireland from 1641 to 1660* (1767).

Water

Picture for Water

(μῦθαι ὕδωρ), universally one of the chief necessities of life. No one can read far in the Sacred Scriptures without being reminded of the vast importance of water to the Hebrews in Palestine, and, indeed, in every country to which, their history introduces us; but more particularly in the deserts in which they wandered on leaving Egypt, as well as those into which they before or afterwards sent their flocks for pasture.

I. Supply. — In our temperate climate, surrounded as we are with perpetual verdure and never-failing streams, we can scarcely conceive the value of water in Palestine and other regions of the East. During summer and autumn, when the small streams are dried up through want of rain, the inhabitants are entirely dependent upon the water derived from wells, or preserved in cisterns or reservoirs, which sometimes becomes unpleasant. **SEE CISTERN.** Hence the water of running streams and fountains, as opposed to that of stagnant cisterns, pools, or marshes, is called *living water* (ᾠ269Genesis 26:19; ᾠ348Zechariah 14:8; ᾠ400John 4:10, 11; 7:38; ᾠ177Revelation 7:17). **SEE POOL.** Water is commonly drawn out of the wells or cisterns by females, and carried, upon the shoulder or head; large leathern or earthen vessels (ᾠ245Genesis 24:45). **SEE WELL.**

In the hot countries of the East, the assuaging of thirst is one of the first delightful sensations that can be felt (ᾠ316Psalm 143:6; ᾠ25Proverbs 25:25); and every attention which humanity and hospitality can suggest is paid to furnish travelers with water; and public reservoirs or pools are opened in several parts of Egypt and Arabia (ᾠ102Matthew 10:42). **SEE FOUNTAIN.** Water was sometimes paid for, and is now occasionally in the East (ᾠ17Numbers 20:17, 19; Lamentation 5:4). **SEE DRAWER OF WATER.**

II. Peculiar Usages. — Among the optical illusions which the deserts of the East have furnished is the *mirage*. This phenomenon of “waters that fail,” or “are not sure,” was called by the Hebrews *sharâb*, i.e. heat, and is rendered “the parched ground” (^{<2307>}Isaiah 35:7); properly, “And the mirage — shall become a pool,” i.e. the desert which presents the appearance of a lake shall be changed into real water. **SEE MIRAGE.**

Throughout the East it is customary to irrigate their fields and gardens by means of small canals or rivulets, which distribute the water in every direction (^{<3008>}Psalm 1:3). Allusion is probably made to this custom in ^{<3608>}Ezekiel 31:3, 4. Sometimes the channels are bordered with stone, and accompanied with troughs; at other times they are mere ridges of earth, to regulate the flow (^{<1200>}Proverbs 21:1). Thus, in ^{<6110>}Deuteronomy 11:10, it is said the land of Canaan is not like Egypt, “where thou sowest thy seed, and waterest it with thy foot.” Palestine is a country which has rains, plentiful dews, springs, rivulets, and brooks, which supply the earth with the moisture necessary to its fruitfulness; whereas Egypt has no river but the Nile; and, as it seldom rains, the lands which are not within reach of the inundation continue parched and barren (see Hackett, *Illustr. of Script.* p. 151 sq.). **SEE IRRIGATION.**

III. Metaphorical and Symbolical Phrases. Water sometimes signifies literally the element of water (^{<0010>}Genesis 1:10), and occasionally its parallel in tears (^{<2001>}Jeremiah 9:1, 7); hence, figuratively, trouble (^{<1501>}Psalm 56:1) and misfortune (^{<2054>}Lamentations 3:54; ^{<0601>}Psalm 69:1; 117:16; 124:4, 5). Water is put for children or posterity (^{<0247>}Numbers 24:7; ^{<3801>}Isaiah 48:1); for the clouds (^{<0943>}Psalm 104:3); for the ordinances of the Gospel (^{<2513>}Isaiah 12:3; 35:6, 7; 55:1; ^{<0737>}John 7:37, 38). “Stolen waters” denote unlawful pleasures with strange women (^{<2097>}Proverbs 9:17). The Israelites are reproached with having forsaken the fountain of living water to quench their thirst at broken cisterns (^{<2413>}Jeremiah 2:13); that is, with having quitted the worship of the all-sufficient God for the worship of vain and senseless idols.

Water is used in the sense of purification, as the “washing away of sin.” **SEE BAPTISM.** When clear, cool, and pleasant, it is the symbol of great good; and, when muddy and thick, it denotes disease and affliction (as above). Hence, the torments of wicked men after this life were by the ancients represented under the symbol of a lake whose waters were full of mud and filth (^{<2570>}Isaiah 57:20).

Many waters, on account of their noise, number, disorder, and the confusion of the waves, are the symbols of peoples, multitudes, nations, and tongues (^{<66175>}Revelation 17:15; ^{<2470>}Jeremiah 47:2); waters signifying an army or multitude (^{<23172>}Isaiah 17:12, 13).

As in Scripture bread is put for all sorts of food or solid nourishment, so water is used for all sorts of drink. The Moabites and Ammonites are reproached for not meeting the Israelites with bread and water; that is, with proper refreshments (^{<6204>}Deuteronomy 23:4). Nabal says, insulting David's messengers, "Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?" (^{<0251>}1 Samuel 25:11).

Water Of Baptism.

The scholastics adopted the mystical interpretation of the water, but carried their discussions and inquiries concerning the fluids to be used at the performance of the rite of baptism to a ridiculous extreme. Various opinions obtained as to the question whether beer, broth, fish-sauce, mead or honey-water, lye or rose-water, might be used instead of pure water. They carried their absurdities so far as to start the question "Quid faciendum, si puer urinaret (stercorizaret) in fontem?" A distinction was also made between "aqua artificialis, naturalis, and usualis." See Hagenbach, *Hist. of Doctrines*, 2, 84. **SEE BAPTISM; SEE HOLY WATER.**

Water, Holy.

SEE BAPTISM; SEE HOLY WATER.

Water Of Jealousy

(^{<0451>}Numbers 5:11-31, **μῦρρα** **ἡμι**, "waters of bitterness," sometimes with **μῦρρα** **ἡμι** added, as causing a curse; Sept. **ὕδωρ τοῦ ἐλέγμου** ; Philo, 2, 310, **πότος ἐλέγχου**). This was probably not the "water of separation" for purification, mixed with the ashes of the red heifer, for, as its ceremonial property was to defile the pure and to purify the unclean (^{<0452>}Numbers 19:21) who touched it, it could hardly be used in a rite the object of which was to establish the innocence of the upright or discover the guilt of the sinner without the symbolism jarring. Perhaps water from the laver of the sanctuary is intended.. The ritual prescribed consisted in the husband's

bringing the woman before the priest, and the essential part of it is unquestionably the oath, to which the “water” was subsidiary, symbolical, and ministerial. With her he was to bring the tenth part of an ephah of barley-meal as an offering. Perhaps the whole is to be regarded from a judicial point of view, and this “offering” in the light of a court fee. Yet being an offering to “bring iniquity to remembrance” (5, 15), it is ceremonially rated as a “sin-offering;” hence no oil is to be mixed with the meal before burning it, nor any frankincense to be placed upon it when burned, which same rule was applied to “sin-offerings” generally (⁽⁴⁵¹⁾Leviticus 5:11). With meat-offerings, on the contrary, the mixture of oil and the imposition of frankincense were prescribed (⁽⁴⁵²⁾Leviticus 2:1, 2; 7:14, 15). God himself was suddenly invoked to judge, and his presence recognized by throwing a handful of the barley meal on the blazing altar in the course of the rite. In the first instance, however, the priest “set her before the Lord” with the offering in her hand. The Mishna (*Sotah*) prescribes that she be clothed in black with a rope girdle around her waist; and from the direction that the priest ‘shall uncover her head’ (⁽⁴⁵³⁾Numbers 5:18) it would seem she came in veiled, probably also in black. As she stood holding the offering, so the priest stood holding an earthen vessel of holy water mixed with the dust from the floor of the sanctuary, and, declaring her free from all evil consequences if innocent, solemnly devoted her in the name of Jehovah to be “a curse and an oath among her people,” if guilty, further describing the exact consequences ascribed to the operation of the water in the “members” which she had “yielded as servants to uncleanness” (ver. 21, 22, 27; comp. ⁽⁴⁵⁴⁾Romans 6:19; and Theodoret, *Quaest.* 10 in *Numbers*). The words **τὴν ὕδατος ἢ ἰσχυρῶς ἢ ἰσχυρῶς** rendered in the A.V. by the word rot,” rather indicate, according to Gesenius, s.v. **ἰσχυρῶς**; to “become or make lean.” Michaelis thought ovarian dropsy was intended by the symptoms. Josephus says, **τοῦ ἐκ σκέλους ἐκπεσόντος αὐτῆ, καὶ τὴν κοιλίαν ὕδρου καταλαμβάνοντος** (*Ant.* 3, 11, 6). The priest then “wrote these curses in a book, and ‘blotted them out with the bitter water,’” and, having thrown, probably at this stage of the proceedings, the handful of meal on the altar, “caused the woman to drink” the potion thus drugged, she, moreover, answering to the words of his imprecation, “Amen, Amen.” Josephus adds, if the suspicion was unfounded, she obtained conception; if true, she died infamously. This accords with the sacred text, if she “be clean, then shall she be free and *shall conceive seed*” (⁽⁴⁵⁵⁾Numbers 5:28), words which

seem to mean that when restored to her husband's affection she should be blessed with fruitfulness; or that, if conception had taken place *before* her appearance, it would have its proper issue in child-bearing, which, if she had been unfaithful, would be intercepted by the operation of the curse. It may be supposed that a husband would not be forward to publish his suspicions of his own injury, unless there were symptoms of apparent conception and a risk of a child by another being presented to him as his own. This is somewhat supported by the rendering in the A.V. of the words **ab awhhchPtiæ** (ever. 13) by "neither she be taken *with the manner*," the italicized words being added as explanatory, without any to correspond in the original, and pointing to the sudden cessation of "the manner" or "custom of women" (^{<ORIS>}Genesis 18:11; 31:35), i.e. the menstrual flux, suggesting, in the case of a woman not past the age of child-bearing, that conception had taken place. If this be the sense of the original, the suspicions of the husband would be so far based upon a fact. It seems, however, also possible that the words may be an extension of the sense of those immediately preceding, **HB; ^yaed[]** when the connected tenor would be, "and there be no witness against her, and she be not taken," i.e. taken in the fact; comp. ^{<HTO>}John 8:4, **αὕτη ἡ γυνὴ κατειλῆθη ἐπ'αυτοφώρῳ μοιχευομένη**. In the case of pregnancy the woman's natural apprehensions regarding her own gestation would operate very strongly to make her shrink from the potion if guilty. For plainly the effect of such a ceremonial on the nervous system of one so circumstanced might easily go far to imperil her life even without the precise symptoms ascribed to the water. Meanwhile the rule would operate beneficially for the woman if innocent, who would be, during this interval, under the protection of the court to which the husband had himself appealed, and so far secure against any violent consequence of his jealousy, which had thus found a vent recognized by law. Further, by thus interposing a period of probation the fierceness of the conjugal jealousy might cool. On comparing this argument with the further restrictions laid down in the treatise *Sotah* tending to limit the application of this rite, there seems grave reason to doubt whether recourse was ever had to it in fact. **SEE ADULTERY**. The custom of writing on a parchment words cabalistic or medical relating to a particular case, and then washing them off, and giving the patient the water of this ablution to drink, has descended among Oriental superstitions to the present day, and a sick Arab would probably think this the most natural way of "taking" a prescription. See, on the general subject, Groddeck, *De Vett. Hebr. Purgat. Castitatis*, in Ugolino, *Thesaur*. The custom of such an

ordeal was probably traditional in Moses' time, and by fencing it round with the wholesome awe inspired by the solemnity of the prescribed ritual, the lawgiver would deprive it to a great extent of its barbarous tendency, and would probably restrain the husband from some of the ferocious extremities to which he might otherwise be driven by a sudden fit of jealousy, so powerful in the Oriental mind. On the whole, it is to be taken, like the permission to divorce by a written instrument, rather as the mitigation of a custom ordinarily harsh, and as a barrier placed in the way of uncalculating vindictiveness. Viewing the regulations concerning matrimony as a whole, we shall find the same principle animating them in all their parts—that of providing: a legal channel for the course of natural feelings where irrepressible, but at the same time of surrounding their outlet with institutions apt to mitigate their intensity, and so assisting the gradual formation of a gentler temper in the bosom of the nation. The precept was given “because of the hardness of their hearts,” but, with the design and the tendency of softening them. (See some remarks in Spencer, *De Leg. Hebr.*) *SEE JEALOUSY; SEE ORDEAL.*

Water Of Separation.

SEE PURIFICATION.

Waterbury, Jared Bell, D.D.

a Presbyterian minister, was born in the city of New York, Aug. 11, 1799. He was converted at the age of seventeen, and united with the Rutgers Street Presbyterian Church, becoming at once an earnest Christian worker. He entered Yale College and graduated with high honors in 1822, and in the autumn of the same year he entered upon his theological studies in Princeton Seminary, where he remained two years. On April 15, 1823, he was taken under the care of the New York Presbytery as a candidate for the ministry, and that body licensed him to preach in 1825 and ordained him *sine titulo* Nov. 13 of the same year. Shortly after completing his theological studies, he accepted an agency for the American Bible Society, and made a highly successful and useful tour in its interests through the Southern States. In the year 1826 he commenced preaching at Hatfield, Mass.; and having been dismissed by the Presbytery of New York, April 18, 1827, to the Association of Northampton, Mass., was shortly after installed pastor of the Hatfield Church. While residing there, he published a small volume entitled *Advice to a Young Christian, by a Village Pastor*,

with a very interesting introduction by Dr. Archibald Alexander. This little book was widely read and very useful. In 1829 he was called to Portsmouth, N. H., where he was installed shortly after, and remained for two years in a happy and useful ministry which he was compelled to resign on account of his health. For a short time he resided in Brooklyn, at the house of his father-in-law, the late Zachariah Lewis. In the fall of 1832, he began to supply the Presbyterian Church at Hudson, N.Y., and in the spring accepted a call from and was installed its pastor. Here he labored fourteen years, and his earnest and fervent pulpit efforts, his genial and social manners, glowing zeal and godly life, secured for him the unbounded affection of the entire community. During his ministry, a large and beautiful church was erected, and a great number of persons, many of them of high social position and intelligence, were gathered into the church. In 1846 he accepted a call to the Bowdoin Street Church, Boston, where he was installed pastor, and where he continued to labor until 1857, when he resigned his charge and removed to Stamford, Conn., where he lived over two years in retirement, but preaching occasionally as opportunity offered. In 1859 he supplied the pulpit of the Central Presbyterian Church, Brooklyn, N.Y., during the absence of its pastor (Dr. Rockwell) in Europe, and thenceforward to the end of his life he made that city his home. During the late war of the Rebellion, Dr. Waterbury was made secretary of the Brooklyn branch of the Christian Commission, in which position he rendered valuable and effective service, collecting books and pamphlets to be sent to the Union army, and superintending the sending-out of ministers to supplement the work of the regular chaplains in the army. He was afterwards appointed city missionary in Brooklyn. He had a large tent erected on Fort Greene and in Lefferts Park, where on Sundays the outside multitude were congregated to hear the Gospel. Misfortune clouded his last days. His ample property was swept away at a stroke, and his health was gone; yet in the midst of all he never lost his cheerfulness or trust in God, but rested calmly on the never-failing promises. Dr. Waterbury was a man of warm piety, and always watchful for opportunities of winning souls to Christ. As a pastor, he was faithful, sympathetic, and earnest. In his prime he was a preacher of unusual excellence and power. He wrote much for the religious press, published quite a number of sermons and tracts, besides six or eight volumes of works on various religious subjects. Among his last utterances was this — “Jesus is with me.” He died on Sabbath morning, Dec. 31, 1876. (W. P. S.).

Waterland, Daniel, D.D.

an eminent English theologian and controversialist, was born at Wasely, in Lincolnshire, Feb. 14, 1683. He was educated at the free-school of Lincoln, and Magdalene College, Cambridge, where he graduated about 1703, and became a fellow of the college in 1704. He continued to reside at the university, and after taking holy orders he acted as tutor for many years. He became master of his college in 1713, and during the same year was rector of Ellingham, in Norfolk. He was appointed one of the chaplains in ordinary to king George I in 1714; preached the Lady Mover Lectures at St. Paul's, London, in 1720; became rector of St. Austin's and St. Faith's, London, in 1721; chancellor of the Church of York in 1723; canon of Windsor in 1727; and vicar of Twickenham and archdeacon of Middlesex in 1730. He died in London, Dec. 23, 1740. Dr. Waterland was greatly distinguished as a Trinitarian controversialist, having been especially noted for his treatises on the *Divinity of Christ* in reply to the positions of Drs. Whitby and Samuel Clarke, in vindication of the authority of the Scriptures against the positions of Middleton and Tindal, and on the doctrines of the eucharist and baptismal regeneration. His most important works are the following: *Vindication of Christ's Divinity* (1719): — *Second Vindication* (1723): — *Further Vindication* (1724): — *Eight Sermons in Defense of the Divinity of our Lord Jesus Christ* (1720), preached at the Moyer Lectures: *Case of Arian Subscription Considered* (1721): — *Five Letters to William Staunton concerning the Trinity* (1722): — *Critical History of the Athanasian Creed* (1724): — *Scripture Vindicated* (1730-34): — *Nature, Obligation, and Efficacy of the Christian Sacraments Considered* (1730): — *Importance of the Doctrine of the Holy Trinity Asserted* (1734): — *Review of the Doctrine of the Eucharist as Laid Down in the Scriptures and Antiquity* (1737): — *Regeneration Stated and Explained* (1740): — *Sermons on Several Important Subjects* (1742), published after his death by Joseph Clarke. In 1823 appeared a complete edition of his works in eleven volumes, with a *Review of the Author's Life and Writings*; by William Van Mildert, D.D., lord bishop of Llandaff.

Waterman, John A., D.D.

a Methodist Episcopal divine, was born in New Hampshire, June 29, 1790. He was converted in his eighteenth year; admitted into the Ohio Conference in 1814; and traveled successively the Miami, Mahoning, and

Zanesville circuits. When the Pittsburgh Conference was formed, he fell within its bounds, and successively filled Pittsburgh, Wheeling, Washington, Steubenville, and other prominent appointments. In 1832 he was transferred to the Ohio Conference, as a superannuate; in 1837 he was made effective, and appointed to Oxford, where he died, Aug. 6, 1837. Mr. Waterman was a self-made man. See *Minutes of Annual Conferences*, 2, 570.

Watson, James V., D.D.

a Methodist Episcopal minister, was born in London, England, in 1814. He emigrated to the United States while young; became a local preacher in early manhood in Indiana; and in 1832 joined the Missouri Conference. Two years later he returned to Indiana, and joined the Indiana Conference. In 1840 he became a member of the Michigan Conference, and later of the Detroit Conference, in which he filled some of the most prominent appointments; then he labored two years as agent of the American Bible Society; and finally superannuated and established a Christian newspaper, which he edited with success until the organization of the *North-western Christian Advocate*, in 1852, when he became its editor. This position he held till his death, Oct. 17.1856. Mr. Watson was tall and slender in person, amiable and charming in social life, marvelous in his preaching abilities, and profound as an editor. See *Minutes of Annual Conferences*, 1857, p. 431.

Watson, Richard (1), D.D., F.R.S.

an eminent English prelate, was born at Haversham, near Kendal, Westmoreland, in August, 1737, where he received his early education from his father. He graduated at Trinity College, Cambridge, in 1759, and was elected to a fellowship in 1760. He then took orders in the Church of England, and became assistant tutor in November of the same year. He became moderator in 1762; professor of chemistry in 1764; one of the head tutors in 1767; and regius professor of divinity in 1771, and at the same time rector of Somersham, Huntingdonshire. In 1774 he exchanged his rectory for the prebend of Ely, and in 1780 became archdeacon of Ely and rector of Northwold, Norfolk. In 1782 he became rector of Knaptoft, Leicestershire, and bishop of Llandaff. In 1786 he received a bequest of property from his friend Mr. Luther, of Ougar, Essex, from which he realized £20, 500. This, together with his bishopric, his professorship, his

archdeaconry, and his rectory, enabled him to live in opulence, despite his complaints of poverty and neglect. He died at Calgarth Park, Westmoreland, July 4, 1816. He was the author of *An Apology for Christianity* (1776): — *An Apology for the Bible* (1796): — *Chemical Essays* (1781-87, 5 vols.): — *Sermons on Public Occasions* (1788): — *Miscellaneous Tracts on a Religious, Political, and Agricultural Subjects* (1815) and several other works on kindred subjects. He also edited a *Collection of Theological Tracts, selected from Various Authors* (1785, 6 vols.). His autobiography was published by his son, Richard Watson, LL.B., in 1817.

Watson, Richard (2)

a Wesleyan theologian, was born at Barton-upon-Humber, Lincolnshire, Feb. 22, 1781. Physically feeble, he had a precocious mind, and against poverty and great difficulties he bent his energies to the acquisition of knowledge. He enjoyed no school advantages after he was fourteen, having at that age left the grammar school in Lincoln. Wild and impious in youth, he was converted when about thirteen; commenced to preach when fifteen was received into the Wesleyan Methodist ministry in 1796; resigned under false imputation of heresy in 1801; entered the ministry of the Methodist New Connection in 1803; and was received again into the Wesleyan body, chiefly through the instrumentality of Jabez Bunting, in 1812. He was active in the formation of the Wesleyan Missionary Society in 1813 (not formally inaugurated until 1817), and was made one of its secretaries in 1816, retaining the office for fourteen years. Besides attending to the duties of this office, he devoted himself to the theological training of candidates for the mission work. In 1826 he was elevated to the presidency of the Conference, and in 1827 he resumed the itinerancy in Manchester. In 1830 he declined an invitation to the chair of belles-lettres and moral philosophy in Wesleyan University, Conn. About this time Watson, who was strongly opposed to slavery and intimate with Buxton, Lushington, and other leaders in the antislavery movement, made some eloquent speeches in favor of Negro-emancipation. In 1832 he was again appointed to the secretariate of missions. But his comrades were falling. Clarke had died on Aug. 25 of that year; Stanley sank to rest Oct. 9; and Watson's devoted colleague, James, passed away Nov. 6. His own dissolution was not far off. Disease had been gnawing at his vitals all his life; but with devotion indomitable he still wrote. He died, after intense suffering, Jan. 8.1833.

Watson's character was one of great beauty. His humility and piety never shone brighter than at the time of his greatest popularity; and sympathy, tenderness, and strength blended in a spirit purified by fire. How many felt the power of his presence! "A figure so tall and, thin is seldom to be seen, yet there was something majestic in his gait and manner, and, when his head was bared, the outbeamings of intelligence bespoke the genius which was concealed there, and a kind of awe was felt which indicated the presence of a superior being" (Stevenson, *Hist. of City Road Chapel*, p. 564).

He was a man of elegant taste, of a remarkably tenacious memory, great vigor of intellect, and unconquerable application. His mind was versatile, his sympathies universal. He was at home in theology, metaphysics, politics, and domestic economy. As a preacher, great things are spoken of him. *Nihil tetigit quod non ornavit*. "He soars," says Robert Hall, "into regions of thought where no genius but his own can penetrate." "He led his hearers into realms of thought of which they had previously no conception; and his tall and graceful form, his pallid countenance bearing marks of deep thought and of severe pain, and at the same time beaming with benignity and holy delight, served to deepen the impression of his incomparable discourses. The greatest charm of his preaching was its richness in evangelical truth and devotional feeling; and in those qualities it increased to the last" (*Wesl. Meth. Magazine* 1833, p. 151). "Watson had not the earnestness and force of Chalmers," says an elaborate and able article in the *London Quarterly Review*, 1854, 2, 192; "but he possessed much more thought, philosophy, calm ratiocination, and harmonious fullness. He had not, perhaps, the metaphysical subtlety and rapid combination, the burning affections and elegant diction of Hall; but he possessed as keen a reason, a more lofty imagination, an equal or superior power of painting, and, as we think, a much more vivid perception of the spiritual world, and a richer leaven of evangelical sentiment. Owen's oratory seemed to be more flowing, spontaneous, and impassioned than that of Watson; but the latter exceeded Owen in stretch of thought, sublimity, beautiful imagery, and deep and touching pathos."

Watson gave the first systematic treatment of Wesleyan theology. His *Institutes*, though not the legal, have been the moral and scientific, standard of Methodist doctrine. Although the works of Profs. Pope and Raymond fill a niche in the temple of more recent literature, which, of course, the *Institutes* cannot fill, the latter work can never be superseded. The elder

Hodge speaks of it as “excellent, and well worthy of its high repute among Methodists” (*Systematic Theology*, 3, 190). In 1852 Dr. John Brown, of Edinburgh, characterized Watson as “a prince in theology, and the *Institutes* as the noblest work in Methodism, and truly valuable.” The late Dr. J. W. Alexander says, “Turretine is in theology *instar omnium* — that is, so far as Blackstone is in law. Making due allowance for difference in age, Watson, the Methodist, is the only systematizer, within my knowledge, who approaches the same eminence; of whom I use Addison’s words, “He reasons like Paley, and descants like Hall” (*Forty Years of Familiar Letters* [letter of Dec. 26, 1831]). The *Institutes* have defects, however (see Stevens, *Hist. of Methodism*, 3, 479). Watson’s *Exposition* was written in sickness, left unfinished, and published posthumously. In the opinion of some, it is one of the finest specimens of such work in the English language. Although of ample yet modest learning, and eminently theological, it is beautiful and tender, and brings the heart nearer to God (see Jackson, *Life of Watson*, p. 461).

Watson’s influence has been great and enduring. His premature death was greatly lamented; but, “with an intellect so intense, mental labor so abundant and untiring, activity so incessant, and feelings so deep, we are not surprised that Watson fell a martyr to his exertions in the midst of his years” (*Lond. Quar. Review*, 1854, p. 237).

Besides missionary reports, essays, pastoral addresses, and other Conference documents, Watson wrote the following: *An Apology for the Methodists* (1799), in a letter to Rev. J. Hotham, A.B., rector of St. Werburg’s, Derby, in answer to a pamphlet entitled *An Address to the People called Methodists: Memoirs*, in the *Meth. New Connection Magazine*, 1805, etc.: — *Popular History and Description of the City of Liverpool* (1807): — *Brief History of the Reign of George III* (1807, 12mo): — *Editorial Articles*, in the *Liverpool Courier*, 1807 sq.: — *A Letter to William Roscoe* (1808), containing strictures on his late publication on the present war with France: *Defence of Wesleyan Methodist Missions in the West Indies* (Lond. 1817, 8vo): — *Remarks on the Eternal Sonship of Christ; and The Use of Reason in Matters of Revelation* (ibid. 1818), suggested by passages in Clarke’s *Commentary on the N.T.*: — *Observations on Southey’s Life of Wesley* (ibid. 1821, 8vo; bound with Watson’s *Life of Wesley*, ibid. 1835, 8vo): — *The Labyrinth, or Popish Circle* (transl. from the Latin of Simon Episcopius, 1650; Lond. 1826), being a confutation of the supposed infallibility of the Church of

Rome: *Theological Institutes* (ibid. 1824, 3 vols. 8vo; 8th ed. 1850, 4 vols. 12mo; reprinted in N.Y., Nashville, etc.): *Life of John Wesley* (Lond. 1831, 12mo, often reprinted; Amer. ed. N. Y. 1831; Cooperstown, 1845): — *Affectionate Address to the Leaders of the London South Circuit* (Lond. 1830), in opposition to certain tendencies towards Independency: — *Conversations for the Young* (Lond. and N. Y., 1830, 12mo), designed to promote the profitable reading of the *Holy Scriptures*: — *Biblical and Theological Dictionary* (Lond. 1832, royal 8vo; 10th ed. 1850; N. Y., Nashville, 1857, 8vo, revised with additions by T. O. Summers): — *Sermons, and Sketches of Sermons* (Lond. 1834, 3 vols. 12mo; 1854, 3 vols. 8vo; N. Y., 1845): *Expositions of the Gospels of Matthew and Mark and other Portions of the Holy Scriptures* (Lond. 1833, royal 8vo; 5th ed. 1848, 12mo; N. Y. 1837, 8vo). Watson projected sermons on the Epistle to the Romans, and a complete exposition of the New Test. His *Works* were published in London in 1834-37, with *Life*, by Jackson (13 vols. 8vo; 2d ed. 1838, 12 vols. 12mo). An *Analysis* of the *Institutes* was prepared by Dr. McClintock in 1842, bound with a new edition of the work (N. Y. 1850, 2 vols. 8vo), and revised by James A. Bastow (published separately, Lond. 1876, 12mo).

Besides the authorities cited in the article, see Jackson, *Life of Watson* (Lond. and N. Y. 1834, 8vo); Stevens, *Hist. of Methodism* (see Index, vol. 3); Smith, *Hist. of Wesl. Methodism* (see Index, vol. 3); *Meth. Quar. Review*, 1861, p. 15 sq.; Gorrie, *Lives of Eminent Methodists* (Auburn, 1852, 12mo); Scott, *Obituary*, in *Minutes of the Conference*, 1833; Lowdes, *Bibliog. Manual*, s.v.; Jacoby, *Geschichte des Methodismus*, 1, 335. For able reviews of the apologetics of the *Institutes*, see Bangs, in the *Meth. Quar. Review*, July, 1837; Jan. 1838; and of their metaphysics, see Cocker, *ibid.* April, 1862. For a reply to both Bangs and Cocker, see Levington, *Watson's Theological Institutes Defended* (Detroit and N.Y. 1863, 12mo). Against Levington, see Whedon, *Meth. Quar. Review*, 1864, p. 155. For a review of the moral philosophy of the *Institutes*, see Cocker, in the *Meth. Quar. Review*, Jan. and April, 1864. See also Bunting, *Memorials of the Late Rev. Richard Watson* (Lond. 1833, 8vo); id. *Sermons and Outlines by Rev. Richard Watson*; Dixon, *His Character and Writings*, edited, with *Biographical Sketches*, by Rev. William Willan (ibid. 1865, 8vo).

Watts, Isaac, D.D.

a celebrated divine and poet, was born at Southampton, England, July 17.1674. His father was the master of a boarding school in that town, a man of strong devotional feeling, and a rigid Nonconformist. He was imprisoned, on account of his Nonconformity, in the time of Charles II; and, during his confinement, his wife sat on a stone at the prison door with Isaac, then an infant, at her breast. Young Watts early displayed a love for books, and imbibed, under the training of his parents, that turn of mind, which prompted him to become a Dissenting minister. He entered upon the study of Latin at four years of age, and very soon after began the study of Greek and Hebrew under the Rev. John Pinhorne, master of the free grammar-school at Southampton. He was very studious, spending for books the little money given him in presents, and devoting his leisure hours to study and reading instead of joining the other boys in play. The progress he made here induced some friends to raise a sum of money sufficient to maintain him at one of the universities; but he decided to remain among the Dissenters, to whom his ancestors had belonged for several generations. Accordingly, in 1690 he was sent to an academy in London kept by Rev. Thomas Rowe, then minister of the Independent meeting-house in Haberdasher's Hall. Here he remained three years, studying with such zeal and application as permanently to injure his health. He allowed himself no time for exercise, and very little for sleep. He used to mark all the books he read, to abridge some, and annotate others of them. Of his classical acquirements at this period, Dr. Johnson says, "Some Latin essays, supposed to have been written as exercises at his academy, show a degree of knowledge both philosophical and theological, such as very few attain even by a much longer course of study." His leisure hours seem to have been early occupied in poetical efforts. — He intimates in his miscellanies that he was a maker of verses from fifteen to fifty. His Latin verses, "written to his brother, in the glyconic measure, at the age of seventeen, are remarkably easy and elegant." He made considerable proficiency in the study of Hebrew, logic, and scholastic divinity; but his acquirements in mathematics and the physical sciences were inconsiderable. In 1693 he joined in communion with the congregation of Mr. Rowe; and in 1694 returned to his father's house, where he spent two years in private study and devotion. It was during this period that the greater part of his hymns, and probably most of his juvenile productions, were composed.

At the end of this time he was invited by Sir John Hartopp to reside in his family, at Stoke Newington, near London, as tutor to his son. Here he remained until 1702; but on the completion of his twenty-fourth year (in 1698), he preached his first sermon, and was chosen soon after assistant to Dr. Chauncy, pastor of the Independent Church then meeting at Mark Lane. In 1702 he was persuaded to succeed Dr. Chauncy in the pastoral office; but soon after his entrance upon this charge he was seized with a dangerous illness, which left him with a constitution so greatly impaired that the congregation decided to procure him an assistant. His health returned gradually, and he continued to labor in this field until 1712, when he was seized by a fever so violent and of such continuance that he never fully recovered. While in this afflicting situation he was invited to the house of Sir Thomas Abney, at Theobalds, whither he went expecting to remain a week, but he continued there for thirty-six years the remainder of his life. Here he continued preaching in his Church, overlooking his congregation, or engaging in literary work, as health and inclination prompted him. During the last years of his life, the conduct of some of his near relatives caused him much bitterness of soul, and seemed to so stupefy him that he took but little notice of anything about him. But the worst part of this misconduct was kept, from him. Says a correspondent of Doddridge, "Lady Abney keeps him in peaceful ignorance, and his enemies at a becoming distance; so that in the midst of this cruel persecution he lives comfortably. And when a friend asks how he does, says, 'Waiting God's leave to die.'" In this peaceful state he died, Nov. 25, 1748, and was buried in Bunhill Fields.

Dr. Watts wrote largely for almost all classes of readers, students of all ages, in science, literature, poetry, and divinity. His principal published works are the following: *force Lyricae* (Lond. 1706); poems chiefly of the lyric kind: — *Hymns* (ibid. 1707): — *Orthodoxy and Charity United* (1707): — *Guide to Prayer* (1715): *The Psalms of David* (1719): — *Divine and Moral Songs for, Children*, (1720): — *Sermons on Various Subjects, Divine and A Moral* (1721-23): — *Logic; or, The Right Use of Reason in the Inquiry after Truth* (1725): *The Knowledge of the Heavens and the Earth Made Easy; or, The First Principles of Geography and Astronomy explained* (1726): — *Dissertations Relating to the Christian Doctrine of the Trinity* (eod.): — *Essay on the Freedom of the Will in God and in Creatures* (1732): — *Philosophical Essays* (1733): — *The World to Come* (1738): — *Essay on the Ruin and Recovery of Mankind* (1740):

— *Improvement of the Mind* (1741): *Glory of Christ as God-man. Unveiled* (1746): — *Evangelical Discourses* (1747): — and many others. His complete works have been published in various editions of from six to nine volumes. Of his literary merits Dr. Johnson, in his *Lives of the English Poets*, says, “Few men have left behind such purity of character or such monuments of laborious piety. He has provided instruction for all ages—from those who are lisping their first lessons to the enlightened readers of Malebranche and Locke; he has left neither corporal nor spiritual nature unexamined; he has taught the art of reasoning and the science of the star. His character, therefore, must be formed from the multiplicity and diversity of his attainments rather than from any single performance, for it would not be safe to claim for him in the highest rank in any single denomination of literary dignity; yet, perhaps, there was nothing in which he would not have excelled if he had not divided his powers to different pursuits. As a poet, had he been only a ‘poet,’ he would probably have stood high among the authors with whom he is now associated.... He is, at least, one of the few poets with whom youth and ignorance may be safely pleased; and happy will be that reader whose mind is disposed, by his verse or prose, to imitate him, in all but his Nonconformity; to copy his benevolence to man and his reverence to God.” Of his *Hymns* Mr. James Montgomery (*Introductory Essay to the Christian Psalmist*) says, “Every Sabbath, in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifices of prayer and praise to God in the strains which he prepared for them a century ago; yea, every day he being dead yet speaketh by the lips of posterity in these sacred laws.” His works on logic and philosophy are of no great value at the present time, having been superseded by later and more discriminating treatises. Dr. Watts was small in stature, being little more than five feet high; and was never married, although, it is claimed, not by his own fault. Monuments have been erected to his memory in Abney Park and Westminster Abbey; a statue by Chantrey was dedicated at Southampton in 1861; and the foundation of a memorial hall was laid there May 6, 1875. See Southey, *Memoir of Isaac Watts, D.D.*; Johnson, *Life of Watts*; Jennings, *Sermon on the Death of the Late Rev. Isaac Watts, D.D.*; Gibbons, *Memoirs of the Rev. Isaac Watts, D.D.* **SEE HYMNOLOGY.**

Watts, William, D.D.

an English ecclesiastic, was born near Lynn, in Norfolk, about the close of the 16th century, and was educated at Caius College, Cambridge, where he

graduated in 1610. He afterwards traveled abroad, and became familiar with several foreign languages. On his return, he became chaplain to king Charles I, and had the living of St. Alban's, Wood Street, London. Some time after this he became chaplain under the earl of Arundel, general of the forces in the Scotch expedition in 1639, and prebendary of Wells. About 1642 his living in London was sequestered, on account of his adherence to the crown, and his family made homeless. He was compelled to fly, and was made chaplain to prince Rupert. He died at Kinsale, Ireland, in 1649. Among his published works are, a *Translation, with Notes, etc., of Augustine's Confessions (1631)*: — *Advice concerning the Philosophy of Foreign Discovery*. He also had a principal hand in Spelman's *Glossary*, and published a fine edition of Matthew Paris (Lond. 1640).

Waugh, Alexander, D.D.

a Scotch Presbyterian divine, was born at East Gordon, in Berwickshire, Aug. 16, 1754. He was educated in the grammar-school at Earlston and the universities of Edinburgh and Aberdeen, besides having studied theology two years (177476) under the Rev. John Brown, at Haddington. He was licensed to preach June 28, 1779, and supplied the pulpit at Well Street, London, for a short time. In 1780 he was settled as pastor at Newtown, in the parish of Melrose, Roxburghshire, and remained two years. In 1782 he became pastor in Oxford Street, London, where he continued to the time of his death, Dec. 14, 1827. He was one of the fathers of the London Missionary Society, and was very active in its support.

Waugh, Beverly, D.D.

a bishop of the Methodist Episcopal Church, was born in Fairfax County, Va., Oct. 25, 1789. His father, Capt. James Waugh, was a substantial farmer, and headed a company of militia at the time lord Cornwallis invaded Virginia. Mr. Waugh's youthful days were guarded by pious parents, who screened him from the common follies of early life, and gave him the best education the country could afford. At the age of fifteen he embraced religion, and maintained his reputation as a consistent Christian through life. His Christian zeal attracted the attention of a pious merchant, who, finding Mr. Waugh well qualified in figures and penmanship, engaged him as clerk, and after a thorough trial gave him full management of a store in Middleburgh, forty miles from Alexandria, the home, of his employer.

Thus was laid the foundation of his well-developed business habits in afterlife. While in his mercantile life, he began exercising his gift as an exhorter, under the conviction that to decline laboring for the salvation of souls would bring a great peril upon his soul and frustrate his religious enjoyment. Prompted by such a motive, he quitted business in 1809, and, entering the Baltimore Conference, was appointed helper on the Stafford and Fredericksburg Circuit, Va. In 1810 he traveled the Greenbrier Circuit; and in 1811 was admitted into full connection, and stationed at Ebenezer, Washington city, the only Methodist Church then in the national metropolis. On April 12, 1812, he was married to Miss Catherine B. Busby, of Washington city. The following eighteen years of his itinerant career were marked with all the peculiar lights and shades, joys and sorrows, of a Methodist preacher's life. In 1828 Mr. Waugh was elected assistant book-agent, and in 1832 principal book-agent, in the Methodist Book Concern in New York City. In 1836 he was constituted bishop. His views respecting the new office, as recorded in his private journal at the time, exhibit his characteristic strong sense of duty and his habitual diffidence and self-distrust. He says, "Much as I felt my utter inadequacy to the important work, I feared to take myself out of the hands of my brethren. I could not, therefore; see my way clear to do anything else than to throw myself and my all into the arms of Christ, and by his grace attempt the performance of the work to which God, by his Church, appeared plainly to call me." To follow bishop Waugh on his regular episcopal tours for twenty-two consecutive years, and review his travels and labors, would not be suitable in this brief sketch. Suffice it to say, in whatever locality his office demanded his presence during those twenty-two years he was never absent, and was so tenacious of performing his whole duty that, sick or well, he seldom called for a moment's relief. In considering bishop Waugh's character, there is much to impress and interest. His personal appearance was very striking. He was sedate and grave, but not sad; cheerful, but not trifling; proverbially neat; and his strength and meekness were happily blended. Christianity pervaded and a ennobled him. About two weeks before his death, the bishop went to Carlisle, Pa., to assist a brother minister in an interesting revival, where he labored with his usual zeal and success. He died suddenly at his home in Baltimore, of erysipelas, followed by an affection of the heart, Feb. 9, 1858. See *Minutes of Annual Conferences*, 1858, p. 1-4, 6-8; Simpson, *Cyclop. of Methodism*, s.v.; *Sprague, Annals of the Amer. Pulpit*, vol. 7.

Wayland, Francis, D.D., LL.D.

an eminent Baptist divine and educator, was born in the city of New York, March 11, 1796. His parents came to the United States from England in 1793. Soon after his settlement in New York, his father left his secular business and was licensed to preach the Gospel, and spent the remainder of his days in the ministerial office. The early educational advantages of the son were not of the highest order, apart from those which he enjoyed in his own home, where he felt the influence, in molding his intellectual character, of a mother of rare qualities of mind and heart. He always gratefully referred, in after-life; to the ability of the instructor who seems first to have taught him to study for the love of it, Mr. Daniel H. Barnes. He was admitted into the sophomore class of Union College, Schenectady, in May, 1811, and was graduated July 28, 1813. On leaving college he began at once the study of medicine, and proceeded so far in his professional career that he had begun to practice, when a sudden turn was given to all his life plans by his conversion. He now resolved to study for the ministry. To make the necessary preparation for entering upon his work, he went to Andover in the autumn of 1816, where he remained one year, deriving great benefit from the instructions of Moses Stuart, one of the most earnest, inspiring teachers any institution in this country has ever had. He left Andover at the close of the session of 1816-17, expecting to resume his studies in the fall. He did not return, however, having accepted an appointment as tutor in Union College, where he remained the next four years. The First Baptist Church in Boston being destitute of a pastor, at the suggestion of Dr. Wisner, then the minister of the Old South Church, the name of Mr. Wayland was mentioned to the Church, as a most suitable person to fill the vacant place. In due time a call was extended to him, and he was ordained Aug. 21, 1821, being then a few months over twenty-five years of age. In some respects it was far from being an inviting field of labor to which he had been called. The house of worship was old and unattractive. The Church had been greatly weakened in its numbers and in its resources. The personal appearance of the new minister was not particularly graceful or winning. It was a severe discipline through which he was called to pass, but he took up his burdens with meekness, and demeaned himself as a good minister of Jesus Christ, and at length his reward came, and it came deservedly as the result of hard, untiring work, and unflinching devotion to his duties as a Christian minister. Not that he became what is called a "popular" preacher, a thing which he never aspired

to be, and could not have been under any circumstances, but he grew every month in the esteem and respect of those who knew him, intimately and could appreciate his worth. A little more than two years after his settlement he preached his celebrated sermon on *The Moral Dignity of the Missionary Enterprise*. It was on Sunday evening, Oct. 26, 1823, that he delivered it, it being his turn to preach the lecture to the three churches of his denomination in Boston, which were wont occasionally to hold a union service. "The house was uncomfortable," we are told (the preacher wearing his great-coat throughout the service), "and there was but little enthusiasm on the occasion." What the preacher's estimate, of the performance was, we infer from the statement that "on Monday morning he went to Dr. Wisner's, and threw himself on a sofa, in one of his most depressed moods, saying, 'It was a complete failure. It fell perfectly dead.'" It is needless to say that he was mistaken. Probably no sermon ever preached in America, at least up to that time, has had a wider circulation, or been perused by a larger number of readers. Dr. Wayland was pastor of the Church in Boston which he served so faithfully five years, when he was invited to accept the professorship of moral philosophy in Union College, made vacant by the resignation of Rev. Dr. Alonzo Potter. In this position he remained only a few months, having been called to the presidency of Brown University, upon the duties of which office he entered in February, 1827, being at the time not quite thirty-one years of age.

Dr. Wayland now entered upon what was to be the work of nearly the whole of the remainder of his life. What he accomplished as president of Brown University has passed long since into the records of the literary history of our country. But it was no bed of roses on which he was called to recline. From the outset of his administration he had a well-defined "policy." It was not popular, but he believed it to be right, and he firmly and persistently pursued it against opposition which at times was very bitter and unrelenting. "I was not responsible," he remarks, in the review of his administration, "for the continuance of a college in Providence, but I considered myself responsible for the conduct of the college on correct principles so long as it continued. What income I derived from my position was a secondary matter. I could live on the poorest fare and wear the cheapest clothing, but I must and would do what seemed my duty." He was so pleased with a remark of Dr. Arnold's that he made a special note of it in his copy of the Life of that great teacher. "It is not necessary that this (Rugby School) should be a school of three hundred, or one hundred,

or of fifty boys; but it is necessary that it should be a school of Christian gentlemen." It is not to be wondered at that shirks, and idle men, and doting parents should look with disfavor upon a man so earnest, and so determined to raise the standard of education to the highest point possible. Such persons had but slight appreciation of the moral courage, which led him to say, "The vessel might sink; but if so, it should sink with all its colors flying. We would strive to make it a place of thorough education, and for the cultivation of elevated and noble character." In a sketch like this we cannot present minute details. It must suffice to say that the policy which the new president marked out for himself commended itself to thoughtful men and the lovers of good learning. Those who had long loved the university, and contributed to its prosperity, felt new hope. The men of wealth in the city where it had its home gave liberally to supply its wants. While he was in office, and chiefly through his personal efforts, Manning Hall was erected, a twenty-five-thousand-dollar fund raised for the library, and the library itself greatly enlarged and enriched by some of its most valuable treasures; Rhode Island Hall erected, a new president's house built, the college campus greatly improved and extended, and the endowment and scholarship and aid funds enlarged. For twenty-eight years and a few months Dr. Wayland was president of Brown University. Weary with this long service, and convinced that the prolongation of his life depended on his relaxation from his arduous duties, he resigned his office, Aug. 20, 1855. It was a touching remark which he made to his associate, Prof. Goddard, when the bell rang for the opening exercises of the new term: "No one can conceive the unspeakable relief and freedom which I feel at this moment to hear that bell ring, and to know, for the first time in nearly twenty-nine years, that it calls me to no duty." For less than two years he remained in the comparative quiet of his pleasant home within an easy walk of the college grounds. He was invited to act as pastor of the First Baptist Church in Providence for such time as he might find his strength adequate to perform the duties of the office. With his wonted zeal and earnestness, he entered upon the work early in the spring of 1857, and continued in it a little more than a year, exhibiting, in the course which he pursued both as preacher and pastor, an illustration of what was his conception of the duties of an office than which none more honored could a Christian man take upon himself. After retiring from public life, Dr. Wayland passed the few remaining years of his life in Providence, where he died, Sept. 30, 1865.

We find in the list of the publications of Dr. Wayland, in the form of books, sermons, addresses, etc., the number of seventy-two, exclusive of many articles which he wrote for the periodicals, daily, weekly, and quarterly.

From this number we select the following as among those best known:

Discourse on the Moral Dignity of the Missionary Enterprise (1823): — *Discourse on the Duties of an American Citizen* (1825): — *Murray Street Discourse*: — *Certain Triumphs of the Redeemer* (1830). *Mortal Efficacy of the Atonement* (1831): — *Philosophy of Analogy* (eod.): — *Sermon at the Installation of William R. Williams* (1832): — *Dependence of Science upon Revealed Religion* (1835): — *Elements of Moral Science* (eod.): — *Elements of Political Economy* (1837): — *Limitations of Human Responsibility* (1838): — *Thoughts on the Present Collegiate System in the United States* (1842): *Domestic Slavery Considered as a Scriptural Institution*: *Discussion with Rev. R. Fuller, D.D.* (1845): — *Memoir of Miss Harriet Ware* (1848): — *University Sermons* (1850): — *Memoir of the Life and Labors of Rev. A. Judson, D.D.* (1853): — *Sermon at Rochester on the Apostolic Ministry* (eod.): — *Elements of Intellectual Philosophy* (1854): — *Notes on the Principles and Practices of the Baptist Churches* (1856): — *Sermons to the Churches* (1858): — *Introduction to Muller's Life of Trust* (1861): — *Memoir of the Christian Labors of Thomas Chalmers, D.D., LL.D.* (1864): — *Revised Edition of Elements of Moral Science* (1865). See *A Memoir of the Life and Labors of Francis Wayland, D. D., LL.D.* (N.Y., 1867), by his sons Francis Wayland and H. L. Wayland. (J. C. S.)

Wayland, John, D.D.

a clergyman of the Protestant Episcopal Church, was born in New York city.; His father was pastor of a Baptist Church in Troy, N. Y. John graduated from Union College with honor; he became professor of mathematics and rhetoric in Brown, University, Providence, R. I., of which institution. Dr. Francis Wayland, his brother, was president. For many years he was pastor of a Baptist congregation in Salem, Mass.; but afterwards entered the Protestant Episcopal Church, and became rector of St. John's parish, Canandaigua, N.Y. In 1848 he assumed the rectorship of St. James's parish, Roxbury, Mass., where he remained twelve years. The last two years of his life were spent in Saratoga, without parochial charge. He died at Saratoga Springs, N.Y., Oct. 16, 1863. See *Amer. Quar, Church Review*, Jan. 1864, p. 668.

Wayte, James H.

an English Wesleyan missionary, was born at Newcastle-under-Lyne, Staffordshire, in May, 1822. His parents feared the Lord, and he himself early united with the Church. He believed that he was destined for the mission field. In 1844 he was appointed to the Richmond branch of the theological institution for training for the foreign field. Here he was very diligent in his studies, and very exemplary in his piety and zeal. In October, 1845, Wayte embarked for Sierra Leone; in company with T. Raston, David Griffiths, and others. But the horrid yellow-fever, the missionary-slayer, would not pass him by. Symptoms appeared on Jan. 5, 1846, and on the 16th he died at Free Town. His death-bed scene was one of the most beautiful and triumphant on record. See *Wesl. Meth. Magazine*, Feb. 1849, p. 113; *Minutes of Conferences*, 1846.

Wayu

(or Vayu [q.v.]), in Hindu, mythology, is one of the three deities whom Kunti, wife of Pandu, called from heaven, so as through him to become mother of Pandus. By him she became mother of Bhirwa.

Wayusaccha

(or Vayusacca), in Hindû mythology, is a surname of the god Agni (fire); it signifies *friend of the cur*.

Wazo

bishop of Liege, was born probably in the eighth decade of the 10th century. His name was originally *Walter* or *Warner*. He came under the notice of bishop Notger, and was admitted into the seminary for the clergy at Liege, in time becoming its chaplain, canon of the cathedral, and magister scholarum. In 1017 he was made dean, and authorized to share in the administration of the secular property of the, chapter. In this position he displayed so much strictness towards inferiors and so much self-assertion towards superiors as to make many enemies. The bishop, Wolpodo, took active part against him by exciting the passions of the peasants and disturbing the peace of the school to such a degree as involved the life of Wazo in danger and induced him to resign the leadership of the school. In A.D. 1030 the emperor Conrad chose Wazo to be one of his chaplains. Two years later he was made provost and archdeacon of

Liege. In 1037 his influence secured the election of bishop to the youthful Nithard; but when the latter died, in 1041, Wazo was compelled by the unanimous voice to assume episcopal functions himself. In his new position he displayed independence: in administering the Church, and unequalled forces and skill in the conduct of civil affairs, such as were then under the control of the bishops of the Church. He refused to be the emperor's behest and pronounce sentence upon archbishop Wigger of Ravenna, who had been convicted of deviating from the customs of the Church in a certain matter, on the ground that Wigger was an Italian, and subject therefore to the pope rather than the emperor. He also braved the emperor's anger with the declaration that a pope could be judged of God only, and that therefore Henry III had no authority to fill the pontifical chair vacated by the Synod of Sutri in 1046. Wazo further angered the emperor by collecting forces and participating in the wars against the Lorraine rebels, who had threatened the peace and property of his diocese, and carried on a campaign of murder and pillage. The court held that Wazo had taken up arms from motives of personal aggrandizement and love of war; and when he refused to take advantage of the conduct of lady De Mons, who wished to deliver up her husband as guilty of high-treason, his loyalty came under suspicion. In the meantime Wazo wrote repeated letters to the king of France, dissuading him from prosecuting an alleged claim upon the possession of Lorraine, for which attempt troops were already collected. Nothing, however, could regain for him the emperor's favor, and he was eventually brought to undergo a public humiliation, and pay a fine for an act of alleged disobedience. As bishop, Wazo was a zealous patron of schools; a liberal benefactor of the poor and needy; a tolerant critic of heretical opinions. He denied the power of bishops to pronounce sentence of death upon heretics. He was also deeply pious. It is stated, indeed, that he avoided in his clothing *totius superstitionis typtus*, i.e. wore no *cilicium*; but he nevertheless mortified the flesh. He died July 8, 1047. The material for a life of Wazo is furnished by Anselm, canon of Liege (died about 1056), in his *Gesta Episc. Leodiensium*, c. 39-73. See Pertz, *Monum. Hist. Script.* 7:210-233; Fisen, *Sancta Legia*, 1, 158 sq.; Stenzel, *Gesch. Deutschlands u. d. fisank. Kaisern*, vol. 1; Giesebrecht, *Gesch. d. deutsch. Kaiserzeit*, vol. 2. Herzog, *Real-Encyklop.* s.v.

Wealth

SEE RICHES.

Wean

(I m6; from the *completion* of the infant at that time) Most Oriental mothers suckle their children much longer than is usual in Europe, and the same custom seems to have prevailed among the ancient Hebrews. When Samuel was weaned, he was old enough to be left with Eli for the service of the tabernacle (^{<0024>}1 Samuel 1:24). As no public provision was made for the children of priests and Levites until they were three years of age, it is probable that they were not weaned sooner (^{<4316>}2 Chronicles 31:16; 2 Macc. 7:27). In India, a boy is not taken from the breast until he is three years of age; but throughout the East a girl is generally weaned within the first or second year. “Abraham made a great feast when Isaac was weaned” (^{<0218>}Genesis 21:8), and the same custom prevails among the Hindûs and Persians. *SEE CHILD.*

Weapon

(usually *γλ* *ἔ* ὄπλον, which denote an *instrument* of any kind). Among the Hebrews we find, in general, the same kinds of military weapons mentioned (^{<0175>}1 Samuel 17:5 sq.; ^{<4314>}2 Chronicles 26:14; ^{<4013>}Nehemiah 4:13, 16; ^{<3319>}Ezekiel 39:9; comp. Philo, *Opp.* 2, 530) as among other warlike nations of antiquity (see Herod, 7:61 sq.). We can therefore determine little about their precise form or material, except so far as monuments or modern usage enables us to *draw*, a comparison. We note the following kinds (comp. ^{<0175>}2 Corinthians 6:7, ὄπλα; δεξιὰ καὶ ἀριστερά, Diod. Sic. 3, 51; σκεπαστήρια, ἀμυντήρια, Lat. *arman et tela*; see Bremi on Nepos, 14:11): —

I. Protective Weapons. — To this class belong the following:

1. The *Shield* (q.v.).

2. The *Helmet* ([*βίη* or [*βίη*, ^{<4314>}2 Chronicles 26:14; ^{<2401>}Jeremiah 46:4; ἡ περικεφαλαία, ^{<4017>}Ephesians 6:17) of brass (^{<0175>}1 Samuel 17:5, 38; 1 Macc. 6:35; comp. Diod. Sic. 5, 30; Xenoph. *Anab.* 1, 2, 16). Whether the Israelites also wore them of leather (neats hide, Homer, 11, 10:257 sq.; Strabo, 7:306, etc.; see Passow, s.v. *κυνέη*) is uncertain, although such certainly belonged to rude ages (for the ancient Egyptian form, see Wilkinson, 1, 331). *SEE HELMET.*

3. The *Breastplate* (/yr̄vaθώραξ), which covered the center of the person (ⲉⲃⲏⲧⲥ-1 Samuel 17:5; ⲉⲃⲏⲃⲉⲛ-Nehemiah 4:16; ⲉⲃⲏⲃⲏⲗ-2 Chronicles 26:14; 1 Macc. 3, 3), usually of brass (ⲉⲃⲏⲧⲥ-1 Samuel 17:5; ⲉⲃⲏⲃⲏⲗ-Revelation 9:9; comp. *Iliad*, 13:371 sq., 397 sq.), and sometimes composed of plates (μυCαῖϛηⲓ ⲉⲃⲏⲧⲥ-1 Samuel 17:5), by which, however, we must not understand the Roman *lorica squameata*, consisting of a leather corselet covered with brass scales. In order to would a fully equipped soldier, it was necessary to strike some spot where the brazen pieces failed to join each other fully, or where ordinary clothing intervened (ⲉⲃⲏⲃⲏⲗ-1 Kings 20:34). Among the Syro-Seleucid generals we find chain armor (panoply) in use (1 Macc. 6:35; comp. the Sept. at ⲉⲃⲏⲧⲥ-1 Samuel 17:5; Diod. Sic. 5, 30); but of linen corselets (see Kopke, *Kriegsw. d. Griech.* p. 97 sq.) there appears no trace in the Bible. **SEE BREASTPLATE.**

4. *Greaves* for protecting the knees and legs (hj x̄h̄aκνημίδες, *ocreae*; ⲉⲃⲏⲧⲥ-1 Samuel 17:6), commonly of brass (*Iliad*, 7:42), were universal in classical antiquity (Xenoph. *Anab.* 1, 2, 16; 4:7; 16; Virgil, *En.* 11:177; Pliny, 34:18, etc.), and are regarded as an invention of the Carians (Pliny, 7:57). We must distinguish from these the military *shoe* (/as] ⲉⲃⲏⲃⲏⲗ-Isaiah 9:4), probably like the Roman *caliga* (see Bynaeus, *De Calaeis Hebr.* p. 83 sq.), a sort of half-boot of leather shod with strong nails (Juvenal, 16:24; Josephus, *War.* 6:1, 8; *clavi caligeres*, Pliny, 9:33; 22:46; 34:41). **SEE GREAVES; SEE SHOE.**

II. Aggressive Weapons. —

1. The *Sword* (brj), which was carried in a special belt at the hips (ⲉⲃⲏⲧⲥ-1 Samuel 17:37; 25:13; ⲉⲃⲏⲃⲏⲗ-2 Samuel 20:8), but certainly not (as Jahn [*Archceöl.* II, 2, 40] falsely argues from ⲉⲃⲏⲃⲏⲗ-Judges 3:16, 21; Josephus, *War.* 3, 5, 5) on the *right* side (see the figures of Ninevites in the *Journal Asiatique*, 1840, 7 pl. 3, 6, 7, 10; 10:17, 19, 22, 53, etc.). It was enclosed in a sheath (r [īī ⲉⲃⲏⲧⲥ-1 Samuel 17:51; 2 Samuel *loc. cit.*; ^dn̄; ⲉⲃⲏⲃⲏⲗ-1 Chronicles 21:27; θήκη, ⲉⲃⲏⲃⲏⲗ-John 18:11), hence the phrase “to draw the sword” (brj , qyr̄h̄e or āl iv; or j tP), and was double-edged (tw̄yp̄æ yne] ⲉⲃⲏⲃⲏⲗ-Judges 3:16; ⲉⲃⲏⲃⲏⲗ-Proverbs 5:4; δίστομος, ⲉⲃⲏⲃⲏⲗ-Hebrews 4:12; ⲉⲃⲏⲃⲏⲗ-Revelation 1:61; 2:12; ἀμφήκης, *Iliad*, 21:118). It was used both for striking and stabbing (ⲉⲃⲏⲃⲏⲗ-1 Samuel 31:4; 2 Samuel 2, 16; 20:10, etc.). The Sept. usually translates the Heb. brj , by μάχαιρα, which latter occurs in

the New Test., and originally denoted the short dagger (comp. *Iliad*, 3, 271 sq.), but later any (curved) saber in distinction from. **ξίφος**, the proper (military) sword; but that **brj**, also signifies the straight sword there can be no doubt. The Roman *sica*, a somewhat curved poniard, was introduced later among the Jews, and became, shortly before the destruction of Jerusalem, the deadly weapon of the bold robbers, who hence were called *Sicarii* (Josephus, *Ant.* 20:8, 10; *War*, 7:10, 1; *Life*, § 56). **SEE SWORD.**

2. The *Spear*, lance, or dart, was used as a weapon both for thrusting (close at hand) and for throwing (at a short distance), like the **δόρυ** of the Greeks (Strabo, 10:448); but chiefly for the former (see ^{<0930>}1 Samuel 18:1; 19:10; 20:33). The usual Heb. designations are **j mīr** and **tynjē** which can hardly be distinguished, except that the latter is generally used in connection with the sword (or bow), while both appear in connection with the shield (^{<0933>}Judges 5:8; ^{<0975>}1 Samuel 17:15). Instead of either word, we sometimes find **wyāpī** (^{<1016>}2 Samuel 21:16) and **~ /dyKæ** (^{<0933>}Joshua 8:18, 26; ^{<0976>}1 Samuel 17:6; ^{<1842>}Job 41:21); also **fbv**, in some cases (^{<1084>}2 Samuel 18:14, according to some). They are also thought to have been used as standards for colors (Gesén. *Thesaur.* p. 683). The spears (see the Persepolitan specimens in Porter, *Travels*, 1, pl. 36, 40, 46, 49) had a wooden shaft (**/j ē** ^{<0977>}1 Samuel 17:7; or **/ [ē** ^{<1019>}2 Samuel 21:19; 23:7) and an iron point (^{<0977>}1 Samuel 17:7). Ash or fir was preferred (Virgil, *En.* 11:667; Homer, *II.* 19:390 sq.; 22:293; *Odys.* 14:281; Ovid, *Ietam.* 10. 93; Statius, *Theb.* 6:102; comp. Pliny. 16:24), and hence many (so Rosenmüller) explain ^{<3404>}Nahum 2:4; but **v/rB.** is probably cypress (q.v.). The *hasta* of the Romans, a weapon for throwing, is called **λόγχη** in the New Test. (John. 19, 34; comp. 2 Macc. 5, 2; 15:11; see Alstorph. *De Hastis Veter.* [Amst. 1757]). **SEE SPEAR.**

3. The *Bow* (q.v.) in connection with *Arrows* (q.v.).

4. The *Sling* (q.v.).

5. A *Battle-axe* (see Wilkinson, 1, 323, 325 sq.) is named (**r wgsæ** ^{<0933>}Psalm 35:3; comp. the **σάγαρις** of the Scythians, Massageta, and Persians, Herod. 1, 215; 4:70; 7:64; Xenoph. *Cyrop.* 1, 2, 9; 2, 1, 9; Strabo, 15:734; the Armenian *sacr*) as a special weapon of attack (comp. the **t wMDT̄ q̄i** of the Chaldaeans, ^{<2442>}Jeremiah 46:2). A sledge-hammer may perhaps be meant in one passage (**/yræ** ^{<1018>}Proverbs 25:18; Sept. **ρόπαλον**; comp.

Odys. 11:575); but it is probably only the ordinary mallet (/P[Ⓜ]). See generally Bosvelt [Rau] *De Armis Vett, Hebr.* (Tr. ad Rh. 1781); Jahn, *Archaöl.* II, 2, 400 sq.; Seume, *Armna Vett. cum Nostris Comparata* (Lips. 1792) **SEE ARMOR.**

Of the custom of many nations of burying arms with a warrior in the grave, there is no trace in the Bible (see ^{<3227>}Ezekiel 22:27; 1 Macc. 13:29; comp. Tacitus, *Gerz.* 27; Rosenmüller, *Morgenl.* 4, 343 sq.). Captured weapons were suspended in temples or burned in heaps (^{<2304>}Isaiah 9:4 sq.; ^{<560>}Ezekiel 39:9; comp. Virgil. *in.* 8:562 sq.). Arsenal (μυλ ^{&ε}TB; ^{<2113>}2 Kings 20:13; ^{<2304>}Isaiah 39:2; ὄπλοθήκη, Josephus, *War*, 2, 17, 9) were erected in cities for the deposit of weapons. **SEE ARMORY.**

Weasel

(dl j ^ocholed, so called from its *gliding* [Gesén.] or *burrowing* [Fürst]) occurs only in ^{<8129>}Leviticus 11:29, in the list of un-clean animals. According to the old versions and the Talmud, the Heb. *choled* denotes “a weasel” (see Lewysohn, *Zool. des Talm.* p. 91, and Buxtorf, *Lex. Chald. et Talm.* p. 756); but if the word is identical with the Arabic *chuld* and the Syriac *chuldo*, as Bochart (*Hieroz.* 2, 435) and others have endeavored to show, there is no doubt that “a mole” is the animal indicated. Gesenius (*Thesaur.* p. 474), however, has the following very true observation: “Satis constat animalium nomina persaepe in hac lingua hoc, in alia cognata aliud, id vero simile, animal significare.” He prefers to render the term by “weasel,” as in the Sept. (γαλή), Vulg. (*mustela*), and the English version. **SEE MOLE.**

Picture for Weasel 1

Moles are common enough in Palestine. Hasselquist (*Travels*, p. 120), speaking of the country between Jaffai and Ramah, says he had never seen in any place the ground so cast up by moles as in these plains. There was scarcely a yard’s length between the mole-hills. It is not improbable that both the *Talpa Europaea* and the *T. caeca*, the blind mole of which Aristotle speaks (*Hist. Anim.* 1, 8, 3), occur in Palestine, though we have no definite information on this point. The ancients represented the mole as having no eyes, which assertion later scientific writers believed they had disproved by showing our species to be possessed of these organs, though exceedingly small. Nevertheless, recent observations have proved that a

species, in other respects scarcely, if at all, to be distinguished from the common, is totally destitute of eyes, and consequently has received the name of *Talpa caeca*. It is to be found in Italy, and probably extends to the East, instead of the *European*. Moles must not, however, be considered as forming a part of the rodent order, whereof all the families and genera are provided with strong incisor teeth, like rats and squirrels, and therefore intended for subsisting chiefly on grain and nuts; they are, on the contrary, supplied with a great number of small teeth, to the extent of twenty-two in each jaw-indicating a partial regimen; for they feed on worms, larvae, and underground insects, as well as on roots, and thus belong to the insectivorous order, which brings the application of the name somewhat nearer to carnivora and its received interpretation “weasel.”

Picture for Weasel 2

Bochart, inclined to recognize the word ~~μῦξ~~ *tsiyim* (A.V. “wild beast of the desert,” etc.), as a general term denoting cats, or any kind of wild beasts that frequent dry places, discovered an incongruity when it is opposed to a single species, ~~μῦξ~~ *iyim* (A.V. “wild beast of the islands”), which he translates *thoes* (~~2314~~ Isaiah 34:14; ~~2008~~ Jeremiah 1:39). Both words are meant, it seems, to imitate the cry of animals; and if he be right in regarding the first as expressive of the mewling or screaming of wild-cats, with such other animals as the ancients included in the feline tribe, and we now class among *Viverridae* and *Mustelidae*, each including several genera, more or less represented by species residing in and around Palestine, we then find the opposition of the two words strikingly just, provided that, instead of the single *thoes* of Bochart, we make *iyim* include also the various will canide (dogs) of the same region, amounting to at least twelve species, without including two hyenas.

Such is the vagueness of Oriental denominations, and the necessity of noticing certain species which, from their importance, cannot well be supposed to have been altogether disregarded in the Bible, that in this place a few words descriptive of the species of *Viverridae* and *Mustelidae* known to reside in and near Palestine, and supposed to be collectively designated by the term *tsiyin*, may not be irrelevant. They appear, both anciently and among ourselves, collected, into a kind of group, under an impression that they belong to the feline family; hence we, like the ancients, still use the words civet-cat, tree-cat, polecat, etc.; and, in reality, a considerable number of the species have partially retractile-claws, the

pupils of the eyes being contractile like those of cats, of which they even bear the spotted and streaked liveries. All such naturally have arboreal habits, and from their low lengthy forms are no less disposed to burrow; but many of them, chiefly in other hemispheres, are excellent swimmers. One of these species, allied to, if not the same as, *Genetta barbara*, is the *Thela Elan*, described by Bochart as having “various colors, and as being spotted alike a pard.” In Syria it is called *sephka*, in Arabia *zebzeb*, and lives by hunting birds and shaphans. There are; besides, in the same region, the *nimse*, ferret or polecat (*Putorius vul, qaris*), for these two are not specifically distinct; *fertel-heile*, the weasel (*Mustela vulgaris Aficana*), differing from ours chiefly in its superior size and darker colors. *Aparadoxurus*, identical with, or nearly allied to, *P. typus*, occurs in Arabia; for it seems these animals are found wherever there are *palmiferae*, the date palm in particular being a favorite residence of the species. Two or three varieties, or perhaps species, of *nems* occur in Egypt solely; for the name is again generical in the Arabian dialects, and denotes the ichneumon. Arabia proper has several other animals not clearly distinguished, though belonging to the families here noticed; but which of these are the *sungiiab* and the *simur*, or the *alphanex* of Ibn’Omar ben-Abdulbar, quoted by Bochart, is undetermined; albeit they evidently belong to the tribes of vermin mammals of that region, excepting .as regards the last mentioned, now known to be a kind of miniature fox (*Megalotis zer-da*, Ham. Smith), *orfennec* of Bruce, who nevertheless confounded it with *Paradoxurns typus*, or an allied species which equally frequents palm-trees; but *thefennec* does not climb. It is equally impossible to point out the cats, tree-cats, and civet-cats noticed by the poet Nemesianus, who was of African birth, or by the Arabian Darmir, who makes no further distinctive mention of them.

The *chôled* is described in ^{<BR12>}Leviticus 11:29 as one of the small animals which are thrown together under the general designation of “creeping things,” and which appear to include the smaller carnivorous and insectivorous *nammalia*, as well as the four-footed *reptilia*. The whole category is prohibited as unclean. The original word, as above seen, is referred by many to the Arabic and Syriac, in which it is said to imply a creeping, insidious motion; and hence peculiarly appropriate to the *Mustelidae*, which, from their remarkably long, slender, and vermiform bodies and short legs, seem to glide along the earth more like reptiles than quadrupeds, and insinuate themselves into the smallest crevices. Kitto

mentions the fitchet or polecat (*Mustela putorius*) as found in Palestine in the neighborhood of the villages, but says that it is rarely seen in towns. The skill is of no value ill Syria, as the people have not, as in Europe, any means of divesting it of its unpleasant smell (*Phyis. Hist of Pales.* p. 355). The common weasel is doubtless found there also, as it is spread over Europe; but not the stoat or ermine, the climate being too warm for it. All these animals, but particularly the first-named, are most destructive to other small animals; and from their depredations in the poultry-yard are held in detestation by the farmer, who, however, does not consider the benefit they do him in the destruction of myriads of field-mice, house-mice, and rats. Their appetite for blood seems insatiable; their ferocity and courage prompt them to fly at animals larger than themselves; while their carnivorous organization is developed perhaps even more highly than in the typical cats, and they use their powers with the utmost skill and judgment. They prefer the brain and blood of their prey to the flesh.

Weather

(μ/γ, *yom, day*, as usually rendered; “fair weather, **bhz**; *zahab*, ^{<8572>}Job 37:22, lit. *gold*, i.e.; brightness;” **εὐδία**, ^{<4162>}Matthew 16:2; “foul weather,” **χειμών**, ver. 3, *storm*, as elsewhere) IN PALESTINE is, in consequence of the region, being greatly diversified by hills, valleys, and plains, quite various in different parts, being hot during the summer, especially along the seashore (comp. Josephus, *War*, 3, 9, 1); and in the Jordan gorge (*ibid.* 4:8, 3), and cooler on the mountain ridges, especially in winter, but, on the whole, more equable than in Northern and Occidental countries. The length of the day also varies less in different seasons than in higher latitudes, and thus tends to equalize the temperature. **SEE CALENDAR; SEE PALESTINE; SEE SEASON.**

Weathercock

is a weather vane, on which is the metal or wooden representation of a cock, placed on the top of a spire, which vane turns by the force and direction of the wind.

Weatherford, John

a Baptist minister, was born in Charlotte County, Va., about 1740. His parents were members of the Presbyterian Church, his father being an elder in the church of which the distinguished Dr. Rice was the minister. Soon

after his conversion, his mind began to be troubled on the subject of baptism. Having conversed on the matter with his pastor, and his doubts not having been removed, Dr. Rice had the magnanimity to say to him, "I perceive, John, that you will be a Baptist. Go, and the Lord be with you." He became a member of the Baptist Church when he was about twenty years of age. He commenced to preach about the year 1761, and his ministry was so popular that crowds were drawn to hear him. Persecution now began to follow him. After preaching on a certain occasion in Chesterfield, Va.; he was arrested and thrown into prison, where he was held in confinement five months. It is said of him that "his courage forsook him not. The love of Christ constrained him. He preached at the door of the prison as long as allowed that privilege. When refused that, he preached through the gratings of the window; but such determined opposition did he meet that an effort was made by his enemies to put a stop to that also. For this purpose they built an outer wall above the grating, but Weatherford devised means to overcome the obstacle. A handkerchief by the congregation was to be raised on a pole above the wall, as a signal that the people were ready to hear. His voice being very strong, he could throw it beyond these impediments, and convey the words of life and salvation to the listening crowds." At last, through the kind interference of Patrick Henry, he was liberated from his bondage, and again, with greater zeal than ever, entered anew on the work of preaching the Gospel. Most of his life-work was that of an evangelist. Towards the close of the century, however, he sustained the relation of pastor to two churches, which are said to have flourished under his ministry. He took up his residence in Halifax County, Va., in 1813, where he lived about ten years, and then removed to Pittsylvania, where he died, Jan. 23, 1833, having been a preacher of the Gospel over seventy years. He belonged to an order of ministers who accomplished a vast amount of good in a state the people of which had too generally settled down into a condition of formalism, and needed to be roused to thoughtfulness by such instrumentalities as were represented by the subject of this sketch. However despised they may have been by some, they certainly reaped the honor which comes from God only. See *Lives of Virginia Baptist Ministers*, p. 55-61. (J.C.S.)

Weatherford, Thomas

a Methodist Episcopal minister, was born in Europe about 1736. He labored four years in the ministry in the United States. He was slender in

frame, remarkable for his piety, and died triumphantly in 1792. See *Minutes of Annual Conferences*, 1792, p. 45.

Weaver, John M.

a Methodist Episcopal minister, was born in Washington County, N. Y., July 5, 1792. He embraced religion when about twenty-one; was licensed to preach in 1816; and joined the New York Conference in 1829, in which he served faithfully until 1855, when he was granted a superannuated relation. In 1859 he resumed his Conference work, labored earnestly two years, and then retired from stated work. He died at Ganges; Mich., May 12, 1872. Mr. Weaver was very devoted to Methodism, deeply pious, and an excellent preacher. See *Minutes of Annual Conferences*, 1873, p. 66.

Weaver, Lindsey Carr

a Methodist Episcopal (South) minister, was born in Spartanburg District, S. C., Nov. 16, 1837. He joined the Church in 1858, while a student at Wofford College; graduated in 1859; and in 1860 entered the South Carolina Conference, and labored zealously until failing health obliged him to retire from active service. He died at Bishopville, S. C., Feb. 28, 1863. Mr. Weaver was a young man of great promise, amiable in spirit, uncompromising in integrity, unflinching in zeal, and abundant in good deeds. See *Minutes of Annual Conferences of the M.E. Church, South*, 1863, p. 449.

Weaver, Richard

an English Congregational minister, was born at Tewkesbury, Sept. 9, 1804. In early life his mind was impressed with the importance of personal piety. He was educated at Wymondley College for ministerial work, and in 1830 was ordained over the Independent Church at Foulmire, where he labored usefully for some years. In 1838 he was stationed at Balsham, and continued for several years in charge of that church. He died Dec. 16, 1862. See (Lond.) *Cong. Yearbook*, 1864, p. 248.

Weavers, Brother

is a name given to the Beghards, or Lollards, in France on account of the occupation of most of them. *SEE LOLLARDS*.

Weaving

Picture for Weaving 1

(*grā; arag*) is an art which appears to be coeval with the, first dawning of civilization. In what country or by whom it was invented, we know not; but we find it practiced with great skill by the Egyptians at a very early period, and hence the invention was not unnaturally attributed to them (Pliny, 7:57). The “vestures of fine linen” such as Joseph wore (^{<0412>}Genesis 41:42) were the product of Egyptian looms, and their quality, as attested by existing specimens, is pronounced to be not inferior to the finest cambric of modern times (Wilkinson, 2, 75). The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the hangings of the Tabernacle (^{<0255>}Exodus 35:35; ^{<1302>}1 Chronicles 4:21) and other artistic textures. At a later period the Egyptians were still famed for their manufactures of “fine” (hackled) flax and of *chorn*, *rrjæp* rendered in the A.V. “networks,” but more probably a *white* material either of linen or cotton (^{<2310>}Isaiah 19:9; comp. ^{<1076>}Proverbs 7:16). From them the Tyrians procured the “fine linen with broidered work” for the sails of their vessels (^{<3207>}Ezekiel 27:7), the handsome character of which may be inferred from the representations of similar sails in the Egyptian paintings (Wilkinson, 2, 131, 167). Weaving was carried on in Egypt generally, but not universally, by men (Herod. 2, 35; comp. Wilkinson, 2, 84). ‘his was the case also among the Jews about the time of the Exode (^{<1302>}1 Chronicles 4:21): but in later times it usually fell to the lot of the females to supply the household with clothing (^{<0129>}1 Samuel 2:19; ^{<1237>}2 Kings 23:7), and an industrious housewife would produce a surplus, for sale to others (^{<1813>}Proverbs 31:13, 19, 24).

Picture for Weaving 2

The character of the loom and the process of weaving can only be inferred from incidental notices. The Egyptian loom was usually upright, and: the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes’ at the bottom, so that the remark of Herodottus (2, 85) that the Egyptians, contrary to the usual practice, pressed the woof downwards must be received with reservation (Wilkinson, 2, 85). That a similar variety of usage prevailed among the Jews may be inferred from the remark of John (^{<0123>}John 19:23) that the seamless coat was woven “from the top” (*ἐκ*

τῶν ἄνωθεν). Tunics of this kind were designated by the Romans *rectae*, implying that they were made at an upright loom at which the weaver stood to his work, thrusting the woof upwards (Pliny, 8:74). The modern Arabs use a procumbent loom, raised above the ground by short legs (Burckhardt, *Notes*, 1, 67). The Bible does not notice the loom itself, but speaks of the beam (**r/nm**; so called from its resemblance to a ploughman's yoke) to which the warp was attached (^{<0970>}1 Samuel 17:7; ^{<1019>}2 Samuel 21:19); and of the pin (**tkšmj**, a term otherwise understood of the warp, as in the Sept. and the Vulg. [Gesenius, *Thesaur.* p. 890]) to which the cloth was fixed, and on which it was rolled (^{<0764>}Judges 16:14). We have also notice of the shuttle (**gra**, denoting both the web and the shuttle), which is described by a term significant of the act of weaving (^{<1876>}Job 7:6); the thrum (**hLD**) or threads which attached the web to the beam (^{<2382>}Isaiah 38:12, marg.); and the web itself (^{<0764>}Judges 16:14; A. V. "beam"). Whether the two terms in ^{<0138>}Leviticus 13:48, rendered "warp" (**ytæj**) and "woof" (**brlj**), really mean these admits of doubt, inasmuch as it is not easy to see how the one could be affected with leprosy without the other: perhaps the terms refer to certain kinds of texture (Knobel, *ad loc.*). The shuttle is occasionally dispensed with, the woof being passed through with the hand (Robinson, *Bibl. Res.* 1, 169). The speed with which the weaver used his shuttle, and the decisive manner in which he separated the web from the thrum, when his work was done, supplied vivid images the former of the rapid passage of life (^{<1876>}Job 7:6), the latter of sudden death (^{<2382>}Isaiah 38:12).

Picture for Weaving 3

The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sackcloth, and the "hairy garments" of the poor, were made of goat's or camel's hair (^{<1020>}Exodus 26:7; ^{<1014>}Matthew 3:4). Wool was extensively used for ordinary clothing (^{<0137>}Leviticus 13:47 ^{<1026>}Proverbs 27:26; 31:13; ^{<2678>}Ezekiel 27:18); while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (^{<0819>}Leviticus 19:19; ^{<0521>}Deuteronomy 32:11). With regard to the ornamental kinds of work, the "needlework" and "the work of the cunning workman" have already been discussed under the head of NEEDLEWORK to the effect that both kinds were produced in the loom, and that the distinction

between them lay in the addition of a device or pattern in the latter, the *rikmah* consisting simply of a variegated stuff without a pattern. We may further notice the terms

(1) *shabats* (/biv) and *tashbets* (/Bəʃi), applied to the robes of the priest (^{<1234>}Exodus 28:4, 39), and signifying *tesselated* (A. V. “broidered”), i.e. with depressions probably of a square shape worked in it, similar to the texture described by the Romans under the term *scutulautus* (Pliny, 8:73; Juvenal, 2, 97); this was produced in the loom, as it is expressly said to be the work of the weaver (^{<1327>}Exodus 39:27);

(2) *moshar* (rʒvʃh) (A. V. “twined”), applied to the fine linen out of which the curtains of the tabernacle and the sacerdotal vestments were made (^{<1234>}Exodus 26:1; 28:6, etc.); in this texture each thread consisted of several finer threads twisted together, as is described to have been the case with the famed corselet of Amasis (Herod. 3, 47);

(3) *mishbetsdth zahab* (bhʒ; t/xBʃvʃhæ) (A. V. “of wrought gold”), textures in which gold-thread was interwoven (^{<1953>}Psalm 45:13). The Babylonians were particularly skilful in this branch of weaving, and embroidered groups of men or animals on the robes (Pliny, 8:74; Layard, *Nineveh*, 2, 413). The “goodly Babylonish garment” secreted by Achan was probably of this character (^{<1172>}Joshua 7:21). The sacerdotal vestments are said to have been woven in one piece without the intervention of any needlework to join the seams (Josephus, *Ant.* 3, 7, 4). The “coat without seam” χιτών ἄρρηκτος, worn by Jesus at the time of his crucifixion (^{<1923>}John 19:23), was probably of a sacerdotal character in this respect, but made of a less costly material (Carpzov, *Appar.* p. 72). **SEE WEB.**

Web

1. The spider’s (tyʒi bəyith, ^{<1814>}Job 8:14, a house, as elsewhere; μυρῖα, *kurimm*, ^{<2515>}Isaiah 59:5, 6 threads); 2. Of the loom (tkʒmi *masseketh*, ^{<1713>}Judges 16:13, 14, warp, as woven). **SEE WEAVING.**

Webb, Benjamin C.

a clergyman of the Protestant Episcopal Church. His ministry was devoted to one object, the salvation of the Southern slaves, having had charge of several large plantations in Prince William County, Va. In 1854 he removed from the low country to Abbeville. S. C., to take charge of a

white congregation, hoping to improve his health-by the change of climate; but he resigned the Church, and u was seeking relief at Wilson's Springs, N. C., in 1855, when he died, aged forty-five years. See *Amer. Quar. Church Review*, 1855, p. 482.

Webb, Daniel

a Methodist Episcopal minister, was born at Canterbury, Conn., April 13, 1778. He embraced religion in 1797, and immediately began his life work of preaching. He entered the New England Conference in his twentieth year, and labored on its many and vast circuits, with marvelous endurance and experience, until 1814; when the wide-spread distress occasioned by the war with Great Britain compelled him to locate, which he did at Newport. Here he opened a school, and for nine years performed the responsible duties of both schoolmaster and preacher in charge. In 1823 he rejoined the New England, Conference, and during the following eighteen years filled the most important charges in the Conference; published the *Zion's Herald* one year (1827); and was presiding elder for several years. In 1841 he superannuated; in 1843 he was transferred to the Providence Conference, and was stationed first at Little Compton, and then at Barnstabe, where by various arrangements by his highly cultured-and appreciative audience he was continued six years consecutively. Here he died, March 19, 1867, one of the most noted Methodists of his time, having spent more years in the active work than any other preacher in the annals of Methodism. See *Minutes of Annual Conferences*, 1867, p. 101.

Webb, Francis

an English Baptist minister, was born at Taunton in 1735. He became minister of a congregation at Barbican, London; also at Honiton; and died in 1815. He was the author of some volumes of *Sermons*: — *Somerset: a Poem* (1811): — and *Panharmonicon* (1815). See (Lond.) *Gentleman's Magazine*, 1815, 2, 278, 563.

Webb, James

a Methodist Episcopal minister, was born in Pennsylvania in 1829. He embraced religion in early life; years later was licensed as an exhorter; and began his ministerial life in 1858 on Zion Circuit, Cecil Co., Md. Meeting with discouragements, he began to doubt the genuineness of His call, and soon returned to his former vocation. After much prayer and counsel he

again began the active work joined the Philadelphia Conference in 1860, and in it labored four years so persistently that his health gave way and caused his superannuation. He died, greatly lamented, in Chester County, Pa., Oct. 8, 1864. See *Minutes of Annual Conferences*, 1865, p. 34.

Webb, John (1)

an American divine, was born in 1687. He graduated at Harvard College in 1708; was ordained minister of the New North Church, Boston, in 1714; and died in 1750. He published twenty single *Sermons*. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Webb, John (2)

an English clergyman and eminent antiquary was born in 1776, and died in 1869. He was the author of, *Translation of a French Metrical History of the Deposition of King I Richard II* (Lond. 1823): — *Household Expenses of Richard de Swinfield* (1855). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Webb, John (3)

an English Congregational minister, was born at Dulcot in 1827. Early in life he experienced a thorough consecration to God, and was diligent in preparation for the ministry. Mr. Webb graduated at the Western College, and settled at Castle Cary in 1851. He removed to Shepton-Mallet in 1858, and settled at Lewis in 1864. The Church and congregation-I greatly increased under his administration. Mr. Webb's reading was extensive among the best writers and thinkers of the day and his preaching, though simple, was combined with such intelligence that he attracted the thoughtful Christians, and always attached them to his ministry. He died Nov. 7, 1867. See (Lond.) *Cong. Year-book*, 1868, p. 301.

Webb, John (4)

an English minister of the Bible Christians, was born Jan. 31, 1836. After laboring for some time as a local preacher, he gave himself wholly to the work of the ministry. He entered the Conference in 1860. At the Conference of 1873, feeble health obliged him to take a supernumerary relation. He died June 7, 1874. See *Minutes of Conferences*, 1874.

Webb, Joseph

a Presbyterian minister, was a graduate of Yale College in the class of 1715. He was ordained and installed pastor of the Church at Newark, N.J., and became a member of the Synod in 1720. He proposed to the Synod a case of conscience, but in such general and doubtful terms that it was remitted to the Presbytery. In 1726 a committee of Synod, at his request, went to Newark to settle a difficulty which had arisen, and the Synod approved of its action in the premises. In 1732 difficulties in his congregation led the Church missionaries to commence their services in the town. Dickinson preached on “the vanity of human institutions in matters of religion.” Colonel Josiah Ogden had been suspended from Church privileges because, for fear of losing his hay, he had gathered it in on the Lord’s day. He wrote to the Synod in 1734, and Cross and Pemberton replied; but the letter did not satisfy him. Dickinson and Pemberton wrote the next year. The result was that Ogden joined the Episcopalians, and a Church missionary was stationed in Newark. Webb continued his relation to the Synod till 1740. He and his son, a student of Yale College, were drowned while crossing the ferry at Saybrook, Conn., Oct. 21, 1741. (W.P.S.)

Webb, Loren

a Methodist Episcopal minister, was born at Ridgefield, Huron Co., O., Aug. 9, 1837. He removed with his parents to La Porte, Ind., when thirteen years of age; there received a common-school education experienced conversion in 1855; removed to Roscoe, Minn., in 1857; spent two winters in a printing-office; received license to preach in 1858; studied two years at McKendree College; was one of the first to respond to president Lincoln’s call for volunteers to put down the Rebellion, and served the first three months as first lieutenant, and the next three years as captain of Company F, Ninth Illinois Infantry; then, being disabled for the infantry, returned home. Soon after he joined in the effort to suppress the Sioux Indian outbreak; afterwards labored zealously as a recruiting-officer; and finally, re-entering the university at Red Wing, resumed his studies. In 1867 he entered the New York East Conference, and was stationed at Collinsville, Conn. His subsequent charges were: Essex, in 1868-69; and in 1870 Forestville, where his close application and over-exertions undermined his constitution, and hemorrhage of the lungs set in. He removed South, and employed himself at various manual occupations until

his demise at Nashville; Tenn., Feb. 20, 1880. The last six years of his life were full of poverty, bereavement, and deep sorrow. See *Minutes of Annual Conferences*, 1880, p. 50.

Webb, Nathan

a Congregational minister, was born in Brin tree, Mass. He graduated from Harvard College in 1725; was ordained pastor of the Church in Uxbridge, Feb. 3, 1731; and died March 14, 1772, in the sixty-seventh year of his age. See *Sprague, Annals of the Amer. Pulpit*, 2, 85.

Webb, Samuel

an English Wesleyan minister, was born at Hanham, near Bristol, in 1783. He feared the Lord from his youth, and joined the Methodist Church at the age of twenty-two. He was called into the ministry in 1808, in which he continued with an unsullied reputation until his death, June 25, 1847. Meek, humble, and modest, he was firm in principle and talented in preaching. See *Minutes of Wesleyan Conferences*, 1847.

Webb, Thomas

prominent in the early history of Methodism, was an English soldier-for several years lieutenant of the Forty-eighth Regiment of Foot-and a man of wealth and education. He lost an eye and was nearly killed in the storming and capture of the French fort of Louisburg, Acadia (Nova Scotia), in 1758; and was, with Washington, one of the few officers who survived the terrible slaughter at the battle known as "Braddock's Defeat" the unsuccessful attack in 1755 on the French fort Duquesne, where Pittsburgh, Pa., now stands. Four years afterwards he scaled the Heights of Abraham with General Wolf, and saw Canada pass forever from the hands of France. He was converted under a sermon preached by Wesley, in Bristol, in 1765; united with the Methodist society, and commenced preaching. We next hear of him as barrack-master at Albany, N.Y. The report that the Methodists had commenced meetings in New York reached the ears of the zealous captain, and he at once repaired thither (spring of 1767). Webb was the providential man. "The little society needed a leader-Webb was born to command. They needed another preacher of more experience, learning, and power-Webb was one of the best preachers then on the continent of America. They needed money wherewith to use their young society Webb was rich and generous.... It would have been a hard

matter for them to have suited themselves by a choice, out of all the Methodist preachers, better than God “had suited them” (Daniels, *Hist. of Methodism*, p. 388). The congregations became too large, and in 1768 John Street Church was dedicated, Webb being one of the principal contributors in meeting the expenses of the new building. The military authorities now placed the captain on the retired list, but with full pay. He at once commenced itinerating. He introduced Methodism into Long Island at Jamaica; founded societies at Pemberton, Burlington, and Trenton, N.J.; traversed Delaware and Maryland; became the pioneer of Methodism in Philadelphia, where he preached in a sail-loft and formed a class in 1768, and two years after gave liberally for the purchase of St. George’s Church. The work was now spreading rapidly. Help was needed. Webb sailed for England in 1772; preached in Dublin, London, etc.; made a stirring appeal before the Leeds Conference; and in 1773 returned with Shadford, Railkin, and Yearbry. He continued his evangelistic labor still after the breaking-out of the Revolutionary War, being one of the last of the English preachers to leave; but finally the country became too hot for him, and he bade a reluctant good-bye to America the scene of so many struggles and victories in his eventual and varied life. On his return to England, he secured a home for his family in Portland, on the heights of Bristol; but still traveled and preached extensively in chapels, in market-places and in the open air, listened to to immense congregations. The French prisoners at Willchester (1776-82) and the soldiers and sailors at Portsmouth were benefited by his labors. In 1792 he was liberal and active in the erection of Portland Chapel, at that time one of the most elegant meeting-houses in the Methodist connection. The old soldier and evangelist died Dec. 20, 1796, aged seventy-two years, and was laid to rest under the chancel of Portland Chapel.

Wesley writing to a friend in Limerick, said, “Captain Webb is a man of fire, and the power of God constantly attends his word” (*Jour.* Feb. 2, 1773; *Works* [3rd. ed. Lend.], 12:378). Charles Wesley speaks of him as an “inexperienced, honest, zealous, loving enthusiast.” In 1774 John Adams says, “Mr. Webb is one of the most fluent, eloquent men ever heard. He reaches the imagination, and touches the passions very well, and expresses himself with great propriety.” See Atmorc, *Meth. Mem.* s.v. Stevens, *Hist. of Meth.* 1, 427; 3, 99; id. *Hist. of 21. E. Ch.* (Index), vol. 4; Porter, *Hist. of Meth.* p. 247-50, 261; Simpson, *Cyclop. of Meth.* s.v.

Wegscheider, Julius August Ludwig

the foremost systematic theologian of rationalism, was born in 1771 at Kübbelingen, in Brunswick. In 1791 he was in the University of Helmstaidt, where Henke then occupied the theological chair, and in 1795 he became tutor in the family of a prominent merchant of Hamburg. He gave ten years to this service. His leisure time was devoted to the study of Kant's philosophy, the fruit of which appeared in 1797 in *Ethices Stoicorum, cum Principiis Ethicis a Kantio Propositis Comparata*, and in a *Versuch d. Hallotsize d. philosoph. Religionsleare in Predigten darustellen*. In 1804, he added to these a treatise *Ueber die Trennung der Moral von der Religion*. In 1805 he obtained a tutorship in the University of Göttingen, and in the following work came more prominently before the public by the issue of his *Einleitung in das l'angelieu Johannis*. He was thereupon called to a professorship in the Hessian University of Kintell, and afterwards on the absorption of Rinten was transferred to Halle. Here he became exceedingly popular with students, who thronged his lecture-rooms, and he added to his fame by the publication of his *Institutiones Theologiae Dogmatic*. His popularity continued until the *Denunciation of the Evangelical Kirchenzeitung*, as it was called, in 1830, when he was, together with his colleague Gesenius, cited before a committee of examination to defend himself against complaints respecting his teachings in the lecture-room. The intervention of political events deprived the examination of such importance as it might have possessed for him, but his influence was nevertheless irrevocably broken. Ullmann came to reinforce Tholuck in 1829, Julius Müller ten years afterwards; and the orthodox tendency grew ill every direction. Many of the polemical blows aimed by Hase against Rohr in 1834 took effect on Wegscheider also. As his reputation declined, students no longer found it possible to endure the tediousness and monotonous delivery of his lectures, and but few of them continued to sit at his feet after 1840. He died in February, 1849.. The scientific value of his *Institutiones*, the great systematic theology of rationalism, owes but little of its character to Wegscheider. Its thoughts are borrowed, usually from Henke's *Lineamenta* and Ammon's *Suma*, and, in many instances, in the exact words of those books. It abounds in half-completed ideas and unreconciled differences, as it does scarcely any other theological work. Its true character was shown up for the first time by Hase in his *Antiror* (1837). See also Steiger, *Kritik des Rationalismus in Wegscheider's Dogmatik* (1830) and Herzog, *Real-Encyclop. s.v.*

Wegswin

in Norse mythology, is one of the streams of Hel, flowing through Niflheim.

Weichselzopf

in German mythology, is a name given to a certain disease which was thought to be derived from the river Weichsel, because this sickness was supposed to be common in Poland. It is, however, now quite certain that the name really is *Vichtelzopf*; taken from the superstitious idea of Wichtel—small, domestic, elf like spirits that, doubtless, in many cases are beneficial to men, yet, when teased or tantalized, are angry and evil-minded; and, besides doing other mischief, they are said to interlace the hairs of the head into inextricable plats and knots. —Vollmer, *Worterb. d. Mythol.* s.v.

Weickhmann, Joachim Samuel

a Lutheran theologian of Germany, was born May 1, 1714, at Dantzic. From 1735 to 1739 he studied at Leipsic, and his dissertation, published in 1739, *De Fontibus Veritatis Sacrae in Rivulis Profanis Sparsae ad Lactant. Lib. VII, Cap. 7*, gave him the privilege of lecturing on philosophy. In 1740, having presented another dissertation, *De Platonica Animorum Immortalitate* he was appointed adjunct to the philosophical faculty. Three years later he was made professor extraordinary, and in 1744 professor in ordinary of theology, his dissertation for this occasion having been *De Theologis Tridentinis, alia Loquentibus, alia Sentientibus*. Shortly afterwards he was made doctor of theology, and died Oct. 18, 1774. Besides the writings already mentioned, he published, *De Christo in A Morte Gloriosissimo* (Vitebergae, 1755): — *De Discrimine Gratic Divine sine Iferito contra Merituwn* (ibid. 1757): — *Jobus, Resurrectionis non Typus, sed Professor* (ibid. 1759). His other writings are enumerated in Fürst, *Bibl. Jud.* 3, 497; Doring, *Die Gelehrten Theologen Deutschlands*, 4:672 sq. (B. P.)

Weidelbot

is a priest of the Wends in Pomerania and Rigen, the next to Griwe.

Weidman, Paul

a Reformed (Dutch) minister, was born in 1788. He graduated at Union College in 1818, at New Brunswick Theological Seminary in 1820, and was licensed by the Classis of New Brunswick the same year; was pastor at Schoharie, N. Y., 1820-36; at Manheim, 1837-41, and again, 1841-50. He died in 1852. See Corwin, *Manual of the Ref. Church in America*, p. 543.

Weidner, Johann Joachim

a Lutheran theologian of Germany, was born Aug. 11, 1672, at Rostock. He studied at different universities, and in 1699 he was appointed deacon at St. Mary's in his native place. In 1706 he received the degree of D.D., in 1716 was appointed professor of theology, and in 1721 senior of the theological faculty, and died Oct. 17, 1732. He was a voluminous writer. Of his works we mention: *Disputt. IX contra Reformatos, quod non Conveniunt cuem Lutheranis in Plurimis Articulis Fidei: — Dissertationes Tres de Gratia Dei Universali non Particulari: — Christus ex Bibliis ὁμοούσιος: — De Formta S. Caence in Consecratione et cum eadem Conjuncta Sacramental Manducatione et Bibitione: — Miraculum Murorum Hierichuntis Cadentium: Christus Resurgens Victor*, etc. See Seelen, *Athenae Lubecenses*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B. P.)

Weidner, Paul

a Jewish convert of Carinthia who joined the Christian Church in 1588, was professor of Hebrew at the Vienna University, and was appointed by imperial permission to preach occasionally to the Jews. He wrote *Loca Praecipua Fidei Christianae Collecta et Explicata* (Vienna, 1559; 2nd ed. 1562, with *Epistola Hebr. ad R. Jehudam, Venet. Habitantem, cum Vessione Latina*). See Kalkar, *Israel und die Kirche*, p. 90; Delitzsch, *Wissenschalt, Kunst, Judenthum*, p. 139, 290; Wolf, *Bibl. Hebr.* 1, 964; Jocher, *Allgeneines Gelehrten-Lexikon*, s.v.; Fürst, *Bibl. Jud.* 3, 498; Bayle, *Dictionnaire Historique et Critique*. (B. P.)

Weigel, Christopher

a German engraver, was born at Redwitz, in Bohemia, in 1654. After visiting various German cities, he settled in Nuremberg, where he died in 1725. His principal work was a set of Bible plates engraved from his own

designs, entitled *Sacra Scriptuat Loquens in Imaginibus*, etc., published in 1690. They were executed with the graver. He is also said to have engraved in mezzotinto and to have carried on an extensive commerce in prints. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Weigel, Valentine

a mystic of the 16th century, was born in 1533 at Hayn, in Misnia, where his father was then pastor. He studied at Leipsic and Wittenberg from 1554 to 1567; he was ordained pastor of Zschoppau, in the diocese of Chemitz, Nov. 16, 1567, by Paul Eber (q.v.). He remained in that position till he died, June 10, 1588. He was married, but remained childless. He was beloved by his parishioners, who were not capable of discovering his heterodox views, more especially as he did not publish them to the world, and contented himself with privately elaborating them. He was not wholly successful, however, in preventing reports of his unsound opinions from being circulated, according to which he was tainted with Osiandrian and Schwenkfeldian errors. His cantor, Weikert, collected a band of mystical adepts; who undertook the multiplication, and subsequently the publication, of Weigel's works; and who issued them at Halle, Magdeburg, and elsewhere, in 1612, and afterwards in repeated editions. It is possible that interpolations of foreign matter into these writings took place, as the editors assumed pseudonymous names.

The sum and substance of Weigel's theorizing may be comprehended in the words of his epitaph at Zschoppau (see Arnold, *Kichen u. Ketzerhistorie*. 2, 17, 17), "O man, learn to know thyself and God; this is sufficient for thee!" His argumentation proceeds within the range of the subjective consciousness, objective proofs being regarded by him as the demonstration of a bondage to the letter, which is opposed to all true spiritual wisdom. He teaches that man is a microcosm, which embodies within itself the potentiality of salvation equally with other elements. Nature and grace are not in contrast with each other, even in an ethical sense, but are simply different degrees of the same state. Man is furthermore a threefold principle-his body being taken from the *limus terra*, his soul from the stellar spirit or firmament, and his spirit from the *spiraculum vitae* in God. This spirit is also the Holy Divine Spirit; or, more strongly expressed, man comprehends in himself by nature not only the world, but also God and Christ. Man is consequently both a microtheos and a microcosms, and constitutes the point at which the world, which

emanated from God, returns to God. Weigel's pantheism is undeniable. The idea of emanation appears in his cosmology, and the thoughts of eternity and time, the invisible and the visible, are everywhere regarded by him as correlated, so that none of them can exist without its counterpart. The creature is considered essential to the unfolding of the divine nature. The personality of the Son and the Holy Spirit is not necessary to the immanent being of God but originates in connection with the emanation of the world from God. The Son is the center in which God and the creature come together. Through him God becomes corporeal and temporal. It will be noticed that this does not effect the emanation of the creature from God, but is a mere impossible reduction of the divine and the eternal to the measure of time and sense; nor does Weigel anywhere succeed in achieving the completeness essential to the consistency of his system which the establishing of a distinct creature-nature would involve. Angels were created by the word of God, and in them the invisible world; but when Lucifer fell, God desired to have man, and therefore created the earth. Yet man is called the eye, ear, foot, hand, instrument of God, through which everything must be recognized and wrought; and it is said that this could not have come to pass had Adam remained in Paradise. In brief, all externality is but a reflex of the internal, and an idealism exists in which the distinction between the world and God is altogether subjective, and whose result is that man lacks personality. All effect is the result of the divine action, and yet the human will is said to be unnecessitated in the fall into sin a contradiction — which Weigel nowhere explains. Sin is not a substance, but an accident assumed by the will, though it may be considered a substance in view of its effect on human nature, which involves the loss to man of his whole body being equivalent to all that is objective. Original sin is a necessary condition of the creature nature, which involves the departure of man from Eden, that he may till the soil and learn to know himself. Redemption consequently has no objective signification. Christ and the new life exist naturally in man. The kingdom of God is so in man that all the potencies of salvation exist in him, and it is actualized by the attainment of the soul to a knowledge of itself, and thereby to a knowledge of the Eternal and of God. The key to the whole of Weigel's system is his postulated opposition between the internal, which is the divine in man, and the external, which is the product of the interval. The Scriptures, as the outward letter, are depreciated and accounted incapable of revealing eternal life, which, according to Weigel is made known by the subjective spirit alone; and yet they are said to be necessary

in another direction, because of our blindness and weakness. The duty of man is fulfilled in a simple surrender to the operations of the immanent Christ. It remains to be observed that while, in his opposition to the literalism of the Church, Weigel was at one with the sects of the time of the Reformation, he was utterly at variance with them in his advocacy of a fully developed quietism, and in his denunciation of war, lawsuits, etc., as he was also with the gross materialism which characterized the early Anabaptists in the unqualified intellectualism of his views. His mysticism afforded no aid whatever towards the thorough regeneration of theology. His significance probably extends no further than his influence contributed to the renewal of philosophical methods in theological inquiry, and as he antagonized the supranaturalism then current with his principle that nothing can be true which does not impress itself immediately upon the consciousness as being true.

See Arnold, *Kirchen 2. Ketzerhistorie*, 2, 17, 17, where a complete list of Weigel's works is given; *Unschuldige Nachrichten*, 1115; Hilliger, a dissertation entitled *Fata et Scripta M.V. Weigel*, etc. (Wittenberg, 1721); comp. also Roth, *Nothiger. Unterricht von d. prophet. Weissagungen* (1694), § 24. Arnold has stated Weigel's peculiar tenets in an apologetical way, while Hilliger has furnished a somewhat extended list of his heresies. His importance to philosophy is set forth in Ritter, *Gesch. d. Philosophie*, 10, 77-100; Standenmayer, *Philos. d. Christenthunis*, , 72-3 sq.; Carriere, *Philosoph. Weltanschauung d. Reformationszeit*, p. 203-209; further, Walch, *Einl. in d.'Rel. — Streitigkeiten*, 4:1024-1066; Planck, *Gesch. d. piao. Theologie*, p. 72 sq.; Hagenbach, *Vorles. üb. d. Ref-Gesch.* 3, 337 sq.; Dorner, *Christologie*, 2, 853; Baur, *Trinitatslehre*, 3, 255-260; id. *Versohnungslehre*, p. 463. — Herzog, *Real-Encyklop. s.v.*

Weighing Of Souls

is a practice accredited to the Egyptian gods to determine their place in the future world. The heart of the deceased was placed on one side of the scales held by Horus and Anubis, and the god Thoth registered the result of the weighing. Upon this judgment (which was rendered by Osiris and his forty-two deputies) the irrevocable fate of the soul depended. If the deceased was convicted of unpardonable faults, he became the prey of an infernal monster, with the head of a hippopotamus, and was beheaded by Horns and by Smu, one of the, forms of Set, upon the *nemma* or infernal

scaffold. The most wicked were punished with final annihilation. See Lenormant, *Chaldaean Magic*, p. 86. **SEE WEIGHT.**

Weight

(^{<0224>}ba,eben, ^{<0224>}Deuteronomy 22:24; 15:15; ^{<0245>}2 Samuel 14:26; ^{<0101>}Proverbs 11:1; 16:11; 10:10; ^{<0361>}Micah 6:11; a *stone*, as elsewhere rendered; usually **l qvīnā** *mishkal* [once **l pv mā** *manishkol*, ^{<0411>}Ezekiel 4:11], from **l qv**; *to weigh*; **sl P**, *peles*, ^{<0361>}Proverbs 16:11; “scales,” ^{<0402>}Isaiah 40:12, a *balance*; **ὄγκος**, ^{<0810>}Hebrews 12:1, a *mass*; **βάρος**, ^{<0417>}2 Corinthians 4:17, elsewhere *burden*). It is evident from one of these names (*eben*) that stones were used in the most ancient times among the Hebrews for weights, as they were also among many other nations; and from another (*mishkal*), that of their moneys weights and terms, the shekel was that in most common use, and the standard by which others were regulated. In later times weights were made of lead (^{<0316>}Zechariah 5:6). These weights were carried in a bag (^{<0253>}Deuteronomy 25:13; ^{<0161>}Proverbs 16:11) suspended from the girdle (Chardin, *Voy.* 3, 422), and were very early made the vehicles of fraud. The habit of carrying two sets of weights is denounced in ^{<0253>}Deuteronomy 25:13 and ^{<0110>}Proverbs 20:10, and the necessity of observing strict honesty in the matter is insisted upon in several precepts of the law (^{<0816>}Leviticus 19:36; ^{<0253>}Deuteronomy 25:13). But the custom lived on, and remained in full force to the days of Micah (^{<0361>}Micah 6:11), and even to those of Zechariah, Who appears (ch. 5) to pronounce a judgment against fraud of a similar kind. **SEE BAG.**

Picture for Weight 1

Between ancient weights and money there was a very intimate connection. All Greek money was originally a certain weight of silver, and a similar rule probably held with the money of other nations. Hence, perhaps, the best mode of ascertaining an ancient weight is by weighing a good coin of the same denomination. When this is ascertained, we can form a just opinion of the other weights in the scale from their relative proportions. Gold, even as late as the time of David was not used as a standard of value, but was considered merely as a very precious article of commerce, and was weighed like other articles. In Oriental countries, as far back as the time of Abraham, the value of goods was estimated at a certain quantity of silver, the purity of which was taken into account by the merchant (^{<0216>}Genesis 23:16). But there is no trace of stamped silver or coin previous to the

Captivity. Nor, indeed, was it at that early period divided into pieces of a certain size. It was commonly weighed out in balances, though its weight was sometimes ascertained by means of an instrument of weighing answering to our steelyards. *SEE SCALE*. By means of the balance the Hebrews appear to have been able to weigh with considerable delicacy, and — for this purpose they had weights of extreme minuteness, which are called metaphorically n. “the small dust of the balance” (^{<23015>}Isaiah 40:15). The “little grain” (οπή) of their balance in Wisd. 11:22 is the, small weight which causes the scale to turn. In this passage, as, in 2 Macc. 9:8, the Greek word *πλάστιγξ*, rendered “balance,” was originally applied to the scale-pan alone. *SEE BALANCE*. The balance in this form was known at a very early period. It is found on the Egyptian monuments as early as the time of Joseph, and we find allusions to its use in the story of the purchase of the cave of Machpelah (^{<012316>}Genesis 23:16) by Abraham. Before coinage was introduced, it was of necessity employed in all transactions in which the valuable metals were the mediums of exchange (^{<4321>}43:21; ^{<0227>}Exodus 22:17; ^{<0118>}1 Kings 20:39; ^{<0703>}Esther 3:9; ^{<2416>}Isaiah 46:6; ^{<2420>}Jeremiah 32:10, etc.). *SEE MONEY*.

Picture for Weight 2

The shekel, the half-shekel, the talent, are not only denominations of moneys, of certain values, in gold and silver, but also of certain weights. The earliest weight to which reference is made is the a *hfycæþ kesitadh* (^{<0133>}Genesis 33:19 ^{<0242>}Joshua 24:32; ^{<3821>}Job 42:11), which in the margin of our version-is in two passages rendered “lambs,” while in the text it is “piece of money.” It may have derived its name from being in the shape of a lamb. *SEE SHEEP*. A number of small statues, of a crouching lion in bronze, forming a series of various dimensions, from one inch to twelve in length, found at Nimrud, and now in the British Museum, appear to have been Assyrian weights. On the tombs at Thebes are representations of weights having the form of stags, sheep, gazelles, etc. There are also among the Egyptian antiquities some Coptic weights of great antiquity, but not antecedent to the Christian era. They are circular, and have grooves or channels cut in them. See *The Weight of the Sanctuary*, or Weight of the Temple (^{<0203>}Exodus 30:13, 24; ^{<0155>}Leviticus 5:15; ^{<0080>}Numbers 3:50; 7:19; 18:16, etc.) was probably the standard weight, preserved in some apartment of the Temple, and into a different weight from the common shekel (^{<0229>}1 Chronicles 23:29); for though Moses appoints that all things

valued by their price in silver should be rated by the weight of the sanctuary (⁽¹⁸⁷⁵⁾Leviticus 27:25), he makes no difference between this shekel of twenty oboli, or twenty gerahs, and the common shekel. Ezekiel (⁽³⁶¹²⁾Ezekiel 45:12), speaking of the ordinary weights and measures used in traffic among the Jews, say-s that the shekel weighed twenty oboli, or gerahs; it was therefore equal to the weight of the sanctuary. Neither Josephus nor Philonor Jerome, nor any ancient author, speaks of a distinction between the weights of the Temple and those “in common use. Besides, the custom of preserving the standards of weights and measures in temples is not peculiar to the Hebrews. The Egyptians, as Clemens Alexandrinus informs us, had an officer in the college of priests whose business it was to examine all sorts of measures and to take care of the originals; the Romans had the same custom (Fannius, *De Amphora*); and the emperor Justinian decreed that standards of weights and measures should be kept in Christian churches. The Jews do not seem to have had any officers whose especial duty it was to superintend weighing transactions like the kabbaneh, or public weighers of Egypt, the Greek ζυγόσταται (Artemnitl. 2, 37), or Latin *libripendes* (Pliny, 33:3); but care was always taken that the money used should be of full weight (⁽¹⁴³¹⁾Genesis 43:21). For the estimation of Hebrew weights, *SEE METEROLOGY*.

Picture for Weight 3

The expression in ⁽²¹⁵⁷⁾Daniel 5:27, “thou art weighed in the balances, and art found wanting,” has been supposed to be illustrated by the custom of weighing the Great Mogul on his birthday in the presence of his chief grandees. The ceremony is ascribed in a passage from-Sir Thomas Roe’s *Voyage in India*, quoted in Taylor’s Calmet, *Frag.* 186: “The scales in which he was thus weighed were, plated with gold, and so the beam on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately after was distributed among the poor; then was he weighed against gold; after that against jewels (as they say); but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in, silken bags, on the contrary scale.... By his weight (*of* which his physicians yearly keep an exact account) they presume to guess of the present state of his body; of which they speak flatteringly, however they think it to be.” It appears, however, from a consideration of the other metaphorical expressions in the same passage of Daniel that the weighing in balances is simply a figure, and may or may not have reference

to such a custom as that above-described. Many examples of the use of the same figure of speech among Orientals are given in Roberts's *Oriental Illustrations*, p. 502. The allusion, however; maybe of a far more solemn character. The Egyptians entertained the belief that the actions of the dead were solemnly weighed in balances before Osiris, and that the condition of the departed was determined according to the preponderance of good or evil. Such judgment scenes are very frequently represented in the paintings and papyri of ancient Egypt, and one of them (given on the following page) we have copied as a suitable illustration of the present subject. One of these scenes, as represented on the walls of a small temple at Deir-el-Medneh, has been so well explained by Mr. Wilkinson that we shall avail ourselves of his description; for although that to which it refers is somewhat different from the one which we have engraved, his account affords an adequate elucidation of all that ours contains: "Osiris, seated on his throne, awaits the arrival of those souls that are ushered into Amenti. The four genii stand before him on a lotus-blossom [ours has the lotus without the genii], the female Cerberus sits behind them, and Harpocrates of the crook of Osiris. Thoth, the god of letters, arrives in the presence of Osiris, bearing in his hand a tablet, on which the actions of the deceased are noted down, while Horus and Aroeris are employed in Weighing the good deeds of the judged against the ostrich feather, the symbol of truth and justice. A cynocephalus, the emblem of truth, is seated on the top of the balance. At length arrives the deceased, who appears between two figures of the goddess, and bears in his hand the symbol of truth, indicating his meritorious actions, and his fitness for admission to the presence of Osiris" (Kitto, *Pict. Bible*. note *ad loc.*).

Picture for Weight 4

A *weight of glory*, of which Paul speaks (~~ארוה~~ 2 Corinthians 4:17), is opposed to the lightness of the evils of this life. The troubles now endure are really of no more weight than a feather, or of no weight at all, if compared to the weight or intenseness of that glory which shall be hereafter a compensation for them. In addition to this, it is probable the apostle had in view the double meaning of the Hebrew word **d/bK**; *kabod*, which signifies not only *weight*, but *glory*; that is splendor is in this world the lightest thing in nature; but in the other world it may be real, at once substantial and radiant.

Weihenmayer, Johann Heinrich

a Lutheran theologian of Germany, was born at Ulm, Aug. 4, 1637.. He studied at Jena, was appointed deacon in 1662 at Leipheim, and pastor at Altheim in 1681. In 1687 he, was called to Ulm, where he died, May 29, 1706. He left a great many writings, mostly of an ascetical nature, which are given in Pipping, *Memoire Theologoruni*; Serpilius, *Epitaphia Theoloorunvm*; Jocher, *Allgemeines. Gelehrten-Lex.* s.v. (B. P.)

Weikel, John H.

a German Reformed minister, was pastor of Boehm's and some other churches in Montgomery County, Pa., from 1776 to 1781, but his loyalty to the American cause during the Revolution finally led to his resignation on account of dissatisfaction among his parishioners. Nothing seems to be known of him after the war. See Harbaugh, *Fathers of the Germ. Ref. Church*, 2, 400.

Weil, Jakob

a Jewish teacher of German, was born in 1792 at Frankfort, where he died, Nov. 19, 1864. He wrote and spoke for the emancipation of his coreligionists. He published, *Fragmente aus dem Talmud und den Rabbinen* (Frank kt. 111-12): — *Dcasjunge Detschland und die Judenz* (ibid. 1836): — *Die erste sdchsische Kammer und die Juden* (Hanau, 1837): — *Wagener. Stahl, die Juden und tie protestanstischen Dissidenten* (Frankf. 1857). — *Die alten Propheten und das Leben Jesu* (ibid. 1864). See Winer, *Handb. der theol. Lit.* 1, 526; Fürst, *Bibl. Jud.* 3, 499; Kayserling, *Bibliothek jüdischer Katnzeldner*, 1, 400 sq. (B. P.)

Weiller, Kajetan von

a Roman Catholic theologian of Germany, was born at Munich, Aug. 2, 1762. He studied theology and philosophy in his native place. In 1785 he received holy orders, and in 1799 he was placed in the chair of philosophy and pedagogics. The University of Landshut conferred on him the degree of doctor of philosophy in 1802, while learned societies admitted him to membership. In 1812 he was ennobled by his king, and died June 24, 1826. His writings are, *Ueber die religisse Aufgabe unserer Zeit* (Munich, 1819): — *Das Christenthum in seinem Verhältnisse zur Wissenschaft* (ibid. 1821): — *Dera Geist des altesten Catholicismus, als Grundlage fiuu jeden*

spotern (ibid. 1824): — *Grundriss der Philosophie* (ibid. 1818): — *Grundlegung der Psychologie* (ibid. 1818). His orations and minor treatises are collected in his *Kleine Schriften, Schulreden*, etc. (3 vols. 1822-26). See Doring, *Die gelehrten Theologen Deutschlands*, 4:679 sq.; Winer, *Handbuch deri theologischen Literatur*, 1, 406, 509, 865; 2, 145. (B. P.)

Weimar, David

a Jewish philologist of Germany who lived in the 17th century, is the author of *arqmh ym[Ḥ trwt Doctrina Accentuationis Hebr.* (Cizae, 1681; studio Matthew, Lips. 1687 a.o.): — *Hysterium ain Infallibili Accentum Bibl. Ministerio Detectum* (ibid. 1681): — *Solida Demonstratio de Vera Decalogi Divisione et Infallibili Duplicis Accent. Principio* (ibid. eod.): — *Usus Accentuationis Bibl. per 25 Locos Vet. Test. Princmissa ejus θεοπνευστίας Denmonstratione* (Jens, 1693 a. o.). See First, *Bibliotheca Judaica* (3, 501 sq.; Steinschneider, *Bibliographisches Handbuch*, s.v. (B. P.)

Welch, Bartholomew T., D.D.

an eminent Baptist minister, was born in Boston, Sept. 24, 1794. There was something in the history of his ancestry that inspired and kept alive those feelings of patriotism, which were so marked a feature in his subsequent life. His father was a midshipman in the navy, and his grandfather a lieutenant. His grandfather on his mother's side was Bartholomew Trow, one of the famous party who threw over the tea in Boston Harbor. He was present at the battle of Lexington, and served his country in the Revolutionary war. His father died when he was but a child. The pastor of his early days was the excellent Dr. Thomas Baldwin, and he received a good religious education in his early home. With a restlessness which is often characteristic of youth, he aspired after more freedom than he found in his home and at the age of seventeen he started for Philadelphia, making the journey on foot, with the hope of finding business. But the war had put a check to strictly mercantile pursuits, in which he had been reared, and he became an apprentice to learn the engraver's art. For some time he seems to have lived a thoughtless, careless life, so far as religion was concerned, and it is said that through a whole year he never entered a house of worship. At length, the Spirit of God took strong hold on his conscience. He saw the wickedness and folly of the course he had

been pursuing, and his heart was bowed in submission to, Christ. He was baptized, the first Sunday in September, 1815, by Rev. Dr. Staughton, and became a member of the Sansom Street Baptist Church in Philadelphia. In 1816 he removed to Baltimore, with the hope of meeting with better success in the practice of his art as an engraver. At once he identified himself with the cause of Christ and became an earnest worker in the vineyard of his Lord. It was not long before he felt an impulse, which he struggled hard to resist, to preach the Gospel. After many conflicts growing out of the consideration that he was utterly unprepared by the want of intellectual training for the sacred office, he yielded at length his own will and acquiesced in what seemed to him to be the call of God that he should be an ambassador for Christ. In August, 1824, he abandoned his profession as an engraver, and entered upon what was to be the work of his life. His early labors as a preacher were as a missionary among the destitute churches within the limits of the Baltimore Baptist Association. He crossed the mountains of Maryland and visited the villages and hamlets scattered along the banks of the Juniata, proclaiming as he went the news of salvation through a crucified Redeemer. One year was spent in such work as this;. In the summer of 1825, he was on a visit to some friends in New York, and was requested to do the kind of work which he had performed so successfully in Maryland among the feeble churches of the Baptist denomination along the line of the Hudson River. In October of this year he was ordained as pastor of the Church in Catskill, and remained here a little less than two years, when he was called, to take charge of what is now the Emanuel Church in Albany, N.Y. He entered upon his duties here in September, 1827. It was a dark day in the history of the Church when Dr. Welch commenced his ministry with them. "The Church," says Dr. Bridgman," was feeble and staggering with their debt. The old theatre in Green Street had been turned into their sanctuary but the house was thought to be too large, and a partition had been built to save fuel, and to make neighbors of the worshippers." At once a change took place, and as a preacher Dr. Welch soon stood in the foremost rank among the most gifted and eloquent ministers in the city of Albany. A few years of such work as he put into his ministry told wonderfully upon the prosperity of the enterprise. The feeble band grew to be a Church of three hundred and twenty-seven members, "united in their counsels, free from all embarrassment, and in a condition of great material and spiritual prosperity." The question of colonizing began to be discussed, and after the usual delays, which arose from the reluctance of Church members to

break away from their religious homes, it was decided that the time had come to engage in a new enterprise. An appeal was made to the friends of religion, and those who had become warmly attached to Dr. Welch, although not belonging to the Baptist denomination, for the necessary funds to carry out the projected plan. Among the contributors to these funds we notice the names of William L. Marcy, Martin Van Buren, Erastus Corning, and P.S. Van Rensselaer. The corner-stone of the new church was laid in July, 1833, and the building was ready for occupancy in the month of October following. A colony of about one hundred and twenty, with Dr. Welch as the pastor of the new church, took possession of what was then regarded as one of the most elegant houses of worship in Albany. The record of the results of a ministry of fourteen years in the Pearl Street Church is summed up in very general terms by saying that during these fourteen years five hundred and seven persons were received by baptism, and two hundred and sixty-two by letters from other churches. During all this time Dr. Welch took a prominent position in all the great religious enterprises in which the Baptist churches were interested, especially in the American and Foreign Bible Society, of which, for many years, he was the president. On resigning his pastorate of the Pearl Street Church, Dr. Welch took charge of the Pierrepont Street Church in Brooklyn, where he remained eight years, and then removed to Newtonville, near Albany, and was pastor for ten years. Worn down by the labors of his long ministry, Dr. Welch went into retirement. His great powers gradually grew weaker and weaker; until the lamp of life went out, to be rekindled amid the glories of a better world. He died Dec. 9, 1870. See *Minutes of the Hudson River Baptist Assoc.* for 1871; Dr. Bridgman's *Sermon.* (J. C. S.)

Welch, Moses Cook, D.D.

a Congregational minister, son of Rev. Daniel Welch, was born in Mansfield, Conn., Feb. 22, 1754. Although he graduated from Yale College in 1772, he remained for several years undecided as to his profession. For a while he was teacher of a grammar-school in Windham, Conn., and then entered the office of Hon. Eliphalet Dyer to study law. His father's aversion to this profession induced him to abandon it in about a year. Then he taught school and studied medicine a short time. As the Revolution was fairly begun, he engaged with Mr. Samuel Nott in the manufacture of saltpeter, to be used in making powder to supply the Continental Army. Having been drafted, he cheerfully entered the army,

but, contracting a disease in camp, was obliged to return home. About this time he was converted. Turning his attention to the ministry, he studied theology under Rev. Dr. Salter, of Mansfield, and Rev. Stephen White, of Windham. When his father died, in 1782, he was called to succeed him as pastor of the Church in North Mansfield, to which office he was ordained June 2, 1784. In 1812 he was detailed as chaplain in the American army, a service which he promptly performed. For two years, from 1822, he belonged to the Corporation of Yale College. He died at North Mansfield, April 21, 1824. In consequence, probably, of his legal training, he was a great ecclesiastical lawyer. With a vigorous mind, an ardent temperament, and clear perceptions, he became a popular preacher. See Sprague, *Annals of the Amer. Pulpit*, 2, 234.

Welchman, Edward, D.D.

an eminent English divine; was born about 1665. He became a commoner of Magdalen Hall, Oxford, in 1679; graduated in 1683; was admitted probationer fellow of Merton College in 1684; became rector of Lapwirth and of Solihull, Warwickshire; archdeacon of Cardigan in 1727; and died in 1739. He was the author of, *Defence of the Church of England* (1692): — *Husbandman's Manual* (1695): — *Articuli XXXIX Ecclesie Anglicanae Textibus e Scriptura Depromptis Confirmati*, etc. (1713); translated into English (1740); his most famous work: — *Doctrine of Baptism* (1706): — *Dr. Clarke's Scripture Doctrine of the Trinity Examined*, etc. (1714): — *Conference with an Arian* (1721): — and other works. See Chalmers, *Biog. Dict.* s.v.

Weld, Ludovicus

a Congregational minister, was born at Braintree, Mass., Sept. 12, 1766, being a son of the Rev. Ezra Weld. He graduated at Harvard College in 1789; taught school in Cambridge; studied theology with his father; and was ordained at Hampton, Conn., in 1799, where he remained until infirmities induced him to seek a dismissal (1824). He removed to Fabius, N.Y., where he ministered to vacant churches for several years. In 1842 he purchased a residence near his son Theodore, in Belleville, N.J., where he died, Oct. 9, 1844. Mr. Weld's character from early life was manly and upright; his mental abilities were superior, so that he was considered one of the ablest men of his day in that region. Three of his sermons were published. See *Cong. Quar.* 1860, 1, 181.

Well

(prop. **raB**], *beer*, **φρέαρ**, a *dug* source of living, though not running, water; but “well” is an occasional rendering in the A. V. likewise of **r/B**, *bôr*, ^{<0185>}2 Samuel 3:26; 23:15, 16; ^{<1317>}1 Chronicles 11:17, 18; ^{<1430>}2 Chronicles 26:10, a “pit,” i.e. *cistern*; also of **יַיְחַי** *mayan*, ^{<0685>}Joshua 18:15; ^{<1700>}2 Kings 3:19, 25; ^{<1846>}Psalms 84:6, a “fountain;” of **רְוַח**; *makior*, ^{<2001>}Proverbs 10:11, a “fountain;” and even of **יַעַי** ^{<0243>}Genesis 24:13, 16, 29, 30, 42, 43, 45; 49:22, a living *spring*; and so of **πηγή**, ^{<3416>}John 4:6, 14). The difference between a well (*beer*) and a cistern (*bôr*) consists chiefly in the use of the former word to denote a receptacle for water springing up freshly from the ground, while the latter usually denotes a reservoir for rain-water (^{<0239>}Genesis 26:19, 32; ^{<0165>}Proverbs 5:15; ^{<3414>}John 4:14). **SEE CISTERN**. Both these Heb. words come from a root (**rWB** or **raB**) significant of *digging*, and are thus distinguished from a natural fountain. The former (*beer*) is still represented by the Arabic *bir*, used in the same sense; but the latter (*bôr*) has in modern times given place to *birket* (= **hkrB**]), which signifies an open *pool* of surface water. **SEE TOPOGRAPHICAL TERMS**.

The first well mentioned in Scripture is in “the wilderness,” in the way to Shur, where Hagar sat down when fleeing from Sarai, which was afterwards called *Beer-lahai-roi*, “the well of him that liveth and seeth me” (^{<0164>}Genesis 16:14), between Kadesh and Bered. It is called both a “fountain” and a “ell.” The second well mentioned is also in connection with Hagar’s history (^{<0219>}Genesis 21:19) in the wilderness of Beersheba. After this a good many wells are mentioned the wells of Beersheba, which remain to this day (^{<0235>}Genesis 26:25); the Mesopotamian well (^{<0241>}Genesis 24:11), at the city of Nahor; the wells in Gerar (^{<0265>}Genesis 26:15, 18); the well Esek (ver. 20); the well Sitnah (ver. 21); the well Rehoboth (ver. 22); the well in Haran (29:2); the wells of Elim (^{<0157>}Exodus 15:27); the well dug by the princes (^{<0205>}Numbers 21:61); the well of Nephtoi (^{<0685>}Joshua 18:15); the great well in Sechu (^{<0102>}1 Samuel 19:22); the well of Bethlehem by the gate (^{<0236>}2 Samuel 23:16); the well of a rod (^{<0700>}Judges 7:1); Jacob’s well, on the low slope of Gerizim (^{<3416>}John 4:6). **SEE FOUNTAIN**.

Picture for Well 1

The importance of wells is very great, especially in the desert, where the means of forming them are deficient, as well as the supply of labor necessary for such undertakings, which, after all, are not always rewarded by the discovery of a supply of water. Hence in such situations, and indeed in the settled countries also, the wells are of the utmost value, and the water in most cases-is very frugally used (^{<04017>}Numbers 20:17-19; ^{<08016>}Deuteronomy 2:6, 28; ^{<18217>}Job 22:7). It is, however, not merely the value of the well itself, but certain other considerations that explain the contests about wells which we find in the histories of Abraham and Isaac (^{<02125>}Genesis 21:25-31; 26:15-22). The special necessity of a supply of water (^{<07015>}Judges 1:15) in a hot climate has always involved among Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. To give a name to a well denoted a right of property, and to stop or destroy one once dug was a military expedient, a mark of conquest, or an encroachment on territorial right claimed or existing in its neighborhood. — Thus, the well Beersheba was opened, and its possession attested with special formality by Abraham (^{<02133>}Genesis 21:30, 31). In the hope of expelling Isaac from their neighborhood, the Philistines stopped up the wells which had been dug in Abraham's time and called by his name, an encroachment which was stoutly resisted by the followers of Isaac (^{<02345>}Genesis 26:15-33; see also ^{<17101>}2 Kings 3:19; ^{<14310>}2 Chronicles 26:10; comp. Burckhardt, *Notes on the Bed.* 2, 185, 194, 204, 276). The Koran notices abandoned wells as signs of desertion (sur. 22). To acquire wells which they had not themselves dug was one of the marks of favor foretold to the Hebrews on their entrance into Canaan (^{<08161>}Deuteronomy 6:11). To possess one is noticed as a mark of independence (^{<11165>}Proverbs 5:15), and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (^{<02117>}Numbers 20:17, 19; 21:22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day. "Wells," Burckhardt says, "in the interior of the desert, are exclusive property, either of a whole tribe, or of individuals whose ancestors dug the wells. If a well be the property of a tribe, the tents are pitched near it, whenever rain-water becomes scarce in the desert; and no other Arabs are then permitted to water their camels. But if the well belongs to an individual, he receives presents from all strange tribes who; pass or encamp at the well, and refresh their camels with the water of it. The property of such a well is

never alienated; and the Arabs say that the possessor is sure to be fortunate, as all who drink of the water bestow on him their benedictions” (*Notes on the Bed. 1*, 228, 229; comp. ^{<0217>}Numbers 21:17, 18, and ^{<0015>}Judges 1:15).

It is thus easy to understand how wells have become in many cases links in the history and landmarks in the topography both of Palestine and of the Arabian Peninsula. The well once dug in the rocky soil of Palestine might be filled, with earth or stones, but was with difficulty destroyed, and thus the wadys of Beersheba, and the well near Nablus, called Jacob’s Well, are among the most undoubted witnesses of those transactions of sacred history in which they have borne, so to speak, a prominent part. On the other hand, the wells dug in the sandy soil of the Arabians valleys, easily, destroyed, but easily renewed, often mark, by their ready supply, the stations at which the Hebrew pilgrims slaked their thirst, or, as at Marah, were disappointed by the bitterness of the water. In like manner the stations of the Mohammedan pilgrims from Cairo and Damascus to Mecca (the Haj route) are marked by the wells (Robinson, 1, 66, 69, 204, 205; 2, 283; Burckhardt, *Sy, Syia*, p. 318, 472, 474; App. 3, 656, (660; Shaw, *Trav.* p. 314; Niebuhr, *Descrip. de l’Alabie*, p. 347, 348; Wellsted, *Tasm.* 2, 40, 43, 64, 457, App.).

Wells in Palestine are usually excavated from the solid limestone rock, sometimes with steps to descend into them (^{<0216>}Genesis 21:16; see Burckhardt, *Syria*, p. 232; *Col. Ch. Chronicles* 1858, p. 470). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the furrows worn by the ropes used in drawing water (Robinson, 1, 204). This curb, as well as the stone cover, which is also very usual, agrees with the directions of the law, as explained by Philo and Josephus, viz. as a protection against accident (^{<0213>}Exodus 21:33; comp. Josephus, *Ant.* 4:8, 37; Philo, *De Spec. Leg.* 3, 27; 2, 324, ed. Mangey; see Maundrell, in *Early Trav.* p. 435). It was on a curb of this sort that our Lord sat when he conversed with the woman of Samaria (^{<0406>}John 4:6); and it was this, the usual stone cover, which the woman placed on the mouth of the well at Bahurim (^{<0079>}2 Samuel 17:19), where the A. V. weakens the sense by omitting the article (Ἐσμήϊ Sept. τὸ ἐπικάλυμμα; Vulg. elamen). Sometimes the wells are covered with cupolas raised on pillars (Burckhardt, App. 5, p. 665).

Picture for Well 2

A well was often covered with a great stone, which being removed, the person descended some steps to the surface of the water, and on his return poured into a trough that which he had brought up (^{<0241>}Genesis 24:11, 15; ^{<0216>}Exodus 2:16; ^{<0251>}Judges 5:11). There is, in fact, no intimation of any other way of drawing water from wells in Scripture. But as this could only be applicable in cases where the well was not deep, we must assume that they had the use of those contrivances which are still employed in the East, and some of which are known from the Egyptian monuments to have been very ancient. This conclusion is the more probable as the wells in Palestine are mostly deep (^{<0205>}Proverbs 20:5; ^{<0241>}John 4:11). Jacob's Well near Shechem is said to be 120 feet deep, with only fifteen feet of water in it (Maundrell, *Journey*, March 24); and the labor of drawing from so deep a well probably originated the first reluctance of the woman of Samaria to draw water for Jesus: "Sir, thou hast nothing to draw with, and the well is deep." **SEE JACOBS WELL.** From this deeper kind of well the usual methods for raising water are the following: 1. The rope and bucket, or water-skin (^{<0244>}Genesis 24:14-20; ^{<0241>}John 4:11). When the well is deep, the rope is either drawn over the curb by the man or woman, who pulls it out to the distance of its full length, or by an ass or ox employed in the same way for the same purpose. Sometimes a pulley or wheel is fixed over the well to assist the work (Robinson, 1, 204; 2, 248; Niebuhr, *Descr. de l'Arabie*, p. 137, pl. 15; *Col. Ch. Chronicles* 1859, p. 350; Chardin, *Voy. 4:98*; Wellsted, *Trav. 1, 280*). 2. The *sakiyeh*, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. On the axis of the wheel revolves a second wheel parallel to it, with cogs which turn a third wheel set horizontally at a sufficient height from the ground to allow the animal used in turning it to pass under. One or two cows or bulls are yoked to a pole which passes through the axis of this wheel, and as they travel round it turn the whole machine (^{<0247>}Numbers 24:7; see Lane, *Mod. Egypt.* 2, 163; Niebuhr, *Voy. 1, 120*; *Col. Ch. Chronicles* 1859, p. 352; Shaw, p. 291, 408). 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet (Niebuhr, *Voy. 1, 120, pl. 15*; Robinson, 2, 22; 3, 89). 4. A method very common, both in ancient and modern Egypt, is the *shaduf*,

a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bowl or bucket. This is let down into the water, and, when raised, emptied into a, receptacle above (Niebuhr, *Voy.* 1, 120; Lane, *Mod. Egypt.* 2, 163; Wilkinson, *Anc. Egypt.* 1, 35, 72; 2, 4). **SEE IRRIGATION.**

Wells are usually furnished with troughs of wood or stone (**τρωγ**Sept. **ποτιστήριον**; Vulg. *canalis*), into which the water is emptied for the use of persons or animals coming to the wells. In modern times an old stone sarcophagus is often used for this purpose. The bucket is very commonly of skin (Burckhardt, *Syria*, p. 63; Robinson, 1, 204; 2, 21, 315; 3, 35, 89, 109, 134; Lord Lindsay, *Trav.* p. 235, 237; Wilkinson, *Anc. Egypt.* loc. cit.; comp. ^{<020>}Genesis 24:20; ^{<016>}Exodus 2:16). Unless machinery is used, which is commonly worked by men, women are usually the water-carriers. They carry home their water-jars on their heads (Lindsay, p. 236). **SEE DRAWER OF WATER.** Great contentions often occur at the wells, and they are often, among Bedawin, favorite places for attack by enemies (^{<016>}Exodus 2:16, 17; ^{<051>}Judges 5:11; ^{<035>}2 Samuel 23:15, 16). See Burckhardt, *Syria*, p. 63; *Notes on the Bed.* 1, 228; *Col. Ch. Chronicles* 1859, p. 473; Lane, *Alod. Egypt.* 1, 252; Robinson, 3, 153; Hackett, *Illustr. of Scripto.* p. 88-93. See WATER.

Wellbeloved, Charles, D.D.

an English Unitarian minister, was born at York about 1770. He became a clergyman at his native place; was noted for his philological and archaeological attainments; and died at York in 1858. He was the author of, *Heboracum; or, York under the Romans* (1842): — *The Holy Scriptures of the Old Covenant* (1859-62), in a revised translation, in which he was assisted by Rev. George Vance Smith and Rev. John Scott Porter; and other works. A *Memoir*, by Rev. John Kenrick, appeared in 1860. Weller, George, D.D., a Protestant Episcopal clergyman, was born in Boston Mass., Nov. 15, 1790. He was educated in the public schools of Boston; learned the trade of a bookbinder; opened a small bookstore in Newark, N.J.; and afterwards removed it to Danbury, Conn. About the year 1813 he entered the family of the Rev. Bethel Judd, D.D.; of Norwalk, to study theology. He began to officiate as lay reader at Bedford, N.Y.; in June, 1814; was admitted to deacon's orders by bishop Hobart June 16, 1816; missionary in the counties of Putnam and Westchester in 1816-17; ordained priest April 2, 1817; instituted rector of Great Coptank parish at

Cambridge, Md., Nov. 15, 1817; rector of St. Stephen's Church, Cecil County, Md., in November, 1822; became editor of *The Church Register* Jan. 7, 1826, in which office he continued three years; was secretary and agent of the Domestic anti Foreign Missionary Society in 1828; removed to Nashville, Tenn., about 1829, where he built a new church, the first Episcopal Church in Tennessee; retired for a time on account of feeble health about 1835; became rector of Calvary Church, Memphis, in 1838 rector of Christ Church, Vicksburg, Miss., in 1839. This was his last field of labor. During the prevalence of the yellow' fever in Vicksburg, he was overburdened with the claims of the sick and friends of the dead, and fell a victim of the epidemic, Nov. 9, 1841. He was the author of *Vindication of the Church* (1824): — and editor of the *Poems of Bishop Ieber* (about 1826): — and the *Weller Tracts*. See Sprague, *Annals of the Amer. Pulpit*, 5, 601.

Welles, Noah, D.D.

a Congregational minister, was born at Colchester, Conn., Jan. 23, 1718. He graduated at Yale College in 1741; engaged in teaching school at Hartford for some time; and became tutor of Yale College in 1745. He was licensed to preach soon after, and ordained pastor of the Church at Stamford, Conn., Dec. 31, 1746, where he remained in the quiet and faithful discharge of his duties until his death, Dec. 31, 1776. He was chosen fellow of Yale College in 1774, and also delivered the *concio ad cleric* in the chapel of that institution, Sept. 13, 1770, before one hundred and twenty ministers. He took an active part in the dispute concerning' the validity of non-episcopal ordination in 1763, publishing three pamphlets on the subject. He also published other single *Sermons* and *Addresses*. See Sprague, *Annals of the Amer. Pulpit*, 1, 461.

Wells, Edward, D.D.

a learned English divine was born about 1665. He was admitted to Westminster School in 1680, and in 1686 to Christ Church College, Oxford, where he proceeded as A.M. in 1693, and as D.D. in 1704; became a tutor in his college; took orders in the Church of England; and became rector of Bletchley, in Buckinghamshire, and of Cottesbach, in Leicestershire, in 1717, where he died, in August, 1727. He was the author of, *A Treatise of Ancient and Present Geography* (1701): — *Historical Geography of the New Testament* (1708): — *Historical Geography of the*

Old Testament (1711-12): — *A Help to the More Easy and Clear Understanding of the Holy Scriptures* (1709-28, 8 vols. 4to), being a revised translation of the Bible, with a paraphrase and annotations: — *The Book of Daniel Explained*, etc. (1716): — and other works, especially on mathematics. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Welsh, David, D.D.

an eminent Scotch clergyman, was born at Braefoot, Dumfriesshire, in 1793. He was educated at the University of Edinburgh; was pastor of the parish of Crossmichael, Presbytery of Kirkcudbright for several years, beginning in 1821; became minister of St. David's in Glasgow, in 1826; was appointed professor of Church history in the University of Edinburgh in 1831; traveled on the Continent in 1834, studying the German language and literature; was appointed inspector of Bibles in Scotland; was moderator of the General Assembly in 1842; left the Established Church in 1843; became professor of Church history in the Free Church College, and was first editor of *The North British Review*. He died April 24, 1845. He was the author of, *An Account of the Life and Writings of Thomas Brown, M.D.*, etc. (1825): — *Sermons on Practical Subjects* (1834): — *Elements of Church History* (1844, vol. 1): — and *Sermons, with a Memoir* by A. Dunlop, Advocate (1846).

Wesel, Johann von

whose name really was *Johann Ruchrath* of Oberwesel, was one of the most prominent forerunners of the Reformation in Germany. He was born early in the 15th century. The first authentic record we have of his life brings him into view as a master in philosophy at Erfirt, about 1445. Soon afterwards he was professor and doctor' of theology. In philosophy he was a nominalist, and sufficiently able to project his influence over many years, so that Luther is yet constrained to acknowledge his power (see *De Conciliis*, in *Opp.* ed. Walch, 16:2743). The age in which he lived was too greatly under the rule of traditional authority to be strongly impressed by his Biblical tendency in theology, as may be seen in the fact that a scholarly essay from his pen aimed against indulgences excited so little attention that he was chosen, subsequent to its appearance, to be vice-rector of the university, and preacher at Mayence, about 1460: it does not seem certain that he accepted the latter position. A statement is extant to the effect that

Wesel was driven from Mavence in 1461 or 1462 by pestilence, and afterwards became preacher at Worms giving the next seventeen years to the preaching of the Gospel. His utterances were exceedingly frank and bold, and were supported by the labors of his pen until the rulers of the Church came to regard him as a mischievous personage, upon whom they might justly bring vexatious tribulations, and whom, eventually, they must silence. An article directed against the hierarchy as the central abuse in the administration of the Church finally induced the archbishop of Mayence, Diether of Isenburg, to take definite measures for compelling the bold agitator to end his work. It is not known why the archbishop, whose jurisdiction did not extend over Wesel, took action rather than the bishop of Worms, Reinhard of Sickingen, who was Wesel's immediate superior; but Argentre, who reported the trial of Wesel, asserts that the persecution of Wesel had for its inspiration the hatred which the Thomists who stood opposed to him in philosophy bore against him. Wesel was summoned before a tribunal composed of theologians from the universities of Cologne and Heidelberg, who were, with a single exception, realists. The Dominicans N.I. Gerhard Elten, M. Jacob Sprenger, and a third unknown person were inquisitors at the trial. The preliminary proceedings began on the Friday after Candlemas, probably February 4, 1479, at Mayence, Elten, a fanatic, presided. The accused was required to explain certain suspicious facts in his personal history, such as his intercourse with the Bohemians, and especially with a certain Nicholas of Bohemia. He was examined with regard to any possible adherents he might have gained, and respecting a communion service he had held. Bayle (*Dictionnaire*, s.v. "Wesalia") an Erhardt (*Gesch. des Wiederaufblühens*, etc., 1, 291) state that he was also questioned with regard to his relations with the Jews; but as Argentre does not mention this point, a confounding of Wesel with Wessel would seem to have been made by those authorities. A second part of his trial was concerned with doctrinal errors alleged against Wesel, e.g. that he denied the procession of the Holy Spirit from the Son, which he admitted, but defended his view by an appeal to the Scriptures; that he rejected the authority of tradition, with respect to which he was obliged to acknowledge his opinion that the holy fathers and doctors were not guided in their interpretations of Scripture by the same infallible Spirit by which it was originally revealed, and that the immediate direction of the Holy Spirit could not be certainly assumed of every council which might be convened by the proper authority. Other errors charged against him had reference to indulgences, the sacraments, sin in general, and original sin in particular.

Under the dogma of the Church, he stated his belief in one holy Church; but was charged with omitting the attribute of universality. He conceded the rule of the Holy Ghost over the Church, and also met freedom from error. He also conceded the necessity of a papacy to the Church of Rome, though not without equivocation. It is evident that he did not hold the views respecting the authority of the Church which were current in his time. He denied any distinction between bishop and presbyter, and endeavored to overturn the right of civil jurisdiction and legislation as claimed by the Church. He did not consider celibacy, monasticism, and fasting as of binding obligation, and was able to reply in a satisfactory manner to the charges against him upon these points, only because they were conceived and expressed in a form in which he had actually never held the views to which they referred. It appears that Wesley endeavored to give way to his persecutors as far as he could without doing too great violence to his conscience, and that he sought to take advantage of every ambiguity in the charges against him, or which he could weave into his own explanations. He even went so far as to repeatedly ask for mercy. He needed all the encouragement he could get. He was old and broken down, threatened with death by fire, and obliged to undergo usage which he declared would have turned Christ himself into a heretic. He finally consented to retract, with the proviso that the retraction should be charged upon the conscience of his judges. The formula adopted was of a general nature, and set forth that erroneous matter might be found in his writings, which he now recalled; that he submitted to the authority of the Church anti the teachings of her doctors; that he was ready to perform whatever penance might be imposed; and that he asked for forgiveness. This retraction took place before the assembled tribunal, and was followed by a similar act in the cathedral. His writings were burned, and he was himself condemned to life-long imprisonment in the Augustinian convent, where he died in 1481.

Wesel stated the doctrine of the sufficiency of Scripture, the formal principle of Protestantism, with greatest clearness than was possible to the Reformers in the beginning of their work. He joined its perspicuity with its sufficiency as a necessary consequence. He also laid down the foundations of the doctrine of the witness of the Spirit, though he did not develop it. With reference to the material principles of the Reformation Wesel was less clear. He assailed indulgences, as not authorized by Scripture, and denied that God could confer jurisdiction in divine things upon the Church. His

argument, however, was altogether that of a clear-headed, well-meaning theologian, who saw in the doctrine of indulgences a scientific error involving practical consequences, but it was not at all the retort of a conscience whose most sacred convictions are outraged. Indulgences were in his view an ecclesiastical abuse, but not a peril, which threatened the soul. His idea of sin is that it is a debt and a deficiency. He does not appreciate its power over the inner man. Grace is exalted by him, but rather as demonstrating the causality of God than as benefiting the soul of man; and he accordingly gives a foremost place to the doctrine of election.. He regarded the Church as being above all a communion, and held that the true Church is the holy Church, within the universal Church. He denied emphatically that the apostles had received power from Christ to enact canons and laws, and refused to recognize the pope as the vicar of Christ in any sense which would involve the concession of legislative functions. He was even disposed to question the authority of secular princes to enact laws; but as he was compelled to see the necessity of order in the world, he found himself involved in uncertainty, which led him to concede much on his trial which he had previously denied. Ministers were conceived of by him as ambassadors for Christ, and both pope and priests as deriving their authorization from him. Every Christian possessed the right in his view of refusing obedience to an ecclesiastical commandment which antagonizes the Word of God, and the humblest Christian has authority to rebuke an erring pope. He required obedience to the clergy, however, in things indifferent. Wesel was probably a fertile writer. Jakob Wimpfeling says, in Flacius, that Wesel had adorned the Erfurt school by his teaching and writings; and Flacius adds that the writings were still preserved at Erfurt. Only the two tracts *Adversus Indulgentias* and *De Potestate Ecclesiastica* are now extant. See Argentre, *Collectio Judiciorum*, I, 2, 291 sq.; Walch, *Monum. Mediii* 16, 1, 1, 114 sq.; Ulmann, *Johann Wesel, der Vorlser Luther's; 1. Reformatoren vor der Reformation*. — Herzog, *Real Encyklop*, s.v.

Wesi-Hiisi

in Finnish mythology, was a servant of the wicked giant Hiisi (the personification of the wicked principle), who rules over the waters, as others ruled over the mountains, the air, etc. See Lenormant, *Chaldaean Magic*, p. 257.

Wesley

(originally Wellesley), a name memorable in English ecclesiastical history, as will be seen from the biographies following. The pedigree on the following page supplies the link connecting all the chief branches of the Wesley family, and extends backward for more than five hundred years. It indicates the branches from which descended the late Arthur, Duke of Wellington, and the two sisters Ann and Jane Porter. It also includes the names of nearly twenty members of the family living at the present time, some of which are now affixed for the first time to add as much completeness as possible to the record. It was prepared by Mr. George J. Stevenson, A.M., of London.

Wesley, Bartholomew

an Episcopal clergyman, great-grandfather of John and Charles Wesley, was born in England about 1595. He received a university education (probably at Oxford), and took orders in the Church of England. He was rector of Catherston and Charmouth, two villages in Dorset, in 1650, and was ejected from both by the Act of Uniformity in 1662. After his ejection he followed the profession of a physician, for which he had prepared while in the university, and preached among the Nonconformists as opportunity served. He died about 1680.

Wesley, Charles (1), A.M.

the hymnist of Methodism, and one of “the sweet singers in Israel,” was celebrated also as a preacher and a coadjutor of his brother John in the great evangelical and ecclesiastical movement of their lives and times.

I. Life. — Charles Wesley was born at the parsonage, Epworth, Lincolnshire, Dec. 18, 1707, being the eighteenth child and the youngest son of Rev. Samuel Wesley. (All the biographers, except one give the date as Dec. 18, 1708; the latest, Mr. Geo. J. Stevenson, says that the information now at hand places the date a year earlier. See *Memorials of the Wesley Family* [Lond. 1876], p. 385). When five years of age he entered his mother’s school, where began that systematic course of mental discipline which laid the groundwork of his after success in academic pursuits. At eight he was enrolled at Westminster School, where his brother Samuel was usher — elegant scholar, and who imbued his little charge with his own High-Church notions. Here he became a friend of a

Scotch lad, James Murray, afterwards the celebrated lord Mansfield. Young Charles made such progress in his studies that in 1721 he was admitted one of the king's scholars, his expenses being thus henceforth borne by the Foundation. The biographers think it doubtful whether religion would ever have had the services of the great hymnist, or the State those of the administrator of India and the hero of Waterloo, if the student at Westminster had accepted an heirship to the estates of Garrett Wesley, Esq., member of Parliament for the County of Meath, at this time (about 1726) pressed upon him by his landed relative. In 1726 he was elected to Christ Church College, Oxford, an institution which his brother John had left a little before. Here he and a few friends became so diligent in study, serious in manner, and observed with such strictness the method of study and practice laid down in the statutes of the university, that they won for themselves an epithet first applied to a college of physicians in Rome in the time of Nero, and soon the little band was known by a word that has now in a large measure lost its opprobrious *note* — *Methodist*. At the age of twenty-one Charles took his A.B. degree, and became tutor in the college. In November, 1729, the "Methodists" were joined by John Wesley, and through insult and ridicule pursued their devotional and self-denying labors. The brothers remained at the university until the death of their father, in April, 1735. Having been persuaded to accompany John on the mission to Georgia, primarily as secretary to the managing committee of the colony and private secretary to general Oglethorpe, its founder, Charles, at the instance of Dr. Burton, was ordained deacon in Oxford by Dr. John Potter, bishop of that city, and on the following Sunday he was ordained priest in the metropolis by Dr. Gibson, bishop of London (autumn of 1735). The ship *Symmonds* sailed up the Savannah Feb. 5, 1736. It is needless to treat the reader with an account of the mishaps, privations, trials, and persecutions which befell our subject in this country. He can read it in Charles Wesley's *Journal and Life*. Suffice it to say that diligently and conscientiously he endured hardship as a good soldier while stationed at Frederica. On the 11th of August, 1736, Charles Wesley, sick and disappointed, embarked for England. The vessel was compelled to put into Boston, here, under kind and hospitable treatment, he quite fully recovered, so as to be able to preach frequently in King's Chapel. On Dec. 3, 1736, he arrived at Deal, England. By the desire of the University of Oxford, Charles Wesley was requested to present their address to the king, which he did at Hampton Court, Aug. 29, 1737. He was graciously received, and dined with the royal household.

Picture for Wesley 1

In February, 1738, the brothers Wesley were introduced to Peter Bohler, the Moravian. On the 20th, Charles began to instruct his friend in English, and Peter in return taught him the plan of salvation by faith. It was on Whitsunday, May 21, 1738, his heart having been prepared by sickness, that this devout and laborious priest of the Church of England obtained the sense of pardon and adoption. It was just a week before his brother received the same blessing. Henceforth, what had been a labor of conscience and duty was to be one also of joy and love. He once commenced addressing small audiences in the houses of friends, having sometimes as a devout hearer Robert Ainsworth, author of the *Latin Dictionary*. He was soon appointed curate of St. Mary's, Islington, London, which was the only preferment Charles Wesley ever had in the Church of England, although to the end of his long lifeline of her firmest adherents. His faithful ministry speedily procured his dismissal. "He was literally," says Dr. Adams, expelled by violence, and that violence received the sanction of the diocesan" (*The Poet Preacher*, p. 67). In June, 1739, he was summoned to appear before the archbishop of Canterbury to answer the charge of preaching in churches to which he had no canonical appointment. The learned prelate angrily dismissed the youthful preacher, and forbade the clergy to permit the Wesleys to preach in their churches. On the Sunday after Dr. Potter's interdiction, Charles Wesley preached to ten thousand people in Moorfields from the words "Come unto me, all ye that travail," etc. Henceforth this ardent Churchman, contrary to all the traditions of his training and life, baptized with the spirit of consecration, entered upon that work which, under Wesley and Whitefield, and Cownley and Hopper, was to stir through and through the rotten society and dead churches of England from Land's End to the Tweed. From this time until 1756, Charles Wesley itinerated throughout England and Vales, in delicate health, and amid-bodily infirmities, but with a zeal which hardships never abated, and with a courage which opposition never, quelled. Charles Wesley was no muscular, iron-hearted Cromwell; his spirit was gentle, his sensibilities tender; yet, near to martyrdom, he over and over again faced mobs and held his ground "until his clothes were torn to tatters and the blood ran down his face in streams" (Daniels, *Ill. Hist. of Meth.* p. 326). For the thrilling but sickening details of these adventures, see his biographers and the history of the early Methodist movement.

After 1756, it appears, according to Jackson) that Charles Wesley ceased the active itinerant life. His labors now became chiefly confined to London and Bristol, with visits to intermediate and surrounding places. The reasons for this change were, his marriage, the cares and attractions of domestic life and the fact that, differing so widely from his brother in points of Church order, he could not regulate the affairs of the societies satisfactorily to all concerned as the preachers and members almost invariably agreed with John.). He therefore thought it best to leave the oversight with John, whose unrivalled administrative ability he could not fail to see, in fact acknowledged. (See Jackson, *Life of C. Wesley*, N. Y. ed., p. 548). “The effect of his retirement from the itinerancy was the reverse of favorable, so far as he was personally concerned. His mind was naturally inclined to view-things in a gloomy aspect, but amid the excitement, the change, the toil of all itinerant ministry, he had no time to be melancholy.... The manifest success which attended his preaching filled him with unutterable gratitude; — and while all his powers were engaged in this work, he enjoyed a heaven upon earth. When he ceased to travel, he was at leisure to cherish his painful forebodings; croakers and busybodies tormented-him with letters complaining of the ambition of the preachers, and of the alienation of the people from the Church; and the pernicious leaven of mysticism which he had imbibed at Oxford, and from which his mind had never been ‘thoroughly purged, regained its ascendancy over him so as often to interfere with his spiritual enjoyments yet his piety and integrity of purpose were unimpeachable. Often was he in agonies of fear lest the Methodists should leave the Church when he and his brother were dead, while John was as happy as an angel, flying through the three kingdoms, sounding the trumpet of the world’s jubilee and joyfully witnessing every successive year the steady advancement of the work of God” (Jackson, *ut sup.*, p. 549) he still remained with the Methodists, and still threw off his matchless hymns. In 1771-72 he finally removed to London. In 1777 he frequently visited the unfortunate Dr. Dodd, condemned to die for forgery, and from his pen came *A Prayer for Dodd under Condemnation*. In 1780, in age and feebleness, he attended at Bristol his last Conference. Gradually he weakened until he quietly passed away at No. 1 Chesterfield Street, London, March 29, 1788. His body rests in the old Marylebone church-yard.

II. A few *special topics* remain to be treated before we can get a satisfactory view of the career, influence, and genius of Charles Wesley.

1. His Family. — On April 8, 1749, Charles Wesley was married to Sarah Gwynne, a Welsh lady of piety, refinement, and fortune. Of this happy marriage were born four sons and four daughters. Three only survived their father Charles, Sarah, and Samuel. The two sons were musical prodigies. They gave concerts before the *elite of London* with great applause, and were shown marked favor by the royal family. The last days of their father's life were embittered by the perversion of his third son, Samuel, to the Church of Rome in 1785. This called forth from the old man one of the most touching poems in the language, commencing "Farewell, my all of earthly hope." If the father had lived long enough, he would have seen his son leave the Roman Catholic Church in contempt and become her public antagonist. Mrs. Wesley survived her husband thirty-five years, and died Dec. 28, 1822, aged ninety six years. Numerous descendants are living (see Stevenson, *Pedigree of the Wesley Family from A.D. 938 to 1875*, in *Memorials of the Family*).

2. is Character. — Although abrupt and singular in his manners, and with the utmost simplicity and frankness of mind, he had much warmth of affection and tenderness of sympathy; so that his friendship was felt to be of inestimable value. His views were ascetic. In him appeared "the true Reformer's fire, the fearless zeal the utter self-renunciation, the contempt for what othermen prize, the unworldly aspirations, the miracle-working faith" (Bird, *ut infra*, p. 146). "The most remark-able feature of the poet's mind," continues the same' writer, "was its subjectiveness. His vision was perpetually introverted; he had no eyes for external objects, no interest in the things that other men care most for; he was all soul; spiritual ideas and facts were the world to him" (p. 151). He was powerful in his antipathies and tenacious of his peculiarities of opinion.

3. His Preaching and Scholarship. — His discourses were effusions of the heart rather than the offspring of the intellect or of the imagination. Of the Bible he was a diligent and enraptured student, and he imbued his sermons with its doctrines and language. To turn men from sin to Christ was: the object of his preaching, and in those less artificial, slower, and perhaps more ignorant days he did, not hesitate to preach long sometimes two hours if he thought good could be accomplished thereby. With the Latin, Greek, Hebrew, and French languages he was well acquainted, and he had studied Arabic. Horace and Virgil he loved, and often repeated from memory large portions of the *Eneid*. Jackson thinks that had he devoted,

himself to sacred literature, he would have taken high rank among the poets of Great Britain.

4. *His Differences of Opinion with his Brother, and his Relation to Methodism.* — Charles Wesley was an ardent Churchman (see his Postscript in John Wesley's *Reasons against a Separation from the Church of England*). He loved the Church as his own life; yet he thought he was not for that reason less a Methodist. Against the administration of the sacraments by the preachers he resolutely contended (see his letters quoted in his biographies). He also differed with his brother concerning the qualifications necessary for an itinerant preacher, and sometimes silenced those whom John had admitted. From the first he opposed his brother's ordaining the preachers he made no exceptions for Scotland and America, although Dr. Rigg says he admitted his brother's right to ordain his preachers to administer. (Dr. Rigg gives non authority for that statement; there are facts which look, to say the least, the other way.) "He lived in hope, sometimes sanguine, more often desperate and scarce surviving, that a bishop would be raised up to ordain the best of the preachers in the succession, as they became ripe for ordination, to cures in the Church of England. He would thus have made Methodism a nursery for evangelical pastors and preachers in the Church of England, and an outwork (if the Establishment. He was, however, himself practically even less of a Churchman than his brother and, his hopes of a bishop were continually disappointed. "The bishops might, if they pleased," he wrote to Latrobe, the Moravian minister, in 1785, "save the largest and soundest part of them back into the Church; perhaps to leaven the whole lump, as archbishop Potter said to me. But I fear, however, betwixt you and me, their lordships care for none of these things. Still, I should hope, if God raised up but one primitive bishop, and commanded the porter to open the door" (John H. Rigg, *London. Qua. Rev.* [Wesleyan], No. LX, July, 1868, p. 302). Yet this same Churchman approved of lay preaching, separate meetings, and almost everything else that belonged to the earliest Methodism. . He himself was the first to administer the Lord's supper to the separate societies. In fact, as Jackson well says, "there was a singular discrepancy between his theory of churchmanship and his conduct. For thirty years he made more noise on the subject of the continued union of the Methodists with the Church than any man of the age; and all this time he was beyond comparison the greatest practical separatist in the whole connection. John Wesley spent most of his time traveling through Great Britain and Ireland,

often preaching twice every day, and two or three times on the Sabbath. Rarely, however, did he preach in Church hours except when he officiated for a brother clergyman. He attended the Church where he happened to be, and pressed the people to accompany him thither. Many of the itinerant preachers pursued the same course.... This was the recognized plan of Methodist practice. But this was, not the state of things in London under the administration of Charles Wesley. He preached twice during Church hours every Sabbath, and indulged the society with a weekly sacrament at their own places of worship. He conducted divine worship, indeed, according to the order of the Church of England, except that he used extemporary prayer and sang his own beautiful hymns; but he and the society had otherwise no more connection with the Established Church than any Dissenting minister and congregation had. He was under no episcopal control, the chapels were licensed by no bishop.... The country societies wished in this respect to be on an equality with their metropolitan brethren, and they were never satisfied until this was conceded to them” (*Life of Charles Wesley*, Lond. ed., 2, 404, 405). Though Charles Wesley hardly ever went to Church, and was no more under the jurisdiction of a bishop than I am, yet he was so attached to the *name* of a Churchman that I heard him say he should be afraid to meet his father’s spirit in Paradise if he left the Church” (Bradburn, *Are the Methodists Dissenters?* [Bristol, 1792]).

Charles lacked the breadth of view, the practical cast of mind, the wisdom, of his brother; and in measures of Church administration his influence over the latter was slight. Perhaps the remark of Dr. Stevens is justified: “Had the leadership of Methodism early devolved upon him by the death of his brother, as was at one time likely, it would probably have been either extinct to-day, or hardly distinguishable as a special religious agency in the world” (*Hist. of Methodism*, 2, 275). It was as a hymnist his influence over Methodism was so great and so blessed.

5. His Hymns. — Charles Wesley’s fame rests, and will forever rest, upon his hymns. Upon these it is secure for all time. Critics, however, have found certain faults in these hymns. These alleged defects we will first give. They call attention to “the prosaic, literal, doctrinal character of many of the lines; their occasional harshness, and the preponderance of the subjective element of personal experience” (*Amer. Presb. Rev.* April, 1867, p. 349). “The paucity of his topics produces frequent repetition. He has little variety of manner, and less variety of matter... Many of his pieces ear

the exclusive aspect of the sectarian; he casts his mite into the treasury of a party; he writes as a poet of Methodism, not as the servant of the universal Church” (Milner, *Life of Watts*)... Certain extravagant expressions and ‘violations’ of correct judgment amid taste are pointed out as, e.g., the remarkable hymn, “Ah, lovely appearance in death,” the lines of which, the objector allows, “are invested: with all his own grade and tenderness” (Bird, *Biblioth. Sac.* Jan. 1664) p; 143). [Dr. Whedon stoutly defends this hymn, taking issue with Dr. Floy and critics generally. He says it is rarely excelled for originality, solemnity, and pathos; compares it with Byron’s celebrated passage in the *Giaour*, and awards the palm to the poem of Wesley, “describing an inexpressible moral and divine beauty connected with repose from the toils, sorrows, and sins of life, and the hush of the spirit to its eternal and ineffable repose” (*Meth. Quar. Rev.* April, 1867, p. 307). Finally, George Macdonald—an undoubted authority—denies them “much literary merit” (*England’s Antiphon*, 1869. See also adversely, J. D. Burns, in the *Encyclop. Brit.*, 8th ed., 12:189).

On the other side, we give the judgment of a Lutheran critic. Rev. Frederic M. Bird, a most thorough and ardent student of Wesleyan hymnology. We quote from an able, elaborate, and interesting review in the *Bibliotheca Sacra*, Jan. and April, 1864: “The more extensively and closely his writings are examined, the more will be found in them worthy to be admired and ‘used’” (p. 129). “Dr. Watts has been commonly considered the most powerful of hymnists. The published Wesleyan hymns are five times as numerous as his; and of this immense mass the literary standard is far higher than that of the lesser bulk of the more celebrated writer. Set aside one hundred of Watts’s and five hundred of Wesley’s best hymns, there will be no comparison between the remainder in style and poetic merit. Dr. Watts was a poet at certain times, and under special inspiration; Charles Wesley was a poet by nature and habit, and almost always wrote as such. Of course his effusions are not equal among themselves; but he established and observed, through all his multiplicity of verses, a standard which no other hymn-writer, up to his time, was able to approach, and which none has since surpassed” (*ibid.*). “No other sacred poet has attempted such a ‘variety of matter;’ and his versatile muse handles all these multifarious topics with unequalled, almost with unvarying, ease and grace... There are no hymns in the world of such ‘spontaneous devotion;’ none so loftily spiritual; none so unmistakably genuine and intensely earnest, as the best-known and most largely used of Wesley’s. It is the highest praise of the

few noblest hymns of Watts and Cowper that they reach an elevation on which the Methodist poet generally sat, and express a mental state which was habitual with him” (p. 140). “No hymn writer is more intellectual; none puts more doctrine, thought, solid mental pabulum into his poems. And certainly none is more awakening and edifying; few others, in fact, approach him in native moral earnestness, force, fire; and none possesses a higher, purer, more consistent, uniform, and positive spirituality” (p. 311). “As a polemic poet Charles Wesley has never been equaled... The most powerful, combative, and controversial poems we have ever seen appeared in *Hymns on God’s Everlasting Love*, published in 1741, and greatly enlarged in 1756” (p. 288-289). Mr. Bird gives a fine *resume* of these rhyming polemics. “*The Funeral Hymns* of Charles Wesley are, perhaps, the noblest specimens “of his genius” (see further, p. 298 sq.). “Doddridge and Steele are diluted reproductions of Dr. Watts. Montgomery, a professed and life-long poet, is inferior to Wesley in all the qualities mentioned above, and in no respect above him in propriety, harmony, and grace of style. Heber, the most elegant and mellifluous of sacred poets, is not more polished and fluent than his Methodist predecessor; nor has he anything of his solidity, strength, and fire. Cowper is the greatest name in the hymn-books; but Cowper’s best poems, which are very few, are but equal, not superior, to Wesley’s best, which are very many. Toplady approaches most nearly the Methodist poet, but Toplady borrowed his inspiration from Wesley and reproduced his style; and it is the Calvinist’s highest praise that his finest pieces are undistinguishable from those of his Arminian neighbor. No other names in British sacred lyric poetry can be mentioned with that of Charles Wesley. And when it is remembered that all these counted their poems by dozens or hundreds, while he by thousands; and that his thousands were in power, in elegance, in devotional and literary value, above their few, we call him yet more confidently great among poets and prince of English hymnists” (p. 318). This high praise comes from one who not a Methodist has by long and patient study earned for himself a place among the very few authorities in the hymnology of Wesley.

It is needless to mention single hymns of surpassing excellence. Several have been already referred to in the art. HYMNOLOGY. Suffice it here to call attention to three only:

(a.) The poem on “Wrestling Jacob” has enraptured all readers. Who has not felt the power of that masterpiece? “With consummate art he carries on

the action of a lyric drama; every turn in the conflict with the Mysterious Being, against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense increasing interest, till the rapturous moment of the discovery, when he prevails and exclaims, ‘I know thee, Savior, who thou art’”(Montgomery, *Christian Psalmist* [1828]).

(b.) “Jesus, lover of my soul” is the essence of a thousand hymns and prayers. Tributes innumerable might be laid down here. But what are these? The heart of the world is brought near to God.

(c.) “Stand the omnipotent decree,” “the finest lyric in the English language,” says Southey:

III. Literature. — We classify this for convenience sake, under separate heads.

1. Charles Wesley’s own poetical works (published during his life) may be enumerated, as follows, in tabular form (we include a few prose writings):

<i>Date of Publ.</i>	<i>Title</i>	<i>No. of Hymns</i>
1739	Hymns and Sacred Poems	139
1740	Hymns and Sacred Poems	96
1741	Hymns of God’s Everlasting Love	38
1743	Hymns and Sacred Poems	155
1744	Hymns for Times of Trouble and Persecution	33
1744	Hymns for the Nativity of our Lord	18
1744	Hymns for Watch-night	11
1744	Funeral Hymns	16
1745	Hymns for Times of Trouble for the Year 1745	15
1745	A Short View of the Differences between the Moravian Brethren	
1745	Hymns for the Lord’s Supper	166
1746	Hymns for Times of Trouble	6
1746	Gloria Patri, etc. Hymns to the Trinity	9
1746	Hymns on Great Festivals (with music by Lampe)	24
1746	Hymns of Petition and Thanksgiving for the Promise of the Father (Whitsunday)	32

1746	Hymns for Ascension day	7
1746	Hymns for Our Lord's Resurrection	16
1746	Graces before and after Meat	26
1746	Hymns for Public Thanksgiving (Oct. 9, 1746)	7
1747	Hymns for those that Seek and those that Have Redemption in the Blood of Jesus Christ	52
1748	Hymns on his Marriage	17
1749	Hymns and Sacred Poems	455
1750	Hymns for New-year's day (1751)	7
1750	Hymns Occasioned by the Earthquake (Mar. 8)	19
1753	Hymns and Spiritual Songs	116
1755	An Epistle to Rev. John Wesley (churchly and brotherly [see Jackson, <i>Life of Charles Wesley</i> , N.Y. ed., p. 50])	
1755	An Epistle to Rev. George Whitefield (brotherly [ibid. p. 518])	
1756	Hymns Occasioned by the Earthquake (2 nd . Ed.).	22
1756	Hymns for the Year 1756 (particularly for the Fast Day, Feb. 6)	17
1758	Hymns of Intercession for all Mankind	40
1758	Hymns for the Use of Methodist Preachers	10
1759	Funeral Hymns (enlarged)	43
1759	Hymns on the Expected Invasion	8
1759	Hymns for Thanksgiving-day (Nov. 29)	15
1761	Hymns for those to whom Christ is all in All	134
1761	Select Hymns with Tunes Annexed	132
1762	Short Hymns on Select Passages of Holy Scripture (2 vols.)	2030
1763	Hymns for Children	100
1765	Hymns on the Gospels (left in MS.)	
1767	Hymns for the Use of Families on Various Occasions	188
1767	Hymns on the Trinity	182
1772	Preparation for Death	49
1780	Hymns Written in the Time of Tumults (June, 1780)	13
1782	Hymns for the Nation and for the Fast Day, Feb. 8, 1782	32

2. *Collective Poems.* — *A Collection of the Poems of John and Charles Wesley* (Wesl. Conf. Office, Lond. 1868-72, 13 vols. 8vo), reprinted from the originals with the last corrections of the authors, collected and arranged by G. Osborne, D.D.; *Charles Wesley Seen in his Finer and Less Familiar Poems* (N. 1867, 24mo), edited with notes by Frederic I. Bird; Wesley [Chas.], *A Poetical Version of the Psalms* (Lond. 1854, 8vo), edited, with an introduction, by Henry Fish, A.M.

3. For authorities on Charles Wesley's life, see Whitehead, *Lives of John and Charles Wesley* (Lond. 1793; Boston, Mass., 1844, 8vo; Auburn and Rochester, N.Y., 1854); Moore, *Lives of John and Charles Wesley* (Lond. 1824); Jackson, *Life of Charles Wesley* (Lond. 1841, 2 vols. 8vo; N. Y. 1844, 8vo, slightly retrenched [an abridgment of this excellent work was subsequently publ. in Lond.]), with a review of his poetry, sketches of the rise and progress of Methodism, and notices of contemporary events and characters; Dove, *Biog. Notices of the Wesley Family*; Stevenson, *Memorials of the Wesley Family* (Lond., N.Y., and Cincinnati, 1876, 8vo [invaluable]), p. 38.4-413; Adams, *The Poet Preacher* (N.Y. 1859, 16mo); Wakeley, *Anecdotes of the Wesleys* (*ibid.* 1869, 16mo), p. 323-386; Jackson, *Journal of Charles Wesley* (Lond. 1849, 2 vols. 8vo), selections from his correspondence and poetry, with introduction. and notes; Smith, Stevens, and Porter, *Histories of Methodism* (N. Y. 1875, 12mo); Daniels, *History of Methodism* (*ibid.* 1879, 8ro [see Indices]); Crowther, *Portraiture of Methodism*, p. 15-19; Myles, *Chronicles Hist. of the Methodists*, ann. 1729, 1788; Atmore, *Meth. Memorial*, s.v.; *Minutes of the Conferences* (Lond. 1788, 8vo), p. 201; *Meth. Quar. Review*, Jan. 1842, art. 8; Lyerman, *Life of John Wesley* (see Index), vol. 3; Wesley, *Works* (see Index); Stevenson, *Hist. of City Road Chapel*. p. 148, 348; and articles in the cyclopaedias.

4. On his poetry, see, in addition to the above and to the authorities cited in the text, Christophers, *The Epworth Singers and other Poets of Methodism*. (Lond., and N. Y. 1874. 12mo); Creamer, *Meth. Hymnology* (N. Y. 1848, 12mo); Burgess, *Wesleyan-Hymnology*, (Lond. 1845); Holland, *Psalmists of Britain* Symons, *notes on Methodist Hymn-writers and their Hymns*; Kirk, *Charles Wesley, the Poet of Methodism* (1860, 12mo); Belcher, *Hist. Sketches of Hymns*; Stevenson, *The Methodist*

Hymn-book. and Its Associations (Lond. 1870, 12mo); *Lond. Quar. Review* [I Wesl. Jan. 1869, p. 500; *Bibl. Sacra*, July, 1867, p. 591; McMullen, *Sacred Poetry*; Schaff. *Christ in Song* (N. Y. 1868); Miller, *Our Hymns, Their Authors and Origin* (Lond. 1867 [see *Lond. Quar. Review*, April, 1867, p. 258]); *Ladies' Repository*, May, 1874, p. 355; *The Christian Advocate* (N. Y.), Oct. 7, 1880, p. 1. See works mentioned in articles *SEE HYMNOLOGY*; *SEE PSALMODY*, *SEE CHRISTIAN*.

5. The great musicians Lampe, Giardini, and Handel composed tunes for Charles Wesley's hymns. Wesley, Charles (2), an eminent musician, son of the Rev. Charles Wesley, was born at Bristol, England, in 1757; was for many years organist at St. Marylebone, and died in 1834. He was the author of *A Set of Eight Songs* (1784): — and among other pieces, an anthem entitled *My Soul Hath Patiently Tarried*.

Wesley, Charles (3), D.D.

a clergyman of the Church of England, son of Samuel Wesley, the musician, and grandson of Charles Wesley, A.M., was born at Ridge, a village near St. Albans, Sept. 25, 1793. He was instructed by his father until he was about twelve years old; sent to a school at Wateringbury, near Maidstone; remained some years at St. Paul's School, London; entered Christ College, Cambridge in 1818, where he distinguished himself as a logician; was ordained priest in Salisbury: Cathedral in 1821; appointed curate of Ebury Chapel, Pimlico, the same year; became alternate minister of St. Mary's Chapel, Fulham, in 1822; was for some years minister at St. Paul's, Covent Garden; became chaplain to the king's household at St. James's in 1833; subsequently became subdeacon of her majesty's Chapels Royal, confessor of the household, and in 1847 chaplain to the queen. He died at St. James's Palace. Sept. 14, 1859. He published *A Guide to Syillogyism* (1832), and *A Short Commentary on the Church Catechism*. See Stevenson, *Memorials of the Wesley Family*, p. 539 sq.

Wesley (or Westley), John (1)

an English clergyman of the Established Church, grandfather of the founder of Methodism, was born about 1636; and educated at New in Hall, Oxford, where he was distinguished for piety, diligence, and special attainments in the Oriental languages. After graduation he was connected with the Church at Melcombe, Dorsetshire, by which he was sent as a lay preacher to labor among the seamen and others Ra Radipole, near Weymouth.. In .1658 he

became the minister of Winterboulrn WNiitchurch, Dorsetshire, under the authority of Cromwell. After the Restoration he was summoned before Gilbert Ironside, bishop of Bristol, who dismissed him without interference. But he was afterwards twice imprisoned, and in 1661 ejected from his living. He was then persecuted from place to place, and finally took refuge in Preston. He was then called to preach to a society in Poole, but on account of the Five-mile Act performed the duties of pastor still residing at Ireton. He was several times arrested and four times imprisoned; and died about 1670. Application was made to bury him in the Church at Preston, but permission was refused by the vicar.

Wesley, John (2)

the founder of Methodism was born at Epworth, Lincolnshire, England, June 17, 1703 (O. S.). His father, Samuel Wesley, rector of Epworth, belonged to an ancient family of high respectability. His mother was the daughter of Dr. Aneslel, a man nobly connected, anti the possessor of a very exalted character. To this remarkably endowed lady, Wesley was chiefly indebted for his admirable early trailing and his elementary education. His commonly file traits of character, and his narrow, not to say marvelous, escape from the burning rectory he was six years old, gave birth in her mind to an impression that this child was destined to an extraordinary career. She therefore consecrated him to God with special solemnity, resolving "to be more particularly careful... to instill into his mind the principles of religion and virtue." The fruit of her fidelity to this high purpose was the grand and beautiful life of her consecrated by.

I. School and College Life. — When Wesley as in his eleventh year, the patronage of the duke of Buckingham secured his admission to the Charterhouse School, London, of Which Dr. Thomas Walker was then master and the — Rev. Andrew Tooke, author of the *Pantheon*, usher. To such a grave and gentle-mannered boy as was this poor son of a village rector, his removal from the peaceful rectory and the companionship of his firm but loving mother to the cloisters of a large "foundation" school, and to forced association with numerous rude boys, whose cruelty to their juniors was equal to their thoughtlessness, must have been a very sore trial; but he stood it bravely, and soon won a very high reputation for good behavior, devotion to study, and superior scholarship. When sixteen years old he was elected to Christ Church College, Oxford. Here he pursued his studies with the same exemplary diligence as at the Charterhouse. So

highly were his classical attainments esteemed by the heads of the university that he was elected fellow of Lincoln College, March 17, 1726. He was then but twenty three years of age yet such was his reputation as a classical scholar, a thoughtful and polished writer, and a skilful logician that he was chosen Greek lecturer and moderator of the classes, only eight months after his election to a fellowship, and before he had proceeded master of arts, to which academic honor he was admitted in February, 1727.

II. Ordination and Work in America. — After much hesitation, caused by grave doubts as to whether the ministry of the Gospel was his proper vocation, Wesley had sought and obtained ordination as a deacon by the hands of bishop Potter in September, 1725. The same prelate ordained him priest in 1728. From 1725 to 1729 his time was, spent partly at Epworth, as his father's curate, and partly at, Oxford; but in the latter year his college authorities insisting on his residence at Oxford, he returned thither and devoted himself to the duties of his fellowship. In 1735, on the death of his father, he was strongly urged by his relatives to take the necessary steps for securing the vacant Epworth rectorship. Believing that he could be more useful at Oxford than at Epworth, he only yielded to the wishes of his friends so far as to make an indirect application for the living (Tyerman, *Wesley*, 1, 102, 103). He was probably pleased to learn that it was given to another. Yet in October of the same year his convictions respecting his duty to remain at Oxford were so modified that he was persuaded to go with general Oglethorpe as a missionary to Georgia.

Wesley spent two years and almost four months in Georgia, faithfully preaching to the colonists; but finding no opportunity to reach the Indians, as he had hoped to do, and seeing but scant fruit from his labors in Savannah and adjacent settlements, he returned to England in 1738. His ascetic habits, his extreme ritualistic practices, his rigid administration of Church discipline, his vigorous method of eating with prevailing vices in the pulpit, and his highly cultivated and refined nature were not suited to win the sympathy of those rude, self-seeking colonists. Had his character and preaching been softened by that evangelical experience which he subsequently obtained, his missionary work in America would probably have been more productive. Nevertheless, it was eminently beneficial to himself; and after his departure the people of Savannah, reflecting on what he had said and done among them, generally admitted his great worth, and lamented his absence as a serious loss to the colony.

Wesley was now nearly thirty-five years of age, and, except in academic circles at Oxford, was almost an unknown man. No signs of the great celebrity to which he was destined had yet appeared; but his hour was at hand. He was about to receive that spiritual baptism which was the pivotal fact in his career, but for which it is quite probable he would have spent his life in the gratification of his scholastic tastes, quietly performing the duties of his fellowship within the walls of Lincoln College, at Oxford. Wesley's special work was the fruit of his religious experience, to which we will now direct the reader's attention.

III. *His Religious Experience.* From his earliest childhood Wesley was uncommonly susceptible to religious impressions. He was reverential, conscientious, reflective, and grave, far beyond his years. These qualities were developed by the religious atmosphere which pervaded the Epworth rectory, by the methodical instruction and judicious training of his affectionate and highly gifted mother, and by the influence of his learned and devoted father. Reared in this home, consecrated to the domestic affections, to intellectual culture, and spiritual pursuits, his mind and heart drank in the sweet influences of the spirit of truth so precociously that his father, impressed by the consistency of his child life, admitted him to the communion when he was only, eight years old. And he himself declared that until was about ten years old I had not sinned away that washing of the Holy Ghost which was given me in baptism."

When he was sent to the Charterhouse School, he was like a plant suddenly removed from the genial warmth of a greenhouse to the cold air of an unsheltered garden. The form of religion was maintained in its halls, but the spiritual atmosphere and the personal guidance to which he had been accustomed were not there. Hence the piety of his childhood wilted. He still adhered to the outward duties of religion, but his heart lost the consolations of the Spirit; and though he avoided scandalous sins, he fell into practices which his conscience condemned.

In this state he entered the university, where, for five years, while treating his religious duties with outward respect, he continued to sin against his convictions in spite of the castigations of his conscience. These were so severe at times as to induce transient fits of unfruitful repentance. His love of learning was too strong to suffer his pleasures to interfere with his studies; his poverty: held him back from the costly vices which enslaved many of his college companions, but did not prevent him from becoming a

lively and witty, though not an immoral, sinner. When twenty-two years of age his thoughts were drawn to more serious views of life by his father's pressing letters, urging him to enter into holy orders, and by the light which broke upon his conscience while reading the *Christian's Pattern*, by Thomas Kempis. The conversation of a religious friend, and, after his removal to Lincoln College, the perusal of Law's *Christian Perfection* and *Serious Call*; deepened these convictions, and led him to devote himself, soul, body, and substance, to the service of God. The completeness of this self-devotion, combined with his rare moral courage and superior strength of character, caused him to, be recognised as the leader of a group of undergraduates which was nicknamed the "Holy Club" by the ungodly students and dons of the university, who also derided its members for, their rigid adherence to ritualistic rules and charitable practices by calling them "Methodists."

From this unreserved dedication of himself to God Wesley never receded. Henceforth he sought to do the divine will with all the force of his energetic nature. But, owing to his failure to comprehend the scriptural doctrine of salvation by faith only, he groped in the dark through thirteen years of ascetic self-denial, ritualistic observances, unceasing prayer, and works of charity, before he gained an assurance that God, for Christ's sake, had pardoned his sins. No stronger proof of sincerity and earnestness can be found in human history than is contained in Wesley's absolute and complete devotion to religion through those long, wearisome, comfortless years of, seeking God without finding him. Perhaps there is no fact more surprising in his marvelous career than that, with his singularly large perceptive powers and his familiarity with Scripture and with the writings of the English divines, he lived so long without gaining a right conception of the doctrine of justification by faith alone. And when, on his voyage to Savannah, he saw some pious Moravians rejoicing, while he was shaken with fears of death, amid the fury of a storm which apparently was driving them into the jaws of destruction, he did not suspect that his fear was the fruit of his erroneous views. Nevertheless, his attention was thereby directed to the unsatisfactory features of his experience. He talked much with some of the Moravian brethren after his arrival in Savannah; but it was not until after his return to England, in 1738, that Peter Bobler, a Moravian preacher in London, after much conversation, aided by the testimonies of several 'living witnesses, convinced him that to gain, peace of mind he must renounce that dependence upon his own works which had hitherto

been the bane of his experience, and replace it with a full reliance on the blood of Christ shed for *him*. To gain this faith he strove with all possible earnestness. And at a Moravian society meeting in Aldersgate Street, while one was reading Luther's statement of the change, which God works in the heart through faith, Wesley says, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

Wesley was now the possessor of "constant peace;" but, his faith being yet weak, was subject to many fluctuations through manifold temptations. He therefore devoted all the forces of his mind to the culture of his, faith. He sought association with the spiritually minded Moravians; journeyed to Germany; visited count Zinzendorf; made himself familiar with the religious life of the Moravians at Herrnhut; conversed freely with many of their most distinguished men; and, in September, 1738, returned to London, strong in faith and prepared to enter with unbounded zeal upon the duty of calling men to repentance as Providence might give him opportunities. "I look," he said to a friend, shortly after his return to England, "upon all the world as my parish; thus far, I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation."

IV. *Beginning, of his Evangelistic Work.* — This conviction, the offspring of his faith and love, was the germinal principle of organic Methodism, though Wesley did not then recognize it in that light. At this time he had not the feeblest conception that he was about to become the builder.. of a vast ecclesiastical structure. Never, perhaps, was a learned clergyman at thirty-five years of age so utterly without a plan of life as was John Wesley in 1738. He knew that his heart was ablaze with love for Christ and for human souls, and that he was possessed by a passionate desire to proclaim the doctrine of present salvation by faith alone, and that he was determined, cost what it might, to be guided by that desire. Beyond this his intentions did not reach. He was a stanch, even a High, Churchman, and very naturally supposed that the fruit of his labors would contribute to the spirituality of the Established Church. Hence Methodism must be regarded as an accident rather than the result of a purpose deliberately formed in the mind of its great founder. It was the outgrowth of a sublime principle wrought into organic form by circumstances which could not be controlled, except by the surrender of the principle itself. The facts in Wesley's career

subsequent to 1738 scarcely admit of any other satisfactory interpretation. Let us briefly review them.

There were several “societies” in London, chiefly composed of persons who were desirous of spiritual fellowship and instruction. Some of them were under Moravian teachers, others were made up of Churchmen. Wesley very naturally associated with these societies, and preached to them and to such, Episcopal congregations as were open to his ministrations. But his exceeding earnestness, his theory of instantaneous conversion, through faith, and, above-all, the remarkable spiritual results of his preaching gave such offense to the vicars and rectors of the churches that, after a few months he found his further access to church-pulpits very generally refused; and his sphere of operations limited, in the main to the rooms of the societies, to prison chapels, and to hospital wards. Neither was there any probability that he would be presented to any church living. At this critical moment his friend, Whitefield sent him a very pressing invitation-to visit Bristol. After some hesitation he went thither; and his High-Church sensibilities were shocked by seeing that eloquent evangelist preach to an immense congregation in the open-air. “I could scarcely reconcile myself at first,” he observes, “to this strange way of preaching in the fields having been all my life (till very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin, if it had not been in a church.” But seeing Whitefield’s field preaching divinely blessed, he conquered his life-long prejudices, and, standing on an eminence near the city of Bristol, preached for the first time in the open air to about three thousand souls. Thus the problem of his evangelistic career was solved. The great purpose of his life could be accomplished in spite of closed church doors. He did not know it then, but he really made organic Methodism, with its itinerant ministry, possible on that memorable Monday, April 2, 1739, when, with a courage which in his circumstances was truly sublime, he crossed the Rubicon by becoming a field preacher.

The success of his outdoor ministrations soon made it necessary to erect a chapel for the accommodation of his converts at Bristol. Lack of ability on the part of the people compelled him to assume the financial responsibilities of this enterprise. To protect his pecuniary interests thus acquired, and to secure the use of its pulpit to himself or his representatives, he felt obliged to vest the title to the chapel in himself. All this, to his mind, bore the aspect of an undesirable burden forced upon his shoulders by unsought

circumstances. But it proved to be the inception of that system of vesting his chapel titles in himself but for which the organic unity and growth of the Wesleyan societies could not have been secured. In adopting it, Wesley was unconsciously working on the foundations of a Church the ideal of which had not as yet arisen even in his imagination.

V. *His First Societies.* — A still more important step in the same direction was taken in London, July 20, 1740. This was nothing less than the formation of a society, under his exclusive direction, at his chapel in London, then recently acquired, and known as the Foundery. Six months before he had organized a “United Society” in connection with the Moravians at Fetter Lane. But owing to errors in theory and wrongs in practice which had appeared among its members, Wesley thought proper to invite all who adhered to him to separate from the Moravians. Some eighteen or nineteen accepted his invitation. These persons he organized into a society, as stated above, which, though not intended to be a separation, either on his part or theirs, from the Church of England, must be regarded historically as a germ of the Wesleyan Church. It was the nucleus around which the societies that recognized Mr. Wesley as their ecclesiastical head subsequently clustered. The rapid increase of his United Societies, and his enforced absences from them while on his evangelical tours, soon made it apparent that some means of watching over their spiritual growth was needed. No plan presented itself to his mind until, in February, 1742, while his followers in Bristol were discussing ways and means of paying their chapel debt, one of them proposed that the society should be divided into bodies of twelve, one of whom should be a sort of leader to collect from each a penny per week. Wesley approved. The plan worked well. In reporting their receipts some of these leaders spoke of having disorderly members on their list. “It struck me immediately,” wrote Wesley, “this is the thing, the very thing, we have wanted so long.” Acting promptly and with characteristic energy on this suggestion, he requested all the collectors to make particular inquiry into the lives of the members on their respective lists. Six weeks later he divided his London society into similar classes, under the leadership of earnest and sensible men,” who were instructed to gain “a sure, thorough knowledge of each member on his list.” At first they did this duty by personal visitations; but this method being found inconvenient, the members were required to meet their leaders once a week for prayer and religious conversation. Thus the class-meeting originated. It immediately became a means of “unspeakable usefulness;”

indispensable, indeed, to spiritual instruction and discipline in a system of itinerancy which made it impossible for its ministers to perform thorough pastoral work. Wesley illustrated his sagacity, if not his genius, in incorporating it into his scheme of Christian work. It is, perhaps, theoretically open to objections, which some think to be not entirely groundless; yet it is historically certain that it contributed greatly to the purity and spread of Methodism; and it is assuredly susceptible of such improvements, both on its intellectual and spiritual sides, as to justify its retention in the great churches which have grown out of Wesley's United Society.

VI. *Originates the Wesleyan Itinerancy.* — Obeying the unsought calls of Providence, Wesley visited other towns in the vicinity of London and Bristol. Wherever he preached, powerful awakenings and surprising conversions took place. This success begot new and weightier responsibilities. As the father of these spiritual children, he felt it to be his duty to see that they were properly nurtured. And when he saw many of his converts repelled from the sacramental table in national churches only because they were his hearers, he felt compelled to provide for their spiritual culture and oversight. His choice lay between making such provision or permitting the fruits of his labors to become a "rope of sand." Being as yet a strong Churchman, he could not fully approve of lay preaching; but, following numerous Church precedents, he did appoint Mr. Cennick at Bristol, and Mr. Maxfield at London, to take local supervision of the 'societies in their respective neighborhoods, to hold prayer-meetings, and to expound the Scriptures, but not to preach.

But circumstances soon arrayed themselves once more against his slowly declining ecclesiasticism. During his absence young Maxfield began to preach in London with such power and spiritual fruitage as demonstrated his divine call. Wesley hastened back to London, intent on putting a stop to this irregularity. His mother, then living in his house, said to him, "John, you know what my sentiments have been; you cannot suspect me of favoring readily any theory of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach as you are." Thus cautioned, Wesley heard Maxfield preach, carefully observed the fruits of his preaching, was convinced that he was called of God to the work of the ministry, and then authorized him to preach to Methodist congregations as his "lay helper." Yet he would not permit him to administer the sacraments, because he was not episcopally ordained.

This unpremeditated step, so reluctantly taken, contributed immensely to the structure which Wesley was still undesignedly rearing. In taking Maxfield as his helper, he in fact inaugurated the ministry of Methodism on the basis of a divine call. And as other men equally qualified and conscious of that call speedily appeared among his converts in numerous places, he could not consistently refuse to accept their aid, since the rapidly increasing number of his societies and congregations demanded the employment of more laborers. Having once admitted the principle, Wesley did not hesitate to apply it. Hence, in 1742, he had twenty-three helpers preaching under his direction; and in 1744, five years after his first sermon in the field at Bristol, we find him holding his first "conference" in London. It was composed of John and Charles Wesley, John Hodges, Henry Piers, Samuel Taylor, and John Meriton, clergymen in sympathy with Wesley; and Thomas Richards, Thomas Maxfield, John Bennett, and John Downes, lay helpers in all, ten persons. They remained in session five days, conversing freely on questions of doctrine, discipline, and ministerial duty. Among the rules adopted for assistants or lay helpers was one requiring them "to act in all things not according to your own will, but as a son in the Gospel to do that part of the work which we direct, at those times and places which we judge most for his glory." This rule recognized Wesley's authority to appoint his lay helpers to such fields of labor as he judged best; it made unqualified submission to this authority the duty of every lay assistant; it put into the rising structure of Methodism the principle of authority which made an organized itinerant ministry possible, and without which, in some form, it is difficult to see how it could be maintained. As exercised by Wesley, this authority was autocratic and practically irresponsible, and his acceptance and use of it cannot be justified except on the ground that he believed it was necessary, as it probably was, at first, to the growth of the great work, which Providence had thrust upon him. He saw no time when he deemed its surrender consistent with the peace and progress of his societies; but, whether one agrees with him or not on this point, one cannot fairly charge him with its improper use. From first to last he sought the highest good of his societies, the best fields of usefulness for his preachers, and the promotion of the glory of God in all his appointments. No doubt he made many mistakes, for he was human; but, if ever mortal man possessed of great power was unselfish and pure in its exercise, that man was John Wesley.

VII. *Formulation of a Doctrinal Platform.* — The doctrinal platform of the Wesleyan societies was formulated, at least in its essential outlines, at this first conference. Wesley himself had, after diligent study while at Oxford, conclusively accepted the Arminian theory of general redemption, and learned to regard the doctrines of election and reprobation, as held by Calvin, with very deep abhorrence. His adherence to what he believed to be the teaching of Holy Writ had brought him into an unpleasant conflict with Cennick, his lay helper at Bristol, and with his friend and fellow evangelist Whitefield. The latter, having while in New England become enamored with its then prevailing Calvinism, took grave offence at a sermon preached by Wesley in 1740 on “free grace,” and protested against it very severely in a letter to Wesley, which Whitefield’s friends published in England. Cennick espoused the opinions of the letter, and, though in Wesley’s employ, sowed the seeds of dissension in the Bristol society. The consequence was Cennick’s separation from Wesley, Whitefield’s temporary estrangement from his old friend, and the division of Methodism into two branches, the Calvinistic and the Wesleyan. Subsequently the two friends “agreed to differ,” though they henceforth wrought in separate paths. But during this controversy the creed of the coming Wesleyan Church was practically settled; and when Wesley assembled his first conference, and its members conversed two days on “what to teach,” they found themselves in substantial agreement on the atonement, election, justification by faith, the witness of the Spirit, entire sanctification, and other leading doctrines. Thus Wesley’s theological views became the accepted platform of the great ecclesiastical system, which he was unconsciously organizing.

VIII. *Development of Wesley’s Work.* — During the five years preceding this first conference great things had been accomplished. Starting from London and Bristol as the centers of his movement, Wesley had traversed the country from the Land’s End to Newcastle, and had formed societies in numerous towns and cities. In London alone those societies numbered not less than two thousand souls. Their number elsewhere is not known, but it must have been several thousands. Forty-five preachers, including two ordained clergymen, were laboring under his direction. Unnumbered thousands were accustomed to listen to the quickening words, which fell with unwonted power from his lips, and from those of his devoted and laborious helpers. They had much bitter opposition and harsh persecution to contend with, and very little public sympathy to encourage them. The

lower orders were steeped in brutality, the upper classes were hardened by, skepticism and devoted to pleasure. The clergy were frozen amid the formalities of the Establishment. The Dissenting churches, with their ministers, were too lukewarm to breast the swelling tide of immorality which overflowed the land. They were, as Isaac Taylor remarks, “rapidly in course to be found nowhere but in books.” And the peculiar characteristic of the English nation was, to use the words of Wesley, universal, constant ungodliness.” Against this triumphant wickedness Wesley, with his brother Charles, a handful of spiritual clergymen, and his little band of lay helpers, inspired by heroic faith, had entered the lists, determined to overthrow it and to establish the reign of scriptural holiness in its stead. It looked like an unequal and hopeless strife. But he threw himself with more than a hero’s daring into the midst of the fray, and led the van of a host, which, if it did not wholly purify England, wrought a great reformation in public morals, poured fresh tides of spiritual, life into both the Established and Dissenting churches, raised up that great body of spiritual men and women who finally constituted the Wesleyan Church, and effected a reformation which broke the scepter of ungodliness and made England a comparatively godly nation.

IX. *Wesley’s Extensive Labors.* — In leading this great reformation, Wesley did Herculean work. His evangelistic tours, annually enlarging, soon extended into all, parts of England, to Wales, to Scotland, and to Ireland. Ever on the wing, traveling some four thousand five hundred miles every year, he preached from twice to, four times nearly every day. His audiences were generally large, sometimes vast, and in many places were disturbed by riotous mobs, which, like hungry beasts, thirsted for his blood. He also met the societies, the classes and the official boards whenever opportunity offered or necessity required. The erection of thousands of chapels, the collection of funds to pay their cost, and the choice of suitable trustees constantly required his attention. The care of all his preachers was upon him. His correspondence was immense. He had a heavy publishing business to manage. His journeys, mostly on horseback until the feebleness of advanced age compelled him to use a carriage, were long, tedious, tiresome, often perilous, and were pursued in sunshine and in storm, through the heat and rain of summer, and the frosts, winds, and snows of winter. Not infrequently, especially during the beginning of his career, they involved many privations, severe hardships, and much physical suffering. He usually read while traveling, even when on horseback, and thus kept himself thoroughly acquainted with the current literature of his times. He

also wrote several original books and numerous pamphlets on passing events. He edited, wrote, translated, or abridged not less than two hundred miscellaneous publications, which he published and sold through his preachers for the benefit of his societies. Every public movement for the improvement of society, such as the, Sunday-school, the abolition of slavery, the circulation of tracts, charitable associations, popular education, and the like, occupied his thoughts, moved his sympathies, called forth his co-operation, and exhausted his purse. His eyes were open to every detail, no matter how minute, that concerned the growth of his societies or the increase of the kingdom of God. He was always at work when awake, yet was never in a hurry. His industry and activity never were, never can be, exceeded. It is estimated that during the fifty years of his itinerant ministry he traveled over a quarter of a million miles, and preached more than forty-two thousand sermons.

Under this unexampled leadership, continued through half a century, the organization which was begun with the feeble society at Fetter Lane, London, in 1739, had developed in 1790 into a powerful body consisting of five hundred and eleven preachers, laboring on two hundred and sixteen circuits, which covered vast territories in Great Britain and Ireland, in the West Indies, and in America; and numbering in its fellowship over one hundred and twenty thousand souls. Besides this enrolled membership, there were at least four times as many persons worshipping in Methodist congregations. These swelled the number of his adherents, at the time of his death, to at least half a million of souls. But outside of this army of avowed adherents there was “a multitude which no man could number,” who had been spiritually and morally benefited by the movement, which this truly marvelous man had inaugurated, and which, for half a century, he guided with almost unexampled wisdom and energy.

X. *His Death.* — Age could not chill the zeal of this apostolic man.

Despite of its burdens and infirmities, he would not slacken his labors until the approach of death benumbed his powers. Eight days before his death he preached his last sermon at Leatherhead, near London. His physical nature then gave way. A gradual sinking of his physical forces followed, during which his mind was generally clear, his faith strong, his peace perfect, his hope triumphant. On March 2, 1791, he passed, “without a lingering groan,” into the felicities of the blessed life, in the eighty-eighth year of his age. His remains were interred in the burial-ground of City Road Chapel.

Wesley left no children. In February, 1751, he had married the widow of a deceased London merchant named Vazeille. It was an unfortunate marriage. The lady could not, or at least did not, enter into sympathy with her husband's great life-work. She shrank from the toil which his incessant journeying involved, and, after a short time, refused to accompany him to his appointments. Neither would she cheerfully consent to his almost constant absence from home. Hence, after a few years, they lived apart. She died Oct. 8, 1781.

XI. *Personal Appearance and Character.* — When he was forty-one years of age Wesley was described by Dr. Kennicott as being “neither tall nor fat. His black hair, quite smooth and parted very exactly, added to a peculiar composure in his countenance, showed him to be an uncommon man.” Tyerman says, “In person Wesley was rather below the middle size, but beautifully proportioned, without an atom of superfluous flesh; yet muscular and strong, with a forehead clear and smooth, a bright penetrating eye, and a lovely face, which retained the freshness of its complexion to the latest period of his life.”

As a preacher Wesley was calm, graceful, natural, and attractive. “His voice was not loud, but clear and manly.” He was not an orator like Whitefield, but his preaching was remarkable for unction, compactness and transparency of style, clear and sharply defined ideas, power over the conscience, impressiveness and authority.

In social life Wesley never trifled, but he was always cheerful. He was an admirable conversationalist, full of anecdote, witty, courteous, gentle, serious, and at ease with both rich and poor. Though naturally irritable, he was master of himself, and was, in all respects, “a Christian gentleman.” A more charitable man probably never existed. His benevolence was only limited by his resources. After reducing his personal expenses to the lowest point consistent with the maintenance of his health and respectable appearance, he spent the rest of his income in works of charity.

If a man's work is the measure of his mind, Wesley must be ranked among men of the highest intellectual order. A nature that could impress itself as his did on his generation, that could create and govern almost absolutely an organization such as he called into existence, must have been truly regal born to rule. Had he possessed a more philosophical imagination, and had he given himself to speculative thought, the world might have rated him higher among its profound thinkers than it does. There is, however, no

valid reason for doubting his capacity to pursue successfully almost any department of human knowledge. His journals and other writings show that he had a rare aptitude and appetite for both reading and thinking; but the practical cast of his mind led him to avoid speculation, and to turn his knowledge to account in a multitude of channels running in the direction of the one chosen aim of his life. Yet the clearness of his thoughts, while it led men to underestimate their depth, showed the far reaching penetrativeness of his mind. His perception of things and their relations was rather intuitive than the resultant of a slow and tedious process of reasoning. His mind was therefore less a workshop than a window through which he viewed the facts of nature, the course, of human history, and the revelations of Holy Writ, with such clear vision as enabled him to present them to men with a mental force so logical and authoritative, and in a style so terse and direct, that their judgments were convinced, their affections won, and their wills subdued by the truths he uttered.

Wesley's mind was constructive in all its tendencies. Had it been destructive, he would have spent much of his force in efforts to pull down the National Church, which was nearly "dead in trespasses and sins" when he began his itinerant career. He did not do this, because his genius moved him to build, not to destroy. So strong was this tendency that it restrained his natural combativeness, which was large, limiting it to such vigorous defenses of what he believed to be vital truth as he deemed absolutely needful to prevent his work: from being hindered by the attacks of his many adversaries. This constructive instinct moved him to give organic form to a novel system of itinerant preaching; it led him to organize the fruits of his labor into societies, by which he hoped not to supersede or rival the Episcopal Church, but to fan its expiring spiritual life back to healthful action. But circumstances were stronger than his hopes, and the structure he erected became the Wesleyan Church.

Wesley's character was remarkable for its perfect unity and coherence. He was governed in all he thought, felt, and did by that single purpose which he avowed at the beginning of his evangelical career, when he affirmed his belief that God had called him "to declare unto all that are willing to hear the glad tidings of salvation." This conviction: shaped his life. It dwelt in his conscience; it absorbed his affections; it governed his will; it flowed into all the activities of his life; it sustained him under hardships and trials; it accounts for the peculiarities of his career. The most scrutinizing search finds nothing contrary to it, either in his private, social, or public life. Such

absolute coherence is rarely found in human character. In Wesley it is so obvious that it goes far towards accounting for that marvelous degree of personal power by which he ruled so absolutely and yet so peacefully over his societies. Men submitted to his rule because they saw that he ruled not for himself, but for the triumph of a great principle; that he held on to his great power, not because he was ambitious or loved power for its own sake, but because he believed the spiritual welfare of thousands required him to keep the reins in his own hands. That this belief amounted to a sincere conviction is evident from the fact that in 1773 he wrote to the saintly Fletcher begging him to prepare to succeed him, because he was sure that, after his death, his societies could be held together only by placing supreme power in the hands of one leader. But Fletcher's death led him, at a later period, to change his mind. Seeing no other man whom he could safely trust with his supreme power, he began to train the "Yearly Conference" to govern both itself and the connection. This he did, not by surrendering his power while living, but by permitting the conference to direct affairs under his supervision. When satisfied by this experiment that it would be safe to convey his power to that body, he executed a "Deed of Declaration," to take effect after his death, by which the government of his societies, the appointing power, and the use of his chapels and their properties, were placed in perpetuity in the hands of a hundred preachers, and their successors in office to be chosen from the body of Wesleyan preachers. Had Wesley deemed it safe to make this *legal* transfer of his power during his lifetime, he would, no doubt, have done so. The fact that he permitted his conference to exercise both legislative and executive powers for several years before his death is proof enough that he did not cling to power for its own sake. His aim was not his own honor, but the good of his beloved societies.

XII. *Wesley's Writings.* — Wesley's writings and compilations were important factors in his evangelistic work. Knowing ignorance to be a sturdy foe to godliness, he used the press as an auxiliary of the pulpit from the very beginning of his itinerant career to the day of his death. He consecrated his pen to the great purpose of his life. He had the ability to win a high reputation as an elegant writer; but despising the mere praise of men, he wrote, as he preached, in the style and manner he believed best adapted to win men to Christ. His most important productions were his *Sermons*, numbering one hundred and forty-one. They are remarkable for the terseness and purity of their style, in which not a word is wasted; the

transparency and compactness of their thoughts; and a logical force which is not subtle, but the fruit of a “keen, clear insight.” A first series of his *Sermons* was published in 1771; his *Translation of the New Testament, with Notes* (Lond. 1755), which won approval from many eminent scholars; the *text* for “many happy corrections of the Authorized Version;” the *notes* for conciseness, spirituality, acuteness, and soundness of opinion; his *Journals*, which portray, as in a mirror, the course of his remarkable life, and are exceedingly curious and entertaining. The first part was issued in 1739; nineteen more parts at irregular intervals; his appeals, entitled *An Earnest Appeal to Men of Reason and Religion* (written in 1744), and *A Further Appeal to Men of Reason and Religion* (published 1744, 3 pts.). These masterly appeals are acute, searching, and powerful in-thought, forcible in style, and singularly tender in spirit; his *Treatise on Original Sin*, in reply to Dr. Taylor, of Norwich, which was so conclusive that the doctor never attempted to answer it, though he promptly replied to every other writer who controverted his opinions. Besides these works, Wesley wrote many controversial articles, which were published separately. In 1778 he began a monthly magazine (*The Arminian Magazine*), which he continued to the end of his life. He also wrote a *Church History* (in 4 vols.): — a *History of England* (in 4 vols.) a *Compendium of Natural Philosophy*: — a *Dictionary of the English Language*: — separate *Grammars* of the English, French, Latin, Greek, and Hebrew languages: a *Compendium of Logic*, etc. His original prose works filled fourteen closely printed volumes; his commentaries, compilations, and abridgments form a list of one hundred and nineteen publications in prose, one of which, entitled *A Christian Library*, contained fifty volumes. Besides these prose works, he published fifty-two separate works in poetry, the joint productions of himself and his brother Charles; and, lastly, five publications on music, and collections of tunes. That all this literary work should have been accomplished by a man whose life, for half a century, was a series of journeys, is an astonishing fact. “Looking at his traveling,” remarks Tyerman, “the marvel is how he found time to write; and, looking at his books, the marvel is how he found time to preach.” An edition of his principal prose works is published by the Methodist Book Concern (N. Y.) in seven octavo volumes..

XIII. Literature. — See *The Journal of the Rev. John Wesley*; Southey; *Life of John Wesley*, and the *Rise and Progress of Methodism*; Clarke, *Memoirs of the Wesley Family*; Whitehead, *Life of John Wesley*;

Crowther, *Portraiture of Methodism*; Watson, *Life of Rev. John Wesley*; Smith, *History of Wesleyan Methodism*; Moore, *Life of Wesley*; Taylor, *Wesley and Methodism*; Stevens, *The History of the Religious Movement of the Eighteenth Century called Methodism*; Tyerman, *Life and Times of the Rev. John Wesley, Founder of the Methodists*; Jackson, *Life of Rev. Charles Wesley*; Myles, *Chronological History of the Methodists*; Drew, *Life of Thomas Coke, LL.D.*; Hampson, *Life of Wesley*. (D. W.) Wesley: John Thomas, an English Congregational minister and missionary, was born at Burton in 1844, and died Dec. 19, 1875. Mr. Wesley from early youth was a devoted follower of Christ; graduated at Hackney College in 1870, and was ordained at York Street, Dublin, where he secured the warm affection and esteem of the Church. In 1874, under the auspices of the London Missionary Society, he sailed for Madagascar; readily acquired the language; and, during his few years of labor, became a great power in the mission field, and an honor to the Church. See (Lond.) *Cong. Year-book*, 1877, p. 421.

Wesley, Samuel (1), A.M.

an English Episcopal clergyman, son of John and grandson of Bartholomew Wesley, and father of John Wesley, the founder of Methodism, was born at Winterbourn Whitchurch, Dorsetshire, in 1662. He began his studies in the free-school in Dorchester, and at the age of fifteen went to an academy in London, where he remained, about three years. He was then transferred to the Stepney Academy, conducted by the learned Nonconformist Edward Veal. This academy being broken up at the end of two years, he was sent to the academy of Charles Morton at Newington Green, where he remained until the summer of 1683. During the entire period of his academical studies he was expected to enter the ministry of the Dissenters. He even wrote letters and satires against the Episcopal clergy under the advice of the Nonconformist ministers. His change to the Episcopal Church is thus accounted for in the words of his son, John Wesley: "Some severe invectives being written against the Dissenters, Mr. S. Wesley, being a young man of considerable talents, was pitched upon to answer them. This set him on a course of reading, which produced an effect very different from what had been intended. Instead of writing the wished for answer, he himself conceived he saw reason to change his opinions, and actually formed a resolution to renounce the Dissenters and attach himself to the Established Church. He lived at that time with his mother and an old aunt, both of whom were too strongly

attached to the Dissenting doctrines to have borne with any patience the disclosure of his design. He therefore got up one morning at a very early hour, and, without acquainting any one of his purpose, set out on foot to Oxford, and entered himself at Exeter College.” He entered as a *servitor* and *pauper scholaris*, and helped to support himself with his pen during the next five years, graduating June 19, 1688. Seven weeks after this time he was ordained deacon at Bromley by Dr. Sprat, bishop of Rochester. During the year immediately following his ordination he served a curacy at a salary of £28. He was then appointed chaplain on board a man-of-war at a salary of £70, and held the office one year, during which he began his *Life of Christ*. He was during the next two years incumbent of a curacy in London on a salary of £30, to which he added during the second year £30 by his pen. He then married Susannah, daughter of Dr. Samuel Annesley, an eminent Nonconformist divine. This occurred (probably) in the spring of 1689. In 1691 he was appointed to the living of South Ormsby in Lincolnshire, where she also acted as domestic chaplain to the marquis of Normanby. This nobleman desired Mr. Wesley to be raised to an Irish episcopate, but the plan was not favored either by the crown or archbishop Tillotson. Mr. Wesley remained at South Ormsby five years. About 1694 or 1695 the mansion which had been occupied by the marquis of Normanby was rented to the earl of Castleton, who was a dissolute man; and, greatly to the disgust of the rector, kept mistresses who were thrown in contact with his family. The marquis was a man of similar habits, and an event occurred in the summer of 1696 which occasioned the removal of the rector to another place. It is thus related by John Wesley “The marquis of Normanby had a house in the parish of South Ormsby, where a woman who lived with him usually resided.. This lady would be intimate with my mother, whether she would or not. To such an intercourse my father would not submit. Coming in one day, and finding this intrusive visitant sitting with my mother, he went up to her, took her by the hand, and very fairly handed her out. The nobleman resented the affront so outrageously as to make it necessary for my father to resign the living.” In 1696, having dedicated his *Life of Christ* to queen Mary, he was presented by her with the living of Epworth, Lincolnshire, where he died, April 22, 1735. For four or five years he also had the rectory of Wroote, a little village near Epworth, which hardly paid his curate. In 1734 he resigned it to his son-in-law, John Whitelamb. Mr. Wesley was always poor in this world’s goods. He had nineteen children, had to assist poor relations, including his widowed mother, met with many reverses, and never had more than £200 a

year. He was a man of great learning, of large benevolence, loyal, devout, and conscientious in the exercise of the duties of his office. He is frequently mentioned as a Tory and a High Churchman, but he was no bigot. He rejoiced in the work done at Oxford by his sons John and Charles, which gained for them the name of *Methodists* and *The Holy Club*. He penned the following words Dec. 1, 1730 "I hear my son John has the honor of being styled the father of the Holy Club. If it be so, I must be the grandfather of it; and I need not say that I had rather any of my sons should be so dignified and distinguished than to have the title of His Holiness." He was a prolific writer. Among his works may be mentioned, a volume of poems called *Maggots* (1685): — *The Life of Christ, an Heroic Poem* (1693): — *The Pious Communicant Rightly Prepared, etc.* (1700): — *History of the Old and New Testament* (1701): — *Dissertations on the Book of Job*, in Latin: — and several excellent *Hymns*. He was one of the editors and chief contributor to the *Athenian Gazette*. See Tyerman, *Life and Times of the Rev. Samuel Wesley*; Clarke, *The Wesley Family*; Stevenson, *Memorials of the Wesley Family*; and the numerous *Lives* of John and Charles Wesley.

Wesley, Samuel (2), A.M.

an English clergyman, son of the Rev. Samuel and Susannah Wesley, was born in London, Feb. 10, 1690. His mother taught him to read at the age of five years, and laid the foundation of the scholarship which he afterwards acquired. He was sent to Westminster School in 1704, and was admitted king's scholar there in 1707. He was employed for a time in the house of Dr. Sprat, bishop of Rochester, to read to him at night and in 1711 was elected to Christ Church, Oxford. He remained there a little more than one year, when he received the degree of A.M., and entered into holy orders. He officiated as usher in Westminster School for the next twenty years. Here he became familiar with lord Oxford, Pope, Swift, Prior, and other Tory poets and statesmen, though he associated with Addison and others of his class. In 1732 he became head-master of Bluidell's free Grammar-school at Tiverton, where he remained till his death, Nov. 6, 1739: He was one of the founders of the first infirmary set up at Westminster, now St. George's Hospital. He belonged to the High-Church party, and did not co-operate with John and Charles in their "Methodist" labors; but he often encouraged them in their zeal for good works, only cautioning them against such excess as would injure their health. He is represented as an excellent preacher, and often exercised his talents in that direction. Like other members of the family, he was highly gifted in poetry. The first

edition of his poems was published in 1736; a second, with additions, appeared in 1743. A new edition was published, with a life of the author, by William Nichols, in 1862. He is best known, however, by his hymns. See Stevenson, *Memorials of the Wesley Family*.

Wesley, Samuel (3)

an eminent musical genius of England, third son of the Rev. Charles Wesley, was born Feb. 24, 1766. He composed the oratorio of *Ruth* before he was eight years of age, and in his later years he was considered the most remarkable extemporaneous player in Europe. Among his compositions were, a *Grand Mass* for the chapel of pope Pius VI; a *Complete Service for the Cathedrals of the Church of England* anthems, sonatas, and duets for the pianoforte, and voluntaries for the organ. He died Oct. 11, 1837. See (Lond.) *Gentleman's Magazine*, 1837, 2, 544.

Wesley, Susannah

a remarkable Christian woman, wife of Samuel Wesley, Sr., and mother of John and Charles Wesley, was the youngest daughter of the learned Nonconformist divine Samuel Annesley, LL.D., and was born in London, Jan. 20, 1669. About the year 1681, before she was yet thirteen years of age, she renounced Nonconformity and gave her adherence to the Church of England. In 1689 she became the wife of Samuel Wesley, to whom she bore nineteen children. The great service she did for the world was accomplished largely through her thorough training of her children. Her method of teaching and governing them was peculiar to herself, and is fully described in a letter to her son John, dated Epworth, July 24, 1732. They were not taught to read until they were five years old, when they learned the alphabet in a few days, and began to spell and read, first a line, and then a short paragraph, mastering it perfectly. She was a woman of strong intellect, and employed her; best powers in the performance of her maternal duties. She was a model mother, and her sons owed a great deal of their success to her prudent counsels. Many incidents remain on record which illustrate her singular independence of character, as well as her womanly deference to legitimate authority. For a prolonged period she shared the fortunes of her husband in a country parish with a stinted income; but throughout she maintained an active, cheerful, and consistent piety. The family of which they were the joint head was a remarkable one in many respects, and to its peculiarities she contributed her full share. After her

husband's death, she remained a short time with her daughter Emilia, and then resided with her son John in London, and became his judicious adviser in carrying out his great work. Previous to her death, her experience was very clear, much more so than formerly, though she seems to have been a true Christian all her days. She died in London, July 23, 1742, and was buried in Bunhill Fields, where her son John delivered the funeral discourse. See Stevenson, *Memorials of the Wesley Family*.

Wesleyan Conference, Australian

is the general designation of the regular Methodist body in that province of the British empire.

I. Origin and History. — Methodism in Australia and New Zealand has had the marks of Divine Providence stamped upon it from the beginning. Colonization has been both a source of relief and of impoverishment to the mother-country of England. Early in the second decade of the 19th century, the master and mistress of Mr. Wesley's charity-school at Great Queen Street, London, were sent out as teachers to Australia. An English penal colony had existed there some years, and, in order to raise the character of the people — many of them released convicts — teachers were first wanted. A few agricultural emigrants had settled in New South Wales, and among them Messrs. Bowden and Hoskins, two schoolmasters, who had gone out in 1811, recommended by Joseph Butterworth, M.P., to take charge of the charity-school in Sydney. They were Methodists, and, desiring to have the advantages of the Methodist class meeting in their new home, commenced the first on the evening of March 6, 1812. Twelve persons met at the commencement, and they resolved to apply to the Methodists in England for a missionary. Mr. Samuel Leigh, who had conversed with Dr. Coke, had offered his services as a missionary, and the application from New South Wales having reached Dr. Adam Clarke, he secured the services of Mr. Leigh, ordained him for the work, procured for him a license to preach from the lord mayor of London, and he sailed from England in February, 1815, landing at Port Jackson Aug. 10 of the same year. The progress of the mission of Methodism in Australia from that day forward cannot be contemplated without a feeling of astonishment and delight. In 1820 Methodism was introduced into Van Diemen's Land; in 1822 it reached the Friendly Islands and the neighboring groups; in-1823, New Zealand; in 1835, the Fiji Islands welcomed their first Methodist missionary; in 1838 a mission was commenced in South Australia; and in

1839, Western Australia. Thus; within a quarter of a century, the whole country was visited by Methodist missionaries where there was population to whom they could minister. The pioneers who early united their efforts to those of Samuel Leigh were John Waterhouse, Walter Lowry, Benjamin Carvosso, and John H. Bumby, followed by others who are still laboring there, and their valuable and useful services will preserve their memories fresh in the country for many generations.

The marvelous triumphs of Christianity in nearly all the localities named were equaled only by the heroic devotion of the missionaries and their wives. It would not be possible to describe the scenes of degradation and ferocity, which they had for many years to confront. The *Life of Samuel Leigh* (an octavo volume of 590 pages) and the Rev. James Buller's *Forty Years in New Zealand* are two works which supply such a variety of valuable and interesting facts descriptive of the trials and triumphs of Methodism in Australia and New Zealand that any abridgment of their contents would be impossible in the compass of these pages.

It is due to the convict class of the inhabitants to record that many of them, after their conversion, became the most active, energetic, and useful helpers of the good cause. Among them have been class-leaders, stewards, local preachers, and some have become wealthy, and devoted much of their substance to the erection of Methodist churches, parsonages, and schools. Mr. Leigh records of one of the earliest of the convicts, Mr. E., who was an educated Irishman designed for the bar, but who, for forgery, had been sentenced to death, that he was converted while in his Irish prison, and had his sentence commuted to transportation for life. His Methodist friends gave him a Bible to be his companion in his banishment. He read the Bible and liturgy to his fellow-convicts; and his intelligent, consistent Christian life soon secured him his liberty. He taught a school, preached in the villages on the Sabbath and commenced the first Methodist class-meeting at Windsor in 1812. In his humble way, he was probably the first Methodist preacher in the southern world. The members gathered by this young Irishman held the first Methodist love-feast in that country on April 3, 1812. The missionaries sought out many of the banished ones, and in many instances they had repented and found mercy at the hands of God. The morning of eternity alone will tell how many of those children of crime and punishment will be welcomed in heaven by parents and friends who seldom mentioned their names on earth.

Mr. Leigh was a most faithful and heroic man, and he soon witnessed the erection of three small chapels, one each at Sydney Windsor, and Castlereagh. Four Sunday-schools were opened, and a Methodist Circuit was formed which included fifteen preaching-places, extending 150 miles. After three years of hard toil, Mr. Leigh welcomed Walter Lowry, on May 1, 1818, as his first colleague, and so rejoiced was he on meeting that he fell on his neck and kissed him. The aborigines as well as the criminals were accessible to the missionaries; but the preachers were, exposed to insults and hardships which cannot be realized in the present improved condition of the country. They performed long rugged journeys, and often slept on boards or on the bare earth, with their saddle-bags as pillows and overcoats for covering; but they witnessed such triumphs as more than compensated them for all their sufferings. The foundations of Australian Methodism were thus laid broad and deep, and possibly that form of religion may ultimately dominate in that vast country.

Cheered by the prospect which was opening before him, Mr. Leigh returned to England in 1820 to plead for more men to extend the work, and he took out with him William Horton and Thomas Walker. The latter intended to open a station among the natives, among whom he commenced to labor; but owing to their nomadic character the success did not justify the continuance of that station after 1828. Another and more satisfactory effort was made in 1836, when a new station was opened at Port Philip, South Australia, with two missionaries, and one at Perth, Western Australia. In 1838 Methodism was introduced into Geelong by two missionaries. These men endure immense hardships. They acquired the native languages, translated portions of the Scriptures, commenced schools, established printing, wrote and published school-books, and founded a training institution for native preachers and teachers. At each station the missionaries conducted a farm on which the people were taught agriculture, the farms supplying the preachers with a large portion of their income in those early days.

Mr. Horton commenced his labors in Tasmania, or Van Diemen's Land, in 1820. The population there was utterly demoralized, both convicts and natives. Among the former were found a few who had been Methodists, who had repented of their evil doings, and had commenced a society class, and were erecting a chapel. The mission prospered there, under the fostering smile of the governor, who, seeing the good results of the labors of the missionaries, in 1827 applied for additional preachers, offering to

pay their passage out and partial support on arrival. In 1832 William Butters commenced a new station at Port Arthur, another convict settlement. Successive governors testified to the value of these missionaries labors among the convicts, and in 1837 the work was extended by the arrival of four more preachers.

A survey was made of the progress of the mission on that continent in 1839, when they were reported to be nine missionaries, 570 members of society, and 922 scholars. To extend and consolidate the work, the Rev. John Waterhouse was appointed general superintendent of all the Australian and Polynesian missions; but his exhaustive and earnest labors ended his earthly career in three years, though the work was extended. William Binnington Boyce succeeded him, and he became the president of the first Australian Conference in 1855. Samuel Leigh, on his return, from England in 1821, made an inroad on New Zealand. His first experiment was not encouraging. On entering one of the native villages, he passed twelve human heads, tattooed, placed on the pathway. That sight helped to determine him to endeavor to dispel the darkness and misery which prevailed. He secured the help of Messrs. Turner and White, and commenced a mission at Wagarea, on the north-east coast. They were surrounded by ferocious and savage men. One day Mr. Turner saw several chiefs seated at a fire, roasting one of their slaves between two logs of wood, to make them a meal. These natives became more enlightened, the work prospered, natives were converted, chapels were erected, and much good was done; but in 1827 war broke out, the mission was stopped, and the missionaries fled to Sydney. In 1828 they returned, at the invitation of one of the chiefs, and commenced a new mission at Maungungu, which for two years made but little progress. After 1830 the work revived, conversions increased rapidly, more missionaries were sent, and so satisfactory was the conduct of the people that one of the missionaries in 1834 wrote, "In reverential behavior in the house of God, the awakened aborigines were a pattern even to Europeans, and tokens of many kinds were given that a glorious work was beginning in New Zealand." Those signs proved true. Deputations were sent from the Southern Island to the missionaries for preachers and teachers; more missionaries were sent out, who soon mastered the language of the natives; books were written and translated; a printing-press was established; chapels and schools were erected; and an institution for the training of native preachers was established. The blessings of civilized life followed the diffusion of

Christian principles; land in 1854, when it was determined to unite the mission stations in New Zealand, with those in Australia, to form one Conference, the *Report* of the condition of the Methodist missions in New Zealand exhibited the following figures: Chapels, 105; other preaching-places, 148; local preachers, 322; catechists, 5; members of society, 4500; attendants at public worship, 11,000; missionaries, 20. So ably had the missionaries conducted their financial enterprises that in 1854 the entire debts on their chapel property in New Zealand were only 1360. After such a satisfactory report, there was no opposition to the union of the latter mission with Australia. There were also Sunday schools, 188; day schools, 88; pupils, 5846. Such were the results a quarter of a century since.

The South Sea Islands form an important part of the Australian Methodist Church. Walter Lowry commenced a mission in Tonga in 1822, but it was given up in 1823. In 1826 John Thomas and John Hutchinson resumed the work, and in 1827 they were joined by William Cross, Nathaniel Turner, and another, and that gracious work was commenced which has resulted in bringing the whole population of those islands under the influence of Christianity. There are no records in history which can compare with those of the history of Christianity in the various islands of the South Seas for the completeness of the overthrow of heathenism, idolatry, infanticide, cannibalism, with all their attendant horrors; and the establishment, in their place, of churches, chapels, schools, parsonages; the whole population within the space of a quarter of a century embracing Christianity and learning to read and write; and the introduction and practice of all the customs of civilized life. When John Thomas, who still lives, visited the Hawaii Islands in 1830, he was startled to find the king and the people had abandoned paganism and were worshipping the true God, and their idol temples were either burned or converted into dwelling-houses. During a visit to Tonga, where the mission had appeared to fail, the king of the Hawaii Islands had been converted, and on his return brought with him a Christian native and his wife. The king, leading his people by example, was baptized, and he had a chapel erected in which fifteen hundred people could worship. In but a short time young and old, rich and poor, masters and servants embraced the new *lofu*, or religion. The king, a man of fine presence and intelligence, took the name of George, and his wife that of Charlotte. King George carried the intelligence of their conversion to the king of Vavau, who, on hearing and seeing the changes which Christianity had wrought, with a thousand of his people at once renounced paganism,

and the visitors remained a long time teaching the people the elements of Christianity. A press was established, and books printed by thousands and scattered broadcast on the numerous islands. The press was to the people one of the greatest marvels they had known. Hymn-books, catechisms, and portions of Scripture were distributed by thousands, the natives being the voluntary agents employed; and very soon hundreds of these natives, male and-female, including chiefs and their wives, were employed as teachers, class-leaders, exhorters, and local preachers, the people learning to read with avidity, and the missionaries wives teaching the art of cutting out clothes and sewing, as well as other domestic and useful arts. The news of these conversions spread far and wide, and canoes laden with inquirers came a distance of three hundred miles to see what Christianity had done, and these returned themselves to spread the tidings of the new religion. So the work went on till July, 1834, when there broke out on several islands a great spiritual, revival. Men, women, and children, chiefs and people, all-shared in the outpouring of the Spirit, and on one day (July 27) Mr. Turner records that "not fewer than one thousand souls were converted, not only from dumb idols, but from Satan to God." A little later he records, "Within the past six weeks the number of converts is 2262." For a week they held prayer-meetings six times daily, and as many as a thousand persons were on their knees at the same time, seeking, some crying earnestly, for deliverance from the bondage of sin. Such earnest crying for mercy was, perhaps, never before witnessed on earth.

King George became first a class-leader, then a local preacher, and his whole life was now devoted to the elevation of his people. He released all his slaves, and had a mission church erected in the Friendly Islands, a thousand of his people being employed hi its erection. The king had the spears of his ancestors fixed as the rails for the communion-table, and two clubs formerly adored as deities were placed as pillars to the pulpit stairs. The king himself preached the opening sermon, and thousands of people attended the opening. Such were some of the results of one of the greatest revivals ever known. In no other portion of the mission field have so many native laborers been raised up, and schools, chapels, and parsonages adorn most of the islands. The whole population has embraced Christianity.

The Rev. Robert Young in 1853 visited those islands, New Zealand, and Australia as a deputation from the English Conference to make the arrangements for the union of all the churches in the Eastern Archipelago. That union was satisfactorily arranged, and has worked admirably for over

a quarter of a century. At the time the Australian Conference was founded it included nearly 200 preachers and some 40,000 communicants; the societies were nearly all self-supporting, and £10,000 was annually given for missions alone. Since that period every department has advanced. In 1880 there were reported in that conference 433 ministers and 69,297 church members. The Methodist membership of the Australian churches is now just equal to the total membership in Great Britain at the time of Mr. Wesley's death. In another half-century the Australian churches will probably sum up as many members as the parent society.

When the Jubilee of the Wesleyan Missionary Society was celebrated in 1864, a large meeting was held in Australia in that connection, and a fund was then opened which soon reached £12,000, the money being spent in the erection of a Wesleyan college. About the same time another institution came into existence at Melbourne, the erection of the Wesleyan Emigrants Home at the cost of £3500, towards which the colonial government voted £1000, from a conviction of its philanthropic character. That temporary home has been a blessing to multitudes on their arrival in the colony without friends to greet them.

II. *Church Organization and Polity.* — In these respects the Australian Conference is in accordance with the parent society. Ministers and laymen unite in conducting the annual conferences; and occasionally ministerial deputations are sent to the outlying churches to report upon and encourage them. The Rev. Messrs. Rathbone and Watkins went over the missions in the South Seas in 1869, and reported most encouragingly of their advancement.

III. *Australian Methodist Statistics* — The following table will exhibit these.:

Year	Ministers	Members
1816	1	20
1817	1	30
1818	2	70
1819	3	70
1820	5	83
1821	8	90
1822	9	141
1823	9	178

1824	12	168
1825	12	142
1826	11	160
1827	12	162
1828	12	162
1829	10	164
1830	13	341
1831	14	736
1832	16	892
1833	15	2,702
1834	19	4,311
1835	24	7,929
1836	27	8,579
1837	32	9,313
1838	40	9,188
1839	53	10,980
1840	51	10,921
1841	52	11,656
1842	52	12,136
1843	53	13,140
1844	54	12,667
1845	54	13,236
1846	56	14,040
1847	60	15,353
1848	61	15,933
1849	64	16,469
1850	67	17,453
1851	70	18,137
1852	83	18,938
1853	91	19,135
1854	102	18,956
1855	116	19,897
1856	131	21,168
1857	142	21,247
1858	154	24,461
1859	174	28,138
1860	153	32,180

1861	159	33,964
1862	204	25,307
1863	213	38,075
1864	215	39,695
1865	243	42,642
1866	281	47,695
1867	303	49,433
1868	302	50,674
1869	319	52,222
1870	328	55,556
1871	347	59,384
1872	352	59,649
1873	383	59,819
1874	383	60,571
1875	388	60,165
1876	391	52,692
1877	392	54,200
1878	394	62,683
1879	423	66,905
1880	426	66,832

IV. Literature. — The literature which belongs to this section of the Methodist Church relates chiefly to the published biographies of the ministers who have died in the work: *The Life of the Rev. Samuel Leigh*, by Alexander Strahan, a small octavo volume of 592 pages, with portrait, is the basis of our historical knowledge of Methodism in Australia. Wm. B. Boyce published in 1850 a *Brief Grammar of Ancient History*, for the use of schools in Sydney (a 12mo of 108 pp.). He has published other works not relating to Australia.... James Buller, *Forty Years in New Zealand, including a Personal Narrative, an Account of Maoridom, and of the Christianization and Colonization of the Country* (1878, 8vo, 503 pp.), a work of much and permanent value. *Life of J. T. Bumby, with a Brief History of the New Zealand Mission*, by Alfred Barrett (1852, 12mo, 374 pp., with portrait, three editions). James Calvert, *Fiji and the Fijians, the Mission history*, edited by George Stringer Rowe (1858, post 8vo, 435 pp.), valuable for facts of history. Mr. Calvert has also printed a *Letter*, on the *Life of John Hunt*. David Cargill, *A.M., A Refutation of Chevalier*

Dillon's Attack on the Wesleyan Missionaries in the Friendly Islands (1842, 8vo, 40 pp.); also *Memoirs of Mrs. Margaret Cargill, including Notices of the Progress of Christianity in Tonga and Fiji* (1855, 18mo, 348 pp.), *Daniel J. Drape, the Shipwrecked Mariner and his Drowning Charge*, a sermon by Rev. Dr. Jobson (1866, crown 8vo, 67 pp.). John Hunt, *Memoir of the Rev. W. Cross, Missionary to the Friendly and Fiji Islands* (1868, 18mo, 248 pp.). *Life of the Rev. John Hunt, Missionary to the Cannibals* (1859, 12mo, 278 pp.). James J. Jobson, D.D., *Australia, with Notes by the Way* (1862, 8vo, 281 pp.), an interesting review of the work. Walter Lowry, *Journal of a Missionary Visit to the Stations in the South Seas in 1847* (12mo, 303 pp.). *A Second Journal of a Missionary Visit to the Friendly and Fiji Islands in 1850*, edited by the Rev. Elijah Hoole (12mo, 217 pp.). *Letter from the Rev. Jos. H. Fletcher* (Auckland, 1851, 8vo, 100 pp.). William Moister, *A History of Wesleyan Missions from their Commencement to 1870* (small 8vo, 547 pp.). Robert Young, *The Southern World*, journal of a deputation from the Wesleyan Conference to New Zealand Polynesia, Australia, and Tasmania (1854, 12mo, 444 pp.; the same work in 2 pts.). (G. J. S.)

Wesleyan Conference, British.

SEE WESLEYANS.

Wesleyan Conference, French.

Under this head we propose to give a statement of the spread of Wesleyanism across the English Channel.

I. Origin and History. — Methodism had to struggle hard and long to obtain a home in France; but the efforts of many years were at length crowned with success. As early as 1779 Methodism found its way from Newfoundland to Jersey, one of the Channel Islands opposite, France. Some soldiers in a regiment from England to Jersey, being Methodists carried their religion with them, and a small society was formed. They applied to Mr. Wesley for a preacher, and Robert Carr Brackenbury, Esq., a wealthy layman who could speak French, was sent by Mr. Wesley to help the cause there. In 1785 Dr. Coke visited the island, and in 1786 Adam Clarke was appointed to the Norman Islands to assist Mr. Brackenbury. In 1787 Mr. Wesley spent a fortnight on the islands, preaching and exhorting from house to house. The people assembled in the evenings by hundreds to hear him.... Mr Wesley foresaw that Methodists from those islands, having

such frequent intercourse with France, would *soon* take their religion there also. In 1790 the Rev. John de Quetteville and Mr. John Angel visited some of the villages in Normandy; and finding small congregations of French Protestants, joined them, and *began* by giving personal experiences of conversion. This awakened sympathy, and the people desired information.

William Mahy, a lay preacher in Guernsey, was sent, and was ordained in 1791 by Dr. Coke to preach. He commenced his labors at Courcelle. Dr. Coke then went on to Paris, taking with him Mr. De Quetteville and *Mr.* Gibson; and there hired a room for a month near the Seine. Dr. Coke was then offered a suppressed church in Paris for £150, which would hold two thousand persons. This will show the low state to which religion had then fallen. Infidelity was rampant, the priests had all been killed or banished, and any pastors remaining did not favor the new religion. The opposition to Mr. Mahy broke down his health, and ended in his premature death. Dr. Coke soon found that Paris was not favorable to Methodism, and retired. Seed was sown in several villages in Normandy, which was not allowed to die; but the Revolution following so quickly on these efforts arrested further progress then.

In the history of Methodism in many places, when one door is closed, Divine Providence opens another. So it was in France. For years, religion in every form had been nearly extinguished. The war with Napoleon Bonaparte had resulted in the capture, by England, of thousands of French prisoners; and eleven large ships of war formed the prison homes of those men in the river Medway. In 1810 the Rev. William Toase began to visit the ships and speak to the soldiers. He was heard gladly; and began to preach and distribute French Bibles, and converts were the result. In 1811 Conference appointed Mr. Toase a missionary to the French ships in the Medway. These soldiers were ultimately, after 1815, returned to their homes, and they took their religion and Bibles with them; and so the way was prepared for the renewed introduction of Methodism. This time it was to be permanent; and although it has had a slow and struggling existence, yet the statistics will show that it has survived, if it has not extended largely.

After the peace of 1814, some evangelists again commenced to labor in Normandy; but the return of Bonaparte from Elba caused them to flee for safety, leaving a small society of fourteen members, which was increased to

twenty-five during the year. After the battle of Waterloo and the return home of prisoners, the Rev. William Toase went to France, and had Richard Robarts and Benjamin Frankland as his colleagues. In 1818 Charles Cook followed them. He studied the language, and so thoroughly interested himself in the people that for forty years he devoted all his time, strength, and energy to promoting Methodism among them.

He is considered the chief founder of Methodism in that country, giving not only his own life, but the lives of his two sons, to the same work, both of whom are as well known in America as in France. Mr. Cook became a doctor of divinity; and when he died, in July, 1858, Merle d'Aubigny wrote concerning him, "The work which John Wesley did in Great Britain Charles Cook has done, though on a smaller scale, on the Continent." The English Conference of 1824 appointed Mr. Cook to commence a Methodist mission in Palestine; but the difficulties being so great, and funds not available, Mr. Cook did not leave France. He preached his first sermon in that country in December, 1818. The first district meeting was held in April, 1820, when there were present five preachers-brethren Toase, Olivier, Hawtrey, Cook, and Henry de Jersey. The first love feast was held the week after the district meeting, and it proved to be an occasion of much good, and was long remembered.

Up to the year 1832 the progress was slow and discouraging; but the surrounding circumstances sufficiently accounted for that state of things. The Conference of 1833 sent the Rev. Robert Newstead to give the mission a new start, and the members were nearly doubled the first year. In 1834 James Hocart joined the mission, and he has since devoted his whole life to the work. He still survives; and at the English Conference of 1880 he made a powerful and impressive appeal on behalf of the extension of Methodism in France. In 1835 Matthew Gallienne joined the mission; he devoted many years of valuable service to the cause, and his son is at the present time tutor in theology of the young men preparing for the ministry. The reinvigorated mission soon showed signs of the new power infused into it. Robert Newstead found in 1833 a total membership of one hundred and eleven; in eight years just one thousand were added. Eight years after came another Revolution and the overthrow of the monarchy, which, followed by increased difficulties in conducting religious worship, soon resulted in the loss of nearly three hundred members. Peaceful times followed, and Dr. Cook lived to see the number of ministers raised from 4

to 30, and the members from 29 to 1446—progress which would have been thought small in any country excepting Catholic France.

In 1852 France was organized into a separate conference, and affiliated with England. It had then 17 preachers and 776 members. France was divided into two districts; and in 1853 Jean Paul Cook joined the mission as a catechist. He has since been one of the most devoted and successful of its pastors. There were then only nine circuits in all France. It had long been under consideration to make the older missions of Methodism self-sustaining, while at the same time the Missionary Society in London desired to be relieved of the management of its operations, and thereby give the French people greater facilities for useful and extended operations. The Rev. Dr. Beecham, one of the general secretaries, assisted in completing the arrangements; and with the presence and sanction of the Rev. Dr. Chas Cook, the Conference of 1852 adopted the recommendation of the Missionary Committee, and France has ever since managed her own agencies, care having been taken for the maintenance and security of Methodist doctrine and discipline, while the operations may take a wider scope. Two years after the change, eight more preachers were at work and three hundred members added to the society. The largest number of members ever recorded in one year was in 1870, when they were reported at 2049. Then came the Franco-German war and the Commune, which caused a loss of over two hundred members throughout the country. In 1880, owing mainly to the want of financial support — all the societies being poor — the total membership is only 1789, being about one hundred less than at the end of the last war. Many special efforts have been made during the period of the present republic to encourage and advance Methodism in France. Ten thousand dollars a year more would give the cause an impulse such as it has never had before. There is more eagerness shown, by both men and women, to hear the Gospel and read religious books than ever before. The Rev. William Gibson, A.B., has for some years been using his utmost efforts, chiefly in evangelistic labors; but what is one in so great a city as Paris? There is a bright day dawning for Methodism in France if only the small sum named could for a few years be guaranteed to aid the work. The Rev. Dr. Jobson, Rev. William Arthur, A.M., and other leading Methodists from England have rendered some help; but such help guaranteed for three or five years would work wonders at the present time. Doors are open everywhere for preaching the Gospel; and for some years the preachers have continued their labors for only a

bare pittance for food and clothing. The French Conference owns a newspaper and a book-room; but both are languishing for want of patronage. In no country in the world, not even Ireland, have there been greater obstacles in the way of making progress than have existed in France; but now financial help is all that is required to make Methodism in France a great power for good.

II. Statistics. — The following table will exhibit the numerical progress of French Methodism:

Year	Ministers	Members
1814	---	14
1815	---	25
1816	3	35
1817	4	30
1818	4	29
1819	5	31
1820	5	54
1821	4	39
1822	5	63
1823	5	68
1824	4	119
1825	5	120
1826	6	135
1827	5	113
1828	6	126
1829	4	123
1830	5	97
1831	6	911
1832	7	111
1833	9	134
1834	11	233
1835	14	464
1836	14	505
1837	14	533
1838	16	605
1839	18	731
1840	20	946

1841	20	1111
1842	21	1118
1843	22	1157
1844	21	1211
1845	21	1185
1846	22	1002
1847	23	972
1848	19	896
1849	16	775
1850	18	755
1851	17	813
1852	17	776
1853	19	898
1854	25	1098
1855	25	1090
1856	23	1178
1857	23	1130
1858	30	1446
1859	26	1436
1860	27	1480
1861	30	1509
1862	28	1586
1863	24	1522
1864	28	1606
1865	31	1658
1866	30	1699
1867	29	1890
1868	30	1979
1869	35	1985
1870	36	2049
1871	36	2049
1872	28	1916
1873	32	1867
1874	27	1857
1875	34	1918
1876	36	1883
1877	37	1905

1878	29	1888
1879	28	1853
1880	29	1789
1889	25	1833

III. Literature. — The French people are, on the whole, much more educated than many nations to whom the Gospel has been sent. Infidelity and popery in their worst forms have been the chief sources of opposition to the spread of vital godliness in France. From an earnest desire to instruct the people, when preaching has been forbidden, about a dozen preachers belonging to the French Conference have made free use of the press to enable them to spread divine truth; and although the sales of some of the books have been but small, yet their very existence, copies having found their way into public libraries, has often proved a source of defense, and in other ways have been helpful when the living voice might not be appealed to.

Dr. Charles Cook issued seven publications. A volume of *Christian Songs*, of nearly 400 pages, ran through eight editions in his lifetime: — a *Letter to the Editor of the Evangelical Gazette of Geneva* (8vo, 24 pp.): — *The Life of Mrs. Mary Fletcher*: — *Journal of Hester Ann Rogers*: — *Aphorisms on Justification*: — *The Love of God to a Lost World*, a reply to a brochure by Dr. Malau and *Wesley and Wesleyanism Justified*.

Jean Paul Cook, besides writing most interesting *Letters* for many years past in the *New York* and the *Western Christian Advocate*, has issued separately, *Organization of Sunday-schools* (1847): — *Life of Charles Cook* (1862, 264 pp.): — *Letters on Peter* (a pamphlet of 30 pp.) and *The Days of a Young Child who Loved the Savior* (12mo, 30 pp.).

Henry de Jersey, who began to travel in 1819, and who toiled long in the vineyard, published in 1837, *The Life of John Nelson*: — *Letters on Sanctification* (12mo, 150 pp.): — and the *Life of the Rev. John de Quetteville* (1847, 304 pp.). His son, the Rev. Henry T. de Jersey, has also issued two small publications.

The venerable John de Quetteville may be considered the father of the French Methodist press. He was accepted by Mr. Wesley as a preacher to the French in the Channel Islands as early as 1786, and he devoted nearly

sixty years of his life in promoting Methodism among the French people. He published the first hymnbook for them; but the date of the first edition is uncertain. A *Collection of Methodist Hymns*, in French, was first published in London in 1786, the first year of Mr. de Quetteville's labors as a preacher, but it is attributed to Mr. R. C. Brackenbury; so, also, is another and larger collection issued in 1799. Mr. de Quetteville prepared and issued a new edition of the hymn book in 1818, in various sizes. In the same year he translated and published in French John Wesley's *Sermon on the Truth of Christianity*. He afterwards issued French translations of other sermons by John Wesley. He translated the *Life of William Brannmell* into French, and published it; besides which he was for thirty-four years the editor of the *Methodist Magazine*, in French. The Rev. Matthew Gallienne became the editor after Mr. de Quetteville.

Francis Farjat, who served the ministry from 1842 to 1856, published a volume of 150 pages, 18mo, on the *Spirit and Tendencies of the Christians called Methodists*: — also a small volume, *Notice sur Louis Jaulmes*: and a *Biography of Mademoiselle Marie Temple* (18mo, 60 pp.).

L.F. Galland, who began to itinerate in 1861, issued a pamphlet appeal of 90 pages: *Know You the Truth of Christianity*.

Matthew Gallienne, who began to itinerate in the French Conference in 1835, published in 1868 a *Collection of Hymns for Sunday schools*, edited conjointly by himself and Mr. Hancock. He also issued, for four years, a monthly periodical called *Le Missionnaire*, which would have done much good had it been patronized. As the editor of the *French Methodist Magazine*, Mr. Gallienne rendered great and permanent service up to the time of his death.

Philip Guiton, who has now been forty years in the ministry, published, in 1846, *Histoire du Methodisme Wesleyan dans les Iles de la Manche*: — in 1864 he published a French translation of Rev. William Arthur's *Tongue of Fire*.

William J. Hancock, who traveled many years in the French Conference from 1838, published in French a *Summary of the Laws, Organization, and Discipline of the English Methodists*, in 1858, a pamphlet of 50 pages: also *An Exposition of the First Epistle of St. John*, in 1861.

James Hocart has devoted forty-six years to the itinerant ministry in France. He has published five sermons on special occasions — namely,

Faith: the Indispensable Condition to Success in the Ministry: — The Good Fight, preached at the ordination of Henry T. de Jersey in 1863: — *The Christian Pastor: — Purity of Heart and The Young Servant of Christ Encouraged*. He has also revised a new edition of *Mr. Wesley's Sermons*.

John Wesley Lelievre has translated and published in French Mrs. Phoebe Palmer's *Way of Holiness: — and Faith and Its Effects: — also* a small book, *The Death of the Just*.

Matthew Lelievre published in 1865 the *Life of John Louis Rostan, the French Missionary*, which has recently been translated into English by Rev. A. J. French, A.B., and published at the Wesleyan Conference Office, under the title of the *A pine Missionary*. He has also published, in French, *The Life of John Hunt, Missionary to the Cannibals: — The Life and Work of John Wesley*, a valuable biography, which has been published in English, also, at the Conference Office: — also a *Life of Paul Lelievre* (1868, 133 pp.).

Luke Pulsford, who has now completed forty years of itinerant work in France — commencing his labors in 1841 — has published a *Harmonized Collection of Tunes and Chants for Three and Four Voices: — also a Collection of the Proper Names in the New Testament*, dedicated to the fathers, mothers, and children.

John Louis Rostan, the Alpine missionary from 1834 to 1860, published *Christian Perfection Explained from Scripture*. This was translated into English by a lady, with the title *The Path Made Plain*. He also published an essay on *Class-meetings and Christian Experience*. William Toase, one of the apostles of French Methodism, published several *Sermons in French: — Memoirs of Mrs. Elizabeth Aarive: — and Rev. Richard Robarts*, one of the first missionaries to France: — also *Account of the Wesleyan Mission in France: — and Among the French Soldiers*. He was sixty years a preacher.

IV. Presidents of the French Conference. — Charles Cook, D.D., six years; Matthew Gallienne, twice; Pierre Lucas, twice; James Hocart, twelve years; Luke Pulsford, twice; Emile F. Cook, A.B., twice; Jean Paul Cook, A.B., twice; William Cornforth, twice—the first in 1852, the last in 1881. (G. J. S.)

Wesleyan Conference, Irish.

This is a convenient, if not exact, designation of the body of Methodists in Ireland.

I. Origin and History. — It is a curious and interesting fact that the Palatines, a body of German emigrants, were the cause of introducing Methodism into Ireland; and it is equally interesting to know that some of those very Palatines were the originators of Methodism in America. About the year 1709, these emigrants, a set of sturdy Protestants, were ruthlessly persecuted by the Romish bigots under Louis XIV, and compelled to leave their paternal home in Germany. Some thousands, settled in England, others went to America; but about a thousand found a welcome on Lord Southwell's estate in the County of Limerick, Ireland. Each family was allowed eight acres of ground on lease, at five shillings per acre; and the government, in order to encourage the Protestant interest in the country, engaged to pay their rent for twenty years. The leases were for three lives; at the end of which exorbitant rents were demanded, and the tide of emigration set in about 1760, which led some of the best families to find a home in America; and soon afterwards Methodism was commenced in New York by some of those emigrants.

Methodism was introduced into Ireland in 1747 by a lay preacher named Thomas Williams. He formed a society in Dublin; and during the same year John Wesley made his first visit to Ireland, examined personally the members gathered into fellowship, and found them strong in faith; and wrote respecting those who gathered to his ministry, "What a nation is this! every man, woman, and child, except a few of the great vulgar, gladly and patiently suffers the word of exhortation." Crowds gathered to hear him, including many wealthy citizens. He wrote in his *Journal* in August, 1747, "If my brother or I could have been here for a few months, I question if there might not have been a larger society in Dublin than even in London itself." After spending two weeks among them, he returned to London, and immediately afterwards sent his brother Charles, and Charles Perronet, of Shoreham, who remained more than half a year in the country reaping much fruit.

At Christmas following, John Cennick preached a sermon in Dublin on "the babe wrapped in swaddling clothes." A popish hearer, ignorant of the Bible, deemed the text a pure Protestant invention, and called the

Methodists “Swaddlers” — a title which clung to them for several generations. During Charles Wesley’s visit many riotous proceedings were witnessed from the papists opposing the Methodists; people were killed, and mock trials were held, and the rioters escaped, the papists being so much in the ascendant. God owned the words of the preacher. Charles Wesley was firm, so were his followers; that firmness gave courage to the infant society. On the public Green, out of doors, Mr. Wesley often had as respectable a society as at the Foundry; and the power of the Holy Spirit was so manifest that the prayers and cries of the penitents often drowned the preacher’s voice. Additions were made to the society almost daily, and the bulk of the communicants at St. Patrick’s were usually Methodists led there by Mr. Wesley himself. During that visit Charles Wesley often preached five times in one day; he collected subscriptions, and had a better chapel erected. The Gospel reclaimed the people from error and sin, and persecution bound them together in bonds of affection.

During that visit Charles Wesley traveled abroad into the country. The singing of the Methodists had a most winning effect on the Irish people. A good work was begun in many places, and in some a spirit of transformation was the effect. This was especially the case at Tyrrell’s Cross. The people there had been wicked to a proverb; they became entirely changed. In some places the dragoons had to be called for their protection; the soldiers became converts, and were, the cause of spreading Methodism. When John Wesley returned to Dublin in March, 1748, Charles left for England, with the blessings of hundreds of converts.

Robert Swindells, a lay preacher, accompanied John Wesley, and, being especially adapted for both the work and the people, was made a great blessing. Mr. Wesley began his work by preaching every morning at five o’clock — a plan not congenial to the dilatory Irish; but they crowded to hear him in most places. During this second visit he found out more of the real Irish character, and formed no sanguine hopes of the success of Methodism among the Irish. He tried both persuasion and threatening in his sermons; but the people, while eating up every word, did not appear to digest any portion. What was Mr. Wesley’s discovery in 1748 was the experience of Henry Moore in 1788, and also of Gideon Ouseley in 1828. The same may also be said of the Irish people today. Traversing Ireland for three months, numerous societies were formed, and, half a dozen excellent preachers from England were laboring among them.

Charles Wesley returned to Ireland soon after John left, and he revisited the places into which he had introduced Methodism a year previously. In Cork he observed a great moral change had come over the people. Swearing was now seldom heard in the streets, and the altars and churches were crowded with devout worshipers. He preached to ten thousand people out of doors; even the clergy came to hear him. Returning to England, a fierce storm of opposition was raised against the Methodists in Cork, led by a ballad-singer named Butler. The mayor of the city favored the persecutors; and when the Methodists applied for protection, the mayor said in reply that "the law protected the priests, but not the Methodists;" after which declaration, publicly, the rioters became furious. The whole city was excited. Charles Wesley and all the preachers who had been in Cork were charged before the assizes as persons of ill-fame and vagabonds. The judge soon discovered the nature of the case and the character of the witnesses, and the case assumed a better aspect in court; but the mischief done at Cork that year was not remedied for many years afterwards. The preachers were vindicated; yet two years afterwards, when John Wesley as again in Cork, he was assailed with terrible violence; but God has his own way of defending those who do his work. When the mayor encouraged the rioters, some of the soldiers were converted, and they became stanch Methodists, coming in a body to the preaching services; protection was thereby secured, and the work prospered. Methodism took permanent root in that city; and in 1755 Mr. Wesley was received by the mayor at the Mansion-house; and his visit to the place was then considered an honor to the city.

The first Methodist sermon preached in Limerick was by Robert Swindells, in March, 1749. He had been in Ireland just one year, and had accompanied John Wesley in his tour, and had learned much of the character of the people. He also accompanied Charles Wesley in his Irish journeys. Swindells had not a gracious reception at Limerick; but, though he had a rabble audience, he preached daily on the Parade, which was at that time a courageous act. In his congregation one day was a young man, educated for the Romish priesthood, who was convinced of sin so deeply that he could not rest away from the Methodist services, and who a few weeks after was converted, and joined the society at Newmarket in 1749. That young man was Thomas Walsh, the first-fruit of street-preaching in Ireland, one of the most pious, useful, and accomplished preachers Methodism ever had in her ranks.

Philip Guier, one of the Palatines, was another convert to Methodism at that early period. He carried his religion to the little colony among whom he resided. Mr. Wesley's preachers were invited to preach among them. The colonists greeted them and welcomed them with joy, and soon a society was formed with Guier as the leader of the infant church.

In 1752 Mr. Wesley was again at Limerick, on which occasion he convened the first Irish Conference. There were present John Wesley, S. Larwood, J. Haughton, Joseph Cownley, J. Fisher, Thomas Walsh, Jacob Rowell, T. Kead, Robert Swindells, J. Whitgood, and J. Morris. These, excepting J. Morris, formed Mr. Wesley's staff of preachers in Ireland in the middle of the 18th century. In 1756 Mr. Wesley again visited Limerick, and now for the first time preached in Ballingarr, the home of Philip Embury and Barbara Heck, both of whom were members of Wesley's congregation. Much of the future of Methodism in the world of America depended upon that visit and those sermons, with Embury and Heck as part of his audience. Wesley says of that service, in his *Journal*, "I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation. Many of those who are not outwardly joined with us walk in the light of God's countenance; yea, and have divided themselves into classes in imitation of our brethren, with whom they live in perfect harmony." Here are the germs of that Methodism which ten years later originated the first Methodist society in New York, and in America. At the first Irish Conference Mr. Wesley suspected one of the preachers of a Calvinistic leading, of which, he observed, he had as great a dread as he had of the plague. In 1758 Mr. Wesley again held a conference in Ireland, at which fourteen preachers were present; and though the record of its proceedings is compressed within a few lines, yet it is most satisfactory. In 1760 Mr. Wesley was again among the Palatines, when he "observed the ravages of emigration." How little did he then foresee what immense advantages would follow that emigration, else he would have used other words to describe the events he then witnessed. Popish influence was unsparingly exercised to oppose the progress of Methodism in Ireland. Mobs continued to be gathered, assuming often frightful and perilous severity; while at other times Providence, in a remarkable manner, delivered the worshippers. Once at Clones, a popish rabble violently assaulted the Methodists in the market place, when suddenly a veteran Scotch military pensioner took his post by a tree in the market-place, musket in hand, declaring he would shoot the

first man who disturbed the meeting. The terrible earnestness of the man awed the people into submission; and he kept guard there regularly for several weeks. Ireland was helpful to America in more ways than historians record. Soon after the first society was formed in New York, Charles White and Richard Sause, two Dublin Methodists, arrived in New York; and they were liberal contributors to John Street Chapel. Some years afterwards Richard Sause recrossed the Atlantic, settled in London, and became one of the trustees of Mr. Wesley's chapel in the City Road, where he was interred. Methodism won many converts from popery, as well as from the peasantry of Ireland. Mr. Wesley, sent to that country some of the best preachers he had; and with untiring zeal they labored year by year, witnessing alternately vicissitudes and progress; but the root of Methodism was fixed in the soil, and there can be no doubt that it saved Protestantism in that country. In 1773 the two families of Embury and Heck, with another Irish family named Lawrence, removed to Canada, and they introduced Methodism into that country. In 1775 Lawrence Coughlan, another Irish Methodist, with two others, founded Methodism in the Norman isles; while Remington, another Irish Methodist, established Methodism in Newfoundland. Emigration has impoverished Methodism in every part of Ireland; but that emigration has resulted in an amount of extension which never could have been realized by other means.

Methodism was often carried, to and planted in the new homes of emigrants years before it would have reached them by invitation. Ireland has peculiar claims on those countries to which its emigrants have carried their religion. During Dr. McClintock's visit to his family homesteads in the County of Tyrone, Ireland, he went into a humble cabin inhabited by a poor widow. A friend introduced the doctor as from America. Instantly the aged widow's fading eye brightened as in her early days, and she said, instantly, America? Ah, then, sir, do you know our Eliza?" That may be thought to be a simple question; but remembering that there is scarcely a homestead but has its representative in America, such sympathy is easily accounted for. In 1789 Mr. Wesley presided for the last time at the Irish Conference, then composed mainly of Irishmen, those English preachers who had done such good service having been returned to their own Conference. Mr. Wesley's record is worthy to be transcribed. He says, "I never had between forty and fifty such preachers together in Ireland before, all of whom we have reason to hope are alive to God, and earnestly devoted to his service, men of sound experience, deep piety, and strong understanding." As if foreseeing his own death, Mr. Wesley sent Dr. Coke,

in 1790, to hold the first Conference formally. Dr. Coke took that nomination as the yearly president of the Irish Conference, and he continued to occupy that position, in conjunction with John Crook and Dr. Adam Clarke, to the end of his life. In 1790 there were in Ireland 15 circuits, 67 preachers, and 14,000 members. No minutes were published of the early Irish conferences, apart from those of the English Methodists. Historical accuracy makes it necessary to name an unpleasant dispute, which arose in an informal conference held by Mr. Wesley in 1778, to consider and determine a dispute, which had arisen among his societies in reference to the separation of the Methodists from the Church. The Rev. Edward Smythe had been driven from the Irish Church for his Methodist preaching. He had joined the Methodist ministry and had indiscreetly urged the need for separation from the Church. Mr. Wesley heard the arguments, but ruled that separation was not desirable. He visited Ireland more than twenty times, and nothing gave the Methodists there greater pleasure than to see him and to hear his voice. His last visit was attended by circumstances which were not of an encouraging nature. Dr. Coke had been using his utmost efforts to introduce Methodist services in church hours. This innovation was stoutly resisted by the leading laymen, of whom Mr. Arthur Keene and Mr. Richard D'Olier were the chief. They presented a memorial to Mr. Wesley against the action of Dr. Coke. Letters and memorials followed in quick succession, and Mr. Wesley determined against the proposed change, while Dr. Coke had a considerable following among the people of his way of thinking. The result was, before Mr. Wesley's death, a divided society in Dublin. After Mr. Wesley's death, Dr. Coke was able to urge his opinions with more determination, and they served to alienate from the doctor some of his dearest and best friends in Dublin, and the progress of the work of God was proportionally hindered. In 1790 Mr. Wesley was pleased to know that in Dublin he had one of the largest societies in his Connection, very few being larger. Dr. Coke became the apostle of Ireland after the death of Wesley. He visited the country twenty-five times at his own cost; gave freely of his own money to the preachers and the new erections of chapels; traveled and preached all over the country; and the society advanced rapidly under his superintendence. In 1782, when he first presided at their Conference, they had only 15 circuits and 6000 members. In 1813, after a lapse of thirty-one years, there were 56 circuits and 28,770 members. All this was in spite of difficulties, persecutions, and resistance almost insurmountable. From 1795 to 1798, during the prevalence of the Rebellion, the sufferings and even tortures of

the Methodists, perhaps the most loyal people in the country, were too horrible to relate. Their very loyalty caused the malignity of the rebels; but God was on their side, and had raised up among them two or three ministers whose labors saved the societies. Especially were the untiring labors of the Rev. Adam Averell made a great blessing to the whole country. Educated for the Church, after a few years service in that body, he became a Methodist, and, having abundant means of his own, began to itinerate all over Ireland, much in the same way as Mr. Wesley had done, encouraging the members, administering the sacraments, attending and presiding over quarterly meetings, opening new chapels, and introducing Methodism into new localities. During half a century that devoted servant of God ceased not to exert all his energies and influence on behalf of Methodism, while he himself, like Wesley, as an ordained clergyman, was permitted occasionally to preach in churches, and without permission preached continuously, often daily in the open air to listening multitudes. In those excursions which he made he witnessed many extraordinary manifestations of the divine power, both during his sermons and in prayer-meetings afterwards. During the twenty years of Dr. Coke's superintendence of Methodism in Ireland, Mr. Averell was generally appointed their representative to the English Conference, and for many years accompanied Dr. Coke from Ireland to England for that purpose, the two taking turns in preaching in the towns through which they passed on their journeys. When, in 1818, the Irish societies were divided on that sacrament and Church question, Mr. Averell took sides with those who formed "The Primitive Wesleyan Methodists," thought by some to be the seceders. He was appointed their president, organized their societies, established for them a magazine and book-room, and remained true to their society and interests till his death, Jan. 16, 1847, at the ripe age of ninety-two years. Methodism while struggling with poverty, opposition, and cruelty, yet was often favored in a remarkable manner by Divine Providence. At the time of the great Rebellion Methodism saved Dublin from being sacked by the rebels, whose intention to march on that city was secretly made known to a Methodist citizen. He at once communicated with the lord-lieutenant, who sent out the soldiers to meet the rebels, and they were defeated and the city saved. Dr. Coke came to Dublin, interceded with the authorities, found that Alexander Knox, Mr. Wesley's great friend, was private secretary to lord Castlereagh, then lord-lieutenant of Ireland, and through him obtained permission for the Conference to meet in Dublin, when by law more than five persons were forbidden to

meet for any purpose, and secured safe-convoys for the preachers to travel. At that Conference it was resolved to establish home missions, in order to provide preaching for the people in their native language. The two missionaries first appointed were James M'Quigg and Charles Graham. The former was both a scholar and an able preacher. He toiled as a missionary till his health broke down, then devoted his energies to the preparation and editing of the Bible in the Irish tongue, which the British and Foreign Bible Society published. He brought out a second edition, and, while preparing a third edition for press, closed a career of toil and suffering, leaving behind, in that Irish Bible, a work which was a blessing to thousands after his death. Charles Graham was a man of dauntless Irish courage. At twenty-five his eyes were opened to see his lost condition. He had been both Churchman and papist, but, finding no soul-rest till he found Methodism, his character was soon discovered by Mr. Wesley, who sent him out as a missionary in Kerry County. Few of the Irish evangelists had more trials than Graham, and few knew better how to meet and conquer them. Bartley Campbell was another who had been an ardent papist, and became an eccentric but enthusiastic missionary. More extensively useful than any who had preceded him in mission work was Gideon Ouseley, who devoted a long life to spreading divine truth in the form of Methodism among the Irish people. The *Life and Labors* of that eminent preacher and defender of truth, by the Rev. William Arthur, has perpetuated his character and work. He and Graham often traveled together and assisted each other; but Ouseley will always be considered the chief Methodist Irish missionary, which position he occupied for forty years. He labored as hard with his pen as his tongue, and his writings, when published, were at times more helpful to the cause of God than his verbal utterances. The improved religious character of Ireland now is largely due to Gideon Ouseley's labors.

Ireland, however, was not to be so much benefited by these labors as other countries. Methodism would have been mighty in that country had not emigration, continuing year by year for half a century, deprived it of thousands of its Methodist converts. In fifteen years fully ten thousand members were reported at successive conferences as having emigrated to America. Nor was this the only drawback to the progress of the work. In 1801 the English Conference, unable to meet the claims of its own societies, and having to borrow money to sustain its own agencies, was obliged to discontinue the pecuniary assistance it had cheerfully rendered

the Irish Conference. Dr. Coke immediately visited Ireland. To provide for that emergency a fund of £1200 was raised by special effort, out of which the debts were paid, and a book-room established as a means to raise money. The institution was of great utility to the cause; but instead of being financially helpful, money had to be borrowed to keep it going, and soon the debts were £8000, the interest on which absorbed all the public collection on behalf of the book-room. The preachers taxed themselves yearly for many years to reduce the debt. Their difficulties from limited resources continued nearly twenty years, and after the division in the society in 1818, the burden on the Irish preachers became so oppressive that the English Conference generously granted them £600 a year from the contingent fund. Still the debt was not cancelled, and in 1828 the Irish preachers again taxed themselves, and by a special effort raised £1850 towards clearing off the £8000 still remaining of debt. During the year following the people raised £7200, so the debt was cancelled. But who can tell the sacrifices the preachers had to make to raise that sum in maintenance of their several agencies? During sixteen years they almost staggered under heavy financial burdens, but they slackened not in their devotion for the salvation of their benighted countrymen.

The great trouble of the Methodists in Ireland was the sacramental question. Unlike their English brethren, they were barely content with their position as a society without full church privileges. When the English Methodists agitated for and obtained permission in 1797 for their ministers to administer the sacraments, the Irish, having Dr. Coke and Mr. Averell so frequently with them to administer the sacraments, did not claim for their preachers generally their full pastoral rights. After the death of Dr. Coke the members in society had so often to be taken either to Church or to the Presbyterians for the sacraments, according to the leaning of the preacher, that they became greatly dissatisfied, and in 1816 there arose a strong determination in the minds of many of the people to have the sacraments from their own ministers. There was also another party equally determined to abide by the old rule and go to Church for the ordinances. For more than two years the contention continued, both parties being equally determined to have their own way. The Rev. Adam Averell had long been the apostle of the Irish Methodists, traveling constantly among them, giving his money, relieving their sufferings, directing their official meetings, and administering the sacraments. Several thousands resolved to adhere to the old plan, and at the Conference of 1816, Dr. Adam Clarke presiding,

the Rev. Adam Averell and Mr. Tobias were the chief speakers the former for, the latter against, continuing the old plan. Throughout the societies the people were divided, and in the autumn of 1816 a Conference was held at Clones of those representatives who favored the old plan. Through hope of avoiding a separation, there was too much hesitation and deliberation. In 1817 two conferences were held, the second one at Clones, presided over by Mr. Averell, who was unanimously chosen their president. The main body of the preachers voted for the sacraments; the party led by Mr. Averell maintained the original plan. In January, 1818, a meeting of representatives of circuits was held at Clones, when those who adhered to Mr. Averell and primitive custom resolved on a form of general principles, and formed the Primitive Wesleyan Methodist Society. They were not a Church; their preachers claimed no ministerial rank, assumed no ministerial titles, and performed no proper ministerial functions. They preached to the people, and led them to other churches for the ordinances. In that uncertain condition they certainly prospered for a time, and during 1818 over two thousand members were added to them, and in 1819 over four thousand additions were made. This section of the original society was led by Mr. Averell during the rest of his protracted life. In years following they maintained their separate condition amid various vicissitudes, and for just sixty years they endured hardships and privations greater than they need have done. Happily they came to an end at the Conference of 1878. In the address from the Irish to the English Conference of that year is this record, "This Conference has been notable for the consummation of the union with the Primitive Wesleyan Society, so long under consideration. The final discussion of the subject was marked by great thoroughness and good feeling, and the decision arrived at with a hearty unanimity. When the two conferences came together it was a time long to be remembered, and it was evident to all that the spirit of God was eminently in their midst. The only breach which has occurred in Irish Methodism was thus healed."

The parent society was known for some time as the *Sacramentarians*, because the preachers had voted themselves to the privilege of administering the ordinances of baptism and the Lord's supper a privilege they ought to have had from the first. The vote carried with it an immense amount of pecuniary loss and hardship. During the four years of the struggle (1814-18), an annual decrease of members was reported, and in 1817 no less than 7500 retired; but in 1819 they had an increase of over 3500, and the Separatists had an increase of over 4000, so that neither

party could complain of apparent want of success. The greatest hindrance to prosperity was the continued emigration from Ireland to America, by which for many years the society lost not less than a thousand members annually. The yearly visits as presidents of their Conference of such preachers as Dr. Adam Clarke, Richard Reece, Richard Watson, Dr. Bunting, Robert Newton, and other leading ministers from England, greatly encouraged the patient toilers. Their financial privations were very great; but they labored most energetically, though it was up-hill work all the way; yet in 1839, the centenary-year, they numbered over 150 preachers and more than 26,000 members. During the same year they contributed £14,500 to the Centenary Fund. That liberality in their poverty was marvelous, and shows the spirit of self-denial which animated them all. In addition to all this effort, they established schools in Dublin, Cork, and Belfast, and, aided by the munificent contributions of American Methodists, they built and established a Methodist College at Belfast. The Wesleyan Connectional School in Dublin; opened in 1845, was to secure to Methodists in the South a high-class education. The college in Belfast, opened in August, 1868, combines both a public-school and college. In the former, boys are prepared for a collegiate course of training; and in the college two classes of students are received—one consisting of candidates for the ministry, the other those intended for commercial pursuits. Undergraduates of the Queen's University also attend its classes of instruction.

There have been heroic men in their ranks, who have fought and labored with marvelous zeal and energy. Charles Graham was a gray-headed veteran of seventy-four years, who died in triumph in April, 1824. William Hamilton broke down in 1816, but he ceased not to labor until October, 1843, when he closed a ministerial career of fifty-six years, aged eighty-two. Gideon Ouseley was abroad preaching out-of-doors at seventy-four, active as ever, and delivering twenty sermons in the week. He died a victor's death, in Dublin, May 14, 1839, aged seventy-eight. To these may be added Richard Boardman, James Morgan, Andrew Blair, James M'Mullen, John M'Adam, Thomas Barber (who sent Adam Clarke into the ministry), Laiktree, Tobias, Stewart, Waugh, and others. Besides these, how many Methodists from Ireland have entered the ministry both in England and America — such men as Henry Moore, Adam Clarke, William Thompson, Walter 'Griffith, and William Arthur, all of whom were presidents of both the English and the Irish Conference, and the

transplanting of whom impoverished the Church which reared them! Think also of the ministers from Ireland now in America! But these we have not space to name. Irish Methodists have helped to found their denomination in America, Canada, Australia, Africa, and India; and while thus helping others everywhere with their best men, they were left to struggle on, in their own land, with but little help from any but themselves. Irish Methodists have a roll of honor which will never be surpassed in the Church militant; and in the Church triumphant none will receive greater commendation than those whose names have just been given, and hundreds of others who were their co-laborers and joint sufferers. Rev. William Crook, D.D., has a copious history of Irish Methodism nearly ready for publication.

In 1877, as a preparation for the union with the Irish Primitive Wesleyans, the Irish Methodist Conference first admitted laymen to participate with the ministers in the Annual Conference. This act of grace was done in Ireland one year before it was adopted by the English Conference. In 1878 the Primitive Wesleyan Conference came, in a body to the Conference of the parent society, and both united to form one community, after having had a separate existence for just sixty years. The highest number of members the Irish Conference ever had at one time was in the year 1814, when the agitation commenced for the sacraments. That year the membership was 29,388. The year 1818, when the separation took place, they were reduced to 19,052. The society never fully rallied from the shock that division caused. In 1844, when in their divided state, the parent society numbered 28,409; but having to struggle against the continued drain arising from emigration, when the two societies were united in 1878, they only reached a total of 25,487 members, and at the present time they are below that number. A careful examination of the statistics of the body will enable the reader to understand the difficulty of the preachers in laboring, against such varied discouraging forces. The disruption, which took place in England in 1849, reached Ireland in its paralyzing influence, and the Irish Conference, which in 1849 had a membership of 22,000, in 1855 had been reduced to a little over 18,000. The highest number of members reported by the Irish Conference during the thirty years following 1849 was only 23,500 in the year 1861.

II. *Statistics.*

Year	Ministers	Members
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1816	1	20
1817	1	30
1818	2	70
1819	3	70
1820	5	83
1821	8	90
1822	9	141
1823	9	178
1824	12	168
1825	12	142
1826	11	160
1827	12	162
1828	12	162
1829	10	164
1830	13	341
1831	14	736
1832	16	892
1833	15	2,702
1834	19	4,311
1835	24	7,929
1836	27	8,579
1837	32	9,313
1838	40	9,188
1839	53	10,980
1840	51	10,921
1841	52	11,656
1842	52	12,136
1843	53	13,140
1844	54	12,667
1845	54	13,236
1846	56	14,040
1847	60	15,353
1848	61	15,933
1849	64	16,469
1850	67	17,453
1851	70	18,137
1852	83	18,938

1853	91	19,135
1854	102	18,956
1855	116	19,897
1856	131	21,168
1857	142	21,247
1858	154	24,461
1859	174	28,138
1860	153	32,180
1861	159	33,964
1862	204	25,307
1863	213	38,075
1864	215	39,695
1865	243	42,642
1866	281	47,695
1867	303	49,433
1868	302	50,674
1869	319	52,222
1870	328	55,556
1871	347	59,384
1872	352	59,649
1873	383	59,819
1874	383	60,571
1875	388	60,165
1876	391	52,692
1877	392	54,200
1878	394	62,683
1879	423	66,905
1880	426	66,832

III. Literature. — But few of the Irish Methodist preachers, as such, have had either leisure or disposition to make free use of the press. Some preachers who left Ireland and joined the English Conference have written and published extensively. Dr. Adam Clarke, Henry Moore, William Arthur, A.M., William Myles, and James Creighton have each left their names permanently in the annals of English literature. With two or three exceptions, the literature of Ireland has not been much enriched by the preachers; not from want of ability, but owing to more pressing duties.

Rev. W. P. Applebee, LL.D., has published three pamphlets one on *The Genuineness and Authenticity of Holy Scripture*: — one *Calvinism Not the Theology of the Bible*: — and *A Vindication of the Wesleyan Catechism*.

Rev. George Alley has published *Our Class Meetings, Their Scriptural Authority and Practical Working* (1868, 136 pp.).

Rev. J. C. Bass has published a poem, *Life's True Beatitude; or, Who is Wise?* — also, *Glimpses in America*. Rev. Robert G. Cather, LL.D., made very free use of his pen in newspapers, as secretary of the Systematic Beneficence Society.

Rev. G. W. Campbell, A.M., has become widely known by his *Life of the Rev. Charles Graham*, published in 1868 as *The Apostle of Kerry* (8vo, 324 pp.).

Rev. William, Crook, D.D., is the most prominent author now in connection with the Conference. He has published, *Funeral Services*, on the death of his father: *Christian Consolation in Relation to the Dead in Christ*, a sermon for W. H. Barkin : — *The Memory of our Fathers*, sermon on the death of John Nelson: — *Our Heavenly Home*, sermon for John Carey: — *Paradise; or, The Present State of the Holy Dead*, a sermon: — *Lay Preaching in Ireland, and the New Gospel*: — *Ireland, and the Centenary of American Methodism*, an octavo volume of 263 pages. He has in press a *History of Methodism in Ireland* (in 2 vols.). He has also been the editor of the *Irish Evangelist* for many years. Rev. John Dwyer has published *Christian Thoroughness*, a memorial of T. A. Shillington, Esq., of Portadown.

Rev. Thomas Pearson is the author of, *The Irish of the Irish Church*, published anonymously, and a work of deep research: *The Bible and Temperance*; or, *The True Scriptural Basis of the Temperance Movement*. This is one of the most exhaustive works on the wines of the Bible, an octavo volume of 296 pages issued in 1881.

Rev. William Reilly has published *A Memorial of the Ministerial Life of the Rev. Gideon Ouseley, Irish Missionary*. The Rev. William Arthur has also published a *Life of Gideon Ouseley*.

Mr. Ouseley himself was the author of thirty-four separate publications, with his name attached. They were chiefly letters of a controversial character, which were clear, powerful, and convincing; and were of

immense service, when published, in opposing the spread of popery, and in defending Methodist agency in Ireland. The two principal works published by Mr. Ouseley were, *Old Christianity against Papal Novelties*, an octavo volume of 446 pages: — and *Calvinism-Arminianism* (1831, 18mo, 220 pp.). Rev. George Vance has published a pamphlet, *Calvinism Not the Theology of the Bible*.

Rev. Samuel Weir, in 1867, published a small volume, 18mo, *Onward to God*.

Rev. G. E. Wedgwood has published a lecture entitled *Liberty*. (G. J. S.)

(Wesleyan) Methodist New Connection

a body of English Independents which separated from the regular Wesleyans on questions of ecclesiastical polity.

I. Origin. — The opinion has been held, and is still prevalent in some localities, that the Methodist New Connection had its origin in personal sympathy with Alexander Kilham. Such is not the fact. Most of those who joined the body at its origin were influenced by the publications and public addresses of Mr. Kilham, but the Connection as such originated in principle, not in sympathy. The Methodist; New Connection was originated by a contest for the establishment of the following important and scriptural principles:

- 1.** The right of the people to hold their public religious, worship at such hours as were most convenient, without their being restricted to the mere intervals of the hours appointed for service in the Established Church.
- 2.** The right of the people to receive the ordinances of baptism and the Lord's supper from the hands of their own ministers and in their own places of worship.
- 3.** The right of the people to a representation in the district meetings and in the annual conference, and thereby to participate in the government of the community and in the appropriation of its funds.
- 4.** The right of the Church to have a voice, through its local business meetings, in the reception and expulsion of members, the choice of local officers, and in the calling out of candidates for the ministry; Not any of these privileges were originally enjoyed in, the parent body; they were for

years zealously contended for by the fathers and founders of the New Connection; and when they could not be fully obtained, conscience compelled those men to secede from the parent community and originate a distinct denomination in which such scriptural privileges could be freely enjoyed.

The power of Mr. Wesley was absolute, but it fell into his hands unsought and undesired. It was exercised by him with affection, and solely for the best interests of his societies; and retained from the same motive. He was the *father* of the community, and was necessitated for a time to be its sole director and governor; but, however proper it was for him to exercise that power during the infancy of the Connection, yet, when surrounded by churches which had grown to maturity, and assisted by ministers and laymen of acknowledged wisdom, integrity, and piety, whose existence and happiness, like his own, were bound up with the prosperity of Methodism, it would have been more conformable to the example of the apostles and the dictates of sound reason to have gradually relaxed his hold of the reins and admitted others to a participation of the same, and finally to have framed a liberal constitution defining the prerogatives of the ministry and the privileges of the people, securing both by suitable regulations and wholesome laws. Mr. Wesley's mind was well qualified for this, but he did it not. He retained absolute power until death; and, instead of framing for the community a liberal constitution, he transferred by legal settlement his own power to the preachers, and made that *law* which before was only *custom*, and custom arising from the peculiar relation in which he stood. He made those his successors in absolute power who could not possibly be his successors in paternal relation and influence. That exercise of power was the subject of many remarks and adverse criticism. Just fifty years after the origin of Methodism Mr. Wesley had to defend his conduct in this matter, which he did in these words:

“Some of our helpers say, ‘This is shackling free-born Englishmen;’ and they demand a free conference, that is, a meeting of all the preacher is, wherein all things shall be determined by most votes. I answer, It is possible after my death something of this kind may take place, but not while I live. To me the preachers have engaged themselves to submit, to serve me as sons in the Gospel; but they are not thus engaged to any man or number of men besides. To me the people in general will submit, but they will not thus submit to any other.” When Mr. Wesley died, in 1791, only two years after he had written and published the above observations,

there were 380 preachers in his society, some with active, others passive, dispositions. Among the former were some who were of opinion that, being the regularly appointed ministers of their congregations, they ought to exercise all the functions which belong to the pastoral office; but to be deprived of the privilege of administering the sacraments was felt by some of the preachers to be a great hardship, while the laymen, many of them, considered they had a just right to representation in the properly constituted Church courts.

Mr. Alexander Kilham, one of the preachers who had been specially privileged in his ministerial career was one of the most able and courageous advocates of what was considered the full rights and liberties of both preachers and people. In 1792 he published an address to the Newcastle Society, to whom he was then ministering, advocating liberal views. His address met with favor from Dr. Coke, Messrs. Bradburn, Pawson, Moore, Taylor, Crowther, Bramwell, and others. The Church party among the preachers resisted strongly, and the controversy spread and intensified. Mr. Kilham, impressed with the conviction that permanent peace would never be established in the body until such a constitution was adopted as secured to the people New-Test. rights and privileges, felt it a duty to make another effort for the attainment of this important object. Under this impression he wrote a pamphlet entitled *The Progress of Liberty*. In this work he adverted to the course of Mr. Wesley in the progress of Methodism, showing that he had acted from time to time as altered circumstances required; he glanced at the alterations which had been effected since Mr. Wesley's death, and analyzed "the Articles of Pacification," pointing out their defects, etc. In the second part of this work he lays down the "Outlines of a Constitution," which he humbly proposes to the consideration of "The People called Methodists." This outline embraces the following particulars:

First, That instead of the preachers having the sole power to admit and expel members, these acts should be done with consent of the people.

Second, That the members should have a voice in choosing their own leaders.

Third, That local preachers, instead of being appointed by the circuit preacher, should be examined and approved by the leaders and quarterly meetings; with which meetings also should rest the power of receiving and dismissing them.

Fourth, That as it was impossible to allow the people to choose their own ministers on account of the itinerant plan, yet the quarterly meetings should have a voice in recommending preachers to travel.

Fifth, That lay delegates appointed by the quarterly meetings should attend the district meetings.

And, lastly, he proposes, “with submission to the preachers and the Connection at large, to appoint one or two lay delegates from every district meeting to attend the Conference.” Such were the propositions of Mr. Kilham, and such were the principles adopted as elements of the constitution of the New Connection at its origin, and such remain its essential and distinguishing features at the present day. Many of them have since been substantially adopted in the other Methodist bodies.

Nevertheless, for publishing the pamphlet advocating these principles of freedom, Mr. Kilham was tried and expelled from the ministry at the ensuing conference (1796). Being left without a circuit, Mr. Kilham published a detailed account of his trial and expulsion, which sold extensively and was read eagerly. It created a strong feeling of sympathy towards the expelled, who was welcomed in many circuits to preach to and address the people. Several large societies expressed their adhesion to the principles Mr. Kilham advocated, and in May, 1797, a chapel was purchased in Leeds, where he gathered large congregations and preached to them.

The Methodist Conference of 1797 was occupied during its session with the altered circumstances arising from their refusal of the liberties, which had been asked by deputations from the people. A Plan of Pacification was drawn up and published by the Conference, which was one of the most important proceedings connected with the history of Methodism. As, however, that plan did not concede all that the people desired, three of the preachers resigned — William Thom, Stephen Eversfield, and Alexander Cummins—and united with Mr. Kilham. These brethren, with a number of delegates from the people, met together in Ebenezer Chapel, Leeds, on Aug. 9, 1797, when Mr. Thom was elected president and Mr. Kilham secretary, and the basis of a constitution was adopted in conformity with the principles which had been publicly advocated, the full development and formal statement of these principles were reserved until the ensuing conference. The most important places in which friends declared for the New Itinerancy were Alnwick, Ashton, Bolton, Chester, Hanley, Leeds,

Liverpool, Macclesfield, Manchester, Nottingham, Newcastle, and Stockport, which became the nuclei of distinct circuits, consisting altogether of over 5000 members.

II. Doctrines. — The Methodist New Connection has a creed; the doctrines it teaches are Arminian, purely Methodistic. No written creed was considered necessary at the time the Connection was commenced, its founders being all Methodists who held by Mr. Wesley's writings; they retained his hymn-book, and avowed their unabated attachment to the doctrines he taught. False reports on this head having been circulated in the early years, the Conference of 1800 made a specific declaration of their doctrines, which were briefly summed up under the following heads: namely, first, the fall of man; second, redemption by the death of Christ; third, justification by faith; fourth, the complete sanctification of believers; fifth, perseverance in the divine life, or the necessity of continuing in faith and good works to the end, in order to final salvation.

The Conference of 1816 reviewed the whole question of doctrines, and embodied them in twelve articles or propositions, with Scripture references to each. These are the same as those held by the parent society.

III. Church Organization and Polity. — The founders of the Methodist New Connection renounced all connection with the Established Church, and as avowed Dissenters added the administration of the ordinances of baptism and the Lord's supper to the regular duties of the ministry, and laid down as fundamental this principle: "That the Church itself is entitled, either collectively, in the persons of its members, or representatively, by persons chosen out of and by itself, to a voice and influence in all the acts of legislation and government." That principle is embodied in the entire system of government of the Connection. This will be seen from the following statement of the constitution and functions of the official meetings, briefly summed up under five heads.

1. Conference. — This is held annually, and is composed of an equal number of preachers and laymen, each circuit sending one of its preachers and one of its lay members. When only one representative is sent, the circuit selects a preacher and layman in alternate years. Should any circuit be unable to send a representative, a letter accompanied by the required documents, details, and collections is sufficient. The treasurer of the Connection, the corresponding member of the annual committee, the

steward and treasurer of the book-room, the general secretary of the missions, the superintendent of the Irish mission, a deputed minister or layman, alternately, from the Irish Conference, and the guardians of the Connection, under the deed executed in 1846, are, by virtue of office, members of Conference, without interfering in any way with the privilege of the circuits in which such individuals may reside. The business of Conference is to make laws for the government of the Connection; to decide impartially on charges affecting the character of preachers or other officers, and on appeals referred to it by the quarterly meetings; to disburse the various funds of the Connection; to station the preachers for the year ensuing; to investigate the condition of each circuit; to adjust differences, and to promote, by friendly co-operation and advice, harmony and love throughout the community; and to devise and put into operation means for the more extensive spread of the Gospel both at home and abroad. Its sittings are open to members of the Connection, subject to the judgment of the president. In addition to the above, a committee of seven persons is chosen at each Conference, by ballot, to transact the business of the Connection between one Conference and another; four of the members are preachers and three are laymen, one year, and *vice versa* the following year. It is the duty of this committee to see that the resolutions of Conference are carried into effect; to give advice in all matters of dispute and difficulty, and to make provision for such circuits as may through death, new openings, or other causes, need supplies during the ecclesiastical year. A report of its proceedings is prepared by the corresponding member, and annually presented to Conference.

2. District Meetings. — These meetings are composed of all the circuit preachers in the district, with an equal number of laymen (including the representatives to the last Conference), who are elected by the respective quarterly meetings. These meetings are designed to form and carry out plans for the revival of the work of God in the district; to investigate the condition of the societies, chapels, and Sabbath-schools, and to prepare correct returns of the number of members; probationers, Sabbath-school teachers and scholars, etc., for the use of Conference; to ascertain the amount raised in each circuit for the different Connectional funds; to investigate all claims on the yearly collection and chapel fund; to receive applications for the division of circuits; to examine candidates for the ministry; to lay before the district any resolution of the Conference affecting the circuits, and to ascertain whether they have been carried into

full effect. These meetings are designed and calculated to shorten the duration of Conference, to strengthen the executive, to secure more correct information on points of local interest than can be done at a greater distance, and to afford a legitimate channel through which many evils may be altogether prevented or speedily rectified.

3. *Quarterly Meetings.* — These are held in each circuit, and are composed of the circuit preachers, the circuit stewards, the secretary of the local preachers, and representatives of the people chosen from the local preachers, leaders, trustees (being members), and other experienced persons from the different societies. Each society sends one or more representatives according to the number of its members. Any member of society has free admission to the quarterly meetings, with liberty to give his opinion, but without the power to vote. It is the business of the quarterly meeting to pay the preachers salaries; to determine the amount that each society is to contribute for the support of the ministry; to make by-laws for its own regulation and for the management of the circuit, providing they do not contravene the rules of the Connection; to appoint persons to make the preachers plans for the circuit; to recommend local preachers to be taken into the regular ministry; to determine respecting the qualifications of candidates for the *local* ministry, and to examine and decide upon the affairs, both temporal and spiritual, of the circuit generally.

4. *Leaders Meetings.* — These consist of leaders, society stewards, one or more of the circuit preachers, a male representative for each of the female and circuit preachers classes, and a representative from the trustees of the chapel, provided such representative be a member of society. Leaders meetings are held weekly, or once a fortnight, and regulate the affairs of each society and place of worship. It is the province of these meetings to inspect the class-books, and to receive the weekly or other payments; to inquire after the sick or absent members, that they may be visited; to determine on notices for the pulpit; to fix the hours for public worship, and appoint the times for making the collections for its support; to recommend persons to act as exhorters or local preachers; to judge and decide upon the fitness of candidates for Church membership; to ascertain whether any members are walking disorderly; and prayerfully to devise plans for the advancement of the work of God, and for the general improvement of the society.

5. Local Preachers' Meetings. — These are held previously to the circuit quarterly meetings, and are composed, of the circuit and local preachers. Their business is, *in* addition to mutual counsel and encouragement, to consider the recommendations given by the leaders meetings of persons to be employed as local preachers or exhorters; make suitable inquiries respecting probationers, and any alleged irregularities in the conduct or preaching of any of the brethren; ascertain if any alterations are required in the places or times of preaching, and report thereon to the quarterly meeting through the medium of their secretary.

The religious, social, and society meetings of the New Connection are conducted in the same manner as the like meetings of the Wesleyan body, the parent society.

IV. History. — The incidents of history in the Methodist New Connection are comparatively few, and they relate chiefly to the personal history of the preachers and the steady spread of the movement. At the first Conference the number of adherents was five thousand and thirty-seven. Surrounded by difficulties of more than ordinary urgency and gravity, the society made very slow progress, not so much from want of sympathy on the part of the people as from want of funds and agents to commence new circuits. The new itinerant commenced with seven circuits and *seven* preachers. In 1798 seven other preachers entered the ministry Messrs. W. Haslam, W. Styan, John Revil, Charles Donald, W. Driver, G. Wall, and John McClure. That fact inspired cheerful hopes of progress, but in five years, only two hundred and forty-three additions were made to the membership. A monthly magazine was commenced in 1798, which has been continued ever since. The first and second conferences were presided over by Mr. William Thom, the secretary being Mr. Kilham The Conference of 1799 was presided over by John Grindell, the secretary being Mr. Robert Hall, of Nottingham, a holy man, and a generous supporter of the cause. In December of the previous year the first heavy blow and discouragement came by the unexpected death of Mr. Kilham; many were disheartened, and some among Mr. Wesley's followers were glad, they viewing the occurrence as a judgment upon him personally. All the surrounding circumstances, calmly considered apart from prejudice, show that Mr. Kilham's death was more the result of earnest overwork and exposure in bad weather. Viewed from any human standpoint, the premature death of that able minister was much to be regretted, and the good work for which he lived and labored was considerably retarded by the occurrence. Exactly

two months after Mr. Kilham's death, the Connection suffered another serious loss by the death of their very liberal and zealous layman, Mr. William Smith, of Hanley, who; expired peacefully Feb. 20, 1799. He had been brought up in Mr. Wesley's society, but his sympathies were with Mr. Kilham, whom he visited at Nottingham, Dec. 19, 1798. He was born at Walsall, Staffordshire, in December, 1763; was religiously brought up; frequently preached as occasion offered; attended the first Conference of the New Connection; opened his house at Hanley for preaching, and soon afterwards had a chapel erected there, which became the central home of one of the largest and most prosperous societies in the Connection.

The Conference of 1799 recognized a society in Ireland, and the Rev. John McClure commenced a cause at Lisburn. The same year the few preachers then associated agreed to contribute ten shillings and sixpence yearly to found a fund for the support of aged ministers.

The Conference of 1803 commenced what is known as the Paternal Fund. It is sustained by public collections in the chapels and private subscriptions. Allowances are made from it towards the support of the children of the preachers in their early years. The Beneficent Fund was originated at the same Conference by Mr. Samuel Higginbottom of Manchester, who gave fifty pounds as a benefaction, and became the first treasurer of the fund. The resources are obtained from public collections and subscriptions, and its objects are the relief of aged and infirm ministers and their widows. In 1880 the Paternal Fund produced £2698; the Beneficent Fund, £5303.

The year 1804 was made memorable by the celebrated Rev. Richard Watson joining the ranks of the New Connection. He traveled for eight years in that body, and they claim the honor of bringing that extraordinary man out of obscurity. Two of the sermons in his published works were first preached in New Connection chapels. During his itinerancy with them he was a member of the Annual Committee, and three times secretary of the Conference. Dr. Bunting reintroduced him into the Wesleyan body, but he ever held in very high esteem his brethren in the New Connection.

In 1808 the law was made which requires preachers, at the end of their probation, to answer in public questions relating to their religious experience, call to the ministry, their doctrinal views, etc.

It will be instructive to the present race of Methodists to read the financial conditions on which Methodist preachers consented in 1812 to devote

themselves wholly to the ministry. Serious complaints had been made respecting the inadequacy of the income of the preachers to meet their necessities. A committee was appointed by the Conference of 1812 to examine and report thereon. After a candid consideration of the subject, it was resolved that, in addition to the use of a house and furniture at the expense of the circuit, every married preacher in full connection should receive, for himself and wife, £12 per quarter; “*not less* than £2 per quarter for a servant;” and, in addition to these items, “*not less* than 14s. per week for board.” The allowance from the Paternal Fund for boys under eight years of age, and for girls under twelve, to be £6 per annum; then they retire from the fund. Charge for medical attendance and traveling expenses are to be paid by the quarterly meeting. Considerable uneasiness and anxiety was felt in many parts of the Connection in the years 1814-16 with regard to the legal safety of some of the chapels which had belonged to the parent society before the year 1797. Those anxieties were not favorable to the spread of the word of God.

In 1818 a Home Mission was established to introduce Methodism into new localities. The sum of £424 was given by the circuits to aid that mission. In 1824 the mission was relinquished, and Ireland was selected as the place on which to concentrate their efforts, and one of the English preachers was appointed to superintend the work. It has continued with varying success to the present time. In 1880 there were seven stations in Ireland, with a total membership of 715, being only an average of 102 members per station. The home missionary operations were resumed some years afterwards, and in 1880 they occupied eleven stations in England, with a membership of 1249, and for their support the circuits contributed £1158 during the year 1879-80. In 1823 the general rules of the Connection were considered, amended, and published, with the sanction of the Conference.

The same Conference ordered the publication of a monthly magazine for Sunday scholars at the price of 2*d*. The Conference of 1827 ordered the publication of a Catechism for the use of children, which was prepared by the Rev. Abraham Scott. A larger Catechism for the use of elder children was written by the Rev. William Cooke, D.D., and published about the year 1848. The same minister is preparing a new and enlarged edition of that Catechism to be published in 1881. A Connectional magazine was commenced in January, 1798, at the price of 6*d*. monthly. It has been continued to the present time. To promote the circulation of these several publications, a book-room and an editor were indispensable. The former

was located at Hanley from 1798 to 1832, when it was removed to Manchester. In 1827 the Rev. W. Shuttleworth was appointed editor and steward, and the business rapidly advanced. In 1827 the capital stock amounted to £1305, and the annual profits to £113. Five years afterwards the capital was £2500, and the yearly profits over £500, while the magazine was greatly improved; the third series was commenced in 1833. In 1844 it was found expedient to remove the book-room to London, where it has since remained, and the Rev. John Bakewell was appointed editor. In 1848 the Rev. William Cooke, the eminent theologian and divine, was the editor of the magazine, and in that capacity and as book-steward he has rendered more valuable service to the Connection than any other minister. The Rev. Charles Dewick Ward, D.D., was appointed editor and book-steward in 1880; the capital stock that year was £2980, and the profits £243.

The Methodist hymn-book had been used in the New Connection from 1797. In the year 1834 a new hymnbook was prepared and published, which was intended more as a source of profit to the Connection than as a superior book to the one, which it supplanted. This also was displaced by another and very much improved collection, including 1024 hymns, compiled chiefly by the Rev. Henry Piggis, and published in May, 1863. It was at that time the best collection in use in any branch of the great Methodist family. Its marked superiority soon led to the preparation of other improved and enlarged collections for the use of “the People called Methodists.”

The years 1836 and 1837 were periods of unrest in many Methodist societies, owing to the trial and expulsion of the Rev. Dr. Warren from the Wesleyan body. At Dudley and Sturbridge large numbers left the Wesleyans and joined the New Connection, adding greatly to their influence and usefulness in those towns. An effort was made to bring all those who had left the parent society into union with the New Connection, but some of the Separatists made such radical changes in the constitution a condition of joining that the New Connection decided not to make such concessions, though many changes were made. Those who did not unite with this body formed themselves into a new branch of the Methodist family, known for some years as the Wesleyan Association. They afterwards relinquished most of those extreme views, which prevented their proposed union.

The year 1841 was a painfully memorable one to the New Connection, owing to the necessary expulsion of two of the ministers, J. Barker and W. Trotter. Joseph Barker had used his position to advocate low socialist and infidel opinions. Much mischief was done, for twenty-nine societies, including 4348 members, were lost to the Connection. After trying his new doctrines for some years, he found out the delusion into which he had fallen, returned to the Christian faith, and endeavored to the uttermost to undo the mischief he had done. He is said to have joined the Primitive Methodists; wrote and published his autobiography in 1869, in which he recanted all his errors; was reconciled to most of his former brethren in the New Connection; and died in 1879 (or 1880) a penitent Christian. It was not until 1855, fourteen years afterwards, that the number of members in society reached the total at which they stood at the date of Mr. Barker's expulsion. A small work was published in 1841 entitled *The Beacon*, and also some tracts by the Rev. W. Cooke, D.D., which prevented the breach becoming wider than it otherwise would have been. The Connection suffered greater losses through Mr. Barker's unfaithfulness and treachery than from any other cause in its whole history of over eighty years. The financial difficulties of the Connection became so great and oppressive that in 1842 nearly £900 were collected to lessen them, £840 more in 1843, and the Conference of that year ordered a special collection to be made through the circuit, which secured £5000 more towards the same object.. The Conference of 1837 originated a mission in Canada, which became a great blessing to that country. Mr. William Ridgway one of the leading New Connection laymen, having visited that locality, made such representations of the claims of Canada for the Gospel that the Rev. John Addyman became the pioneer missionary there. He was joined two years afterwards by the Rev. Henry Only Crofts, D.D. Mr. Addyman still survives, having been in the ministry forty-eight years. Dr. Crofts entered into rest in the year 1880. The Canadian mission was a success; but a few years ago, in 1875 it was united to the other branches of Methodism in Canada, in order to make one large undivided Methodist Church in that dominion.

The jubilee of the New Connection was a time of great rejoicing. The Jubilee Conference was held at Manchester, the Rev. Thomas Allin presiding. The sittings commenced June 1, 1846. The first important special business done was the final consideration and adoption of a deed-poll, which provides for the security of the property of the Connection, the preservation of its doctrines, and the continuance of its principles and

discipline. By the deed-poll a legal identity is given to the Connection in the persons of twenty-four guardian representatives-twelve ministers and twelve laymen whose names are inserted in the deed, with provisions for filling up the vacancies that will necessarily occur. The attendance of six of the guardian representatives is requisite to legalize the Conference. After its adoption, the deed-poll was executed by every member of the Conference; and it has since been duly enrolled in the High Court of Chancery. A model trust-deed, and a form of conveyance of freehold land for Connectional chapels, schools, and parsonages, were also decided upon; and a book-room deed also agreed to, each of them adapted to the deed-poll.

At the end of fifty years, the number of members in the Connection was only 20,002, namely in England, 15,610; Ireland, 932; Canada, 3460.

It was resolved to raise a Jubilee Fund of not less than £20,000, but the result was only £7721. Towards that fund there was raised in 1847 £2829; in 1848, £1567; in 1849, £3402. About £5100 was voted to remove chapel debts, £1300 to promote missions; and various sums were given or loaned to the Paternal Fund, the Beneficent Fund for a theological college, for aged ministers, and to lessen other financial burdens which fettered the agencies of the Church. On June 5 a jubilee tea-meeting was held in the Free-Trade Hall, Manchester, which was attended by more than four thousand persons. Several important schemes for the extension of the work, which it was hoped the fund would enable the Connection to undertake, could not be commenced for want of finances. One result, however, was attained, which will be a permanent memorial. The Revs. Thomas Allin, William Cooke, Samuel Hulme, and Philip James Wright conjointly wrote a jubilee volume, which had a reasonable sale, and which chronicles much important and valuable information, both historical and biographical, relating to the Connection during the previous fifty years. From that work many facts in the notices preceding are obtained. Baggaly's *Digest* and the *Minutes of Conferences* supply the details which follow.

At the Conference of 1848 arrangements were made for the establishment of home missions in England; but the work grew slowly, and ten years afterwards, in 1857, a plan was adopted for the management of home mission chapels. In 1865 the present Home Missionary Society was

inaugurated. In 1880 there were thirteen mission stations, with 1249 members.

Although the Jubilee Fund had been of much use in relieving the Connection of some financial burdens, yet great embarrassment was felt in many places from inadequate funds in 1849, and at the following Conference a plan was adopted which entirely extinguished the debts of the Connection at that time.

In 1851 the Methodist societies in England were in a very painful state of unrest, owing to the expulsion in 1849 from the Wesleyan Conference of several prominent preachers — the Revs. James Everett, Samuel Dunn, William Griffith, James Bromley, Thomas Rowland, and others. Although in three years more than one hundred thousand members were separated from the parent society, very few of them were attracted to the New Connection. In 1851, 1853, and 1854 this body had to report to each Conference a decrease, which was a source of much anxiety and solicitude, and a special service of humiliation before God was held at the Conference of 1853. In 1851 overtures were made from the Wesleyan delegates — the seceders from the parent society-towards union with the New Connection, but no union took place. In 1854 an effort was made to change the name of New Connection, as it was not then new, and many thought the name was a hindrance to others uniting with them. It was, however, resolved by the Conference of that year not to change the name, as the new deed-poll had only been adopted a few years. The rules of the Connection were revised in 1854.

The Manchester Conference of 1859 was memorable for the establishment of a mission to China. From a conviction that the encouragement of foreign missions would not hinder home work, that step was taken. The Rev. William Cooke was the president, and by his genial advocacy a successful work was commenced in that country, which in 1880 reported 43 chapels, 27 societies, and 902 members, under the superintendence of the Rev. John Innocent, who is the principal of a training institution in China. In 1862 a mission was established in Australia, which has but two societies at present — one at Adelaide and one at Melbourne — with two missionaries and 115 members. At the Conference of 1860 a Trustees Mutual Guarantee Fund was established against losses by fire, to include all Connectional property.

A training institution for the preparation of young men for the ministry was for some years under consideration. The Conference of 1861 resolved upon having one; and owing to the noble generosity of Thomas Firth, of Sheffield, such an institution was erected at Ranmoor, near that town. Its trustees were appointed in 1862, and the college was opened and a tutor selected in 1864. In 1880 there were nine students in residence, who paid £10 per annum. The president of the Conference was the principal and only tutor at that period. The college building cost £8710.

The Conference of 1865 resolved that a copy of Bagster's Bible, the *Conference Journal*, the deed poll, and the general rules of the society should in future be the insignia of office of the president, to be handed down in succession. The same Conference resolved that all future, conferences of their body should meet on the second Monday in June, instead of Whit-Monday as previously, the latter being a movable date, which was often attended with much inconvenience to both ministers and laymen. Mr. Alderman Blackburn, of Leeds, a wealthy layman, presented to each of the ex-presidents of Conference for fourteen years previously to the year 1863 a copy of Bagster's Bible and the new hymn-book, then first published. A new tune-book, adapted to the hymn-book, was prepared by the Rev. J. Ogden, and published in 1866.

The Conference of 1868 resolved on a new departure from existing usage, and consented to ministerial appointments being continued for five successive years in circuits where two thirds of the quarterly meeting request it. The limit had previously been three years.

A further attempt at union was made at the Conference of 1870, when the terms for a federal union with the Bible Christians were considered, and resolutions recorded thereon. The same Conference resolved that home missionaries of fourteen years standing be allowed to attend the Conference, but not to vote.

The Conference of 1871 approved of the raising of a fund to extinguish the Chapel Fund debt. The sum of £4672 was raised, which accomplished the object desired.

The Conference held at Manchester in 1872 was presided over by the Rev. Joseph H. Robinson, the secretary being the Rev. J. C. Watts. Both these ministers had spent many years in the Canada mission. Methodist union in

Canada was fully considered in 1873, and the union was consummated in 1874.

It was resolved in 1875 to establish a training institution in China for native teachers. The principal is the Rev. John Innocent.

The Conference of 1876 was made memorable by acts of fraternization of considerable interest. The Methodist Church of Canada sent as a deputation to the Conference the venerable and Rev. Egerton Ryerson, D.D., and Mr. David Savage, who presented an address of brotherly fraternization. They were most cordially welcomed. Dr. Ryerson remained some time in England as the guest of various friends of the Connection. His portrait was ordered to be engraved and published in the magazine as a pleasant memorial of his visit. At the same Conference, the Rev. Alexander Clarke, D.D., presented a fraternal message from the General Conference of the Methodist Protestant Church in the United States of America. Fraternal messages were returned to both documents. The same Conference sent its first fraternal message to the Primitive Methodists of England, which greetings were continued and reciprocated for three years, when, in 1879, the New Connection Conference, seeing how kindly their written messages had been received, appointed two of the members of the Conference to visit the ensuing Primitive Methodist Conference, two others to visit the Methodist Free Church Conference, and two others to visit the Wesleyan Conference. Each of the conferences appointed representatives to return these visits of fraternal good-will, and the good work has since been continued with very happy results; and the feeling of surprise now is that such pleasant reunions by representation should have been so long delayed. They serve to facilitate the arrangements for holding the AECumenical Congress in 1881. At the Conference of 1876, Mr. Mark Firth presented £1000 to the endowment fund of the college, and the home and foreign missionary societies were united under one committee of management.

In 1877 a loan fund was commenced for the purpose of aiding chapel trusts and of encouraging the erection of new chapels.

The Conference of 1880 was remarkable for its record of deaths among the ministers, no less than six of whom, all men of distinction, had died during the year. Their names were Parkinson Thomas Gilton, William Baggaly, Henry Only Crofts, D.D., John Taylor, Charles Mann, and Benjamin B.

Turnock, A.B. The four first named had been presidents of the Conference. As many as six ministers had never before died in one year.

V. Statistics — We exhibit these in a tabular form:

Picture for Wesley New Connection

Wesleyan Methodists.

SEE WESLEYANS.

Wesleyan Reform Union.

This organization had its origin in the expulsion of the Revs. James Everett, Samuel Dunn, and William Griffith from the Wesleyan Conference, in August, 1849. These expulsions took the people of England, and the Methodist people in particular, so entirely by surprise that the whole press of the country, excepting only two or three papers, took the part of the expelled ministers. Meetings of Methodists were held in many of the great centers in England, and the popular feeling, fanned by the voice of the press, was in a few months manifested by tens of thousands of members and office-bearers signing memorials to the Conference against the expulsions. In response thereto, the Conference ordered the preachers to withhold society tickets from all who signed such memorials, whether officers or members, and that policy was continued for about two years, until the funds of the Connection became so embarrassed that the expulsion policy had to be abandoned.

Seeing the desolation which prevailed in so many societies, all the efforts made by members for redress being repulsed by the Conference, another effort was made in December, 1851, by a large number of influential lay officers in the Connection who had not been expelled, who drew up a memorial to the Conference under twelve heads, asking for the cessation of the severe disciplinary action of the preachers, and also for some form of lay representation in the chief courts of Methodism. This was known as the Mediation Movement, and their memorial was in a short time signed by over two thousand Methodists, chiefly official persons. The Conference of 1852 declined to receive or negotiate with any deputation with regard to the said memorial, and in reply thereto “indulged in rancorous invective against many of the memorialists.” Every effort at reconciliation with the Conference having been made by the people, and resistance being the only

reply, it became necessary to take care of the thousands of members who, by the withholding of their society tickets, had been cut off from membership.

Not wishing to establish a separate body, early in the year 1850 a large meeting was held in Finsbury, London, of delegates from all parts of England, about four hundred in number, all of whom less than a year before held office in Methodist societies. After several days' deliberation a form of constitution was agreed upon, and the best arrangements made for keeping the members united, till all negotiations were found to be of no avail, when it was resolved, first, that they should exist as the Reform Union, and afterwards as the United Methodist Reformers.

The details of the various steps taken for several years to reform the constitution of the Wesleyan Conference so as to admit laymen into the higher Church courts, and so open the way for the return of thousands into fellowship, having all failed, to avoid, if possible, making another separate body, the Conference of the New Connection was applied to, but that body did not feel disposed to make the concessions asked, so as to open the door for union. Had they done so, their membership might have been doubled immediately. Some local societies did unite with them. Ultimately, in 1856, a meeting was held in Exeter Hall of appointed representatives from the Wesleyan Methodist Association (of 1835) and the Wesleyan Reformers (of 1849), when terms of union were agreed upon which resulted in the amalgamation of the two bodies under the name of "United Methodist Free Churches." At the eighth meeting of the delegates of the Reformers, held at Bristol in August, 1856, the statistics of their society were as follows:

Chapels	1,333
Lay preachers	2,525
Ministers	139
Class-leaders	2,878
Members	46,609
Members on trial	2,179
Sunday-schools	706
Teachers	12,118
Scholars	71,175

Although most of the leading societies belonging to the Reformers resolved on amalgamation, yet during the first year only 19,113 took action; and as there was a strong feeling of independence existing in many places, so long as they were able to maintain the minister of their choice, these societies kept a separate existence, in consequence of which action some members of the Reform Union determined not to amalgamate. In 1857 more than 26,800 members adhered to their original principles. That number was, however, soon considerably reduced. In 1858 nearly 2000 united with the Free Churches; and in 1859 over 5500 acted in the same way, and so the process went on, year by year several separate societies uniting in a body with the Free Churches, still leaving a few who maintained a separate existence as the Reform Union.

This body has had its headquarters at Exeter Hall from its origin. It established a book-room there, and commenced the publication of a monthly magazine in 1851, as *The Wesleyan Reformer*, the first editor being Mr. Robert Bulman, its second Mr. N.T. Langridge, its third Mr. Nichols. In 1853 its title was changed to the *Wesleyan Methodist Penny Magazine*. The committee also established a monthly magazine for the scholars in the Sunday-schools. Owing to its gradually diminished numbers, chiefly by amalgamation, it has for more than ten years past been the smallest section of the Methodist family, and its continued existence as a separate body has been a source of regret for some years, seeing that decadence has marked its course almost continuously from the time its members declined to amalgamate. The statistics of the past four years will be sufficient to indicate its position and influence.

Year.	Preachers.	Members.
1877	19	7703
1878	20	7673
1879	19	7623
1880	18	7728

Their doctrines are identical in all respects with those of the Wesleyan Methodists. The points of polity or discipline in which they differ are, that their ministers may remain as many years in a circuit as the people may desire; and they permit lay preachers to baptize their children, and to administer the Lord's supper, thus placing ministers and laymen on an equality in ministerial functions.

In addition to the serial publications previously named, the committee of the Reform Union resolved to take advantage of the book-room to secure funds for carrying on their work; and as large profits had been made by the sale of the hymn-books used by their societies, the book committee was the first to try the experiment of enlarging the hymn-book which had so long been in use by English Methodists. The Rev. James Everett, who had himself once been employed in the book-room of the parent society, learning that there were only about eight hymns in the Wesleyan collection which were copyrighted, supplied their places by others of Charles Wesley's, and added to them as many more new and popular hymns as made a book of a thousand hymns. To these were added for the first time the authors' names, not in all instances correctly, but as nearly so as was then possible. The book was a success, and as the usual discount was allowed on it to booksellers, which at that time the Wesleyans did not allow, many thousands soon found their way even into the congregations of the parent society. That improved edition in due time led the way to a still better collection being issued by the book-room of the Methodist Free Churches, and since, a still more modern one by the Wesleyan Conference itself. The Reform bookroom has for some years published the *Local Preachers Magazine*, at two pence monthly, a serial which has for many years, unofficially, been very helpful to many industrious lay preachers. It has also published other Methodist works, chiefly remainders of editions of good books which authors wished to dispose of, but which the rigid rules of the Wesleyan book-room prevented from admission into their sales. (G.J.S.)

Wesleyans

is a general name for all adherents or followers of John Wesley, the founder of Arminian Methodism; but by usage it is commonly limited to the regular Methodists of the British Conference, in distinction from those of the other kindred bodies in America, Great Britain, Ireland, and elsewhere, which in this *Cyclopaedia* are treated under separate heads.

I. History. — As much of this is the common property of all Methodist bodies throughout the world, we give it here somewhat *in extenso*.

Methodism in its origin was the child of Providence. Its founder, John Wesley, was also a child of Providence; and nearly the whole of his career on earth was marked by indications of the special and peculiar, sometimes

marvelous, interposition of God in his behalf. In the origin, growth, and wide diffusion of Methodism, we can trace the evidence of the divine hand opening its way and directing its course. In all its past history, now covering a period of one hundred and forty years, when its movements were in accordance with the indications of Providence, it prospered; on the other hand, many of the changes in its operations, which were of human origin, and the outcome of expediency only, have been the cause of obstruction and often of painful disappointment and loss.

1. *Inception of the Wesleyan Body.* — The embodiment of Methodism is John Wesley; and during the fifty-one years of his life, which elapsed between its actual formation and the death of its founder, Mr. Wesley was its source and life. Born at Epworth in 1703, he entered the Charterhouse School, London, in 1714; in 1719 he was continuing his studies, under his brother Samuel, at the Westminster School; and in 1720 he entered Christ Church College, Oxford. In 1725 he was ordained deacon by Dr. John Potter, bishop of Oxford, who, in the advice he gave the young deacon, said, “If he wishes to be extensively useful, he must not spend his time in contending for or against things of a disputable nature, but in testifying against notorious vice, and in promoting real, essential holiness.” Here were the germs of that life-work which produced Methodism. In 1729 John Wesley began to take pupils at Oxford, and some of the more serious of these united with their teacher in visiting the prisoners in the Castle and the sick poor in the city; and they commenced a systematic course of living, which soon led to their being called Methodists. That was the first origin of the Society so designated. Ten years elapsed. Both John and Charles Wesley had been out to America as missionaries in the mean time.

Returning to England in 1738, they were both introduced to Peter Bohler and other Moravian brethren, from whom they learned the way of salvation by faith; and themselves entering into the liberty of the children of God, in the month of June, 1738, were made so happy in their new experience that they began in great earnestness to preach that doctrine everywhere. In a remarkable manner the Spirit of God gave most convincing evidence of the completeness of the change, which had been wrought by faith in both the brothers. This was more distinctly and emphatically shown by the spiritual awakening which accompanied and followed the preaching of John Wesley. He had to preach in St. Mary’s Church, Oxford, before the University. His text was, “By grace are ye saved through faith;” and he explained the new doctrine with a clearness, fullness, and force, which had not been known

before in that famous seat of learning. That sermon was printed and widely circulated. It was followed by another on “God’s free grace,” in which, with equal lucidity and power, he set forth the doctrine “that the grace or love of God is free in all, and free for all.” This sermon was printed in a cheap form; and those sermons, repeated in various forms and places, “gave birth to the greatest revival of religion” the world has ever known. He desired, in his own mind, to retire to Oxford to his beloved obscurity, but Divine Providence ordered otherwise; and John Wesley was detained in London and importuned to preach these new doctrines, in various churches, thrice every Sunday, and on week-days also. One source of attraction was that he had recently returned from America, which was considered a far country; and he related some of his experience in the course of his discourses. Multitudes flocked to hear him, and soon the churches were unable to hold the crowds which assembled. In a short time, partly be-cause of the large assemblies and partly owing to the new doctrines, he was excluded from one church, then from another, till at length he was shut out of all the churches. Not daring to be silent, after a short struggle between honor and conscience, he made a virtue of necessity, and preached in the open air—first in Moorfields, London, then at Kennington, and in many other parts of England Thousands upon thousands of persons — in some instances ten thousand, in others twenty thousand, and even more as computed by Mr. Wesley himself, and recorded by him in his *Journals* — attended his outdoor services. This step was not taken in any spirit of antagonism to the Church; quite the contrary. During one month in 1739, both John and Charles Wesley had interviews with the bishop of Gloucester, Gibson, bishop of London, and Potter, archbishop of Canterbury, to talk over their conduct; and with kindly results in each sense. Mr. Whitefield, also, had similar interviews with bishops respecting his preaching in the open air. It is plain, therefore, that the resistance these three clergymen met with did not proceed from the heads of the Established Church, but from those of the clergy who Were at ease in their comfortable livings, and who saw that their quiet enjoyment would be broken if the proceedings of these evangelists were not stopped. Hence it was that many newspapers and magazines were used by those clergymen to slander and misrepresent the work of the Wesleys and Whitefield.

During the summer and autumn of 1739, there were witnessed by thousands of persons most remarkable manifestations of divine power at

many of the open-air services conducted by John Wesley. The preaching of George Whitefield and Charles Wesley, at the same period and to the same congregations, was quite as faithful and even more impassioned, at times, than was John Wesley's; but it was to the preaching of John Wesley only that those special manifestations were given. At London and at Bristol, on various occasions and at divers places, during the six months preceding the formation of the United Societies, scores of persons were smitten down under his preaching, in the open air and in small meetings in rooms; such signs had never been before witnessed since apostolic times. Mr. Wesley himself wrote: "More and more of the people were cut to the heart, and came to me all in tears, inquiring with the utmost eagerness what they must do to be saved." These penitents were counted by scores and hundreds during the autumn of 1739; and it was the witnessing of the deep agony of spirit and anguish of heart that awakened the sympathy of two gentlemen, who attended the preaching at Moorfields, to provide a place of shelter for those poor stricken ones. Northward of the preaching ground at Moorfields only a few hundred yards, but surrounded by fields — the Old Gunnery, or foundry for cannon, had stood in ruins for more than twenty years. Mr. Wesley was pressed to take the premises into his own hands; but he had to decline them, having no funds. Mr. Ball and Mr. Watkins, two kindly disposed friends, finding that the tenancy could be secured for £1.15, loaned that sum to Mr. Wesley; but, as the place was a vast heap of ruinous buildings, a large additional sum had to be spent to fit it up as a place for religious worship. The roofless building, with tottering walls, was first used by Mr. Wesley on Sunday evening, Nov. 11, 1739. The cost of fitting up the Foundry for worship was about £800, which sum was paid in three years by small subscriptions from many friends who had shared in the blessings, which came with the preached word.

The exact date of the origin of Methodism is not known; but it was within the three weeks embraced within the last week in November and the first fourteen days of December in 1739. A large number of persons had been converted within six months, who had been joined to the Moravians. In Mr. Wesley's works are found several allusions made by him to that period. The two following passages convey the clearest account we have: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin and earnestly groaning for redemption. They desired I would spend some time with them in prayer and advise them how to flee from the wrath to come. That we

might have more time for this great work, I appointed a day when they might all come together, which, from thenceforward, they did every Thursday, in the evening. To these, and as many more as desired to join with them, I gave those advices which I judged most needful for them; and we always concluded our meetings with prayer suited to their several necessities. This was the rise of the United Society; first in London, then in other places.” The first meetings were class-meetings, and John Wesley was the leader. In another extract we find the following additional details: “The first evening about twelve persons came; the next week thirty or forty. When they were increased to about a hundred, I took down their names and places of abode, intending, as often as it was convenient, to call upon them at their homes. Thus, without any previous plan, began the Methodist Society in England a company of people associated together to help each other to work out their own salvation.”

Such is the account of the origin of Methodism from the pen of its founder, who, in a small tract which he is sued shortly before their organization, thus describes the character of a Methodist:

“A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him; one who loves the Lord his God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His own desire, and the one design of his life, is not to do his own will, but the will of Him that sent him. He keeps all God’s commandments, from the least to the greatest. He follows not the customs of the world; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He cannot lay up treasure upon the earth; nor can he adorn himself with gold or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can tell a lie. He cannot utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men; unto neighbors, strangers, friends, aid enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men.”

2. *Progress of the Wesleyans during Mr. Wesley's Lifetime.* — For the first century of its existence the history of Methodism was a series of providences. In a condensed record, which this is required to be, these providential openings can be very little more than indicated.

From the time the Wesley brothers returned from America they were both closely connected with the Moravians, whose meeting-house was, and is still, in Fetter Lane. It is probably true that most of the accessions made to their society during the years 1738 and 1739 were the fruits of the labors of the two Wesleys and Whitefield. Even after Mr. Wesley began his own society, in December, 1739, he himself continued to meet with the Moravians; and he took with him many of those who adhered to him as the results of his ministry. As early as June, 1738, John Wesley visited the Moravian settlement at Herrnhut, Germany, where he remained three months, conversing freely with the Brethren on their doctrines and discipline. In December of the same year Mr. Wesley drew up for the society in Fetter Lane the rules of the Band Societies—companies of not less than five nor more than ten — who met together once a week for religious conversation and prayer. A series of nine questions were prepared and used on each occasion as helps and instructions; and the design of those meetings was embodied in a series of propositions and inquiries. These were the basis of the United Societies which began to meet under Mr. Wesley in December, 1739.

In April, 1739, John Wesley was excluded from the churches in Bristol, and a few months later he was also excluded from the London churches. Mr. Whitefield and Charles Wesley were also included in the prohibition. Mr. Whitefield commenced open-air preaching near Bristol, with such happy results that John Wesley soon saw a wide door of usefulness opened to him in that plan; and he readily adopted it, with such marks of divine approbation as had not been before witnessed. This led to the commencement of the system of the itinerancy, and necessitated the employment of lay helpers; hence lay preachers had to be engaged to watch over the new converts, gathered out of the world by the labors of those apostolic men. The earliest of these lay helpers were Joseph Humphreys, Thomas Maxfield, and John Cennick. The first named is thus introduced to us by Mr. Wesley himself: “Joseph Humphreys, the first lay preacher that assisted me in England in 1738. He was perfected in love, and so continued for at least twelve months. Afterwards he turned Calvinist, joined Mr. Whitefield, and published an invective against me and my brother Charles.

In a while he renounced Mr. Whitefield, turned Presbyterian minister, then received Episcopal ordination, and, finally, scoffed at inward religion — a catalogue of delinquencies long enough to cause his name to be excluded from the true friends of Methodism.

Thomas Maxfield was converted under Mr. Wesley's preaching, at Bristol, in May, 1739. He had an excellent gift for preaching, and was very useful in keeping together and instructing the young converts in London during Mr. Wesley's absence. Some Churchmen raised a cry against Maxfield's preaching at the Foundry, and they sent their complaints to Mr. Wesley in the country, who hastened to London to silence him; but, on meeting his aged mother, who had heard Maxfield she desired her son to hear him and judge for himself if he was not qualified to preach as certainly as Mr. Wesley was. That wise admonition of Mrs. Wesley led to the regular appointment of Thomas Maxfield early in 1740 to preach as a lay helper at the Foundry. He continued in office at the Foundry some twenty-three years, and after Mr. Wesley's marriage joined Mrs. Wesley in her prejudices; and in 1763 he separated from Mr. Wesley, taking with him one hundred and seventy members. He gathered an independent congregation in London, to whom he ministered for many years; but was reconciled to Mr. Wesley before his death, and Mr. Wesley preached in his chapel in 1783.

John Cennick joined Mr. Wesley at Bristol, and was very useful in that city and at Kingswood; but, not agreeing with Mr. Wesley's views on general redemption, he joined Mr. Whitefield, and became a useful minister in many parts of the United Kingdom.

In 1740 Mr. Wesley preached against predestination, and Mr. Whitefield published a reply to it in 1741, in which he advocated unconditional election, irresistible grace, and final perseverance. Charles Wesley's *Hymns* and John Wesley's *Sermons* being directly opposed to Mr. Whitefield's doctrinal views, a separation took place, which continued for many years; but Providence brought good out of what appeared to many, at the time, a serious evil.

July 23, 1740, Mr. Wesley separated from the Moravians. In December, 1741, several disturbances having taken place at the services held by Mr. Wesley, one of the leading London magistrates voluntarily waited on the king, George II. In a few days, Sir John Ganson called on Mr. Wesley on behalf of the city magistrates, and reported "that the Middlesex magistrates

had received orders from above to do you justice whenever you apply to us." That spontaneous kindness checked the disturbances, and the London societies had peace ever afterwards.

In 1742, the societies having greatly increased, and numbering several thousand members, they were formed into classes of twelve or more persons, with a properly qualified person to lead them. In February, at Bristol, the same year, the debts on buildings were mentioned, and offers were made to contribute a small sum weekly as the best way of paying the debts. Leaders were desired to collect what each member would give weekly, and a steward was then appointed to receive these amounts from the leaders weekly. Class-leaders and stewards were thus early chosen and appointed. The Select Society, or Band Society, consisting of justified persons only, was established in 1742. Members meeting in band had on their quarterly ticket, besides the usual distinguishing marks, a large B.B. and tickets have been provided in England regularly each quarter ever since, but they are usually given now as ordinary tickets. Indeed, some of the preachers do not know what the letter B on the ticket represents.

Watch-night services began as early as April, 1742. The converted colliers at Kingswood first began them as a substitute for their midnight meetings held at the ale-house. They began at eight or nine o'clock, and continued until midnight. Mr. Wesley at once approved, and fixed them, first monthly, at the full of the moon, then quarterly, and recommended them to all his societies. They are now held only on the last night of the year.

Quarterly society tickets were first given in 1742. For over twenty years these were issued in three or four localities, each having a different design. Inconvenience having arisen from these varieties, the ticket of one district not being known or recognized in another, the Conference in 1765 ordered a uniform ticket to be issued from London, the first of which is dated February, 1766. For fifty years these tickets were only about an inch square—a very simple record-containing the date, a text of Scripture and a large capital Roman letter enclosed in a simple border, with the member's name written by the preacher who gave it on the margin. In 1816, at the suggestion of the Rev. Jabez Bunting, the ticket was a little enlarged to give space within the border for the member's name. In 1822, when Mr. Bunting was Connectional editor, he again altered the ticket, making it twice as large as before, and adding the name and origin of the society at the head. The design was thought by the Conference too fanciful, and three

tickets only of that kind having been issued, it next was printed with a ray border around it in 1823, and in that form it has appeared ever since. The tickets were used to admit the members to love feasts, society meetings, and the Lord's supper. The addition of a few lines by the preacher at the back of the ticket made it a passport for a member to any society of Methodists either in England or the colonies. Recently a proper form for the removal of members has been provided.

In 1742 Mr. Wesley and John Nelson itinerated through parts of Yorkshire and Cornwall, establishing Methodism in many places. During that year the organization of Methodism was nearly completed.

On May 1, 1743, the rules of the society were first published in a small tract of eight pages, with the title: *The Nature, Design, and General Rules of the United Societies in London, Bristol, Newcastle-on-Tyne, etc.* They recite briefly the origin of the societies, and then describe the objects and characteristics of Methodism. Twenty editions of that tract were issued during Mr. Wesley's lifetime. In 1743 sick-visitors were appointed, the leaders of classes furnishing the names of persons to be visited, and the stewards supplying pecuniary aid when needed.

In June, 1744, the first Conference was held. Mr. Wesley invited six clergymen and five lay preachers to meet him in London, at the Foundry, and five days were occupied with its deliberations. The first included preliminary plans and a discussion on justification; the second, a discussion on sanctification; the third, on the Church; the fourth, on discipline; and the fifth was de-voted to the appointment of officers and defining their duties. A full record of their deliberations was preserved, and it shows how completely the whole scheme of Methodist discipline was outlined in their earliest deliberations. It came almost perfect from the first deliberative assembly.

The year 1745 was memorable for the inquiry made in the Conference, Is Episcopal, Presbyterian, or Independent Church government most reasonable? The unrest of Mr. Wesley's mind was deepened by correspondence with the Rev. Westley Hall, who had urged him to renounce the Church of England. At that time, Mr. Wesley believed in apostolical succession and the offering of an outward sacrifice by the priest. These dogmas were soon afterwards given up by him. On his journey to Bristol, in January, 1746, Mr. Wesley read lord King's *Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive*

Church. As the result of the discussion held in the Conference of 1745, Mr. Wesley considered his lay helpers as deacons and presbyters, and himself as a scriptural bishop. Lord King's book confirmed those opinions. He took time to consider the whole question; and at the Conference of 1747, in a series of nine questions and answers, he states plainly his acceptance and adoption of a Presbyterian form of Church government. He renounced all his High-Church notions, and his legislation in Conference after that date was based upon the convictions wrought in his mind by lord King's work. Even apostolical succession had to go. Of that, some years afterwards, he wrote, "I never could see it proved, and I am persuaded I never shall." His preference for the Church of England remained, but his practice was in accordance with the Dissenters in Church polity. Although Mr. Wesley did not for forty years after that period resort to the imposition of hands in ordination, yet the preachers he employed were solemnly set apart to the pastoral office; and the fact of his laying-on of hands shortly before his death was more a matter of form than the conferring of any special grace or qualification. He founded societies or churches all over the land, and he solemnly set apart godly men as their pastors. If there was some inconsistency in Mr. Wesley's adherence to the Church of England, and his establishing a separate Church in the land, it was more the result of necessity than design.

In 1746 England was divided into seven circuits, for the better carrying-on of the itinerancy and the systematic government of the societies. Circuit stewards were that year first appointed and quarterly meetings first held. At that meeting all the finances of the circuit were reported, receipts and expenses, and those reports were carried up to the yearly Conference. In 1747 a tract society was commenced in Methodism. Mr. Wesley had himself written and published a dozen tracts, the wide distribution of which was made a blessing to many people.

The wisdom and forethought of Mr. Wesley were clearly shown in June, 1748, when he opened a large school on the top of Kingswood Hill, Bristol, for the education of the children of his preachers. That school still exists; but nearly a quarter of a century since it was changed in its character to a Reformatory School, and a much larger and more convenient establishment was erected near Bath as the School for Methodist Preachers' Children, which is known as New Kingswood. In 1813 a second school for the same purpose was purchased and opened at Woodhouse Grove, near Leeds, Yorkshire. For some years, the latter has been the

juvenile school and New Kingswood, the finishing school, and it has taken high rank among the first-class classical and mathematical schools in England. There is a scheme under consideration for the union of these schools, or for some enlargement which will admit of the larger number of preachers sons, owing to the greatly increased number of Methodist preachers. These schools have each a history full of interest, at least to Methodists; but no friendly hand has yet undertaken to be the chronicler of their instructive records. From those schools have gone forth youths who have risen to the highest positions in law, theology, and medicine; while in commercial life Methodist preachers sons take rank with the best in the land. In the present years (1880-81), the son of an Irish Methodist preacher is the lord mayor of London, he having been also sheriff of London and Middlesex. Among the senators in the House of Commons are sons of Methodist preachers, who are distinguished as accomplished speakers and able legislators. No less than ten sons of Methodist preachers have been presidents of the Methodist Conference. While much of this distinction is doubtless due to natural genius and persevering effort, yet these owe their inception, growth, and success largely to the excellent training obtained in the schools for preachers' children. A public collection is made through all the societies once in the year for these schools it was appointed by Mr. Wesley when the first school was opened, and it has been continued ever since. The collection was instituted when the salary of a preacher was not more than £12 a year.

In January, 1750, a union took place between Mr. Whitefield and Mr. Wesley. Doctrinal differences separated them ten years previously; but they began this year by preaching in each other's chapels, and so, records Mr. Wesley, "one more stumbling-block is removed."

In 1751 the first disruption in Methodism took place. John Bennett, who had been a preacher for eight years, separated from Mr. Wesley, charging him with being a pope and preaching popery. During the same year, James Wheatley, another preacher, was expelled by the united voice of both John and Charles Wesley. Both these men for a time created prejudice against the Wesleys, but the societies soon recovered their lost ground.

The Conference of 1752 agreed that the preachers should receive a stipend of £12 per annum to provide themselves with necessaries. Previously no money salary was given, the stewards supplying the preachers with what they wanted. In the year 1800 the finances had improved sufficiently to

allow the preachers £4 each quarter. Ten years later that amount was doubled in some circuits, and by the end of the first hundred years (1839) most of the preachers received £1 per week or more, besides a residence rent-free. In 1880 single young preachers receive as a minimum salary £80 a year, while some of the leading ministers receive a total annual salary which ranges from £250 to £350 from their circuits. Many excellent preachers left Mr. Wesley during his lifetime because no provision could be made for their wives and children, or for men worn out in the service.

In August, 1755, Mr. Wesley held the first covenant service in London. The form of service used is that written by that eminently holy Puritan Richard Alleine. The sacrament of the Lord's supper formed the closing part of the service. It has for many years been the custom to hold the covenant service in the afternoon, or during some part, of the first Sunday in each year, in all societies belonging to English Methodism. It has usually been a solemn but very interesting and profitable service.

The Conference of 1756 ordered a collection to be made yearly in all the societies, which for a century was known as the yearly collection, to assist in paying chapel debts, to help poor circuits, to pay the preachers small salary, to encourage the opening of new preaching stations, and to pay legal costs when Methodists had to defend their rights against men who interfered with them. The debts on chapels in 1756 were £4000, and in 1812 they reached £100,000. Regulations made during the last quarter of a century provide against any such accumulations of debt. The yearly collection is made in the society classes among members only, and in 1880 it realized more than £8000. The General Fund, as first originated, has changed its name into Contingent Fund, or Home Mission and Contingent Fund. The several objects at first to be assisted by the fund have now each a separate collection for their support.

On several occasions evil-disposed persons had spoken against the moral character of some of the preachers. Mr. Wesley, hearing of these complaints, caused each preacher to be examined at the Conference of 1759, and such examination has been continued at each successive Conference. The punishments for offenders are a rebuke from the president before the whole Conference, being put back on trial, suspension for a year, or expulsion. One result of the first examination of character was a great revival of religion, which spread over most parts of England and into Ireland

In 1762 Thomas Maxfield and George Bell separated from Mr. Wesley, and took with them a large number of members in the London society. This led Mr. Wesley, in 1763, to devise a plan for the union of all the societies in England, and to establish a Connectional principle, which should be a bond of union and mutual help. The duties of assistants and helpers were defined, and the twelve rules of a helper written and published. The same year the preachers received instructions to sell the books issued from the book-room, and the first preacher in each circuit has acted as Connectional bookseller ever since.

The Conference of 1763 observing that some of the preachers were almost worn out and unable to itinerate, it was recommended that a fund be established to relieve the urgent needs of such as were obliged to rest. Each traveling preacher was desired to contribute ten shillings yearly to that fund. For forty years the provision thus made was utterly inadequate for the purpose designed. In 1807 the Conference reported that the fund was not sufficient to provide the superannuated preachers and their widows with even the necessaries of life. Dr. Adam Clarke drew up a plan that year for increasing the fund. Subsequent conferences improved upon that plan, and for a time it was known as the Supernumerary Preachers and Preachers Widows Fund, then it was named the Auxiliary Fund, and in 1838 it was further improved and called the New Auxiliary Fund. The preachers contribute liberally to it, and a collection is made once a year in all the classes, so that the fund now yields a sum which enables each preacher and widow to receive from it a yearly sum that fully meets all the necessaries of life and places each above want. The Rev. John Rattenbury devoted the last years of his valuable life to perfecting the resources and administration of that fund. In 1793 the Conference resolved that a preacher unable longer to itinerate should become a supernumerary, and at the end of four years he should be superannuated. Rules were afterwards made for permitting some supernumeraries to enter into business in which case their names were removed from the list of preachers belonging to the Conference. In this way the Rev. Thomas Rankin, who presided over the first Methodist Conference held in America, having entered into business, had to suffer the removal of his name from the Conference roll, and his death was not recorded in the *Minutes* when he died.

At the Conference of 1765 it was resolved to issue from London one uniform society ticket of membership for all the societies. The first ticket so issued is dated February, 1766. The tickets have been printed and sent

out by the book-room ever since. At the same Conference it was recommended that in speaking to and of the members of society the words “brother” and “sister” should be uniformly used as far as practicable. Those terms are still used by the older preachers and members.

The Conference of 1767 made a regulation that the same preacher shall not be sent above one year, never above two years, to the same circuit. The time has since been extended to three years. Once, by special request of the Bible Society, Dr. Adam Clarke was appointed a fourth year to the same circuit. Preachers who have ceased to itinerate, that they may occupy official positions in the Connection, are appointed by the Conference to the duties for a period of six years, which may be renewed at the discretion of the Conference. There are about eighty preachers located in office; The question was agitated in 1768, Are the Methodists Churchmen or Dissenters? To this Mr. Wesley replied, “We are neither the one nor the other, but irregulars.” A century later the same question was often asked, and answered in the same Way. The position Methodism is now taking in the religious world is one which is securing for it the character of a Church, independent of all others, complete in its organization, and fast assuming a dominant place among the churches of Christendom.

In 1769 the Conference expressed its joy at hearing of the establishment of Methodism in America, and sent two of its preachers, Richard Boardman and Joseph Pilmoor, to adjust the new society, and to convey to them a substantial proof of its sympathy.

The Conference of 1770 was a very memorable one in Methodism. To raise a defense against Antinomianism, Mr. Wesley published a series of eight propositions respecting doctrine. These aroused a fierce controversy, Lady Huntingdon, Rev. Walter Shirley, and others using their most vigorous efforts against Mr. Wesley. Convinced that Mr. Wesley was right, all his preachers defended the propositions, and the Rev. John Fletcher wrote and published his *Checks to Antinomianism*, a masterly work, in defense of the Arminian doctrines of the Methodists.

The Rev. George Whitefield died in America in the September of 1770, and Mr. Wesley preached his funeral sermon in both Mr. Whitefield’s tabernacles in London.

The year 1777 was memorable in Methodism as that in which the foundation of City Road Chapel was laid in London.

On Jan. 1, 1778, Mr. Wesley issued the first number of the *Arminian Magazine*, a work in defense of general redemption. It has appeared monthly without any interruption for one hundred and three years, and is nearly the oldest serial magazine in England Its price for thirty-two years was sixpence each issue; in January, 1811, the price was raised to one shilling monthly, and so continued till it had completed a century of years, when the price was again reduced to sixpence. Soon after Mr. Wesley's death the title was changed to *Methodist Magazine*, and in 1822 the Rev. Jabez Bunting, as editor, changed it again to *Wesleyan Methodist Magazine*, which it still retains. When there were but few magazines in England, its highest circulation was about twenty-six thousand monthly; in 1880 the circulation was only eleven thousand, but it has many rivals. It has been a source of much revenue to Methodism, and an able and powerful defender of its doctrines, agencies, and experience. Its pages are richly stored with valuable history, and instructive and precious biography.

The Rev. Dr. Thomas Coke, an ordained clergyman who had joined Mr. Wesley in 1777, was sent by him to preside at the Irish Conference in 1782, and for nearly thirty years continued to preside over their deliberations, his visits to that country being, on the whole, a great blessing to the people. In 1784 Dr. Coke traveled over England to examine the trust-deeds of the chapels, and to get them settled on the Conference plan.

The last day of February, 1784, was a memorable one in the history of Methodism. To perpetuate the system of Methodism as it had been formulated by the experience of forty-three years, Mr. Wesley had drawn up a deed of declaration, which was enrolled in the Court of Chancery, by which one hundred ministers are to form the Annual Conference of Methodism, and the survivors are to fill up all vacancies once a year. The deed limits the sittings of the Conference to not less than five, nor more than twenty-one, days, and by that deed Methodism may be perpetuated till the end of time. Several preachers whose names were not included in the first selected hundred took offence and left the Connection, among whom were John Hampson, senior and junior, and Joseph Pilmoor, who went to America and did useful work in the Church.

The Conference of 1784 fixed the time for a preacher to remain on trial at four years; it had been less. Soon after the Conference Mr. Wesley ordained Dr. Coke, and sent him out to America to be joint superintendent over the Methodist brethren in that country with Francis Asbury. He also

wrote and sent an important letter to the American societies, dated Bristol, Sept. 10, 1784, in which he embodied what to him seemed sufficient instructions for the establishment and perpetuation of a Methodist Church, and he sent them also an abridged liturgy for their use.

Sunday-schools were systematically commenced by the Methodists about the year 1784. Mr. Wesley himself had conducted a Sunday-school in Georgia, America, as early as 1736. In 1769 Hannah Ball, a young Methodist lady, conducted a Sunday-school several years before Mr. Raikes began the work in Gloucester. Mr. Wesley early approved of the system, and one of the earliest letters written by Robert Raikes was published in the *Arminian Magazine* for January, 1785. That led the way to their general adoption by the Methodists. In 1812 the number of scholars in Methodist Sunday schools was about 60,000; in 1889 the number was 928,506, with 129,472 teachers in England, and a union was established for the Connection.

The action taken by Mr. Wesley in 1784 in ordaining Dr. Coke as superintendent or bishop to officiate in America, and ordaining Richard Whatcoat and Thomas Vasey to act as elders or deacons, was repeated in the following year, 1785, when he ordained John Pawson, Thomas Hanby, and Joseph Taylor to administer the sacraments in Scotland. In 1786 he ordained Joshua Keighley, Charles Atmore, William Warrener, and William Hammett; the two latter were for mission stations abroad. In 1787 Duncan McAllum, Alexander Suter, and Jonathan Crowther were ordained by him, and in 1788 John Barber and Joseph Cownley were ordained elders, and Alexander Mather a superintendent. In 1789 Henry Moore and Thomas Rankin were ordained to have special charge of the London, Bath, and Bristol societies, and to administer the sacraments. Mr. Moore's parchment of orders was long in the possession of the writer. Mr. Rankin, five years previously, had convened and presided over the first Conference of Methodist preachers in America. These acts of ordination were strongly opposed by Charles Wesley, but such a proceeding on the part of John Wesley was justified by the surrounding circumstances of the time. It was one of those pacificatory measures which prevented what threatened to be a separation and loss of members. The conferences after Mr. Wesley's death did not recognize the "orders" thus given as conferring any superiority of position to the preachers thus ordained, excepting that some of them were permitted to administer the Lord's supper before other preachers could do so. Mr. Moore maintained his supposed rights to the

end of his days, but the Conference did not regard them. The Conference began to ordain preachers by the imposition of hands in 1836, but Mr. Moore was not invited to take part in the ceremonial. The three ministers who first laid hands on the heads of young men received into full connection in 1836 were Jabez Bunting, president of the Conference; Richard Reece, ex-president; and Robert Newton, secretary of the Conference. Ordination in this way has been continued at every subsequent Conference, the officiating ministers being the president and secretary of Conference, the ex-presidents, some chairmen of districts, and occasionally the father, if a minister, who has a son to be ordained. The president, in giving a copy of the Bible to each, says, in substance, "Take thou authority to preach the word and administer the sacraments." This takes place not till after four years satisfactory probation, and a thorough examination.

During the life of Mr. Wesley, preaching by the Methodists was held at five and nine in the morning, five in the afternoon, and eight in the evening, so as not to prevent any from attending service at Church. The Conference of 1786 gave consent to hold Methodist services in church hours when the minister was a wicked man or preached Arian doctrines, or when the churches could not contain half the people, or when the church was three miles distant. In such cases the preacher was directed to read the Psalms. Lessons, and part of the Church Prayers. All this was changed soon after Mr. Wesley's death, and more liberty was given to the preachers.

March 29, 1788, was a memorable day in the history of Methodism; Charles Wesley, the poet, entered into rest. He had no disease; "the weary wheels of life stood still." He was born in December, 1707, consequently was aged eighty years and three months. He wrote fully six thousand five hundred hymns and poetical pieces, but left his widow in such moderate circumstances with her three children that William Wilberforce, the Christian philanthropist, sent her yearly the sum of £60 as a gratitude offering for the soul-comfort he had derived from her husband's hymns and sermons, and this was continued till her death, in December, 1822, at the age of ninety-six years. The death of Charles-Wesley was more deeply felt by the founder of Methodism than any other event in the history of the Connection.

At the Conference following the death of his brother, Mr. Wesley took a review of the fifty years that had passed since his conversion, which event he considered to be the real beginning of Methodism. The sum of a long

conversation was that the Methodists, in the course of fifty years, had neither premeditatedly nor willingly varied from the Church in one article, either of doctrine or discipline. That out of necessity, not choice, they had slowly varied in some points of discipline, by preaching out-of-doors, using extemporary prayer, employing lay preachers, forming societies, and holding annual conferences. These were all commenced as Providence opened the way.

The Conference of 1790 was the last presided over by Mr. Wesley. As if premonitory of his death, two committees were appointed, one to manage the mission newly established in the West Indies, and one to superintend the erection of chapels both in England and Ireland. A plan of the order of business in conducting the Conference was drawn up and published in the *Minutes*.

3. *History of the Wesleyan Body since Mr. Wesley's Decease.* — The death of John Wesley, in March, 1791, was a blow so heavy when it occurred that it produced a feeling of awe and submission among the preachers, which prevented the introduction of various reforms for several years which had been contemplated and were required. During the whole year the *Arminian Magazine* scarcely named Mr. Wesley; more important duties devolving on both preachers and officers of the Connection. It was resolved to elect a president from the senior preachers at each Conference, and in other respects to carry on the Connection on the plan previously observed. England was divided into districts, and chairmen appointed to superintend them. The number of districts were, England, nineteen; Scotland, two; Ireland, six. By this plan the best possible arrangement was made for giving to the societies that careful oversight which they had previously received from Mr. Wesley himself. Each district was required to meet its own expenses.

A spirit of restlessness soon appeared among some of the societies after Mr. Wesley's death. William Hammeth, whom Mr. Wesley had ordained to labor in the West Indies, went to America in 1792 in search of health. He made a division in the society at Charlestown, appealed to the English Conference, and the result was his exclusion from the ministry. In England, one at least of Mr. Wesley's ordained preachers assumed the title of reverend, wore a gown in the pulpit, and administered the Lord's supper without the consent of the Conference. During the three years following, much unrest was manifested in many parts of England by the people asking

to have the Lord's supper administered by their own preachers instead of having to go to Church for the purpose.

In 1794 the trustees of some Methodist chapels, especially in Bristol, refused to allow any preacher to officiate in their chapel who had not previously been approved by them for that purpose. The dispute at Bristol ran so high as to threaten a division of the whole Connection.

In 1795 the dispute with the Bristol trustees, and the question of the preachers administering the Lord's supper to the societies, had created so much painful unrest that, to save a disruption, a plan of pacification was drawn up by nine preachers, which, when approved by the Conference, was submitted to the discontented trustees, and when accepted by them was sent to the societies, and was the means of averting for that year any division. The plan included nine points concerning public worship, and nine points concerning discipline. The concessions consisted mainly of authorizing the continuance of sacramental services by the preachers where they had been practiced without the consent of the Conference. Preachers and officers who spoke for or against the introduction of the Lord's supper were to be subject to trial and penalties. That clause was resisted so determinedly by a few preachers and by very many members, both in public addresses and by the wide distribution of pamphlets, chiefly written by Mr. Alexander Kilham, one of the preachers, that at the Conference of 1796 the first business done was the trial, and finally the expulsion from the ministry, of Mr. Kilham. Those who had the direction of the affairs of the Connection acted with determination in this matter, but many of the junior preachers and several thousand members considered that decision unjust, unwise, and impolitic.

The year between the expulsion of Mr. Kilham and the Conference of 1797 was passed by him in visiting the societies in various parts of England, to ascertain their views respecting the action of the Conference in his case. The result was the formation, in the summer of 1797, of a new Methodist Connection, which included at least three preachers from the old body and about five thousand members. That was the first division of the Methodist people after Mr. Wesley's death, and in thirty years it was followed by three others, all which might have been averted by the exercise of more Christian forbearance and the concession of points of discipline deemed "non-essentials," which have in later years been nearly all conceded by the Methodist Conference. The New Connection Methodists ought to be now

united with the parent society, from which they should not have been separated. The three preachers who separated themselves from the Conference on that occasion were William Thom, Stephen Eversfield, and Alexander Cummin, all of whom assisted in forming the New Connection. The Conference of 1797 issued a pastoral address to the societies, to allay as much as possible the spirit of unrest which so widely prevailed. For over sixty years a pastoral address has been annually issued by the Conference, commencing with the year 1819.

The foreign missions of Methodism were considered and recognized by the Conference of 1798. Those missions were commenced by Dr. Coke in 1786, and were entirely under his direction and management till 1791, when the Conference appointed a committee of nine of the brethren to assist him in examining candidates for foreign service, and also the accounts and letters relating to the missions. The Conference of 1793 appointed the first general collection to be made throughout the Connection in support of the missions. The second collection was made in 1796, and it has been continued yearly ever since. These missions were under the control and management of Dr. Coke, with the aid, though little more than nominal, of a committee, until the year 1813, when he arranged with the Conference for his journey to India. The doctor closed his earthly pilgrimage while crossing the Indian Ocean, and in the following year the Foreign Missionary Society was originated at Leeds, since which time it has become one of the most useful and important missionary organizations in the world, with nearly five hundred ministers and one hundred thousand members in society at then Conference of 1880; the voluntary contributions reported at the annual meeting that year in support of the foreign missions being £165,498, while the expenditure of the year was £190,686.

A Committee of Privileges was appointed by the Conference of 1803, which then consisted of ten of the principal preachers and laymen in Methodism. Its origin dates from the threatened invasion of England by Bonaparte in 1802, when an act was passed in Parliament to raise a regular corps of militia. This included some Methodists; and a clause was introduced to exempt the Methodists from drill on the Sabbath. The Committee of Privileges was at first intended to act in defense of those rights. Its scope and numbers were enlarged in 1811, when the committee was appointed to have the direction of any lawsuit which in any way related to the Methodist Connection. Circuit collections were ordered to be made to meet the outlay which might occur in consequence of such legal

proceedings. In 1853 the committee was established on a broader and more permanent basis, so as to include any legal contingency which might arise. It is now divided into two parts, one for guarding our privileges, the other for cases of exigency.

The Conference of 1804 resolved that any itinerant preacher who carried on any trade should, on proof thereof, be excluded from the "Itinerant Plan," and forfeit his connection with the ministry. This regulation excluded from the ministry the Rev. Thomas Rankin, one of the most respected and most prominent of Mr. Wesley's preachers, who, seeing that the allowance made to supernumerary preachers was wholly inadequate to their support, preferred to enter into business and become a coal-merchant rather than impoverish a fund already overtaxed. That act excluded him from the ministry, and at his death he had no record in the *Minutes of Conference*. An interesting memoir of him was printed in the *Methodist Magazine*.

A series of nine new minutes were agreed to by the Conference of 1807, the fifth of which was to the effect that camp-meetings may be allowable in America, but they are highly improper in England; and the Conference disclaimed all connection with them. Some of the earnest Methodists in Staffordshire were of opinion that if camp-meetings were good for America, they were equally good for England; accordingly, at Mow Coss, in that county, camp-meetings were held; and for taking part in them William Clowes, Hugh Bourne, and other Methodists were deemed unworthy of membership; and on being excluded several of them united in forming the Primitive Methodist Connection in 1810, which has since become the most prosperous and most numerous offshoot from the parent society. Its members in 1880 numbered 190,800.

The first Methodist missionary was sent to Africa in the year 1811. Some Methodists had settled in the colony of Sierra Leone about the year 1792. Early in this century a colored man, named Mingo Jordian, preached to the people, gathered a society, and wrote to Dr. Coke and Dr. Adam Clarke, asking for help. The Conference of 1811 sent out George Warren as the first missionary to that colony. Some Methodists, having made their way to the colony of Australia, formed a class, and found in one of the penal convicts who had become converted the first Methodist preacher in that vast country. The Conference of 1812 sent out Samuel Leigh, who laid in

Australia, broad and deep, the foundations of a great Methodist Church, which numbered in 1880 fully 69,000 members.

In 1813 Dr. Coke started with a small band of missionaries to found the Methodist Church in India; and although it has been of slow growth, its branches are rapidly stretching over the continent of India. The work assumed wider proportions, and found many new fields after the Missionary Society was fully organized in 1813-14; since which time the agents of the society have found their way to nearly every country under heaven; and, aided by the American Episcopal Church and the Church South, Methodism is establishing itself in every land.

In October, 1815, what is now known as the Bible Christian Society was founded at Lake, near Shebbear, Devonshire, by William O'Bryan. He had been a very zealous Methodist local preacher had visited many places in that country where the Gospel was not preached, and gathered the people together for religious worship. For doing just what Mr. Wesley had done seventy years before, an injudicious Methodist preacher expelled Mr. O'Bryan from their community; and he, not feeling at liberty to discontinue his evangelistic work, gathered some of his converts into a small society in Devonshire; and in one year their members numbered more than 500. In the year 1880 their membership in England was 21,292; in addition to those in Canada, 7254; and Australia, 3605. Mr. O'Bryan died in America a few years ago at an advanced age. Their membership is largely confined to the west of England, where the society originated.

In 1818, what is known as the Children's Fund was instituted. Previously to that date, each preacher having a family was allowed £6 per annum for each child, which sum was found to be inadequate. New arrangements were made in 1818 for raising more money, and for the better management of the fund. The allowance has been £7 for each child for half a century; but some circuits, by a special effort, make up the sum to £10.

In 1819 important improvements were made in the system of finance, and the Conference resolved that in future a financial district meeting should be held in the early part of the month of September in every district, at which all the preachers and stewards who could were to be present, to make whatever financial arrangements were required for each circuit in the district, for one year prospectively.

One of the most important acts done at any Methodist Conference was the passing of what have since been known as the Liverpool Minutes of 1820—a series of thirty-one resolutions, the design and purpose of which was “the increase of spiritual religion among our societies and congregations, and the extension of the work of God.” The reading of those resolutions to the society at any time since has usually been followed by renewed spiritual activity and success.

The year 1820 was memorable also for the resolution then passed to secure every four years an exchange of delegates between the English and the American Methodist Churches. The first delegate from America was John Emory, who was presented to the Conference at Liverpool in July, 1820; and who, in his address sketching the progress of Methodism in his own country, said, “The two bodies would yet compass the world, and shake hands at the Pacific.” That prophecy has been realized. Emory was a thin spare man of about thirty-five, but his presence and words made a deep impression on the Conference. He was the guest of Dr. Adam Clarke at Millbrook, who was then working hard at his *Commentary*. The first delegates from the British Conference to America were Richard Reece and John Hannah, who attended the General Conference held at Baltimore in 1824, where they met bishops McKendree, George, and Roberts, and one hundred and twenty-nine delegates.

The missions to the Shetland Islands were commenced by Dr. Adam Clarke in 1822, who found the chief means for their support for ten years, when he ceased from his labors. They now (1880) number more than twelve hundred members.

What is known as the Leeds organ dispute arose from the introduction of an organ into Brunswick Wesleyan Chapel in 1828 against the wishes of a large majority of the leaders and other officers of the society. The result was that more than one thousand members left Methodism, and formed the Society of Wesleyan Protestant Methodists. They existed as a useful, laborious Church for about eight years, when they united with a much larger secession from the old body. In the Conference of 1834, the question of commencing an institution for the education and training of young ministers was considered and decided upon. Among the advocates for the measure were Messrs. Reece, Bunting, Newton, Subcliffe, Gaulter, Scott, Lessey, and one hundred and fifty other preachers. Against the proposal were James Wood, Dr. Samuel Warren, James Bromley, Henry

Moore, and about thirty old preachers; one hundred other preachers remained neutral. Dr. Warren took the lead in the opposition; wrote and published a pamphlet against the proposal, which was considered by those friendly to the project to be such a misrepresentation of the facts as to bring the doctor to trial before a special district meeting. Dr. Warren was the superintendent preacher of the Manchester first circuit. The circuit defended their minister; the special district meeting tried, and suspended him from office as a preacher. An appeal was made to the Court of Chancery, when the vice-chancellor, Shadwell, declared against Dr. Warren; in consequence of which, at the Sheffield Conference of 1835, Dr. Warren was expelled from the Conference and the Connection. Having many friends and followers who sympathized with him, they left the Connection, and formed the Wesleyan Methodist Association, which, ten years afterwards, numbered 21,176 members. In 1857 they were united with the Reform Methodists of 1849-50.

The resolution of the Conference of 1834 to found a theological institution was carried into effect by the Conference of 1835-36. A committee was formed to complete the proposed scheme. An old Congregational building, known as the Hoxton Academy, was rented, and used with advantage for several years. In 1839, Abney House, in Stoke Newington, long the residence of Sir Thomas Abney and of Dr. Isaac Watts, was taken as a branch establishment; and both were used to their fullest capacity until the year 1841-42, when the handsome college at Richmond was completed; and about the same time the commodious institution of Didsbury, near Manchester, was also ready for occupation, when both were tenanted by the removal of the students from the two London buildings. Since then another college for the same purpose has been built at Headingley, near Leeds, and occupied fully; and a fourth college is now in course of erection at Handsworth, near Birmingham, which is to be opened in 1881.

The centenary of Methodism was celebrated in all parts of the world during the year 1839. The Conference of 1837 appointed a committee of ministers and laymen to prepare a report of the best way of observing the occasion. The report was presented to and accepted by the Conference of 1838, and a great Connectional representative meeting was gathered in Oldham Street Chapel, Manchester, Nov. 7, 1838, comprising two hundred and fifty preachers and laymen, and was the most imposing assembly of Methodists which had ever been held. Its deliberations were continued for three days. To commemorate its proceedings a large picture was painted, engraved,

and published by Mr. Agnew, in which were included one hundred and four portraits. It is generally known as "The Centenary Picture." Thomas Jackson presided. It surpassed all previous meetings for Christian feeling and pious beneficence. A Thanksgiving Fund was recommended as an acknowledgment for the great mercies of the past, and £80,000 was at first fixed upon as the limit expected from it. No less than £10,000 was promised at the meeting held in the City Road Chapel, London. Ireland generously promised £14,500; and by the opening of the centenary year the promises had reached £102,000; by March they were £150,000; and, by the time the celebration was to be observed throughout the Connection—namely, Friday, Oct. 25—the promises had reached £200,000. Before the fund, was closed, it amounted to £216,000. The objects to be benefited by the fund were: the erection of two Theological Institutions; the purchase of a Centenary Hall and Mission-house in London; the relief of distressed chapels; the better support of worn-out preachers and their widows; the building of a Centenary Chapel in Dublin; and to make provision for promoting day-school education. The Centenary Conference, 1839, reported an increase of membership of over 16,000, and 118 candidates for the ministry. The year after the death of Mr. Wesley, i.e. in 1792, the Methodist family numbered 550 itinerant preachers and 140,000 members in Great Britain and America: in 1839 these figures were raised to 5200 itinerant preachers and 1,171,000 members in society. In 1889 the total number of itinerant ministers throughout the Methodist world was 41,056; the total of ministers and members, 6,331,112. This record may be very appropriately closed with the memorable words of the dying Wesley: "What hath God wrought!"

In 1841 the Centenary grant of £2500 for educational purposes was made available for the founding of a training institution for elementary teachers and the establishment of primary schools throughout the Connection. The necessary funds for developing the work came in slowly. The Normal Training Institution and practicing schools in Westminster were opened in 1848. In 1857 there were 434 day-schools connected with Methodism, in which 52,630 scholars were taught. Ten years later there were 640 schools and 100,000 scholars. In 1889 there existed 847 schools and no less than 179,578 scholars. An additional training institution has also been established at Shortlands, Battersea, for females. The first principal of the Westminster institution was the Rev. John Scott, and the present principal

is the Rev. Dr. Rigg. The principal at Shortlands is the Rev. G. W. Oliver, A.B.

The disruption which took place at the Manchester Conference of 1849 was the most sad and painful event that ever occurred in Methodism. A growing feeling of discontent had for some years been manifested by some of the preachers at what was considered by them a policy of dictation by some of the senior preachers, more especially by Dr. Bunting; and certain fly-sheets were printed and circulated throughout the Connection, in which the causes of complaint and dissatisfaction were embodied. The fly-sheets were anonymous. About the same time there was published a volume entitled *Centenary Sketches of One Hundred of the Prominent Ministers of the Connection*. That also was anonymous. The Conference of 1849 resolved to ascertain, by a system of rigid questioning, who among the preachers were the authors of the said publications. Several of the preachers refused to answer the question, Are you the author of the fly-sheets? Suspicion was mainly fixed on the Rev. James Everett, one of the senior preachers. He most resolutely declined to answer to the question of authorship of the delinquent publications, and he was excluded from the Connection for contumacy. The Rev. Samuel Dunn, another minister of about thirty years standing, had commenced in 1849 a new monthly magazine, with the title of *The Wesley Banner*. He had not complied with an obsolete Methodist Conference rule, which requires every preacher to publish works only through the book-room. The question of the authorship of the fly-sheets was put to him, and also the question whether he would discontinue *The Wesley Banner*. For refusing to answer those questions, he also was excluded from the Connection. The Rev. William Griffith, Jr., also refused to answer the question of authorship of the fly-sheets, and he also declined to promise that he would not report the proceedings of the Conference to a Wesleyan newspaper. For those offences he also was excluded. To those three ministers were afterwards added the Rev. James Burnley, the Rev. Thomas Rowland, and others. One result of those proceedings was that within two or three years more than 120,000 members of society had left the Connection, and had formed a new one under the designation of Wesleyan Reformers. During the same time, the funds of the Connection had suffered so severely that the arrears three or four years afterwards amounted to about £100,000. The total membership of English Methodism in 1850 was reported at 358,277. It was not until twenty-five years afterwards that the membership again reached those figures, so that it

required the labors of over one thousand paid ministers to recover the ground lost by those expulsions. Such a painful and costly experiment as was that of the Conference of 1849 is not likely to be ever again repeated. The Wesleyan Reformers had a separate existence until the year 1857, when they united with those who separated in the Warrenite division of 1835, and formed together the United Methodist Free Churches, having a membership in 1880 of 79,477. A few societies, which, refused to amalgamate, form the Wesleyan Reform Union, with a membership of 7728. Two of the originally expelled ministers in 1849 — Mr. Dunn and Mr. Griffith—still survive, enjoying a contented and happy old age. Thousands of members were altogether lost to Methodism and to the Christian Church in consequence of that disruption. The Reformers have uniformly laid the chief blame of the expulsions to the Rev. Dr. Bunting, but other prominent preachers were equally concerned in the business. One of the difficulties arising from the disruption was owing to so many trustees of chapels being severed from the society, and, further, the withdrawal of so large a sum of money from Connectional objects. To meet that emergency, the Conference of 1854 inaugurated what is now known as the Connectional Relief and Extension Fund. One hundred thousand pounds was promised to that fund in 1854, and the money was to be appropriated as loans to trustees of such chapels as were in difficulties, as gifts, and loans to improve Church property, and to aid in the erection of new Methodist churches. The fund is now known by the title of Extension of Methodism in Great Britain, and at the Conference of 1880 the committee reported having assisted ninety-one chapels either in their erection or enlargement.

At the Conference of 1854 the Wesleyan Chapel Fund was established on a new and separate basis. The committee has to consider and determine all matters relating to the trust property of Methodism, and it carries out as far as possible the recommendations of the Extension Fund committee.

An important change in the management of the great sectional departments of Methodism was inaugurated when affiliated conferences were introduced. The first action was taken in 1847, when the two sections of the Methodist family in Canada were united and made into an independent Conference, but affiliated with the British Conference. The New Connection Methodists of Canada have since joined with them so as to make one united family in Canada. The French Methodist Church was made into an independent ecclesiastical organization in 1852, but affiliated

to the British Conference. Australia, including New Zealand, Polynesia, and the islands of the Pacific, was in 1854 created an independent Conference, but affiliated to the British Conference. The provinces of Eastern British North America were created into a separate Conference in 1854, but affiliated to the British Conference.

In 1861 the Metropolitan Chapel Building Fund was inaugurated for the purpose of securing the erection of fifty new Methodist churches in and near London within the period of twenty years. Sir Francis Lycett (then Mr. Lycett) gave the princely sum of £50,000 to commence the fund, with the proviso that a similar amount should be contributed throughout the Connection for the same object. The full number of fifty were not erected within the period specified, but the good work was so far advanced that Sir Francis generously gave a further £5000, shortly before his sudden death, Oct. 29, 1880, for securing the erection of five more chapels. One condition was that at least one thousand sittings were to be provided in each chapel.

The Conference of 1873 received under its fostering care an institution called- the Children's Home, which was originated in Lambeth in 1869 by the Rev. Thomas Bowman Stephenson, A.B., and which had steadily developed into a large establishment for the education and training of destitute children. Its origin and history abound in interesting incidents. Having been originated by a Wesleyan minister, and supported mainly by the benevolence of the Methodist people, it began to be considered as a great Methodist orphanage, or home for the destitute. As an independent organization, it had expanded into four separate establishments the Central Home, in Bethnal Green, London; a training institution at Gravesend; a farm school in Lancashire; and a Home in Canada, to which the children, when trained, are sent to be placed in service, and to get a good start in life. The Conference of 1873 recognized the institution as belonging to Methodism. Its *Report* is yearly presented to the Conference, and the same body appoints its officers. There were 489 children in the Homes at the Conference of 1880, and a new branch was to be opened at Birmingham. Its proper designation now is the Children's Home and Orphanage. At the Conference of 1873 the Committee for the Promotion of Higher Education in Methodism was instructed to take the requisite steps for founding a college for Methodist children in the university city of Cambridge. The institution has been successfully founded, under the management of the Rev. W. F. Moulton, D.D., with the modest designation at present of the

Leys School. It reported 100 pupils at the school in 1880, and its prosperity was most satisfactory.

Arrangements were made by the Conference of 1875 for the founding of a Wesleyan Methodist Sunday school Union. The varied advantages of such an institution were recognized by the Conference, and during the year following the Union was formed, which established itself in 1876 in new premises in Ludgate Circus, London. At the Conference of 1880, the committee reported 6376 Methodist Sunday-schools in the Union increase of fifteen percent in ten years; 119,911 officers and teachers twelve percent increase; and 787,143 scholars an increase of twenty-four percent in ten years. It is in contemplation to erect larger and more convenient premises for the Union at an early date. The Rev. Charles K. Kelley is the clerical secretary of the Union, and its chief advocate and representative.

The most important historical event of the present generation of Methodists is the introduction of lay representation into the Conference. That was first determined upon by the Conference of 1877, and the whole scheme of the new arrangement occupies nineteen pages of the *Minutes* of that year. The Conference cannot legally extend beyond twenty-one days yearly. The first fourteen days are to be devoted to the Ministerial Conference, and, the six week-days following, the Conference is to consist of 240 ministers and 240 laymen. All the members of the legal hundred are entitled to be present, and also secretaries of departments in Methodism, some chairmen of districts, and others. The lay representatives are to be all members of society and members of a circuit quarterly meeting. The conditions are specified with great care and minuteness. Fifteen subjects are reserved for the consideration of the ministerial conference only, and sixteen other subjects, chiefly of a financial character, are reserved for the consideration and determination of the Mixed Conference. The order and form of business are agreed upon, which embraces all the subjects likely to come under their consideration. The Conference of 1878 was the first at which the new plan was adopted. The harmony was complete. The experiment of ministers and laymen working together was a success of the highest character. As a mark of gratitude to God for the success of the first Representative Conference, four months after its close the Thanksgiving Fund was inaugurated, which has now reached in promises £292,000, but it is hoped the fund will reach £300,000. The conferences of all the offshoots of Methodism have from their origin consisted of ministers and laymen. The parent society was the last to try the experiment, and some persons

were surprised that it was not a failure. This action, on the part of the Wesleyan Conference was the first really aggressive step towards the union of universal Methodism. The (Ecumenical Methodist Congress of 1881, to be held in London, will be the next important step towards the accomplishment of that object.

There are many minor points of Methodist history, which the limited scope of this article cannot include.

II. Doctrines. — The following brief outline contains a summary of the principal doctrines believed and taught by the people known as Wesleyan Methodists.

- 1.** That there is one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.
- 2.** That the Scriptures of the Old and New Testaments are given by divine inspiration, and form a complete rule of faith and practice.
- 3.** That three Persons exist in the Godhead — the Father, the Son, and the Holy Ghost — undivided in essence and coequal in power and glory.
- 4.** That in the person of Jesus Christ the divine and human natures are united, so that he is truly and properly God, and truly and properly man.
- 5.** That Jesus Christ has become the propitiation for the sins of the whole world; that he rose from the dead; and that he ever liveth to make intercession for us.
- 6.** That man was created in righteousness and true holiness, but that by his disobedience Adam lost the purity and happiness of his nature, and in consequence all his posterity are involved in depravity and guilt.
- 7.** That repentance towards God and faith in our Lord Jesus Christ are necessary to salvation.
- 8.** That justification is by grace through faith; and that he that believeth hath the witness in himself, and that it is our privilege to be fully sanctified, in the name of the Lord Jesus Christ and by the Spirit of our God.
- 9.** That man's salvation is of God, and that if he is cast into hell it is of himself; that men are treated by God as rational, accountable creatures; that it is God that worketh in us to will and to do of his own good

pleasure; and that we are to work out our own salvation with fear and trembling; that it is possible for man to fall finally from grace.

10. That the soul is immortal, and that after death it immediately enters into a state of happiness or misery.

11. That the observance of the Christian Sabbath is of perpetual obligation.

12. That the two sacraments, baptism and the Lord's supper, are institutions of perpetual obligation.

The doctrines of Methodism are explained' in Mr. Wesley's *Sermons*, and in his *Notes on the New Test.*, which, with the small volume known as the *Large Minutes*, form the authorized standards of both doctrine and discipline. The doctrines preached by Mr. Wesley were those of the Church of England. When it became necessary for him to make a selection of them for the use of his followers, he printed them in a tract with the title *Appeals to Men of Reason and Religion*. — The most complete summary of them, with Scripture proofs, will be found in the catechism used by the Methodists.

III. *Constitution and Polity.* — The Members of Society are the basis of Methodism. From among them are selected the preachers and all the officers of the Church. The preachers may be classed under the following heads: the president and secretary of the Conference, chairmen of districts, financial secretaries, official or located ministers, superintendents of circuits, ministers in full connection, ministers on trial, supernumeraries and superannuated ministers, local preachers and exhorters.

Official lay members are classified under the following heads: trustees, local preachers, class-leaders; circuit, society, chapel, and poor stewards; treasurers, secretaries, and members, of committee of various institutions, superintendents and teachers of Sunday-schools, missionary collectors, and others.

The various meetings or assemblies recognized by the Methodists are: the Conference, which is Connectional; district and minor district meetings; and the following local or circuit meetings; namely, quarterly, leaders, local preachers, band, class, society, and prayer meetings, and love-feasts. These in addition to the usual public worship.

(I.) *Officers.* —

1. *Ministerial.* —

(1.) The *president of the Conference* is chosen annually. The names of three or more preachers who are members of the legal hundred are placed before the Conference, a ballot is taken, and the preacher having the highest number of votes is named to the legal hundred, by whom the choice is confirmed. The secretary is elected in the same manner. Both retain office till the next Conference, when the secretary may be re-elected. The president cannot be re-elected until after the lapse of eight years. The Rev. John Farrar is the only president re-elected during the past thirty years. The president is invested with the power of two members; he presides at all official meetings, supplies vacancies in the ministry, sanctions changes in appointments, and exercises a similar authority when the Conference is not sitting to that of a bishop in the Methodist Episcopal Church of America. He is the chairman of the district where he is located, a member of the Stationing Committee, and has an assistant appointed by the Conference to aid him in any possible duty.

(2.) The *chairman of the district* exercises the authority of a bishop, or overseer, in the locality to which he is appointed. He convenes and presides over the annual district meeting held in May, and the financial one held in September, at both which all the preachers residing in the district are expected to attend. He is responsible for the carrying out of all the rules and usages of the Connection, the proper conduct of religious worship, the care of all the Methodist Trust property in the district, the payment of the preachers salaries, the making of public collections and their proper distribution. He has to examine candidates for the ministry, and to direct what ministers are to attend the Conference. He has authority to visit any part of his district. He is chosen annually.

(3.) The *financial secretary* has to assist the general treasurers of the various funds to transact all the financial business of the district to which he belongs.

(4.) *Official or Located Ministers.* — These are principals or professors and tutors in colleges and seminaries, book stewards, missionary secretaries, secretaries of other Connectional agencies, editors, and house governors of theological colleges.

(5.) *Superintendents* are those ministers whose names stand first in the list of appointments to a circuit. The office constitutes such a minister

chairman of all the circuit official meetings. He is responsible to the district meeting for the maintenance of order and discipline, and the administration of all its affairs. He admits and excludes members with the consent of the leaders, directs all the public services, meets the classes quarterly-and gives each member a ticket, keeps a list of all the officers and members in society, registers deaths of members, collects statistical information, makes circuit plans, examines his colleagues in the ministry as to their religious experience, examines and instructs candidates for the ministry, has to distribute the books published at the book-room and to pay for the same quarterly, to appoint the collections, and see all moneys collected transmitted to the treasurers; and is responsible for every breach of discipline in the circuit.

(6.) *Ministers in full connection* are appointed annually to a circuit, but may be reappointed a second or a third time to the same circuit. They must not return to a circuit till they have been absent six years. They have to preach twice or thrice on the Sabbath, and on such week evenings as may be fixed by the superintendent on the circuit plan. They administer the sacraments, visit the members at their homes, especially those who are sick or infirm, and assist the superintendent in the general work of the circuit. They are entitled to be present at all society and district meetings. All such ministers were designated as Helpers during the lifetime of Mr. Wesley.

(7.) *Ministers on Trial.* — When a young man has been examined by the quarterly meeting and recommended there from as a minister on probation, he is sent usually to the district meeting, thence to the Conference, and, if accepted there, he may be sent for training to one of the four theological colleges, where he may remain one, two, or three years. A course of study is marked out for each year. He must pass a yearly examination and be well reported of by his examiners. The Conference has made satisfactory provision for his having a supply of suitable books and proper instruction in pursuing his studies. Probationers may attend quarterly and district meetings, but they may not vote. They may not administer the sacraments, excepting baptism in a case of great emergency. They may not marry while on trial. They are specially under the care of the superintendent until received into full connection, which is not till they have completed four years of probation. The act of being received into full connection is one of the most important in the career of a minister. Having passed several examinations with a good report, he is presented to the Conference. Two evenings during each Conference are set apart for this work. On the first

the young men give an account of their conversion and call to the ministry, experience which is often attended with the manifest outpouring of the Divine Spirit on the audience, and they answer a few questions asked by the president. The young men are then formally and publicly received by the imposition of hands of the president, secretary, and several senior ministers in the legal hundred, the president saying, "Mayest thou receive the Holy Ghost for the office and work of a Christian minister, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God and of the holy sacraments, in the name of the Father, and of the Son, and of the Holy Ghost." After each young man has received the gift of a small Bible, the president says, "Take thou authority to preach the Word of God, and to administer the holy sacraments in our congregations." Shortly after that service, each preacher receives, as a certificate of his admission into full connection, a copy of the *Large Minutes*, in which are inscribed the following words, signed by the president and secretary of the Conference: "As long as you freely consent to, and earnestly endeavor to walk by, these rules, we shall rejoice to acknowledge you as a fellow-laborer." On the second evening, the ex-president delivers to the newly ordained a ministerial charge, which is usually printed. Most of the young ministers enter the married state a few days afterwards.

(8.) *Supernumeraries.* — Ministers who either from age or infirmity are unable to perform their circuit work are placed in this class. Many ministers are obliged to retire from the full work for one or more years to rest, and after recovery of strength resume circuit work. At the Conference of 1793 it was resolved that "every preacher shall be considered as a supernumerary for four years after he has desisted from traveling, and shall afterwards be deemed superannuated." All supernumerary or superannuated ministers are required to meet in class to retain their membership in the Methodist society. A superannuated minister ceases to be a member of the legal hundred; but this rule has been set aside by special vote of the Conference in recognition of some important Connectional service. A supernumerary who enters into business is not entitled to have his name retained on the journal of the Conference as a minister, and his death, if occurring while he is in business, is not recorded in the *Minutes*. The provision now made for supernumerary ministers and their widows is one of moderate competence.

(9.) *Local Preachers, or Lay Preachers.* — This class of workers is as old as Methodism itself. As early as the year 1738, Mr. Wesley had a lay helper

named Humphreys, who left in 1739. In May, 1739, Thomas Maxfield was converted; he became Mr. Wesley's first lay helper in London, and John Cennick was the first lay helper in Bristol. From this body of men nearly all the ministers have been selected. Local preachers must be accredited members of society, men of piety, of consistent life, of good understanding, and fair ability as speakers. They generally begin by exhorting in cottage meetings or mission rooms, and when considered capable of addressing an audience they are, after preaching a trial sermon before a competent judge, admitted on trial and have appointments on the plan. They are examined as to their knowledge of doctrine and Church government and their call to the work. After a year's probation, and having passed satisfactory examinations at the local preachers' meeting, and been passed by the quarterly meeting of Church officers, they are received as accredited local preachers. Many, by the exercise of their gifts, soon qualify themselves for a wider sphere of ministerial work; others remain at home, following their daily occupations, and preach every Sabbath, often to large congregations, without any financial consideration. Lay preachers have always been held in much esteem in Methodism, and were thought so highly of when Mr. Wesley died that they had special notice in the inscription on the monument erected to the memory of the founder of Methodism, where he was described as "the patron and friend of lay preachers." Methodism for a full century was greatly indebted to the lay preachers for their services, valuable as teachers of divine truth, but especially so because rendered gratuitously. They have hitherto looked alone to God for their reward, and through their labors thousands of sinners have learned the way to God and heaven who would otherwise have lived and died destitute of the knowledge of both.

2. *Official Lay Members.* —

(1.) *Trustees.* — The office of trustees in Methodism is one of great responsibility. They hold the property, mostly freehold, belonging to the Connection, in trust for the Conference, and are themselves responsible for the discharge of the debts connected with their respective trusts. During the lifetime of Mr. Wesley, there was diversity in the drawing of the trust-deeds, and, consequently, in the powers conferred thereby. All the property of the Connection is now vested in trustees according to the form of a model deed, which has been prepared with great care, and corrected from time to time so as to meet all emergencies which are likely to arise. Some trustees have had power to refuse the admission of any preacher to their

pulpits whom they did not appoint or approve. The ecclesiastical powers of trustees are defined in the Plan of Pacification drawn up and published in the *Minutes of Conference* for 1794-95. The superintendent-minister is *ex officio* the chairman at all meetings of trustees, and has a casting vote. Trustees appoint their own stewards; they disburse seat-rents and collections taken in behalf of the trust, and keep the property in satisfactory repair.

(2.) Class-leaders. — These are persons of piety, intelligence, and ability, who are appointed to take charge of classes. The classes consist of the members of society divided into small companies, varying in number, according to circumstances, from six to sixty persons, either male or female, or sometimes mixed. The simple condition of membership is “a desire to flee from the wrath to come.” Mr. Wesley himself was the first class leader. The office of leader was not instituted until February, 1742, when the necessity for it was shown during a providential conversation at Bristol. During that year, leaders were appointed in London and elsewhere. The business of a leader is thus defined by Mr. Wesley, and published by him in the Rules of the Society:

- 1.** To see each person in his class, once a week, at least, in order
- 2.** To inquire how their souls prosper. To advise, reprove, comfort, or exhort, as occasion may require.
- 3.** To receive what they are willing to give towards the support of the Gospel.
- 4.** To meet the ministers and the stewards of the society once a week, in order
- 5.** To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.
- 6.** To pay to the stewards what they have received of their several classes in the week preceding, and
- 7.** To show their account of what each person has contributed.

The original rule of Methodism was that each member contribute one penny weekly, and one shilling quarterly when the tickets of membership were given. Even at the beginning of Methodism, and throughout its whole history, there have been members who gave sixpence, or even one shilling,

weekly, and five or ten shillings quarterly, some twenty shillings. Among the poor the original rule is the standing order. As early as 1748, leaders were recommended to meet in other classes to promote growth in grace. Leaders are really resident local pastors, and, as such, have in thousands of instances witnessed many most glorious and triumphant deaths. Leaders are chosen by the superintendent-preacher, and nominated by him at a leaders meeting, the vote of the meeting fixing the appointment. Some good and useful leaders have been appointed at as early an age as sixteen years in times of special revival. Leaders are members of the quarterly meeting of society officers.

(3.) *Circuit Stewards.* — The most important of the circuit officers is the circuit steward, who manages all the finances. There are generally two in each circuit. They receive and pay all accounts, and report the items to each quarterly meeting. They are expected to attend the district meetings held in May and September. When ministers are invited to travel in a circuit, the steward makes the necessary arrangements. He is the official channel through which communications from a circuit are transmitted to the Conference. According to rule, the office of steward ceases at the end of the year, and no steward is to remain in office above three years in succession, except in some extraordinary cases. They are appointed to office by the quarterly meeting, on the nomination of the superintendent-minister.

(4.) *Chapel stewards* are appointed by the trustees to let and re-let the sittings in a chapel, to receive the money for the same, and pay it into the hands of the treasurer for the trustees. They are expected to see that the chapel is kept in proper repair, to have it made ready for public worship, and to transact any business connected with the chapel, which can be done without calling the trustees together.

(5.) *Society stewards* are entrusted with the financial affairs of a particular society. Where the members are few, only one is appointed, but two is the usual number.

Their business is:

1. To attend the leaders meetings; to examine the books of the leaders, and to receive the moneys which their members have contributed since the last leaders' meeting.

2. To prepare proper notices for the pulpit of all that is advertised upon the circuit plan, and to take care that other pulpit notices are duly signed.

3. To receive the preacher in the vestry before public worship, and to make such arrangements for the service as may be necessary, providing for the due celebration of the sacrament of baptism when it is appointed to be administered.

4. To see that the collections are made at the time specified upon the circuit plan, and to take charge of them until they can be delivered into the right hands.

5. To provide suitable homes, where needed, for preachers who officiate in their respective chapels, and to see that their expenses, if any, are paid. They are chosen yearly on the nomination of the superintendent-minister, the leaders' meeting approving or rejecting as they see best. It is recommended that each society steward may be either changed annually, or one each year alternately, so as to retain one who knows the duties.

(6.) *Poor-stewards* receive and disburse the moneys given for the poor. The collections taken at the Lord's supper, and at love-feasts of the society, are thus distributed. They attend the leaders' meeting, and pay to the leaders any sums which are voted for needy or sick members, monthly or quarterly. A special collection is often taken on the first Sunday of the New Year, which yields from five to ten shillings-for each poor member. The poor-stewards provide the bread and wine for the Lord's supper, and the bread and water for the love-feasts. Preachers who have wine after preaching are supplied by the same stewards.

(7.) *Treasurers, secretaries, and members of committee* of the various institutions connected with Methodism are, to some extent, offices held by intelligent and respectable members of the congregations, who are not always members of society, but persons of integrity, whose consistent Christian conduct entitles them to the confidence thereby reposed in them. Many persons and families are by these means retained in Methodism who would be likely to drift into other communities of Christians, but for their being thus employed in the work. Persons so occupied generally find their way into society classes, and so become recognized members.

The teachers and elder scholars in our Sunday-schools render important services as collectors for the Foreign Missionary Society. Forty years ago a

special effort was made to secure the services of the Sunday-school children as collectors, first of Christmas offerings. In this way, £4000 and £5000 was soon raised as free-will offerings at Christmas and at New-year's. Afterwards, those young persons were organized into a Juvenile Missionary Society, and by their aid a considerable sum is brought into the funds of the society. No less a sum than £16,567 was collected by the juvenile associations for 1880, which was one sixth of the entire ordinary income for foreign missions in that year.

(II.) Official Meetings. —

1. *The Conference* is the highest court, and the only legislative body in Methodism. During forty years, all the power of the Conference was vested in Mr. Wesley. By the Deed of Declaration enrolled in chancery in 1784, the Conference was made to consist of one hundred preachers in connection with Mr. Wesley's society. In 1791 was held the first Conference after Mr. Wesley's death, and was the first organized according to the deed. By the provisions of that deed Methodism is made perpetual. The resolution of the Conference of 1791 was "to follow strictly the plan which Mr. Wesley left." This was done until the year 1814; when the Conference resolved upon two changes: first, to fill up one vacancy in four in the legal hundred, not by seniority, as previously, but by nominations from the whole body-of preachers who have traveled fourteen years or upwards. Second, to give preachers of fully fourteen years' standing authority to nominate a preacher for election into the hundred, and also to vote in the election of Connectional officers. The legal hundred alone has to confirm such elections. From the time of Mr. Wesley's death to the year 1878, only preachers were permitted to be present at the Conference. Following the example so successfully set them by the General Conference of the M. E. Church in America, the English Conference of 1877 resolved to admit laymen to participate in their proceedings in such matters only as did not strictly belong to the ministerial office. The time for continuing the deliberations of the Conference is limited to twenty-one days. Two weeks are now devoted to the Ministerial Conference, and the third week to the Mixed Conference. This is composed of an equal number (240) of ministers and laymen. In this brief summary only an outline of the business of each Conference can be given.

The *Ministerial Conference* embraces the following items of business, namely:

1. Filling up vacancies in the legal hundred.
2. Election of president and secretary.
3. Appointment of Conference officers.
4. Public prayer-meeting for one hour.
5. Reports on probationers and candidates for the ministry.
6. Reception of representatives from other conferences.
7. Consideration of cases of character and discipline.
8. Appointment of committees.
9. Appeals, memorials, notices of motion.
10. Ordination of young ministers.
11. Supernumeraries.
12. Obituaries of ministers, with reminiscences.
13. Alterations and divisions of circuits.
14. Stations of ministers.
15. Statistics: reading pastoral address.
16. Conversation on the work of God.
17. Pastoral reports of colleges, schools, etc.
18. Book affairs, and review of literature.
19. Addresses to the Conference and replies.
20. Official appointments and deputations.
21. Reports and miscellaneous business.

The business of the *Mixed Conference* may be thus summarized:

1. Calling the roll, and address of the president.
2. Reception of memorials, and notices of motion.
3. Consideration of home and foreign missions.
4. Schools for ministers' children.
5. Extension of Methodism.
6. Funds relating to chapels.
7. The Children's Fund.
8. Home missions and Contingent Fund.
9. District sustentation funds.
10. Worn-out Ministers and Widows' Fund.
11. Theological Institution.
12. Education: General Committee, Sunday school Union, and Children's Home.
13. Higher education.
14. Committee of Privileges and Exigency.

15. Conversation on the work of God.
16. Religious observance of the Sabbath.
17. Temperance.
18. Reports on memorials.
19. Miscellaneous business.
20. Reading and signing the Conference Journal.

2. *District meetings* originated at the first Conference after Mr. Wesley's death in 1791. They correspond overmuch to the annual conferences in the M. E. Church. Their deliberations occupy from two to five days. The business transacted may be thus briefly stated. At the session in May, when ministers only are present, inquiries are made regarding each minister and probationer as to moral and religious character, adherence to doctrine, attention to discipline, ability to preach, marriages, deaths, resignations, and whether fully employed; number of members in society; reports from Home Mission stations; conversation on the work of God; reports of examination of preachers on trial; examination of candidates for the ministry; who shall attend Conference. When the circuit stewards join the ministers, the funds are separately brought under consideration, much in the same manner as at the Mixed Conference, each circuit being brought under consideration. The district meeting is usually closed by a sermon from one of the leading preachers, and by the administration of the Lord's supper. The financial district meeting, held in September yearly, was originated at the Conference of 1819, when important changes were introduced into the system of finance, finances of each circuit are arranged and determined for a year at that meeting.

3. *Quarterly meetings*, as their name indicates, are held in each circuit once in three months, about the time of the usual quarter days. All the stewards, class leaders, and local preachers of at least one year's standing may attend. The superintendent-minister presides. A secretary records the names of those present, and the resolutions adopted, and any other business transacted. The statistics of membership are read; the stewards report the amount of moneys received from the classes the salaries paid to the preachers, house rent, and other expenses, and the accounts are balanced each quarter. Conversations are held upon the progress of the work in each society, and reports of pioneer work detailed. The quarterly meeting may be called a circuit Conference. The origin of these meetings dates from the first ten years of the history of Methodism; but the first time they were introduced by Mr. Wesley was at the Conference of 1749,

though stewards were appointed and changed several years previously. After 1749 they became part of the economy of the Connection.

4. *Leaders' meetings* were originally, and for half a century, held weekly. Their purpose was to pay to the steward what money they had received from the members. For many years that money was distributed by the stewards among the poor. It now goes towards the support of the ministry. The meetings were used for receiving reports of sick and poor members, and also for giving such counsel and directions to the leaders as would be likely to promote the spiritual welfare of their classes, and the spread of the work of God. The superintendent-preacher presides, and no meeting of the leaders is legal without a preacher is present to preside. Since the death of Mr. Wesley the powers of the leaders have been increased considerably; they can veto the admission of members; leaders and stewards can be appointed or removed only with their consent; they also give consent for the administration of the Lord's supper, and for making special collections on the Sabbath for any benevolent purpose. In some circuits the leaders meet only once a quarter; where that is the case, they know but little of spiritual prosperity. The poor fund is distributed here,

5. *Local preachers' meetings* are usually held seven days before the quarterly meeting of the circuit. They are occasions of pleasant and profitable intercourse. After an hour spent in taking tea together, the superintendent-preacher presides, a secretary records the names of those present, and a summary of the proceedings. The names are called over, and inquiries made as to their appointments, especially when neglected. Probationers receive every kind of help and encouragement; any revivals, or evidences of either prosperity or adversity, are reported and considered. Occasionally new preaching stations are accepted, and young men are examined before them before being received on trial, and again before they are received on full plan. The services of local preachers are all gratuitous. A Yorkshire country local preacher, when asked what reward he received, said, "I preach for nothing a Sunday and keep myself." Local preachers are expected to confine their labors to their own circuits; they are all to meet in class, and are allowed to have from the book-room publications at the trade discount. According to rule, they may not hold love feasts, but the rule is often broken.

6. *Band meetings* are the oldest society meetings connected with Methodism; but they have quite changed their original design. Band

societies were established before Methodism had a separate existence. In December, 1738, Mr. Wesley drew up the Band Rules, which were printed and circulated. All who were justified by faith, who knew their sins forgiven, were urged to meet in band, and “to confess their faults one to another, and to pray for each other.” It was a more strict or searching form of class meeting. For more than sixty years they were kept up in England; but in 1806 the Conference complained that fellowship meetings were taking the place of band meetings, and gradually they have done so band meetings for personal examination and confession are almost unknown now; the meetings now held under that name are generally on the evenings of Saturday, as a preparation for the Sabbath, and they consist of singing, prayer, and the relation of personal religious experience. They are led by one of the ministers, and usually continue one hour from eight to nine o’clock.

7. *Class meetings* may be said to be the origin as well as the life of Methodism. The first little company of persons who came to ask advice about their souls were met weekly by Mr. Wesley himself. This kind of meeting of persons who were desirous to “flee from the wrath to come, and to be saved from their sins,” were continued through the years 1740-41, and till February, 1742, when classes were organized, first at Bristol, then at London, and soon after throughout England Their original purpose was to raise funds to discharge a chapel debt; then to help the poor; but their weekly meetings were productive of so many spiritual blessings that Mr. Wesley introduced them wherever a society could be formed. In May, 1743, he published the first edition of the *Rules* of the society. Class meetings are under the direction of a leader who has under his or her care from six to twenty, or even as many as sixty persons, who meet once a week for mutual edification and encouragement. The members relate their religious experience, hear each other’s progress in the divine life, and receive from the leader suitable counsel and direction. These meetings have no resemblance to the confessional of secret orders. The meetings are of a purely social character, and, to render them profitable, candor and simplicity are blended with faithfulness and affection. The members contribute each at least one penny weekly towards the support of the ministry.

8. *Society meetings* are convened by the preacher, and consist of members of the society usually. After singing and prayer, the preacher delivers an address respecting their religious duties, Christian experience, and general

conduct. The rules of the society are occasionally read and expounded, and their principles enforced. Seriously disposed persons are permitted to be present, and they are invited to become members of society. These meetings are frequently held on Sunday evening after the usual public worship. They are held to stimulate members to meet in class when there have been neglect and indifference manifested.

9. *Love-feasts* are a revival of a custom practiced by the early Christian Church. They are conducted by a minister, who, after singing and prayer, desires the stewards to give to each person a small piece of bread or cake and a drink of water, after which a collection is made for the poor. The minister then relates his Christian experience, and those present follow him in giving their own experience. About two hours are occupied for these meetings; they are usually held quarterly, soon after the visitation of the classes, when the tickets of membership are given. Those tickets entitle their owners to attend class and society meetings, band meetings and love feasts.

10. *Prayer meetings* are appointed by the superintendent of each circuit. They are open to the public, and are held at such times as best suit the convenience of each locality. One should be held in each society at seven o'clock on Sunday morning; in some places one is held for half an hour before the evening service, and again after the evening service. One weekday evening is devoted for one hour for public prayer, and once a month, generally the first week of the month, home and foreign missions are specially prayed for. Much good has been done by holding such meetings in cottages, with the permission of their occupants. A monthly prayer meeting held by Sunday-school teachers and the older scholars has been a great blessing in many schools; and in other ways the union of officers and members with the public in such meetings has been the cause of many revivals. The first meeting in the month of society classes is generally a prayer meeting instead of an experience meeting; by this means many gain that confidence which they need to encourage them to pray in the larger gatherings. In some places members are employed as prayer-leaders, to conduct such meetings in cottages, halls, warehouses, and factories. Cases are on record of very poor persons, who had a remarkable gift in prayer, acquired by close and frequent communion with God in private, having been made a special blessing in the locality where they resided, and often revivals of religion have resulted from their persistent devotion to prayer. Any church, which has well attended prayer meetings,

and earnest short prayers from many members, is sure to be in great prosperity. Prayer is power, and gives courage and strength.

These notices on the rules and ordinances of Methodism are an original compilation from William Peirce's *Principles and Polity of the Wesleyan Methodists; Minutes of Conference*; and the personal experience of a fifty years' membership in the society.

IV. Statistics (numbers of members, etc.). —

1. Statistics of English Methodism. — During twenty-five years from the origins of Methodism no records or "Minutes" of Conference were published; and if any statistics were taken of the societies generally, they have not been printed, excepting part of those relating to the society in London. The year 1766, which witnessed the commencement of Methodism in America, was memorable also as that in which the first record was printed of the number of Methodists meeting in class in England. From that year we have a continuous record to the present time.

Picture for Wesleyans

Institutions and Funds. —

(I.) Schools. — There are four theological institutions in England for the training of young men for the ministry. In official documents they are described as institutions, but they are commonly called colleges. Their names are as follows:

1. Richmond Branch was erected in 1840-41 largely out of the Centenary Fund, and opened in 1842. It is a very handsome range of buildings, situated on the top of Richmond Hill, about twelve miles from London. Its officers are as follows: J. A. Beet, D.D., systematic theology; Daniel Sanderson, house governor; biblical literature and exegesis, W. T. Davidson, M.A.; classics and mathematics, J. G. Tasker; assistant tutor, E. O. Barratt, M.A.

2. Didsbury Branch, erected 1842-43, partly out of the Centenary Fund, is situated a short distance from Manchester, and was opened in 1843. The following are its officers: Marshall Randles, theology; Richard Green, house governor; W. F. Slater, M.A., biblical literature and exegesis; classics and mathematics, R. W. Moss; assistant tutor, A. H. Walker, B.A.

3. *Headingley Branch* was erected in 1866-67 (and opened 1868), partly by a grant of £12,000 from the Jubilee Fund of the Wesleyan Missionary Society. It is situated a short distance from Leeds, Yorkshire, and was at first intended for the training of young men for the foreign missionary work. That design has since been changed, and the Richmond Branch is now used for missionary students, as being nearest to the Mission House in London. Its staff is as follows: J. S. Banks, theology; G. S. Rowe, house governor; G. G. Findlay, B.A., biblical literature, exegesis, and classics; assistant tutor, J. A. Barnes, B.A.

4. *Birmingham Branch*, erected partly out of a handsome gift of £10,000 by a gentleman residing in that locality, Solomon Jevons, is now (1880) in course of erection. The site of the new college is a fine estate of seventeen and a half acres, adjoining the suburb of Handsworth, in the midst of an undulating and well-wooded tract of country, about three miles from Birmingham. The college, of which the memorial stones were laid in June, 1880, by Sir Francis Lycett, William Mewburn, Isaac Jenks, and James Wood, was opened for the reception of students in September, 1881, at a cost of about £24,000. The buildings include studies and bedrooms for seventy students, a library, large lecture-hall and five smaller lecture-rooms, dining-hall, all necessary offices and servants' apartments, and a residence for the governor. Detached houses for the theological and classical tutors are also in process of erection on the site. The style of architecture is founded upon the Gothic of the 15th century. Faculty: F. W. Macdonald, theology; J. Hartley, house governor; R. N. Young, D.D., exegesis and classics; assistant tutor, R. M. Pope, M.A.

5. *The Leys School* (Cambridge). — This school has recently been established in the belief that a school in the immediate neighborhood of one of our great universities would enjoy special educational advantages. While the general teaching and discipline are in the hands of resident Wesleyan masters, classes in various subjects are committed to the care of able visiting masters. The Rev. Dr. Moulton, one of the New-Test. revisers, is the head master and principal.

6. *Primary Education*. — It was not until about the year 1846 that the Wesleyan Conference would take action in promoting the establishment of elementary day schools. In 1851 the first Normal College and Practicing School was opened in the city of Westminster. It has been a great success, and is now divided into two branches for male and female teachers.

7. *Westminster Training College* was opened Oct. 7, 1851, and adapted for male students only in January, 1872. During the year 1879 120 students were in training, all of whom passed the certificate examinations at Christmas, 1879. The college accommodates 131 students, and 117 are now (1889) in training. The expenditure of the college for the year ending Dec. 31, 1879, was £7984 Os. 3*d.*, and of the practicing schools £2233 5s. 2*d.*

8. *Southlands Training College* (Battersea, near London), for female students, was opened Feb. 26, 1872. During the year 1879 106 students were in training, all of whom passed the certificate examinations at Christmas, 1879. The college will accommodate 109 students, and 109 students are now in training. 'The cost of the college for the year ending Dec. 31, 1879, was £4271 18s. 10*d.*, and of the practicing schools £654 5s. 6*d.* The number of Wesleyan day-schools in England in 1889 was 857; the number of day scholars, 179,578.

9. *Wesley College* (Sheffield) was opened in 1838. In 1844 it was constituted, by her majesty's warrant, a college of the University of London, and empowered to issue certificates to candidates for examination for the degrees of bachelor of arts, master of arts, bachelor of laws, and doctor of laws. The directors award a scholarship of the annual value of £40 (tenable for one year), to the youth who shall be certified as the best pupil of his year at Woodhouse Grove School. The Holden scholarship, also of £40 per annum, is usually given to Kingswood School. Two others of £20 a year each, given by the late P. Spooner, are open to boys resident in Sheffield. The late Sir Francis Lycett also established two scholarships (tenable for two years) of the annual value respectively of £50 and £30. These are held by the two students from Wesley College who stand highest in the honors list of the London University at the matriculation examinations coinciding with the time when the scholarships fall due. The college is examined and reported on biennially by the syndicate of Cambridge, which is appointed by the University for the examination of schools.

10. *Wesleyan Collegiate Institution* (Taunton). — This institution was founded thirty-eight years ago, in 1842, the object of its founders being to secure a sound literary and commercial education, combined with religious instruction in harmony with the principles of the late Rev. John Wesley. In 1846 it was also made, by royal charter, one of the colleges of the

University of London, and degrees in arts and laws are open to all its students.

11. *Schools for Ministers' Children.* — The Schools' Fund was instituted by Mr. Wesley, in order to provide for the education of the children of Wesleyan ministers, and he commended it to the liberal support of his people in the most forcible terms. The collections and subscriptions for the Schools' Fund are made in the early part of November. Out of it the four schools for the education of ministers' children are supported, and an allowance is made for the education of those for whom there may not be room in the schools. These allowances are only made for children between the ages of nine and fifteen.

The general committee consists of the governing body of the New Kingswood and Woodhouse Grove School, the governing body of the School for Girls, and seventeen other ministers and laymen.

(1.) *For Boys.* — The governing body of the New Kingswood and Woodhouse Grove School consists of the president and secretary of the Conference, the ex-presidents, the general treasurers and secretaries of the Schools' Fund, the chairman of the Bristol, Bath, Halifax and Bradford, and Leeds Districts; the governors and the head-master of the school; and ten ministers and thirteen laymen named by the Conference.

New Kingswood School is situated at Landsdown., Bath, and was opened in 1851. *Old Kingswood School.* near Bristol, was founded by the Rev. John Wesley, A.M., in 1748. It is now a Reformatory School for young criminals in connection with the nation.

Woodhouse Grove School was established in 1811.

(2.) *For Girls.* — *The* governing body of the Schools for Girls consists of the president and secretary of the Conference, the ex-president, the general treasurers and secretaries of the Schools' Fund, the general treasurers and secretary of the Children's Fund, the chairman of the Second London and Liverpool districts, the local treasurers and secretaries, and fifteen other ministers and laymen.

Queenswood School (Clapham Park) is near London. The executive committee consists of ten members.

Trinity Hall School (Southport) is near Liverpool. The executive committee consists of ten members.

(II.) Other Institutions. —

1. *The Wesleyan Chapel Committee* was instituted in 1818, and reconstituted in 1854. The committee, consisting of an equal number of ministers and laymen, usually meets on the first Wednesday of each month to dispose of loans and grants; to determine on erections, alterations, purchases, and sales of Wesleyan trust property, including organs; and to afford advice on difficult cases. The income from all sources in 1889 was £16,305 13s. *2d.* The total number of applications for permission to erect or enlarge chapels, schools, and organs, which have received the conditional sanction of the committee in 1879-80, including 97 modifications of cases previously sanctioned, is 341. The estimated outlay is £253,655. Two hundred and ninety-seven erections and enlargements have been completed during the year at a cost of £318,175. The entire temporary debt left on this large outlay is £75,807, most of which will be paid off in a few years. The entire amount of debts, which have been discharged or provided for during the last twenty-six years, is £1,482,359.

2. *Metropolitan Chapel Building Fund* (instituted in 1862). — This fund originated from the generous gift of the late Sir Francis Lycett of £50,000 towards the erection of fifty Methodist churches in London during twenty years. Sir Francis in 1880 gave £5000 more towards the erection of ten additional chapels. Shortly afterwards he (died, after only ten days' illness. The secretary of the fund is the Rev. John Bond.

3. *Itinerant Methodist Preachers' Annuitant Salary.* — This institution was formed at Bristol in 1798, revised in Leeds in 1837, and revised again in London in 1860, and is the same which is often called among the Methodists "The Preachers' Fund." It was formed by some of the preachers for the relief of supernumerary and superannuated preachers among themselves and of their widows, and is supported by donations and legacies, but chiefly by the payments of the members themselves. The annual payment is now by preachers on trial, £5 5s.; by ministers in the home work, £6; and by ministers on foreign stations, £10 4s.

4. Besides these agencies, there exists also a separate mission to seamen in London, chaplains to portions of the army and navy, and a lay mission, each under distinct management, for London, Manchester, and Liverpool.

Since 1875 the temperance movement has been recognized by the Conference, and circuit societies and bands of hope are rapidly forming throughout England There are also committees of privilege and exigency, and those for the promotion of the religious observance of the Sabbath.

5. *A Sunday-school Union* was established in 1874, and the total number of schools in union in 1880 was 2629 out of 6376 belonging to the Connection. The secretary is the Rev. Robert Culley. The office and 4depository for the present is situated at Ludgate Circus, in the city of London.

6. *The Children's Home — Orphanage, Refuge, and Training Institute*, originated at Lambeth in 1869, has now four branches, and a fifth is in preparation.

London Branch. — Bonner Road, Victoria Park, E.

Lancashire Branch. — Wheatsheaf Farm, Edgworth, near Bolton.

Canadian Branch. — Hamilton, Ontario, Canada.

Certified Industrial Branch. — Milton, Kent.

Orphanage Branch. — Birmingham, Preparing.

This institution exists for the nurture and education of orphans and destitute children. It has been sanctioned and commended to the Christian public by several resolutions of the Conference, to which body the committee of management is annually submitted for approval. At present five hundred children are in the Home, and nearly as many have been sent forth into the world, and the reports received concerning the great majority of them are highly satisfactory. The Home is also a training institute for Christian workers especially with the view of preparing godly men and women for work in orphanages, industrial schools, children's hospitals, and similar institutions.

7. *Conference Office and Book-room* (2 Castle Street, City Road, London) was instituted by the Rev. John Wesley. It was formed by him for the publication and sale of his works. On his death he vested his property in the book-room, consisting of books, copyrights, etc., in trustees "for carrying on the work of God in connection with the Conference." The whole of the proceeds of this institution is devoted to the support and extension of Wesleyan Methodism in Great Britain and Ireland

8. *Wesleyan Methodist Missionary Society* (Centenary Hall, Bishopsgate Street Within, London). — Missions were commenced in 1786, and the

society organized in 1816. The committee of management consists of the president and the secretary of the Conference, the general treasurers, the general secretaries, the honorary secretary, the governor and tutors of Richmond College, the Connectional editor, the lay treasurers of the Richmond institution, the London district treasurer, and of fifty-two other members, viz., sixteen from the country circuits and thirty-six resident in London; four of the latter go out annually by rotation, and four of the former are also changed each year. Every person subscribing annually one guinea or upwards, and every benefactor of £10 and upwards, is deemed a member. The Wesleyan missions were commenced in 1786, and were, until 1813, confined chiefly to British North America and the West Indies. In the December of that year, however, Dr. Coke, accompanied by a band of young missionaries, embarked for India. Up to this period, Dr. Coke had mainly raised the funds needed to carry on the Methodist missionary operations. The additional evangelistic enterprise now entered upon made new arrangements and exertions necessary. Various plans were suggested; but that which originated with the late Rev. George Morley and the late Rev. Dr. Bunting, then stationed at Leeds, and sanctioned by several of the ministers in that town and neighborhood, was adopted by the ensuing Conference. That scheme has been greatly owned of God. In 1814 the income of the Missionary Fund was below £7000; there were 70 missionaries, and the number of members under their care was 18,747. Now there are, according to the last returns in 1889, 107,816 accredited Church members, besides 16,461 on trial for membership, under the care of 534 missionaries; and the income is 165,498 12s. 8d., inclusive of £37,622 4s. 2d. received from the Thanksgiving Fund. The expenditure in 1879 was £148,107 6s. 10d. The legacies for 1879-80 amounted to £4966 15s. 3d. The *Ladies' Committee for Female Education in Heathen Countries* expended £2296 is. 6d., besides supplying clothes, etc., for charitable purposes.

9. *The Home Mission and Contingent Fund* was instituted in 1756 and remodeled in 1856. The committee consists of the president and the secretary of the Conference, the ex-presidents, the treasurers, the general secretary and the financial secretary of the fund, the treasurers and secretary of the Fund for the Extension of Methodism in Great Britain, with fifteen ministers and fifteen laymen for London, and thirty-five ministers and thirty-five laymen for the country. The secretary is the Rev. Alexander McAulay. This fund is to assist the dependent circuits in

maintaining the ministration of the Gospel, to provide means for employing additional ministers, and to meet various contingencies. It is mainly supported by the yearly collection, by the Home Missionary collections made after sermons and meetings, and by subscriptions, legacies, and juvenile associations. The total income of the fund in 1889 was £28,099 6s. 2d., and the total expenditure £11,770 19s. 3d.

6. Literature. This is copiously exhibited in Osborn's *Wesleyan Bibliography* (Lond. 1869, 8vo). See also Morgan, *Bibliotheca Canadensis* (Ottawa, 1867, 8vo); and *SEE METHODISM*. (G. J. S.)

Wesna

in Slavonic mythology, is a sister of Morana; they represent spring and winter, or life and death, under whose protection human life stands. Wesna guards the beginning of life, Morana its end. She rocks men to sleep with beautiful hymns and suitable pictures.

Wessel, Johann (1)

was unquestionably the most important among the men of German extraction who helped to prepare the way for the Reformation. The circumstances connected with his private life are involved in great uncertainty, insomuch that even his names have been made the subject of inquiry (John, Hermanni; Gansevort, Basilius). He was born in 1400 or 1420, probably the latter year. His birthplace was Groningen, where the very house in which he was born is yet shown. He was orphaned at an early age, but received into the house of a kinswoman named Oda or Odilla Clantes, and sent to a school at Zwoll, which was conducted by the Brothers of the Common Life, and had a good reputation. He there not only devoted himself to scientific pursuits, but also to the promotion of the religious life, being aided in the latter respect by Thomas A. Kempis, who sojourned in the neighborhood of Zwoll. In time he came to fill the place of an under teacher, but unpleasant surroundings and a thirst for greater knowledge drove him away from Zwoll to Cologne, where he studied Greek and Hebrew, chiefly under the direction of private tutors, and also examined the libraries. His habit was to note the results of his readings and impressions in memoranda, which he continued to keep to the end of his life. The independence of thought which such a method of study displayed was yet further cultivated by the study of Plato, the great antagonist of scholasticism and agent in the restoration of theology, and the simple and

unadorned mystic Rupert of Deutz (q.v.). It was not possible, however, that he should find in bigoted Cologne a soil suitable for the propagation of his views. A call to Heidelberg was extended to him, but he was not yet ready to demote himself exclusively to the work of teaching, and felt himself attracted to Paris, where the controversy between nominalists and realists had broken out afresh. He paused for a little while at Louvain, and then hastened to Paris, actuated by the desire to gain his countrymen Henry of Zomeren and Nicholas of Utrecht, both famous professors, over to realism; but the end was that he became a nominalist himself, and continued to be such while he lived. He remained in Paris about sixteen years, not sustaining an altogether receptive attitude, but doing his part to shape the mind of the coming generation. He was most powerfully stimulated by association with cardinal Bessarion, Rovere, then general of the Franciscans, but afterwards pope Sixtus IV, and with younger men like Reuchlin and R. Agricola. He visited other French cities also, e.g. Angers, in order to take part in disputations, and two years before the close of the pontificate of Paul II came to Rome. Here he found the most advanced culture of the time, but also the most evident and shocking corruption in the Church. On his return to Paris he witnessed the attempt of Louis XI to put down nominalism by force. In 1475 he was at Basle with Reuchlin, and later at Heidelberg as a member of the philosophical faculty. His combativeness as a debater had in the meantime earned for him the title of *Magister Contradictionum*. He soon afterwards retired to privacy in his native town of Groningen, and spent his remaining days in arranging his views into a defensible form, and in the cultivation of a profound piety. All the works from his pen, which we possess, were probably written in this period, when the mystical trait in his nature was becoming prominent. He is said to have been the physician of the bishop David of Burgundy, and in a former period of Rovere (see above), which circumstance probably deterred the inquisitors of Cologne from proceeding against him, as they did against J. von Wessel (q.v.), and as Wessel thought they would. He maintained a large correspondence and received many visitors. He also contributed much towards the formation of the characters of R. Agricola, Alexander Hegius, Hermann Busch, etc., with reference to whose influence in the future he predicted that his young friend Oestendorp would live to see the time when scholasticism, i.e. the teachings of Aquinas, Bonaventure, etc., should be rejected by all truly Christian divines. Before he died he was assailed by doubts respecting all the verities of the Christian faith, with which he struggled almost-despairingly, but which he conquered

with the cry, "I know nothing but Jesus, the crucified one." He died in peace, but without having received the papal absolution, Oct. 4, 1489, and was buried in the Church of the Nunnery at Groningen. After his death the mendicant monks subjected his writings to their rage, and probably destroyed a portion of them, though a sufficient quantity of them was preserved by the devotion of his pupils to enable us to estimate the character of the man. The first collection was published by Luther, omitting an essay on the Lord's supper, which was added for the first time in the Groningen edition of 1614.

Wessel's career was largely determined by the fact that he was never bound by any vow, official station, or other similar obligation; so that while he was greatly interested in the conditions of the Church and the school, it was yet possible for him to be to some extent an independent observer. He was thus able to command the leisure required for a thorough examination of the matters he discussed, and the calmness essential to scholarly polemics. It must be added that he was naturally endowed with an independent spirit and sound judgment. Neither the superstitions of the Church nor the mysticism of the Brothers of the Common Life could overturn his balanced mind.

The writings of Wessel do not constitute a system. His method was somewhat aphoristical, involving the discussion of separate theses, and not affording any one central, fundamental principle from which the whole of his position might be understood. They hold a ground intermediate between scientific discussion, ascetical application and reformatory polemical exhortation. His theology, like that of Zwingli, is largely determined by Platonism. The principal work he has furnished in this department. is the *De Providentia Dei*, which conceives of God as the absolute cause, or, in other words, as independent Being. The pantheistic tendency of this idea of God is not sufficiently guarded against, but finds its rectification in the emphasis which Wessel elsewhere lays upon the idea that God is pure Being, distinct from and above the world. In the doctrine of the Trinity the Father is the divine wisdom, the Son the divine reason, the Spirit the divine love. The Deity is the creative life, the original idea, which is necessarily active and compelled to glorify itself. This glorifying of the divine nature constitutes the Son, the **λόγος πρῶτος**; and in order that both may not be unemployed, the self-conscious and self-glorifying Being must also eternally love himself. In anthropology man is conceived of as being in the likeness of God, as respects his inner nature. The parts of the

divine image are *mens, intelligentia, and voluntas* (*De Purgatoriat*, 80 b); and each of these parts is, it would appear, held to be incessantly subject to the divine influence. He locates the divine image even more particularly in the human will, which is free, and which is sharply distinguished from the intellect and the desires. In discussing the Ego, Wessel defines personality as being the fruitful source from which spring the will, the judgment, self-consciousness, etc., and remarks that man has in his personality the ability to transform the naturally existing relation between the Divine Spirit and the human into an ethical relation, an immediate consciousness of God being implanted in him; and that he is under obligation to effect this change. In soteriology he places the origin of sin in the angel-world, but does not account for its transfer into the world of men. It would even seem that he regards it as an inherent factor in the constitution of man, since it is to him merely *debitum*. Adam and Eve were far from being perfect while in Eden, and needed, even if temptation had been resisted, development in every side of their nature. It is difficult to see how this undeveloped state could be other than a sinful state under his definition. He recognizes a moral depravation as having been added in the fall, but makes it amount to a mere infirmity, which does not extend so far as to destroy the freedom of the will, though it unfits man from attaining to his rightful goal. Grace is necessary and the only means of salvation, because it was required for human well being from the beginning.

Redemption is a process, which required that Jesus should be the “express image” of God. Christ, as the source of life, was mediator from the beginning. He was from all eternity appointed to be the king and head of an empire, which is in no-sense a merely social organization, but in which he is the life of all its members and is himself the end for which it exists. In the atonement Jesus died for us and made satisfaction to God. The process of redemption is, however, constantly described by Wessel as a conflict in which the Lamb is not regarded as taking upon himself the wrath of God, but as resisting the assaults of the devil, who is empowered to wage war and is assisted therein by God. The death of Jesus is then conceived as the completion of the life-long struggle. His victory consists, on the one hand, in the subjugation of the devil, who is unquestionably regarded as the personification of the power of evil, and, on the other, in the demonstration afforded by this triumph that he is the testator of the New Test. in his death and in his evident drawing of all men to himself in his righteousness and love. His merits as redeemer are superabundant, for he is the

consummation of the race, and in his capacity as head and redeemer has more to offer than man possessed before the fall.

The condition of salvation is faith in God, based on the word of Christ. Justification is distinguished from the remission of sins, and conceived of as the positive act of renewing in righteousness through a union with Christ and the Trinity by faith. God regards man as being positively righteous in Christ, though not for Christ's sake. This is stated in a different light when Wessel teaches that faith does not: lay hold upon the work of Christ, but upon his life-giving person. This union having been formed, faith melts into love, and good works may appropriately be said to flow from either quality. Remission of sins is nowhere allowed an independent place in Wessel's theological system. Repentance is not with him sorrow for the sins of the past, but is, in substance, conversion or freedom from sin. It is a matter of the will rather than of the feelings.

Upon the doctrine of the Church Wessel differed from 'Wycliffe and Huss in that he did not define the Church to be a *communio predestinatorum*, but a *communio sanctorum*. The circumstances of his age obliged him to look for the visible Church within the papacy, and he accordingly conceded a *jurisdictio papalis*; but he restricted its operations altogether to externalities, and denied that a papal excommunication has power to control God. He even asserted that a pope is entitled to be the director of the faith of the Church only when his own faith is correct; and he rated the authority of the universities higher than the authority of the clergy. But he esteemed the Scriptures even above the universities, and addressed to them the final appeal. "The Scriptures," he held, "are simply the Holy Ghost speaking to man. They are clear and self-explanatory and also sufficient." Tradition, however, was not rejected, and the *regula fidei* was apparently placed on an equality with Scripture by him.

With respect to the sacraments, Wessel denied that they are of themselves effectual means of grace. The infusion of love into the heart constitutes true baptism, and God is himself the administrator, according to his view; the priest, of whatever degree he may be, is simply a minister, and not able to contribute anything whatever to the gracious power of the sacrament. The sacrament of penance was not allowed by him to possess any vital connection with inward purification, and the priest's agency in connection with it was limited to the calling-forth of proper dispositions through the employment of instruction, exhortation, etc. This view carried with it the

rejection of indulgences as a matter of course, for they were the fruitage of the sacrament of penance as held by the Church.. Wessel does not hesitate to term them swindles, and plenary indulgences abominations. In connection with the Lord's supper, he contended against the *opus operatum*, or bringing of masses in behalf of particular individuals. He held that the mass has value for him who hungers and thirsts for the bread of life, the eating of which constitutes the sole value of the sacrament. The idea of sacrifice has no place whatever in his view.

In eschatology Wessel held firmly to the existence of purgatory, but as a place of purgation rather than satisfaction; the fire which burns there is the fire of piety, and, more particularly, of love. Christ himself is there to preach his Gospel among the dead, and to make of purgatory a place of delights. Wessel did not paint the state of the lost, and therein left his description incomplete. The fanatical hostility of the mendicant monks prevented the immediate publication of Wessel's writings. Luther's collection of these writings, entitled *Farrago Rerum Theologicarum Uberrima*, appeared in 1521, and was followed by repeated editions in 1522 and 1523. The last edition was that of Strack (Giessen, 1617) following a complete edition of Wessel in 1614. The *Farrago*: contains the following books: *De Benignissima Dei Provlentia*; *De Causis, Mysteriis et Effectibus Dominicae Incarnationis et Passionis*; *De Dignitate et Potestate Ecclesiastica*; *De Sacramento Penitentiae*; *Quae sit Vera Communio Sanctorum*; *De Purgatorio*; and a number of letters, among which one, *De Indulgentiis*, addressed to Hoeck, deserves special mention. The complete edition contains, in addition, the tract *De Eucharistia*, which Luther had omitted for dogmatic reasons, and also an extended essay, *De Causis Incarnationis et de Magnitudine Dominicae Passionis*, in two books; and three ascetical works entitled, respectively, *De Oratione*, *Scala Meditationis*, and *Exempla Scace Meditationis*. The impression made by a reading of the *Farrago* is that Wessel was a man who lived with pen in hand, and who for that very reason seldom undertook the composition of an extended work. It is, accordingly, not remarkable that statements with respect to lost writings from his pen do not harmonize. For information respecting such writings and also concerning Wessel's life, see Hardenberg; Suffridus Petri *De Scriptoribus Frisiae*; Ubbo Emmius, *Historia Rerum Frisicarum*; the *Effigies et Vitae Professorum Academiae Groningae* (1654); and especially Muurling, *Commentatio Hist. Theol. de Wesseli*, etc. (Traj. ad Rhen. 1831); id. *De Wesseli Gansfortii*, etc. (Amstelod.

1840); and Ullmann, *Reformatoren vor der Reformation* (Hamb. 1841). See also Schmidt, *Augustin's Lehre von der Kirche*, in *Jahrbuch. für deutsche Theologie*, 6:210 sq.; Benthem, *Holland. Kirchenund Schul-Staat*. 2, 178; Herzog, *Real Encyklop. s.v.*

Wessel, Johann (2)

a Dutch theologian, was born at Emden, Oct. 20, 1671, For some time he was Treacher and professor at Rotterdam. In 1712 he was called as professor of theology to Leyden, where he died, Jan. 16, 1745. He is the author of, *Dissertationes Sacrae Leid. ad Selecta quaedam V. et N.T. Loca* (Leyden, 1721): — *Nestorianismus et Adoptianismus Redivivus Confutatus, s. de Christo Unico et Proprio Dei Filio, non Metaphorico, Liber Sing. in quo Nestorii Pelagianizantis Veterumque Adoptianor. Sententia ex Veter monumentis Eruiitur*, etc. (Rotterdam, 1727). See Winer, *Handbuch der theol. Lit.* 1, 30, 191, 572, 645; Fürst, *Bibl. Jud.* 3, 506. (B. P.)

Wesseling, Peter

a German philologist, was born at Steinfurth, Jan. 7, 1692, of an old and wealthy Westphalian family celebrated in literary circles. He was educated at the University of Leyden, and afterwards at Franeker, where in 1718 he was received as a candidate for the ministry. In 1719 he was made pro-rector of the school at Middelburg, in 1721 rector of the gymnasium at Deventer, in 1723 professor of eloquence and history at Franeker, and in 1735 filled the same chair (with the addition of canon law in 1746, and the librarianship in 1749) at Utrecht, where he died, Nov. 9, 1764. He wrote, *Epistola ad H. Venemam de Aquilae in Scriptis Philonis Jud. Fragmentis et Platonis Epistola XIII* (Utrecht, 1748): — *Observationum Variarum Libri* (Amst. 1727): — *Diatribes de Judaeorum Archontibus ad Inscriptionem Berenicensem, et Dissertatio de Evangeliiis Jussu Imperatoris Anastasii non Emendatis*, etc. (Utrecht, 1738). — *Dissertationes de Origine atque Usu Nunnorum apud Hebraeos* (ibid. 1750): *Dissertationes in Epistolam Jeremice* (ibid. 1752). . See Winer, *Handbuch der theol. Literatur*, 1, 52, 560; First, *Bibl. Jud.* 3, 506; Hoefler, *Nouv. Biog. Généralé*, s.v. (B. P.)

Wessely, Hartwig

(or, according to his Jewish name, *Hertz Wesel*), a noted Jewish writer, was born in 1725 at Hamburg. Like his friend Moses Mendelssohn, he was originally a Rabbinic Jew, and observed the traditional law to the last. His thirst for knowledge led him to acquire the German, French, Danish, and Dutch languages, and to study mathematics, natural philosophy, geography, and history. An extraordinary power of writing Hebrew, both prose and poetry, secured him the esteem of his nation, and gave him an opportunity of communicating his acquirements in a national, and therefore an unsuspected, form. The edict of the emperor Joseph II to establish elementary schools among the Jews first exhibited Wessely as a Reformer. He wrote a letter to the congregation at Trieste upon the subject, in which he related the importance of elementary instruction, recommended the study of Hebrew grammar, and advised the postponing of the Talmudic studies to a riper age. This brought down upon him all the weight of Rabbinic indignation, especially that of the Polish rabbins, who attacked and anathematized him with vehemence, while those of Trieste, Venice, Ferrara, and Reggio supported him. Wessely, who died at Hamburg in 1805, may be considered the founder of Modern Hebrew literature, in the same way as Mendelssohn was of German literature among the Jews of his age and country. For though in destitute circumstances, he found time and strength to write a series of works which form a new era in Hebrew composition, and have united his name with that of Mendelssohn in the honorable appellation of the “two restorers of science among the Jews.” Jost’s description of the effects of their labors is very striking. He says, “They found the Jews without any language; they gave them two at once — the German and the Hebrew.” He wrote, *h hwr*, *The Spirit of Grace* (Berlin, 1780, a.v.), a commentary to the Book of Wisdom, translated into Hebrew by himself: *arqyw rpsl rwab* a commentary on Leviticus, which forms part of the commentary of Mendelssohn’s Pentateuch: *wnbl yy*, *The Wine of Lebanon* 1 *ibid.* 1775), a commentary on the treatise *Aboth*: *wnbl h*, *Lebanon*, a gigantic work on the synonyms of the Hebrew language. The first volume (*tybh wcarh*) consists of 10 sections (*myrdj*), subdivided into 120 chapters (*twnwl j*), and contains a most elaborate philological and psychological disquisition on the signification and development of the root *mkj*; as well as a treatise on a portion of the Mosaic law. It is preceded by an extensive introduction entitled *The*

Entrance into the Garden (ִגְח אַבְבִּמ), in which the plan of the work is set forth, and specimens of Hebrew synonyms are given. This first volume he edited when a book-keeper at Amsterdam in 1765. The second volume (יְנַחֲ תַבְח) consists of 13 sections, subdivided into 180 chapters, and gives in a most learned manner a philosophico-traditional explanation of all the passages of the O.T. in which either the word מִכְּךָ ; or its derivatives occur. It is likewise preceded by an elaborate introduction, wherein those words are explained which constitute mixed forms. A second edition of it was published at Vienna in 1829, and a third at Warsaw in 1838: תַּמַּוּ מְוִלֵּ צִרְבֵּד, Letters to the Jews of Austrir concerning the reforms of the emperor Joseph II (Berlin, 1782): — יְדֵ רְוֹךְ רְמַמ , *Defense of the Rabbinit Tradition* (Konigsb. 1837, new ed.): תַּוּדְמֵ חֶסֶס, *Jewish Ethics* (Berlin, 1784; latest ed. Konigsb. 1851): תַּרְפֵּט יִרְרֶץ, *Songs of Glory*, an epic on the life of Moses. Though the language of this poem is purely Biblical, and the style enriched with the finest embellishments of the inspired poetic writings, yet the cast of thought is not national, but European and secular. “*The Songs of Glory*,” says Dr. Marjoliouth, “embodies the history of the exodus of the Children of Israel from Egypt until the giving of the law at Sinai. It is, indeed, a most unique production. An English Christian, who justly esteems Milton as the most successful epic poet, may, perhaps, not like to hear Wessely compared to their venerable bard. I have read them both, and have no hesitation in saying that they are equal to each other, with the only difference that Wessely is not so profuse in mythological terms as Milton. Wessely, like Milton, did not think rhyme a necessary adjunct or true ornament of a poem or good verse, and, therefore, rejected it, which makes the poetry of the *Shirey Tiphereth* exceedingly sublime. Wessely also left in MS. a commentary on Genesis, which was edited by Isaac Reggio, with the title *Commentarium in Genesin ex ejus Autographo Excudi Curavit* (Goritie, 1854). See Fürst, *Bibliotheca Judaica*, 3, 507 sq.; De Rossi, *Dizionario Storico* (Germ. transl.), p. 331 sq.; Etheridge, *Introduction to Hebrew Literature*, p. 393 sq.; Kitto, *Cyclopaedia*, s.v.; Da Costa, *Israel and the Gentiles*, p. 554 sq.; McCaul, *Sketches of Judaism and the Jews*, p. 51 sq.; Schmucker, *Hist. of the Jews*, p. 244 sq.; Marjoliouth, *The Fundamental Principles of Modern Judaism*, p. 247 sq.; Gratz, *Gesch. d. Juden*, 11:91 sq.; Jost, *Gesch. d. Judenthums und seiner Sekten*, 3, 307 sq.; Meisel, *Leben u. Wirken Wessely's* (Breslau, 1841); Geiger, in the *Zeitschrift der D. M. G.* 17:321

sq.; Delitzsch, *Gesch. der jucischen Poesie*, p. 85, 95, 106, 114, 174 sq.; Stern, *Gesch. d. Judenthums von Mendelssohn*, etc., p. 104 sq.; Dessauer, *Gesch. d. Israeliten*, p. 504 sq.; Gildemann, in *Frankel-Gratz Monatsschrift*, 1870, p. 478 sq.; Cassel, *Lehrbuch der Geschichte und Literatur* (Leips. 1879), p. 499 sq.; *Morals, Eminent Israelites of the Nineteenth Century* (Philadelphia, 1880); p. 344 sq. (B. P.)

West

(expressed in Heb. by **רַחֲבָא**; *behind*; **יָם**; *the sea*; **מִמְצִיָּתָא**, *the going down of the sun* [and so in Greek **δυσμή**, *sunset*]; **בר־לַיְלָה** *evening*). The Shemite, in speaking of the quarters of the heavens, etc., supposes his face turned towards the east; so that the east is before him, **מִדְּמָרְקָא**; strictly what is before or in front; the south on his right hand, **רַחֲבָא**; strictly what lies to the right; the north on his left hand, **לְאַחֲרָא**; the left side; and the west behind him, **רַחֲבָא**; literally the hinder side. The last Hebrew word, though never translated “west” in our version, means so: as in ^{<2192>}Isaiah 9:12, “the Philistines behind,” opposed to the Syrians, **מִדְּמָרְקָא**; Sept. **ἀπὸ ἡλίου δυσμῶν**; Vulg. *ab occidente*; and in ^{<8238>}Job 23:8. The words (^{<6124>}Deuteronomy 11:24) “the uttermost sea,” **יַם־סוּף**; **יָם־סוּף** are rendered in the Sept. **ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν**; Vulg. *ad mare occidentale* (comp. 34:2; Joel 2, 20). The more general use of the word **רַחֲבָא**; for the west was doubtless superseded among the inhabitants of Palestine by **יָם**; literally “the sea,” that is, the Mediterranean Sea, which lay to the west, and which, as a more palpable object, became to them the representative of the west generally, and chiefly associated with their ideas of it. Accordingly this word **יָם** and its derivatives, **יָם־סוּף**; etc., are thirty-two times rendered by **θάλασσα**, in the Sept., and only once by **δυσμαί**; in the Vulg. by *occidens* and *mare*. It is used to signify a quarter of the heavens, or of the earth (^{<2834>}Genesis 28:14; ^{<6323>}Deuteronomy 33:23; ^{<1025>}1 Kings 7:25; ^{<1324>}1 Chronicles 9:24; ^{<1404>}2 Chronicles 4:4; ^{<2114>}Isaiah 11:14; 49, 12; ^{<3611>}Ezekiel 48:1; ^{<2110>}Hosea 11:10; ^{<3844>}Zechariah 14:4). It is used adjectively in the same sense; as, west border (^{<6416>}Numbers 34:6; ^{<6512>}Joshua 15:12; ^{<3617>}Ezekiel 45:7); western (^{<6416>}Numbers 34:6); west quarter (^{<6314>}Joshua 18:14); west side (^{<2212>}Exodus 26:12; 38:12; ^{<2028>}Numbers 2:18; 35:5; ^{<3618>}Ezekiel 48:3-8, 23, 24); westward (^{<1314>}Genesis 13:14; Numbers 3, 23; Deuteronomy 3, 27; ^{<3618>}Ezekiel 48:18; ^{<2704>}Daniel 8:4); west wind (^{<2109>}Exodus 10:19). Those words of Moses, “Naphtali,

possess thou the west and the south” (^{<16323>}Deuteronomy 33:23), seem to contradict the statement of Josephus, that this tribe possessed the east and the north in Upper Galilee (*Ant.* 5, 1, 22); but Bochart interprets “the south,” not with regard to the whole land of Canaan, but to the Danites, mentioned in ver. 22; and by “the west” he understands the lake of Tiberias, otherwise called the *sea* of Tiberias, or Galilee, or Gennesaret; for the portion of Naphtali extended from the south of the city called Dan or Laish to the sea of Tiberias, which was in this tribe. So all the Chaldee paraphrasts expound the word **μυ**; here translated *west*; Sept. **θάλασσαν καὶ Λίβαν**; Vulg. *nare et meridiem* (*Hieroz.* pt. 1, lib. 3, c. 18). In some passages the word signifies the coasts of the Mediterranean Sea, and “the islands of the sea” denotes the western part of the world, or European nations. Thus, in regard to the future restoration of the Jews to their own land, it is said (^{<28110>}Hosea 11:10), “when the Lord shall roar, then the children shall tremble (that is, hasten; an allusion to the motion of a bird’s wings in flying) from the west”(see ver. 11, and comp. ^{<23144>}Isaiah 24:14,15, with 11:11; 24:14). In the account given of the removal of the plague of locusts from Egypt, we are told (^{<12109>}Exodus 10:19), “the Lord turned a mighty strong west wind,” **μυAhWly, άνεμον από θαλάσσης**. Supposing that these were the very words of Moses, or a literal rendering of his words, it follows that the Egyptians made a similar reference to the Mediterranean, since Moses, all Egyptian, would no doubt use the language of his country in describing an event, which occurred in it. If his words do not refer to the Mediterranean, they must refer to the far-distant Atlantic, which, however, according to Herodotus, was not known to the Egyptians till many ages afterwards. Moses also represents God as saying to *Abram, in the land*, “Lift up thine eyes and look northward, and southward and eastward, and westward, **hmy**;(^{<11314>}Genesis 13:14). The allusion to the sea in the latter passage may be accounted for upon the supposition that the very words of God to Abram had been preserved, and were inserted by Moses in his history. In two passages (^{<9478>}Psalm 107:3; ^{<2302>}Isaiah 49:12) **μυ** stands opposed to **wpXμα** but ought still to be rendered “the west” comp. ^{<3182>}Amos 8:12; ^{<16323>}Deuteronomy 33:23. The west is also indicated by the phrase **vmVhiawBmæa**, Sept. **ἀπό γῆς δυσμῶν**; Vulg. *de terra occasus solis*. These words are translated “the west country” in ^{<3107>}Zechariah 8:7, literally, the country of the going-down of the sun, and are fully translated in ^{<1001>}Psalm 1:1; 113:3; ^{<3011>}Malachi 1:11; comp. ^{<1513>}Deuteronomy 11:30; ^{<16104>}Joshua 1:4; 23:4. Another word

by which the west is denoted is **br[̅]ni** from **br[̅]**; to remove, pass away, disappear as the sun does; hence the quarter of the heavens, etc., where the sun sets, the west. The same idea is conveyed in the Greek word **δυσμαί**, from **δύω**. It occurs in ^{<13215>}1 Chronicles 12:15; ^{<19716>}Psalm 75:6; 103:12; 107:3; ^{<23816>}Isaiah 43:5; 45:6; 9:19; Sept. **δυσμαί**; Vulg. *occidens*: in ^{<27816>}Daniel 8:5, Sept. **Λίψ**; Vulg. *occidens*. It is used to denote the west quarter of the heavens or earth. In the Apocrypha and New Test. the word translated “west” invariably corresponds to **δυσμαί** (Jude 2:19; ^{<10811>}Matthew 8:11; 24:27; ^{<12514>}Luke 12:54; 13:29; ^{<6213>}Revelation 21:13); Vulg. *occidens, occasus*. Our Lord’s memorable words, “They shall come from the east and the west,” etc. (^{<10811>}Matthew 8:11), to which Luke adds “and from the north and the south” (13, 29), signify all the regions of the world; as in classical writers also (Xenoph. *Cyr.* 1, 1, 3). Grotius thinks that this passage refers to the promise to Jacob (^{<10234>}Genesis 28:14). In our Lord’s prediction of the destruction of Jerusalem by the Romans (^{<1247>}Matthew 24:27), “For as the lightning cometh out of the east and shineth even unto the west, so also shall the coming of the son of man be,” he is supposed to have intimated the precise direction ‘in which the Roman army conducted the invasion. His reference to *the* cloud, **τὴν νεφέλην**, rising out of the west, as the precursor of a shower (comp. ^{<1183>}1 Kings 18:43-46); still corresponds to the weather in Palestine. Volney says, “The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, “*the fathers of showers*” (*Voyage en Syrie*, 1, 297; comp. Shaw, *Travels*, p. 329). — Kitto. Notable instances of such showers are those at the battle of Bethhoron (Joshua 11), and Elijah’s sacrifice on Mt. Carmel (^{<1184>}1 Kings 18:44).

West In Exorcism.

A person to be exorcised stood with his face towards or his hands stretched in the direction of the west, the region or symbol of darkness.

SEE BOWING TOWARDS THE EAST.

West, Benjamin

an eminent American painter, was born at Springfield, Pa., Oct. 10, 1738. He early discovered the artistic genius, sketching a rude likeness of his baby sister at seven years of age, and at the age of eight combining parts of two pictures into an original design, which he produced in colors on canvas

to the infinite delight of his friends. At nine years of age he was introduced into the studio of an artist in, Philadelphia named Williams, who gave him encouragement and furnished him with books on painting, and young West returned home fully resolved to be a painter. His parents, although Friends (and that body of believers were not favorable to the art), encouraged him in his determination, believing that he was predestinated to be an artist. His first painting that attracted any considerable notice was the portrait of Mrs. Ross, a very beautiful lady, the wife of a lawyer of Lancaster. This effort gained him so many orders for portraits that he could scarcely meet them. About the same time a gunsmith named Henry commissioned him to paint a picture of the *Death of Socrates*. Being at a loss for a model for the slave who was to hand the cup of poison to the philosopher, the gunsmith brought him a half-naked Negro, and the picture was finished. About this time Dr. Smith, provost of the college at Philadelphia, induced young West to enter upon a course of study in that institution which should fit him for the high station he was destined to fill. He remained here until he was eighteen, with the exception of a short time when he accompanied Major Sir Peter Halkert as a volunteer to search for the remains and bury the bones of the army which had been lost under General Braddock. On his return from this expedition, he was called to witness the death of his mother, after which he returned to Philadelphia and set up as a portrait painter. When he had exhausted his patronage in Philadelphia, he removed to New York, where he met with still better success. In 1760 he was assisted by some wealthy merchant to go abroad for the improvement of his talents. At Rome he was patronized by Lord Grantham, whose portrait he painted, became the friend of Mengs, and, as the first American artist ever seen in Italy, attracted much attention. He pursued his studies in Italy for three years, during which he was greatly assisted by wealthy Americans. He painted his *Cimon and Iphigenia*, and *Angelica and Medora*, and was elected member of the academies of Florence, Bologna, and Parma. In 1763, visiting England on his way to America, he was induced to remain in London, and in 1765 married Eliza Shewell, an American lady, to whom he had been engaged before going to Europe. He painted for the archbishop of York a picture of *Agrippina Landing with the Ashes of Germanicus*, which attracted the attention of George III, who became his steady friend and patron for forty years, during which time he sketched or painted over four hundred pictures. His first painting for the king was the *Departure of Regulus from Rome*, and it was so entirely satisfactory >that the artist was received by the king on terms of intimacy

from that time onward. West was one of the founders of the Royal Academy in 1768, and succeeded Sir Joshua Reynolds as its president in 1792, but declined the honor of knighthood. His *Death of General Wolfe*, painted in the costume of the period against the advice of all the most distinguished painters, effected a revolution in historic art. For the king he painted a series of twenty-eight religious pictures for Windsor Castle. His best-known works are, *Christ Healing the Sick*: — *Death on the Pale Horse*: — *and the Battle of La Hogue*. He attempted many wonderful, and to most artists dangerous, subjects, such as, *Moses Receiving the Law on Sinai*: — *Descent of the Holy Ghost on the Saviour in the Jordan*: — *Opening of the Seventh Seal*: — *St. Michael and his Angels Casting Out the Great Dragon*: — *The Mighty Angel with One Foot on the Sea and the Other on the Earth*: — *the Resurrection*: and others of like character. He died in London, March 11, 1820, and was buried with great pomp in St. Paul's Cathedral. See Spooner, *Biog. Hist. of the Fine Arts*, s.v.; Gait, *The Life and Studies of Benjamin West* (Lond. 1816-20); Cunningham, *Lives of Eminent British Painters*.

West, Elizabeth

a pious lady, the wife of a Scotch clergyman, was born in Edinburgh in 1672, married Mr. Brie, minister of Salim, Fifeshire, and died in 1735. She wrote *Memoirs, or Spiritual Exercises Written with her own Hand* (Edinb. 1807). See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

West, Enoch G.

a Methodist Episcopal minister, was born in Clermont County, O., Nov. 25, 1825. He was the special object of the prayers of his pious parents from infancy, and the subject of deep religious impressions from childhood; experienced religion in his fourteenth year, was appointed class-leader at the age of eighteen, joined the Ohio Conference in 1848, and continued energetic and devoted until his death, which occurred at Urbana, O., May 8, 1865. Mr. West possessed a well-stored mind, was a man of deep and uniform piety, bold and firm in principle. See *Minutes of Annual Conferences*, 1865, p. 163.

West, Francis

an English Wesleyan minister, began his work in 1793, labored twenty-seven years, and died July 3, 1820. The *Minutes* characterize him as “a plain, useful man.” See *Minutes of the Conference*, 1820.

West, Francis L.

Methodist Episcopal minister, was born at Rush, N. Y., March 7, 1840. He removed with his parents to Michigan when quite young, experienced religion in his youth, was licensed to preach in 1859, and in 1861 joined the Detroit Conference, and in it served the Church until the fall of 1864, when he was drafted into United States service, and sent in the Twenty-third Michigan Infantry to Tennessee, where he was shot, while on duty, by guerillas, and died in Hospital No. 1 at Chattanooga the next morning, Jan. 5, 1865. Mr. West’s qualities of mind and heart made him a young man of great promise. He was firm in purpose, of intense earnestness, conscientious, affable, and devout. See *Minutes of Annual Conferences*, 1865, p. 168.

West, John (1)

a Methodist Episcopal minister, was born in Charles City County, Va., April 20, 1768. He joined the Methodist Episcopal Church in 1784, was licensed to preach in 1787, entered the traveling connection in 1790, and was appointed to Greene Circuit, in Tennessee. In 1802 he was transferred from the Virginia to the Baltimore Conference, his connection with that body lasting until 1825, when, at its organization, he became a member of the Pittsburgh Conference. For fifty-seven years (forty-four of which he was effective) “Father West” labored in the itinerant ministry of the Methodist Episcopal Church, “and in every station his onerous and important duties were discharged with a fidelity but seldom equaled and perhaps never surpassed.” He died July 22, 1847. “Modesty, innocence, and punctuality were prominent traits in the character of Father West.” His death was as triumphant as his life was serene. See *Minutes of Annual Conferences*, 4:238.

West, John (2)

a Welsh Congregational- minister, was born in 1808. He studied ‘privately for the ministry, was ordained, and for some years preached in several

English counties with acceptance and success. In 1839 he was received by the Colonial Missionary Society, and was sent to Tasmania under its auspices. He not only did good work as a minister, but as a political leader he did much for Tasmania, and his stirring appeals were a strong element in the resistance that finally triumphed over the imperial government. In 1854 he became chief editor of the *Sydney Morning Herald*, and labored in this capacity until his death, Dec. 11, 1873. See (Lond.) *Cong. Yearbook*, 1875, p. 373.

West, Jonathan Renshaw

a Methodist Episcopal minister, was born in Jackson County, Ala., Aug. 31, 1806. He experienced religion in 1825, was licensed to exhort in 1827, and to preach in 1832, and in 1846 or 1847 joined the Missouri and Arkansas Conference. During the war, he was compelled to leave the South for personal safety. In 1864 he went to Kansas, where he preached until his death, June 15, 1874. See *Minutes of Annual Conferences*, 1875, p. 23.

West, Nathaniel, D.D.

a Presbyterian divine, was born in Ulster, Ireland, in 1794. He was educated under Drs. Chalmers and Turner; entered the ministry in the Independent Connection in Hull, England, in 1821; came to the United States in 1834, and was pastor of Presbyterian churches successively at Meadville, Pa.; Monroe, Mich.; North East, Pittsburgh, MacKeesport, Belmont, Hestonville, and Philadelphia, Pa., besides being engaged in various benevolent agencies. He was senior chaplain in the Satterlee United States Military Hospital, West Philadelphia, from May, 1862, until his death, Sept. 2, 1864. He published, *The Ark of God the Safety of the Nation* (1850): — *Popery the Prop of European Despotisms* (1852): — *Babylon the Great* (ibid.): *Right and Left-hand Blessings of God, or a Cure for Covetousness* (Phila. 1852, 18mo): — *Complete Analysis of the Holy Bible, Containing the Whole of the New and Old Testaments, Collected and Arranged Systematically into Thirty Books; Based on the Work of the Learned Talbot* (N. Y. 1853, royal 8vo; 7th ed. 1855, royal 8vo, 1035 pp.): — *The Overturning of Tyrannical Governments* (preached before and published at the request of Louis Kossuth when in the United States, and by his order and at his cost translated into Magyar): — *Lecture on the Causes of the Ruin of Republican Liberty in the Ancient Roman*

Republic, etc. (Phila. 1861, 8vo): — *History of the Satterlee U. S. Army Genesis Hospital* (West Phila., Hospital press, 1863, 12mo, 30 pp.). “Dr. West was a man of marked peculiarities-and abundant labors.” See Allibone, *Dict. of Brit and Amer. Authors*, s.v.; Wilson, *Presb. Hist. Almanac*, 1865, p. 134. (J. L. S.)

West, Richard, D.D.

an English clergyman, was born in 1671. He became a commoner in Merton College, Oxford, in 1688; was afterwards elected fellow of Magdalen College; became prebendary of Winchester in 1706; archdeacon of Berks in 1710; and died Dec. 2, 1716. He published some essays, sermons, and other works. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

West, Robert Athow

an American writer, was born at Thetford, England, in 1809. He immigrated to the United States in 1843; was the official reporter of the General Conference of the Methodist Episcopal Church in 1844, and published the debates; was editor of the *Columbia Magazine* (N. Y.) from 1846 to 1849; coeditor of the *N. Y. Commercial Advertiser* in 1845, and editor-in-chief in 1850. He was the author of, *Sketches of Wesleyan Preachers* (N. Y. 1848). — *A Father's Letter to his Daughter* (1865). He was also one of the compilers of the *Hymn-book of the Methodist Episcopal Church*, and contributed to its pages, besides writing poetry and prose for periodicals.

West, Samuel (1), D.D.

an American Unitarian minister, was born at Yarmouth, Mass.. March 3, 1730 (O. S.). He labored on the farm until he was twenty years of age; graduated at Harvard College in 1754; was ordained minister of a part of Dartmouth (now New Bedford and Fair Haven) June 3, 1761; was a zealous patriot during the American Revolution, encouraging the people in public addresses, entering the army as chaplain, and adding all the weight of his great learning to the American cause; withdrew from his ministerial labors in June, 1803; and died at the house of his son in Tiverton, R. I., Sept. 24, 1807. He was a man of extraordinary physical and mental powers, and was esteemed the most learned man of his time in New England. He was a vigorous preacher, and was noted for the complete

mastery of his subject. He was the author of *Essays on Liberty and Necessity* (1793 and 1795, 2 pts.), and several single *Sermons* preached on various occasions. See Sprague, *Annals of the Amer. Pulpit*, 8:37 sq.

West, Samuel (2), D.D.

an American Unitarian minister, was born at Martha's Vineyard, Nov. 19, 1738 (O. S.). He spent his early years at hard labor; entered Harvard College in his twentieth year, and graduated in 1761; became chaplain to the garrison of Fort Pownal at Penobscot, Me., November, 1761; returned home in 1762; spent some time in the study of divinity at Cambridge; was settled as pastor at Needham in 1764; became pastor at the Hollis Street Church, Boston, March 12, 1789; withdrew entirely from public labor in 1805; and died April 10, 1808. He was the author of a series of articles in the *Boston Sentinel*, over the signature of "The Old Man" and several single *Sermons*. A *Biographical Sketch* has been published by the Rev. Thomas Thacher. See Sprague, *Annals of the Amer. Pulpit*, 8:50 sq.

West, Stephen, D.D.

an eminent Congregational minister, was born in Tolland, Conn., Nov. 13, 1735. He graduated at Yale College in 1755; taught at Hatfield, Mass.; studied theology with Timothy Woodbridge; became chaplain at Hoosack Fort; and was ordained as successor of Jonathan Edwards in the Indian Mission at Stockbridge in 1759. In a few years he gave up the Indian portion of his charge, and confined himself to the increasing body of English. He was dismissed in August, 1818, and died May 15, 1819. Dr. West in appearance resembled a Puritan of the old school. He was most exact and uniform in his habits and work. His Christian character was one of strength, purity, simplicity and tenderness; his preaching was able, earnest, and eminently didactic—five hundred and four persons united with the Church during his pastorate. In theology, Dr. West was a Hopkinsian; in metaphysics, a Berkeleyan. He was a contributor to theological periodicals, and, besides several *Sermons*, the following are his publications: — *An Essay on Moral Agency* (1772; enlarged ed. 1794). Dr. Woodbridge calls this "one of the most extraordinary specimens of subtle metaphysical reasoning." — *Duty and Obligation of Christians to Marry only in the Lord* (1779): — *An Essay on the Scripture Doctrine of the Atonement* (1785): "less metaphysical and more popular than that on Moral Agency. It enjoys a high measure of favor with profound theologians" —

An Inquiry into the Ground and Import of Infant Baptism (1794): — Dissertation on Infant Baptism; Reply to Rev. Cyprian Strong (1798): — Life of Rev. Samuel Hopkins, D.D. (1806): — Three Sermons on the Mosaic Account of the Creation (1809): — Evidence of the Divinity of Christ, collected from the Scriptures (1816). See Sprague, *Annals of the Amer. Pulpit*, 1, 548-556; *Cong. Quar.* 1859, p. 41.

West, William (1), D.D.

an American Episcopal clergyman, was born in Fairfax County, Va., near Mount Vernon, about 1739. He was ordained and licensed for Virginia by the bishop of London, Nov. 24, 1761; became rector of St. Margaret's, Westminster parish, Ann Arundel County, Md.; rector of St. Andrew's parish, St. Mary's County, Nov. 17, 1767; incumbent of St. George's parish, Harford County, in 1772; incumbent of St. Paul's parish, Baltimore County, June 7, 1779; was five years (1780-85) employed to officiate every third Sunday in St. Thomas's Parish Church; took a prominent part in; the organization of the Protestant Episcopal Church in America after the Revolution; was chosen president of the Diocesan Convention in May, 1790; and died March 30, 1791. He was a Whig during the Revolution, and left no published works. He ordered his sermons to be burned, stating that they were not worthy of preservation. See Sprague, *Annals of the Amer. Pulpit*, 5, 208 sq.

West, William (2)

an English Wesleyan minister, was born in Ireland He was converted in early life; entered the itinerancy in 1779; was totally blind for many years; became a supernumerary in 1817; and died in Aberdeen, Scotland, Sept. 2, 1822, in the eightieth year of his age. West was a man of strict integrity, piety, and of no mean gifts. See *Minutes of the Conference*, 1823; *Wesl. Meth. Magazine*, Oct. 1822, p. 686.

Westall, Thomas

an early Methodist preacher, labored forty years in England, from 1740 until worn out. He retired to Bristol about 1780. He had some exciting experiences, one of which Atmore records. It was connected with Gwenap, famed in the history of early Methodism. He was at the Third Conference in 1746. He died in Bristol, April 20, 1794. He was a pattern of Christian

simplicity and humble love. See Atmore, *Meth. Memorial*, s.v. *Minutes of the Conference*, 1794; Stevens, *Hist. of Meth.* 1, 174, 315; 3, 89.

Westbrook, Cornelius D., D.D.

an early and distinguished minister of the Reformed (Dutch) Church, was a descendant of both Puritan and Huguenot stock. His father was a Revolutionary soldier; his mother died in his infancy. He was born at Rochester, Ulster Co., N. Y., in 1782; graduated at Union College in 1801; studied theology with Dr. Theodoric Romeyn, and was licensed in 1804 by the Classis of Albany. He was settled at Fishkill, N. Y., twenty-four years (1806- 30). Then for three years he was the first editor of the *Christian Intelligencer*, which had just been established as a weekly paper in place of the old *Monthly*, the "Magazine of the Reformed Dutch Church." After this he became rector of the grammar school of Rutgers College in 1833; but returned to the pastorate in 1836 at Cortlandtown, N. Y., where he remained fourteen years (1836-50), and then retired from active service to Kingston, N.Y., where he died in 1858. Dr. Westbrook was in every respect a man *sui generis*. He was original in thought, speech, writing, and action. He stereotyped nothing, for he could never be anything but himself. He was learned and scholarly in his tastes, but could never endure rigid system, nor follow in the tracks of others. His mind was quick, intuitively springing to conclusions which others reached only by slow reasonings. His intellect and heart and will all acted impulsively, and often at a white heat. He studied topics, not treatises and systems. His preaching was molded in the same way, by generous and noble impulses, by large views of truth, by intense and fervid conceptions, and by the genius, which often shone in his illustrations and peculiar modes of expression, as well as by the piety, which warmed his childlike heart. In prayer also he was himself, natural, trustful in God, reverential, and devout. At the grave of Washington among the veterans of the War of 1812, whose chaplain he was, he prayed so that no eye was dry in that assembly of gray-haired heroes. His social qualities were unique and attractive. He was a Nathanael in whom there was no guile, but he was also as cheerful and happy and exuberant as a boy. His heart never grew old. "He was always a boy." His pupils, parishioners, and friends loved him just because he was Dr. Westbrook, unlike any one else, and always genial, gentle, great-hearted, honest, simple-minded, single-eyed, and unselfish, full of sympathy for the weak and suffering, full of generosity and labors for the cause of Christ. His very frailties grew out of the simplicity of his large nature, and doubtless they

added much to his experiences of the grace of God. See Corwin, *Manual of the Ref. Church*, p. 264,265. (W. J. R. T.)

Westbrooks, James M.

a Southern Methodist Episcopal minister, was born March 10, 1827. He professed conversion in his twentieth year; began preaching in 1852; and in 1853, was received into the North Carolina Conference, wherein he labored faithfully until compelled to retire from active service by severe illness a short time previous to his death, which occurred Jan. 28, 1856. Mr. Westbrooks possessed a fervent but unobtrusive piety, and, though smitten down in the morning of life, he left abundant evidence of his ability as a preacher, his diligence as a pastor, and his consistency as a Christian. See *Minutes of Annual Conferences of the M. E. Church, South, 1856*, p. 694.

Westcott, Lorenzo

a Presbyterian minister, was born in Southern New Jersey, and belonged to a large connection known in that part of the state. He was a graduate of Princeton College and entered the Theological Seminary in 1852, where he remained three years and graduated. He was ordained in Green Avenue Presbyterian Church, Brooklyn, R.I. and was installed pastor of the Church at Warrior Run, Pa., in 1859. He was called to a professorship in Lincoln University in 1865, and remained at that post until transferred to a professorship in Howard University. He was deeply interested in the education and elevation of the colored race in this country, and gave to this important matter his stores of learning and unceasing labors. He died at Germantown, June, 1879. See *Presbyterian*, June 14, 1879. (W.P.S.)

Westcott, William Augustus

a Presbyterian minister, was born in Orange County, N.Y., in 1814. After receiving an academical education, including the languages, he became a clerk in a mercantile house in New York City. While thus employed he united with the Church, and soon after turned his attention to the ministry; but not being able to bear the expense of an education, he studied medicine. He was, however, dissatisfied, feeling it his duty to preach. His way was opened to enter Princeton Seminary, which he did in 1841, and spent there two years in study. On April 17, 1845, he was licensed to preach, and for some time supplied the pulpit of the F Street Church,

Washington, D. C., and afterwards that of the Church of Ramapo, N. Y. He was ordained an evangelist by the Hudson Presbytery, and was called to the Church at Florida, where he was installed pastor in 1849. Here he labored eleven years with marked success. At the dissolution of the pastorate he was called to the Church at Bloomingburg, where he was installed in 1868. After laboring here three years, he was called to the Centreville Church, and he remained here until he died. Feb. 23, 1876, beloved and regretted by all. (W. P. S.)

Westen, Thomas of

a missionary among the Lapps or Finns down to the year 1727. This man was one of the most noteworthy characters in the history of Protestant missions. The people among whom he labored dwelt from latitude 64° northward, chiefly in the marshes of Finland and in the North country, but to some extent also among the Norwegians. Their number is now reduced to from 4000 to 7000 souls. They speak a language resembling that of the inhabitants of Finland, proving that they belong to the same stock. As they have not made any considerable advancement in civilization, they are greatly despised by Norwegians and Swedes. In the period of the Christianizing of those regions, they heard the Gospel and were forced to receive baptism. The preachers were not able to traverse all the country and reach all the people, and hireling adventurers, intent only upon the securing of gain, came to occupy many of the parishes. In many instances persons were denied the privileges of religion because too poor to pay the amounts demanded by their ministers as a yearly contribution. The Norwegians, too, were guilty of overbearing and unjust conduct in their intercourse with these people. The result was what might have been expected; the Finns returned to their former heathenism, though outwardly observant of the forms of Christian worship. Baptized children were washed on their return from Church in order that their baptism might not take effect on them, and a sort of counter-baptism was administered, etc. A Finnish name was given the child, which was carefully concealed from the preachers, etc. The forgiveness of the heathen gods was invoked whenever participation in the sacrament of the Lord's supper became necessary.

In morals, the use of alcoholic liquors had done great harm. Drinking-shops stood in church-yards and at church-doors, and even ministers of the Church carried on a profitable traffic in the business of providing for the general thirst for fiery potions, and used persuasion to induce unwilling

persons to drink. In time, no ceremony could be conducted without the use of alcoholic drink. Marriages were sealed with it, and it was sprinkled over the graves of the dead as a sort of holy water. After a time, the Norwegians came into the possession of the Finnish lands and property, and even children.

The Danish- Norwegian Church was not, however, altogether unconcerned about the needs of this people. Bishop Eric Bredahl visited it repeatedly and won a few individuals over to Christianity. Isaac Olsen, a schoolmaster, spent fourteen years at Varanger, on the Russian frontier, and under the 70th degree of latitude engaged in apostolic toils, enduring apostolic sufferings for the cause of Christ, and succeeding so far as to see some of his pupils excel their Norwegian competitors in a knowledge of Christian doctrines in the annual visitation of churches and schools. In 1707, king Frederick IV of Denmark ordered an investigation of the condition of schools and churches in Nordland and Finmark, and in 1714 he ordered the newly founded Collegium de Promovendo Cursu Evangelii to make preparation for a mission among the Finns. The result of the measures taken in consequence of these orders was the selection of Thomas of Westen to be the superintendent of the proposed mission.

Westen was born at Trondhjem, in 1682, and was obliged in early life to contend with want and difficulties of every sort. His father refused to permit him to study, and, when benevolent effort made a university career possible, induced him to study medicine instead of theology. Just as he was about to take the degree of M.D., his father died and left him penniless; but poverty did not deter him from entering on the study of Theology, and particularly of Oriental languages. He was able to get food of very inferior quality, and only on alternate days; and he shared with his roommate in the ownership of an old and poor black coat, which compelled him to remain indoors when the garment was away. A call to Moscow as professor of languages and rhetoric, which was extended to him at this time by Peter the Great, was withdrawn without result, and he accepted instead the post of librarian at Trondhjem without salary, but with a prospect of ecclesiastical preferment. In 1710 he became pastor of the parish of Wedoen, and after six years of successful labor was made lector and notary of the Trondhjem chapter, and soon afterwards vicar and manager of missions among the Finns. In the capacity of lector he was called on to preach several sermons in each week, to deliver daily lectures on moral and

positive theology, and also to guide the school, which was designed to become a nursery for the Finnish mission.

Westen's first missionary tour among the Finns was undertaken May 29, 1716, and was protracted through West Finmark, East Finmark, and Nordland until autumn, when he returned in open boats, often at the risk of being drowned in the stormy inland waters, to Trondhjem. He brought the worn-out Olsen with him, and afterwards recommended him for the post of Finnish teacher and interpreter in the missionary college. He had left a chaplain as missionary in East Finmark, and had appointed a number of itinerant teachers, besides encouraging the building of churches by all the natives whom he could persuade to that work. He also brought to Trondhjem a number of Finnish children to be trained for missionary work, and in time sustained a seminary for such children in his own house. The bishop, Krog, endeavored to prevent the success of Westen's plans, but was defeated through the favor of the king. In 1717 the seminary was securely established, and royal edicts were issued providing for the erection of churches and chapels within the field of the mission, and settling the relations and duties of catechists and teachers and similar matters. A second missionary tour was begun by Westen, in company with several assistants whom he had gained, in June, 1718. He was already permitted to note progress in the work he had so recently begun. Several churches were in course of erection, and a number of children were secured for instruction in the principles of Christianity. The volunteers who accompanied him were left as pastors in different places, and not only became useful laborers in the preaching of the Word, but also valuable contributors to the literature of the country. Erasmus Raehlew translated Luther's *Catechism*, and wrote a *Grammatica Lapponica*, and a *Specimen Vocabularii Lapponici*. Martin Lund rendered similar service with his pen. Westen was unable to return to Trondhjem in the autumn of this year, and contented himself with rendering a written report, which led to his being summoned to Copenhagen in the following spring that he might give fuller information. He was presented to the king, and was permitted to submit for examination a list of whatever things he might consider necessary to the promotion of success in his work. Corresponding arrangements were then made and new missionaries enlisted.

On Westen's return for a third missionary tour, begun June 29, 1722, he found a great awakening among the young people of his charge. They clamored for education and read the Bible. The population of certain places

which he had not previously visited were, however, bitterly hostile. At Siuemen the people had threatened to take his life; but when he preached to them, they were subdued and won. On the rock Overhalden lived a population of 283 souls who never came into the valleys, and who had never been visited by a preacher of the Gospel. When they heard that Westen intended to visit them, they were seized with mortal terror, and held a magical mass to deter him; but he came and gained their good-will and submission to the Gospel. Similar experiences awaited him in Snaasen, where he remained two months, and, after his return to Trondhjem, in May, 1723, in Stordalen and Merager, in the immediate vicinity of that center. He purposed visiting the Finns, also, who dwelt within the bounds of the diocese of Christiania, but was hindered by its bishop. In 1725 the district of Salten contained 1020 newly converted Christians, and that of Finmark 1725.

During these years Westen wrote many works in the interest of his mission, chiefly of a practical nature. A history of the Finnish-Lapp mission was completed, but has never been published, and is now probably lost. His last days were troubled with poverty. He died April 9, 1727, leaving behind him a widow who had been a helpmeet for him indeed, and continuing to live in the recollection of the people whom he had served as "the lector who loved the Finnish man." See *Acta Hist. Eccles.* 3, 1111; 5, 922; 10:867; Hogstrom, *Description of Lapland* (German ed. 1748); also Rudelbach, in Knapp's *Christoterpe* (1833), p. 299-380; and Hammond, *Nord. Missionsgesch.* (Copenh. 1787). — Herzog, *Real-Encyklop.* s.v.

Westeras (or Vesteras)

a town of Sweden, capital of the laen of Westmanland, sixty miles west-northwest of Stockholm. An imperial diet was held here in 1527, in which the Protestant controversy was brought to a crisis. Liberty was granted for the "preachers to proclaim the pure Word of God," a Protestant definition being coupled with this phrase. The property of the Church, with the authority to regulate ecclesiastical affairs, was delivered into the hands of the king. The Protestant churches retained their revenues and the ecclesiastical property fell, for the most part, to the possession of the nobles. See Fisher, *Hist. of the Reformation*, p. 176.

Westergaard, Niels Ludwig

a Danish Orientalist, was born Oct. 27, 1815. at Copenhagen, where he also commenced his linguistic studies, which he continued from 1838 to 1839 at Bonn, Paris, London, and Oxford. From 1841 to 1844 he traveled through India and Persia, and after his return was appointed in the latter year professor of Indian philology at Copenhagen, where he died, Sept. 9, 1878. Of his writings we mention, *Radices Linguae Sanscritae* (Bonn, 1841): — *Sanscrit Formlaere*, together with *Sanskrit Laesebog* (Copenh. 1846). He also published the critical edition of the *Zendavesta* (ibid. 1854): — and the *Bundehesh* (ibid. 1851). His two treatises *De aldste Tidsrum i den indiske Historie* and *Buddhas Dsaar*: (ibid. 1860) have been translated into German (Breslau, 1862). (B. P.)

Westerlo, Eilardus, D.D.

the successor of Theodorus Frelinghuysen in the Reformed Church of Albany, was born in Groningen, Holland, in 1738, his father, Rev. Isaac Westerlo, being pastor of the Church at that place. Consecrated by his parents from his early boyhood to the ministry, after spending six years at the Latin school of Oldenzaal he entered the University of Groningen at the age of sixteen; spent six full years in preparation for his holy office; and at twenty-two was admitted to its vows in 1760. Just at that time he unexpectedly received and accepted the call to Albany; was installed as pastor of the Church in March, and arrived in the autumn of that year in the city where he spent his ministerial life. About eight years after coming to Albany he fell into a state of religious despondency, which proved to be an eventful period of his spiritual life. Relief came only with much prayer and struggle of soul, but it seemed like "life from the dead." In 1775 he married the widow of Stephen Van Rensselaer, patron of the manor of Rensselaerwyck, and resided with her at the manor-hoilseununtil.1784, when they removed to the parsonage on Broadway. Dr. John H. Livingston's wife was the sister of Mrs. Westerlo. The relationship between these two eminent clergymen grew in strength and usefulness with their years and services for Christ's kingdom. Both of them were ardent supporters of the independence of the American Church from that of Holland, and were known as peacemakers and leaders during all the strifes, which ended in the triumph of their principles. Both of them were equally bold and influential patriots during the Revolutionary War. When Burgoyne was moving towards Albany in 1777, Dr. Westerlo took his

family to a place of safety, but came back to his home, directed his church to be opened, and held daily religious services for a week, with fervent prayers for the army and animating exhortations to those who remained in the city. Dr. Livingston aided him in these patriotic services, which continued until the surrender of Burgoyne and his army. When Washington visited Albany in 1782, Dr. Westerlo delivered the address of public welcome. Until 1782 he preached only in the Dutch language, and at his death stated services in that tongue ceased in his church. But at the period named he began to preach on a part of each Sunda in English, and continued to do so with acceptance until Dr. Bassett became his colleague, in June, 1787, about three years before his own decease. He was a man of fine personal presence, mild and persuasive in manner, yet dignified and commanding. He was beloved by his own people, and a favorite in the community among all denominations of Christians. An excellent classical and theological scholar, he was familiar with the best learning of his times. He wrote well in Hebrew and Greek, and president Stiles of Yale College, with whom he corresponded, said that he wrote Latin with greater purity than any man he ever knew. He left a Hebrew and Greek lexicon, prepared apparently for publication, in his own neat manuscript. Among his papers was found an interesting autobiography, written in Dutch, up to May, 1782, and in English, up to Dec. 4, 1790. This work, he says, was written "for his own edification and the remembrance of God's mercies." During his last illness, a brief period of despondency was followed by the most cheerful and happy serenity of soul. "His people came from all parts of the city to see him when he was near his end, and he left them with his blessing in such a solemn manner that it was thought he did as much good in his death as in his life." He will always be remembered among the great and good ministers of the Church of his fathers. He died Dec. 26, 1790. "So omnipresent was his religion, so engrossing his piety, that his habitual state of mind seemed to be 'one continued prayer,' and his life 'one unbroken offering of praise.'" See Rogers, *Historical Discourse*, p. 31, 32; Corwin, *Manual of the Ref. Church*, p. 265, 266; Sprague, *Annals of the Amer. Pulpit*, 9:2931. (W.J.R.T.)

Wiestemeier, Franz Bogislaus

a Protestant theologian of Germany, was born Aug. 22, 1773, at Flechtorf, near Brunswick. He studied at Helmstadt, and in 1799 he was called as pastor to Magdeburg. In 1810 he was made superintendent, and in 1812 member of consistory. In 1817 the Halle University conferred on him the

degree of doctor of divinity, and in 1825 the king of Prussia appointed him evangelical bishop. Three years later he was made general superintendent of the province of Saxony. He died March 1, 1831. He was one of the most excellent pulpit orators of the evangelical Church, and his *Oeffentliche Religionsvortriiges* (Magdeburg, 1800) will always be regarded as fine specimens of pulpit eloquence. For his writings, see Döring, *Die gelehrten Theologen Deutschlands*, 4:703 sq.; Zuchold, *Bibl. Theol.* 2, 1439; Winer, *Handbuch der theol. Lit.* 2, 150, 172, 173, 174, 175, 338. (B. P.)

Western Church.

SEE ROMAN CATHOLIC CHURCH.

Westervelt, Alfred L.

a minister of the Methodist Episcopal Church, was born about 1820, of pious parents. He received a careful religious training; experienced conversion in his nineteenth year: began preaching soon after, and subsequently joined the Ohio Conference; served three years as junior preacher and three as senior; and died of cholera, July 31, 1849. Mr. Westervelt was a man of deep piety and respectable talents. See *Minutes of Annual Conferences*, 1849, p. 388.

Westervelt, John P.

a Reformed (Dutch) scholar, was born at Paramus, N. J., Nov. 7, 1816. He was a teacher in Lafayette Academy, Hackensack, in 1838, and afterwards in private seminaries in New York and vicinity until 1844. He then studied theology for one year under the Rev. Albert Amerman. After engaging in various pursuits, he joined the Presbytery of Albany in 1855, and removed to Princeton, N. J., where he gave much time to the study of languages and Biblical criticism. He was familiar with the ancient languages. Hebrew, Greek, and Latin, and spoke fluently the German, French, and Dutch. Especially was he skilled in the last, and held familiar intercourse with the theologians and poets of the Low Countries. He preached as fluently in the Dutch language as in his own. Bilderdyk, his favorite poet, he esteemed equal to any of our English poets. When Dr. Cohen Stuart came from Holland to attend the Evangelical Alliance, so great had the fame of Mr. Westervelt become as a Dutch scholar that Dr. Stuart visited Paterson, to which place Mr. Westervelt had moved in 1866, in order that he might see

the renowned scholar. Dr. Stuart afterwards spoke of his “eminent attainments being equaled only by his modesty.” By request of the doctor, Mr. Westervelt was made a member of the Leyden Society of Netherlandish Literature, June 16, 1876. Although Mr. Westervelt was in doctrine a Calvinist, yet he was one of the most catholic of men. Among his brethren his opinion of difficult passages of Scripture was considered sufficient authority. His piety was fervent and deep, his character pure and spotless, his faith trustful and strong; and in his last hours, when utterance was difficult, he declared Christ to be his satisfaction. He died Jan. 15, 1879. He published a *Translation from the Dutch of Van der Palm’s Life and Sermons* (1865). He contributed to the *Princeton Review* articles on Van der Palm (1861), Bilderdyk (1862), Strauss, and Schleiermacher (1866); also articles to this *Cyclopaedia*. See Corwin, *Manual of the Ref. Church in America*, p. 550. Westervelt, Ralph, a (Dutch) Reformed minister, studied under his father-in-law, the Rev. S. Froeligh. He was licensed by the Classis and served at Paramus in 1801, at Rochester and Wawarsing from 1802 to 1807, at Clove in 1808, at Bethlehem and Coeymans until 1816, and at Wynantskill from 1816 to 1822, in which latter year he died. See Corwin, *Manual of the Ref. Church in America*, s.v.

Westervelt, Samuel D.

a Presbyterian minister, was born in Schralenburg, N. J., April 21, 1813. He was converted in his eighteenth year; educated in the New York University; studied theology privately; was licensed by the New York Classis; and ordained, October, 1839, as pastor of a church in King Street, N. Y, known as the True Reformed Dutch Church. In 1852 he transferred his ecclesiastical relation to the Second Presbytery of New York, and in 1853. was installed pastor of the Presbyterian Church at Yorktown, where lie continued to labor almost until the close of his life. He died Nov. 15, 1865. He was a good scholar, a clear and instructive preacher, and an acceptable writer. He published one of the best articles on dancing as a fashionable amusement that have ever appeared in print. It was quoted in all the religious journals, republished in London, and highly spoken of by the London press. See Wilson, *Presb. Hist. Almanac*, 1867, p. 215.

Westfall, Benjamin B.

a minister of the Reformed (Dutch) Church, was born at Claverack, Columbia Co., N. Y., in 1798. His early life was spent on a farm. Religious convictions seized his mind when quite young. He graduated at Union College, N.Y., in 1823, and at the New Brunswick (N. J.) Theological Seminary in 1826. He was licensed by the Classis of New Brunswick in 1826. He was missionary at Sand Beach, N. Y., in 1827-28. Then he was made pastor of Rochester, part of which time Clove was connected with it. In this field he labored from 1828 until 1838, during which time he saw, as the fruits of his labor, about three hundred souls brought into the Church. His last charge was Stone Arabia and Ephratah, where he toiled from 1838 until his death, in 1844. He was a man of fervent piety and deep and strong convictions. His sermons, breathing his own high convictions of truth, were addressed both to the consciences and understandings of his people. He lived only to save men. His death was caused by excessive labor in revival and, other meetings for the benefit of the people. See Corwin, *Manual off the Ref. Church in America*, s.v.

Westfall, Simon V. E.

a minister of the Reformed (Dutch) Church, was born at Rhinebecl, Dutchess Co., N.Y., in 1802. He graduated at Rutgers College in 1831, and at the New Brunswick Seminary in 1834. He was licensed by the Classis of Rensselaer in 1834. He was pastor of the Hyde Park Church, Dutchess Co., N.Y., from 1834 to 1837, and Union and Salem from 1837 to 1847. At this time he went as missionary to Illinois, and in that capacity he labored for about two years, from 1847 to 1848. In 1849 he undertook the trying task of building u p an "eminent Dutch Church" in the young city of Pelin, Tazewell Co., Ill., where, with the exception of one year (1853), in which he labored at Vanderveer, Morgan Co., he ministered until 1856. His task was long and arduous, but fruitless. He left Pekin in 1856, and returned to his native East to spend his declining days. He had scarcely got settled in his new house and engaged to supply the Second Church of Rotterdam, when he was taken sick, and died, in 1856. During the short time he was sick, he repeatedly uttered the word "Ecstasy!" while visions of glory passed before his mind. He was a man of settled purpose, inflexible integrity, and of a modest and diffident spirit. See Corwin; *Manual of the Ref. Church in America*, s.v.

Westfield, Thomas

an English prelate, was born at Ely in 1573. He was educated at Jesus College, Cambridge, and afterwards became a fellow; was assistant to Dr. Nicholas Felton, at St. Mary-le-Bow. London, and then presented to the same Church; afterwards presented to St. Bartholomew's, made archdeacon of St. Alban's, and finally made bishop of Bristol, on account of his piety and wisdom. He suffered under the Revolution, was ejected from his bishopric, and died June.25, 1644. He left, no published works, but two volumes of his *Sermons* appeared after his death.

Westhoff, Elbert Wilhelm

a Roman Catholic theologian of Germany, as born in 1801 at Dolberg. He studied at Münster and in the Collegium Germanicum at Rome, where he received holy orders in 1828, and where he was promoted as doctor of theology. In 1829 he, was called to the Church at Sunninghausen, and in 1833 to Diestedde. In 1851 he was called to Cologne as regent of the clerical seminary, which position he occupied until 1868, when he retired on account of feeble health. He died May 6, 1871, in the Alexian Monastery at Neuss. He is the editor of the ascetical writings of Avancinus, Augustine, Bellecius, Gregory the Great, etc. He also published new editions of Ballerini's writings on the position of the popes to the general councils, on the primacy of the popes, and their *infallibilitus in definiendis controversiis fidei*. (B. P.)

Westlake, Burrows

a Methodist Episcopal minister, of whose birth, and early history nothing definite can be learned, joined the Ohio Conference in 1814. The last nine years of his life and labors were in connection with the Indiana Conference. He died of epidemic erysipelas, April 17, 1845. Mr. Westlake possessed a strong, well-stored mind, and a tender, devout heart. See *Minutes of Annual Conferences*, 1845; p. 658.

Westlake, Charles

an English Wesleyan minister, was born at Launceston, Cornwall. He was converted under the ministry of Henry Cheveston, entered the sacred work in 1831 and died suddenly of apoplexy, Nov. 18, 1858, aged fifty-three years. See *Minutes of the Conference*, 1859.

Westley

SEE WESLEY.

Westley, James R.

an English Wesleyan missionary, was converted under a sermon preached at Kingisland Road, London, by Holloway. He was received by the Conference in 1846, and died at Kingston, Jamaica, Nov. 29, 1847, aged thirty years. He was diligent studious, and unremitting in his pastoral duties. See *Minutes of the Conference*, 1848.

Westminster Abbey

Picture for Westminster

the venerable pile around which the city itself (now included in London) originally sprang. (The following account is taken from the *Globe Encyclopaedia*, s.v.) The foundation of the first Abbey on a spot formerly surrounded by the waters of the Thames and called Thorney Island is involved in mystery, but here was certainly one of the earliest Christian churches in England Sebert, king of the East Saxons, who died in 616, is believed to have completed a sacred edifice dedicated to Peter, which was destroyed by the Danes. Edward the Confessor in its place built a structure of great splendor for his time, and endowed it with a charter of ample powers and privileges. Henry III pulled down a portion and enlarged the plan of this ancient Abbey, adding a chapel dedicated to the Virgin, and the incomparable Chapter house. Henry VII built the magnificent chapel to the east of the Abbey, which bears his name. After his reign the building fell into decay until renovated by Sir Christopher Wren, who designed the upper part of the two western towers. The restoration of the Chapter house was undertaken by Sir Gilbert Scott in 1863. The Abbey is in the form of a Latin cross, its exterior length being 416 feet, or, including Henry VII's Chapel, 530 feet. Its interior length is 375 feet, and its greatest, interior breadth 200 feet. The breadth of the nave and aisles is 75 feet, and their interior height, to which the Abbey owes much of its stately appearance, is 101 feet. The best view of the Abbey is from the west door between the towers. In the interior is a noble range of pillars terminating towards the east by a sort of semicircle enclosing the Chapel of Edward the Confessor. The fabric is lighted by a range of windows supported by galleries of double columns on the arches of the pillars, by an upper and

under range of windows, and four capital windows, the whole of the lights being admirably arranged. Twenty-two windows are enriched with stained glass. The new choir, 155 feet by 35 feet, was executed in 1848. 'The fifty-two stalls exhibit a great variety of carving and tracery. The reredos, completed under the direction of Sir Gilbert Scott, is an elaborate and splendid work. The names of the, various chapels, beginning from the south cross and passing round to the north cross, are in order as follows: (1) St. Benedict's; (2) St. Edmund's; (3) St. Nicholas's; (4) Henry VII's; (5) St. Paul's; (6) St. Edward the Confessor's; (7) St. John's; (8) Islip's Chapel, dedicated to John the Baptist; (9) St. John, St. Michael, and St. Andrew's; The Chapel of Henry VI is adorned without with sixteen Gothic towers, beautifully ornamented and jutting from the Abbey at different angles. Here is the magnificent tomb of that monarch and his queen. In the south transept is the well-known Poet's Corner. Every English sovereign since the Conquest has been crowned in Westminster Abbey, and the coronation-chairs and the coronation-stone of Scotland are in the Chapel of Edward the Confessor. Thirteen kings (George II being the last) and fourteen queens are buried in its precincts. Here also are the remains of Chaucer, Spenser, Ben Jonson, Dryden, Cowley, Addison; Congreve, Prior, Gay, Dr. Johnson, Garrick, Sheridan, Campbell, and Macaulae; of Handel, Blow, and Purcell; of Pitt, Fox, Wilberforce, Grattan, Canning, and Peel — a multitude of the illustrious departed. Palmerston, Charles Dickens, Lytton, and Livingstone are among the latest of the glorious company. There are also memorials to Shakespeare, Milton, Goldsmith, Thackeray, John and Charles Wesley, and many others whose remains lie elsewhere. Some of the monuments, such as that to John, Duke of Argyll, are very imposing. The Abbey fills a great place in the political and religious history of England. The Chapter-house was used for three centuries as the meeting-place of the House of Commons, and was thus the Cradle of representative government, and the scene of the chief acts which laid the foundation, of the civil and religious liberty of England. The Westminster Assembly, of Divines sanctioned in the Abbey, the Confession of Faith, which is the recognized creed of the Presbyterian Church (1643-52), and the final alterations in the Book of Common Prayer were made by the bishops in the Jerusalem Chamber in 1662. Roman, Anglican, and Puritan theologians have in turn preached in these walls. In recent times, under the enlightened rule of Dean Stanley, the national character of the Abbey has been well maintained. Officially called the Collegiate Church of St. Peter, it is governed by the dean, a chapter and eight prebendaries, and

other officers. See Neale and Brayley, *History and Antiquities of Abbey Church of St. Peter, Westminster* (Lond. 1818, 2 vols.); Stanley, *Historical Memorials of Westminster Abbey* (ibid. 1876, 4to); *Historical Description of Westminster Abbey* (1878), printed for the Vergers.

Westminster (Assembly's) Annotations

By this name is commonly designated a work bearing the title of *Annotations upon all the Books of the Old and New Testaments, by the Assembly of Divines* (Lond. 1651, 2 vols. fol.; 3d and best ed. 1657). It was the conjoint work of several eminent ministers, but was in no respect the product of the Westminster Assembly, except as it is executed in the spirit of their publications, and by persons some of whom had been members of it. The notes on the Pentateuch and on the four gospels are by Ley, subdean of Chester; those on Kings, Chronicles, Ezra, Nehemiah, and Esther by Dr. Gouge; those on the Psalms by Meric Casaubon; on Proverbs by Francis Taylor; on Ecclesiastes by Dr. Reynolds; and on Solomon's Song by Smallwood. The Larger Prophets fell to the lot of the learned Gataker; the Smaller, in the first edition to Pemberton, in the second to bishop Richardson. The eccentric Dr. Featley undertook the Pauline epistles, but did not complete his work; and Downham and Reading were both employed on the work, though what they did has not been specified. The work is more than respectable; some parts, especially those entrusted to Gataker, are done with superior learning and ability; and the whole, though of various merit, does credit to the piety, scholarship, and judgment of the authors.

Westminster Assembly of Divines

a name given to the synod of divines called by Parliament in the reign of Charles I, for the purpose of settling the government, liturgy, and doctrine of the Church of England. The Westminster Synod or *Assembly of Divines* derived its name from the locality in London where it held its sessions, and owed its origin to the ecclesiastico-political conflict between the "Long Parliament" and king Charles I, which resulted in the decapitation of Charles, the protectorate of Cromwell, and the events consequent on those changes. This conflict was, in its religious aspects, a struggle of Puritanism or radical Protestantism against a semi-Romish Episcopal hierarchy and liturgy; in its political bearings, a contest for parliamentary privilege, anti popular freedom against the monarchical absolutism of the Stuarts. The

final result of the struggle was a constitutional monarchy and a moderate episcopacy, with an Edict of Toleration in favor of Protestant Dissenters. After some unsuccessful attempts to obtain the sanction of the king, a joint resolution of the houses of Parliament was passed, June 12, 1643, which convoked a synod “for settling the government and liturgy of the Church of England, and for vindicating and clearing of the doctrine of said Church from false aspersions and interpretations,” and, furthermore, for bringing about a more perfect reformation in the Church than was obtained under Edward VI and Elizabeth, by which a closer union of sentiment with the Church of Scotland and the Reformed churches of the Continent might be secured. It was intended that it should include, among its members adherents of all the chief parties among English-speaking Protestants, except the party of archbishop Laud, whose innovations and despotic tendencies had been one main cause of the troubles in Church and State. Parliament appointed to membership in this synod 121 clergymen taken from the various shires of England, ten members of the House of Lords, and twenty of the Commons. The General Synod of Scotland, August 19, 1643, elected five clergymen and three lay elders as commissioners to the Westminster Synod. These, it will be seen, were simply a committee raised, by Parliament and amenable to its authority. About twenty of the members originally summoned were clergymen of the Church of England, and several of them afterwards bishops; but few of the Episcopal members took their seats. The bishops of the English Church never acknowledged its claims, and the king forbade its sessions under extreme penalties, June 22, 1643; but it nevertheless became, if measured by the far-reaching consequences of its work, the most important synod held in the history of the Reformed faith. The synod convened July 1, 1643, in Westminster Abbey, in the presence of both houses of Parliament. On the opening of the Assembly sixty-nine of the clerical members were in attendance, and at different times ninety-six of them were present, though the usual attendance ranged between sixty and eighty. The great body of the members, both clerical and lay, were Presbyterians; ten or twelve were Independents or Congregationalists; and five or six styled themselves Erastians. Nearly or quite all were Calvinists. The purposes for which, according to the ordinance, the Assembly was convoked were, as above stated, to vindicate the doctrine of the Church of England, and to recommend such further reformation of her discipline, liturgy, and government as “might be agreeable to God’s holy word, and most apt to procure and preserve the peace of the Church at home, and nearer

agreement with the Church of Scotland and other Reformed churches abroad.” But when the Parliament, feeling their need of Scottish aid, acceded to the Solemn League and Covenant, and urged the Scotch to send their deputies to the Assembly, its objects were extended; and in order to carry out the covenanted uniformity, it was empowered to prepare a new confession of. faith and catechism, as well as directories for public worship and Church government, which might be adopted by all the churches represented. It retained to the last, however, its advisory character. The Church of Scotland threw all its influence in favor of strict Calvinism and Presbyterianism. Before electing delegates to the Westminster Assembly, in compliance: with the request of Parliament, it adopted, Aug. 17, 1643, the so-called Solemn League and Covenant, *SEE COVENANT, SOLEMN LEAGUE AND*, which bound the Scottish nation to the defense of the Reformed religion in Scotland, the furtherance of the Reformation in England and Ireland in doctrine, worship, Church organization, and discipline; the establishing of ecclesiastical and religious uniformity in the three realms; the extirpation of papacy and prelacy, of heresy and all ungodliness; and the support of all the rights of Parliament and of the rightful authority of the king. This document was immediately transmitted to Parliament, and thence to the Westminster Assembly, and was formally endorsed by each of those bodies, but was condemned by the king. The Assembly sought to gain the fraternal sympathies of the Reformed churches on the Continent also, and to that end addressed to them circular letters which drew forth more or less favorable responses, and which the king endeavored to neutralize by issuing a manifesto in Latin and English, in which he denied the intention charged upon him of re-establishing the papacy in his realm.

The opening sermon was preached by Dr. William Twisse, who had been chosen prolocutor, and immediately thereafter the Assembly was constituted in the Chapel of Henry VII. The meetings continued, to be held in this chapel till after the arrival of the Scottish commissioners, and were chiefly occupied with the revision of the first fifteen of the “Articles.” On Sept. 15 four Scottish ministers and two lay-assessors were, by a warrant from the Parliament, admitted to seats in the Assembly, but without votes, as commissioners from the Church of Scotland The Solemn League and Covenant, binding the ecclesiastical bodies of the two nations into a union, had been passed in Scotland, Aug. 17, was subsequently accepted by the Westminster Assembly, and ordered by the English Parliament to be

printed, Sept. 21, and subscribed Sept. 25, when the House of Commons, with the Scottish commissioners and the Westminster Assembly, met in the Church of St. Margaret, Westminster. The House of Lords took the "Covenant" Oct. 15.

The manner of proceeding is thus described by Baillie, one of the Scotch commissioners: "We meet every day of the week but Saturday. Ordinarily there will be present about threescore of their divines. These are divided into three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives order in writing to take any purpose into consideration, takes a portion, and in their afternoon meeting prepares matters for the Assembly, sets down their mind in distinct propositions with texts of Scripture. After the prayer, Mr. Byfield, the scribe, reads the propositions and Scriptures, whereupon the Assembly debates in a most grave and orderly way. No man is called up to speak; but who stands up of his own accord, he speaks, so long as he will, without interruption. They harangue long and learnedly. They study the questions well beforehand, and prepare their speeches, but withal the men are exceedingly prompt and well spoken. I do marvel at the very accurate and extemporal replies that many of them usually make."

The question of Church government occasioned the most difficulty, and seemed for a time impossible to be settled. Many of the most learned divines who were entirely on the side of Parliament were yet in favor of what they termed primitive episcopacy, or the system in which the presbyters, and their president governed the churches in common. Then there were the Scotch commissioners and the more radical Puritans who were at the opposite extreme; and, in order to reach a conclusion, these differences must be reconciled. It was accomplished after much discussion and long delay by the adoption of the Presbyterian form of government.

The subjects relating to the form of public worship and the statement of doctrines occasioned less difficulty. Early in 1644 each of these was assigned to a small committee for the preparation of materials, after which they were to be brought first before the larger committees and then before the Assembly. The *Directory for Public Worship* was prepared in 1644. The question of *Church Government*, so far as it referred to ordination, was submitted to Parliament April 20, 1644, and ratified by that body Oct. 2, the same year. This *Directory* was completed during the following year,

but the printing of it was delayed till 1647. In 1645 to 1646 the *Confession of Faith* was elaborated, and finally put into the shape in which it is still printed in Scotland The *Larger Catechism* was sent to the House of Commons Oct. 22, 1647; the *Shorter Catechism*, Nov. 25, the same year. In the autumn of 1648 both houses of Parliament ordered the printing and publishing of the *Shorter Catechism*, but the House of Lords was discontinued before it had acted on the *Larger Catechism*.

The other papers issued by the Assembly consisted only of admonitions to Parliament and the nation, controversial tracts, letters of foreign churches, etc. The last of the Scotch commissioners left the Assembly Nov. 9, 1647. On Feb. 22, 1649, after it had held 1163 sittings, lasting each from 9 o'clock A.M. to 2 P.M., the Parliament, by an ordinance, changed what remained of the Assembly into a committee for trying and examining ministers, and in this form it continued to hold weekly sittings until the dissolution of the "Long Parliament," April 20, 1653.

A monthly day of fasting and prayer was regularly held in union with the houses of Parliament. In this time it had framed and adopted a complete standard of doctrine, government, and worship for the Reformed churches of the three kingdoms. Its labors were approved by Parliament, and, their results elevated into laws of the State, though with certain modifications in the disciplinary arrangements. A perfect execution of these decrees was, however, impossible, because a large number of the English people adhered to the Episcopal establishment and liturgy, and the great majority of Irishmen were of the Roman Catholic faith. Scotland alone gave them an unqualified obedience, which has been continued almost intact down to the present day. From Scotland the Westminster standards were transmitted, with unimportant modifications of statement, to the different Presbyterian bodies of North America. After completing its labors, the synod was perpetuated in the character of a board of examination and ordination until March 25, 1652, when the dissolution of Parliament by Cromwell ended its existence, without any formal adjournment having been had.

The official records of the Assembly are supposed to have been lost in the great fire of London in 1666, though it is said that Dr. McCrie, the younger, recovered a portion of them. Extensive private reports by members of the synod are yet extant, however, c. g. Lightfoot's *Journal of the Proceedings of the Assembly of Divines* (Lond. 1824), Robert Baillie's *Letters*, and three manuscript volumes of Goodwin's *Notes*. Clarendon's

History of the Puritan Rebellion is, biased and insufficient; but Neal's *History of the Puritans*, pt. 3, ch. 2-10, has a very full and, upon the whole, trustworthy report. See also Hetherington. *History of the Westminster Assembly of Divines* (Edinb. 1843; N. Y. 1856); *History of the Westminster Assembly of Divines* (Presb. Board of Publ., Phila. 1841); *Minutes of the Sessions of the Westminster Assembly of Divines* (Edinb. 1874); Gillespie (*Works*, vol. 2), *Notes of the Proceedings of the Assembly of Divines* (ibid. 1844); Fuller, *Church History*, and *Worthies of England*; Palmer, *Nonconformists Memorial*; Price, *History of Protestant Nonconformity*; Hetherington, *History of the Church of Scotland*; Reid, *History of the Presbyterian Church in Ireland*; Stoughton, *Ecclesiastical History of England*; Rutherford, *Letters*; Hanbury, *Historical Memorials of the Independents*; Brook, *Lives of the Puritans*; Reed, *Lives of the Westminster Divines*; Smith, *Lives of English and Scottish Divines*; Wood, *Athenae Oxonienses*; Marsden, *Early and Later Puritans*; McCrie, *Annals of English Presbytery*; Stanley, *Memorials of Westminster Abbey*; and Skeats, *History of the Free Churches of England*.

Westminster Catechism

These are two in number; the *Larger Catechism* being designed for use in public worship, the *Shorter* for the instruction of the young. They are probably, next to the *Heidelberg Catechism*, the most widely circulated of Reformed catechisms, and differ from it in being more decidedly Calvinistic, and more logical in arrangement and' intelligible in statement. The substance of the questions is steadily repeated in the answers and the use of the third person is maintained throughout. The *Shorter Catechism* is simply an abridgment of *the Larger*.

Westminster Confession of Faith

that body of doctrines proposed by the Westminster Assembly, and adopted by Parliament in 1646 as the creed of the English Church, and now-the doctrinal basis of almost all Presbyterian churches, A committee, consisting of about twenty-five members, was appointed by the Assembly to prepare matter for a joint Confession of Faith about Aug. 20, 1644. The matter was prepared, in part at least, by this committee, and the digesting of it into a formal draught was entrusted to a smaller committee on May 1-2, 1645. The debating of the separate articles began July 7, 1645, and on the following day a committee of three (afterwards increased to five) was

appointed to take care of the wording of the *Confession* as the articles should be adopted in the Assembly. On July 16 the committee reported the heads of the Confession, and these were distributed to the three large committees to be elaborated and prepared for discussion. All were repeatedly read and debated in the most thorough manner possible in the Assembly. On Sept. 25, 1646, a part of the Confession was finally passed, and on Dec. 4 the remainder received the sanction of the Assembly, when the whole was presented to the Parliament. That body ordered the printing of six hundred copies for the use of members of Parliament and of the Assembly, and that Scripture proofs should be added to the Confession, which was accordingly done. In 1647 the Confession was approved by the Church of Scotland in the form in which it had passed the Assembly, and it was ratified afterwards by the Scotch Parliament. It was passed by the English Parliament in 1648, under the title of *Articles of Christian Religion*, but with certain changes. The basis of the Confession is doubtless those Calvinistic articles which are supposed to have been prepared by Usher, and in 1615 were adopted by the convocation of the Irish Church.

In the formation of this symbol *the* Assembly at first undertook to revise the Thirty-nine Articles of the Anglican Church, and proceeded with that work until fifteen articles had been revamped with elements of a more pronounced Calvinistic character and provided with Scripture proofs. The only important change made in this process was the omission of Article VIII, concerning the authority of the three ecumenical symbols. The intention of the synod was to ground every statement directly on Scripture as the only rule of faith, while the Church of England, under Edward VI and Elizabeth, conceded to Catholic tradition, if not in conflict with Scripture, a regulative authority. The Scottish commissioners, however, induced the Assembly to undertake the formation of an entirely new symbol.

In the order and titles of many of its chapters, as well as in the language of whole sections or subdivisions of chapters, and in many single phrases occurring throughout the Confession, the Westminster divines seem to have followed the articles adopted by the Irish convocation. They very seldom determined points, which that body had left open. Their purpose was to express their views in such a way as to obviate objections and secure union rather than division. Hence they introduced nothing into the Confession, which had not been taught in England, Ireland, and Scotland before.

The Confession, under the title of *The Humble Advice of the Assembly of Divines, not by Authority of Parliament sitting at Westminster, concerning a Confession of Faith*, etc., was printed in London in December, 1646, without proofs, and in May, 1647, with proofs, for the use of the houses of Parliament and the Assembly. A copy of this last edition was taken to Scotland by the commissioners, and from it three hundred copies were printed for the use of the General Assembly there. After being approved by that body, it was published in Scotland with the title of *The Confession of Faith Agreed upon by the Assembly of Divines*, etc., and while the House of Commons were still considering it, a London bookseller brought it out under the same title in 1648. In the same year it was, with the omission of parts of ch. 20 and 21 and the whole of ch. 30 and 31 and with some minute verbal alterations, approved by the two houses, and published under the title *Articles of Christian Religion, Approved and Passed by both Houses of Parliament after Advice had with the Assembly of Divines*, etc. But, notwithstanding this legal sanction, the latter form is not common; and the Confession continues to be printed in Great Britain in the form in which it was drawn by the Assembly and approved by the Church of Scotland.

The Confession ranks as one of the best Calvinistic symbols. It is clear, incisive, compressed, and provided throughout with Scripture proofs. It treats in thirty-three chapters of all the important doctrines of Christianity, beginning with the Scriptures as the only rule of faith, and ending with the Last Judgment. It has almost entirely superseded the *Confessio Scotica of 1560*, and is in use among the Presbyterian churches of Great Britain and its colonies, as well as of orthodox Congregationalists and Independents. In America the Confession is received by all similar bodies, with the exception of Article III of ch. 23, which treats of the civil power, and is altered to conform to American conditions. For the doctrines of the Confession and their exposition, see Cunningham, *Historical Theology* (1862); Hodge, *Commentary on the Confession of Faith* (1869); Shaw, *Exposition of the Westminster Confession of Faith* (1847); Stark, *Westminster Confession* (2d ed. Lond. 1864).

Westminster Directory for the Public Worship of God

contains no formulas, but merely general directions for the guidance of the worship of the Church. Parliament substituted this *Directory* for the Anglican liturgy, but the latter was restored on the accession of Charles II, and Scotland alone retained the Westminster.

Westminster Form of Presbyterian Church Government and of Ordination of Ministers

The members of the synod were at first inclined, as a general thing, to content themselves with restoring apostolical or primitive simplicity in the Episcopal Church; but, after the arrival of the Scottish commissioners and the adoption of the *Solemn League and Covenant*, the synod became predominantly Presbyterian in its views. The Presbyterian constitution was recognized as originating with Christ and being the only scriptural form of Church organization. Toleration was opposed; and uniformity was strenuously insisted on. Liberty of conscience was stigmatized as the outgrowth of blameworthy indifference and betrayal of the truth. In these tenets the majority was zealously opposed, however, by the Independents led by Dr. Thomas Goodwin, who insisted upon the divine right of each congregation to govern itself under the Word of God; and by the Erastians, who wished to relegate the power to punish ecclesiastical as well as civil offences altogether to the secular authorities, and, in general, advocated the subordination of the Church to the State as the only trustworthy means for doing away with spiritual tyranny and also of obviating all conflict between Church and State. The leaders of the Erastian party were the celebrated Orientalists and antiquarians Lightfoot and Selden, etc. When the Presbyterian party prevailed, the Independents and Erastians withdrew from the synod; but Parliament adopted the Scotch-Presbyterian constitution with an Erastian proviso, and with the declaration that it should be set aside if, after trial, its provisions should be found impracticable. The event proved that England was not ripe for such a Church organization. Independency and other forms of dissent conquered the Westminster Assembly and made an end of all its endeavors towards conformity.

Weston, David, D.D.

a Baptist minister, was born in North Middleborough, Mass., Jan. 26, 1836, and was a graduate of Brown University in the class of 1859, and of the Newton Theological Institution in the class of 1862. Soon after graduating he was ordained pastor of the Pleasant Street Baptist Church, Worcester, Mass., where he remained nearly eight years. He resigned on account of his health, and for two years was the principal of the Worcester Academy. For a short time he was pastor of the Central Baptist Church in Salem, Mass., from which place he removed to, Hamilton, N. Y., having

accepted an appointment as professor in Madison University. His instruction was in ecclesiastical history in the theological department, and civil history in the collegiate department. After a service of two years and a half, he died, Feb. 21, 1875. Dr. Weston published a revised and valuable edition of Backus's *History of the Baptists in New England* (J. C. S.)

Weston, Edward, D.D.

an eminent Roman Catholic divine, was born in London about the middle of the 16th century. He spent about five years at Oxford, studying in Lincoln College and in the private school of Dr. John Chase; studied subsequently six years at Rome and some time at Rheims; taught divinity at the latter place and at Douay from 1592 until about 1602; afterwards went on a mission to England, where he remained some time; returned to Douay in 1612; became canon: of the collegiate Church of St. Mary at Bruges, in Flanders, in which capacity he continued until his death, in 1634. He was the author of several works, among which are, *Institutiones de Triplici Hominis Officio, ex Notione ipsius Naturalii A Morali, ac Theologica* (1602): — *Triall of Christian Truth by the Rules of the Verttues* (Douay, 161.4): — and *Theatrum Vitae Civilis ac Sacrae*, etc. (1626).

Weston, Hugo

an English divine of the 16th century, was a native of Lincolnshire. He was educated at Baliol College, Oxford; became proctor of Oxford in 1537, was rector of Lincoln College in 1537-38, elected Margaret professor of divinity in 1540, became rector of St. Botolph's in 1543, archdeacon of Cornwall in 1547, dean of Westminster in 1553, archdeacon of Colchester in the same year, dean of Windsor in 1556, was deprived of his preferments by cardinal Pole for alleged immorality in 1557, and died in 1558. He was the author of, *Oratio coran Patribus et Clero, Anno Primo Marice* (1553): — *Disputations with Cranmer, Ridley, and Latimer in the Divinity School, Oxford* (1554). See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Weston, John Equality

a Baptist minister, was born in Amherst, N. H., Oct. 13, 1796. He was licensed to preach in 1822, and in 1827 was ordained pastor of the Baptist Church in East Cambridge, a relation which continued, until his death, July 2, 1831. In 1819, in connection with Mr. True, he started the first Baptist

newspaper in America, the *Christian Watchman*. See Sprague, *Annals of the Amer. Pulpit*, 6:713.

Weston, John W.

a Methodist Episcopal minister, was born near Easton, Md., Jan. 1, 1839. He was converted in 1856; soon began preaching, and in 1862 was received into the Philadelphia Conference, and in it worked with great zeal and fidelity. He died in Wilmington, Del., April 23, 1877. Mr. Weston was a good preacher, a skilful workman, and an upright man. See *Minutes of Annual Conferences*, 1878, p. 22.

Weston, Stephen (1)

an English prelate, was born at Farnborough, Berkshire, in 1665. He was educated at Eton and at King's College, Cambridge, where he graduated in 1686; became a fellow of both colleges; was for some time assistant and then under-master of Eton School; became vicar of Maple-Durham, Oxfordshire; was collated to a stall in Elv in 1715; became archdeacon of Cornwall; was consecrated bishop of Exeter Dec. 28, 1724; and died Jan. 16, 1741 or 1742. In 1749 two volumes of his *Sermons* appeared, published by bishop Sherlock.

Weston, Stephen (2)

an English clergyman and Oriental scholar, was born at Exeter in 1747. He was educated at Eton and at Exeter College, Oxford; became fellow of his college, took orders in the Church of England, held the living of Mamhead (1777-90), that of Hempston, Devonshire (1786-90), and afterwards devoted himself to Continental travel and literature, becoming distinguished as a classical and Oriental scholar. He died in London, Jan. 8, 1830. His published works include translations from the Chinese and Persian, *Specimen of the Conformity of the European with the Oriental Languages* (1802): — *Fragments of Oriental Literature* (1807): — *Sunday Lessons throughout the Year* (1808-9): — *Specimen of a Chinese Dictionary* (1812): *Annotations on Certain Passages in the Psalms, with Hebrew and Greek Titles* (1824): — besides several works on travel. See (Lond.) *Gentleman's Magazine*, 1830, 1, 370.

Weston, William

an English clergyman, was born about 1700. He graduated at St. John's College, Cambridge, of which he became a fellow, and was many years rector of Campden, Gloucestershire, where he died in 1760. He was the author of, *Inquiry into the Rejection of the Christian Miracles by the Heathen* (1746): — *Dissertations on Some of the Most Remarkable Wonders of Antiquity* (1748): — *Safety and Perpetuity of the British State* (1759): — *New Dialogues of the Dead* (1762): — and other works.

Westphal, Georg Christian Erhard

a Protestant theologian of Germany, was born in 1757 at Quedlinburg. He studied at Jena and Halle. After completing his studies he acted for some time as private tutor. In 1775 he was appointed teacher at the Quedlinburg gymnasium, and in 1779 was called as second pastor to Halberstadt. In 1785 he went to Halle, was made member of consistory in 1805, and died Dec. 2, 1808. Besides a number of *Sermons* which he published, he translated the histories of Livy and Valerius Maximus into German. See Döring, *Die deutschen Kanzelredner*, p. 566 sq. (B. P.)

Westphal, Joachim

a zealous and uncompromising Lutheran polemic and Flacianist, was born at Hamburg in 1510 or 1511. He was educated at Wittenberg under Luther and Melancthon, and elsewhere, and after various vicissitudes settled, in 1541, as pastor in his native city. When the disputes consequent on the Leipsic Interim broke out, he united with Flacius and his party, and published his first work, against Melancthon and Wittenberg, under the title *Hist. Vituli Aurei Aaronis Exodus 32 ad Nostra Tempora et Controv. Accommodata* (Magdeb. 1549). A second work incident to the Adiaphoristic controversy, and discussing the advisability of allowing the adiaphora as a lesser evil than rejecting them, issued from his pen in the following year, entitled *Explicatio Generalis Sententice quod e duobus Malis Minus Eligendum sit, ex qua, Qui'vis Eruditus Intelligere Potest quod in Controv. de Adiaph. Sequendum aut Fugiendum sit*. In the Osiandrian disputes he was associated with Johann Aepin in the judgment returned by Hamburg, etc., theologians to duke Albert of Prussia on Osiander's doctrine of justification (Magdeb. 1553). It is also probable that in the Majoristic controversy he composed the harsh opinion of the Hamburg theologians respecting Major's doctrine of the necessity of good

works to salvation. His principal field of battle, however, was the sacramental dispute, in which he defended extreme Lutheran orthodoxy against Swiss and Philippist latitudinarianism. Peter Martyr had denied the bodily-presence of Christ in the elements of the Lord's supper, at Oxford, 1549, and Calvin and Farel avowed similar views in the *Consensus Tigurensis* of that year, issued by them in conjunction with the clergy of Zurich. An extract from Martyr's lectures was soon afterwards published (Tiguri, 1552) by J. Wolphius, in which the editor claimed that Luther's doctrine of the Lord's supper, had been thoroughly destroyed. Westphal at once issued in reply, and also as an attack upon the Philippists, who agreed more nearly with the Swiss than the Lutheran view, a *Fariago Opinionum de Caena Domini*, etc. (Magdeb. 1552). In 1553 he repeated the effort by publishing *Recta Fides de Cana Domini ex Verbis Apostoli Pauli et Evangel.* (ibid.). At this juncture Mary of England had expelled the congregation of French and Netherlandish exiles formed by John I Lasco in London, and they were seeking a refuge in North. Germany, which was everywhere denied them. Westphal held a disputation with Micronius, one of their preachers, and was exceedingly zealous in opposing them. In 1554 he published a third book against the Reformed doctrines of the sacrament under the title *Collectanea Sentent. D. Aurel. Augustin. de Caena Domini, etc.*, in which he tried to show that the Swiss view has no support in the utterances of Augustine. This work, reinforced by indignation growing out of the author's treatments of a Lasco and his Reformed adherents, drew out a reply from Calvin, under date of Nov. 28, 1554 (*Defensio Sanae et Orthodoxae Doctr. de Sacrament. etc.*), which was written in a style of proud and haughty depreciation of the adversary it was designed to demolish. A rapid interchange of writings followed, in the course of which Lasco, Bullinger, and Beza became involved in the dispute. As a final effort, to defeat his opponents, Westphal wrote to various churches in, Lower Saxony to unite them in a league against the Switzers, and received from many of them statements of their belief, which he published under the title *Confessio Fidei de Eucharistiae Sacramento*, etc. (Magdeb. 1557). The leaders of the strict Lutheran party, e.g. Brentius, Andrea, Schnepf, Paul von Eitzen, etc., also came to his support. After 1560 Westphal withdrew from the arena of religious controversy. He acted as superintendent of Hamburg from 1562 to 1571, and in the latter year was appointed to that office. He died Jan. 16, 1574; See the *Corpus Reformaorum* (ibid. 1840-42), ed. Bretschneiderj vol. 7:8:9; Gieseler,

Kirchengesch. (Bonn, 1853), 3, 2,1; Möller, *Flensburg. Cinbria Literata* (Hanau, 1744), p. 641-649; Herzog, *Real-Encyklop.* s.v.

Westphalia, Peace of

(also known as the *Peace of Münster*). This title designates the treaty which brought the Thirty Years' War (q.v.) to a conclusion in 1648, and which was drawn up in the Westphalian cities of Münster and Osnaburg. The Peace of Prague, May 20 (30), 1635, concluded between the emperor Ferdinand II and the elector John George of Saxony, was designed to extend amnesty to Protestants over the whole empire, excepting Bohemia, the Palatinate, and various individual princes and nobles (see the imperial patent of June 12, 1635); but these exceptions, and the successes of the Swedish armies, together with the direct intervention of France in the war, prevented the consummation of the proposed peace, and constrained the emperor to convoke a general diet to meet at Ratisbon in 1640. A more important congress of deputies from the different contending powers was assembled, however, at about the same time in Hamburg, whose deliberations resulted in the signing of preliminaries of peace, Dec. 15 (25), 1641. The settling of these preliminaries was rendered difficult by the conflicting views of the French and Swedes, and the suspicions they entertained respecting each other; and the preliminaries themselves merely designated the places and dates for the holding of a definite peace convention, and determined rules to be observed with respect to the safe-conduct and powers of deputies. The sanction of the representatives of the empire and of the emperor himself to these arrangements was not obtained until 1644, and the proposed congress was delayed until April, 1645. The representatives of the emperor, the states of the empire, and the Swedes met at Osnaburg, and those of the emperor, the French, and other foreign powers at Münster. Each convention was to become a party to whatever decisions might be reached in either place, and neither convention was authorized to conclude a separate peace. The negotiations, which were protracted during more than three years, were greatly influenced, of course, by the varying fortunes of the war, which was incessantly prosecuted; but the Osnaburg convention succeeded in settling terms of peace, Aug. 8, and the Münster convention reached a like conclusion, Sept. 17, 1648. The treaty was then adopted and signed in a general assembly of both conventions, Oct. 14 (24), 1648. Spain and the United Netherlands had previously (Jan. 20 [30], 1648) reached an agreement at Münster by which the independence of the latter country was recognized and its league

with Germany dissolved. The independence of the Swiss Confederation, already pronounced by the Peace of Basle, Sept. 22, 1499, was confirmed by the Treaty of Westphalia.

The provisions of this peace belong to our field only in so far as they involve religious or ecclesiastical interests. In these respects they:

- 1.** Ordain that the demands of France, Sweden, and Hesse-Cassel be satisfied. This confirmed the supremacy of France over the cities of Metz, Toul, and Verdun, and established it over Alsace and the principality of Hagenan. Sweden obtained jurisdiction over Pomerania and the archbishopric of Bremen. These arrangements involved a transfer of ecclesiastical power also, though with certain exceptions which were particularly specified.
- 2.** Compensate Brandenburg, Mecklenburg, and Brunswitk-Lueburg for territory lost by the arrangement made to satisfy France, etc., and thereby bring about similar ecclesiastical changes as are above described.
- 3.** Declare a general amnesty and restitution of ecclesiastical property. The year 1618 was agreed upon as the year to whose conditions a return should be *made*; but in the application of this rule important exceptions were made, *by* which the Roman Catholic party was benefited. A majority of the electors was secured to this party; a portion of the Palatinate was transferred to Bavaria in the same interest; and a somewhat similar disposition was made of Baden-Durlach. In the hereditary states of Austria the amnesty was practically deprived of all effect by the numerous clauses and provisos with which it was hampered. Würtemberg, on the other hand, secured the return of all Church property of which it had been deprived as a Protestant state. Mecklenburg also, and a number of estates which had been excepted from the amnesty of Prague, were benefited by the Treaty of Westphalia. A special provision ordered that the ecclesiastical status of all adherents to the Augsburg Confession should be conformed to the conditions of 1624.
- 4.** Arrange for the removal of occasions for dispute between churches. To this end the treaty of Passau (1552) and the religious peace of Augsburg were ratified, adherents to the Reformed confessions were accorded equal recognition with Lutherans and Roman Catholics, and the rights of Protestants and Roman Catholics were placed upon an equal footing; the right to the possession of church property was accorded to the party which

held such property on Jan. 1, 1624; the traditional right of reformation within their own territories claimed by rulers was regulated, and also the status of persons who belonged to one Church while the government under which they lived adhered to another faith; and the limits of ecclesiastical jurisdiction were particularly defined.

5. Do away with political abuses growing out of the preference previously accorded the Roman Catholic over the Protestant Church. The according of territorial sovereignty to the different rulers impaired the *summum imperium* previously inscribed to the emperor, especially as similar rights and privileges were bestowed on the cities, etc., of the empire (“*communitatibus et pagis immediatis*”).

6. Take measures for the execution of the treaty and the preservation of the peace. The emperor issued edicts designed to give effect to the treaty Nov. 7, 1648, and the parties to the treaty exchanged the documents involved in its consummation Feb. 8, 1649. The leaders of the respective armies also had, since the close of 1648, conducted negotiations at Prague looking towards a realization of the peace, and this led to a congress at Nuremberg at which the three estates of the empire (electors, princes, and cities) were represented and which passed, June 16, 1650, a general recess of execution. The papal legate, cardinal Fabius Chigi, had protested against the peace, Oct. 14 and 26, and Innocent X followed with the *bull Zelo Domus Dei* of Nov. 26, 1648. It is asserted that these protests were only designed to perform a duty, which the pope owed to his position and his conscience, since they could under no circumstances exercise authoritative influence over the execution of the peace. The treaty was confirmed by the diet of 1654 and often afterwards. Its execution was, as respects particulars, secured only through many disputes, and its provisions have often been violated; but it has preserved its authority in general down to the present day.

The very copious literature may be found collected in the list of Pitter, in *Literatur d. Staatsrechts*, 2, 420 sq., 492 sq.; 3, 69 sq.; 4:128 sq., 140; id. *Geist d. westphal. Friedens*, p. 77, a complement of Senckenberg, *Darst. d. westphdl. Friedens* (Frankfort-on-the-Main, 1804);. Woltmann, *Gesch. d. westphdl. Friedens* (Leips. 1808, 2 vols. 8vo). For sources see Meiern, *Acta Pacis Publica. oder. westphil.. Friedensverhandlungen u. Geschichte* (Hanov and Gött. 1734-36); id. *Acta Pacis Execut. Publica*, etc. (Nuremb. 1736 sq.), and index to both collections; id. *Acta Comititalia*

Ratisbon. Anno 1654 (1738 sq.); id. *Instrumenta Pacis*, etc. (Gött. 1738 fol.), preface; *Urkunden der Friedensschlüsse zu Münster u. Os'iabriick*, etc. (Zurich, 1848). — Herzog, *Real Encyklop.*, s.v.

Wetenhall (or Wettenhall), Edward

an English *clergyman*, was born at Lichfield in 1636. He was educated at Cambridge and Oxford; became rector of Lincoln College, Oxford; minister of Longcombe; canon residentiary of Exeter in 1667; removed to Ireland in 1672; became bishop of Cork and Ross in 1678; was translated to Kilmore in 1699; and died in London in 1713. He published, *Method and Order for Private devotion* (1666): — *Scripture Authentic and Faith Certain: — View of Our Lord's Passion* (1710): — and other works. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Wetherell, William

an English clergyman, was born in 1600, and became minister at Scituate in 1640, in which capacity he continued until his death in 1684.

Wetherill, Samuel

a preacher of the Society of Free Quakers, was born at Burlington, N. J., in 1713, and removed to Philadelphia in early youth, where he spent the remainder of his life. He was a prominent manufacturer of that city as well as a preacher. He wrote, *An Apology for the Religious Society called Free Quakers*: — a tract on the *Divinity of Christ*, and other works. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Wetmore, Izrahiah

an American clergyman, was born in 1729. He graduated at Yale College in 1748; became minister at Huntington, Conn.; and died in 1798. See Allibone, *Dict. of Brit and Amer. Authors*, s.v. Wetmore, James, a Protestant Episcopal clergyman, was graduated from Yale College in 1714. He was ordained the first Congregational minister in North Haven, Conn., in November, 1718, but in September, 1722, declared in favor of the Church of England. He immediately went to England, obtained orders and returned in 1723 as catechist and assistant to the Rev. William Vesey of New York. In 1726 he became rector of the Church at Rye, N. Y., where he continued until his death, May 15, 1760. He published *Quakerism a*

Judicial Infatuation, and other controversial works. See Sprague, *Annals of the Amer. Pulpit*, 5, 16.

Wette, Wilhelm Martin Leberecht de

an eminent German theologian and critic, was born Jan. 12, 1780, at Ulla, near Weimar, where his father, John Augustin, was pastor. He began his pursuit of learning at a time when German literature was in its highest glory, and in a region where its foremost representatives sojourned. In the school at Buttstadt he was greatly embarrassed by lack of money. Thence he went to the gymnasium at Weimar, where Bittiger was rector and Herder ephorus. His theological course was taken at Jena, where Griesbach, and still more Paulus, exercised a stimulating influence over him, and developed in him a taste for independent study of the Scriptures.

De Wette's earliest essay in literature was a critical dissertation on the book of Deuteronomy (Jena, 1805), and his next, *Contributions to New-Test. Introduction (Beiträge zur Einleitung in das N.T.)*. In these works De Wette abandoned the attempt to explain the miracles of Scripture as natural occurrences, and took the ground that they are mythical events. To establish this position he undertook to show that the historical books of the Bible are of much more recent origin than ecclesiastical tradition teaches; that especially the Pentateuch is composed of fragments, the earliest of which originated in the time of David, and the latest, the book of Deuteronomy itself, in the reign of Josiah; and that many persons were engaged in the compilation of these books. As J. S. Vater, of Halle, had just published similar opinions, De Wette was obliged to revise his book and delay its publication until 1806, when the first volume of *Beitrdgein's Alte. Test.* appeared. The second volume appeared in 1807, and was remarkable for its development of the theory that the Chronicles are not drawn from the same source in which the books of Samuel and Kings originate; but that the writer of the Chronicles had made use of Samuel and Kings so far as they could serve his purpose, and had arbitrarily altered and made additions to them in the interests of the Levitical hierarchy; and for the manner in which these conclusions are made to react upon the credibility of the Pentateuch. He nevertheless persisted in maintaining the sacredness of the Scripture histories, even in their mythical form, and insisted that no miserable pragmatism should be allowed to destroy their sacredness. He declared truth to be the great law of history, and the love of truth to be the historian's first qualification; but truth was for him an ideal,

poetic abstraction, which had no place either in the rationalism or the supernaturalism of those days. His views upon this subject are given in the article *Beiträge zur Charakteristik des Hebraismus*, in the *Studien*, which he edited in common with Creuzer and Daub (1807). He places himself on the side of those who believe in revealed religion, and regards Christ as the true Redeemer and the central fact in revelation.

In 1807 De Wette became professor of theology at Heidelberg after having served as tutor at Jena, and having received the doctorate of philosophy. In 1811 he published a commentary on the book of Psalms (editions in 1823, 1829, and 1836), in which he denied the Davidic authorship of a number of psalms previously ascribed to David; applied the references made in certain psalms, by the current exegesis, to the person of Christ to less distant historical events; and assigned a later date than was usually assumed to the Psalms generally. He was himself constrained to feel that his work was not conducive to devotional effects, and subsequently modified many of its statements, besides writing a supplement on the devotional exposition of Psalms (Heidelb. 1837). He demands a strictly scientific exposition, and emphatically denounces all "play of pious ingenuity." Christ is, in his view, not foretold as a historical personage in the Psalms, though many ideal descriptions are there furnished which may be utilized for Christological purposes. In 1810 he was called to the then newly founded University of Berlin, where Schleiermacher became his colleague and his collaborer in the endeavor to secure a theology which might satisfy the demands of both faith and science, though they differed widely as respects the application of methods. Schleiermacher insisted on a strict separation of philosophy from theology, yet persistently made use of philosophy; De Wette, on the other hand, proceeded from the theistic standpoint of Kant's criticism, and also coincided with Jacobi in his theory of the feelings in religion. In methodology he wholly followed the philosophy of Fries. Knowledge and faith are by him sharply distinguished from each other the former being a matter of the understanding, and being concerned with finite things only. Infinite things are to be apprehended by faith acting under the form of feeling (devotion, enthusiasm, resignation). The religious consciousness is accordingly aesthetical in character. The infinite is symbolically manifested in the finite, and the historical revelation must be conceived of, in consequence, as a symbol. This he held to be true of miracles also.

De Wette's critical labors, in this period of his life, extended beyond the limits of exegesis and reached over into systematic theology. In 1817 he

published the *Lehrbuch der hist. krit. Einleitung in die kanon. u. Apocryph. Bücher des Alten Test.*, which may be regarded as the consummation of his critical progress. It passed through seven editions, and was rated by De Wette as the most finished of the productions of his pen. In 1826 the complementary *Einleitung in das Neue Test.* appeared (6th ed. 1860). Earlier than both of these *Introductions* was his *Lehrbuch der heb. jüd. Archäologie*, etc. (Leips. 1814, 1830, 1842); and earlier still the *Commentatio de Morte Jesu Christi Expiatoria* (1813). In this, his first book in doctrinal theology, he assailed the orthodox view of the atonement from a new direction. He represented the death of Jesus as the unavoidable consequence of his moral action, and as unexpected, but grandly met when it was at hand. The philosophical principles on which De Wette's theological system was built are developed best of all in his little work *Ueber Religion u. Theologie*, etc. (Berlin, 1818 and 1821). The first part of his book on Christian doctrine appeared in 1813, and was devoted to Bible doctrines and pervaded by the principle of "historical development." In 1816 he published part 2, on ecclesiastical doctrines. In Bible doctrine he distinguished between Hebraism and Judaism in the Old Test., aid the teaching of Jesus and the teaching of thee apostles in the New. Church doctrine was not, to his thinking, a finished product, which could undergo no alteration and be developed no further; he saw in it simply a bond of union which binds together those who are members of the Church, but which deserves the attention of the theologian despite every advance that may be made. The presentation of Church doctrine however, in these books, was simply that of the Lutheran Church. The author's own system was not given to the public until 1846. In 1819 the *Lehrbuch der Logmatik* was followed by a *Christliche Sittenlehre (Christian Ethics)* in two parts, the former of which contained the system of ethics, and the latter the history of ethics. In this book De Wette turned aside from the beaten track, in that he did not regard Christian ethics as a mere aggregation of moral prescriptions, but as a life having its root in a Christian disposition if the heart. His views in this field are still further exhibited in the article *Kritische Uebersicht der Ausbildung der theolog. Sieileadre in der einagel. luth. Kirche seit Caliatius*, in the *Theolor. Zeitschrift* of 1819 and 1820 (edited by himself, Schleiermacher, and Licke). His published views upon this subject fairly reflected his own theological character. He combined in himself most intimately the scientific and the practical ethical character. His whole being was enlisted in the endeavor to work a moral renovation of the German people, and a restoration, on a large scale, of a

Christian community in the land. Unable to use this pulpit, he drew up a number of pamphlets and articles for periodicals (1815-19), which were very influential and became quite popular. This constant endeavor to introduce his ethical views into the relations of practical life brought upon him the censure of the government on the occasion when the Erlangen theological student Karl Sand, a member of the Jena *Burschenschaft* as well, startled the German world by assassinating the dramatist August von Kotzebue under the impulse of an enthusiastic patriotism (March 23, 1819). Kotzebue had been strongly opposed to the success of the liberal movement then being made. De Wette addressed to the mother of this misguided youth a paper in which he condemned the murder as illegal, immoral, and antagonistic to all moral law, but at the same time characterized the motives from which the action sprang as a most encouraging sign of the times; in explication of which idea he afterwards adduced Jean Paul's judgment of Charlotte Corday. In consequence of having written this letter he was, despite the intervention of the academical senate in his behalf, dismissed from his professorship by command of the king, Oct. 2, 1819. He declined a sum of money offered him in compensation, and retired to Weimar to undertake an edition of Luther's writings (*Luther's Briefe, Sendschreiben und Bedeunken*), of which vol. 1 appeared in 1825, and the final volume (5) in 1828. A supplementary volume was published by Seidenmann in 1856. This was the first comprehensive and complete edition of Luther's works ever published, and was of itself sufficient to earn for its author the fame of scholarship. In 1822 he published the didactic romance *Theodor, oder des Zweiflers Weihe*, to which Tholuck replied in 1823 with *his Wahre Weihe des Zweiflers*.

In 1821 measures were taken by St. Catharine's Church in Brunswick to secure De Wette as its pastor; but, before the arrangement was completed, a call to the theological professorship of Basle was extended, which he accepted. Here he not only taught to the great satisfaction of students, but also lectured in weekly evening assemblies where the cultured people of the place were his constant auditors. In this way he covered a course of ethics, and another on the nature, manifestations, and influence of religion; both of which were published (Berlin, 1823 sq and 1827). He also gave himself steadily to pulpit labor, in which he had never regularly engaged during his earlier years, and published: five volumes of sermons (1825-29), which were supplemented by a sixth volume published after his death

(1849). He was, however; simply a teacher in the pulpit — never an orator; and yet the pulpit reacted upon the lecture-room, and led him into the study of theoretical homiletics, the fruit of which appears in his valuable work *Andeutungen fiber Bildusag u. Berufsthätigkeit der Geistlichen*; etc. He also attempted catechetical works, but without gaining the popular ear. During De Wette's stay at Basle the practical element in his character was more energetically developed, and introduced a noteworthy change in his religious life. He learned, in contact with different people, to appreciate various forms of religious manifestation which had formerly repelled him, and his polemical tendency gave way to an irenical disposition as his years advanced. He instituted a *Griechenverein* in 1825, whose object was the advancement of the moral and religious welfare of the newly liberated Greeks, and aided in the founding of a branch *Gustav Adolf Verein* for Switzerland (*Protestant. — kirchl. Hilfsverein*). He was charged, in consequence, with being a convert to ecclesiastical orthodoxy; but there is abundant evidence that he never changed the views he had adopted in earlier life. He persisted in advocating the utmost independence in theological thinking, and in regarding religion as a life rather than a creed; but testified that he knew "that none other name under heaven is given among men whereby we must be saved but that of Jesus, the Crucified One." In addition to his professional employments, De Wette took an amateur interest in art. He did not condemn the drama as immoral, and had even published a drama of his own construction (Berlin, 1823), though moral considerations prevented him from visiting the theatre. He loved music and the formative arts, and impressed their importance on the thought of his students. He wrote a second romance, and published it in 1829 (*Heinrich Melchthal, oder Bildung u. Genmeingeist* [2 vols.]). A visit to Rome in the winter of 1846 was largely devoted to the study of ecclesiastical art, and gave birth to the attractive book *Gedankmken iiber falerei u. Baukunst, besonders in kirchl.*

Beziehung (Berlin, 1846). De Wette's chief occupation, however, was, always theology, and his years at Basle were fruitful in theological publications from his hand. He thoroughly revised his version of the Bible, wrote the *Einleitung is NV.*, constructed a mass of text-books and articles for periodicals, and crowned his exegetical labors especially with the *Kurzgefisstes exeget. Handb. zum N.T.* (3 vols. in 11 pts. 1836-48). He possessed in an unusual measure the power of condensed yet precise statement, and evinced it here as in all his works. This commentary was,

contemporary with Strauss's *Lebeun Jesu*, and the author did not hesitate to avow, in his preface to Matthew, his sympathy with Strauss in that writer's opposition to old and new "harmonistics," and in his advocacy of an idealistic and symbolical interpretation of the miracles of Scripture, though he believed that Strauss had gone too far in giving up the historical Jesus. De Wette was twice invited back to Germany, once to become pastor of St. Peter's in Hamburg, and again to accept a professorship at Jena, but declined to return thither. He died, after a brief illness, June 16, 1849. His likeness in oil by Dietter, and his bust by Schlth, ornament the aula at Basle.

Concerning De Wette's life and works, see Hagenbach (for many years his *colleague*), *Leichenrede* (Basle, 1849), and *Akadem. Gedächtnissrede* (Leips. 1850); Schenkel (a pupil of De W.), *De W. u. d. Bedeutung seiner Theologie*, etc. (Schaffhausen, 1849); Lucke, *De W., zur freundschaftl. Erinnerung* (Hamb. 1850); Thillden, in *Nekrolog der Deutschen*, 1849, p. 427 sq.; Brocklhaus, *Conversations-Lexikon*, s.v.; *Biographie Universelle*, s.v. With reference to his theology, see Baur, *Kirchengesch. d. 19ten Jahrhunderts* (Tüb. 1862), p. 212 sq.; Kahnis, *D. innere Gang d. deutsch. Protestantismus* (Leips. 1860). Respecting De Wette's merits as a critic and expositor, see the various introductions to Scripture, particularly Bleek's, and the commentaries. — Herzog. *Real-Encyclop.* s.v.

Wettengel, Friedrich Traugott

a Protestant theologian of-Germany, was born Feb. 9, 1750, at Asch, in Bohemia. He studied at Jena and Erlangen. In 1775 he was appointed chaplain to the prince of Reuss, Heinrich XI; in 1780 he was made court preacher, and in 1792 superintendent. He died at Greitz, June 24, 1824. Of his writings we mention, *Predigten fiber die Reden Jesu Christi am Kreuz* (Erlangen, 1779): — *Sind die symbolischen Bücher ein Joch für die freie evangelisch-lutherische Kirche?* (Greitz, 1790). See Döring, *Die gelehrten Theologen Deutschlands*, 4:710 sq.; Winer, *Handbuch der theol. Lit.* 1, 334, 494; 2, 388. (B. P.)

Wettstein (often written Wetstein), Johann Rudolf (I)

a learned Swiss theologian (son of the state minister of the same name), was born at Basle, Jan. 5, 1614. He devoted himself chiefly to the classical languages. After a short term as preacher at Basle, he became professor of rhetoric, and in 1637 of Greek, from which he passed in 1644 to the chair

of logic, and again in 1656 to that of theology, from which he was finally transferred in 1656 to the department of New-Test. interpretation. He died Dec. 11, 1684, leaving several theological works, for which see Hoefler, *Nouv. Biog. Généralé. s.v.*

Wettstein, Johann Rudolf (2)

a Swiss theologian, son of the preceding, was born at Basle, Sept. 1, 1647, and died there, April 24, 1711, as professor of theology (after 1685), leaving the following writings: *Origen's Dial. c. Marcionit. Exhortatio ad Martyrium, Responsio ad Africani Epist. de Hist. Susanna Gr. et Lat. cum Notis Edidit* (Basle, 1674): — his *Deputatio de Prophetis* is published in *Nov. Lit. Helmst.* (1702), p. 127. See Winer, *Handbuch der theol. Lit.* 1, 899; First, *Bibl. Jud.* 3, 510; Hoefler, *Nouv. Biog. Généralé, s.v.* (B. P.),

Wettstein, Johann Jakob

a celebrated New Test. critic, was born at Basle, March 5, 1693, the second in a family of thirteen children. His father was minister in St. Leonard's Church, and his teachers were the younger Buxtorf, Samuel Werenfels, Iselin, Frey, etc. His attention was early turned upon the manuscripts in the public library and the comparison of codices, and his earliest dissertation had for its subject *De Vatiis N.T. Lectionibus*. Travels to Geneva, Lyons, Paris, and England, in connection with which he visited all accessible libraries and made himself acquainted with all the more important manuscripts of the New Test., served to enlarge the range of his views, as did also association with Montfaucon, La Rue, and Bentley. He obtained a chaplaincy in a Dutch regiment of Switzers through Bentley's influence, but in 1717 returned to Basle and was made *diaconus communis*, and in 1720 deacon of St. Leonard's and assistant, to his father. In this station he earned the reputation of an able preacher and faithful pastor; but study being his favorite occupation, he read private lectures on exegesis and systematic theology before a class of young men, and gave his spare moments to the continued comparison of manuscripts in the library. He conceived in this period the idea of publishing a critical edition of the New Test. Iselin and Frey were at the same time studying the codices of the Basle Library for the purpose of aiding Bengel in the preparation of his *New Test.*, and Wettstein came into conflict with them respecting the age of the Basle Codex of the Gospels (E), which he believed to be much lower than they would; concede. This dispute soon became personal.

Wettstein's orthodoxy had for some time been suspected. He was charged with holding Arian and Socinian errors, and to this fault were now added his alleged critical aberrations. His preference of ὄγ to θεός in ^{<5486>}1 Timothy 3:16, on the ground that a careful examination of the Cod. Alexandrin had convinced him of its genuineness, was credited to an alleged desire of depriving the doctrine of Christ's deity of a proof. Complaints respecting his heterodoxy were expressed even in the Diet of the Confederation, and ultimately a formal process of inquisition was inaugurated against him. Wettstein had taken the precaution, however, to send the manuscript of his *New Test.* to Holland, and his assailants were accordingly compelled to substantiate their charges from the notes of his pupils, and from the memories of those who had heard him preach. He was ultimately dismissed from his post, May 13, 1730. He found anew place at Amsterdam, as successor to Clericus in the College of the Remonstrants, and thenceforward made Holland his home. The *Prolegomena* to his *New Test.* had already been issued anonymously in 1730. In 1751-52 appeared the *New Test.* itself, the work of his life; but such was the timidity of the age that he was compelled to state the readings he preferred in foot-notes, and to give the received text in the body of his work. William Bowyer, of London, first published a *New Test.* with Wettstein's improvements in 1763. It contained a wealth of various readings, numerous antiquarian remarks illustrative of the subject-matter, and parallel passages from classical, ecclesiastical, and Rabbinical writers, which made it a valuable aid both to exegesis and criticism. I Wettstein had appended to his *New Test.* two Syriac letters discovered by him and credited to Clemens Romanus, but whose genuineness has since been disproved (the letters to *virgins*). He earned the reputation of having excelled all his predecessors in the industry and exactness with which he prosecuted the comparison of, codices, having personally examined about forty. To him we owe the designation of codices now current in the theological world. He did not long outlive the publication of his book, and died March 22, 1754. His colleague, Jacob Kriehont, delivered a funeral discourse over his remains, which led to a dispute between himself and Frey, of Basle. Previous to his death, Wettstein had been made a member of academies of science in Berlin and London, and of the British Society for the Extension of Christianity. See *Athen. Raer.* — p. 379 sq.; Meister, *Helvet. Scenen d. neueirn Schwlmererei u. Intoleranz* (Zurich, 1785), p. 167 sq.; Hagenbach, *Wettstein. u. seine Gegner*, in Illgen's *Zeitschrift. hist. Theol.* 1839, No. 1, p. 13; Herzog, *Real-Encyklop.* s.v. Wetzel, Andreas, a Lutheran minister of

Germany, was born Jan. 17, 1808, at Well, in Würtemberg. He studied at Tübingen, and in 1831 he arrived in the United States. In Lewis County, N. Y., he commenced his ministerial labors with great success, looking at the same time after his coreligionists in Oneida County. In 1832 he also commenced preaching at Utica. In 1844, the congregation organized there built a church — Zion's Church — and in 1845 Mr. Wetzel left Verona, where he had resided, for Utica, where he labored until the year 1879, when bodily infirmities obliged him to retire from his office. He died Aug. 16, 1880. Mr. Wetzel was highly honored in his ecclesiastical body, in which he held for a great many years the office of treasurer. . He also promoted the cause of education within, his own Church and the community in which he lived, and took an active part in all movements which tended to elevate the moral standard of the people. (B.P.)

Wetzel (or Wezel), Johann Kaspar

a learned German writer, was born at Meiningen, Feb 22, 1691 as the son of a poor shoemaker. He was educated at the expense of Bernard, the duke of Saxe-Meiningen, at Halle and Jena. After teaching awhile, he became secretary to a diplomat, and in that capacity visited Italy and Switzerland. He eventually taught again privately, and finally became preacher of the duchess-dowager (1724) and at Romhild (1728), where he died, Aug. 6, 1755, leaving several works, of which we mention, *hymnographie, oder hist. Lebensbeschreibung der berühmtesten Liederdichter* (Herrnstadt, 1719-28, 4 pts.) *Hymnologia Sacra* (Nuremb. 1728): — *Hymnologia Passionalis* (ibid. 1733): — *Hymnologia Polemica* (Arnstadt, 1735): — *Analecta hymnicad, oder merkwürdige Nachlesen zür Liederhistorie* (Gotha, 1751-55, 2 vols.). See Döring, *Die gelehrter Theologen Deutschlands*, 4:712 sq.; Hoefler. *Nouv. Biog. Généralé*, s.v. (B. P.)

Wetzer, Heinrich Joseph

chief editor of the *Encyclopedia of Roman, Catholic Theology*, was born in 1801 at Anzefahr, in Electoral, Hesse. His early instruction was obtained of pastor Kaiser, at Nieder Klein; thence he went to the Psedagogium, and subsequently (1820) to the University of Marburg. Under Arnold's and Hartmann's tuition, he devoted himself especially to the study of the Hebrew and Arabic languages. In 1823 he was at Tübingen, engaged in the study of Oriental languages, and in 1824 he received at Freiburg the

doctorate of theology and canon law. He then visited Paris, and prosecuted the study of Arabic and Persian under De Sacy, and of Syriac under Quatremere. While in Paris he published from an Arabic manuscript *The History of the Coptic Christians down to the 14th Century* (1828), as written by a learned imaum of Egypt, accompanying the Arabic text with a Latin version. He had already published *A Latin Treatise on the Arian, Controversy, A.D. 325-350* (1827). In 1828 he became tutor and extraordinary professor, and in 1830 ordinary professor, of Oriental philology at Freiburg. In 1831 he married. He delivered interesting lectures on the grammar of the Hebrew and Arabic languages, and on the interpretation of Scripture and introduction to the Old Test. etc. In 1840 he published, in connection with L. Van Ess, the Sulzbach edition of the Bible. In the internal disputes which agitated the University of Freiburg, he held strictly Roman Catholic ground. When in 1844 a motion was made in the Chambers of Baden to discontinue that institution of learning, he wrote an essay advocating its preservation. His principal importance, however, grows out of the assent he gave to the plan of publishing a cyclopedia of Roman Catholic theology, as conceived by the bookseller Herder. He was given the direction of the work, and industriously prosecuted it from 1846 until his death in November, 1853. The work is thoroughly Roman Catholic in tone and spirit, and has doubtless contributed greatly towards fixing the tendency of that theology of late years in Germany. Its treatment of Protestantism, the institutions growing out of it, and the men connected with it is naturally biased; but its polemics are never bitter or extreme. Significant are the brevity and superficial treatment accorded to Sailer (q.v.), and curious the mildness which Fenelon's mystical quietism receives in the article "Bossnet." The immaculate conception of the Virgin is not at all approved of, though it was not yet a dogma of the Church when the *Encyclopaedia* appeared. The entire work, including Supplement, consists of 12 volumes (1847-1856). A complete Index facilitates its use. A new edition is at this writing (1881) in course of publication. — Herzog, *Real-Encyklop. s.v.*

Wexford, Coiuncil Of (Concilium Wexfordiense)

Wexford is a seaport town of Ireland, capital of Wexford County, on the right bank of the Slaney, where it expands, into a harbor, sixty-four miles south-west of Dublin. An ecclesiastical council was held here in 1240 by the bishop of Ferns, in which it was ruled how the debts of deceased curates should be paid.: Clerks were forbidden to follow any kind of

secular business. The infringers of ecclesiastical liberties, intruders into benefices, incendiaries, poisoners, false, witnesses, etc., were excommunicated. Curates were forbidden to excommunicate their parishioners without the bishop's sanction. See Wilkins, *Conc.* 1. 681; Mansi, *Concil.* (suppl.), 2, 1065, Landon, *Manual of Councils*, p. 691.

Wezel

SEE WETZEL.

Whale

the rendering in the A. V. (besides κήτος, ^{<4124>} Matthew 12:40) of two very closely related Heb. terms: [^]T; *tan* (or rather ^{μῦν} ^{נָעַי} *tannim*’, as a sing., ^{<5710>} Ezekiel 32:2; “dragon,” 29:3; elsewhere as a plural and rendered “dragons,” ^{<8119>} Job 30:29; Psalm 44, 19; ^{<2352>} Isaiah 13:22; 34:13; 35:7; 42, 20; ^{<4011>} Jeremiah 9:11; 10:22; 14:6; 49, 33; 51, 37), and [^]YN ^{נָעַי} *tannin*’ (Genesis 1, 21; ^{<8772>} Job 7:12; “serpent,” ^{<1170>} Exodus 7:9, 10, 12; “sea-monster,” ^{<2948>} Lamentations 4:3; elsewhere also “dragon,” ^{<6523>} Deuteronomy 32:33; ^{<4123>} Nehemiah 2:13; ^{<5743>} Psalm 74:13; 91:13; 148:7; ^{<2271>} Isaiah 27:1; 51, 9; ^{<2534>} Jeremiah 51:34). The texts where these are used in general present pictures of ruined cities and of desolation in the wilderness, rendering it difficult to determine what kind of creatures in particular are meant, except as may be inferred from other passages (^{<8119>} Job 30:29; ^{<9449>} Psalm 44:19, 20; ^{<2352>} Isaiah 13:22; 34:13; 35:7; Jeremiah 9,11; 10,22; 49,33; 51,34,37). Where the term is associated with beasts or birds of the desert, it clearly indicates serpents of various species, both small and large (Isaiah 43, 20; ^{<9113>} Psalm 91:13; also ^{<1169>} Exodus 6:9-12), and in one passage a poisonous reptile is distinctly referred to (^{<6523>} Deuteronomy 32:33). **SEE SERPENT.** In ^{<2446>} Jeremiah 14:6, where wild asses snuffing up the wind are compared to dragons, the image will appear in its full strength, if we understand by dragons great *boas* and *python-serpents*, such as are figured in the Presenting mosaics. They were common in ancient times, and are still far from rare in the tropics of both continents. Several of the species grow to an enormous size, and, during their periods of activity, are in the habit of raising a considerable portion of their length into a vertical position, like pillars, ten or twelve feet high, in order to survey the vicinity above the surrounding bushes, while with open jaws they drink in a quantity of the current air. The same character exists in smaller serpents; but it is not obvious, unless when, threatening to strike,

they stand on end nearly three fourths of their length. Most, if not all, of these species are mute, or can utter only a hissing sound; and, although the *mali-pambu*, the great rock -snake of Southern Asia, is said to wail in the night, no naturalist has ever witnessed such a phenomenon, nor heard it asserted that any other boa, python, or serpent had a real voice; but they hiss, and, like crocodiles, may utter sounds somewhat akin to howling, a fact that will sufficiently explain the passage in Micah (^{<300>}Micah 1:8). When used in connection with rivers, the term probably signifies the crocodile (^{<1943>}Psalms 74:13; ^{<270>}Isaiah 27:1; 51, 9; ^{<298>}Ezekiel 29:3; 32:2), and when allusion is had to larger bodies of water, probably some of the cetaceous mammalia (Genesis 1, 21; ^{<1807>}Psalms 148:7; ^{<2048>}Lamentations 4:3). **SEE LEVIATHAN.** The above interpretation is according to that of Bochart (*Hieroz.* 2, 429), who proposes always to read $\text{^y}n\text{ā}i$ in the sense of huge serpents; but others, following Rab. Tafichum Hieros., suggest a different etymology for the plur. forms $\mu\text{y}n\text{ā}i$ and $\text{^y}n\text{ā}i$ (the isolated case of a sing. form $\mu\text{y}n\text{ā}i$ in, ^{<298>}Ezekiel 29:3, being taken for a corrupt reading for $\text{^y}n\text{ā}i$ as in some MSS.), from the root $\text{^n}i\text{t}$; in the tropical sense of *stretched* out in running, and applied to the *jackal*, a swift animal, which answers well to the description where these forms occur, being a creature living in deserts (^{<1949>}Psalms 44:19; ^{<2152>}Isaiah 13:22; 34:13; 35:7; 43, 20; ^{<2011>}Jeremiah 9:11; 10:22; 14:6; 49, 33; 51, 37), suckling its young (^{<2048>}Lamentations 4:3), and uttering a wailing cry (^{<1819>}Job 20:29; ^{<300>}Micah 1:8). The other passages in which the forms, sing. $\text{^y}n\text{ā}i$ plur. $\mu\text{y}n\text{ā}i$ occur are thus left to be explained as before, namely, as signifying,

(1) a great fish or *sea-monster*, e.g. a whale, shark, etc. (^{<1002>}Genesis 1:21; ^{<1872>}Job 7:12; ^{<270>}Isaiah 27:1; ^{<1858>}Psalms 145:3, 7.);

(2) a *serpent*, either in general (^{<1070>}Exodus 7:9-12; Deuteronomy 32, 33; ^{<1913>}Psalms 91:13), or specially a “dragon” (Jeremiah 51, 34), or the *crocodile* (^{<1943>}Psalms 74:13), put as a symbol of Egypt (^{<298>}Ezekiel 29:3, according to the true reading; also 32:2). **SEE DRAGON.**

“In the passages where scales and feet are mentioned as belonging to the *tan*, commentators have shown that ‘the crocodile is intended, which then is synonymous with the leviathan; and, they have endeavored also to demonstrate, where *tannin* draw the dugs to suckle their young, that seals are meant, although cetacea nourish theirs in a similar manner. It may be doubted whether in most of the cases the poetical diction points absolutely

to any specific animal, particularly as there is more force and grandeur in a generalized and collective image of the huge monsters of the deep, not inappropriately so called, than in the restriction to any one species, since all are in ⁰⁰²⁶Genesis 1:26 made collectively subservient to the supremacy of man. But criticism is still more inappropriate when, not contented with pointing to some assumed species, it attempts to rationalize miraculous events by such arguments; as in the case of Jonah, where the fact of whales having a small gullet and not being found in the Mediterranean is adduced to prove that the huge fish *gd*; *dâg*, was not a cetacean, but a shark! Now, if the text be literally taken, the transaction is plainly miraculous, and no longer within the sphere of zoological discussion; and if it be allegorical, as some, we think, erroneously assume, then, whether the prophet was saved by means of a kind of boat called *dâg*, or it be a mystical account of initiation where the neophyte was detained three days in an ark or boat figuratively denominated a fish, or Celtic *avanc*, the transaction is equally indeterminate; and it assuredly would be derogating from the high dignity of the prophet's mission to convert the event into a mere escape by boat or into a pagan legend such as Hercules, Bacchus, Jemshfd, and other deified heroes of the remotest antiquity are fabled to have undergone, and which all the ancient mysteries, including the Druidical, symbolized. It may be observed, besides, of cetaceous animals that, though less frequent in the Mediterranean than in the ocean, they are far from being unknown there. Joppa, now Jaffa, the very place whence Jonah set sail, displayed for ages in one of its pagan temples huge bones of a species of whale, which the legends of the place pretended were those of the dragon monster slain by Perseus, as represented in the Arkite mythus of that hero and Andromeda, and which remained in that spot till the conquering Romans carried them in triumph to the great city. Procopius mentions a huge sea-monster in the Propontis, taken during his prefecture of Constantinople, in the 36th year of Justinian (A.D. 562), after having destroyed vessels at certain intervals for more than fifty years. Rondoletius enumerates several whales stranded or taken on the coasts of the Mediterranean; these were most likely all *orcas*, *physeters*, or *canpedolios*, i.e. toothed whales, as large and more fierce than the *nysticetes*, which have balein in: the mouth, and at present very rarely make their way farther south than the Bay of Biscay; though in early times it is probable they visited the Mediterranean, since they have been seen within the tropics. In the Syrian seas, the Belgian pilgrim Lavaers, on his passage from Malta to Palestine, incidentally mentions a 'Tonynvisch,' which he further denominates an oil-fish, longer than the

vessel, leisurely swimming along, and which the seamen said prognosticated bad weather. On the island of Zerbi, close to the African coast, the late Commander Davies, R.N., found the bones of a cachalot on the beach. Shaw mentions an orca more than sixty feet in length stranded at Algiers; and the late Admiral Ross Donnelly saw one in the Mediterranean near the island of Albaran. There are, besides, numerous sharks of the largest species in the seas of the Levant, and also in the Arabian Gulf and Red Sea, as well as cetacea, of which *Balcena bitan* is the largest in those seas, and two species of *halicore* or *dugong*, which are herbivorous animals, intermediate between whales and seals. Much criticism has been expended on the scriptural account of Jonah being swallowed by a large fish; it has been variously understood as a literal transaction, as an entire fiction or an allegory, as a poetical mythus or a parable. With regard to the remarks of those writers who ground their objections upon the *denial of miracle*, it is obvious that this is not the place for discussion; the question of Jonah in the fish's belly will share the same fate as any other miracle recorded in the Old Test. (See Herttenstein, *De Pisce qui Jonam Devoravit* [Vitemb. 1705].) The reader will find in Rosenmüller's *Prolegomena* several attempts by various writers to explain the scriptural narrative, none of which, however, have anything to recommend them, unless it be in some cases the ingenuity of the authors; 'such as, for instance, that of Godfrey Less, who supposed that the fish' was no animal at all, but a ship with the figure of a fish painted on the stern, into which Jonah was received after he had been cast out of his own vessel! Equally curious is the explanation of G. C. Anton, who endeavored to solve the difficulty by supposing that just as the prophet was thrown into the water, the dead carcass of some large fish floated by, into the belly of which he contrived to get, and that thus he was drifted to the shore! The opinion of Rosenmüller, that the whole account is founded on the Phoenician fable of Hercules devoured by a sea-monster sent by Neptune (Lycophron, *Cassand* 33), although sanctioned by Gesenius, Winer, Ewald, and other German writers, is opposed to all sound principles of Biblical exegesis. It will be our purpose to consider what portion of the occurrence partakes of a natural and what of a miraculous nature. In the first place, then, it is necessary to observe that the Greek word κῆτος, used by Matthew, is not restricted in its meaning to 'a whale,' or any cetacean; like the Latin *cete* or *cet*, it may denote any sea-monster, either 'a whale,' or 'a shark,' or a 'seal,' or 'a tummy of enormous size' (see Athen. p. 303 b [ed. Dindorf]; *Odys.* 12:97; 4:446, 452; *Iliad*, 20:147). Although two or three species of whale are found in

the Mediterranean Sea, yet the 'great fish' that swallowed the prophet cannot properly be identified with any cetacean, for, although the sperm-whale (*Catodon macrocephalus*) has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of cetaceans consists of small animals, such as medussa and crustacea. Nor, again, can we agree with bishop Jebb (*Sacred Literature*, p. 178, 179) that the **κοιλία** of the Greek Test. denotes the back portion of a whale's mouth, in the cavity of which' the prophet was concealed; for the whole passage in Jonah is clearly opposed to such an interpretation. The only fish, then, capable of swallowing a man would be a large specimen of the white shark (*Carcharias vulgaris*), that dreaded enemy of sailors, and the most voracious of the family of *Squalide*. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. Some commentators are skeptical on this point. It would, however, be easy to quote passages from the writings of authors and travelers in proof of this assertion; we confine ourselves to two or three extracts. The shark 'has a large gullet, and in the belly of it are sometimes found the bodies of men half eaten; sometimes *whole and entire* (Nature Displayed, 3, 140). But lest the abbé Pluche should not be considered sufficient authority, we give a quotation from Mr. Couch's recent publication, *A History of the Fishes of the British Islands*. Speaking of white sharks, this author, who has paid much attention to the habits of fish, states that 'they usually cut asunder any object of considerable size and thus swallow it; but if they find a difficulty in doing this, there is no hesitation in passing into the stomach even what is of enormous bulk; and the formation of the jaws and throat render this a matter of but little difficulty.' Ruysch says that the whole body of a man in armor (*loricatus*) has been found in the stomach of a white shark; and Captain King, in his *Survey of Australia*, says he had caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship (1, 27). Dr. Baird, of the British Museum (*Cyclop. of Nat. Sciences*, p. 514), says that in the river Hooghly, below Calcutta, he had seen a white shark swallow a bullock's head and horns entire, and he speaks also of a 'shark's mouth being sufficiently wide to receive the body of a man.' Wherever, therefore the Tarshish, to which Jonah's ship was bound, was situated, whether in Spain or in Cilicia or in Ceylon, it is certain that the common white shark might have been seen on

the voyage. The *C. vulgaris* is not uncommon in the Mediterranean; it occurs, as Forskal (*Descript. Animal. p. 20*) assures us, in the Arabian Gulf, and is common also in the Indian Ocean. So far for the *natural* portion of the subject. But how Jonah could have been swallowed whole, *unhurt*, or how he could have existed for any time in the shark's belly, it is impossible to explain by simply natural causes. Certainly the preservation of Jonah in a fish's belly is not more remarkable than that of the three children in the midst of Nebuchadnezzar's 'burning fiery furnace.' Naturalists have recorded that sharks have the habit of throwing up again whole and alive the prey they have seized (see Couch's *Hist. of Fishes*, 1, 33). 'I have heard,' says Mr. Darwin, 'from Dr. Allen of Forres, that he has frequently found a *Diodon* floating alive and distended in the stomach of a shark; and that on several occasions he has known it eat its way out, not only through the coats of the stomach, but through the sides of the monster, which has been thus killed.'

Whalley, Richard Chapple, D.D.

a Church of England divine, was born in 1749. He received a superior education; displayed a passionate love for the fine arts in his youth, traveled extensively in Italy; and finally returned home, given much to skepticism. He became converted however, soon after, and took orders. He traveled in Europe in 1786; and on returning, in 1787, was ordained to the ministerial office at Horsington, where he continued to reside and officiate for thirteen years. Through the school of affliction, in the loss of his wife and child, his religious knowledge and character were deepened and perfected. He died Nov. 17, 1816. See *Christian Guardian*, 1847, p. 1,49.

Wharton, Charles H., D.D.

a Protestant Episcopal clergyman, was born in Maryland, May 25, 1748.1. At the age of twelve he was sent to the English College of St. Omer's, where he was educated a Roman Catholic. Little is known from this till his ordination in 1772, except that he was a teacher of mathematics for sometime at Liege. In 1783 he returned to America; and in 1785 was rector of Immanuel Church, Newcastle, Del. Subsequently he was connected with the Swedish Church at Wilmington. In 1798 he served St. Mary's, Burlington, where he continued for upwards of thirty-five years, with great

usefulness; and in 1801 he became president of Columbia College, N.Y. He died July 23, 1833. See. Sprague, *Annals of the Amer. Pulpit*, 5, 335.

Whatcoat, Richard

a bishop of the Methodist Episcopal Church, was born in Quinton, Gloucestershire, England, Feb. 23, 1736. He enjoyed the influences of an early religious education; was converted Sept. 3, 1758; and was immediately placed in official positions: by the society at Wednesbury, where he resided. In 1769 he entered as a probationer into the itinerant connection of Wesleyan Methodist preachers, then under the superintendence of Mr. Wesley. He preached extensively through England, Ireland, and the principality of Wales; and was selected by Mr. Wesley to aid in, the organization of the Methodist Episcopal Church in America. He was ordained in September, 1784, by John Wesley, assisted by Dr. Coke and Mr. Creighton, as deacon and elder; and, accompanying Dr. Coke, landed in America Nov. 3, 1784. From the organization of our Church at the Christmas Conference until his election to the office of a bishop, he discharged, with the exception of three years, the duties of presiding elder, "which, in those days especially, required labors and privations of no ordinary character, as both the districts and circuits were large, the people in general poor, and the calls for preaching numerous and often far apart." At the General Conference in May, 1800, such was the health of bishop Asbury that he thought of resigning; but the Conference, in order to relieve him, elected bishop Whatcoat, he having a majority of four votes over Jesse Lee. Boehm, in his *Reminiscences*, says, "I witnessed the excitement attending the different ballotings. The first, no election; the second, a tie; the third, Richard Whatcoat was elected." The same authority gives a momentary view of the ordination Sabbath. "Sunday, the 18th, was a great day in Baltimore among the Methodists. The ordination sermon was preached by Rev. Thomas Coke, LL.D., in Light Street Church. Crowds at an early hour thronged the temple. The doctor preached from Rev. 2, 8: 'And unto the angel of the church in Smyrna write, These things saith the first and the last, which was dead, and is alive,' etc. After the sermon, which was adapted to the occasion, Richard Whatcoat was ordained a bishop in the Church of God by the imposition of the hands of Dr. Coke and bishop Asbury, assisted by several elders. Never were holier hands laid upon a holier head. In those days we went 'out into the highways and hedges and compelled them to come in.' That afternoon Jesse Lee preached in the market-house, on Howard's Hill, from ~~67B~~ John 17:3: 'And

this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’ The Lord was there in a powerful manner; several were converted.” From the time of his election as bishop until he was disabled by sickness and debility, he traveled regularly through his vast diocese, which extended over the entire continent, preaching almost every day to the people, visiting the annual conferences, sometimes in company with his venerable colleague, bishop Asbury, and sometimes alone, discharging his responsible duties with marked satisfaction to all concerned. In 1806 he met the Baltimore Conference in company with bishop Asbury, and at the adjournment of Conference traveled through the eastern shore of Maryland towards Philadelphia. His last sermon was preached in Milford, Del., on April 8. — He had “finished his sixth episcopal tour through the work after his consecration,” says Dr. Phoebus, his biographer, “or near that; and, after great suffering, he got an honorable discharge from the Captain of his salvation, and by his permission came in from his post which he had faithfully kept for fifty years.” He took refuge at the home of senator Bassett, Dover, Del., where he died, “in the full assurance of faith,” July 5, 1806. He was buried under the altar of Wesley Chapel, in the outskirts of Dover. Bishop Asbury, some time after his death, visiting the place of his sepulture, preached his funeral sermon from ~~2~~ Timothy 3:10. In the course of his sermon he declared that such was his unabated charity, his ardent love to God and man, his patience and resignation amid the unavoidable ills of life, that he always exemplified the tempers and conduct of a most devoted servant of God and of an exemplary Christian minister. Bishop Whatcoat was not a man of deep erudition nor extensive science; but he was thoroughly acquainted with Wesleyan theology, and well versed in all the varying systems of divinity. As a preacher his discourses were plain, instructive, and highly spiritual. His distinguishing trait of character was a meekness and modesty of spirit which, united with a simplicity of intention and gravity of deportment, commended him to all as a pattern worthy of their imitation. Laban Clark said of him, “I think I may safely say, if I ever knew one who came up to St. James’s description of a perfect man—one who bridled his tongue and kept 3 subjection his whole body—that man was bishop Whatcoat.” See *Minutes of Annual Conferences*, 1867, p. 145; Stevens, *Hist. of the M. E. Church*, 2, 157, 166, 168, 182, 284, 295. 496; 3, 38, 75; 4:64, 113, 169, 184, 283, 501; Bangs, *Hist. of the M. E. Church*, 2, 93, 184, 185; Boehm, *Reminiscences*, p. 35; Phoebus, *Memoirs of Bishop Whatcoat*, etc. (N. Y. 1828), p. 101. (J.L.S.)

Whately, Richard, D.D.

an eminent Anglican prelate and writer, was born in Cavendish Square, London, Feb. 1, 1787. His father was the Rev. J. Whately, D.D., prebendary of Bristol Cathedral, and proprietor of Nonsuch Park, Suffolk, whose brother, Thomas Whately, the private secretary to lord Suffolk, was the author of *Observations on Modern Gardening*, and *Remarks on Some of the Characters of Shakespeare*. His mother was a daughter of W. Plummer, Esq., of Ware Park, in Herefordshire. He was carefully educated, chiefly in private, at Nonsuch Park, and early entered Oriel College as a commoner, under the tutorship of Dr. E. Copleston, then head of the college, and afterwards bishop of Llandaff (1776-1849). From public lectures, private conversation, and personal study, Whately acquired a reputation as a sound thinker. His active, ingenious, and fertile mind found scope in the university studies; and in the stir of ecclesiastical politics, then sounding on their dim and perilous way towards Tractarianism, he kept a heedful and safe course. At the Michaelmas tern in 1808 he graduated as A.B., taking a second class *in literis humanioribus* and *in disciplinis mathematica et physicae*, when the late Sir R. Peel went up from Christ Church and came out in both the only first-classman of his year. In 1810 Whately gained the chancellor's (lord William Wyndham Grenville's) prize of £20 for the best English essay on *What are the arts in the cultivation of which the moderns have been less successful than the ancients?* In 1811 he was chosen, one of the eighteen fellows of Oriel College, graduated as A.M. in 1812, and then began to act as tutor in his college, in which office, by his felicitous style of teaching, he produced more first-class graduates than any other tutor of his day.

In 1818 Whately contributed his article on *Logic* to the *Encyclopedia Metropolitana*. To the same work he also contributed the original outline of his *Elements of Rhetoric*. These writings were too important and useful to be kept shut up in the huge miscellany of learning in which they at first appeared, and were, on urgent demand, republished in 1825. The former, in which, as the late Prof. Spalding said, he has expounded the Aristotelian or syllogistic logic with admirable clearness and method, and illustrated it with characteristic sagacity, was severely commented upon by Sir G. C. Lewis, by George Bentham, nephew of the philosopher of Westminster, and notably by Sir W. Hamilton in his paper (subsequently republished) in the *Edinburgh Review* for April, 1833. Even by these opponents it is admitted that "a new life was suddenly communicated to the study" of

logic by the publication of this work; and we may safely trust the decision of John S. Mill, that in it the student will find stated with philosophical precision, and explained with remarkable perspicuity, the whole of the common doctrine of the "syllogism." The latter work, that on *Rhetoric*, was immediately accepted as a text-book. De Quincey early acknowledged "the acuteness and originality which illuminate every part of the book," and asserted that "in any elementary work it has not been our fortune to witness a rarer combination of analytical acuteness with severity of judgment." In 1819 Whately issued anonymously his ingeniously grave logical satire, on skepticism, entitled *Historic Doubts Relative to the Existence of Napoleon Bonaparte*. In 1822 appeared his *Bampton Lectures, on The Use and Abuse of Party Feeling in Religion*. This subject is treated with delicacy, discrimination, and liberality, and the series has been frequently reissued.

Meanwhile Whately became by marriage, in 1821, a member "not on the foundation" of Oriel. His wife was a daughter of Win. Pope, Esq., of Hillingdon, Middlesex, a lady of talent, taste, accomplishments and literary capacity. Shortly after his marriage he accepted the rectorship of Halesworth, with the vicarage of Chediston, deanery of Dunwich, in the Blything Hundred of Suffolk. In 1825 Whately succeeded Peter-Elmsley as principal of St. Alban's Hall. His *Logic and Rhetoric* were then republished as separate and independent works. In 1828 he published his *Essays on Some of the Difficulties in the Writings of the Apostle Paul*, which had been preceded by a series on *Some of the Peculiarities of the Christian Religion*, and were succeeded by *The Errors of Romanism having their Origin in Human Nature*, etc. In 1830 his *Thoughts on the Sabbath* were issued by Mr. Fellowes, of Ludgate Hill himself a miscellaneous writer. This book was made the occasion of a prosecution for stamp-duty, to which all publications except books of piety and devotion were then liable. The publisher was fined £20, and, on remonstrance that the book was within the protection of the statute anent "piety and devotion," he was answered that it was rather the contrary, because Mr. Whately controverts the Mosaic law, and inculcates that we may do just the same on Sabbaths as on other days." Several series of *Sermons, Charges, and Tracts* were published in 1830, 1833, and 1836. In 1831 earl Grey, then premier, promoted the logician, theologian, and politician- of St. Alban's Hall to the primacy of Ireland. The appointment was at first the occasion of much animadversion. Suspicion was sown in the minds of the clergy, and dislike

was shown in their conduct. But Whately's honest impartiality disarmed hostility, and he soon gained the hearts of clergy and people. Bishop Copleston said, Whately "accepted the arduous station proposed to him purely, I believe, from public spirit and a sense of duty. Wealth and honor and title and power have no charm for him. He has great energy and intrepidity; a hardihood which sustains him against obloquy when he knows he is discharging a duty; and he is generous and disinterested almost to a fault. His enlarged views, his sincerity, and his freedom from prejudice are more than a compensation for his want of conciliating manner." The labors of the episcopate, great as they were, could not exhaust his power of working. In 1828 he had composed a paper on *Transportation* in which he argued against convict colonies.

He followed this up in 1832 with *Thoughts on Secondary Punishments*, and in 1834 with *Remarks on Transportation*. In these he had "the distinguished honor," says Henry Rogers, "of being the first who treated the subject comprehensively, or who succeeded in exciting any considerable degree of attention to it." In the parliamentary report on this topic in 1838 nearly all the opinions of archbishop Whately were adopted, and the carrying out of his principles was recommended. The question of the treatment of criminals did not use up all his sympathies. The cause of national education was advocated by him with force and pertinacity, and chiefly through his sagacity the national schools of Ireland, under the commissioners of education, were placed on a workable and useful foundation. For these schools (in particular) he composed several treatises; among others, his able little work, *Easy Lessons on Reasoning*, as well as those on *Money Matters; Morals; Mind; and British Constitution*. For scholastic purposes, too, he wrote for the Society for Promoting Christian Knowledge his candid *Lessons on the History of Religious Worship*, and his simple yet effective *Lessons on Christian Evidences* — the former of which has been translated into French and Italian, and the latter not only into these two tongues, but also into Spanish, Swedish, German, Greek, and Hebrew. *Explanations of the Bible and Prayer-book* "and *Lectures on Prayer* may also be regarded as additions to the educational repertoire. During the years 1833-41 the *Tracts for the Times* were issued, and for some years after Tractarianism was active and influential in the Church and in the university. The movement reached its crisis about 1843-45 in the withdrawal from the English communion of the author of *Tract 90* Dr. J. H. Newman and several others. Newman had been a friend of Whately's,

and had “actually composed a considerable portion,” and was “the original author of several pages,” of Whately’s famous work on *Logic* “as it now stands.” Yet Whately did not shrink from duty at the call of friendship, but produced, as occasion, seemed to demand, his quiet, lucid, logical, and pithy *Cautions for the Times*, and with more special reference to the material doctrines and theories involved in the hurricane of controversy with which the Church was assailed, he issued in 1841 a truly admirable work, *The Kingdom of Christ Delineated*. In his *Charge* in 1843 he characterizes the prevailing opinions on subscription in a non-natural sense as “dangerous, disgraceful, and ruinous.” Cognate topics occupy his charge for 1844, entitled *Thoughts on Church Government*; for 1846, on *The Danger of Divisions within the Church*; for 1851, on *Protective Measures on Behalf of the Established Church*. The Maynooth question is reviewed in *Reflections on a Grant to a Roman Catholic Seminary*, a charge delivered in 1845. On the failure of the potato crop in Ireland, he issued an *Address to the Clergy and Other Members of the Established Church on the Use and Abuse of the Present Occasion for the Exercise of Benevolence*; and the same topic occupied him in 1848, when he gave a charge on *The Right Use of National Afflictions*. The Tractarian doctrine of regeneration called from him in 1850 a charge on *Infant Baptism*; and every subsequent year found him holding himself abreast of the tide of speculative or practical difficulty, and able to teach his clergy to “buffet it aside with hearts of controversy.” After the conference on Christian union, held at Liverpool in October, 1845, which resulted in the establishment of the Evangelical Alliance, Whately, early in 1846, issued *Thoughts on the Proposed Evangelical Alliance*, in which he expressed a fear that it would become an organized intolerance, or occasion a surrender of truth for the mere sake of an -outward unity; and “condemned as schismatical” the setting-up, by persons engaged in the ministry, of “extraneous combinations independently of their own Church authorities;” or the becoming members of those combinations when set up. He thus continued active in literature and public matters of importance until his death, which occurred at Dublin, Oct. 8, 1863.

Whately’s works not already noticed are chiefly the following:
Introductory Lessons on the Studies of St. Paul’s Epistles (1849): —
Scripture Revelations concerning Good and Evil Angels (1851): —
English Saynonlyms (epd.): — *Bacon’s Essays, with Annotations*
 (1856): *Lectures on Some of the Parables* (1859): — *Lectures on Prayer*

(1860): — *Thoughts on the Proposed Revision of the Liturgy* (eod.): — *A General view of the Rise, Prioress, and Corruptions of Christianity* (cod.): — and in *Miscellaneous Lectures and Relics* (1861). Since his death two volumes of *Remains* have appeared. His *Life and Correspondence* (1866, 2 vols.) has been published by his daughter, Miss E. Jane Whately. See also *Memoirs* (1864), by William J. Fitzpatrick.

Wheat

Picture for Wheat

(**hFj** æ *chittidh* [for, **hfŋj** æ *chinth*]; Chald. plur. **ʿyfaŋj** æ *hintin*; **σίτος**), the well-known valuable cereal cultivated from the earliest times, occurs in various passages of Scripture (Heb. **<0304>** Genesis 30:14; **<0092>** Exodus 9:32; 29:2; 34:22; **<0008>** Deuteronomy 8:8; 32:14; **<0061>** Judges 6:11; 15:1; Ruth 2, 23; **<0063>** 1 Samuel 6:13; 12:17 **<0006>** 2 Samuel 4:6; 17:28; **<1041>** 1 Kings 4:11; **<0321>** 1 Chronicles 21:20, 23; 2 Chronicles 2, 10, 15; 27:5; **<1834>** Job 31:40; **<0816>** Psalm 81:16; 147:14; **<2172>** Song of Solomon 7:2; **<2005>** Isaiah 28:25; **<2423>** Jeremiah 12:13; 41, 8; **<2049>** Ezekiel 4:9; 27:17; 45, 13; **<2011>** Joel 1:11; Chald. **<1309>** Ezra 6:9; 7:22; Greek **<0182>** Matthew 3:12; 3, 25, 29, 30; **<0008>** Mark 4:28 [“corn”]; Luke 3, 17; 16:7; 22,31; **<0124>** John 12:24; **<4172>** Acts 7:12 [“corn”]; 27:38; **<0557>** 1 Corinthians 15:37; **<0006>** Revelation 6:6; 18:13; also Judith 3, 3; Ecclus. 39:26). In the A.V. the Heb. words *bar* (**rBior** **rB**; **<2028>** Jeremiah 23:28; Joel 2, 24; Amos 5, 11; 8:5,6), *dagan* (**ʿgD**; **<0082>** Numbers 18:12; **<0112>** Jeremiah 31:12), *riphoth* (**twpyræ** **<0772>** Proverbs 27:22), are occasionally translated “wheat;” but there is no doubt that the proper name of this cereal, as distinguished from “barley,” “spelt,” etc., is *chittah* (**hFj** æ Chald. **ʿyfaŋj** æ *hintin*). As to the former Hebrew terms, see under CORN. . There can be no doubt that *chittalh*, by some written *chittha*, *chefteth*, *cheteh*, etc., is correctly translated “wheat,” from its close resemblance to the Arabic, as well to the names of wheat in other languages. Celsius says, **hfj** , *chittha*, occultato **n** in puncto dagesch, pro **hfŋj** , *chinth*, dicitur ex usu Ebreorum.” This brings it still nearer to the Arabic name of wheat, which in Roman characters is variously written, *hinteh*, *hinthe*, *henta*, and by Pemplius, in his translation of Avicenna, *hhintta*; and under this name it is described by the Arabic authors on *Materia Medica*. As the Arabic *ha* is in many words converted into *kha*, it is evident that the Hebrew and Arabic names of wheat are the same,

especially as the Hebrew **ח** has the guttural sound. Different derivations have been given of the word *chittah* by Celsius it is derived from **חנך** ; *chanaf*, protulit, produxit, fructuan, ex ^{<0103>}Song of Solomon 2:13; or the Arabic “*chanat*, rubuit, quod triticum rubello sit colore”(*Hierobot.* 2, 113). The translator of the *Biblical Botany* of Rosenmüller justly observes that “the similarity in sound between the Hebrew word *chittah* and the English *wheat* is obvious. Be it remembered that the *ch* here is identical in sound with the Gaelic guttural, or the Spanish X. It is further remarkable that the Hebrew term is etymologically cognate with the words for *wheat* used by every one of the Teutonic and Scandinavian nations (thus we have in Icelandic, *hveiti*; Danish, *hvede*; Swedish, *hvet*; Maeso-Goth. *hvaite*; German, *Weizen*); and that, in this instance, there is no resemblance between the Scandinavian and Teutonic terms, and the Greek, Latin, and Slavonic (for the Greek word is **πυρός**; the Latin, *frumentum* or *triticum*; the Russian, *psienitsa*; Polish, *psenica*); and yet the general resemblance between the Slavonic, the Thracian, and the Gothic languages is so strong that no philologist now doubts their identity of origin (*loc. cit.* p. 75). Rosenmüller further remarks that in Egypt and in Barbary *kamich* is the usual name for wheat (quoting *Descrip. de l’Egypte*, 19:45; Host, *Account of Maroko and Fez*, p. 309); and also that in Hebrew, **חמץ**, *kemach*, denotes the flour of wheat (^{<0106>}Genesis 18:6; ^{<0105>}Numbers 5:15). This, it is curious to observe, is not very unlike the Indian name of wheat, *kunuk*. All these names indicate communication between the nations of antiquity, as well as point to a common origin of wheat. Thus in his *Himalayan Botany*, Dr. J. F. Boyle has stated: “Wheat, having been one of the earliest-cultivated grains, is most probably of Asiatic origin, as no doubt Asia was the earliest-civilized as well as the first peopled country. It is known to the Arabs under the name of *hinteh*; to the Persians as *qquindum*; Hindfi, *gahnih* and *kunuk*. The species of barley cultivated in the plains of India, and known by the Hindau and Persian name *juo*, Arabic *shalir*, is *Ioumd hexaerstichum*. As both wheat and barley are cultivated in the plains of India in the winter months, where none of the species of these genera are indigenous, it is probable that both have been introduced into India from the north, that is, from the Persian, and perhaps from the Tartarian region, where these and other species of barley are most successfully and abundantly cultivated” (p. 419). Different species of wheat were no doubt cultivated by the ancients. as *Triticum compositum* in Egypt, *T. cestiuv. nu*,

T. hibernum in Syria, etc.; but both barley and wheat are too well known to require further illustration in this place.

Much has been written on the subject of the origin of wheat, and the question appears to be still undecided. It is said that *the Triticum vulgare* has been found wild in some parts of Persia and Siberia, apparently removed from the influence of cultivation (*English Cyclop. s.v.* "Triticum"). Again, from the experiments of M. Esprit Fabre of Agde, it would seem that the numerous varieties of cultivated wheat are merely improved transformations of *Egilops. ovata* (*Journal of the Royal Agricult. Soc.* No. 33, p. 167-180). M. Fabre's experiments, however, have not been deemed conclusive by some botanists (see an interesting paper by the late Prof. Henfrey in No. 41 of the *Journal* quoted above). Egypt in ancient times was celebrated for the growth of its wheat. The best quality, according to Pliny (*Nat. Hist.* 18:7), was grown in the Thebaid; it was all bearded; and the same varieties, Wilkinson writes (*Anc. Egypt.* [ed. 1854], 2, 39), "existed in ancient as in modern times, among which maybe mentioned the seven-eared quality described in Pharaoh's dream" (^{<0412>}Genesis 41:22). This is the so-called mummy-wheat, which, it has been said, has germinated after the lapse of thousands of years; but it is now known that the whole thing was a fraud. Babylonia was also noted for the excellence of its wheat and other cereals. "In grain," says Herodotus (1, 193), "it will yield commonly two hundredfold, and at its greatest production as much as three-hundredfold. The blades of the wheat and barley plants are often four fingers broad." But this is a great exaggeration (see also Theophrastus, *Hist. Plant.* 8:7). Modern writers, as Chesney and Rich, bear testimony to the great fertility of Mesopotamia. Syria and Palestine produced wheat of fine quality and in large quantities (^{<0474>}Psalm 147:14; 81:16, etc.). There appear to be two or three kinds of wheat at present grown in Palestine the *Triticum vulgare* (*var.hibernum*), the *T. spelta*, **SEE RYE**, and another variety of bearded wheat which appears to be the same as the Egyptian kind, the 'Teomipoz' *situm*. In the parable of the sower, our Lord alludes to grains of wheat which in good ground produce a hundredfold (^{<0138>}Matthew 13:8). "The return of a hundred for one," says Trench, "is not unheard of in the East, though always mentioned as something extraordinary." Laborde says, "There is to be found at Kerek a species of hundred wheat which justifies the text of the Bible against the charges of exaggeration of which it has been the object." The common *Triticum vulgare* will sometimes produce one hundred grains in the ear.

Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position. It was sown either broadcast, and then ploughed in or trampled in by cattle (^{<2320>}Isaiah 32:20), or in rows, if we rightly understand ^{<2385>}Isaiah 28:25, which seems to imply that the seeds were *planted* apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley. In the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury. Wheat was ground into flour. The finest qualities were expressed, by the term “fat of kidneys of wheat” (bl j 𐤄Fj æ/yl Kæ^{<6524>}Deuteronomy 32:14). Unripe ears are sometimes cut off from the stalks, roasted in an oven, mashed and boiled, and eaten by the modern Egyptians (Sonnini, *Travels*). Rosenmüller (*Botany of the Bible*, p. 80), with good reason, conjectures that this dish, which the Arabs call ferik, is the same as the *geres carnel* (crġ, l mrK) of ^{<1024>}Leviticus 2:14 and ^{<1242>}2 Kings 4:42. The Heb. word *kali* (yl æ^{<1024>}Leviticus 2:14) denotes, it is probable, *roasted* ears of corn, still used as food in the East. An “ear of corn” was called *shibboleth* (tl Bœ) the word which betrayed the Ephraimites (^{<0721>}Judges 12:1, 6), who were unable to give the sound of *sh*. The curious expression in ^{<1072>}Proverbs 27:22, “Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him,” appears to point to the custom of mixing the grains of inferior cereals with wheat; the meaning will then be, “Let a fool be ever so much in the company of wise men, yet he will continue a fool.” Maurer (*Comment. loc. cit.*) simply explains the passage thus: “Quomodocunque tractaveris stultum non patietur se emendari.” **SEE CEREALS.**

Wheat was known to the Israelites in Egypt (^{<0132>}Exodus 9:32), and on returning to Canaan they no doubt found ‘it still cultivated as in the days of Reuben (^{<0304>}Genesis 30:14). Most probably they were the same sorts which were used in both countries; but there were only a few districts of Palestine, such as the plain of Jezreel, which could compete with that magnificent “carse,” the delta of Egypt, the finest corn country of the ancient world. At present the wheat crops of Palestine “are very poor and light, and would disgust an English farmer. One may ride and walk through the standing corn without the slightest objection made or harm done. No wonder it is thin, when white crops are raised from the same soil year after year, and no sort of manure put into the ground” (Tristram, *Travels*, p. 591). **SEE AGRICULTURE.**

Wheaton, Nathaniel Sheldon, D.D.

a clergyman of the Protestant Episcopal Church, was born at Washington, Conn., Aug. 20, 1792. His preparatory education was acquired at the Episcopal Academy of Cheshire, Conn., he graduated at Yale College in 1814; was ordained deacon and priest in 1817; was pastor in Anne Arundel, Prince George, and Montgomery counties, Md.; in 1818 became rector of Christ Church, Hartford, Conn., remaining twelve years; in 1831 became president of Trinity (then Washington) College, which office he filled until 1837; in that year became rector of Christ Church, New Orleans, continuing in that position for seven years; in 1844 visited Europe, and on his return published his travels in 1 two volumes. He was a scholar of varied learning. His benefactions to various scientific, philanthropic, and religious objects were large, and his bequests to Trinity College amounted to about twenty thousand dollars. He died at Marbledale, Conn., March 18, 1862. See *Amer. Quar. Church Review*, 1862, p. 734.

Wheel

Picture for Wheel

(usually and properly [of a carriage] ($\hat{c}p\acute{a}$, *ophán*, which is invariably so rendered; sometimes [of any circular object] **I Gi Ğj galgál**, ^{<1883>}Psalm 88:13; ^{<1126>}Ecclesiastes 12:6; ^{<2173>}Isaiah 17:13; ^{<2473>}Jeremiah 47:3; ^{<3102>}Ezekiel 10:2, 6, 13; 23:24; 26:10; “heaven,” ^{<1978>}Psalm 77:18; ^{<2009>}Daniel 7:9; “rolling thing,” ^{<2173>}Isaiah 17:13; or **I Gi Ğj galgál**, ^{<2338>}Isaiah 28:28; occasionally **μ[Pj páam**, Judges 5, 28, a *step*, as often elsewhere; **μyabā;** *obnayim*, ^{<2483>}Jeremiah 18:3, of a potter’s wheel). We find that the wheels under the brazen laver in Solomon’s Temple were cast; they are thus described by the sacred historian: “And the work of the wheels was like the work of a chariot-wheel; their axletrees, and their naves, and their felloes and their spokes were all molten”(^{<1073>}1 Kings 7:33). This is illustrated by the Egyptian chariots. A wheel has been found by Dr. Abbott of a curious construction, having a wooden tire to the felloe, and an inner circle, probably of metal, which passed through and connected its spokes a short distance from the nave (A, A). The diameter of the wheel was about three feet one inch. The felloe was in six pieces, the end of one overlapping the other. The tire was fastened to it by bands of rawhide passing through long, narrow holes (B, B) made to receive them (Wilkinson, *Anc. Egypt.* 1,

382). Among the ancient Assyrians the wheels originally had six spokes, and the felloes consisted of four pieces. They appear to have been thicker and more solid than those of the Egyptians (Layard, *Nineveh*, 2, 270). Later the wheel had eight and not six spokes, and was apparently strengthened by four pieces of metal, which bound the felloes (*ibid.* p. 271). *SEE CHARIOT.*

Wheeler, Daniel

a distinguished member of the Society of Friends, was born in London, England, Nov. 27, 1771. Early in life he served in both the navy and the army. Having become a Christian, when not far from twenty-five years of age, he joined the Society of Friends. Some years after this, he abandoned a very lucrative part of the business in which he was engaged, that he might devote himself to the work to which, by the Spirit of God, he believed himself called. He became an accredited minister of the Society of Friends in 1816. In 1817 the emperor of Russia, in order to carry out a cherished plan for draining and cultivating the marshes surrounding St. Petersburg, secured the services of Mr. Wheeler as manager of the enterprise. While faithfully discharging his duties in the secular business to which he had been called, he was also faithful to his higher Master, and preached the Gospel with all simplicity and fidelity, not only to the humble and lowly, but also to the higher in authority in Russia. He remained in St. Petersburg until 1832, when he felt impressed that it was his duty to go as a missionary among the islands of the Pacific, where a rich blessing attended his labors. After several years spent in missionary work in the Pacific, he returned to England Here he remained until 1838, when he came to the United States, where he continued nine months, rendering such service as he could to the cause of Christ, and then went back once more to his native land During a second voyage to the United States he contracted a disease which proved fatal; and he died soon after landing at New York, Feb. 6, 1840. See *Memoir* (Phila. 1870). (J. C. S.)

Wheeler (Or Wheler), Sir George, D.D.

an English clergyman and traveler, was born at Breda, Holland, of English parentage, in 1650. He removed to Kent, England, in childhood; was educated at Lincoln College, Oxford; traveled on the Continent and in the East with Dr. James Spon, of Lyons, in 1675-76; presented a collection of MSS. to the University of Oxford; received the honorary degree of A.M.

from Oxford University; was knighted and ordained in 1683; and, having taken orders, was collated by bishop Crewe to the second prebend in the Cathedral of Durham in 1684. In 1685 he was presented to the vicarage of Basingstoke, Hants; in 1702 was created D.D. by diploma from Oxford, and in the following year received the curacy of Whitworth. In 1706 he was collated to the rectory of Winston, and in 1709 to that of Houghtonle-Spring, which he retained until his decease, Jan. 15, 1724. Dr. Wheeler was the author of, *A Journey to Greece* (1682): — *An Account of the Churches or Places of Assembly of the Primitive Christians* (1689): — and *The Protestant Monastery; or, Christiana AEconoamics* (1698). He was a man of vast research and ability, and a devoted minister and parent. See *Church of England Magazine*, 8:332.

Wheeler, John, D.D.,

a Congregational minister, was born at Grafton, Vt., March 11, 1798. He graduated at Dartmouth College in 1816; and at Andover Theological Seminary in 1819. In 1821 he was ordained over the Church at Windsor, Vt., where he took high rank as a pulpit orator. At the age of twenty-six he declined the presidency of the University of Vermont; but nine years after, upon the resignation of president Marsh, he accepted the honor. From this time his best energies were devoted to the university. He raised up friends for it, carried it through seasons of trial, and elevated the standard of scholarship. He resigned in 1848, and died at Burlington, April 16, 1862. Dr. Wheeler published several *Sermons* and *Discourses*, especially that before the Porter Rhetorical Society of Andover Theological Seminary in 1834. See *Cong. Quar.* 1862, p. 307.

Wheelock, Eleazer, D.D.

a Congregational minister, was born at Windham, Conn., in May, 1711, and graduated from Yale College in 1733. In March, 1735, he was ordained minister of the Second Church in Lebanon, called "Lebanon Crank," now Columbia. In the great Whitefieldian revival Mr. Wheelock engaged with great zeal and energy. After the religious excitement had subsided, he added to his labors as a minister the duties of a teacher. Samson Occum, a Mohegan Indian, who afterwards became a distinguished preacher, was a pupil in his school in 1743. He soon formed the plan of an Indian Missionary School, and several Indian boys entered it, chiefly maintained by subscriptions from the legislatures of Connecticut

and Massachusetts. The institution received the name of Moor's Indian Charity School, Joshua Moor having made a donation of a house and two acres of land about the year 1754. Mr. Occum and Rev. Nathaniel Whitaker solicited funds for the school in Great Britain in 1766, the amount realized being £7000 in England, and more than £2000 in Scotland. After conducting this school in Lebanon over fourteen years, he determined to transfer it to New Hampshire, and a charter was obtained for a college, with about 40,000 acres of land, as an endowment from governor Wettworth and others. Thus originated at Hanover, N. H., Dartmouth College; but Moor's school was maintained there for a long time as a separate institution. In August, 1770, Dr. Wheelock went to Hanover, built a log cabin in what was then a wilderness, and put up his school-building, eighty feet long and two stories in height.; Among the first graduates was his son John, who succeeded to the presidency of the college. As a teacher Dr. Wheelock was industrious and successful. He died April 24, 1779. Dr. Wheelock published, *Narrative of the Indian Charity School at Lebanon* (1762): — *Narratives*, in several numbers, from 1763 to 1771: — *Continuation of the Narrative, to which is Added an Abstract of a Mission to the Delaware Indians West of the Ohio* (1773): — *A Sermon on Liberty of Conscience, or No King but Christ in the Church* (1775): — and an occasional *Sermon*. His *Memoirs*, by Drs. McClure and Parish, were published in 1811. See Sprague, *Annals of the Amer. Pulpit*, 1, 397. Wheelock. John, D.D., LL.D., an American clergyman, was born at Lebanon, Conn., Jan. 28, 1754. He entered Yale College in 1767, but removed with his father Dr. Eleazer Wheelock, to Hanover, N. H., in 1770, and graduated at Dartmouth College in 1771; was tutor there from 1772 to 1776; was elected to the Colonial Assembly in 1775; appointed major in the New York forces in 1777, and soon after lieutenant-colonel in the Continental army; commanded an expedition against the Indians in 1778, and soon after was placed on general Gates's staff. At the death of his father in 1779, although only twenty-five years of age, he was chosen his successor as president of Dartmouth College; was sent to England to raise money and supplies for the college in 1783, but lost what he had collected by shipwreck off Cape Cod; was removed from his office in consequence of an ecclesiastical controversy in 1815, but restored in 1817, and died soon after, April 4, 1817. He left half of his large estate to Princeton Theological Seminary. He published a *Eulogy on Prof. John Smith, D.D.* (1809): — and *Sketches of Dartmouth College* (1816).

Whelan, Richard Vincent, D.D.

a Roman Catholic prelate, was born in Baltimore, Md., Jan. 29, 1809. He was educated at Mount St. Mary's College, Emmettsburg, where he became a teacher and prefect of studies; studied theology and philosophy at the Seminary of St. Sulpice, Paris, graduating in 1831; was ordained priest at Versailles the same year; was professor in St. Mary's College from 1832 to 1835; was a missionary in several parts of Virginia and Maryland from 1835 to 1840; became bishop of Richmond in March, 1850, and on the division of the diocese the following year took the title of bishop of Wheeling, where he was active in promoting the interests of Romanism, building up a seminary for young ladies, and a convent at Mount de Chautal; was a member of the Vatican Council of 1869-70, in which he opposed the dogma of infallibility, but gave in his adhesion to it after it was declared. He died at Wheeling, July 7, 1874.

Wheler, George, D.D.

SEE WHEELER, SIR GEORGE .

Whelp

(**r/G**, *gor*, or **rWG**, *gir*), the *cub* of a lion (Genesis 49, 9; ^{<1632>}Deuteronomy 33:22; Jeremiah 51,-38; ^{<3692>}Ezekiel 19:2, 3, 5; Nahum 2, 13), or of a jackal (^{<2043>}Lamentations 4:3). SEE LION. The cubs of a bear (^{<1078>}2 Samuel 17:8; ^{<1072>}Proverbs 17:12; ^{<2138>}Hosea 13:8) are not designated by the Heb. word. SEE BEAR.

Whewell, William, D.D.

a clergyman and professor of the Church of England was born at Lancaster, England, in 1795. He graduated from Trinity College in 1816, and received the degree of D.D.; was ordained deacon in 1820, and priest in the following year; became master of Trinity College, Cambridge, in 1841, and was vice-chancellor of the university. Previous to this he was fellow and tutor of Trinity College, and from 1828 to 1832 was professor of mineralogy in the university; from 1838 to 1855 he was professor of moral theology. Dr. Whewell died at Cambridge, March 6, 1866. As an author he was prolific; among his works being, *An Elementary Treatise on Mechanics* (1819) which passed through seven editions: — *Analytical Statics* (1826); *Architectural Notes on German Churches* (1830): —

Principles of University Education (1831): — *First Principles of Mechanics* (1832): — *Doctrine of Limits* (eod.): — *Treatise of Dynamics* (1832-36): — *Astronomy and General Physics* (1834): — *Mechanical Euclid* (1837): — *History of the Inductive Sciences* (eod.. 3 vols.): — *Philosophy of the Inductive Sciences* (1840, 3 vols.): — *The Mechanics of Engineering* (1841): — *Liberal Education* (1845): — *Verse Translations from the German* (1847): — *Lectures on the History of Moral Philosophy* (1852): — *Systematic Morality* (1846): — *Elements of Morality* (1848). He was also editor of an edition of Newton's *Principia*, first three sections (1846); of Butler's *Humans Nature* (1843) of Butler's *Moral Subjects* (1849); and of various other scientific works. He was also the author of various scientific articles in leading periodicals, and published many pamphlets and numerous sermons. See *Amer. Quar. Church Review*, July, 1866, p. 325.

Whichcote, Benjamin, D.D.

an eminent English divine, was born at Whichcote Hall; in the parish of Stoke, in Shropshire, March 11, 1610. He was educated at Emmanuel College, Cambridge, where he graduated in 1629; became a fellow there in 1633; was a distinguished tutor; was ordained in 1636; organized a Sunday-afternoon lectureship at Trinity Church, and became preacher to the university; was presented to the living of North Cadbury, in Somersetshire, in 1643; appointed provost of King's College in 1644; — presented to the rectory of Milton, in Cambridgeshire, in 1649; was removed from his provostship at the Restoration in 1661, but retained his rectory at Milton; obtained the living of St. Anne's, Blackfriars, London, in 1662; and the vicarage of St. Lawrence's, Jewry, in 1668. He died while on a visit at Cambridge, in May, 1683. "Dr. Whichcote is regarded as one of the heads, if not the chief founder, of what is called the latitudinarian school of English divines." He enjoyed great fame as a preacher, and left considerable results of his literary labors, although he published nothing during his lifetime. His *Observations and Apothegms* (1688), and his *Sermons* (1698), were edited by the earl of Shaftesbury. Dr. John Jeffery edited his *Moral and Religious Aphorisms* (1703), and his *Discourses* (1701-3, 3 vols.), to which Dr. Samuel Clarke added a fourth in 1707. An edition of his *Sermons*, in 4 vols., accompanied by a *Life* by Drs. Campbell and Gerard, appeared in 1751.

Whip

Picture for Whip 1

(*f/v*, *shot*; occasionally rendered “scourge,” ^{<842>}Job 5:21; 9:23; ^{<2305>}Isaiah 10:26; 28:15). In ancient times, whips were used not only for driving animals, but also as instruments of torture; and even now, in slaveholding countries, the unfortunate slaves are obliged to work with the, fear of the whip before their eyes. The system of administering personal chastisement has been, and is, universal throughout the East; and, under despotic governments, no person can be sure of escaping, as punishment is inflicted on the mere caprice of any tyrant who may happen to be in power. For this purpose, however, the rod (*q.v.*) was oftener used, and punishment of the *bastinado* (*q.v.*) is now the most common in Oriental countries. *SEE CORPORAL PUNISHMENT.*

Picture for Whip 2

Various materials were used in the manufacture of whips. In ^{<1121>}1 Kings 12:11, Rehoboam says, “My father chastised you with whips, but I will chastise you with scorpions.” Here a simple scourge and another more painful are mentioned in opposition. This latter is called, “a scorpion;” and probably means to denote a comparison between the pain respectively occasioned by the scourge and the reptile. The rabbins think generally that this scorpion was a scourge composed of knotted and thorny twigs, by which the flesh was severely lacerated. More probably it consisted of thongs set with thorns or sharp iron points. Such scourges were known to the Romans as a means of torturing used by unrelenting persons, and particularly by masters in the punishment of their slaves. Some of the early martyrs were thus tortured. *SEE SCOURGE.* Few travelers have visited Egypt without commiserating the condition of the unhappy Fellahs: every public work is executed by their unpaid labor; half naked and half starved, they toil under a burning sun, to clear out canals or level roads, under the eyes of taskmasters ready to punish with their formidable whips, made from the hide of the hippopotamus, the least neglect or relaxation. Such a sight necessarily calls to mind the sufferings endured by the Israelites while they were subjected to the tyranny of Pharaoh. “The Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve was with

rigor”(^{Q113}Exodus 1:13, 14). The monuments abound with similar scenes.
SEE BRICK.

“In driving the ancient Egyptians used a whip, like the heroes and charioteers of Homer; and this, or a short stick, was generally employed even for beasts of burden, and for oxen at the plough, in preference to the goad. The whip consisted of a smooth, round wooden handle, and a single or double thong; it sometimes had a lash of leather, or string, about two feet in length, either twisted or plaited; and a loop being attached to the lower end, the archer was enabled to use the bow, while it hung suspended from his wrist” (Wilkinson, *Anc. Egypt.* 1, 372 sq.). *SEE CHARIOT.*

Whipple, George, D.D.

a professor of the Congregational Church, was born in Albany, N. Y., June 4, 1805. For a time he was a student in the Oneida Institute; was one year (1833) in the Lane Theological Seminary; and graduated from the theological department of Oberlin College in 1836, in which year he was ordained as an evangelist. From 1836 to 1838 he was principal of the Olberlin preparatory department, and from 1838 to 1847 was professor of mathematics in that institution. From 1846 until his death he was secretary of the American Missionary Association, his office being in New York City. He died in Brooklyn, N.Y., Oct. 6, 1876. See *Cong. Quar.* 1877, p. 427.

Whiston, William

a learned English divine and mathematician, was born at Norton, in Leicestershire, Dec. 9, 1667, where his father was rector of the parish. He was educated at Tamworth School and Clare Hall, Cambridge, where he graduated in 1690; became a fellow of his college, took orders in the Church of England, and was appointed mathematical tutor in 1693; was chaplain to Dr. Moore, bishop of Norwich, from 1694 to 1698; vicar of Lowestoft, in Suffolk, from 1698 to 1701; became deputy to Sir Isaac Newton in the Lucasian professorship of mathematics in 1701, and succeeded him in that chair on his resignation in 1703; was nominated by bishop Moore catechetical lecturer at the Church of St. Clement. By this time he had gained eminence as a preacher, when he adopted Arianism, rejected infant baptism, and began to omit portions of the litany. The bishop of Ely requested him not to fulfill the duties of the Boyle

lectureship, in which he was making his views public, but allowed the continuance of the salary. Whiston resigned the lectureship, and, after several hearings before the heads of the houses, was deprived of his lectureship and expelled from the university, Oct. 30, 1710. In consequence of certain theological publications of a controversial character, he was pronounced a heretic by the convocation in 1711, and the prosecution was continued until 1715, when the proceedings were terminated by an "act of grace." After his expulsion from the university he removed to London, where he gave lectures on astronomy and other mathematical sciences, and continued an active theological writer. He became a Baptist and a Millenarian, and gathered a congregation to his own house, to which he preached what he called primitive Christianity. A subscription was made for him in 1721 amounting to £470, and he derived additional income from his lectures and publications. He died in London, Aug. 22, 1752. Among his numerous publications are, *A New Theory of the Earth* (1696): — *The Accomplishment of Scripture Prophecies* (1708): — *Paceleclioizes Physicomathematicae* (1710): — *Primitive Christianity Revived* (1711-12): — *A Brief History of the Revival of the Arian Heresy in England* (1711): — *Athanasius Convicted of Forgery* (1712): — *Three Essays on Trinitarianism* (1713): — *A Vindication of the Sibylline Oracles; to which are added the Genuine Oracles Themselves* (1715): — *Astronomical Lectures* (eod.): — *St. Clement's and St. Ireneus's Vindication of the Apostolical Constitutions* (1716): — *Sir Isaac Newton's Mathematical Philosophy Demonstrated* (eod.): — *Astronomical Principles of Religion, Natural and Revealed* (1717): — *A Letter to the Earl of Nottingham concerning the Eternity of the Son of God and of the Holy Spirit* (1719): — *The True Origin of the Sabellian and Athanasian Doctrines of the Trinity* (1720): — *An Essay towards Restoring the True Text of the Old and New Testaments* (1722): — *The Literal Accomplishment of Scripture Prophecies* (1724): — *A Collection of Authentic Records belonging to the Old and New Testaments, Translated into English* (1727-28): — *Historical Memoirs of the Life and Writings of Dr. Samuel Clarke* (1730): — *The Primitive Eucharist Revived* (1736): — *The Eternity of Hell Torments Considered* (1740): — *The Primitive New Testament* (1745): — *The Sacred History of the Old and New Testaments* (eod.): — *Memoirs of His Own Life and Writings* (1749-50): — and a translation of the *Works of Josephus*, which has never been superseded except in part., See Chalmers, *Biog. Dict.* s.v.

Whistonian Controversy

SEE WHISTON, WILLIAM.

Whitaker, Nathaniel, D.D.

a Presbyterian minister, was born at Huntington, L. I., Feb. 22, 1722, and graduated at Princeton College in 1752. He was ordained and installed at Woodbridge, N. J., in 1755; was called to Chelsea, near Norwich, Conn., Feb. 25, 1761; and selected by the Connecticut Board of Correspondents for Evangelizing the Indians, to go to Great Britain with the Rev. Sampson Occum, an Indian of the Mohegan tribe, to solicit funds for a mission school. Lady Huntingdon, Romaine, Venn, Wesley, and others showed them great favor, and a considerable sum was raised. After eighteen months' absence, they returned, having prepared — the way for founding Dartmouth College. While in England he published several sermons on *Reconciliation to God*. Difficulties arising in his congregation on the subject of Church government, he accepted a call to the Second Church in Salem, Mass., and was installed July 28, 1769. In 1773, in consequence of a disagreement among the people, Dr. Whitaker, with fourteen others, withdrew from the Church, formed a separate congregation, and united with the Boston Presbytery, which declared the new erection the Third Church. His friends erected a house of worship, but it was soon after burned. Not disheartened, they sought outside help, and in 1776 were enabled to complete a new church. At the breaking-out of the war he warmly espoused the cause of independence, and actually engaged in the manufacture of saltpeter. In a short time he furnished the authorities with two hundred and eighty pounds. On the occasion of the Boston massacre in 1771, he printed a sermon on *The Fatal Tragedy in King Street*, and on the proclamation of independence another, entitled *An Antidote to Toryism*; and at the end of the war still another, *On the Reward of Toryism*. He was dismissed by a council called for that purpose, Feb. 10, 1784, but soon after installed at Norridgewock. After vainly attempting to establish a presbytery in Maine, he went to Virginia, and died at Woodbridge, near Hampton, Jan. 1, 1795, in poverty, notwithstanding: all he had done for the Church and country. (W. P. S.)

Whitaker, Thomas Dunham, LL.D.

a clergyman of the Church of England, was born at Rainham, in Norfolk, June 8, 1759. He was educated at St. John's College, Cambridge; ordained

deacon in 1785, and priest the following year; became perpetual curate of Holme, Lancashire, in 1797; vicar of Whalley in 1809.; held for some time the vicarage of Heysham; became vicar of Blackburn in 1818, and remained there until his death, which occurred Dec. 18, 1821. He published *A History of the Original Parish of Whalley and Honor of Clitheroe, in the Counties of Lancaster and York.* (1801): *History of the Deanery of Craven* (1805): — *De Motu per Britanniam Civico Annis 1745 et 1746* (1809): — *The Life and Original Correspondence of Sir George Radcliffe* (1810): — an edition of *The Vision of Piers Plowman* (eod.): — a new edition of Thoresby's *Ducatus Leodiniensis; or, The Topography (of Leeds',* (1816): — *Loidis and Aimete; or, An Attempt to Illustrate the Districts Described in these Words by Bede* (1816): — besides single sermons and other works.

Whitaker, William, D.D.

an eminent English divine, was born at Holme, Lancashire, in 1548. He was educated at St. Paul's School and Trinity College, Cambridge, where he was appointed to a fellowship; became regius professor of divinity at Cambridge in 1579; was appointed chancellor of St. Paul's in 1580; and became master of St. John's College, Cambridge, in 1586. He died at Cambridge, Dec. 4, 1595. Mr. Whitaker was an able Calvinistic writer, and a powerful champion of Protestantism against the attacks of popery. He published, *The Liturgy of the Church of England, in Latin and Greek* (1596): — *Catechismus, sive Prima Institutio Disciplinaque Pietatis Christiana Latine Explicata*, etc. (1570): — *Ad Rationes Decem Ednundi Campiani Jesuitce, Responsio*, etc. (1581): — *A Disputation on Holy Scripture against the Papists, especially Bellarmine and Stapleton* (first published in Latin in 1588, afterwards in English): — and other controversial works. A collection of his *Opera Theologica* was published at Geneva in 1610, 2 vols. fol.

Whitby, Daniel, D.D.

an eminent English divine, was born at Rushden, Northamptonshire, in 1638. He was educated at Trinity College, Oxford, where he graduated in 1657, and became a fellow in 1664; took holy orders, became chaplain to Dr. Seth Ward, bishop of Salisbury, and was made prebendary of Salisbury in October, 1668; was admitted precentor of the same church in 1672; became rector of St. Edmund's, Salisbury, about the same time, which was

his last preferment, and where he died, March 24, 1726. Among his published works are, *Romish Doctrines not from the Beginning* (1664): — *Endeavor to Evince the Certainty of Christian Faith* (1671): — *Discourse concerning the Idolatry of the Church of Rome* (1674): — *Absurdity and Idolatry of Host Worship Proved* (1679); *The Protestant Reconciler Humbly Pleading for Condescension to Dissenting Brethren* (1683). This work was condemned to be burned by the University of Oxford, and publicly retracted by Whitby: — *A Paraphrase and Commentary on the New Testament* (1703): *Discourse of the Necessity and Usefulness of the Christian Revelation* (1705). Late in life he became an Arian, and engaged in a dispute with Dr. Waterland He was a voluminous writer, the above-mentioned works being only a small part of what he gave to the public. His *Paraphrase and Commentary* is considered his best work.

White, Charles, D.D.

a Presbyterian divine, was born at Randolph, Mass., Dec. 28, 1795. He was a lineal descendant of Peregrine White of the famous "Mayflower;" graduated at Dartmouth College with the first honors of his class in, 1821; studied theology at Andover, Mass.; after licensure to preach, was settled as colleague pastor with his stepfather, Rev. Asa Burton, D.D., at Thetford, Vt.; subsequently over the Church in Cazenovia, N.Y., and again at Owego, N. Y.; elected president of Wabash College, Ind., and entered upon his duties in October, 1841, and his presidency was of twenty years continuance. In this last relation he met the manifold responsibilities of his office with fidelity and energy. He shrank from no labor that the embarrassed condition of the college, when he entered on its presidency, demanded at his hands; and he had the satisfactions of seeing, long before his death, as one result of his labor, a larger number of students in the college classes alone than he found in all the departments when he entered upon the presidency. He died suddenly, Oct. 29, 1861. Dr. White was a ripe and accurate scholar, an able teacher, an impressive preacher, and a sound theologian. He published *Essays in Literature and Ethics* (Boston, 1853, 12mo), and contributed four sermons to the *National Preacher*, and articles (the most of which were republished in his *Essays*) to the *Biblical Repository* and *Bibliotheca Sacra*. See Wilson, *Presb. Hist. Almanac*, 1863, p. 313, Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J. L. S.)

White, Francis, D.D.

an English prelate who flourished in the early part of the 17th century-, was educated at Cambridge; became dean of Carlisle in 1622; bishop of Carlisle in 1626; bishop of Norwich in 1629; bishop of Ely in 1631; and died in February, 1637 or 1638. He was-the author of, *Orthodox Faith and the Way to the Church Explained and Justified against T. W. (1617): — Replies to Jesuit Fisher's Answer to Certain Questions Propounded by James I, etc. (1624) Treatise of the Sabbath Day against Sabbatarian Novelty (1636):* and other works. See Allibone, *Dict. of Brit and Amer. Authors, s.v.*

White, Henry, D.D.

a Presbyterian divine, was born at Durham, Greene Co., N.Y., June 19, 1800. He received his preparatory training in the academy at Greencastle; graduated with high honor at Union College in 1824; studied theology in the Princeton (N. J.) Theological Seminary; was licensed to preach by the Presbytery of Columbia in 1826, and immediately after entered upon an agency for the American Bible Society, his field being in the Southern States. In 1828 he was ordained and installed as pastor of the Allen Street Church, New York city, where he continued until the establishment of the Union Theological Seminary in 1836, when he was elected to the professorship of theology in that institution, which office he continued to hold until his death, Aug. 25, 1850. Dr. White had naturally a strong, discriminating mind, well balanced, and abounding in practical wisdom. As a preacher, he was eminently thoughtful, clear, convincing, and pungent. As a teacher of theology, he had peculiar and almost unrivalled excellence. He published a *Sermon on the Death of John Nitchie (1838)*, and a *Sermon on the Abrahamic Covenant (1846)*. See Sprague, *Annals of the Amer. Pulpit*, 4:691, Allibone, *Dict. of Brit. (and Amer. Authors, s.v. (J. L. S.)*

White, Joseph (1), D.D.

an English clergyman and eminent Oriental scholar, was born at Stroud, in Gloucestershire, in 1746. He was the son of a weaver, and was designed for his father's calling, but having been sent to a charity-school at Gloucester, and having made rapid advancement, he was sent by a gentleman of fortune to Oxford, where he graduated at Wadham College about 1770; became a fellow of that college in 1774, was appointed to

archbishop Laud's professorship of Arabic in 1775; chosen in 1783 to preach the Bampton lecture for the following year, in the preparation of which he was assisted by Dr. Parr and Mr. Samuel Badcock; became prebendary of Gloucester in 1788; was appointed rector of Melton in 1790; became prebendary of Oxford in 1802; regius professor of Hebrew at Oxford the same year; and subsequently canon of Christ Church. He died at Oxford, May 22, 1814. He was the author of *De Utilitate Linguae Arabicae in Studiis Theologicis Oratio* (1776): — *Testamenti Novi Libri Historici et Epistolae tans Catholicae quam Pauline, Versio Syriaca Philoxeniana*, etc. (1779-1803): — *A View of Christianity and Mohammedanism* (Bampton Lectures) (London, 1784): — and other works of great merit.

White, Joseph (2)

(called in Spain *Don Jose Marya Blanco i Crespo*), a Roman Catholic priest, descended from an Irish Catholic family which had settled in Spain, was born at Seville, July 11, 1775. Being dissatisfied with mercantile life, he was educated for the Church, and was ordained a priest in 1799; 'soon lost confidence-in Roman Catholicism, renouncing his adherence to it in 1810, when he removed to England; joined the English Church, but did not take orders in it; became a tutor in the family of Lord Holland; settled in London, where he conducted for some years a Spanish paper called *El Espanol*; received, in 1814, a pension for life of £250 per annum, on account of services rendered the government by this paper;' lived subsequently in London as a man of letters; edited for three years (1822-25) another Spanish journal, *Las Variedades*; was editor of the *London Review* (1829); served as tutor in the family of archbishop Whately at Dublin, from 1832 to 1835; removed to Liverpool, where he joined: tie' Unitarian Society, of which the Rev. John Hamilton was then pastor; and died May 20, 1841. He was the author of a great many works, among which are *Preparatory Observations on the Study of Religion* (1817): — *Letters from Spain* (1822): — *Practical and Internal Evidence against Catholicism* (1825): — *Poor Man's Preservatives against Popery* (1825): — *Dialogues concerning the Church of Rome* (1827): — *Letter to Protestants Converted from Romanism* (1827): — *Second Travels of an Irish Gentleman in Search of a Religion* (1833) and *Life of the Rev. Joseph Blanco White, Written by Himself, with Portions of his Correspondence*; edited by John Hamilton Thom (1845, 3 vols.). "This book, at the time of its appearance, excited a good deal of interest, and is

still eminently worth referring to. The curious picture it presents of a mind at once pious and skeptical, longing and sorrowing after a truth which it can nowhere find, or, finding, contrive, to rest in, has, in the present unsettled state of religious opinion, a very particular significance. Poor White's life-long search for a religion seems not to have been a successful one, and to have landed him at the last in a condition of nearly entire skepticism."

White, Robert Meadows, D.D.

an English clergyman and philologist, was born about 1798. He graduated at Magdalen College, Oxford, in, 1819; was ordained in 1821; became a tutor at Oxford in 1832; Rawlinson professor of Anglo-Saxon in 1834; visited Denmark in the interests of philology in 1837; became vice-president of Magdalen College in 1838; gave considerable attention to local antiquarian research; was the annalist of his college; and was regarded a leading authority in English philology. During the latter portion of his life he was rector of Slimbridge, Gloucestershire, where he died, Jan. 31, 1865. He devoted a large part of his time, for twenty years, to the editing of; *Time Ormulum, Semi-Saxon Homilies in Verse, now first edited from the Original MSS., with Notes and Glossary* (Oxford, 1852).

White, Thomas (1), D.D.

an English clergyman, was born at Bristol about 1550; was educated at Magdalen Hall, Oxford, where he graduated about 1570; took holy orders, and preached frequently; received the living of St. Gregory's in London; became vicar of St. Dunstan's, Fleet Street, in 1575; was made prebendary of Mora, St. Paul's, in 1588, treasurer of Salisbury in 1590; canon of Christ Church 'in 1591, and canon of Windsor in 1593. He died March 1, 1624. He was noted: for his benefactions in founding hospitals and almshouses, but especially for the founding of Sion College, London. His published works consist of a few sermons.

White, Thomas (2)

(Lat. *Anglus ex Abis, Candidus, or Vitus*; otherwise called *Bianchi, Richworth, and Blackloe*), an eminent English philosopher and Roman Catholic priest; was born at Halton, Essex, in, 1582; was educated abroad and became a priest in 1617; was employed in teaching philosophy and divinity, residing at Douay, Rome, and Paris with occasional interruptions

until 1633, when he was elected principal of the English College at Lisbon; served the duty of the English mission for some years; resided for a considerable time in the house of Sir Kenelm Digby, whose philosophy he supported; became a professor at Douay again in 1650, and vice-principal of the English College; spent his latter years in England, and died at Drury Lane, London, July 6, 1676. He was a voluminous writer, and among his numerous works the following deserve mention: *Dialogues concerning the Judgment of Common Sense in the Choice of Religion* (1640): *Defundo Dialogi Tres* (1642): — *Institutionuum Peripateticarum ad Mentem*, etc. (1646): — *Institutiones Theologicae super Fundamentis in Peripatetica Digboena jactis Extrudae* (1652): — *Questiones Theologicae*, etc. (1653): *Contemplation of Heaven*, etc. (1654): — *The Grounds of Obedience and Government* (1655): — *Religion and Reason Mutually Corresponding and Assisting Each Other* (1659): — *The Middle State of Souls from the Hour of Death to the Day of Judgment* (eod.). See Chalmers, *Biog. Dict. s.v.*; Allibone, *Dict. of Brit. and Amer. Authors, s.v.*

White, William, D.D.

a Protestant Episcopal bishop, was born in Philadelphia, March 26, 1748. He passed A.B. at Philadelphia College in 1765, and was soon after ordained in England. On his return to America in 1772, he became associate minister of Christ Church and St. Peter's, Philadelphia, where he continued till the Revolution. In 1777- he was chaplain to Congress and was elected rector of Christ and St. Peter's churches in Philadelphia. He was consecrated bishop at London in 1787, and died July 17, 1836. Exclusive of periodicals, he published, *The Case of the Episcopal Churches in the United States* (1782): — *Thoughts on the Singing of Psalms*, etc., signed "Silas" (1808): — *Lectures on the Catechism of the P.E. Church, with Supplementary Lectures*, etc. (1813, 2 vols. 8vo): — *Comparative Views of the Controversy between the Calvinists and the Arminians*, etc. (1817, 2 vols. 8vo): — *Memoirs of the P. E. Church in the United States* (1820, 8vo): — *A Commentary on Ordination*, etc. (1833, 8vo): — *An Essay: and several Addresses, Letters, and Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 5, 280.

Whitefield, George

a pre-eminent evangelist and founder of the Calvinistic branch of the Methodists, was a native of Gloucester, England, in the Bell Inn of which

town (his father being a tavern-keeper) he was born, Dec. 16, 1714. His father having died while George was yet young, the boy's education devolved solely on his mother, whose pious instructions and example had a powerful influence in imbuing his infant mind with strong religious impressions. Having resolved to cultivate the superior talents with which she saw George was endowed, she sent him to a classical school. At the age of fifteen he had distinguished himself by the accuracy and extent of his knowledge, and by his taste in Greek and Roman literature. But his mother not succeeding in the hotel, and becoming reduced to poverty, the progress of George's education was stopped, and, being driven to undertake some menial place about the establishment, his manners and morals were much injured by his association with irreligious servants. Happily his religious impressions revived, and, having been confirmed, he received for the first time the sacrament of the Lord's supper. His mother's circumstances improving, she sent him to Pembroke College, Oxford, and there he joined in forming a small select society for mutual improvement in religious knowledge and personal piety, along with the Wesleys and a few college contemporaries of kindred spirit. Dr. Benson, bishop of Gloucester, who was acquainted with his rare talents and piety, resolved to grant him ordination, and the solemn ceremony was performed at Gloucester on June 20, 1736. His first sermon, preached on the following Sabbath, produced an extraordinary sensation. From Gloucester he went to London, where he preached alternately in the chapel of the Tower and at Ludgate Prison every Tuesday. In 1737 he joined his friends the Wesleys as a missionary at the Georgian settlement; but he had only been four months resident there, when he returned to England both to obtain priest's orders and to raise subscriptions for erecting an orphan-house in that settlement. On his arrival in London, he found an outcry raised against him on account of Methodism. Bishop Benson disregarded it and ordained him a priest. But he was denied access to the pulpits of many old friends; and hence he commenced the practice of open-air preaching in Moorfields, Kennington, Blackheath, and other quarters, where his ministrations were attended by vast crowds. Having raised a fund of £1000 for his orphanage, Whitefield returned in 1739 to the American continent. At Savannah immense crowds repaired to hear him, and extraordinary scenes of excitement were enacted. On March 25, 1740, he laid the first brick of the orphan-asylum; and when the building was completed, he gave it the name of Bethesda. Although his ministry was very successful at Savannah, he sighed for his native land; and accordingly, in 1741, he returned once more to Britain, where he continued

with indefatigable diligence to preach the Gospel. In prosecution of that object, he made a tour through England, Wales, and Scotland, preaching in many places, and always in the open-air, to immense crowds. While in Wales, he married Mrs. Jones, a widow to whom he had long cherished a warm attachment; and shortly after his marriage he repaired to London, where, it being winter, some of his admirers erected a wooden shed in which he preached, and which he called the Tabernacle. He was under the patronage of the countess dowager of Huntingdon, to whom he was chaplain, and whose benevolence he shared especially in the support of the community of which he was the head. At the death of that lady, her place was filled by lady Erskine.

In the beginning of August, 1744, Mr. Whitefield, though in an infirm state of health, embarked again for America. At New York he was taken exceedingly ill, and his death was apprehended; but he gradually recovered and resumed his arduous and important duties. He was still very much inconvenienced with pains in his side, for which he was advised to go to the Bermudas. Landing there on March 15, 1748, he met with the kindest reception, and traversed the island from one end to the other, preaching twice every day. His congregations were large; he there collected upwards of £100 for his orphan-school; but as he feared a relapse in his disorder if he returned to America, he took passage in a brig, and arrived in safety at Deal, and the next evening set off for London, after an absence of four years.

On the return of Mr. Whitefield, he found his congregation at the Tabernacle very much scattered, and his own pecuniary circumstances declining, all his household furniture having been sold to pay the orphan-house debt. His congregation now, however, began to contribute, and his debt was slowly liquidating. At this time lady Huntingdon sent for him to preach at her house to several of the nobility, who desired to hear him; among whom was the earl of Chesterfield, who expressed himself highly gratified; and lord Bolingbroke told him he had done great justice to the divine attributes in his discourse. In September he visited Scotland a third time and was joyfully received. His thoughts were now wholly engaged in a plan for making his orphan-house (which was at first only intended for the fatherless) a seminary of literature and academical learning. In February, 1749, he made an excursion to Exeter and Plymouth, where he was received with enthusiasm, and in the same year he returned to London, having traveled about six hundred miles in the west of England; and in May

he went to Portsmouth and Portsea, at which places he was eminently useful; many at that time, by the instrumentality of his preaching, being “turned from darkness to light, and from the power of Satan unto God.” In September he went to Northampton and Yorkshire, where he preached to congregations of ten thousand people, who were peaceable and attentive; and only in one or two places was he treated with unkindness. In 1751 Mr. Whitefield visited Ireland, and was: gladly received at Dublin; his labors there were, as usual, very useful. From Ireland he proceeded to Scotland, where he also met with great encouragement to proceed in his indefatigable work. On Aug. 6 he set out from Edinburgh for London, in order to embark for America. On Oct. 27 he arrived at Savannah, and round the orphan-school in a flourishing condition. Having suffered formerly from the climate, he determined not to spend the summer in America, but re-embarked for London, where he arrived in safety.

His active mind, ever forming some new plan for the extension of the Redeemer’s kingdom, now turned towards the erection of a new tabernacle. The foundation was laid March 1, 1753, and was opened on Sunday, June 10, 1754. After preaching in it a few days, he again left England for Scotland, embracing every opportunity of preaching on his road till he arrived at Edinburgh; and after traveling twelve hundred miles he returned home on Nov. 25, and opened the Tabernacle at Bristol, after which he returned to London, and in September, 1756, opened his new chapel in Tottenham Court Road. His labors were immense. He preached fifteen times a week; hundreds of persons went away from the chapel without being able to gain admittance. By his unremitting attention to his congregation, at the two chapels in London, his strength was much reduced. About the end of the year, finding his health improved, he, however, determined on again visiting America. Towards the end of November he left England, and arrived at Boston the beginning of January. After spending the winter pleasantly and usefully in America, he once more embarked for his native shores and landed in England, and on Oct. 6, 1765, opened the countess of Huntingdon’s chapel at Bath. Shortly after his arrival in London, Mrs. Whitefield was seized with an inflammatory fever, and became its victim on Aug. 9; and on the 14th he delivered her funeral sermon, which was distinguished for its pathos, as well as for its manly and pious eloquence.

He now prepared for his seventh and last voyage to America, where he arrived in safety on Nov. 30; but his sphere of activity was fast drawing to

a close. His complaint, which was asthma, made rapid inroads upon his constitution, and, though it had several times threatened his dissolution, it was at last sudden and unexpected. From Sept. 17 to the 20th this faithful laborer in the vineyard of Christ preached daily at Boston; and, though much indisposed, proceeded from thence on the 21st, and continued his work until the 29th, when he delivered a discourse at Exeter, N. H., in the open air for two hours; notwithstanding which, he set off for Newburyport, where he arrived that evening, intending to preach the next morning. His rest was much disturbed and he complained of a great oppression at his lungs; and at five o'clock on Sabbath morning, Sept. 30, 1770, at the age of only fifty-six, he entered into the rest prepared for the people of God. According to his own desire, Mr. Whitefield was interred at Newburyport. He and Wesley, though one in heart, were divided in their theological opinions, and hence in the early part of their career their paths diverged. The friendship existing between them was not of an ephemeral character, but remained steadfast to the end. Wesley preached a funeral discourse commemorative of his virtues and usefulness.

Mr. Whitefield was not a learned man, like his contemporary, Wesley; but he possessed an unusual share of good sense, general information, knowledge of the Holy Scriptures, and an accurate acquaintance with the human heart. Few ministers have been equally useful since the days of the apostles. The sermons of Mr. Whitefield were impassioned, and generally addressed to the hearts of his congregations. He was benevolent and kind, forgiving and gentle; but he was zealous and firm, and seldom allowed his feelings to overcome his judgment. He was eminently useful in having excited a greater degree of attention to religion; and millions have doubtless blessed his name, as tens of thousands revere his memory.

Whitefield was no common preacher. Parties of the most opposite character and principles, such as Franklin, Hume, and John Newton, have united in bearing testimony to the beauty and effectiveness of Whitefield's pulpit oratory. Dr. James Hamilton, of London, describing Whitefield, said, "He was the prince of English preachers. Many have surpassed him in making sermons, but none have approached him as a pulpit orator. Many have outshone him in the clearness of their logic, the grandeur of their conceptions, and the sparkling beauty of single sentences; but in the power of darting the Gospel direct into the conscience, he eclipsed them all. With a full and beaming countenance, and the frank and easy port which the English people love, he combined a voice of rich compass, which could

equally thrill over Moorfields in musical thunder or whisper its terrible secret in every private ear; and to his gainly aspect and tuneful voice he added a most expressive and eloquent action. None ever used so boldly, nor with more success, the higher styles of impersonation. His thoughts were possessions and his feelings were transformations; and if he spoke because he felt, his hearers understood because they saw. They were not only enthusiastic amateurs, like Garrick, who ran to weep and tremble at his bursts of passion, but even the colder critics -of the Walpole school were surprised into momentary sympathy and reluctant wonder. Lord Chesterfield was listening in lady Huntingdon's pew when he described the sinner under the character of a blind beggar led by a little dog. The dog escapes, from some cause, and he was left to grope his way guided only by his staff. Unconsciously he wanders to the edge of a precipice; his-staff drops from his hand, down the abyss too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and 'Good God!' shouted Chesterfield, 'he is gone,' as he sprang from his seat to prevent the catastrophe. But the glory of Whitefield's preaching was its heart kindled and heart melting Gospel. Without this all his bold strokes and brilliant impersonations would have been no better than the rhetorical triumphs of many pulpit dramatists. He was an orator, but he only sought to be an evangelist. Like a volcano where gold and gems may be ejected as well as common things, but where gold and molten granite flow all alike in fiery fusion; bright thoughts and splendid images might, be projected from his pulpit, but all were merged in the stream that bore along the Gospel and himself in blended fervor. Indeed, so simple was his nature that glory to God and good-will to man had filled it, and there was room for little more. Having no Church to found, no family to enrich,- and no memory to immortalize, he was simply the ambassador of God, arid inspired with its genial, piteous spirit-so full of heaven reconciled and humanity restored he soon himself became a living Gospel. Coming to his work direct from communion with his master, and in the strength of accepted prayer, there was an elevation in his mien which often paralyzed hostility, and a self-possession which made him, amid uproar and confusion, the more sublime. With an electric bolt he would bring the jester in his fool's cap from his perch on the tree, or galvanize the brickbat from the skulking miscreant's grasp, or sweep down in crouching submission and shame-faced silence the whole of Bartholomew Fair; while a revealing flash of sententious doctrine, of vivified Scripture, would disclose to awe-struck hundreds the forgotten verities of another world or the unsuspected

arcana of the inner man. I came to break your head, but through you God has broken my heart was a sort of confession with which he was familiar; and to see the deaf old gentlewoman, who used to utter imprecations on him as he passed along the street, clambering up the pulpit stairs to catch his angelic words, was a sort of spectacle which the triumphant Gospel often witnessed in his day. When it is known that his voice could be heard by twenty thousand, and that ranging all the empire, as well as America, he would often preach thrice on a working day, and that he has received in one week as many as a thousand letters from persons awakened by his sermons if no estimate can be formed of the results of his ministry, some idea may be suggested of its vast extent and singular effectiveness.”

Whitefield published a number of sermons, journals, etc., and his entire works were printed in London in 1771-72 (7 vols. 8vo), including a *Life* by Gillies. For other literature, see Allibone, *Dict. of Brit and Amer. Authors*, s.v. The best biography is by Tyerman, *Life of George Whitefield* (Lond. 1876, 2 vols. 8vo).

Whitehouse, Henry John, D.D., D.C.L.

a Protestant Episcopal clergyman, was born in New York city in August, 1803. He graduated at Columbia, College in 1821, and at the General Theological Seminary (Episcopal) in 1824; was ordained deacon the same year, and priest in 1827; was rector of St. Luke's Church, Rochester from 1829 to 1844, and of St. Thomas's, New York, from 1844 to 1851; was consecrated assistant bishop of Illinois, Nov. 20, 1851; was chosen to succeed bishop Chase in that diocese at the death of the latter in 1852; preached the sermon before the Pan-Anglican Council, London, in 1867, and died Aug. 10, 1874. His only publications are in the form of *Sermons*, *Addresses*, etc.

Whitgift, John, D.D.

an eminent English prelate, was born at Great Grimsby, Lincolnshire, in 1530. He was educated at Queen's College, and Pembroke Hall, Cambridge, where he graduated in 1554; was chosen fellow of Peterhouse in 1555; entered into holy orders in 1560, and was appointed chaplain to Cox, bishop of Ely, who gave him the rectory of Feversham, in Cambridgeshire; was appointed lady Margaret professor of divinity at Cambridge in 1653; became chaplain to the queen in 1565; was president of Peterhouse in 1567; became master of Pembroke Hall in April of the

same year; was appointed regius professor of divinity, and yet the same year became master of Trinity College; became prebendary of Ely in 1568; vice-chancellor of the University of Cambridge in 1570; dean of Lincoln in 1571; prebendary of Lincoln in 1572; bishop of Worcester, and vice-president of the Marches of Wales in 1577; was chosen the successor of Edmund Grindal as archbishop of Canterbury in 1583; was very severe in his prosecution of Nonconformists both Puritans and Catholics, and was noted for his strenuous advocacy of the constitution of the English Church; obtained a decree against liberty of printing in 1585; became privy-councilor in 1586; founded a hospital and grammar-school at Croydon in 1595; joined in the deliberations of the conferences at Hampton Court in January, 1604; and died at Lambeth Palace, Feb. 29, of the same year. *The Works of John Whitgift, Archbishop of Canterbury* (Cambridge, 1851-54. 3 vols.), were edited for the Parker Society by the Rev. John Ayre. *Biographies* have been written by Sir George Paule (1612) and John Strype (1718).

Whiton, John Milton, D.D.

a Presbyterian divine, was born at Winchendon, Mass., Aug. 1, 1785, He graduated at Yale College in 1805; taught an academic school in Litchfield, Conn., for one year; studied theology privately; was ordained and installed pastor of the Presbyterian Church in Antrim, N. H., Sept. 28, 1808; resigned Jan. 1, 1853, and became acting pastor of a Congregational Church in Bennington, N.H., where he continued till his death, Sept. 28, 1856. He published several single sermons, and contributed *Brief Notices of the Town of Antrim* to the *New Hampshire Hist., Coll.* 4.216-224, and to the *Repository an Account of the Ministers of Hillsborough, N. H.* See Sprague, *Annals of the Amer. Pulpit*, 4:413, note; Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Whittaker, John William, D.D.

an English divine, was born at Manchester in 1790. He was educated at St. John's College, Oxford, of which he became a fellow; was made vicar of St. Mary's, Blackburn, and in 1852 honorary canon of Manchester. He died Aug. 3, 1854. He published, *An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures* (1819): *Supplement* to the same (1820): — *Justification by Faith: Five Sermons*, etc. (1825): — *The Catholic Church: Five Sermons* (1835): — and other sermons and papers.

Whittemore, Thomas, D.D.

an American Universalist minister, was born in Boston in 1800. He was apprenticed successively as a morocco-dresser, brassfunder, and boot-maker; studied theology, and in April, 1821, was settled as pastor of the Church at Milford, Mass.; removed to a Church at Cambridgeport in 1822; resigned this pastorate in 1831, but remained in Cambridge the rest of his life; was joint editor of the *Universalist Magazine*; established *The Trumpet*, a Universalist newspaper, in 1828, and was sole editor and proprietor of it for thirty years; was a member of the Massachusetts Legislature, president of the Cambridge bank, and president of the Vermont and Massachusetts Railroad, and died in Cambridge, March 21, 1861. He was the author of, *Modern History of Universalism* (1830): — *A Commentary on the Revelation of St. John* (1838): — *Commentary on the Book of Daniel*: — *Plain Guide to Universalism* (1840): — *Autobiography* (1859): and other works.

Whittingham, William Rollinson, D.D., LL.D.

a bishop of the Protestant Episcopal Church, was born in New York city, Dec. 2, 1805. He graduated in 1825 from the General Theological-Seminary in New York city, and was ordained two years later. St. Mark's, Orange, N. J., was his first pastoral charge, which he held from 1828 for a year and a half. In 1831 he became rector of St. Luke's parish, New York city. While there his health failed, and he made a trip to Italy, returning much benefited. In 1835 he was elected to the chair of ecclesiastical history in the General Theological Seminary. In 1846 he was elected bishop of Maryland, and was consecrated in Baltimore, Sept. 17 of that year. He died at West Orange, N.J., Oct. 17, 1879. *The Parish Library*, 13 vols., was edited by him, and he was also editor of *The Churchman*, a well-known Episcopal periodical. *The Family Visitor* and *Children's Magazine* were also under his editorial supervision. Bishop Whittingham's library was considered one of the finest collections in America. See *Amer. Church Revelation* 31:476.

Whittlesey, William

archbishop of Canterbury, is supposed to have been a native of Whittlesey, a town situated in the County of Cambridge, and received his education at the University of Cambridge. In 1349 he became master custos of his college, the third in succession from the founder. In 1361 William

Whittlesey was consecrated to the see of Rochester, and on Oct. 1., 1368, he found himself primate of all England and metropolitan by order of the pope. It seems that he was neither physically nor intellectually adequate to the exigencies of his position or the requirements of the time. His government was weak. The condition of the Church troubled him, greatly. He felt deeply his incapacity to take his proper place in the country. However, to Whittlesey belongs the merit of having put an end to the disputes which frequently arose between the University of Oxford and the bishop of Lincoln. He died in June, 1374. See Hook, *Lives of the Archbishops of Canterbury*, 4:221 sq.

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SEE WYCLIFFE.

Wilberforce, Samuel, D.D.

an English prelate, son of William Wilberforce, was born at Clapham, Sept. 7, 1805. He graduated at Oriel College, Oxford; in 1826; became curate of Chickenden, Oxfordshire, in 1828; rector of Brixton (Brightstone), Isle of Wight, in 1830; select preacher before the University of Oxford in 1837; rector of Alverstoke, Hants, archdeacon of Surrey, and chaplain to prince Albert, all in 1839; canon of Winchester Cathedral in 1840; sub-almoner to the queen in 1844; dean of Westminster and select preacher before the University of Oxford in 1845; bishop of Oxford, to which is attached the office of chancellor of the Most Noble Order of the Garter, in November of the same year; lord high almoner to the queen in November, 1847, and bishop of Winchester in October, 1869. He was killed by a fall from his horse while riding near Dorking, July 19, 1873. He was one of the ablest debaters in the House of Lords, and for his versatility of opinions was known as "Slippery Samuel." He was very popular in the highest society, was a leader of the High-Church party, but an opponent of Ritualism. He was the author of, *Note Book of a Country Clergyman* (1833): — *Eucharistica* (1839): — *History of the Protestant Episcopal Church in America* (1844): — *Heroes of Hebrew History* (1870): — and many other miscellaneous works, including sermons, charges, stories, etc.

Wilberforce, William

an English philanthropist, was born at Hull, Aug. 24, 1759. His father was a merchant of that city, descended from the ancient Yorkshire family of

Wilberfoss. He first attended the grammar-school at Hull; but on the death of his father, in 1768, he was transferred to the care of his uncle, who placed him in a school at Wimbledon. While at this school his aunt, who was an ardent admirer of Whitefield's preaching, first led him to the contemplation of the truths of religion; but, at the same time, impressed upon him her peculiar views. His mother, fearing lest he should become a Methodist, removed him from the care of his uncle and placed him in the Pocklington Grammar-school, in Yorkshire, where his serious impressions were soon dissipated in a life of ease and gayety. In October, 1776, he entered St. John's College, Cambridge, being only seventeen years of age. He graduated in 1781, and almost immediately thereafter was elected member of Parliament from Hull. He now came to London, and entered at once into the first society. He was elected a member of the most fashionable clubs, and became intimate with the leading wits and politicians of the day. He had formed an intimacy with Pitt while at Cambridge which now became still closer. In Parliament he took but little part in the debates, but was generally opposed to Lord North's administration and particularly adverse to the American War. In 1784, while delivering an address before the freeholders of York, they suddenly decided to have him for their representative, and he was returned to Parliament from this the largest county in England. He made a tour on the Continent during 1784-85 with Mr. Pitt and the Rev. Isaac Milner, whose influence, coupled with the reading of the New Test and Doddridge's *Rise and Progress*, awakened in him those serious impressions which had been implanted by his aunt at Wimbledon, and fixed in him the determination to devote his life to God and humanity. On his return to England he began to devote himself to all reforms which opportunity permitted. But in 1787 he began a series of efforts for the reformation of manners, the suppression of vice and immorality, and especially for the abolition of the African slave-trade. He opened the debate against the traffic in May, 1789, and, during all the period that followed until the accomplishment of this great result, never lost sight of the one object of his public career. He continued to represent York until 1812, from which time until 1825 he was representative from Bramber. From the *English Cyclopaedia* (Biog. Div. 6:600, 601) we quote-the account of his efforts against the slave-traffic: "Relying more upon the, humane and religious feelings of the country than upon parliamentary support, he availed himself of the agency of a society of which Granville Sharp was the president, and Thomas Clarkson the agent. Throughout the struggle, which lasted twenty years, Mr. Wilberforce was

indefatigable. Year after year his hopes were deferred. Thwarted at one time by the protracted examination of witnesses, outvoted at others, now in the Commons, now in the Lords, he never flinched from a renewal of the contest. In Parliament he supported his cause by many admirable speeches, and by -a diligent collection and sifting of evidence. One of Parliament he never lost sight of the same great object. In his conversation and his letters he conciliated the support of all parties. Cabinet ministers, opposition members, the clergy of all shades of opinion, and his own familiar friends were alike solicited to advance the cause of abolition.

“Apart from the opposition which he encountered from the West India interest, the fearful excesses of the French Revolution and the rebellion of the slaves in St. Domingo led many to associate the abolition of the slave-trade with the frantic schemes of the Jacobins. For seven years this cause alone retarded the success of his endeavors. Meanwhile, though it fitted morally for the labors he had undertaken, it is marvelous how his weakly constitution enabled him to bear up against the bodily fatigues, which he was forced to endure. In the spring of 1788, when his labors were yet to come, his health appeared entirely to fail from an absolute decay of the digestive organs. The first physicians, after a consultation, declared to his family that he had not stamina to last a fortnight; and, although he happily recovered from his illness, we find him exclaiming on New-year’s-day, 1790, ‘At thirty and a half I am in constitution sixty.’ From his infancy he had suffered much from weak eyes, and his exertions were constantly interrupted or rendered painful by this infirmity. Still, rising with new hopes and vigor from every disappointment, he confidently relied upon ultimate success. At length the hour of triumph was at hand. In January, 1807, he published a book against the slave-trade, at the very moment that question was about to be discussed in the House of Lords. The Abolition Bill passed the Lords, and its passage through the Commons was one continued triumph to its author. Sir Samuel Romilly concluded an affecting speech in favor of the bill by contrasting the feelings of Napoleon, in all his greatness, with those of that honored individual who would this day lay his head upon his pillow and remember that ‘the slave-trade was no more;’ when the whole House, we are told, burst forth in acclamations of applause, and greeted Mr. Wilberforce with three cheers.”

During this whole period he had been actively engaged in all the great questions of the times. He sacrificed friendship to the cause of truth and humanity, and never suffered an opportunity to escape for doing good. His

great task, however, was the agitation of negro-emancipation, which he continued until his retirement in 1825. The emancipation act passed just before his death. "Thank God," he exclaimed, "that I should have lived to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery!" He died at Cadogan Place, London, July 29, 1833, and was buried in Westminster Abbey with all the honors of a public funeral. His most important literary works are, *Speech in the House of Commons on the Abolition of the Slave-trade* (1789): — *Practical View of the Prevailing Religious Systems of Professed Christians in the Higher and Middle Classes in this Country Contrasted with Real Christianity* (1797): — *Apology for the Christian Sabbath* (1799): — *Letter on the Abolition of the Slave-trade, Addressed to the Freeholders and other Inhabitants of Yorkshire* (1807): — and others on philanthropic and religious subjects. See [by his sons Robert Isaac and Samuel] *The Life of William Wilberforce* (Lond. 1838, 5 vols. 8vo); id. *The Correspondence of William Wilberforce* (ibid. 1840, 2 vols.); Gurney, *Familiar Sketch of Wilberforce* (eod.); Chipchase, *Character of William Wilberforce* (1844); Collier, *Memoir of William Wilberforce* (1855); and Hartford, *Recollections of William Wilberforce, Esq., M.P.*, etc.

Wilbrord (or Willibrod), St.

commonly known as, "The Apostle to the Frisians," was born in the Sax on kingdom of Northumbria about A.D. 657. He was placed in Wilfred's monastery at Ripon while still a child, and adopted the monastic profession before he was twenty years old. He then visited Ireland, where he spent thirteen years under the instruction of St. Egbert and the monk Wigbert, two members of the Anglo Irish Church, the latter of whom had preached Christianity in Friesland for two years in vain. Having determined to undertake the work which had baffled his preceptor, Wilbrord departed for Friesland in the year 690, taking with him eleven or twelve disciples. When they arrived at Utrecht, they were warmly received by Pepin the Big, who had just gained a victory over the Frisians. In 692 he visited Rome to gain the favor and influence of the pope, and in 695 made a second visit to the papal capital, and was made bishop of the Frisians with the ecclesiastical name of *Clezens*. He established his episcopal chair at Utrecht, where he built the Church of St. Savior, and restored that of St. Martin. He visited the Danes and made many converts; then, proceeding by water, he came to the island called Fositisland (probably the present Heligoland), from the name of the idol worshipped there. Here his disregard of their superstitions

and of the objects by them held sacred subjected him to great opposition and a severe ordeal, in which, however, he was successful in escaping punishment. His work was largely undone by the death of Pepin in 714, and the consequent restoration of the heathen monarch Radbod. But Wilbrord enjoyed the patronage of Charles Martel, whose successes re-established him in his episcopal authority and influence. He founded the monastery of Epternach, near Treves, about 698, and there died and was buried in 738. His day in the calendar is the 7th of November. See Bede, *Historia Ecclesiastica*, 5, 11:12; Mabillon, *Annales Ordinis S. Benedicti*, lib. 18; Wright, *Biographia Britannica Literaria* (Anglo-Saxon Period), p. 250-262; Hoefer, *Nouv. Biog. Généralé*, s.v.

Wiley, Allen, D.D.

a Methodist Episcopal divine, was born in Frederick County, Va., Jan. 15, 1789. He removed to Indiana with his parents in 1804; was brought into the Church under the ministry of Rev. Moses Crume in 1810; licensed to exhort Sept. 10. 1811, and to preach July-10, 1813, and was admitted on trial in the Ohio Conference in 1817. "The commencement of his itinerancy was the beginning of a career of great and permanent usefulness." Eleven years he spent in traveling extensive circuits; for fourteen years he acted as presiding elder, and for five years he was stationed in the principal large towns. He was chosen delegate to each General Conference from 1832 to 1844. He died at Vevay, Ind., July 23, 1848. Dr. Wiley was a man of God, mighty in the Scriptures, able and successful as a minister. For a number of years he read the Scriptures in the Hebrew, Latin, and Greek languages. "He was one of the active founders and patrons of the Indiana Asbury University, and held for many years the position of trustee. He wrote for the *Western Christian Advocate* a number of articles on Ministerial Character and Duties, which were subsequently collected and published in a separate work, and are now contained in the account of his *Life and Times*, written by Dr. F. C. Holliday." See *Minutes. of Annual Conferences*, 4:295; Simpson, *Cyclop. of Methodism*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 7:569. (J. L. S.)

Wiley, Charles, D.D.

a Presbyterian minister, was born at Flatbush, L. I., May 30, 1810. He was the second son of Charles Wiley, bookseller and publisher in New York City. After the usual school preparation, he entered Columbia College in

1825, and remained as a student there until the death of his father, in 1826. He then entered the law-office of Griffen and Strong, a well-known law firm in Wall Street, and pursued the study of the law with ardor and much promise of success. During the religious revival of 1828-29 he joined Dr. Joel Parker's Church, and resolved to become a minister of the Gospel. In 1831 he entered Princeton College, and in 1832:went to the Theological Seminary at Auburn, N.Y., graduating in 1835 after a full course of three years. He became a resident licentiate there, and after spending a short time at New Haven, Conn., was in 1837 ordained and installed as pastor of the Congregational Church at Northampton, Mass., where he remained eight years. In 1845 he was installed over the Reformed Dutch Church at Utica, N.Y., where he remained until 1855. In that year he was appointed president of Milwaukee University, and held that position for several years; but the financial crisis of 1857 made it impossible for that institution to sustain competition with others earlier in the field, and the effort to build it up was discontinued. In 1858 he supplied the Presbyterian Church at Lafayette, Ind., and was rector of the high school there. In 1859 he supplied the Congregational Church at Birmingham, Conn. In 1860 he was settled 'over the Reformed Dutch Church at Geneva, N.Y., where he preached until 1866, when he removed to Hackensack, N. J., and engaged in teaching a private school. In 1871 he removed to Orange, and up to the period of his fatal illness was engaged in that region in conducting a private school, and in editing some text-books of Virgil and Caesar for school use. Dr. Wiley was a fine classical scholar. His death occurred Dec. 21,1878, at East Orange, N. J. (W. P. S.)

Wilfrid (Wilferder), Saint

is the name of four English bishops.

1. Bishop OF YORK (which was no longer an archbishopric after the death of Paulinus; see Fuller, *Church Hist. of Britain*, 1, 217). This celebrated man was born of noble parents in Northumberland, in A.D. 634. Having lost his mother in his fourteenth year, he entered a Scottish convent on the island of Lindisfarne, but afterwards resolved to study the Church and monasticism at Rome. He went thither by way of Canterbury and Lyons, and arrived in 654. From 655 to 658 he was at Lyons, and there received the tonsure at the hands of his friend, the archbishop Dalfin. He returned to England, and gained the favor of Oswy, king of Northumberland, being made tutor to the prince Alchfrid (664) and receiving the abbey of

Inrhypum (Ripon). At this time a synod was assembled at Streneshale (Whitly, in Yorkshire) to discuss the Easter and the tonsure controversies, and Wilfrid succeeded in determining it to approve the usages of Rome, in consequence of which he was appointed in 665 to the then vacant see of York, and sent to archbishop Agilbert of Paris for consecration. During his absence, Ceadda (St. Chad) was ordained bishop of York at Canterbury, and Wilfrid therefore retired to his monastery of Ripon until archbishop Theodore transferred Ceadda to Mercia (Lichfield) and restored York to Wilfrid, after which he exercised jurisdiction over the whole of Northumberland. He lost the royal favor, however, in 673, by assisting queen Ethelrida to take the veil, and he was thereupon deposed and his diocese divided into three parts. He appealed to the pope, and started for Rome to plead his own cause in A.D. 678; and being driven out of his course by a storm, he carried the Gospel to the Frisians, converted many, and baptized their king, Aldegils. On his arrival at Rome, pope Agatho restored him to his bishopric, but directed that the more distant parts of his see should be erected into separate dioceses. King Egfrid threw him into prison, however, on his return to England, regardless of the justification of his cause pronounced by the pope; and he was eventually obliged to seek an asylum among the heathen people of Sussex. This banishment was utilized, however, for successful missionary labors. King Edilwalch received baptism, and evangelists were sent to the Isle of Victa (Wight), who labored with gratifying success. In 686, Alchfrid, Wilfrid's former pupil, having obtained the crown, the exiled bishop was recalled but again deposed in 692 on a charge of disobedience to the authority of Canterbury. He once more appealed to the pope from his banishment in Mercia, and at the age of seventy years undertook a journey to Rome that he might obtain justice (703 or 704). The conclave decided that Wilfrid's opponents were base calumniators, and instructed the king to restore him to his see. While returning through Gaul, Wilfrid fell sick (705), and had a vision in which the angel Gabriel revealed that the prayers of Wilfrid's pupils had obtained for him restoration to health, the recovery of part of his diocese, and four years of life. The king refused, on his arrival in England to obey the papal order, but died soon afterwards, and his successor, Osred, restored the see. Wilfrid died, "after four years," Oct. 12, 709, having held the bishopric during forty-four years. His remains were interred at Ripon, but ultimately at Canterbury. His importance, aside from his missionary character, lies in his association with Theodore of Canterbury as principal supporter of the papal authority and Romish customs in England. The following writings are

attributed to him, but without full proof of authenticity: *De Catholico Celebrando Paschali Ritu: De Regulis Monachorum, etc.* See Heddius, *Vitaa Wilfridi*; Bede, *Hist. Eccles.* 3-5, ed. Stevenson; Roger de Wendover, *Chronica sive Flores Historiarum*, vol. 1, ed. Coxe; Lingard, *Hist. of England*, 5th ed. 1, 122 sq.; William of Malmesbury, *De Gest. Pontif.* 3, 152; id. *De Gest. Reg.* 1, 3; Godwin, *De Praesul. Angl.* p. 654; Herzog, *Real-Encyklop.* s.v.

2. Bishop of BEVERLY and archbishop of York (*Wilfridus Junior*), a contemporary of Bede (*Hist. Eccles.* 5, 5, 23; see also Roger de Wendover, *ut sup.* 1, 213, 227; and *Sachsenchronik*).

3. Bishop OF WORCESTER at the beginning of the 8th century. See *Anglia Sacra*, 1, 470; Roger de Wendover, *ut sup.* 1, 205; Bede, *Hist. Eccles.* 5, 23.

4. Archbishop OF CANTERBURY, 806 et sq., died 829 or 832. See Roger de Wendover, *ut sup.* 1, 270; also *Sachsenchronik*.

Wilkie, William, D.D.

a Scotch clergyman and poet, was born at Echlin, Linlithgowshire, in 1721. He was educated at the University of Edinburgh, where he had entered at the age of thirteen, but was compelled to leave that institution before completing the course on account of the death of his father; turned his attention to farming, where he continued his studies, and took orders in the Church of Scotland; published *The Epigoniad, a Poem in Nine Books*, in 1757, which gained for him the title of "the Scottish Homer;" printed a new edition of this work, accompanied by *A Dream in the Manner of Spenser*, in 1759; was chosen professor of natural philosophy at St. Andrew's the same year; published a volume of *Moral Fables* in verse in 1768; and died Oct. 10, 1772.

Wilkins, David, D.D.

a learned English divine, was born in 1685. He was appointed keeper of the archiepiscopal library at Lambeth in 1715; spent the next three years in drawing up a catalogue of that collection; became rector of Mongham, Parva, Kent, in 1716, and of Great Chart and Hadleigh in, 1719; was constituted chaplain to the archbishop and collated to the rectories of Monks-Ely and Bocking; was appointed joint commissary of Bocking; became prebendary of Canterbury in 1720; was collated to the

archdeaconry of Suffolk in May, 1724; and died Sept. 6, 1745. His principal publications are, *Novulsmz Testamentum Eegyptiacum, vulgo Copticum*, etc. (1716): — *Leges Anglo-Saxonicae Ecclesiasticae et Civiles*, etc. (1721): — *Quinque Libri Moysis Prophetae in Lingua Eegyptiaca*, etc. (1731): and *Concilia Magnae Britannice et Hibernice* (1736-37). See. Chalmers, *Biog. Dict.* s.v. Wilkins, Isaac, D.D., a clergyman of the Protestant Episcopal Church, was born at Witherwood, in the island of Jamaica, Dec. 17, 1742. His father, Martin Wilkins, became a judge in Jamaica, and was an eminent lawyer. Isaac was an only son, and when about six years of age was brought to New York city to obtain better educational facilities than the West Indies afforded. In 1760 he graduated at Columbia College. What he saved from his father's estate in Jamaica, enabled him to purchase Castle Hill Neck, in Westchester County. After his graduation he resided for some time upon this farm, and occupied himself in cultivating it. In 1772 he was sent to the Colonial Legislature, and until April 18, 1775, he was an active member of that body, ready in debate and holiest in the service of his country. He was the reputed author of several political pamphlets which were obnoxious to the Whigs, and eventually it was necessary for him to leave America: and published, before sailing for England, an address to his countrymen, in which he endeavored to vindicate himself as a lover of his country. He remained in England about a year, in which time it is asserted that he endeavored to accommodate the dispute between Great Britain and the colonies. Having returned to his family at Castle Hill, which had been laid waste, he was compelled to retreat with them to Long Island. At Newtown and Flatbush he made his residence until peace was declared. His farm had not been confiscated; so he sold it in 1784, took his family to Shelburne, N. S., purchased property there, and again became a farmer. Soon after he was a member of the Assembly in that province. In 1798 he returned to New York and prepared for the ministry, and took charge of St. Peter's Church at Westchester, of which, as soon as he was ordained deacon, he became rector. On Jan. 14, 1801, he was ordained priest. The British government, in consideration of his services during the Revolution, bestowed upon him an annuity of £120 for life, and for thirty-one years he was rector of St. Peter's. He died in Westchester, N. Y., Feb. 5, 1830. His sermons were concise and forcible; his delivery was natural and effective. As a rule, his discourses were short and impressive. A number of poetic effusions of some merit are extant of which he was the author. See Sprague, *Annals of the Amer. Pulpit*, 5, 462.

Wilkins, John, D.D.

an ingenious and learned, English bishop, was born at Fawsley, near Daventry, Northamptonshire, in 1614. He was educated at All Saints, at New Inn Hall, and at Magdalen Hall, Oxford; took holy orders; became chaplain, first to William, lord Say, and then to Charles, count Palatine of the Rhine; took sides with the Parliament under Cromwell, and took the Solemn League and Covenant; was made warden of Wadham College in 1648; became master of Trinity College, Cambridge, in 1659; ejected at the Restoration the following year; became preacher to the honorable society of Gray's Inn and rector of St. Lawrence Jewry, London; was chosen a member of the Royal Society; was made dean of Ripon; became bishop of Chester in 1668 and died at the house of Dr. Tillotson, in Chancery Lane, London, Nov. 19, 1672. He published several mathematical and philosophical works, and the following, viz., *Ecclesiastes, or a Discourse concerning the Gift of Preaching as it Falls under the Rules of Art* (1646; best ed. 1778): — *Discourse concerning the Beauty of Providence in all the Rugged Passages of It* (1649): — *Sermons*, etc. (1675): *Of the Principles and Duties of Natural Religion* (eod.).

Wilkinson, Henry (1), D.D.

an English clergyman, son of one of the same name, and known as "Long Harry," was born at Waddesdon, Buckinghamshire, in 1609. He entered as commoner in Magdalen Hall, Oxford, in 1622, where he made great proficiency in his studies, became a noted tutor, master of the schools, and divinity reader; took orders in the Church of England about 1638, but was suspended from preaching because of views advanced in a sermon at St. Mary's in September, 1640; was restored by the Long Parliament; removed to London, where he was made minister of St. Faith's, under St. Paul's, and appointed one of the Assembly of Divines; became rector of St. Dunstan's-in-the-West in 1645; was appointed one of the six ministers to go to Oxford to establish Presbyterian forms and practices; became fellow of Magdalen College, a canon of Christ Church, and Margaret professor of divinity in 1652; was deprived at the Restoration; and died at Clapham in September, 1675. He published several *Sermons* preached before the Parliament. See Chalmers, *Biog. Dict.* s.v.

Wilkinson, Henry (2), D.D.

sometimes called *Junior*, but commonly known as “Dean Harry,” an English clergyman, cousin of “Long Harry,” was born at Adwick, in the West Riding of Yorkshire, in 1616. He began his education at a grammar-school in All-Saints’ parish, Oxford; entered a commoner of Magdalen Hall in 1631, where he graduated, took holy orders, became a noted tutor, and moderator or dean of Magdalen Hall; left the university on account of his Puritan principles in 1642; removed to London, took the Covenant, and preached frequently; under the supremacy of Parliament he returned to Oxford, and became principal of Magdalen Hall and moral-philosophy reader, and suffered for Nonconformity after the Restoration while endeavoring to preach at Buckminster, Leicestershire; Gosfield, Essex; Sible - Headingham; and lastly at Connard, near Sudbury, Suffolk, where he died, May 13, 1690. He was the author of *Conciones Tres* (1654): — *Three Decades of Sermons* (1660): *Catalogus Librorum in Bibliotheca Anlice Magdalence* (1661): — *Two Treatises* (1681): — and other works.

Wilkinson, Sir John Gardner, D.C.L., F.R.S.

a celebrated English traveler and Egyptologist, was born at Haxendale, Westmoreland, Oct. 5, 1797. He was the son of the Rev. John Wilkinson and a daughter of the Rev. Richard Gardner. He received his education at Harrow School and at Exeter College, Oxford. He afterwards went to Egypt, where he remained twelve years, devoting himself to the study of the antiquities of the country and making himself acquainted with the languages, manners, and customs of the modern inhabitants. He resided a considerable time in a tomb at Thebes, and employed himself in making accurate surveys of the district and drawings of the superb architectural monuments, and in copying the sculptures, paintings, hieroglyphics, and other objects of interest then existing. In 1828 he published at Malta *Materia Hieroglyphica*, in four parts, and in 1835, in London, *Topography of Thebes and General View of Egypt*. In 1836 he began the publication of his great work, *The Manners and Customs of the Ancient Egyptians* printing the first series in 3 vols. 8vo., the second series, in 2 vols. 8vo, appearing in 1840. In 1843 he published *Modern Egypt and Thebes*, a new and condensed edition of which was published among Murray’s *Hand-books* in 1847. In 1844 he traveled in Dalmatia and Montenegro, and in 1848 published *Dalmatia and Montenegro, with a Journey to Mostar, in Herzegovina, and Remarks on the Slavonic Nations*, etc. In 1850 he

published *The Architecture of Ancient Egypt*, and in 1851 *The Fragments of the Hieratic Papyrus at Turin containing the Names of the Egyptian Kings*, etc. In 1855-56 he revisited Egypt, and on his return published *Egypt in the Time of the Pharaohs*. He presented his collections of Egyptian, Greek, and other antiquities to Harrow School for the purpose of forming a museum, to which he added, in 1874, his valuable collection of coins and medals. In 1858 he published *A Treatise on Color and the General Diffusion of Taste among all Classes*. He contributed many of the notes to Rawlinson's *Herodotus*, and published papers in the *Transactions* of the geographical and archeological societies in Great Britain. He died Oct. 29, 1875. A *Memoir* was published by his widow in 1876. Lord Ripon, in an address before the Royal Society of Literature, spoke thus of his great work on the ancient Egyptians: "Indefatigable in research, full of learning, accurate in facts, Sir Gardner Wilkinson has at the same time treated his subject with the enthusiasm of genius and the liveliness of poetry. He opens to you the temple of their deities, the palace of their sovereign, the field of battle, and the repositories of the dead. He traces for you their early history, he exhibits to you their knowledge of the arts and sciences, the course of their husbandry, and the process of their manufactures; and he introduces you to their private life with a graphic vivacity which makes you at once a judge of the virtues and vices of the Egyptian character, and a partaker, as it were, of the intimacies of their domestic society."

Will, Arminian View Of The.

I. Definitions. —

1. Mind is one and indivisible. For convenience in language, the phenomena of mind are generalized, and names given to the powers by which phenomena become possible and to which phenomena are, referred. Those powers of mind which are immediately concerned in the acquisition, retention, and classification of knowledge are classed together and generalized so that the generic name of the *intellect* is made to include them all, or, more briefly, the mind's power to know is called the *intellect*. In like manner, the susceptibility of *feeling* is called the *sensibility*, and the power to put forth action is called the *will*. Not that there are three distinct entities, for evidently it is the same one and indivisible mind that perceives, judges, remembers, imagines, is pleased or displeased, loves or hates, chooses, resolves, determines, acts. Perhaps it would be quite as scientific

as is the usual method of statement to say that mind, considered as an entity, is one, simple, indivisible, and ultimate; that the same one mind, considered as a power to know is called the intellect; considered as a power of feeling, is called the sensibility; and considered as a power of action, is called the *will*.

2. Edwards defines will as “the power to choose.” This is unscientific and inadequate, because there are evidently other phenomena of mind as distinctly active, and as clearly distinguished from knowledge and from feeling, as is choice.

Tappan’s definition of will is “the mind’s causality.” This is not objectionable, unless it be said that it is too general and does not enable the thinker to form a definite conception.

Whedon says the will is “that power of the mind by which it becomes the conscious author of an intentional act.” This is more specific, and is correct so far as it goes; but it may be asked, Is not will sometimes active when there is no intention or purpose cognized in consciousness? Does not the mind put forth acts of will unconsciously?

Haven says, “I understand by the will that power which the mind has of determining or deciding what it will do and of putting forth volitions accordingly.” Upham says “the will may properly enough be defined the mental power or susceptibility by which we put forth volitions.” These are both defective, because they require a knowledge of what is meant by the term volitions. Manifestly mind is so perfectly one, and its phenomena are so thoroughly interpenetrated, each and all being mutually conditioned one upon the other, that accurate and exhaustive definition is extremely difficult, if not impossible. In the present state of mental science, perhaps we say the best thing possible, and all that is requisite for practical purposes, when we say that to know, to feel and to act is an exhaustive category of mental phenomena, and the mind’s power to act is what is expressed by the term “the will.”

3. In general use, all acts of will are called *volitions*. Some writers, however, distinguish them as “choices” and “volitions;” but no reason is apparent for varying from the general usage, as the distinction sought may be easily made when necessary by simply noting one class as volitions in choice, and the other as volitions in the executive *nisus*. To make a choice, to form a purpose, to seek an end, to indulge an intention, to resolve to do,

with other terms of similar import, express-acts of mind which are different from the mental *nisus* that moves the mind or body, or both, to do the thing intended. As between idleness and employment, as between one form of occupation and another, and as between several books lying before me, I determine to take up a particular book and give attention to the reading of the same, and the study of the topic on which it treats. These selections and the determination formed are acts of will are choices, volitions in choice; but no one of them alone, nor all of them together, have as yet stirred a muscle. Another act of will is requisite to move the body and do the, work intended this may be called volition in the executive *nisus*.

The executive power of will is exerted both upon the mind and upon the body upon the mind as in all acts whereby attention is confined to any particular topics; upon the body as in. all cases of intended muscular movement.

The above, in a matter so well understood, may suffice as a sort of index pointing towards, rather than accurately defining, what is intended by the terms “will,” “choice,” “volition,” and their synonyms; and we now proceed to the discussion of the question which, more than all others connected herewith, is of vital importance, namely.

II. *The Freedom of the Will.* — Fatalism is a denial of the existence of free-will in any sense in which the term may be used. What *is* is, because it could not *not be*; and what is *not* is not, because it *could* not be. The actual is equal to the possible, and the non-existent is equal to the impossible. Eternal fate governs all existences and events. Of course atheists are universally fatalists. Materialism, when it asserts that nothing exists but matter, is inseparably associated with fatalism, and in any of the forms which it assumes it is logically fatalistic. Dualism and pantheism always lead in the same direction, though dualists and pantheists are not all professed fatalists. One form of professed theism is I confessedly fatalistic, namely, that species of theism which affirms that God acts from the necessities of his, nature, so that he does all he can do, and what he does he cannot avoid doing, the actual being, by the necessity of God’s nature, the measure of the possible. All that it is deemed needful to say of fatalism in this connection is that it contradicts the universal convictions of the human mind. All men, fatalists themselves included, have an ineradicable conviction that many things might be different from what they are. All men irresistibly conceive an essential difference between a man and a machine,

and conceive that that difference is found chiefly in the fact that man chooses his ends, and the means of their accomplishment, and the machine does not. Fatalism, if true, cannot be proved, for to admit the possibility of its truth long enough for the, consideration of an argument is to admit that human thought is a necessary falsehood; and arguments against fatalism are evidently futile, for the fatalist is by his own profession compelled to ignore all confidence in his own thinkings. Rejecting as he does ultimate principles, denying intuitive truths, there is no foundation for an argument.

The antagonism between fatalism and freedom may be found in their answer to the question, Is mind subject to the law of necessity in every direction, and the same sense that matter is subject to that law? The fatalist affirms and the freedomist denies. For all that is apparent, the antagonists must stand face to face forever the one affirming and the other denying with nothing for either to say that will be of any service to the other. Among anti-fatalists there is great diversity of opinion, and here controversy begins. All are agreed in affirming the doctrine of human liberty, or technically in asserting the doctrine of free-will; but they instantly begin to differ by giving different and opposite definitions of the terms "liberty," "freedom," "certainty," "necessity," etc. This controversy may be as explicitly stated, and the arguments pro and con as perspicuously presented, with some advantage as to brevity, as in any other method, by making the whole discussion: consist in an answer to the sole question, Is there existent such a thing as "power to the contrary?" It may be said that this question does not cover the whole ground of controversy, since some allow that "the power to the contrary?" is essential to a probation, and that the first man possessed it; affirming only that the posterity of the first pair, by reason of their relation to the first sin, do not possess it. This is true; but it is also true that all, or well-nigh all, arguments adduced to prove the non-existence of a power to the contrary in the posterity of Adam prove, if they prove anything, not the non-existence, but the impossibility, of such a power. The question may be stated in other terms — Is mind a power competent for either of several different results? When the mind chooses A, could it at the same time and under the same circumstances have chosen B instead? Is mind, or is it not an either causal power? Is it, or is it not, in respect to any event, a first cause? The parties to this controversy have been called *Freedomists* and *Necessitarians*. We adopt these terms not only for convenience but because they explicitly-characterize the opinions held by each.

1. Freedomists affirm that the power to the contrary is not only conceivable, but actual; that it is involved in all intuitive conceptions of infinite power; that at any moment in. infinite duration God .can create or refrain from creating; that, creating a world, he can place its center in any one given point in space or in any one of an infinite number of other points; that this power in God is absolutely free from all constraint, either from anything external to himself or from anything pertaining to his own nature. They further affirm that God created man in this feature of his image, so that to deprive man of it entirely would be to dehumanize him would be to reduce him to the character and condition of a brute, or perhaps worse, to mere machinery. They still further affirm that the possession of this power is fundamental and essential in the make-up of a moral being.

Necessitarians deny the power to the contrary. They affirm stating it in the mildest terms they choose to adopt an invariable antecedency in all events, psychical as well as physical. All phenomena are uniform, equally so whether pertaining to matter or to mind. External objects determines perception, perception determines emotion, emotion determines desire, desire determines volition in choice, volition in choice determines volition in the executive nusus, and this determines the external muscular action. The chain is unbreakable; the connection between choice and desire is as uniform, as impossible to be otherwise, as is the connection between external object and perception. Every cause is potent only for one sole effect; every antecedent is followed, and must be followed, by one sole consequent. As Edwards puts it, the law of necessity governs all events; it is absurd to suppose the possibility of the opposite of what is. Discussions on this subject among theologians have primary and chief respect to the power for good. Pelagians affirm that the power for good is as essential to human nature any other power. Of course it was not lost by the fall, and all men come into personal consciousness as fully possessed of power to choose the good as they are possessed of power to choose the evil.

Augustinians and Arminians affirm that power to choose the good 'was lost by the first sin; that man became enslaved, and that the race have inherited the enslavement. Augustinians further affirm that the lost power is never restored; that if man wills a good, it is by a. divine efficiency causing him thus to will-in other words, the power to the contrary does not exist in the human mind, has not since the first sin, and never will. Arminians agree with Pelagians in affirming that the power to the contrary is essential to a moral nature, to a being morally responsible, but differ from them when they deny that the power to good was lost by sin. Arminians agree with

Augustinians in affirming that the posterity of the first pair have inherited an enslaved nature, but they differ from them when they assert that this enslavement is perpetual. Arminians affirm that the race, except the first pair, come into personal consciousness under grace; that the unconditioned benefits of atonement include not only personal existence, but also all the requisites of a fair probation, among which the power to refuse the evil and choose the good is chief, is fundamental and essential. These differences among theologians deserve mention in this connection; but it is not needful that they be kept in mind, for the discussion is the same, whether they be considered or left out of the account.

(1.) Freedomism is sustained by an appeal to *universal consciousness*. It is affirmed that every man does, every day of his life, many things with a consciousness while doing these things that he has power to do otherwise. It is objected to this appeal by opponents that consciousness testifies to the *acts* of mind, and not to its *powers*. This objection is an assumption which all psychologists do not admit, and it cannot be denied that man is, in some sense, conscious of his powers. But allowing the objection to stand for what it is worth, it is still averred that the consciousness of a conviction so universal as is the conviction that very many things we do, we do with the same ability to do otherwise that we have to do as we do, is as determinative as any conviction ever existing in consciousness. If consciousness can be relied upon in any testimony that it gives respecting human nature, or if a conviction existing in universal consciousness is any evidence that that conviction is true, then man is free in the sense of the freedomists; he possesses power, or, more accurately, he is himself a power for either of several results.

(2.) Freedomists affirm that the power to the contrary is essential to *moral obligation*; that a conviction of its existence arises necessarily from a consciousness of moral responsibility. It is affirmed that it is impossible for any one to feel responsible for any event, unless he also feels that that event is under his control. If one feels obligated to choose the good, he must also feel that he has power to do so; if he feels condemned for choosing the evil, he must also feel that he might have chosen the good. These convictions are in perfect accord with what in abstract science, must be judged as just, honorable, and right. Wherever obligation and responsibility exist, alternatively must be coexistent. In justice and in honor, punishment cannot be awarded for the unavoidable; if but one way be possible, moral desert is impossible. Necessitarians attempt to avoid

these manifest inferences by affirming that not a power to contrary, but voluntariness, is the basis of obligation and responsibility; voluntariness, they say, is self motion in the absence of constraint. It is said if a man choose evil unconstrained by anything extraneous to himself, he is responsible; though being what he is it were impossible for him to choose otherwise. Moreover, it is said that it is no matter how he came to be what he is, whether his depravity be concerted, infused, or self-imposed, if his acts are his own and not another's, he is responsible. Is this so? If without any fault or agency of my own I am a slave to evil desires, so that I have no power or ability to choose good, am I responsible for the evil I do? Let the common sense of mankind answer.

(3.) Freedomists aver that a denial of power to the contrary, if not itself identical with fatalism, is logically its equivalent, since absence of power to be otherwise equals necessity. The term necessity cannot be more accurately defined than by the term absence of power to the contrary. In reply, necessitarians make a distinction between a physical and a moral necessity; the former being found in the connection between a physical cause and its effect, and the latter between a mental state and its consequent. Edwards says the necessity he contends for is "the full and fixed connection between the thing signified by the subject and predicate of a proposition which affirms something to be true." The rejoinder of the freedomist is that necessity is always the same, whatever be the subject to which it applies, and is always impossibility of the opposite. No distinction founded on an irrelevant matter, nor the obscurity of Edwards's definition, avails to, avert the force of the evident affirmation that absence of power to be otherwise is necessity, fate; and necessitarianism equals fatalism.

(4.) Freedomists affirm that to deny the power to the contrary is to deny human liberty fully and totally. If man cannot do otherwise than he does, he is not free. To avoid this affirmation, vicious definitions are given of the terms liberty, freedom, etc. Liberty is power to do as you will, to will as you choose, to do as you are pleased, etc. To do as you will defines physical liberty, the freedom of the body, and has no relation whatever to mental freedom. To will as you choose is without significance, because choosing is willing, and liberty if anywhere, is found in the choice itself, and not in the accordance with it of any subsequent act either of bold or mind. To will as you are pleased admits the inseparable connection between choice and antecedent pleasure or desire, and may reject the possibility of the opposite, and this is precisely that for which the definition

is constructed. When used for this purpose, the outcome is simply a statement of the issue; the definition, and all that depends upon it, avails nothing in averting the affirmation that the denial of a possible opposite is a denial of the possibility of freedom fully and totally. Liberty does not exist, fixed fate governs all things.

(5.) As a corollary of the above, freedomists affirm that necessitarianism must, if consistent with itself, equally with fatalism, deny all moral distinctions and regard the idea of a moral government as chimerical.

2. The principal arguments adduced in support of necessitarianism are as follows:

(1.) *Causality*. — Volitions are effects, and must have a cause; the cause being what it is, the effect cannot be otherwise than it is. This is regarded by opponents as a plain begging of the question, for it assumes that all causes are potent only for one sole effect, when the question under discussion is whether or not mind is a cause equally potent for each of several different effects. If it be asked, What causes the mind to cause as it does? the answer is, Nothing causes it; it is itself first cause of its own volitions, and is by its nature an adequate cause of all its volitions, both general and particular.

(2.) Edwards's *reductio ad absurdum*. If the mind be self-determined, it must determine itself in any given volition by an antecedent volition; but if this antecedent volition: be self-determined, it also must be determined' by another 'antecedent volition, and so on *ad infinitum*. But to suppose such an infinite series of volitions is absurd; therefore mind is not self-determined. All the force of this argument comes from the unfortunate use of the term self-determined. Mind is not determined, it is itself determiner. The supposed antecedent volition is useless, and the series is stopped at its beginning.

(3.) *Utility*. — The question is asked, "What is the use of a power that is never used?" The events that do occur are produced each by a power adequate to its production; 'if there be a power adequate for the production of an opposite event, it is never used, is useless, and therefore need not be. The fallacy here consists in the assumption that the doctrine of freedom supposes two powers—one to do, an another not to do. Whereas the assertors of a power to the- contrary affirm that the same one power is fully adequate to the production of either of several different results. Mind

is such a cause that when it produces effect A, it is fully adequate to produce effect B instead.

(4) *Motivity.* — It is said mind cannot act without a motive. In a conflict of motives the strongest must prevail, therefore volitions always are as the strongest motive. The fallacy of this argument comes from the materialistic idea conveyed by the term “strongest.” There is no analogy between mental and material phenomena that admits of such argumentation. The strength of a motive cannot be represented by the weights of a balance; to infer, prevalence from strength in mental the same as in physical phenomena is vicious. If, however, the term ‘strongest motive must be used, it is indispensable: that it be distinctly stated in what the strength of a motive consists; the term strength must be clearly defined. “The so-called strength of a motive,” says Whedon, “may be defined the degree of probability that the, will *will* choose in accordance with it, or on account of it.” This definition being admitted, the argument is, closed, for- beyond all controversy it is evident that great improbabilities do sometimes occur; an improbability, however great, is not the equivalent even of a certainty, much less of a necessity.

But, again, the argument assumes that mind never acts but in view of motives, and that it cannot act without a motive. This is not admitted. Every active man, every day of his life, in a thousand indifferent and unimportant movements, both of mind and body, acts in the total absence from consciousness of any motive or reasons for doing as he does; and, again, in an equilibrium of conflicting motives, clearly cognized in consciousness, man can make-a choice. This is not a supposed case, but is of actual and frequent occurrence. Men frequently with strong motives for action find themselves without any motive whatever for action in one way rather than another, and yet in these circumstances they put forth volitions as readily and as easily as when a strong preponderance is obvious. The argument from the strength of motives is not determinative.

(5.) *Divine Prescience.* — Infinite wisdom must include a perfect knowledge from eternity of all existences and events. A complete history of the universe through all time must have always been perfectly cognized by the Divine Mind. God’s foreknowledge can never be disappointed. All existences and events will be as God has from eternity foreknown them; therefore the opposite to what is, and the different from it, could not be; the power to the contrary does not exist. Let it be distinctly noted that the

inference here is not merely the non-existence of a power to the contrary, but its impossibility; and if the argument proves an impossibility in human affairs, it also proves the same as to divine affairs, indeed, as to all events from eternity to eternity and God himself is forever shut up to one sole, and necessary history; the actual equals the possible; eternal fate governs God and all that is not God.

The premises are unquestionable, but the conclusion is a *non-sequitur*. A future event may be certain, may be known as certain, and its opposite be possible notwithstanding; *will be* is not the same as *must be*. The argument would be equally forcible if the foreknowledge of God were eliminated. Knowledge is not causative; the knowledge of an event has nothing to do with its production. All that the divine prescience of future events does in this argument is to prove their certainty. But this must be admitted without such proof: all things will be as they will be, whether God knows them or not. The history of the universe will be in one way, *and* not two; objective certainty is self-evident. But certainty is not necessity; it does not exclude the possibility of an opposite. Prescience neither helps nor hurts this case at all. If a man can see no difference between certainty and necessity, he cannot admit contingency; he is logically shut up to invincible fate. If one does apprehend a clear difference between *will be* and *must be*, he may affirm both prescience and contingency. Between these two parties thus cognizing these ultimate ideas there must be a perpetual difference of opinion on the question under discussion. Further controversy is useless; they have reached the ultimate of the question; they must stand face to face, one affirming contingency, and the other necessity, without the possibility of an argument from either that will be of any service to the other.

(6.) Divine Sovereignty. — God governs the world in accordance with a plan. No existence or event can be permitted to contravene his plan; all existences and events must be included in the plan, and each must form a constituent part thereof. To suppose anything contingent upon the, human will is to take that thing from the purview of the divine sovereignty, subject it to human caprice, to uncertainty, to chance. Therefore nothing can be possible which is different from what is.

All the strength of this argument lies in one or the other, or both, of two conceptions. One of these conceptions is that a perfect government implies an absolute control, a determining efficiency; the other is that contingency

is the equivalent of uncertainty, no cause, chance. The one conception is that the divine sovereignty cannot be complete and perfect unless all that is not God be reduced to the condition of machinery. The antagonist of this idea is the conception of a government of beings endowed with alternative powers. The idea that a contingency is an uncertainty is antagonized by the conception that contingency and certainty may both be predicated of the same event; it may be certain that a thing will be, and yet, at the same time, be possible that it may not be. These antagonizing conceptions are ultimate; and two parties, the one entertaining one and the other the other, must forever be at variance. Controversy closes, the one party affirming and the other denying. If God cannot know how his creatures will conduct themselves when endowed with alternative power, when left to determine their conduct by their own free will; if he cannot govern the world when much of its history is within the power of his creatures, when much that is, is determined and enacted by the free volitions of men, then freedomism must quit the field, and, as we see it, fatalism is triumphant. There are innumerable possibilities, which never become actual; if the actual be the measure of the possible, then fate governs all things.

III. Literature. — Arminius, *Works* (Auburn, N. Y. 1853, 3 vols. 8vo), is 252; 2, 472; Wesley, *Works* (N. Y. ed.), 2, 69, 404, 460; .5, 39: .6, 41, 49, 127, 584; 7:97; Fletcher, *Works* (ibid.), 1, 90 sq., 322, 502; 2, 227, etc.; Watson, *Theological Institutes* (ibid.), 2, 435 sq.; Fisk, *Calvinistic Controversy* (ibid. 1835), p. 129 sq.; Bledsoe, *Examination of Edwards* (Phila. 1845); Whedon, *Freedom of the Will* (N. Y. 1864); Raymond, *Systematic Theology* (Cincinnati, 1877), 2, 140 sq.; Pope, *Christian Theology* (Lond and N.Y. 1879 sq.), 2, 363 sq. A very moderately Calvinistic, but not strictly Arminia; view of the will may be found in the *Baptist Review*, 1880; p. 527 sq. **SEE ARMINIANISM; SEE THEOLOGY (NEW ENGLAND); SEE WESLEYANISM.** (M. R.)

Will, Calvinistic Doctrine Of The

It is obvious that consistent Calvinists and Pelagians cannot hold the same theory as to the nature, conditions, and extent of the freedom of man in willing. It is no less certain that Evangelical Calvinists can, in perfect logical consistency with their system of faith, hold any theory of human freedom which is open to evangelical Arminians in consistency with the logic of their system.

I. Freedom of the Will. — It has always been part of the religious faith of Calvinists that man is a free responsible agent. The various methods of philosophically accounting for the fact of freedom, and the relation of the will to the other faculties of the soul, and of its freedom to the revealed doctrines of sin and grace, are elements of philosophy and not of theology. The *Westminster Confession of Faith* represents all other Calvinistic standards in asserting as follows: Ch. 3, § 1. God has “unchangeably ordained whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.”

Ch. 5, § 2. “Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably, yet, by the same providence, he ordereth them to *fill* out according to the nature of second causes, either necessarily, freely, or contingently.”

Ch. 9; § 1. “God hath endured the will of man with that natural liberty, that it is neither forced nor by any absolute necessity of nature determined to good or evil.” This doctrine Calvinists have always maintained, and they have never held any other doctrines which, in, their belief, were inconsistent with this fundamental doctrine of human freedom.

In former times Calvinistic theologians, while maintaining the freedom of man as a responsible moral agent, have generally felt impelled to set over against the fact of freedom the equally certain facts of man’s moral depravity, and consequent voluntary aversion and moral inability to fulfill those obligations which spring out of our relation to God. This has been sharply emphasized in opposition to Pelagian, error. But more recently, in consequence of the prevalence of pantheistic and materialistic modes of thought, which are alike fatalistic, Calvinists generally have been impelled to unite with their Wesleyan brethren in emphasizing the rational and moral self-determining power of the human soul which they had always held. This primary truth is the only and the efficient solvent alike of materialism and of pantheism in all their forms. It is the citadel of faith, the last tenable stronghold in defense of supernatural religion. We therefore not only hold to the freedom of the human soul in willing sincerely and in good faith, but we regard it as fundamental and essential, the truth of all others to be held aloft and vindicated at the present day.

That Calvinistic theologians as a class have always maintained the freedom of the human soul as the sole cause of its own volitions is so conspicuously true that such impartial, learned, and able critics as Sir William Hamilton (*Discussions*, Appendix I, A; and note on p. 402 of collected *Works of Dugald Stewart*), Dugald Stewart (*Dissertation on the Progress of Philosophy*), and Sir James Mackintosh (Note O to his *Preliminary Dissertation*) have affirmed that the doctrine of the will maintained by Jonathan Edwards is irreconcilably inconsistent with the doctrines of Augustine and Calvin, and the system they taught. In direct contradiction to this opinion. Edwards and Chalmers have held that the particular theory of liberty which they maintained which has been absurdly misrepresented by its title of philosophical necessity is essential to the logical defense of the Calvinistic system. Principal William Cunningham, in his article "Calvinism and the Doctrine of Philosophical Necessity," in his *Reformers and the Theology of the Reformation*, has incontrovertibly proved that both these opposite opinions, as to the relation of the Calvinistic system of theology to special theories of the freedom of the will, are false; and that neither the theory taught by Edwards, nor the theory of self-determination taught by Evangelical Arminians, or any other theory of the will which can be consistently held by Wesleyans, is excluded by the logic of Calvinism.

II. Opposition to Pelagianism. — Pelagians hold that the essence of free-will involves an absolutely unconditioned power of choice between good and evil, and that this power is inalienable from human nature and essential to responsible agency; that the moral agency of a man at any one moment cannot determine nor limit his moral agency at any other moment, but that he must possess, whatever his conduct, throughout his entire existence; full ability to will and to do all that-God has any right to require of him; that moral character, whether good or bad, can be rationally predicated only of *acts* of the will, and not of any permanent states of the will or of the affections. Hence Pelagians deny

1. That Adam was created with a holy character antecedent to his own morally unbiased action.
2. They deny that Adam was the representative head of the human race, and that, in consequence of his apostasy, his own nature or that of his posterity became morally depraved.

3. They deny that man's will is ever morally impotent, or unable to meet all the obligations resting upon him.
4. That the will of sinful man is dependent upon supernatural assistance, or that it can be effectually influenced by such grace without prejudice to its freedom or responsibility,
5. Socinians, the only consistent Pelagians, hold that *certainty* is absolutely inconsistent with liberty, and that, consequently, God cannot foreknow the future free acts of men, or other contingent events.

Calvinists are, of course, prevented by their religious faith from agreeing with the above positions of the Pelagians as to the conditions of free agency. They hold that man was created with a positive holy character, yet able to obey or disobey. That man's moral nature has been since the fall totally corrupt, indisposed and disabled to obey God's holy law. That the influence of divine grace, prevenient and co-operative, exercised in regeneration, and sanctification, instead of limiting the liberty of the human will, re-establishes and reinvigorates it.

III. Ability and Liberty. — Hence Augustinians have sharply emphasized the distinction between *liberty*, the inalienable property of the human soul as a free rational moral agent, and *ability*, i.e. the power to will and do up to the full measure of our responsibility; or the power to will in a manner contrary to the prevailing moral state of the soul itself; or the power, by a mere volition, to change that prevalent moral state. The same distinction is signalized, by German philosophical theologians, by the terms *Formtale Freiheit*, or ability, and *Reale Freiheit*, or liberty. The neglect of this distinction has led to much confusion. Augustine, Luther, and many of the older Augustinian theologians, in terms denied liberty, when they really meant only to deny to men moral ability to obey the divine law independently of supernatural grace. This has led many honest opponents of Calvinism, imperfectly acquainted with Augustinian theological literature, and the usage of technical language which prevails in it, to misunderstand altogether the meaning of many of our classical authorities. Calvinists, as they have understood themselves have always maintained the freedom of the human will, and at the same time, and in perfect consistency have denied the moral ability of man since the fall to obey God's law without supernatural grace. They have also always, and with equal consistency, maintained that all events, including the volitions of free

agents well as those dependent upon necessary causes, have been from eternity certainly future, and that this certain futurity has been determined by the sovereign foreordination of God.

But in all these points, except the last, Wesleyans and Calvinists agree. Different explanations and adjustments of these great commonplaces of Evangelical Christianity may distinguish them, but, as above generally stated, they are at one. God did create man with a mature holy, antecedent to all action, yet mutable (Watson, *Institutes*, pt. 2, ch. 6 and 18; and Wesley, as there quoted by Watson). Man, after his fall continues to be a free and responsible moral agent, and yet is morally depraved before individual action and is unable, before regeneration, and without the assistance of supernatural grace, to obey the divine law; and the operation of this grace does no violence to his freedom of will (*Methodist Articles*, art. 8; Watson, *Institutes*, pt. 2, ch. 18; and Wesley on *Original Sin*). Saints in glory will be free, yet confirmed in holiness and not liable to fall into sin (Watson, *Institutes*, pt. 2, ch. 29). The free acts of men and angels have always been certainly future to the infinite foreknowledge of God (*ibid.* pt. 2, ch. 4).

IV. Foreknowledge and Predestination. — Obviously, therefore, the only point at which the essential elements of the Calvinistic system even appear to bear upon the nature or conditions of human free agency in a manner different from that in which the essential principles of evangelical Arminianism bear upon the same is the point of the divine decrees. Calvinists hold that God has from eternity immutably foreknown *and foreordained* whatsoever comes to pass. Wesleyans hold that God has from eternity immutably foreknown whatsoever comes to pass. Both equally in love *certainly*, and neither involves anything else. Watson says “the great fallacy in the argument, that the certain prescience of a moral action destroys its contingency, lies in supposing -that contingency and certainty are the opposite of each other.” Anti-Calvinists commonly understand that divine foreordination necessarily includes the determination upon the part of God efficiently to bring to pass the things foreordained. But all events are effects either of necessary or of free causes. Foreordination of the effects of necessary causes, of course, does involve a putting-forth of divine efficiency to bring them to pass either immediately or mediately. But the foreordination of the effects of free causes, such as the volitions of free agents, of course, does *not* involve upon the part of God any purpose of putting forth efficiency to bring the foreordained

volition to pass, except that involved in bringing the free agent into existence whom he foresaw would freely execute the volition in question; and in giving him power, either natural or gracious, to execute it. God eternally saw in idea all possible free agents, under all possible conditions, and all the volitions, which they would freely exercise under all those conditions, if they were so created and conditioned. This knowledge (*scientia simplicis intelligentie*) precedes and conditions all foreordination. He then sovereignly chose out of the possible the entire system of things he desired to make actually future, and by this choice he made the futuration of all things *certain*. This foreordination precedes and conditions his foreknowledge of, things certainly future. In order to execute it, God, in creation and providence, brings into existence and controls in action all necessary agents, including some sides of human nature; but as to free volitions, he simply brings the agents into existence and conditions them according to his plan, and graciously or naturally supplies them with the power necessary to will and act as predetermined, and then leaves them freely and contingently to will as he had certainly foreseen they would do. Or, as an eminent Calvinistic authority prefers to put it, "The Calvinistic position is stated with sufficient distinctness when it is said that the existing system of things or world-plan was present in the divine mind from all eternity, and was therefore both foreknown and foreordained. Thus the Calvinistic doctrine of the foreordination of free acts, like the Wesleyan doctrine of foreknowledge (which really does not differ from it as much as many suppose), simply involves the previous immutable *certainty* of the act, and in no way affects the freedom of the agent or the contingency of his act (*Westminster Confession of: Faith*, 3, 1). It is free in its very essential nature. It is foreseen that the agent would exercise it if created and so conditioned. God makes it *certainly future* by his purpose to so create and so place that man. His creation and providential condition are brought about by the efficiency of God. His volition, although foreseen to be certainly future, is his own free spontaneous self-determination. Even if this explanation should be proved untrue or absurd, surely a thousand other reconciliations of these revealed truths may be, possible to divine, although they should all be impossible to human, reason.

Hence, neither Calvinist nor evangelical Arminian can consistently hold a theory of the will involving the principles of Pelagianism which both repudiate. And hence, also, Wesleyans and Calvinists agreeing (1) that

God's foreknowledge proves that all events are certainly future, and (2) that there can be no foreordination of a human volition in any sense or degree inconsistent with its perfect freedom, have, each of them, in consistency with the logic of their respective systems, precisely the same range of choice as to theories of the will as the other. Principal William Cunningham incontrovertibly proves this in essay *Reformers and Theology of the Reformation*. That foreknowledge leads to foreordination is argued by professor L. D. M'Cabe, D.D., LL.D., in his Chautauqua *Address* for 1880, and in his work on *The Foreknowledge of God*; and hence he proposes to revolutionize Wesleyan theology by the introduction of the denial of God's foreknowledge of future contingent events.

V. The Edwardean Doctrine. — Edwards wrote against the Pelagianizing Arminians represented by Whitby, and in a theological interest, as he supposed. He proposed to settle forever, by strictly logical process, all the questions at issue. He argued that the act of the will is by a rigid law of causation determined by the strongest motive. “‘He does not carefully distinguish between the different usages of the word cause;’ he seems to limit freedom too exclusively to executive volition; at times he implies that the whole causal power, producing volition, resides in the motives; his conception of causation is derived from the sphere of mechanics rather than from that of living spontaneous forces; and he is so in earnest in arguing against then self-determining power of the will as to neglect that element of self-determination which is undeniably found in every personal act” (Smith [Dr. Henry B.], in *the Amer. Presb and Theol. Review*, Jan. 1865). Yet he never intended to deny that essential freedom of choice which is witnessed for in consciousness, and that he conducted his argument with consummate power is witnessed to by his most earnest opponents. He set up a philosophy of the will which is not consonant with the doctrine that had been held by the main body of Augustinian theologians. The doctrine of Augustine, however, and the more general doctrine, even, of Calvinistic theologians, the doctrine of Calvin himself, and of the Westminster Assembly's creeds, is that a certain liberty of will (*ad utrumvis*), or the power of contrary choice, had belonged to the first man, but had disappeared in the act of transgression, which brought his will into bondage to evil. It was the common doctrine, too, that in mankind now, while the will is enslaved as regards religious obedience, it remains free outside of this province in all civil and secular concerns. In this wide domain the power of contrary choice still remains” (Fisher [Rev. Prof.

George P.], in *the North American Review*, March, 1879). Calvin-says, in writing against, Pighius, "If force be opposed to freedom, I acknowledge and will always affirm that there is a free will, a will determining itself, and proclaim every man who thinks otherwise a heretic. Let the will be called free in this sense, that is, because it is not constrained or impelled irresistibly from without, but determines itself by itself" (Henry, *Life of Calvin*, transl. by Stebbing, 1, 497). Dr. Thomas Reid, the founder of the Scottish philosophy, was a Calvinistic minister, and in his *Active Powers* taught the freedom of the will. Sir William Hamilton, who was a member of a Calvinistic Church, and a believer in foreknowledge and foreordination, taught the same (see his *Notes on Reid*, and his *Discussions*). Dr. M'Cosh (*Divine Government*, bk. 3, ch. 1, § 1 and 2) plainly enters his dissent from Edwards, although he regards the problem—as to the consistency of the admitted self-determining power of the human soul and the universal reign of the law of causation to be at present insoluble. Henry P. Tappan has ably criticized Edwards in the interest of the "doctrine of a self-determined will," while he remains a consistent Calvinist.

There is no doubt that Edwards's celebrated treatise is an amazing monument of genius. In certain special directions its argument has never been answered, and, as far as can now be seen, never will be. Dr. Whedon's new view of the will is a practical testimony to the convincing power of Edwards's logic. His (Edwards) *Infinite Series* remains a triumphant refutation of the old doctrine of the liberty of indifference. The position of the treatise before the public in the present age, however, is maintained not by its Calvinistic defenders, but by its persistent critics, who attack it because they believe it to be the citadel of Calvinistic theology. This is, and has always been, an entire mistake. Calvinists, as such, are independent of, and indifferent to, the psychological theory it advocates, and the fate of the argument on which that theory rests.

VI. *Psychology of the Subject.* — The question as to the human will and the laws of its action should be investigated purely as a psychological, and not as a theological, question. In this respect both Edwards and Whedon have equally erred. The opinion of most modern theologians, founded purely on psychological considerations, and independent of all theological bias, is, upon the whole, as follows. Great confusion has been imported into this difficult problem by the usage, common to both parties, of considering the will as a separate organ or agent, exterior to the reason,

affection, desires, conscience, and other faculties of the soul.

Consciousness affirms that the human soul is an absolute unit, not like the body a system of organs. The whole soul is the one organ of all its functions; the whole soul (Ego) thinks, desires, judges, feels; and the whole soul wills. The soul, that is, the person, is an original self-prompted cause, and is the sole and sufficient cause of all its volitions. In every free volition the soul is self-determined only, and had power to the contrary choice. The will, however, is not separate from the reason, but includes it; includes all the soul includes; is self-decided by its own contents and its own character; and hence is rational and moral, free and responsible.

If the problem be pushed further, and we are asked to affirm the relation which the previous states of the soul sustain to its volitions, most theologians believe that no satisfactory answer has ever been given. The answer of Edwards that the volitions are determined, through a rigid law of moral causation, by the preceding state of the soul, or by the strongest motive, appears to involve the reign within the will of the same law of cause and effect which prevails in the physical universe; and this it is difficult to prevent from degenerating into fatalism. The answer of Whedon that the will, independent of the reason, and the affections and the conscience can "project volitions" for the origin and direction of which no cause or reason whatever exists, except the bare power the man has to will anything, appears to us to involve pure chance (by excluding conscience and reason and personal character and content from the will itself). And chance is only another name for fate. It is better to be satisfied with the statement of the points in which all agree (a) the free self-determining power of the soul itself in every free choice, (b) that in the free acts for which we are morally responsible we act for reasons, in view of moral considerations, and our personal character is revealed in the act than to insist further upon a rational account of the genesis of each volition and its relation to the antecedent states of the soul. For hitherto no such account has been permanently regarded as satisfactory by either party.

VII. Literature. — Leibnitz, *Essais de Théodicee*; etc.; Reid, *Active Powers*, essay 4; Turretine, *Institutio Theologicae*, locus decimus; Hodge, *Systematic Theology*, pt. 2, ch. 9; Edwards, *Inquiry on the Freedom of the Will*; Cunningham, *Theology of the Reformers*, essay 9; Hamilton, *Notes on Stewart*; id. *Discussions*; Fisher, *Discussions on History and Theology*, p. 227-252; Smith, *Review of Whedon on the Will*, in the *American Presbyterian and Theological Review*, Jan. 1865; Day, *On the Will*;

Tappan, *Review of Edwards's Inquiry*, and *The Doctrine of the Will Applied to Moral Agency and Responsibility*; Taylor, *Moral Government of God*; M'Cosh, *Divine Government*, bk. 3, ch. 1. (A. A. H.)

Willard, Joseph, D.D., LL.D.

a president of Harvard College, brother of Rev. John Willard, D.D., or Strafford, Conn., was born in Biddeford, Me., Dec. 29, 1738. He was the son of the Rev. Samuel Willard, minister of that town, and great-grandson of the Rev. Samuel Willard of the Old South Church, Boston; and vice-president of Harvard College. Joseph was born and reared in poverty, but by the aid of others and by his own energy he entered Harvard College, and graduated in 1765. He studied divinity after his graduation, was tutor in Greek for six years, and was ordained colleague pastor (with Joseph Champney) of the First Congregational Church in Beverly, Mass., in 1772. Here he preached until 1781, when he was elected president of Harvard University. For more than sixteen years he performed his duties without interruption by sickness; but in 1798 he was prostrated by a severe illness and could never afterwards attend to the work of the college with the same constancy. In August, 1804, he took a journey to the southern part of the state, and of his return from Nantucket to New Bedford he was seized at the latter place with sudden illness, and died in five days, Sept. 25, 1804. "President Willard's whole life was modeled on the sound and impregnable principles of religion, and presented an admirable specimen of the old Puritan character liberalized and improved. Generosity, disinterestedness, a lofty integrity, and honor were united with modesty, simplicity, and singleness of heart." In the administration of the college he was eminently faithful; his firmness, dignity, affability, and benignity secured the cordial respect, and often the affection, of both the students and the faculty. As a preacher, he was plain, instructive, and solemn. President Willard was a thorough and profound scholar; especially in his knowledge of the Greek language and literature he had few superiors, if any. He wrote a *Grammar of the Greek Language* (the first, probably that was written in English), which remains in manuscript in the library of the university. It shows great research. The publication of the *Gloucester Greek Grammar* when Dr. Willard's was nearly completed induced him to abandon the design of publication. A few occasional sermons were published. See Sprague, *Annals of the Amer. Pulpit*, 2, 23-30; *Cong. Quarterly*, 1859, p. 40; *Willard's Memoirs*.

Willehad, St.

apostle to the Frisians and Saxons, was born about A.D. 730 in the kingdom of Northumberland of an ancient family. His early training was largely conducted by Alcuin (q.v.) of York, He reached Friesland in or about the year 770, and began his labors in the place (Dockum) where Boniface had been murdered, with successful results. His zeal drove him, however, to seek a region where Christianity had not been introduced, and he went, in consequence, to Eastern Frisia. Here the idolatrous people were extremely fanatical, and he escaped murder at their hands only through the narrow chance of a favorable lot being thrown when the gods were invoked. At another place, Drenthe, he was more successful, until the fanatical zeal of his own companions excited the anger of the people and compelled his removal. In the meantime his labors had been mentioned to Charlemagne, and in 781 that monarch entrusted to him the work of converting the Saxons in the vale of Wigmodi, on the Lower Weser, and also, the neighboring Frisians. In this work he displayed great tact and zeal, and succeeded in a little while to a degree which had not been possible to Charlemagne with all his armies. Many families were converted and several churches founded during the two years which elapsed before the last rising of the Saxons under their duke, Widukind, against the new authorities. This rising occurred in 782, and was especially violent against the Christians who had- been gathered by Willehad. The missionary saved himself by flight to Frisia, but a number of his assistants and friends were killed. The interval until the re-conquest of the country was employed by Willehad in a visit to the pope, where he met with a fellow-laborer and sufferer among the heathen named Liutger, and in a sojourn employed with devotional and literary duties, especially the copying of Paul's epistles in one of Willebrord's convents at Echternach, near Treves. In 785 Widukind was baptized, and Willehad returned to his work in the region of the Lower Weser and resumed his labors. He established a central Church at Bremen and a smaller Church at Blexen. In 787, July 13, he as consecrated bishop at Worms, having previously been a simple presbyter. On his return, he found the Saxons unwilling to recognize a bishop placed over them by the conqueror and endowed with the right of exacting tithes; but he labored with persistent zeal to effect a firm establishment of the Church among them, and succeeded in dedicating the first Church in his diocese Nov. 1, 789. His administration, however, was but brief. He undertook a tour of visitation, the fatigues of which threw him into a violent fever, from which

he died Nov. 8, 789. He had earned the reputation of a devout, eminently trustful, and very zealous Christian laborer, as well as of a modest, courageous, and abstemious man. He wholly abstained from the use of flesh food and intoxicating drink. His body was interred at Bremen and was credited with the performance of many miracles. Ansgar enumerates thirty-four such wonders, which involve not only many noteworthy historical and topographical traditions of that time, but also several psychological features which deserve examination. He was formally canonized, and two days, July 13 and Nov. 18, were set apart in his honor.

Literature. — Anskarius, *Vita S. Willehadi, Episc. Brem.* (earliest edition), the principal source; Csesaris [Philippians] *Triapostol. Septentrion., sive Vitae et Gestae SS. Willehadi, Ansgarii, et Rimberti* (Colon. 1642); Mabillon, *Acta SS. Bened.* 3, 2, 404 sq., best edition in Pertz, *Monum.* 2, 378-390; Adamir *Gesta Hammaburg. Eccl. Pontif. usque ad An. 1072*, in Pertz. 7, 267 sq.; Rettberg, *Kirchengesch. Deutschlands*, 2, 450-455, 537; Klippel, *Lebensbeschreibung d. Erzbischofs Ansgar* (Bremen, 1845); Herzog, *Real-Encyklop.* s.v.

Willeram

(or Williram, also Walram and Waltramus) was a learned German monk, and native of Franconia. On his return from Paris, where he had been to study philosophy and belles-lettres under able masters, he was appointed prebendary at Bamberg; but ere long he assumed the garb of a monk and retired into the convent at Fulda. The report of his piety, his merits, and his learning reached the emperor Henry III, who gave to him the Abbey of Ebersberg, Bavaria, in 1048, where he passed the remainder of his days. Willeram died May 7, 1085. He seems to have been concerned to improve the material interests of his monastery, as a number of exchanges of property made by him are on record, among them the barter of several devotional books for a vineyard possessed by bishop Henry of Trident. He had the reputation of being a scholar and a poet. We are indebted to him for a double paraphrase of Solomon's Song, one in hexameter verse, in Latin, another in prose in the language of the ancient Franks. It was arranged in the form of a dialogue between bridegroom and bride. Several copies of this double work are preserved in manuscript in various libraries of Europe; the original is at the Abbey of Ebersberg. The Latin paraphrase had been brought out for the first time by Meenrad Molther of Augsburg, under the title *Wilrami Abbatos in Cantica Salomonis Mystica Explanatio*

(Hagenau, 1528). Paul Mertula published the two texts, with notes and a Dutch translation, at Leyden, in 1598, entitled *Willeramii Parmaphrasis Geminu in Canticum Canticorum, prior Rhythmis Laiis; Aislteira, Veteri Lingua Francica*. But, in spite of all his merit, his publication, after one poor manuscript was finished, remained incorrect and of little value. That which Marquard Freher had given in German from the, manuscript at Heidelberg is more highly estimated. It was published at Worms in 1631 under the title *Uhralte Verdolmetschung des hohen Liedes Salomonis*. Schiller, the author of *Thesaurus Antiq. Teuton.*, formed a plan of reducing the work of Willeram, but he died before he had time to realize his project. His work was found among his papers, and Scherz took upon himself the task of completing it, and published it in Ulm in 1726. Through the efforts of M. de Fallersleben, an entire edition of the work was published by Hoffmann in German, at Breslau in .1827. See Oe'fele, *Rerum Boicar. Script.* 2, 1-46; Hirsch, *Jahrb. d. deutschen Reichs unter Heinrich- II*, 1, 150; Wattenbach, *Deutschlands Geschichtsquellen. im Mittelalter*, p. 217 sq.; Giesebrecht, *Geschk. deutsch. Kaiserzeit* (2d ed.), 2, 540; Hoefer, *Nouv. Biog. Généralé, s.v.*

William (St.) Of Aquitaine

duke, surnamed "the Great," was the son of count Thierry, and is thought to have been the brother of Charlemagne, who greatly honored him, and rewarded his services in reducing the Saracens in Spain. William founded a monastery in Gellone, a little valley on the borders of the diocese of Lodeve, which he entered barefooted and in sack-cloth in 806, after having obtained the consent of his wife, and made provision for his children. He practiced great austerity, aid died May 28, 812 or 813. His body was found in 1679 under the great altar of the church there. See Hoefer, *Nouv. Biog. Généralé, 22:594.*

William of Aria

a goldsmith of Paris, flourished about the beginning of the 13th century. He stood forth as a preacher of the sect of the Holy Ghost, and announced the coming of judgments on a corrupt Church, and the inauguration of a new era in which the Holy Ghost was to permeate all. See Neander, *Hist. of the Church*, 4:448.

William of Auvergne

(also called OF PARIS), a French prelate and theologian, was born at Aurillae about the close of the 12th century. He succeeded Barthelemy as bishop of Paris in 1228. He took a large part in the civil affairs of Louis X. At the same time he too deeply interested himself in the controversies of the day respecting benefices, combating the abuses with great vigor. He also erected several churches and monastic institutions. , He died at Paris March 30, 1248. His works, which consist of many mystical treatises, were published by Leferon (Orleans, 1674, 2 vols. fol.). See Hoefer, *Nouv. Biog. Généralé*, 22:888.

William of Auxerre

a French theologian of the early part of the 13th century, became professor of theology in Paris, where he acquired a great reputation for learning. He died at Rome in 1230, leaving a *Summa Theologica*, written at Paris about 1216, of which Denis of Chartreux eventually published an abridgment. See Hoefer, *Nouv. Biog. Généralé*, 22:697.

William of Champeaux

(Lat. *Campellensis*), a French scholastic, was born in the village of Champeaux, near Melun, about the close of the 11th century. He studied at Paris under Anselm of Laon, became archdeacon of Notre Dame, and taught dialectics in the cathedral school for many years. Among his scholars was the famous Abelard, who eventually eclipsed him. In 1105 Champeaux retired to a suburb of Paris, and there founded, in 1113, the Abbey of St. Victor. He soon opened a school of philosophy, rhetoric, and theology, and was next raised to the episcopacy of Chalons-sur-Marne. He became involved in the papal quarrel of the investitures (q.v.), and died in 1121. His principal published works are two treatises entitled *Moralia Abbreviata* and *De Ofigine Animae*, together with a fragment on the eucharist, contained in Mabillon's edition of St. Bernard's *Works*. For these philosophic speculations. see Hoefer, *Nouv. Biog. Généralé*, 9:626.

William of Corbeuil

archbishop of Canterbury, is generally supposed to have been a Frenchman. His first appearance in history is as one of the clerks of Ralph-Flambard, bishop of Durham. William was selected by the bishop of London to be

prior of St. Osyth. He was consecrated archbishop of the see of Canterbury in 1123. In 1128, he officiated at the coronation of king Stephen. His conduct in so doing has been severely censured. One important event connected with the history of archbishop William was the completion and consecration of the church commenced by Lanfranc and carried on by Anselm. This occurred May 4, 1130. "A dedication so famous," says Gervas, "was never heard of on earth, since the dedication of the Temple of Solomon." The archbishop died in 1136. See Hook, *Lives of the Archbishops of Canterbury*, 2, 302 sq.

William (St.) Of Dijon

was born in 961 of a noble family, near Navarre (Italy), and was early dedicated to the Church. He became a proficient in sacred and profane learning, and retired first to Clugny, but was soon made abbé of St. Benigne, and superior of a large number of monasteries, into which he introduced wise reforms and a love of polite literature. He founded the abbey of Frutaire, commonly called St. Balain, in the diocese of Yvree, and died at Fecamp (Normandy), Jan. 1, 1031. See Hoefer, *Nouv. Biog. Générale*, 22:595.

William of Malmesbury

SEE MALMESBURY.

William of Modena

a Roman Catholic bishop of the 13th century, was sent by pope Honorius III as a legate to Livonia about 1224. He was of great service to both the natives and their recent conquerors, the Germans, by exhorting the one to bear the yoke in submission, and charging the other to lay on the shoulders of their subjects no intolerable burdens. See Neander, *Hist. of the Church*, 4:41.

William of Newbury

(*Newburgi*, or *Newbridge*), a canon of the monastery of Newbury, Yorkshire, was born in 1136, probably at Bridlington, Yorkshire, and died in 1208. He left a valuable history of England, extending from the Norman Conquest to the year 1197, entitled *Gulielmi Neubrigensis Rerum Anglicarum Libri V* (Antwerp, 1567).

William of Nogaret

SEE NOGARET.

William I of Orange

(of the house of Nassau), the first leader in the Dutch war of independence, was born of Lutheran parents at Dillenburg, in Nassau, April 16, 1533. He was educated in the principles of the Reformed religion; but the emperor Charles V, who early became interested in his career, removed him to his 'court, and had him trained in the Roman Catholic faith. The emperor soon admitted the boy to great intimacy with him, allowing him alone to be present when he gave audience to foreign ambassadors, and in other ways honoring him with a confidence far above his years. The discretion which the young prince manifested in matters of public concern gained for him the surname of *The Silent*; and even the emperor avowed that he had been indebted to so young a man for important suggestions which had not occurred to his own mind. In 1554 he put him in command of troops, and employed him in diplomacy. On the abdication of Charles in favor of his son Philip II, the relation of William to the crown was materially changed. Philip hated him on account of the esteem in which he had been held by his father. Yet, under Philip, William paved the way for the treaty of Cateau-Cambrisis in 1559, and Henry II of France detained him and the duke of Alva as hostages for its execution. While Charles remained on the throne William adhered to the Roman faith; but on the abdication of that monarch he embraced Calvinism as readily as he had abandoned Lutheranism in his youth. This change was unknown to the French monarch at the time of his residence there, who, supposing him to enjoy the same confidence with Philip that he had enjoyed with Charles, incautiously revealed to him the secret of a treaty lately concluded between the crowns of France and Spain to exterminate "that accursed vermin the Protestants" in the dominions of both. William hastened to communicate this disclosure to the Protestant leaders at Brussels, and Philip discovered that he had revealed the secret. William was already a member of the council of state which was to assist Margaret of Parma in the regency of the Netherlands. Being also stadtholler of Holland, Zealand, and Utrecht, he was able to exert a strong influence in behalf of the Protestants, and largely undermine the designs of Philip. In 1564 he brought about the removal of Cardinal Granvelle, the principal enemy of the Protestants, but could not prevent the introduction of the Inquisition, and the increasingly strong hand of persecution. At

length the approach of the bloody duke of Alva, to whom Philip had transferred the regency of the Netherlands from Margaret of Parma, was the signal to William of the coming contest. He avoided the tragical fate of Egmont and Horn by retiring for a few months to his paternal domains in Nassau. The cruelties of Alva to the Protestants of the Netherlands, his own wrongs, and perhaps political more than religious motives aroused William, in 1568, to an energetic course of opposition to the tyranny of Spain, which did not cease until triumph was complete. He published his *Justification against the False Blame of his Calumniators*, and began, in concert with the Protestant princes of Germany, to raise money and troops. His first operations miscarried. He was driven back with his army of 30,000 men into French Flanders; and in the spring of 1569 he, and his brothers Louis and Henry, with 1200 of his soldiers, joined the Huguenots under Coligni. Then again in 1572, after various successful engagements, in which he had had command of an army of 24,000 troops, he was compelled to disband it on account of the loss of all hope of assistance from France. In 1576 William secured the famous Union of Utrecht, which formed the basis of the Dutch republic. This union included the seven Protestant provinces of Holland, Zealand, Utrecht, Friesland, Groningen, Overijssel, and Guelderland. As soon as this measure became known to Philip, he offered a reward of 25,000 crowns and a patent of nobility for his assassination. Once he was dangerously wounded, but the task was finally undertaken by Balthazar Gerard, a Burgundian fanatic, who obtained audience with the stadtholder on pretence of business, drew a pistol, and shot him through the body, at Delft, July 10, 1584. See Motley, *The Rise of the Dutch Republic* (N. Y. 1856, 3 vols.); Klose, *Wilhelm I von Oranien* (Leips. 1864); Herrmann, *Wilhehl, von Oranien* (Stuttig. 1873); Gachanrd, *Correspondence de Guillaume le Taciturne* (Brussels, 1847-56); and Juste, *Guillaume le Taciturne d'apres sa Correspondance et les Papiers d'Etat*.

William of Ramsey

a monk of Croyland, of the time of Richard I, is known as a biographer of English saints, particularly in *Chroniques Anglo Normandes*. See Wright, *Biog. Brit. Lit.* (Anglo-Norman Period), p. 424.

William of Rebrugius

SEE RUYSBROEK.

William Of St. Alban's,

flourished about 1170, and is known chiefly for a Latin prose life of St. Alban, said to be a translation from an English life of that saint. The work has never been printed, but a copy of the MS. is in the Cottonian Library, and another in the library of Magdalen College, Oxford. See Wright, *Biog. Brit. Lit.* (Anglo-Norman Period), p. 213.

William of St. Amour

in Burgundy, doctor of the Sorbonne, and a famous defender of the Paris University in the 13th century against the mendicant orders, which claimed the right to occupy regular chairs of theology in the university without consenting to be governed by its rules. Pope Innocent IV had seen the necessity of putting down the monks before his death, but under Alexander IV they obtained full control of the university. Under these circumstances, St. Amour attacked them, ridiculing their doctrine that manual labor is criminal, and that prayer will reap greater harvests from the soil than labor. He was summoned before the bishop of Paris, but acquitted because his accusers did not appear (1254). Alexander, nevertheless, issued three bulls in behalf of the Dominicans in 1255. In 1256 William published his book *De Periculis Novissimorum Temporum*, which, without specifying the orders endorsed by the pope, charged monks generally with being ignorant intruders into the pulpit and the teacher's chair, and also self-seeking proselyters, as well as professional beggars, liars, flatterers, and calumniators. It asserted directly that perfection consists in labor, in the performing of good works, and not at all in begging. St. Amour achieved great popularity in consequence, and found many imitators among the common people in ridiculing the monks, though the book was condemned by the pope, and its author was banished despite the ingenious defense he interposed at Rome. A French version of the work had already been put into circulation, however, and with such effect that men like Thomas Aquinas and Bonaventura felt constrained to write in defense of mendicancy. The victory achieved over St. Amour enabled the orders to pursue their arbitrary methods without restraint, until the accession of popes Urban IV and Clement IV restored the rules of the university to some degree of honor. St. Amour was thereupon permitted to return, and was not again molested by the Dominicans. His death occurred probably in 1272. See Bulaeus, *Hist. Universit. Palis.* 3, 260; Dupin, *Nouv. Bibl. des*

Auteurs Eccl. vol 10; Schröckh, *Kirchengesch.* 27:458 sq.; *Hist. Lit. de la France*, vol. 19; Herzog, *Real Encyklop.* s.v.

William of St. Thierry

a Belgian theologian, was born at Liege about the end of the 11th century. He studied in the abbey of St. Nicaise at Rheims, of which he was made prior in 1112, and eight years afterwards he became abbé of St. Thierry in the same vicinity. In 1134 he retired to the monastery of Ligny, and died in 1150. He was a great friend of St. Bernard, an admirer of Abelard. He wrote a number (if doctrinal, practical, and historical discussions) for which see Hoefler, *Noun. Biog. Généralé*, 22, 665.

William the Trouvère

translated into Anglo-Norman verse accounts of miracles of the Virgin and legends of the saints. See Wright, *Biog. Brit. Lit.* (Anglo-Norman Period), p. 464.

William of Waynflete

SEE WAYNFLETE.

William of Wycumb

an English clergyman of the 12th century, became prior of Lathony, and chaplain of Robert de Betun, bishop of Hereford. After the death of that prelate (1149) he wrote a sketch of his life, which is published in Wharton's *Anglia Satcrra*, 2, 293 sq. See Allibone, *Dict. of Brit and Amer. Author*, s.v.

William of Wykeham

SEE WYKEHAM.

Williams, Charles S., D.D.

a clergyman of the Protestant Episcopal Church, was born June 11, 1791, in the County of Kent, England (where his father, Rev. William Williams, was rector of a parish). He entered the army when young, and passed some time in India; on his return from India he joined the Dragoons, and served with them during a part of the Peninsula War. At Toulouse he was severely wounded, and was left all night among the dead and dying on the field. He

graduated at St. John's College, Cambridge, and was ordained' in 1820. In 1823 he came to the United States, and became rector of St. John's Church, York, Pa. For about eight years he was president of Baltimore College, having charge, at the same time, of the parish at Elk Ridge. During the last twenty-two years of his life he resided in-Philadelphia, devoting himself to the cause of education, and officiating almost constantly for his brethren of the clergy. He died there, June 12, 1859. See *Amer. Quar. Church Review*, 1859, p. 534.

Williams, Daniel, D.D.

an eminent English Presbyterian divine, was born at Wrexham, Denbighshire, in North Wales, about 1644. His early educational advantages seem to have been rather limited, but he was admitted a preacher among the Presbyterians in 1663. To avoid the penalties of the law against Dissenters, he went to Ireland, where he became chaplain to the countess of Meath. Some time after, he was called to be pastor to a congregation of Dissenters assembling in Wood Street, Dublin, where he continued for nearly twenty years. During the troublous times in the latter end' of the reign of James II, he found it necessary to' return to London in 1687, where he continued to reside. Her he was often consulted by William III in reference to Irish affairs, and did great service in behalf of many who fled from Ireland — He became pastor of a numerous congregation at Hand Alley, Bishopsgate Street, in 1688, and in 1691 succeeded Richard Baxter as preacher of the Merchants'. Lecture at Pinner's Hall, Broad Street. On account of clashings in the lectures, he, with others of the incumbents, withdrew, and established another lecture at Salter's Hall, on the same day and hour. This led to a sharp controversy between the two parties, and a great deal of bitter feeling. He died Jan. 26, 1716. The bulk of his estate he bequeathed to a great variety of charities. The most important of these charities was the founding of the Red Cross Street Library. He ordered a convenient building to be obtained for the reception of his own library, and the curious collection of Dr. Bates, which he purchased for that purpose. Accordingly, several years after his death, a commodious building was erected (1727) by subscription among the wealthy Dissenters in Red Cross Street, Cripplegate, where the books were deposited, and by subsequent additions the collection has become a considerable one, containing more than 20,000 volumes. It is also a depository for paintings of Nonconformist ministers, manuscripts, and other matters of curiosity or utility. It is here that the Dissenting ministers

meet for the transaction of all business relating to the general body. Registers of births of the children of Dissenters are also kept here with accuracy, and have been allowed equal validity in courts of law with parish registers. Dr. Williams was the author of, *The Vanity of Childhood and Youth; in Several Sermons*. (1691): — *Gospel Truth Stated and Vindicated* (1692): — *A Defense of Gospel Truth* (1693): — *Man Made Righteous by Christ's Obedience; Sermons* (1694): — *Discourses on Several Important Subjects* (1738-50): — *and Tractatus Selecti, ex Anglicis Latine Versi, et Testamenti sui Jussu Editi* (1760).

Williams, Eliphalet, D.D.

a Congregational minister, son of Solomon Williams, D.D., of Lebanon Conn., was born Feb. 21, 1727. He graduated at Yale College in 1743; was ordained minister in East Hartford in March, 1748; and died June 29, 1803. See Sprague, *Annals of the Amer. Pulpit*, 1, 323.

Williams, Griffith, D.D.

an English divine, was born at Carnarvon, in North Wales, about 1589. He entered Oxford University in 1603, but two years later entered Jesus College, Cambridge, where he graduated and entered into holy orders. He became curate of Hanwell, Middlesex; rector of Foscot, Buckinghamshire; and lecturer of St. Peter's, Cheapside, London; was suspended by the bishop of London in 1615; received the living of Llanllechid, in the diocese of Bangor; became domestic chaplain to the earl of Montgomery, and tutor to his children; was promoted to be chaplain to the king, and prebendary of Westminster; was instituted dean of Bangor, March 28, 1634; was consecrated bishop of Ossory, Ireland, in 1641, but was obliged to fly to England on the breaking-out of the Irish Rebellion, in less than a month after taking possession; endured great hardships for many years on account of his attachment to the crown; regained his bishopric at the Restoration and died at Kilkenny, March 29, 1672. Among his published works are, *The Delights of the Saints* (1622): *Seven Golden Candlesticks* (1627): — *'The True Church* (1629): — *The Right Way to the Best Religion* (1636): — *Vindicia Regum* (1643): — *The Discovery of Mysteries* (eod.): — *Discourse on the Only Way to Preserve Life* (1644): — *Jura Majestatis* (eod.): — *The Great Antichrist Revealed* (1660): — *Description and Practice of the Four Most Admirable Beasts* (1663): — *The Persecution of John Bale and of Griffith Williams* (1664): — *Sermons and*

Treatises. (1665). See Chalmers, *Biog. Dict.* s.v. Williams, John (1), D.D., a distinguished English prelate, was born at Aber-Conway, Carnarvonshire, Wales, March 25, 1582. He was admitted to St. John's College, Cambridge; in 1598; graduated there in 1602, and was made fellow; took holy orders in 1609, and was appointed to a small living near Bury St. Edmund's, upon the borders of Norfolk; was presented to the rectory of Grafton-Regis, Northamptonshire, in 1611; appointed chaplain to lord Egerton the same year, by whom he was promoted to the rectory of Grafton-Underwood, Northamptonshire; made precentor of Lincoln in 1613; rector of Waldgrave, Northamptonshire, in 1614, and between that year and 1617 was made prebendary and residentiary in the Church of Lincoln, prebendary of Peterborough, of Hereford, and of St. David's, and secured a sinecure in North Wales. On the accession of Francis Bacon as lord-keeper, he was made justice of the peace for Northamptonshire, and chaplain to the king at the same time; became dean of Salisbury in 1619, and of Westminster in 1620; was made lord-keeper of the great seal of England July 10, 1621, and in the same month bishop of Lincoln; was removed from his post as lord-keeper by Charles I in October, 1626; in 1636 convicted of subornation of perjury when tried for betraying the king's secrets, fined £10,000, suspended from his offices and imprisoned in the Tower, where he remained three years and six months; was released, and resumed his seat in the House of Lords in 1640, and by command of the king had all the records of proceedings against him cancelled; became archbishop of York in 1641; retired to his estate at Aber-Conway in July, 1642, and fortified Conway Castle for the king. After the death of Charles I, he spent the remainder of his days in sorrow, study, and devotion, and died March 25, 1650. He published several *Sermons*, and *The Holy Table, Name and Thing more Anciently, Properly, and Literally Used under the New Testament than that of Altar* (1637).

Williams, John (2), D.D.

an eminent English divine, was born in Northamptonshire in 1634. He entered as a commoner of Magdalen Hall, Oxford, in 651, where he completed his degrees in arts, and was ordained in 1658; was made rector of St. Mildred-in-the-Poultry, London, in 1673; prebendary of Reymere, in St. Paul's, in 1683; became chaplain to William and Mary after the Revolution; was preferred to a prebend of Canterbury, and was consecrated bishop of Chichester in December, 1696, where he died in 1709. He was the author of, *Hist. of the Gunpowder Treason* (1679): —

Brief Exposition of the Church Catechism 1690): — *Twelve Sermons Preached at the Boyle Lectures concerning the Possibility, Necessity, and Certainty of Divine Revelation* (1695-96) and other works.

Williams, John (3), LL.D.

a Socinian minister, was born at Lampeter, Cardiganshire, Wales, in 1726. He was pastor of a Church at Sydenham, Kent, from 1758 until his death, at Islington, in 1798. He published, *A Concordance to the Greek Testament, with the English Version- to each; Word, etc.* (1767): — *Thoughts on Subscription to the-Thirty-nine Articles: — Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel* (1771): — *Clerical Reform* (1792): and other works, including *Sermons*.

Williams, Joshua, D.D.

a Presbyterian divine, was born in Chester County, Pa., Aug. 8, 1767. He pursued his preparatory studies in Gettysburg; graduated at Dickinson College in 1795; studied theology privately; was licensed to preach by the Presbytery of Carlisle Oct. 4, 1797, and was ordained and installed pastor of the united congregations of Derry and Paxton, Oct 2, 1799. In April, 1802, he became pastor of the Congregation of Big Spring, where he continued to labor for twenty-seven years; during which period, as appears from his church register, he admitted to communion four hundred and twenty-six persons. In April, 1829, on account of bodily infirmities, he resigned his charge, but continued to preach as his health permitted and opportunity offered until his death, Aug. 21, 1838. Dr. Williams was a man of vigorous and comprehensive mind, learned and able in his profession; as a preacher, sound, evangelical, and instructive. His only publication, besides occasional contributions to periodicals, was a *Sermon on the Sinner's Inability*. See Sprague, *Annals of the Amer. Pulpit*, 4:186; Nevin, *Churches of the Valley*; Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J. L. S.)

Williams, Nathan, D.D.

a Congregational minister, son of Stephen Williams, D.D., of Longmeadow, Mass., was born Oct. 28, 1735. He graduated at Yale College in 1755; was ordained pastor of the Church in Tolland, Conn., April 30, 1760; from 1788 to 1808 was a member of the Corporation of Yale College, and died April 25, 1829. He published, *A Dialogue on*

Christian Baptism and Discipline (2d ed. 1792). See Sprague, *Annals of the Amer. Pulpit*, 1, 287.

Williams, Peter, D.D.

an English clergyman, was born during the latter part of the 18th century, and became archdeacon of Merioneth in 1802. He published, *A Short Vindications of the Established Church* (1803): — *First Book of Homer's Iliad, Translated into Blank Verse* (1806): — *Remarks on Britain Independent of Commerce* (1808): — and *Remarks on the Recognition of Each Other in the Future State* (1809).

Williams, Philip, D.D.

an English clergyman of the 18th century, became a fellow of St. John's College, Cambridge, in 1730, and was rector of Starston and Barrow. He published a volume of *Observations* (1733), some controversial works, and a number of *Sermons*.

Williams, Robert

was one of the earliest Methodist ministers in America. Previous to his leaving England, Mr. Wesley had given him permission to preach under the direction of the regular ministers. He first labored for a time in New York city. Under date of Nov. 1, 1769, Mr. Pilmoor, then in Philadelphia, writes, "Robert Williams called, on his way from New York to Maryland. He came over about business, and being a local preacher in England, Mr. Wesley gave him a license to preach occasionally under the direction of the regular preachers." He afterwards speaks of him as "very sincere and zealous." Williams spent the greater part of his time in Maryland, where he was instrumental in commencing a great work. In 1772 he passed south into Virginia, where his labors were greatly blessed. Early in 1775 he located, and Sept. 26, 1775, he died. Bishop Asbury says of him, "*He* has been a very useful, laborious man, and thee Lord gave him many souls to his ministry. Perhaps no man in America has ministered to awakening so many souls as God has awakened by him." It has been said of him that he was the first traveling preacher in America that married, located, and died. See Bangs, *Hist. of the M. E. Church*, 1, 73, 76, 89; Simpson, *Cyclop. of Methodism*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 7:11.

Williams, Roger

the founder of the colony of Rhode Island, was born at Conwyl Cayo, Wales, in 1599. In his youth he went to London, and attracted the attention of Sir Edward Coke by his short-hand notes of sermons and speeches in the Star Chamber, and was sent by him to Sutton's Hospital (now the Charterhouse School) in 1621. On April 30, 1624, he entered Jesus' College, Oxford, where he obtained an exhibition. According to some authorities, he was admitted to Pembroke College, Cambridge, Jan. 29, 1623, and matriculated pensioner July 7, 1625, graduating A.B. in January, 1627. He studied Latin, Greek, Hebrew, French, and Dutch, and took orders in the Church of England. He soon, however, became an extreme Puritan, with tendencies towards the views of the Baptists, who were rapidly rising in England at that time. To avoid the persecution then rife in his own country, he immigrated to New England, arriving at Boston Feb. 5, 1631, accompanied- by his wife, Mary. He refused to join the congregation at Boston, because the people would not make public declaration of their repentance for having been in communion with the Church of England. He therefore went to Salem, to become the assistant to pastor Skelton; but the general court remonstrated against his settlement there, on account of his attitude towards the Boston congregation; and, further, that he had declared his opinion that the magistrate might not punish Sabbath-breaking and other religious offenses, as belonging to the first table of the law. His ministry at Salem was brief. Before the close of the summer, persecution drove him to Plymouth, where for two years he was assistant to the pastor, Ralph Smith. At the close of this period he was invited to return to Salem as assistant to Skelton, and, after the latter's death, became pastor. In a short time he had very generally indoctrinated the people with his peculiar views. In the autumn of 1635 the general court banished him from the colony with orders to depart within six weeks, because he had called in question the authority of magistrates in respect to two things-one relating to the right of the king to appropriate and grant the lands of the Indians without purchase, and the other to the right of the civil power to impose faith and worship. On the first of these questions he had written a paper in which he defended the right of the natives to the soil; but on the interference of the court he put in an explanation, and consented to the burning of the MS. when they were somewhat more leniently disposed towards him. But on-the other question he reiterated and amplified his views; and while oppressed by his opponents, frankly declared his opinion

that the magistrate ought not to interfere “even to stop a church from apostasy and heresy,” and that the office of civil magistrate “extends only to the bodies and goods and outward estates of man.” He was the first to assert fully the doctrine of entire liberty of conscience, the right of every person to worship in what manner he pleased, or to refrain from public worship altogether without interference on the part of the civil magistrate. In reply to the charges against him, and in defense of his views, he published a pamphlet entitled *Mr. Cotton’s Letter Examined and Answered* (printed in 1644). Winter being at hand, the period for his departure was extended until spring; but he persisted in preaching, and the people flocked to hear him. It became generally understood that many had decided to go with him to found a new colony not far distant, and the court decided to send him at once to England, regarding him as a dangerous person in the colony. A small vessel was dispatched to Salem to convey him away; but he was forewarned, and fled before its arrival. Leaving family and friends in midwinter, he was “for fourteen weeks sorely tossed in a bitter season, not knowing what bread or bed did mean.” But he had learned the Indian language while at Plymouth, and was kindly received and sheltered by the savages. He selected a site for his new colony on the shores of the Narraganset; and, after purchasing lands on the eastern shore of the Seekonk River, and planting his corn, he learned that he was within the limits of the Plymouth colony. He therefore set out, with five companions, to make new explorations. They proceeded in a canoe to the spot which Williams fixed upon as his home. He said that he had “made covenant of, peaceable neighborhood with all the sachems and nations round about;” and having, of a sense of God’s merciful providence “to them in their distress, called the place Providence, he “desired it might be for a shelter for persons distressed for conscience.” Here, he was joined by others who sympathized with his opinions, and even people from England flocked thither in considerable numbers. Roger Williams was the founder, the lawgiver, and the minister of the infant colony, but he did not aim to be its ruler. His purpose was to found a commonwealth in the form of a pure democracy, where the will of the majority should govern, but only in civil affairs, leaving matters of conscience to be settled between the individual and his God. The original constitution, which all were required to sign, was in these words: “We whose names are hereunder, desirous to inhabit the town of Providence, do promise to subject ourselves, in active or passive obedience, to all such orders or agreements as shall be made for the public good of the body, in an orderly way, by the major consent of the present

inhabitants, masters of families, incorporated together in a town of fellowship, and others whom they shall admit into the same, only in civil things." With this foundation for a civil government, Williams went on to organize the Church in accordance with his own views. Having adopted the belief in baptism of adults by immersion only, he was baptized by Ezekiel Holliman, a layman, in March, 1639; and then he baptized Holliman and about ten others. He soon entertained doubts as to the validity of the proceeding, and early withdrew from the Church thus organized. The colony remained for some years a pure democracy, transacting its business in town-meetings; but the time was coming for a more systematic organization. Accordingly, in 1643, Williams was sent to England to procure a charter. He was treated with marked respect by the Parliament, and a charter incorporating the settlers on Narraganset Bay, with "full power and authority to govern themselves," was granted. Williams returned the following year, and was received in triumph by the inhabitants of Rhode Island. On his voyage to England he had prepared a *Key to the Languages of America*, including also observations on the manners, habits, laws, and religion of the Indian tribes. This work he published in London; and about the same time *The Bloody Tenent of Persecution for Cause of Conscience Discussed in a Conference between Truth and Peace* (Lond. 1644; new ed. Providence, 1867). Upon his return to Rhode Island, he refused the office of president of the colony; but when the rights granted by the charter were about to be infringed, he was sent to England again in 1651 to secure a confirmation of the rights of the colony, and was entirely successful. While in England the second time he published *The Bloody Tenent yet More Bloody, by Cotton's Endeavor to Wash it White in the Blood of the LaMabe*, etc. (1652): — *The Hireling Ministry None of Christ's*; or, *A Discourse Touching the Propagating the Gospel of Jesus Christ*, etc. (eod.): — and *Experiments of Spiritual Life and Health and their Preservatives* (eod.). He also engaged in teaching languages by the conversational method, and thus became acquainted with John Milton, Oliver Cromwell, Sir Henry Vane, and other persons of eminence. In 1654 he returned to Rhode Island, and was elected president of the colony, which post he held two years and a half. He refused to persecute the Quakers, but met some of their ablest preachers in public debate; and in 1672 published a work in opposition to the sect entitled. *George Fox Digged out of his Burrows, or an Offer of Disputation on Fourteen Proposals, made this Last Summer, 1672 (so called), unto G. Fox, then Present in Rhode Island in New England*, etc. By his constant friendship

with the Indians he was of great service to the other colonies; but they refused to remove their ban, or to admit Rhode Island into their league. He died in 1683, and was buried in his family burying-ground, near the spot where he landed. *Memoirs of the life of Roger Williams* have been written by James D. Knowles (Boston, 1833), William Grammell (ibid. 1846), and Romeo Elton (Lond. 1852). His works have been reprinted by the Narragansett Club in 6 vols. folio, (Providence, 1866-75). Among the works not already named -is *Letters from Rodger Williams to John Winthrop, and John Winthrop, Jr., Govern-or of Connecticut* (Boston; 1863). A tract by Roger Williams, recently discovered, is in the John Carter Brown Library at Providence. See also Dexter, *As to Roger Williams and his Banishment from the Massachusetts Plantation, with a Few Further Words concerning the Baptists, Quakers, and Religious Liberty* (ibid. 1876); and Arnold, *History of Rhode Island* (vol. 1, 1860).

Williams, Rowland, D.D.

an English clergyman, was born at Halkin, Flintshire, Wales, Aug.:16, 1817. He was educated at Eton and at King's College, Cambridge, where he graduated in 1841; was chosen fellow, and -in 1842 elected tutor of his college; took orders; and became identified with the reform movement at Cambridge and with the Broad Church movement, which was headed by Arnold and Maurice; became vice-principal and professor, of Hebrew in the Welsh Theological College of St. David's at Lampeter, and chaplain to the bishop of Llandaff, in 1850; was appointed select preacher to, the University of Cambridge in 1854; became vicar of Broad Chalk, Wiltshire, in 1859; was one of the authors of the famous volume of *Essays and Reviews*. (1860), for which act he was prosecuted in the Court of Arches, and condemned in December, 1862, but obtained a reversal of the judgment in February, 1864; resigned his professorship, in 1862, and thereafter resided at his vicarage in Broad Chalk, near Salisbury, where he died Jan. 18, 1876. His principal published works are, *Lays from the Cimbric Lynre: — Account of St. David's College, Lanpefer: — Rational Godliness* (1855): — *Christianity and Hinduism* (1856): — *Christian Freedom in the Council of Jerusalem* (1857): *The Hebrew Prophets Translated Afresh* (1868-71, 2 vols.): — *Broad Chalk Sermon Essays on Nature, Mediation, Atonement, and Absolution* (1867): — *Owen Glendower, a Dramatic Biography, and Other Poems* (187,0): and *Psalms and Litanies* (1872), edited by his widow, who also published his *Life and Letters* (1874).

Williams, Solomon, D.D.

a Congregational minister, son of the Rev. William Williams, of Hatfield, Mass., was born June 4, 1700. He graduated at Harvard College in 1719, and was ordained pastor of the Church in Lebanon, Conn., Dec. 5, 1722. In 1746 he became involved in a controversy on the nature of justifying faith with the Rev. Andrew Croswell, and in 1751 in another with his cousin, the elder Jonathan Edwards, concerning the Christian sacraments. In the extensive revival of 1740 he showed himself a decided friend to Whitefield, whom he repeatedly welcomed to his pulpit. He died Feb. 29, 1776. He published, *Substance of Two Discourses on the Occasion of the Death by Drowning of Mr. John Woodward and of the Deliverance of Mr. Samuel Gray* (1741): — *A Vindication of the Gospel Doctrine of Justification by Faith*. (1746), *being an answer to the Rev. Andrew Croswell's book, "On Justifying Faith"—The True State of the, Question concerning the Qualifications Necessary to Lawful Communion in the Christian Sacraments* (1751), *being an answer to the Rev. Jonathan Edwards's "Humble Inquiry,"* etc., and several occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, 1, 321.

Williams, Stephen (I), D.D.

a Congregational minister, son of the Rev. John Williams of Deerfield, Mass., was born May 14, 1693. When in his eleventh year, he was taken captive by the Indians, with all his father's family except one brother, and subjected to great suffering on the journey to Canada. Having been separated from the rest of the family, he did not meet any of them again for fourteen months. He was released at Quebec through the intercession of friends in New England, and arrived in Boston, Mass., Nov. 21, 1705, nearly twenty-one months from the beginning of his captivity. In 1713 he graduated at Harvard College, and then taught school at Hadley for one year. After preaching at Longmeadow for about two years, he was ordained there Oct. 17, 1716. During three campaigns he served as chaplain in the army at Cape Breton, in 1745, under Sir William Pepperell; went to Lake George in 1755, under Sir William Johnson; and in the year following was under General Winslow. He was an important agent in establishing the mission in 1734 among the Housatonic Indians in Stockbridge. He died June 10, 1782. His only publication was *A Sermon at the Ordination of John Keep* (1772). See Sprague, *Annals of the Amer. Pulpit*, 1, 284.

Williams, Stephen (2)

a Congregational minister, son of the preceding, and father of the Rev. Stephen Williams of Fitzwilliam, N. H., was born at Longmeadow, Mass., Jan. 26, 1722. He graduated at Yale College in 1741, studied theology with his father, was ordained first pastor of Woodstock (West) in 1747, and continued in charge until his death, April 20, 1795. He was a good classical scholar, a practical preacher, and much esteemed by his people. See *Cong. Quar.* 1861, p. 355; Sprague, *Annals of the Amer. Pulpit*, 1, 287.

Williams, Thomas, D.D.

a Methodist Episcopal minister, was born in the city of Durham, England, July 6, 1811. He was converted in 1835 graduated at Hoxton in 1840, joined the British Wesleyan Conference and was appointed to Glasgow. Three years later he removed to Edinburgh, where he formed a close friendship with the famous Dr. Chalmers, and from thence he removed to the Stockport North Circuit, where he published his *Defense* of the British Wesleyan Conference against the *Fly-sheets Vindicated*. In 1849 he was appointed to the Leeds First Circuit, where he published his *Address* to the Methodist societies. In 1852 he was appointed to City Road, London (First Circuit); and in 1854 emigrated to America, joined the Rock River Conference, and was stationed at Indiana Street Church, Chicago, where he continued three years. Mr. Williams was transferred in 1858 to the Missouri Conference, and was appointed pastor of Ebenezer Church, St. Louis. On the death of the president of the University of Missouri, at Jefferson City, Mr. Williams was elected to fill the vacancy. Failing health in 1861 caused him to travel East for its restoration. He stopped at Saratoga, and there died the same year. See *Minutes of Annual Conferences*, 1862, p. 5.

Williams, William

called the "Watts of Wales," was born in 1717, in the parish of Llanfair-ary-Bryn, Carmarthenshire, Wales. His conversion he traced to the preaching of Howel Harris. He left the Established Church at the age of thirty-two, and connected himself with the Methodists, among whom he was recognized as one of their most popular preachers. Gifted with poetical talents of a high order, like Charles Wesley, he consecrated his genius to the cause of his Master. He published the following works: *Alleluia* (Bristol, 174547, 6 pts.): — *The Sea of Glass*: — *Visible*

Farewell: — Welcome to Invisible Things: — and An Elegy on Whitefield, dedicated to the countess of Huntingdon. His death occurred in 1791. Mir. Williams was the author of the hymn “O’er the gloomy hills of darkness,” etc. His best-known hymn--one that is found in so many collections of hymns--is that commencing with the words “Guide me, O thou great Jehovah.” The history of this hymn is thus given: Lady. Huntingdon having read one of Williams’s books with much spiritual satisfaction, persuaded him to prepare a collection of hymns, to be called the *Gloria in Excelsis*, for especial use in Mr. Whitefield’s Orphans House in America. In this collection appeared the original stanzas of “Guide me, O thou great Jehovah.” In 1774, two years after its publication in the *Gloria in Excelsis*, it was republished in England in Mr. Whitefield’s collections of hymns. Its rendering from the Welsh into English is attributed to W. Evans, who gives a translation similar to that found in the present collections of hymns. The hymn was taken up by the Calvinist Methodists, embodying, as it did, a metrical prayer for God’s overcoming strength and victorious deliverance in life’s hours of discipline and trial, expressed in truly majestic language, in harmony with a firm religious resilience and trust, and a lofty experimental faith. It immediately became popular among all denominations of Christians, holding a place in the affections of the Church with Robinson’s “Come, thou Fount of every blessing.” The fourth verse is usually omitted:

*“Musing on my habitation,
Musing on my heavenly home,
Fills my heart with holy longing—
Come, Lord Jesus, quickly come.
Vanity is all I see,
Lord, I long to be with thee.”*

See Butterworth, *Story of the Hymns*, p. 30-34. (J. C. S.)

Williamson, Isaac Dowd, D.D.

a Universalist clergyman, was born at Pomfret, Vt., April 4, 1807. He had no better early educational advantages than a district school, and learned the clothier’s trade; but force of character and thirst for knowledge made amends for lack of external aid, and in 1827 we find him preaching in Springfield. Subsequently he labored as supply ill Langdon, N.H.; as pastor, in 1828, at Jeffrey; in 1829 at Albany, N. Y., where he lived seven years, and published his first book, *An Argument for Christianity*; removed to Poughkeepsie in 1837; to Baltimore in 1839; to New York city in 1841;

to Mobile, Ala., three years later; to Memphis, Tenn., two years later; to Lowell, Mass., in 1850; to Louisville, Ky., in 1851; to Cincinnati, O., in 1853; and in 1856 to Philadelphia, where he spent three years. He died in Cincinnati, Nov. 26, 1876. Dr. Williamson was largely engaged during his ministerial career as editor and publisher of the *Gospel Anchor*, in Troy, N.Y., in 1830; the *Religious Inquirer*, in Hartford, Conn.; the *Herald and Era*, in Louisville, Ky., in 1852; and for ten years was connected with the *Star in the West* as joint proprietor and editor. Besides the above-named *Argument for Christianity*, he published *An Exposition- and Defense of Unriversalism* (1840, 18mo): — *An Examination of the Doctrine of Endless Punishment* (1847, 18mo): — *Sermons for the Times and People* (1849, 18mo): — *The Philosophy of Universalism, or Reasons for our Faith* (1866, 12mo): — besides other valuable works. He was essentially a pioneer, emphatically a self-made man, a man of strong convictions and robust intellect, and a prominent member of the Odd-fellows Society. He was logical, sincere, lucid, ingenious, and magnetic. See *Universalist Register*, 1878, p. 82.

Willibald, St.

and first bishop of Eichstiad, was a steadfast supporter of Boniface in the work of Christianizing the Germans. He was born about A.D. 700, in England, of noble Saxon parents; and in his third year, during a severe sickness, was dedicated to the service of the Church. In his fifth year abbot Egbald, of Waltheim, undertook his education. In 720 he undertook a pilgrimage to Rome, in company with his father and brother (Wunnebald). From Rome he went, accompanied by two friends, on a pilgrimage to the Holy Land, which extended over seven years and exposed him to many dangers and adventurous experiences. On his return he spent ten years in monastic retirement at Monte Cassinlo (729-739). ‘ He then accompanied a Spanish priest to Rome, and there, as it would seem, made the acquaintance of Boniface, whose kinsman he was. In 740 he came to Germany, and entered on his apostolic work at Eichstidt. In the same year he was consecrated to the priesthood, and in the following year (Oct. 21 or 22) to the bishopric. In 742 he was present as bishop of Eichstadt, at a council held by Carloman, duke of the Eastern Franks.

But little is known as respects the details of Willibald’s activity. Descriptions of his career speak in general terms of the eradication of heathenism, the subduing of the soil, the maintenance of worship at stated

times the regular preaching of the Gospel, and the multiplication of convents, under the rule of St. Benedict, in his diocese. His brother Wunnebald and his sister Walpurgis came to his assistance, as did other missionaries and he was thus able to multiply his labors and extend their area. In 765 he attended a synod at Attigny, held by Pepin. He attained to a great age and outlived most of the pupils and companions of Boniface. Reports of the 11th century fix the date of his death on July 7, 781; but a donation to Fulda, from his hand, is dated 786; and it might accordingly be more nearly correct to suppose that he died in 786 or 787.

The principal source for Willibald's life is the *Vita Willibaldi*, also entitled *Hodaeporicum*, written by a nun of Heidenheim, who terms herself his kinswoman, and states that she obtained many of the facts she records from his own lips. This *Vitat* was copied in Canisius, *Lect. Antiq.* 3,1, 105; Holland us, is *Acta. SS.* July, 2, 301; Mabillon, *Acta SS. Ben.* 3, 2,117; and in Falckenstein, *Cod. Diplom. Nordgav.* p. 445. A second *Life* is copied in Canisius, *ut sup.* p. 117; Bollandus, p. 512; and Mabillon, p. 383; which, however, is merely an abridgment of the first. A third *Life*, which, for no special reason, is usually ascribed to bishop Reginald (died 989), is given by Canisius alone. Abbot Adelbert, of Heidenheim, furnished a brief biography of Willibald, in connection with a historical sketch of his monastery, in the 12th century; and another was drawn up by bishop Philip of Eichstadt in the 14th century, both of which were published in Gretser, *De Divis Tutelaribus* (Ingolst. 1617). See Rettberg, *Kirchengesch. Deutschl.* 2, 348 sq.; Wright, *Biog. Brit. Literaria* (Anglo-Saxon Period); p 335; Herzog, *Real-Encyklop.* s.v.

Willibrod (or Willibrord)

SEE WILBRORD, ST.

Willis, Henry

one of the early Methodist preachers in America, was a native of Virginia. He entered the ministry in 1779, and was one of the most dominant spirits of the times, energizing, by his irrepressible ardor, the work of the Church throughout two thirds of its territory. He labored mightily for the West, as if conscious of its prospective importance in the State and the Church. He filled the following stations Roanoke, 1779; Mecklenburg, 1780; Talbot, 1781; Dorchester, 1782; New Hope, 1783; Holston, 1784. In 1785 he was in charge as presiding elder of a district, comprehending most of North

Carolina; 1786, Charleston, S.C.; 1787, New York city; 1788, presiding elder of New York District; 1789, of a district which extended from Philadelphia to Redstone and Pittsburgh; 1790, located; 1791-95, supernumerary in Philadelphia; 1796, he reappears in Baltimore with John Haggerty, Nelson Reed and other worthies. Here he seems to have remained till 1800, when he became a supernumerary, doing what service he could—mostly on the Frederick Circuit, near his home—till his death, in .1808, near Strawbridge's old church on Pipe Creek. Mr. Willis was naturally of a strong mind, and this he had diligently improved. Quin, who knew him in the Redstone country, describes him as about six feet in stature, slender, a good English scholar, well read, an eloquent man, mighty in the Scriptures, and a most profound and powerful reasoner. He became feeble in the prime of life, retired from the itinerant field, married, and settled on a farm near Frederick County, Md. The Baltimore Conference sat in his parlor in April, 1801. He was the most endeared to Asbury of all the itinerants of that day. See *Minutes of Conferences*, 1808, p. 157; Stevens, *Hist. of the M.E.F. Church*, 2, 51-53, 134, 298, 347; 3, 17, 287; 4:240; Bangs, *Hist. of the M.E. Church*, 1, 225; 2, 254. (J. L. S.)

Willis, Michael, D.D., LL.D.

a minister of the Scotch Presbyterian Free Church, was born in Scotland in 1798. He was ordained and installed pastor of Renfield Presbyterian Free Church, Glasgow, and labored with great success and usefulness for twenty-five years. In 1847 he received a call from Canada West to the presidency and professorship of theology in Knox College, Toronto. He was well known to English Presbyterians, and took a great interest in everything pertaining to the welfare of the Church. In some respects he was peculiar, was regarded as very eccentric, and was noted for his pungent remarks on the preachers to whom he chanced to listen. Though pointed, his criticisms were not bitter or intended to wound. Fifty-seven years of his life were spent in preaching and teaching. He died at Aberlour, Scotland, in September, 1879. Dr. Willis published a *Funeral Sermons*, on his father: — *A Discourse on Popery* (1829): — *A Defense of Church Establishments* (1833): — *A Biography of Two Brothers* besides several *Pamphlets*. See Morgan, *Celebrated Canadians* (Quebec, 1862, 8vo), p. 465. (W. P. S.)

Willis, Richard, D.D.

an English bishop, was born in 1663. He became prebendary of Westminster in 1695; prebendary and dean of Lincoln in 1701; bishop of Gloucester Jan. 16, 1714; bishop of Salisbury in 1721; bishop of Winchester in 1723; and died in 1734. He was the author of, *The Occasional Paper, in Eight Parts (1697)*: — *Speech in the House of Lords on the Bill against Francis (late), Bishop of Rochester (1723)*, and a number of single *Sermons*.

Willis, Robert, F.R.S., F.G.S.

an English clergyman and scientist, was born in London in 1800. He graduated at Caius College, Cambridge, in 1826, and gained a fellowship, which he subsequently vacated; took orders in the Church of England; was early distinguished for his researches in physical science, particularly acoustics and the physics of oral language, the philosophy of mechanism and machinery, and the mathematical and mechanical philosophy of ancient architecture; became a fellow of the Royal Society April 22, 1830; was appointed Jacksonian professor of natural and experimental philosophy at Cambridge in 1837; made a tour of France, Germany, and Italy for the study of architecture in 1832-33; and became a profound architectural historian. He was a member of many scientific associations, before which he delivered many addresses; invented several philosophical instruments; and died at Cambridge, Feb. 28, 1875. As a lecturer in his own department he was unrivalled. He was the author of numerous works on scientific subjects, among which may be mentioned, *Remarks on the Architecture of the Middle Ages, Especially of Italy (1835)*: — *Report of a Survey of the Dilapidated Portions of Hereford Cathedral in the Year 1841*: — *Principles of Mechanism for Students (1841)*: — *Architectural History of Canterbury Cathedral (1845)*: — *Architectural History of Winchester Cathedral (eod.)*: — *Architectural History of York Cathedral (1846)*: — *Architectural History of the Church of the Holy Sepulcher at Jerusalem (1849)*: — and *Architectural History of Glastonbury Abbey (1866)*.

Willis, Thomas, D.D.

an English clergyman of the 17th century. He was educated at St. John's College, Cambridge; became minister of Kingston upon Thames, in Surrey, about 1667; and died in 1692. He published, *The Key to Knowledge*, and several single *Sermons (1659-76)*.

Williston, Seth, D.D.

a Presbyterian minister, was born at Suffield, Conn., April 4, 1770. He studied at Dartmouth College, where he graduated in 1791. Having applied himself to the study of theology, he was licensed to preach Oct. 7, 1794, and was afterwards employed for some months in supplying, temporarily, several churches in Connecticut. After several years spent as a missionary in Vermont and New York, he was finally, in 1803, installed pastor of the Church of Lisle, N.Y., which he had, however, supplied for the preceding three or four years. Having in July, 1810, become pastor of the Presbyterian Church at Durham, he remained there eighteen years, when he received a dismissal, at his own request, Dec. 22, 1828; and during the rest of his life he preached at various places, chiefly in New York state. After a life remarkable for earnestness and activity, he died at Guilford Center, Chenango Co., N.Y., March 2, 1851. Dr. Williston published the following volumes: *An Address to Parents* (1799): — *Sermons on Doctrinal and Experimental Religion* (1813): — *A Vindication of Some of the Most Essential Doctrines of the Reformation* (1817); *Sermons on the Mystery of the Incarnation*, etc. (1823): — *Sermons Adapted to Revivals* (1828): — *Harmony of Divine Truth* (1836): — *Discourses on the Temptations of Christ* (1837): — *Christ's Kingdom Not of this World* (1843), three discourses: — *Lectures on the Moral Imperfection of Christians* (1846): — *Millennial Discourses* (1848): — and a number of *Pamphlets*. See Sprague, *Annals of the Amer. Pulpit*, 4:141.

Willow

is the rendering, in the A. V., of the two following Heb. words:

br[, *ereb* (only in the plur. **μυβᾶει** } Sept. **ἰτέα, ἄγνος**), is apparently a generic term for the willow, like the *Arabic gharab*. Willows are mentioned in ⁽¹²³⁴⁾Leviticus 23:40, among the trees whose branches were to be used in the construction of booths at the Feast of Tabernacles; in ⁽¹⁸⁴²⁾Job 40:22, as a tree which gave shade to Behemoth (“the hippopotamus”); in Isaiah 44, 4, where it is said that Israel’s offspring should spring up “as willows by the watercourses;” in the Psalm (⁽¹³⁷²⁾Psalm 137:2) which so beautifully represents Israel’s sorrow during the time of the Captivity in Babylon, “We hanged our harps upon the willows in the midst thereof.” With respect to the tree upon which the captive Israelites hung their harps, there can be no, doubt that the weeping willow (*Salix Babylonica*) is

intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine (Strand, *Flora Palaest.* No. 5 and 6), and also in North Africa. Bochart has endeavored to show (*Phaleg*, , 3) that the same country is spoken of, in ^{צִיִּטִּי}Isaiah 15:7, as “the Valley of Willows.” This, however, is very doubtful. Sprengel (*Hist. Re. Heb.* 1, 18, 270) seems to restrict the *ereb* to the *Salix Babylonica*; but there can scarcely be a doubt that the term is generic, and includes other species of the large family of *Salices*, which is probably well represented in Palestine and other Bible lands, such as the *Salix alba*, *S. vinminalis* (osier), *S. Egyptiaca*, which latter plant, however, Sprengel identifies with the *safsaf* of Abul fadli, cited by Celsius (*Hierob.* 2, 108); but this latter word is probably the same as

2. **hpxp̄xi** *tsaphtsaphah*, which occurs only in ^{צִיִּטִּי}Ezekiel 17:5, “He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a *willow-tree*.” Celsius, however, thinks that the word means *locus planis*, *planities*, although he at the same time gives all the evidence for the willow. First, the rabbins consider it to mean a tree, “et quidem *salix*;” R. Ben Melech says it is “species salicis, Arabibus *tziphtzaph* dicta;” while “Avicenna hoc tit. dicit *tziphtzaph esse chilaf*.” Travelers also give us similar information. Thus Paul Lucas: “Les Arabes le nomment *safsaf* qui signifie en Arabe *saule*.” Rauwolf (*Travels*, 1, 9), speaking of the plants he found near Aleppo, remarks, “There is also a peculiar sort of willow-trees called *safsaf*; etc.; the stems and twigs are long, thin, weak, and of a pale-yellow color; on their twigs here and there are shoots of a span long, like unto the Cypriotish wild fig-trees, which put forth in the spring tender and woolly flowers like unto the blossoms of the poplar-tree, only they are of a more drying quality, of a pale color, and a fragrant smell. The inhabitants pull of these great quantities, and distil a very precious and sweet water out of them.” This practice is still continued in Eastern countries as far as Northern India, and was, and probably still is, well known in Egypt. Hasselquist (*Trav. p.* 499), under the name of *calaf*, apparently speaks of the same tree; and Forskal (*Descript. Plant.* p.1 26) identifies it with the *Salix Egyptiaca*, while he considers the *safsaf* to be the *S. Babylonica*.

Picture for Willow 1

Picture for Willow 2

Various uses were no doubt made of willows by the ancient Hebrews, although there does not appear to be any definite allusion to them. The Egyptians used “flat baskets of wickerwork, similar to those made in Cairo at the present day” (Wilkinson, *Anc. Egypt 1*, 43). Herodotus (1. 194) speaks of boats at Babylon whose framework was of willow; such coracle-shaped boats are represented in the Nineveh sculptures (see Rawlinson, *Herod.* 1, 268).

Picture for Willow 3

Of Biblical willows by far the most interesting is the weeping willow, or willow of Babylon (*S. Babylonica*). With its long lanceolate, finely serrated, and pointed leaves, with its smooth, slender, purplish, drooping branches, it has in all modern times been the symbol of sorrow. Before the Babylonian Captivity the willow was always associated with feelings of joyful prosperity. “It is remarkable,” as Mr. Johns (*Forest Trees of Britain*, 2, 240) truly says, “for having been in different ages emblematical of two directly opposite feelings at one time being associated with the palm, at another with the cypress.” After the Captivity, however, this tree became the emblem of sorrow, and is frequently thus alluded to in the poetry of our own country; and “there can be no doubt,” as Mr. Johns continues, “that the dedication of the tree to sorrow is to be traced to the pathetic passage in the Psalms.” “The children of Israel,” says lady Callcott (*Scripture Herbal*, p. 533), “still present willows annually in their synagogues, bound up with palm and myrtle, and accompanied with a citron.”

Wills

The subject of testamentary disposition is, of course, intimately connected with that of inheritance, and little need be added here to what will be found there. *SEE HEIR*. Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the Jubilee year. *SEE JUBILEE*; Vow. But the law does not forbid bequests by will of such limited interest in land as was consistent with those rights. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have

frequently been bequeathed by will (^{<1850>}Leviticus 25:30). Two instances are recorded in the Old Test., under' the law, *of* testamentary disposition —

1. Effected in the case of Ahithophel (^{<1073>}2 Samuel 17:23);
2. Recommended in the case of Hezekiah (^{<1201>}2 Kings 20:1; ^{<2381>}Isaiah 28:1); and it may be remarked in both that the word “set in order” (*hwæ* Sept. ἐντέλλομαι; Vulg. *dispono*. *hawxiin* Rabbinic is a will. See Gesen. *Thesaur.* p. 1155), marg. “give charge concerning,” agrees with the Arabic word “command,” which also means “make a will” (Michaelis, *Laws of Moses*, art. 80). Various directions concerning wills will be found in the Mishna, which imply disposition of land (*Baba Bathr.* 8:6, 7). **SEE TESTAMENT.**

Willson, James McLeod, D.D.

an eminent Presbyterian divine, and son of the distinguished divine Rev. James R. Willson, D.D, was born at the Forks of Yough, near Elizabeth, Allegheny Co., Pa., Nov. 17, 1809. From childhood he was apt in the acquisition of learning, and diligent in his studies. His preparatory education was prosecuted under his father's instruction. So thorough had been his previous training, and so advanced his scholarship, that on entering college he took high rank at once in the senior class. He graduated at Union College, Schenectady, N. Y., in 1829; then spent some years in teaching, first in an academy at Belair, Md., then at the village of Schodack, N. Y., and lastly as principal of the High-school in Troy, N.Y.; studied theology until 1834, when he was licensed to preach by the then Southern Presbytery; and ordained and installed pastor of a church in Philadelphia, Pa., Nov. 27, 1834, where he labored with great success until 1862. In' 1859 he was appointed by the Synod to a professorship in the Theological Seminary, Allegheny City, Pa., a position for which he was eminently qualified, and which he, filled with great industry and zeal for three successive sessions, while still retaining his pastoral relation to his congregation. In 1862, his pastoral relation was dissolved, and he removed to Allegheny, where he continued to perform the duties of his professorship, until the day, of his death, Aug. 31, 1866. Coincident with his pastoral and professional duties, he performed an amount of other work equal to the whole power of a man of ordinary gifts. For more than seventeen years he was sole editor of the *Covenanter*, as ably conducted and efficient monthly, and co-editor with Dr. Thomas Sproull for four

years more after its union with the *Reformed Presbyterian*. He was also the author of several treatises, viz., *The Deacon* (1840): — *Bible Magistracy: — Civil Government*; also a little treatise on *Psalmody*. Dr. Willson was a diligent, kind, and faithful pastor; a plain, logical, and eminently instructive preacher; a successful editor and author; a distinguished theological professor. His controversial powers were of a high order; his knowledge of history was both extensive and accurate. In the Theological Seminary he was in his element. He was an “Israelite indeed, in whom was no guile.” His whole life gave evidence of this. See Wilson, *Presb. Hist. Almanac*, 1867, p. 387.

Willson, James Renwick, D.D.

one of the most learned, able, and eloquent divines of the Reformed Presbyterian Church in his day, was born near Pittsburgh, Pa., April 9, 1780. He early gave indications of great mental ability, and, when only twelve years of age, was well known as an eager student of theology. He graduated at Jefferson College, Pa., with first honors, in 1806; was licensed to preach in 1807; and was principal of Bedford, Pa., 1806-15, and of a classical school in Philadelphia for two and a half years. His labors as a teacher were highly successful, some of the most prominent gentlemen of the country having been trained by him. In 1817 he became pastor of the congregations of Newburgh and Coldenham, N.Y. At that time Newburgh was notorious for its infidelity; but his advent was a new sera in the village. The town collected to hear him; it was gradually reformed, and the oldest inhabitants still ascribe very much to his sermons. In 1823 the congregation of Coldenham asked and received all his services until 1830, when he removed to Albany, as pastor of a church there. As early as 1820 he began educating young men for the ministry; in 1822 he began to edit the *Evangelical Witness*, a monthly magazine, the first ever published by a Covenanter as a distinctive denominational magazine it was discontinued in 1826. He afterwards commenced and continued for two years *The Christian Statesman*, a small paper, 8vo, of eight pages. In 1831, about the time when the abolition movement began, and also a movement within the Reformed Presbyterian Church respecting certain national privileges, he took a leading part in all this conflict, and from its earlier appearance had begun the publication of *The Albany Quarterly*. From 1840 until 1845 he was senior professor in the Reformed Presbyterian Seminary, Allegheny, Pa.; from 1845, when the Seminary was removed to Cincinnati, O., he was sole professor until 1851, when, owing to ill-health, he retired with the

title of emeritus professor. He died Sept. 29, 1853. Dr. Willson, in intellectual reach, and comprehension- and acuteness, ranked among the first of men. He had a wide-spread reputation as an eloquent preacher. There were moments when he was overwhelming in the majesty of his descriptions and in the awful character of his denunciations. He was pre-eminently a man of prayer; faithful to his convictions; a man of unwavering integrity. He published, *A Historical Sketch of Opinions on the Atonement*, etc. (1817): — *Alphabetical. Writing and Printing* (1826): — *Prince Messiah's Claim to Dominion*, etc. (Albany, 1832, 8vo): — *The Written Law* (1840); also a number of occasional sermons, addresses, etc. See Wilson, *Presb. Hist, Almanac*, 1866, p. 293; Allibone, *Dict. of Brit and Amer. Authors*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 9:40. (J. L. S.)

Wilymott, William, LL.D.

an English clergyman, was born at Royston about 1675. He was admitted a scholar at King's College, Cambridge, in 1692; became usher at Eton; was tutor in King's College; became rector of Milton in 1735; and died in 1737. He published numerous school books, and *Collection of Devotions for the Altar*, etc. (1720). See Chalmers, *Biog. Dict.* s.v.

Wilmer, William H., D.D.

a Protestant Episcopal clergyman- was born in Kent County, Md., Oct. 29, 1782. He graduated at Washington College, Md., and immediately engaged in mercantile pursuits, but eventually abandoned them to study theology. In 1808 he was ordained, and, then appointed to Chester Parish, Md. The convention of the diocese named him one of the standing committee in 1811. The following year he received a call to St. Paul's Church, Alexandria, Va., and, after his removal to this charge, became one of the standing committee of the diocese of Virginia. He was one of the originators in 1818 of the Education Society of the District of Columbia, designed to aid theological students at the seminary in Fairfax County. Until his removal from Alexandria he was president of this association. When St. John's Church in Washington, D.C., was erected in 1816 he was chosen its first minister, but did not accept the office though he supplied the Church until a rector: was secured. Of the *Washington Theological Repertory*, a periodical begun in 1819, he was one of the editors until 1826. After removing to Virginia, until the close of his life, he was a delegate of every general convention; and was president of the House of

Clerical and Lay Deputies in 1820, 1821, 1823, and 1826. When the Theological Seminary of Virginia opened its sessions in Alexandria in 1823 he became professor of systematic theology, ecclesiastical history, and church polity. In the spring of 1826 he was chosen assistant rector to bishop Moore, in the Monumental Church at Richmond, Va., but was induced by the friends of the seminary to decline the call. A few months after, however, he was elected president of William and Mary College, and rector of the Church at Williamsburg. Before the expiration of a year from the time of his entrance upon these duties he died there July 24, 1827. His preaching was characterized by great simplicity; and although his manner was not considered oratorical, it was fervent. See Sprague, — *Annals of the Amer. Pulpit*, 5, 515.

Wilna, Elijah

also called *the Pious* (*dysj h*), was born in 1720 at Selz, near Brisk, in Poland His natural endowments were so extraordinary that when eleven years of age he was not only a thorough Hebraist, but unraveled the mysteries of the Cabala, and was master of astronomy, geometry, grammar, etc.; and at the age of thirteen (1733) was appealed to as a great authority and teacher. In addition to his marvelous native powers, he possessed a real love of learning and great assiduity, as well as an independent fortune, and lived till 1797. Like Mendelssohn and Wessely, Wilna was laboring to produce a reformation in Poland with the special purpose to check the mischief wrought in the Jewish community by the Chasidim, who at his time had become very powerful. Wilna's writings are very numerous. Up to the year 1760 he had written the, prodigious number of sixty volumes, of which fifty-four, appeared between 1802 and 1854. We mention the following: *Commentary on the Order. Zeraim* (Lemberg, 1797, and often; last ed. Stettin, 1860): — *Commentary on the Order Toharoth* (Brinn, 1802 and often last ed. Stettin; 1860): *Text-critical Glosses on the Mechilta* (Wilna, 1844): — *Critical Notes on the Babylonian Talmud* (Vienna, 1807, and often): — *Critical Notes on the Pirke de R. Elieser* (Warsaw, 1854): — *Critical Notes on the Pesikta* (Breslau, 1831.): — *Scholia to the Greatei and Lesser Seder Olam* (Wilna, 1845): — *Glosses on the Thirty-two Hermeneutical Rules of Rose* (Sklow, 1803): — *The Mantle of Elijah*, a commentary on the Pentateuch (first printed in the Pentateuch edition published at Dobrowna, 1804, and again at Halberstadt. 1859-60)-: — *A Commentary on* ~~2012~~ *Isaiah 1:12 and*

Habakkuk (Wilna, 1820; 2d ed. *ibid.* 1843, edited and supplemented by his grandson Jacob Moses of Slonim): — *A Commentary on Jonah* (*ibid.* 1800): — *A Commentary on Proverbs* (Sklow, 1798, and often): — *A Commentary on Job 1-6* (Warsaw, 1854): — *A Commentary on the Song of Songs* (Prague, 1811; Warsaw, 1842): *A Commentary on the Chronicles* (Wilna, 1820; 2d ed. *ibid.* 1843): — *A Commentary on the Book Jezira* (Grodno, 1806): — *A Commentary on the Zohar* (Wilna, 1810): — *A Hebrew Grammar* (*ibid.* 1833): — *A Topographical Description of Palestine, and a Treatise on the Solomonian Temple* (Sklow, 1802, and often): — *A Commentary on the Third or Ezekiel's Temple* (Berlin, 1822). See Furst, *Bibl. Jud.* 3, 516-521; Jost, *Gesch. d. Judenth. u. s. Sekten*, 3, 248 sq.; Kitto, *Cyclop.* s.v.; Gratz, *Gesch. d. Juden*, 11, 118 sq.; Heschel, *whyl a twyl* [8s (Wilna, 1856); Finnl, *hnmnan hyrq* (containing a history of the congregation of Wilna, biographies of its rabbins, etc. [*ibid.* 1860]), p. 133 sq. (B. P.)

Wilson, Adam, D.D.

a Baptist minister, was born at Topsham, Me., Feb. 3, 1794. He was a graduate of Bowdoin College in the class of 1819, and during his freshman year he joined the newly constituted Baptist Church in his native town. He studied theology with Rev. Dr. Stoughton, of Philadelphia, and was ordained in 1820. After preaching some months he was settled as pastor at Wiscasset, Me. His special vocation seemed to be rather as a stated supply of churches, and in this capacity he acted for a number of years. A new denominational paper having been started in Portland, Me., the *Zion's Advocate*, he became its editor and proprietor, conducting it with marked ability, and making it exceedingly useful in promoting the interests of the Baptist denomination in his native state. The last years of his life were spent in Waterville, Me., of the college in which place he was a trustee for forty years. His death occurred at Waterville, Jan. 16, 1871. "A man of energy and industry, of decided character and marked wisdom and discretion, and of genial disposition, he ever had the respect, confidence, and affection of the communion whose interests he espoused, and was: eminently a good man." See *Necrology of Bowdoin College* (J. C. S.).

Wilson, Bird, D.D., LL.D.

a Protestant Episcopal clergyman, was born at Carlyle, Pa., in 1777. He graduated at Philadelphia College in 1792; studied law, and became

president-judge of the Court of Common Pleas for the seventh Circuit of Pennsylvania in 1802; was ordained deacon in the Protestant Episcopal Church in 1819; was rector of St. John's Church, Norristown, Pa., from 1819 to 1821; professor of systematic divinity in the Episcopal General Theological Seminary in New York from 1821 to 1850, and emeritus professor from 1850 until his death, April 14, 1859. He published *Memoirs of the Life of the Right Rev. William White, Bishop of the Protestant Episcopal Church in the State of Pennsylvania*, and edited *Abridgment of the Law*, by Matthew Bacon (1811-13), and the *Works of the Hon. James Wilson, LL. D.* (1803-4). See a *Memorial* (1864) by W. White Bronson.

Wilson, Christopher, D.D.

an English clergyman, was born in 1714; became prebendary of London in 1745, of Westminster in 1748, and bishop of Bristol in 1783. He died in 1792. His publications consist of a few single sermons.

Wilson, Daniel, D.D.

a colonial bishop of the Church of England, was born in Spitalfields, London, in 1778. Destined by his parents for trade, he was apprenticed at fourteen to his uncle, a silk merchant. He was then a giddy boy; but in 1797 he was converted, and determined to abandon trade. In 1798 he entered St. Edward's Hall, Oxford, where he graduated A.B. in 1802, and A.M. in 1804.. -He had previously been ordained in 1801, and began his ministry in that year as curate to Mr. Cecil in Chobham. "In 1803 he was appointed to a tutorship at Oxford, where he remained for about eight years and a half, during which time he was first curate of Worton, and then of St. John's Chapel, London, where he remained until the year 1824. He then became vicar of Islington, discharging the duties of that office until 1832, when, on the death of Dr. Turner, bishop of Calcutta, he was appointed his successor, and from that time to his death, in 1858, he was devoted to the arduous and indefatigable labors for the promotion of Christianity in India, which have made his name conspicuous in the history of missions. Bishop Wilson was a man of studious habits and solid learning, with little respect for forms or ceremonies, compared with inward experience; destitute of the elegant culture and graceful address of Heber, one of his most distinguished predecessors, he was stern in purpose and explicit in speech. His energy in the discharge of duty was almost without a parallel. Social in his disposition, fond of conversation, and exercising a

generous hospitality, he appears to have had few attachments and intimacies. Free from worldliness, from every trace of self-indulgence, from all duplicity and guile, he found his highest glory in the progress of the faith; and in his zeal, courage, firmness, and self-devotion, must be regarded as a model of the missionary bishop." In theology he belonged to the evangelical party of the Church of England -the earnest school of Newton, Hill, and Cecil. He died at Calcutta, Jan. 2, 1858. A copious biography is furnished in Bateman's *Life of Bishop Wilson* (Lond. 1860, 2 vols. 8vo; Boston, 1860, 8vo). Besides occasional sermons, charges, etc., he published *Sermons* (5th ed. *ibid.* 1826, 8vo): — *Evidences of Christianity* (4th ed. *ibid.* 1841, 2 vols. 12mo): — *Divine Authority of the Lord's Day* (*ibid.* 1831, 12mo; 3d ed. 1840): *Sermons Preached in India* (*ibid.* 1838, 8vo): — *Lectures on Colossians* (*ibid.* 1845, 8vo): — *Tour on the Continent* (1825, 2 vols. 8vo). See *Life*, by Bateman; *London Rev.* July, 1860, p. 470; *Amer. Ch. Rev.* 1858, 2, 177.

Wilson, Henry Rowan, D.D.

a Presbyterian divine, was born near Gettysburg, Adams Co., Pa., Aug. 7, 1780. He pursued his preparatory course in a classical school in the neighborhood; graduated at Dickinson College in 1798; studied theology privately; was licensed to preach by the Presbytery of Carlisle in 1801; and was ordained and installed pastor of the congregations at Bellefont and at Lick Run, Center Co., Pa., in 1802. In 1806 he was called to the professorship of languages in Dickinson College, which position he held for ten years, until he became pastor of the Church at Silver Spring in 1816. In May, 1824, he was installed pastor of the Church in Shippenasburg; in 1838 he accepted the general agency of the Board of Publication in the Presbyterian Church; in 1842 he became pastor of the Church at Neshaminy, Hartsville, Bucks Co., Pa., where he continued till October, 1848, when, at his own request, the pastoral relation was dissolved. He died March 22, 1849. Dr. Wilson was a man of strong mind; an able, energetic, and popular preacher; "his record is on high." See *Sprague, Annals of the Amer. Pulpit*, 4:300; Nevin, *Churches of the Valley*. (J. L. S.)

Wilson, Hugh Nesbitt, D.D.

a Presbyterian minister, was born at Elizabeth, N. J., May 7, 1813. He early felt the power of religion and united: with the Second Presbyterian Church

of Elizabeth at about fifteen years of age. He graduated at the College of New Jersey in the class of 1830, and, after teaching for a short time in Trenton, N.J., entered Princeton Theological Seminary, where, after taking a full course of study, he graduated in 1834. During the years 1833-35, he held the place of tutor in the college. As an instructor, he was faithful, thorough, and able. His manners were gentle, winning, and most agreeable and he always commanded the unbounded respect as well as the affection of the students. He was licensed by the Presbytery of Elizabethtown, April 23, 1835, and ordained as an evangelist by the same presbytery Oct. 7, in the same year. His first field of labor was on Long Island, where he began to supply the Church at Southampton in September, 1835, but soon after he received and accepted a call to become its pastor, and was installed June 29, 1836. Here he had a long, useful, and happy pastorate of nearly sixteen years. His labors were largely blessed in gathering many souls into the Church, and he enjoyed the unbounded love of an attached people. For reasons connected with his health he resigned his charge April 13, 1852, and was immediately afterwards settled at Hackettstown, N. J. There he was installed June 23, 1852, and labored six years with great acceptance but having received a call to the Second Reformed (Dutch) Church of New Brunswick, N. J., he resigned his charge at Hackettstown May 1, 1858, and was installed at New Brunswick May 27, in the same year. After laboring at the latter place four years, he resigned this charge in May, 1862. It is not often that a minister is invited back in later life to serve the congregation, which enjoyed his first ministrations. This happened to Dr. Wilson. After leaving New Brunswick, he was invited to supply for a time the Church at Southampton, which he began to do in August, 1863. In the next year he received a regular call, and was again installed as pastor on Sept. 25, 1864. But, after three years, his health, which had for a long time been far from strong, hopelessly failed, and he resigned May 1, 1867, and in June of the same year he removed to Germantown, near Philadelphia. Here, in an extremely infirm and disabled condition, but patient and trustful, he continued to reside until his death, which occurred June 4, 1878. Dr. Wilson was a director in Princeton Seminary from 1851 until he resigned in 1858, on entering another denomination. He was, in the truest sense of the word, a Christian gentleman; was a fine classical scholar and a man of extensive reading. As a preacher, he was earnest, affectionate, instructive, and popular. The blessing of God attended his labors in every place where he was settled. See Corwin, *Manual of the Ref. Church*, s.v. (W. P.S.)

Wilson, James, D.D.

a bishop of the Church of Ireland, was a native of Dublin, and a student of Trinity College, from which he received his degree of A.M. in 1809. He occupied the post of examining chaplain to Dr. Whately, archbishop of Dublin, and was consecrated bishop of Cork in 1848. He died at Cork, Jan. 5, 1857, aged seventy-five years. His title at the time of his death was bishop of Cork, Cloyne, and Ross. See *Amer. Quar. Church Rev.* 1857, p. 149.

Wilson, James Patriot, D.D.

a Presbyterian divine, was born at Lewes, Sussex Co., Del., Feb. 21, 1769. He graduated with high honor at the University of Pennsylvania in August, 1788; was admitted to the bar in 1790; licensed to preach by the Presbytery of Lewes in 1804, and in the same year was ordained and installed as pastor of the united congregations of Lewes, Cool Spring, and Indian River. In 1806 he accepted the pastoral charge of the First Presbyterian Church in Philadelphia, where he remained until he resigned in 1830. He died Dec. 9, 1830. Dr. Wilson was a profound thinker and a learned preacher of the Gospel. He published, *Lectures upon Some of the Parables and Historical Passages of the New Test.* (1810, 8vo): — *An Easy Introduction to Hebrew* (Phila. 1812, 8vo; 1817, 8vo): — *An Essay on Grammar* (1817, 8vo; Land 1840, 18mo): — *Common Objections to Christianity* (Phila. 1829, 12mo): — *The Hope of Immortality* (1829, 12mo); — *A Free Conversation on the Unpardonable Sin* (1830): — *The Primitive Government of Christian Churches*: — *Liturgical Considerations* (1833): — also many single sermons and pamphlets. He edited *Sermons of the Rev. John Ewing, D.D., with a Life* (Easton, 1812, 8vo): — *Ridgley's Body of Divinity, with Notes.* (1814). See Sprague, *Annals of the Amer. Pulpit*, 4:353; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.; *Analect. Mag.* 11,177. (J.L.S.)

Wilson, John, D.D.

a missionary of the Scotch Free Church to Bombay. Though not so widely known as Dr. Duff, he was a kindred spirit. His influence had become very great in India, where he spent forty-eight years of missionary toil. While at home a short time, he was made moderator of the General Assembly, and men rose up everywhere to do him honor. He returned to India and assumed his labors, continuing in vigorous health until a few months before

his death, which occurred in Bombay in 1875. See *Presbyterian*, Jan. 1, 1876. (W. S.)

Wilson, John Makemie, D.D.

a Presbyterian divine, was born in Mecklenburg County, N. C., in 1769. He graduated with the highest honor at Hampden Sidney College in 1791; studied theology privately under the direction of the Rev. James Hall, D.D.; was licensed to preach by the Presbytery of Orange, N. C., in 1793, and immediately after was sent by the Commission of Synod on a missionary tour through the counties in the lower part of the state. He was ordained in 1795, and continued in this mission work until 1801, when he accepted a call from the congregations of Rocky River and Philadelphia. In 1812 he opened a school especially for the accommodation of the young men of his charge who wished to devote themselves to the ministry; this school he continued for about twelve years, and twenty-five of his pupils became ministers of the Gospel. He died July 30, 1831. Dr. Wilson possessed a strong, penetrating, and well-cultivated mind. As a member of the judicatories of the Church, no man of his day was held in higher repute. He preached the Gospel with great fidelity and fervency, and with strong faith in the spirit of God to give it effect. He published, a *Sermon* (1804): — *Sermon* (1811): — and an *Appendix* to a work on psalmody by the Rev. Dr. Ruffner, of Virginia. See Sprague, *Annals of the Amer. Pulpit*, 4:90; Foote, *Sketches of North Carolina*; Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J. L. S.)

Wilson, Joshua Lacy, D.D.

a Presbyterian divine, was born in Bedford County, Va., Sept. 22, 1774, and in the fall of 1781 removed to the neighborhood of Danville, Ky., with his mother and stepfather, John Templin, father of Terah Templin. He was brought up to the trade of a blacksmith, and had no education beyond what his mother gave him till he was twenty-two years old. At that period he was converted. He soon after commenced the study of law, but abandoned it for theology; was licensed to preach in 1802, and in 1804 was ordained pastor of Barcstown and Big Spring churches, Ky. In 1805 he sat as a member of the Commission of Synod in the Cumberland difficulties. In 1808 he became pastor of the First Presbyterian Church in Cincinnati, where he remained for thirty-eight years, part of the time teaching a classical school. In the great controversy, which divided the Presbyterian

Church in 1837, he bore an active and prominent part. He died Aug. 14, 1846. Dr. Wilson was a self-educated man, of unbending integrity, candor, and conscientiousness. For thirty-eight years he was at the head of every social, moral, and intellectual enterprise of the day in Cincinnati, and to his personal influence Cincinnati College is largely indebted for its existence and prosperity. He published, *Episcopal Methodism, or Dagonism Exhibited* (1811), and a number of sermons and theological pamphlets. See Sprague, *Annals of the Amer. Pulpit*, 4:308; Allibone, *Dict. of Brit and Amer. Authors*, s.v. Davidson, *Hist. of the Presb. Church in Kentucky*, p. 364-366. (J.L. S.)

Wilson, Matthew, D.D.

eminent as a Presbyterian divine, a physician, and a teacher, was born in Chester County, Pa., Jan. 15, 1731. He received his education in an academy in New London, Pa., studied theology privately, was licensed to preach in April, 1754, ordained in October, 1755 and installed pastor of the congregations at Lewes and Cool Spring, Del., in April, 1756. He was regularly bred to the medical profession, and few physicians of his day manifested more medical skill and learning. He died March 30, 1790. Dr. Wilson was an instructive and persuasive preacher; learned, pious, patriotic, and benevolent in an eminent degree. He contributed medical papers to *Aiken's Amer. Mag.* 1775, and *Carey's Amer. Mus.* vol. 4 and *Observations on the Winter of 1779-80 to Trans. Amer. Soc.* vol. 3; and left prepared for the press (never published) *A Therapeutic Alphabet*. See Thacher, *Amer. Med. Biog.* 2, 197; Sprague, *Annals of the Amer. Pulpit*, 3, 178; Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J. L. S.)

Wilson, Robert G., D.D.

a Presbyterian divine, was born in Lincoln County, N. C., Dec. 30, 1768. He pursued his preparatory studies at an academy in Salisbury, N.C.; graduated at Dickinson College in 1790; studied theology privately; was licensed to preach April 16, 1793, by the Presbytery of South Carolina; and was ordained and installed pastor of Upper Long Cane Church, in Abbeville District, May 22, 1794. He was offered a professorship in South Carolina College, and was also invited to become principal of an academy in Augusta, Ga.; but he declined these offers, and accepted, in 1805, a call to become pastor of a small Church, then lately organized, in Chillicothe, O., where he remained nineteen years, greatly beloved by his people and

signally blessed in his labors. In 1824 he resigned his charge by advice of the presbytery, and accepted an invitation to the presidency of the Ohio University, at Athens, over which he continued to preside until 1839, when, on account of the increasing infirmities of age, he resigned the office, returned to Chillicothe, and engaged to preach as a stated supply for the Union Church. He died April 17, 1851. Dr. Wilson was an instructive preacher. He excelled as a member of the judicatories of the Church. In' no situation, however, in which he was placed were the energies of his mind brought into more vigorous and effective exercise than in the presidency of Ohio University. When he, entered upon that office, the institution .was greatly depressed; but he gave to it the whole power of his vigorous mind, and his success, was indicated within a few years by a very considerable increase of both funds and students. He published, three single sermons (1817, 1828, 1829): — a sermon in the *Presb. Preacher* (1833): — and an *Address to the Graduating Class of Ohio University* (1836). See Sprague, *Annals of the Amer. Pulpit*, 4:122; Foote, *Sketches of North Carolina*; Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J. L. S.)

Wilson, Sir Thomas (1), LL.D.

a statesman and divine of the reign of queen Elizabeth, was born at Stroby, in Lincolnshire, about 1524. He was educated at Eton and at King's College, Cambridge, where he graduated in 1546. He took orders in the Church of England; became tutor to the two sons of Charles Brandon, duke of Suffolk, by Mary, ex-queen of France, but both of his pupils soon died; withdrew to the Continent on the accession of queen Mary, in 1553; was imprisoned by the Inquisition at Rome on account of heresies alleged to be contained in his *Logic* and *Rhetoric*.: and was put to the torture; obtained his liberty at the death of pope Paul IV in 1555, in consequence of. a fire which caused the populace to break open the doors and allow the prisoners to escape; returned to England and became private secretary to queen Elizabeth in 1558; was appointed one of the masters of requests, and master of St. Katherine's Hospital, near the Tower; went as envoy to the Netherlands in 1576; became secretary of state and colleague of Sir Thomas Walsingham in 1577; was made dean of Durham in 1579; and died in London, June 16, 1581. He published a *Latin Biography of his two pupils, Henry and Charles Bandon* (1551).: — *The Rule of Reason, Containing the Arte of Logique set forth in Englishe* (eod.): — *The Arte of Rhetorike, for the Use of all Suche as are Studious of Eloquence* (1553): — *The Three Orations of Demosthenes*, etc. (1570): — and A

Discourse upon Usurye by Waye of Dialogue and Oracions, etc. (1572). See Strype, *Annals*; and Chalmers, *Biog. Dict.* s.v.

Wilson, Thomas (2), D.D., LL.D.

a Church of England divine, was born at Burton, Cheshire, Dec. 20, 1663. Little is known of his early life. He was educated at Chester and at Trinity College, Dublin, quitting the university in 1686, and receiving an appointment to Winwick, Lancashire. In 1692 he was ordained priest, and became domestic chaplain to the earl of Derby, and tutor to his son; and in 1796 entered upon his duties as bishop of Sodor and Man, in which he remained faithful till death, 1755. Bishop Wilson was remarkable for his humility, his conscientiousness, and his devotedness to Christian duty. He was a man of prayer and deep piety. See *Christian Observer*, 1820, p. 569, 713, 785; *Church of England Magazine*, 1836, p. 245; and *Christian Remembrancer*, 1829, p. 729.

Wilson, Thomas (3), D.D.

an English divine, son of bishop Thomas, was born at Kirk Michael, in the Isle of Man, Aug. 24, 1703. He was educated at Christ Church, Oxford, where he graduated A.M., Dec. 16, 1727; became prebendary of Westminster in 1743; was forty-six years rector of St. Stephen's, Walbrook; and died at Alford House, Bath, April 15, 1784. He published, *Distilled Liquors the Bane of the Nation*; *Review of the Project for Building a New Square at Westminster* (1757); *The Ornaments of the Churches Considered*, etc. (1716).

Wimpina, Konrad

(really *Koch*; for he adopted the name Wimpina from the town of Wimpfen, his father's native place), a scholastic theologian and defender of Tetzels indulgence peddler, was born at Buchen, or Buchheim, in the Oden forest, A.D. 1459 or 1460. He was educated at Leipsic, and held a professorship in that university. In 1502 he became licentiate, and in 1503 doctor of theology. Envy charged him with holding heterodox views at this time, but he succeeded in repelling the charge before the archbishop of Magdeburg. In 1505 he, in his turn, assailed Martin Polichius with a charge of heterodoxy, because that writer had characterized scholastic speculations as useless, and had recommended philological studies as possessing a higher value for theology. Wimpina was associated with the

founding of the University of Wittenberg, and immediately afterwards was made professor of theology and rector in the University of Frankfort-on-the-Oder. On Luther's promulgation of his theses against indulgences, Wimpina assumed the defense of Tetzel. Two disputations in Tetzel's favor appeared in 1517, which were generally credited to Wimpina, and which were chiefly remarkable as postulating a distinction between punitive and reformatory punishments in connection with the theory of indulgences. In 1530 Wimpina attended the Diet at Augsburg, in the character of associate author of the *Conflation* of the *Augsburg Confession*, and also as a member of the commission appointed to effect a reconciliation of parties with respect to points in dispute. He died, either May 17 or June 1., 1531, in the monastery of Amorbach, *Literature* — *Gieseler, Kirchengesch.* vol. 3; *Loscher, Reform. Acta und Documenta* (Leips. 1720), 1. 86 sq.; *Unschuldige Nachrichten* (ibid. 1716); *De Woette, Luther's Brieffe*, etc. (Berlin, 1825), vol. 1; *Seckendorff, Ausfuhr. Hist. d. Lutherthums* (Leips. 1714); *Sost and Olpe, Tetzel u. Luther*, etc. (1853) [Rom. Cath.; *Herzog, Real-Encyklop.* s.v.

Wimple

Picture for Wimple 1

Picture for Wimple 2

is the rendering, in the A. V. at ²³¹²Isaiah 3:22, of the Heb. **יִפְתָּח** *mitpachach* (from **פָּחַ**; *to spread out*; Sept. translates undistinguishably; Vulg. *lindeamenta*), which is translated "veil" in Luther 3:15, but it signifies rather a kind of shawl or mantle (*Schroder, De Vestitu Mulier. Hebr. c.* 16). The old English and now obsolete term means a kind of hood or veil in use at the time the translation was made, and was not a bad representative of the original. The word occurs in Spenser:

*“For she had laid her mournful stole aside,
And widow-like sad wimple thrown away.”*

*“But (she) the same did hide
Under a veil that wimpled was full low;
And over all a black stole she did throw,
As one that inly mourned.”*

SEE VEIL.

Wimple,

in ecclesiastical phrase, is a name for a hood or veil, especially the white linen cloth bound about the forehead, and covering the necks of nuns (q.v.).

Wimr

in Norse mythology, is the river through which Thor waded when he journeyed towards Geirrodsgard. The daughter of the giant made its waters so high that they reached to his neck.

Winchelsey, Robert

archbishop of Canterbury, was born at Winchelsea, and educated at Canterbury. From Canterbury School he proceeded to Paris, and there his success was remarkable. At an early age he received his degree of A.M., and soon after was appointed rector of the university. On his return to England he became a member of Merton College, Oxford. In 1288 he was appointed chancellor of Oxford. He was also appointed archdeacon of Essex. He was translated to Canterbury in 1293, and enthroned in grand style by Henry, prior of his church at Canterbury, in 1295. It seems that of all the primates of all England, none was ever so unpopular as archbishop Robert. He was so self-willed and haughty that he placed himself as it were, in opposition to the country just when the nation was rising to national independence. He was so unscrupulous in the means he adopted and the measures he proposed that he at length involved himself in the guilt of high-treason. Towards the close of his life, he divided his time between Oxford and Canterbury. "Whatever may have been said of his faults as a public-character-and they were many and great all his contemporaries bear testimony to his worth in private life." He exercised boundless charities to the poor, and their gratitude invested him with the character of a saint. He died at Otford, May 11, 1313. See Hook, *Lives of the Archbishops of Canterbury*, 3, 368 sq.

Winchester, Elhanan

a Universalist minister, was born at Brookline, Mass., Sept. 30, 1751. He was of Welsh descent, the son of a respectable and industrious mechanic, the eldest of a family of fifteen children; was very precocious, naturally of a feeble constitution, and remarkably amiable; received a careful religious

training and excellent educational privileges; joined the Baptists in 1769, united in marriage the same year, and soon after began his ministerial career. In 1771 he preached at Rehoboth, Mass., where his youth, extraordinary memory, eloquence, apparent zeal, and singular dress excited interest and drew multitudes to his meetings. His subsequent appointments were: Grafton, 1772; Hull, 1773-74; Welch Neck, S.C., 1775-79, meanwhile traveling and preaching extensively every summer in the Middle and Eastern States; Philadelphia, Pa., 1780, where and when he accepted the Restoration theory. He sailed to England in 1787, and continued his journeys in Europe until about 1795, when he returned to Philadelphia. He died of hemorrhage of the lungs in Hartford, Conn., April 18, 1797. Mr. Winchester was gentle and zealous in temperament; diligent and faithful by habit; exemplary in life; a thoroughly scriptural and evangelical and unusually fascinating preacher; and a voluminous, clear, captivating writer. His writings embrace, *A Collection of Hymns* (1784): — *A Serious Address to Youth on the Worth of the Soul* (1785): — *Dialogues on Universal Restoration* (1788): — *Lectures on the Prophecies* (1790-91, 2 vols. 8vo): — *The Process and Empire of Christ, a Poem*, (1793): — *Ten Letters to Thomas Paine, in Reply to his Age of Reason* (1794): — *Political Catechism: --Hymns on the Restoration* (1795): besides many sermons. See Stone, *Biography of Rev. Elhanan Winchester* (Boston, 1836).

Winchester, Samuel Gover

a Presbyterian minister, was born at Rock Run, Hartford Co., Md., Feb. 17, 1805. He received a good academical training; began the study of law, but afterwards studied theology in the Theological Seminary at Princeton, N.J.; was licensed to preach by the Presbytery of Baltimore in 1829; and was ordained and installed pastor of the Sixth Presbyterian Church in Philadelphia, Pa., May 4, 1830. In 1837 he resigned his charge and was employed as an agent of the-General; Assembly's Board of Domestic Missions; in the autumn of the same year he accepted a call to the Presbyterian Church in Natchez, Miss., where he continued in- the faithful discharge of his duties until his death, Aug. 31, 1841. Mr. Winchester was the author of *Companion for the Sick* (1833), altered from Willison's *Afflicted Man's Companion*, with additions: — *Christian Counsel to the Sick* (1836): — *A Discourse at Oakland College* (1838): — *The Theatre* (Phila. 12mo): — *Importance of Family Religion, with Prayers and Hymns*

(1841, 12mo). See Sprague, *Annals of the Amer. Pulpit*, 4:754; Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J.L.S.).

Winchester, Thomas, D.D.

a learned English divine, was born in the County of Berks about the beginning of the 18th century. He was educated at Magdalen College, Oxford; was a tutor there for many years; received a fellowship in 1747; became rector of Appleton, Berkshire, in 1761; held for some years the curacy of Astley Chapel, near Asbury, in Warwickshire; and died May 17, 1780. He published *A Dissertation on the XVIIIth Article of the Church of England*, etc. (1773).

Winckelmann, Johann

a Lutheran theologian of (Germany, was born in 1551 at Homburg, in Hesse. He studied at different universities; received the degree of doctor of divinity at Basle in 1581, and was appointed court preacher at Cassel in 1582. In 1592 he was called, as professor of theology to Marburg; in 1607 he received the chair of theology at Giessen, and in 1612 the superintendency there. He died Aug. 16, 1626. He wrote commentaries on the Minor Prophets, the gospels of SS. Mark and Luke, the epistles to the Romans and Galatians; on St. Peter's and James's epistles, and on the Apocalypse. He also wrote dissertations on different passages of Scripture and on theological and other subjects. See Freher, *Theatrum Eruditorum*; Witte, *Menornice Theologorum*; Jocher, *Algemeines Gelehrten Lexikon*, s.v. (B. P.)

Winckler (or Winkler), Johann

one of the most faithful, important, and judicious of the friends of Spener (q.v.), was born July 13, 1642, at Gilzern, near Grimma, and was educated at Leipsic and Tübingen. He had become acquainted with Spener before he entered upon his first pastorate at Hamburg in 1671, and received ordination at his hands. In 1672 Winckler became superintendent at Braubach; 1676, court preacher at Darmstadt; 1678, pastor at Mannheim; and 1679, superintendent at Wertheim. He had already, at Darmstadt, begun to hold private devotional meetings, such as he had observed to be a useful means of grace in the ministry of Spener at Frankfort. On Aug. 31, 1684, he was, on the recommendation of Spener, chosen chief pastor of St. Michael's at Hamburg, and that city continued afterwards to be his home

while he lived. Soon after his settlement in Hamburg (1686), he came into controversy with Dr. John Friedr. Mayer, pastor of St. Jacobi, respecting the theatre, which Mayer defended against Winckler's aspersions; and the dispute was renewed with greater acrimony when Dr. Schultz, the senior of Hamburg, submitted a formula, made 'binding by an oath, and directed against all fanatics, to the ministers of Hamburg for their signature.' Winckler and his friends Horb and Hinckelmann (q.v.) refused to sign the paper, and various theologians in other places, among them Spener, had written against its adoption, while Mayer became its impassioned advocate. Winckler ultimately felt constrained to discuss the matter in dispute in the pulpit, which he did in four sermons delivered April 25 to May 16, 1693. In the course of the dispute Horb was expelled from the city, but Mayer was thoroughly defeated. An amnesty was secured in June, 1694. In 1699 the death of Schultz transferred the office of senior to Winckler, and Mayer chose, in consequence, to remove to Greifswald. Winckler died April 5, 1705.

Winckler had few equals as a preacher, though his sermons are difficult to read by reason of the extraneous matter inserted when they were prepared for the press. Some of them extend over one hundred pages, and are theological treatises rather than sermons. He was eminent as a scholar in exegesis and Biblical theology, and had A. H. Francke for his pupil; he rendered meritorious service to the cause of education in the enlarging of a number of schools and- the founding of many others. He was from an early period of his life a supporter of the principles and methods of Spener, writing in their defence *Bedenken iiber Kriegsmann's Symphomnesis*, etc. (Hanau, 1679): — *Antwort auf Dilfeld's gründl. Erörterung der Frage von den Privatzusammenkuinften* (ibid. 1681): — and *Sendschreiben an Dr. Jannekenium* (Hamburg, 1690); but he was not a blind supporter of Spener, and preserved an independent' character to the end, as is illustrated especially by his judgment in the case of the fanatical Fraulein v.d. Asseburg, expressed in *Schriftzmssiges Bedenken* (ibid. 1693). Francke prepared for the founding of the Halle Orphanage at Winckler's house in 1688; and in the same year Winckler drew up the plan for a Bible Society, and began its work by the issue of several editions of the Bible at the expense of himself and a number of friends. He caused a new liturgy and hymn-book to be prepared for the Church of Hamburg, and devised a systematic plan for examining candidates. See Geffeken, *Joh. Winckler u.*

d. Hamb. Kirche in seiner Zeit, etc. (ibid. 1684- 1705; 1861). — Herzog, *Real-Encyclop. s.v.*

Winder, Henry D.D.

a learned English Dissenter, was born at Hutton John, in the parish of Graystock, Cumberland, May 15, 1693. He was educated at Penruddock and at Whitehaven; continued his studies privately in Dublin for two years; became pastor of a congregation at Tunley, Lancashire, and was ordained in 1716; was chosen pastor of the meeting at Castle Hey, Liverpool, in 1718, where he continued to labor until his death, Aug. 9, 1752. He is known to, the literary world by his “ingenious and elaborate work,” *A Critical and Chronological History of the Rise, Progress, Declension, and Revival of Knowledge, Chiefly Religious, in Two Periods; the Period of Tradition, from Adam to Moses; and the Period of Letters, from Moses to Christ*, (1745). A second edition appeared in 1756, with *Memoirs* of his life, by Rev. George Bronson D.

Window

(usually $\sim /Lj \ddagger$ *chiallon*; Chald. wK_i *kav*, $\langle 2160 \rangle$ Daniel 6:10; — $\theta\upsilon\rho\acute{\iota}\varsigma$) The “window of an Oriental house consists generally of an aperture (as the word *challon* implies) closed in with lattice-work named in Hebrew by the terms *arubbah* ($hBra$) $\langle 2112B \rangle$ Ecclesiastes 12:3, A.V. “window;” $\langle 2813B \rangle$ Hosea 13:3, A. V. “chimney”), *charakkinz* $yK\ddot{a}j$ $\langle 2111B \rangle$ Song of Solomon 2:9), and *eshnab* ($bnv\ddot{a}$, Judges 5, 28; $\langle 2107B \rangle$ Proverbs 7:6, A.V. “casement”), the two former signifying the interlaced work of the lattice, and the third the coolness produced by the free current of air through it. Other Heb. terms rendered “window” $rh\dot{x}o\ddot{s}o\dot{h}a\dot{r}$ ($\langle 01061G \rangle$ Genesis 6:16; a *light* opening to admit it, elsewhere “noon”), and $\ddot{a}q\dot{v}$, *shekeph* ($\langle 1107B \rangle$ 1 Kings 7:5) or $\ddot{a}Wq\dot{v}$; *shukuph* (6, 4; 7:4), which means *timbers* or *beams*. **SEE ARK; SEE TEMPLE.**

Glass has been introduced into Egypt in modern times as a protection against the cold of winter; but latticework is still the usual, and with the poor the only, contrivance for closing the window (Lane, *Modern Egypt.* 1, 29). When the lattice-work was open, there appears to have been nothing in early times to prevent a person from falling through the aperture ($\langle 4411B \rangle$ Acts 20:9). The windows generally look into the inner court of the house, but in every house one or more look into the street, and hence it is

possible for a person to observe the approach hence it is possible of another without being himself observed (^{<0753>}Judges 5:28; ^{<1066>}2 Samuel 6:16; ^{<1006>}Proverbs 7:6; ^{<2119>}Song of Solomon 2:9). In Egypt these outer windows generally project over the doorway (Lane, *Modern Egypt*. 1, 27; Carne, *Letters*, 1, 94). When houses abut on the town-wall, it is not unusual for them to have projecting windows surmounting the wall and looking into the country, as represented in Conybeare and Howson's *St. Paul*, 1, 124. Through such a window the spies escaped from Jericho (^{<0125>}Joshua 2:15), and Paul from Damascus (^{<4713>}2 Corinthians 11:33). In the Talmud, Tyrian windows are mentioned (*Baba Bathria*, 3, 6). See Hartmann, *Hebrier*, 3, 341 sq.; Oldermann, *De Specularibus Voterum* (*Helmist.* 1719). **SEE HOUSE.**

Wine, both natural and artificial, is frequently mentioned in the Bible, and in modern times, especially in connection with the temperance cause, its character and use have been a subject of no little nor always temperate controversy. We propose here to treat it in the light of Scripture, history, and morals, unbiased by the disputes into which learned and good men have allowed themselves to fall upon the subject.

I. *Bible Terms.* — The produce of the wine-press was described in the Hebrew language by a variety of words indicative- either of the quality or of the use of the liquid. It may at once be conceded that the Hebrew terms translated "wine" refer occasionally to an unfermented liquor; but inasmuch as there are frequent allusions to intoxication in the Bible, it is clear that fermented liquors were also in common use. It is also obvious that the Bible generally speaks in terms of strong condemnation of the effects of wine; but it is a fair question whether the condemnation is not rather directed against intoxication and excess than against the substance, which is the occasion of the excess.

The following are the words more or less so rendered in the A. V., with a few others of cognate signification and application.

1. *Yayin*, יַיִן (A.V. invariably "wine," except ^{<0734>}Judges 13:14. "vine;" Song of Solomon. 2, 4, "banqueting"). This word, the most commonly employed in the Old-Test. Scriptures for wine, is also the most comprehensive, including, like the corresponding English word, wines of all sorts, although used also in a more restricted; sense to denote *red wine*.

(1.) It is etymologically derived, according to Gesenius, from $\hat{\gamma}$, an unused root, having the force *offervendi, cestuendi*; according to Fürst, from $\hat{\gamma}$ wālike the Arabic $\hat{\gamma}$ wī, Aeth, $\hat{\gamma}$ wēGr. Γ αῖνος, “et sic porro cseteris in linguis, Arm. *gini*; Lat. *vinmuni*; Eng. *wine*; Sept. οἶνος, ἄσκός, γλεῦκος “It has been the current opinion that the Indo-European languages borrowed the term from the Hebrews. The reverse, however, is thought by some to be the case (Renan, *Lang. Sen.* 1, 207), and the word has been referred either to the root *we*, “to weave,” whence come *viere, viimem, vitis, vitta* (Pott, *Etym. Forsch.* 1, i20, 230), or to the root *wan*, “to love”(Kuhn, *Zeitschrf. vergl. Sprachf.* 1,-191 192). However this may be, the etymological connection and substantial identity of the above Heb., Greek, Latin, and English words cannot be doubted.

(2.) In most of the passages in the Bible where *yàyin* is used (83 out of 138), it certainly means *fermented grape-juice*, and in the remainder it may fairly be presumed to do so. In four only (^{<2360>}Isaiah 16:10; ^{<2410>}Jeremiah 11:1012; ^{<2102>}Lamentations 2:12) is it really doubtful. In no passage can it be positively shown to have any other meaning. The corresponding English word “wine” properly means “the fermented juice of the grape.” It always has this meaning, except when expressly modified by the immediate connection, in which it is used. The same is true of its equivalent congeners-Greek, *oivog*; Latin, *vinum*; German, *wein*; French, *6*, etc.

The intoxicating character of *yàyin* in general is plain from Scripture. To it are attributed the “darkly flashing eye”(Genesis 49, 12 A. V. “red,” but see Gesenius, *Thesaur.* Append. p. 89), the unbridled tongue (^{<300>}Proverbs 20:1; ^{<2307>}Isaiah 28:7), the excitement of the spirit (^{<3106>}Proverbs 31:6; Isaiah 5, 11; ^{<3015>}Zechariah 9:15; 10:7), the enchained affections of its votaries (^{<2041>}Hosea 4:11), the perverted judgment (^{<3105>}Proverbs 31:5; ^{<2307>}Isaiah 28:7), the indecent exposure (^{<3015>}Habakkuk 2:15, 16), and the sickness resulting from the heat (*chemdh*, A.V. “bottles”) of wine (^{<2005>}Hosea 7:5). So in actual instances Noah planted a vineyard, and drank of the *yàyin* and was *drunken* (^{<0021>}Genesis 9:21). Nabal drank *yàyin* and was *very drunken* (^{<0235>}1 Samuel 25:36, 37); the “drunkards of Ephraim” were “overcome with *yàyin*” (^{<2301>}Isaiah 28:1), or rather, knocked down, or, as Gill paraphrases it, “smitten, beaten, knocked down with it as with a hammer, and laid prostrate on the ground, where they lie fixed to it, not able to rise.” Jeremiah says, “I am like a drunken man, and like a man whom *yàyin* hath overcome”(^{<2420>}Jeremiah 23:9). The intoxicating quality of *yàyin* is

confirmed by Rabbinical testimony. The Mishna, in the treatise on the Passover, informs us that four cups of wine were poured out and blessed, and drunk by each of the company at the eating of the Paschal lamb, and that water was also mixed with the wine, because it was considered too strong to be drunk alone (*Pesachiz*, 7:13; 10:1). In Hieros. *Sabb.* (11, 1) we read, "It is commanded that this rite be performed with red wine;" Babylon *Sabb.* (77, 1), "Sharon wine is of famous report, with which they mix two parts of water;" Babylon. *Berachoth* (fol. 1), "Their wine (*yy*) was very strong, and not fit for drinking *without being mixed with water.*" The Gemara adds, "The cup of blessing is not to be blessed *until it is mixed* with water;" the Jerusalem Talmud says, "It became a man nobly to entertain his wife and children (at the Passover), that at this feast they might be merry with wine" (*yy*). To meet the objection, How can intoxication be hindered? the rabbins replied, "Because wine between eating does not intoxicate a man" (Hieros. *Talm.*). See *Dr. Tattam's Reply to a Pamphlet by Rev. W. Ritchie on the Scripture Testimony against Intoxicating Wine*, p. 8, 9.

But, although usually intoxicating, yet it was not only permitted to be drunk, but was also used for sacred purposes, and is spoken of as a blessing. Thus, in Jacob's blessing on Judah, "His eyes shall be red with *yàyin*, and his teeth white with milk" (^{<0492>}Genesis 49:12). So in God's promise to restore his people to their own land "I will bring again the captivity of my people, and they shall plant vineyards and drink the *yàyin* thereof" (^{<3001>}Amos 4:19). "Drink thy *yàyin*," says the preacher, "with a merry heart, for God now accepteth thy works" (^{<2007>}Ecclesiastes 9:7). The Nazarite, at the expiration of his vow, was permitted to drink *yàyin* (^{<0163>}Numbers 6:13-20); the Israelites were permitted to drink *yàyin* at their feasts (^{<0144>}Deuteronomy 14:24-26); *yàyin* was used in the sacred service of Jehovah, being poured out as a drink-offering to him (^{<0201>}Exodus 19:40; ^{<0223>}Leviticus 23:13; ^{<0455>}Numbers 15:5). Hence, it not only "maketh glad the heart of man" (^{<0445>}Psalms 104:15), but also "cheereth both God and man" (^{<0203>}Judges 9:13); its cheering effects being symbolically transferred to the Divine Being.

Some, indeed, have argued from these passages that *yàyin* could not always have been alcoholic. But this is begging the question, and that in defiance of the facts. Although invariably fermented, it was not always

properly inebriating, and in most instances, doubtless was but slightly alcoholic, like the *vin ordinaire* of France, or our own *cider*.

2. Tirôsh, v/ryTæ (⁰¹⁷⁷⁸Genesis 27:28-38; ⁰⁴⁸⁸²Numbers 18:12; ⁰⁸⁷⁰³Deuteronomy 7:13; 11:14; 12:17; 14:23; 18:4; 28:5; 33:28; ⁰⁸⁹⁰³Judges 9:13; ¹²⁸⁸²2 Kings 18:32; ¹⁴⁹⁰⁵2 Chronicles 31:5; 32:28; Nehemiah 5, 11; 10:37; ⁰⁹⁰⁰⁷Psalms 4:7; ²³³⁷⁷Isaiah 26:17; 62:8; ²⁶¹¹²Jeremiah 31:12; ²⁸¹¹⁸Hosea 2:8, 9, 22; 7:14; ²⁹¹²⁹Joel 2:19, 24; rendered “new wine” in ¹⁶¹⁰⁹Nehemiah 10:39; 13:5, 12; ²¹⁰⁸⁰Proverbs 3:10; ²³⁴⁰⁷Isaiah 24:7; 65:8; ²⁸⁰⁴¹Hosea 4:11; 9:2; ²⁹¹¹⁰Joel 1:10; ³⁰¹¹¹Haggai 1:11; ³⁰⁹¹⁷Zechariah 9:17; “sweet wine,” in ³¹⁶¹⁵Micah 6:15), properly signifies *must*, the freshly pressed juice of the grape (the γλεύκος, or sweet wine of the Greeks, rendered “new wine?” in ⁴⁰¹²³Acts 2:13). The word (rendered in the Sept. by three distinct terms, οἶνος, ὄξ, ὄξ, μέθυσμα) occurs sometimes in connection with *yàyin*, sometimes with oil, and sometimes with words denoting the edible productions of the earth.

(1.) Etymologically, *tirôsh* is usually referred to the root *yarôsh*, *vryj*; “to get possession of,” applied to wine on account of its inebriating qualities, whereby it *gets possession of* the brain. So Gesenius, “Mustum, novum vinuim ita dictum quia inebriat, cerebrum occupat” (*Thesaur.* p. 633); and Fürst, “Mustum uvis expressum, A. V. *vryj*; occupare, acquirere, comparare” (*Concord.* p. 525, 2). But according to Bythner, as quoted by Lees (*Tirôsh*, p. 52), it refers to the vine as being a *possession* (κατ' ἔξοχὴν) in the eyes of the He. brews. Neither of these explanations is wholly satisfactory, but the second is less so than the first, in as much as it would be difficult to prove that the Hebrews attached such pre-eminent value to the vine as to place it on a par with landed property, which is designated by the cognate terms *yerushshash* and *morashah*. Nor do we see that any valuable conclusion could be drawn from this latter derivation; for, assuming its correctness, the question would still arise whether it was on account of the natural or the manufactured product that such store was set on the vine.

(2.) As to the exclusively liquid character of the substance denoted, both *yàyin* and *tirôsh* are occasionally connected with expressions that would apply properly to a fruit; the former, for instance, with verbs significant of *gathering* (Jeremiah 40, 10, 12) and *growing* (²⁹⁴⁴⁴Psalms 104:14, 15); the latter with *gathering* (Isaiah 62, 9, A. V. “brought it together”), *treading* (³¹⁶¹⁵Micah 6:15), and *weathering* (²³⁴⁰⁷Isaiah 24:7; ²⁹¹¹⁰Joel 1:10). So, again,

the former is used in ^{<0084>}Numbers 6:4, to define the particular kind of tree whose products were forbidden to the Nazarite, viz. the “pendulous shoot of the vine;” and the latter in ^{<0093>}Judges 9:13, to denote the product of the vine. It should be observed, however, that in most, if not all, the passages where these and similar expressions occur there is something to denote that the fruit is regarded not simply as fruit, but as the raw material out of which wine is manufactured. Thus, for instance, in ^{<0445>}Psalm 104:15, and ^{<0093>}Judges 9:13, the *cheering effects* of the product are noticed, and that these are more suitable to the idea of wine than of fruit seems self-evident; in one passage, indeed, the A.V. connects the expression “make cheerful” with bread (^{<3017>}Zechariah 9:17); but this is a mere mistranslation, the true sense of the expression there used being to *nourish* or *make to grow*. So, again, the *treading* of the grape in ^{<3075>}Micah 7:15 is in itself conclusive as to the pregnant sense in which the term *tirôsh* is used, even if it were not subsequently implied that the effect of the treading was, in the ordinary course of things, to produce the *yàyin* which was to be drunk. In ^{<2319>}Isaiah 62:9, the object of the *gathering* is clearly conveyed by the notice of *drinking*. In ^{<2317>}Isaiah 24:7, the *tirôsh*, which withers, is paralleled with *yàyin* in the two following verses. Lastly, in 65:8, the nature of the *tirôsh*, which is said to be found in the cluster of the grapes, is not obscurely indicated by the subsequent eulogium, “a blessing is in it.” That the terms “vine” and “wine” should be thus interchanged in poetical language calls for no explanation. We can no more infer from such instances that the Hebrew terms mean *grapes as fruit* than we could infer the same of the Latin *vinum* because in some two or three passages (Plautus, *Trin.* 2, 4, 125; Varro, *De Ling. Lat.* 4:17; Cato, *De Re Rustica*, c. 147) the term is transferred to the grape out of which wine is made.

Moreover, *tirôsh* generally follows “corn “ in the triplet “corn, wine, and oil,” and hence the term applied to the consumption of corn is carried on, in accordance with the grammatical-figure zeugma, to the other members of the clause, as in ^{<0527>}Deuteronomy 12:17. In the only passage where the act of consuming *tirôsh* alone is noticed (Isaiah 62, 8, 9) the verb is *shathah* (**htv**), which constantly indicates the *act of drinking* (e.g. ^{<0021>}Genesis 9:21; 24:22; ^{<0072>}Exodus 7:21; ^{<0819>}Ruth 2:9), and is the general term combined with *akâl* (**l kâ**) in the joint act of “eating and drinking”, (e.g. ^{<0806>}1 Samuel 30:16; ^{<3004>}Job 1:4; ^{<2024>}Ecclesiastes 2:24). We can find no confirmation for the cense of *sucking* assigned to the term by Dr. Lees (*Tirôsh*, p. 61); the passage quoted in support of that sense (^{<0738>}Psalm

75:8) implies, at all events, a kind of sucking allied to drinking rather than to eating, if indeed the sense of drinking be not the more correct rendering of the term. An argument has been drawn against the usual sense assigned to *tirôsh*, from the circumstance that it is generally connected with “corn,” and therefore implies an edible rather than a drinkable substance. The very opposite conclusion may, however, be drawn from this circumstance; for it may be reasonably urged that in any enumeration of the materials needed for man’s support, “meat and drink” would be specified rather than several kinds of the former and none of the latter. “Bread and water” occur together very often (e.g. ^{<3047>}Ezekiel 4:17; ^{<10251>}1 Samuel 25:11, etc.). Is *water*, then, a *solid*?

There are, finally, passages which seem to imply the actual manufacture of *tirôsh* by the same process by which wine was ordinarily made. For, not to insist on the probability that the bringing together, noticed in ^{<2310>}Isaiah 62:9 would not appropriately apply to the collecting of the fruit in the wine-vat, we have notice of the “treading” in connection with *tirôsh* in ^{<3165>}Micah 6:15, and again of the “overflowing” and the “bursting out” of the *tirôsh* in the vessels or lower vat (^{bqy}, *yekeb*, Sept. ^{ὑπολήνιον}), which received the must from the proper press (Proverbs 3, 10; Joel 2, 24). ‘This, according to the author of *Tirôsh Lo Yàyin*, is an “image of abundance;” the “vats piled up with fruits so fill that what was put on would roll of to the ground, because they could hold no more!”(p. 54).

(3.) As to the intoxicating character of this drink, the allusions to its effects are confined to a single passage, but this a most decisive one, viz. ^{<3041>}Hosea 4:11, “Whoredom and wine (*yàyin*), and new wine (*tirôsh*) take away the heart,” where *tirôsh* appears as the climax of engrossing influences, in immediate connection with *yàyin*.

The inevitable impression produced on the mind by a general review of the above notices is that both *yàyin* and *tirôsh*, in their ordinary and popular acceptance, referred to fermented, intoxicating wine. In the condemnatory passages no exception is made in favor of any other kind of liquid passing under the same name, but not invested with the same dangerous qualities. Nor, again, in these passages is there any decisive condemnation of the substance itself, which would enforce the conclusion that elsewhere an unfermented liquid must be understood. The condemnation must be understood, of *excessive use* in any case for even where this is not expressed, it is implied; and therefore the instances of wine being drunk,

without any reproof of the act may with as great a probability, imply the moderate use of an intoxicating beverage, as the use of an unintoxicating one.

The notices of fermentation are not very decisive. A certain amount of fermentation is implied in the distension of the leather bottles when new wine was placed in them, and which was liable to burst old bottles. It has been suggested that the -object of placing the wine in bottles was to prevent fermentation, but that in the case of old bottles fermentation might ensue from their being impregnated with the fermenting substance” (*Tirôsh*, p. 65). This is not inconsistent with the statement in ^{<4197>}Matthew 9:17, but it detracts from the spirit of the comparison which implies the presence of a *strong*, expansive, penetrating principle. It is, however, inconsistent with ^{<4829>}Job 32:19, where the distension is ‘described as occurring even in *new* bottles. It is very likely that new vine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth. But we should be inclined to understand the passages above quoted as referring to wine drawn off before the fermentation was complete, either for immediate use, or for the purpose of forming it into sweet wine after the manner described by the Geoponic. writers (7, 19). The presence of the gas-bubble, or, as the Hebrews termed it, “the eye that sparkled in the cup” (^{<1231>}Proverbs 23:31), was one of the tokens of fermentation having taken place, and the same effect was very possibly implied in the name *chemer* (*rmh*).

The testimony of the rabbins is to the same effect. They say, “*Tirosh*, *vwryt*, is new wine; the liquor of the grapes first pressed out, which easily takes possession of the mind of man” (*Sanhedr.* 76, 1). “If thou abuse it, thou shalt be poor; if thou rightly use it, thou shalt be head” (*Yoma*, 76, 2). Again, in the, Gernara. “Wherefore is it called *tirôsh*? Because all who are drawn to it shall be poor.” Such is the testimony of the rabbins, “who ought to know something of their own language.” In accordance with this, the Targumists Onkelos and Jonathan render *tirôsh*, in every instance of its occurrence (except in three cases where there is no word, or the word for vineyard), by the word *rmh*, *chamar* (see Tattam, *Reply*, p. 5, 6).

3. *Chehme?*, *rmj* , (from *rmj* ; *cestuavitferbuit*), or *in*, its Chaldee form, *chamar*, *rmj* } (Sept. οἶνος, καλός), is “*in* vinum a fervendo et fermentando dictum”(Gesenius, *Thesaur.* p. 493). The word occurs eight

times-twice. (^{<6214>}Deuteronomy 32:14; ^{<2370>}Isaiah 27:2) in its Hebrew and six times (^{<1319>}Ezra 6:9; 7:22; ^{<2731>}Daniel 5:1, 2, 4, 23) in the Chaldee form. In ^{<6214>}Deuteronomy 32:14 it is (in the A. V., after the Vulg.) treated as an adjective, and rendered “pure”, “the pure blood of the grape,” instead of “the blood of the grape-wine,” *chemer*. The rabbins call it “pure or neat wine” (i.e. no water being mixed with the juice of the grape), “because it disturbs the head and the brain” (Tattam). They regarded *chemer* and *tirôsh* “as equivalent terms.” This pure, powerful wine, was permitted to the Israelites (^{<6214>}Deuteronomy 32:14); and *is* spoken of with approbation by Isaiah, “In that day sing ye unto him. A vineyard of red wine (*chemer*); I, the Lord, do keep it” (^{<2370>}Isaiah 27:2, 3). Cyrus and Artaxerxes commanded that *chemer* should be given to the people of Israel “for the service of the God of heaven” (^{<1319>}Ezra 6:9).

Shekâr, *rkv* (from *rkv* *inebriavit se*; Sept. *σίκερα, οίνος μεθυσμα, μέθη* -; Vulg. *vinum*), is “fermetum an inebriating drink, whether wine prepared or distilled from barley or from honey or from dates (Gesenius, *Thesaur.* p. 1440). So Fürst who adds, “or any other kind, of intoxicating drink comprehended under the name *τῶν σικέρων*” “Jerome says, *Sicera* (*rkv*) Hebraeo sermone omnis potio, quae inebriare potest, sivrilla quae frumento conficitur, sive pomorum succo, aut quum favi decoquuntur in dulcem et barbaaram potionem, aut. palmarum fructus exprimuntur in liquorem coctisque frugibus aqua pinguior coloratur (*Ep. ad Nepotianum*). In the A.V. the word is once rendered “strong-wine” (^{<6817>}Numbers 28:7); and elsewhere, occurring along with *yàyin*, “strong drink” (6:3; ^{<6216>}Deuteronomy 29:61 ^{<6734>}Judges 13:4, 7, 14; ^{<2351>}Isaiah 5:11; 56, 12; ^{<3121>}Micah 2:11; and the passages cited below). Onkelos, *On* ^{<6817>}Numbers 28:7, calls it “old wine.” Rabbi Solomon, Rabbi Eleasar, Aben - Ezra, and others call it “intoxicating wine.” “The word means strong drink, from whatever substance made” (Tattam). It was used as a drink-offering in the service of God (^{<6817>}Numbers 28:7), and was, notwithstanding its highly intoxicating property, permitted to the Israelites (^{<6145>}Deuteronomy 14:26). **SEE DRINK; SEE STRONG.**

A vain attempt has been made, by connecting the word etymologically with *sugar*, to prove, in the face of the clearest evidence to the contrary, that it was a sweet, non-intoxicating syrup (see Lees, *Works*). The word is employed in the following passages in such a manner as to show decisively that it denotes an intoxicating drink: ^{<6119>}Leviticus 10:9, where the priests

are forbidden to drink wine or *shekár* when they go into the tabernacle; ^{<0015>}1 Samuel 1:15, where Hannah, charged with drunkenness by Eli, replies it is not so “I have drunk neither wine nor *shekár*” ^{<0012>}Psalm 69:12, where the psalmist complains, “I was the song of the drinkers of *shekár*” (A. V. “drunkards”); ^{<0010>}Proverbs 20:1, “Wine is a mocker, *shekár* is raging, and whosoever is deceived thereby is not wise;” 31:4, 5, “It is not for kings to drink wine, nor for princes *shekár*, lest they drink and forget the law;” ^{<0012>}Isaiah 5:22, “Woe unto them that are mighty to drink wine, and men of strength to mingle *shekar*” 28:7: “They also have erred through wine, and through *shekár* are out of the way: the priest’ and the prophet-have erred through *shekár*, they are swallowed up of wine. they are out of the way through *shekár*,” 29:9, “They are drunken, but not with wine; they stagger, but not with *shekár*.”

5. *Asis*, *sysæ* (from *ss[*; to tread; Sept. *νᾶμα, γλυκασμός, οἶνος νέος, μέθη*; Targ. *trimermj* } “pure wine;” Vulg. “dulcedo, mustum”), is *must*, that which is expressed from grapes by treading, or from pomegranates (Gesenius. *Thesaur.* p. 1054). Henderson says, “By *sysæ* is meant *the fresh wine, or juice of the grape or other fruit which has just been pressed out, and is remarkable for its sweet flavor and its freedom from intoxicating qualities*” (*Comment. on Joel 1, 5*). Its extraction from pomegranates is referred to in ^{<0012>}Song of Solomon 8:2 (“juice”), Yet its intoxicating quality seems intimated in ^{<0012>}Isaiah 49:26, “They shall be drunken with their own blood as with sweet wine” (*asis*); ^{<0015>}Joel 1:5, “Awake, ye drunkards, and weep... because of the new wine (*asis*), for it is cut off from your mouth.” It is promised by God as a blessing (^{<0017>}Joel 3:17, 18; ^{<0013>}Amos 9:13).

6. *Sôbè*, *absæ* (from *abs*; *pofavit, idque intemperantius, gurgitavit, to drink to excess, to tope* [Gesenius, *Thesaur.* p. 932]; Sept. *οἶμος*; Vulg. *vinum*), occurs only in three places (Isaiah 1, 22, “wine;” ^{<0018>}Hosea 4:18, “drink;” ^{<0010>}Nahum 1:10, “drunken”), but the verb and participle often the latter to denote drunk, a drunkard, a toper. Gesenius renders the noun in Isaiah 1, 22 *vinum*, but in ^{<0018>}Hosea 4:18 *compotatio*, a drinking-bout, a carouse; so Henderson, Dathe, etc. The Sept. must have followed a various reading in this place. *Sôbè*, then, means some (or perhaps any) kind of intoxicating drink.

7. *Mesek*, **Ēsm**, (from **Ēsm**; to *mix*, or *mingle*), is wine mixed with water or aromatics (Sept. **κέρασμα**; Vulg. *inistum*). It occurs only once (Psalm 60.15, 9); but the participial noun **Ēsmīnā** *amimsdak*, is found in **ⲁⲓⲃⲓ** Proverbs 23:30; **ⲁⲓⲃⲓ** Isaiah 56:11, in a similar sense—wine highly spiced, to improve its flavor and enhance its intoxicating power. See below.

8. *Shemanrim*, **μυραῖν** (from **rmiv**; to *keep*, *preserve* lay up; Sept. **τρυγέας, φύλαγμα, δόξα**; Villg. *faces, vendemice*; A. V. “lees,” “dregs,” “wine on the lees”), occurs five times, and always in the plural. It is used both of lees and of wine preserved on the lees: of lees, **ⲁⲓⲃⲓ** Psalm 75:8; Jeremiah 48, 11; Zephaniah 1, 2, in all which passages it is used in a figurative sense; in the second and third, the form of expression is proverbial, being used of individuals and nations—“de iis qui desides, atque otiosi sunt, vel certe vita utuntur quieta, tranquilla, metaphora a vino petita, quod diu in cella reconditum fbecibus superjacet et intactum asservatur, quo validius fit vinum odorque fragrantior” (Gesenius, *Thesaur.* p. 1444). It is used of wine, **ⲁⲓⲃⲓ** Isaiah 25:6 (bis), where the prophet foretells the rich provision of Gospel blessings under the figure of “a feast of fat things, of wines on the lees, *shemarim*, well refined (**μυραῖμᾶ** *defecated* i.e. “vinum vetus et nobilissimum a tdcibus purgatum” (Gesenius), or “*curm* fecibus servatum (Hefenwein), quod defecatatum et clarificatum in conviviis opiparis apponitur” (Fürst, *Concord.* p. 1177). The word is used of lees, according to some, “from their preserving the strength and flavor of wine” (Alexander); according to others as “id quod ad ultimum usque reservatur et remanet faeces, utpote quae in imo vasis fundo subsident” (Fürst). This “vetus et nobilissimum vinum” is spoken of approvingly in the last-cited passage.

9. *Ashishah*, **hvyvæ** (Sept. **λάγανον ἀπὸ πηγάνου, πέμμα, ἀμορίτης**, i.e. a cake from the frying-pan, a baked cake, a sweet cake, is a variation of rendering truly. The Targ. of Jonathan on **ⲁⲓⲃⲓ** Exodus 16:31 uses **ⲓⲅⲓⲅⲓⲃⲓ** for the Heb. **tyj yPæ** a flat cake. The *traditio Judaica* is **armj dæbræ** a jar of wine. The A. V. has “flagons,” “flagons of wine”). The plural of the word occurs both in the masculine and feminine forms. Critics are pretty generally agreed that it does not denote wine or any other drink, but a *cake*, such as was “prepared from dried grapes, or raisins pressed or compacted into a certain form. Cakes of this kind are mentioned as delicacies with which the weary and languid are refreshed (**ⲁⲓⲃⲓ** 2 Samuel

6:19; ^{<316B>}1 Chronicles 16:3; ^{<211B>}Song of Solomon 2:5), and were offered in sacrifice to idols (^{<381B>}Hosea 3:1). They differed from *qwm̄xæ* i.e. grapes dried but not compacted into the form of cakes; and also from *hl b̄ḏj* i.e. figs pressed into cakes.” So Gesenius, who derives the word from *vvā*; *to press*, although Ginsburg would derive it from a similar form denoting *to burn*. The evidence seems in favor of a cake, especially a grape cake, in which latter sense it certainly occurs in ^{<381B>}Hosea 3:1, where, however, it is written more fully, or rather with the addition of *mybæj* } *grapes*, which fills up its meaning, *mybæj yv̄væj* = *Z cakes of grapes*. Dr. Tattam, resting on the authority of rabbins whom he quotes, seems inclined to abide by the rendering of the A.V. (see *Reply*, p. 13, 14). **SEE CAKE.**

10. Three other words may here be noticed. *mj* , *chomeets* (Sept. ὄξος, but in ^{<101B>}Proverbs 10:26 ὄμφοξ, i.e. sour grapes; so the Syr.; Vulg. *acetum*; A. V. “vinegar,” rightly), occurs five times. This, it appears, was obtained either from *yàyin* or *shekâr* (^{<041B>}Numbers 6:3), and was used by those engaged in the labors of the field to soften and render more palatable the dry bread which formed the food of the reapers (^{<0214>}Ruth 2:14). It was also used as a beverage, probably mixed, with water (^{<041B>}Numbers 6:3), in which case it would resemble the *posca* of the Komans, which was not an intoxicating drink, and was used only by the poorer classes (Plaut. *Mil. Glor.* 3, 2, 23). In ^{<173>}Matthew 27:34 our Lord is said to ‘have had vinegar mingled with gall offered to him to drink when on the cross. Mark (^{<1523>}Mark 15:23) says it was wine mingled with myrrh; Luke that it was vinegar offered by the soldiers in mockery (^{<2336>}Luke 23:36); and John that it was vinegar (^{<3122>}John 19:29). Possibly these accounts refer to two separate occurrences—the one an act of cruelty on the part of the soldiers, who, in response to our Lord’s exclamation, “I thirst,” offered him some of their own *posca*; the other an act of intended kindness; designed to alleviate his sufferings by an anodyne. **SEE VINEGAR.**

Anabim, *mybæj* (A.V. “wine” in ^{<381B>}Hosea 3:1; elsewhere correctly “grapes”). **SEE GRAPE.**

Yekeb, *bqy*, (A. V. “wine” in ^{<1613>}Deuteronomy 16:13; elsewhere correctly “press”). **SEE WINE-PRESS.**

11. In the New Test. several words are employed denoting wine.

(1.) Οἶνος, comprehending every sort of wine.

(2.) **Γλεῦκος**, sweet, or “new wine,” which, as well as the former, seems, from the use made of it (^{<412>}Acts 2:13), to signify wine of an intoxicating quality. “These men are full of new wine,” to which charge Peter replies, “These men are not drunken as ye suppose” (^{<415>}Acts 5:15), although Dr. Lees’s, interpretation is fairly admissible that the language is that of mockery, as if we should say of a drunken man, He has taken too much water. The *gleukos* was the fruit of the grape, so kept as to preserve its sweetness, “perhaps made of a remarkably sweet, small grape, which is understood by the Jewish expositors, to be meant by *sorek* (^{Ἔρε} Genesis 49, 11), or *sorekâh* (^{hkre}, Isaiah 5, 2), and still found in Syria and Arabia” (Alford, *On Acts* 2, 13). So Suidas, τὸ ἀποσταλάγμα τῆς σταφυλῆς πρὶν πατηθῆ. It could not be *new* wine, in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. It might have been applied, just as *mustum* was by the Romans, to wine that had been preserved for about a year in an unfermented state (Cato, *De Re Rustica*, c. 120). But the explanations of the ancient lexicographers rather lead us to infer that its luscious qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grape; for both in *Hesychius* and the *Etymologicum Magnum* the term **γλεῦκος** is explained to be the juice that flowed spontaneously from the grape before the treading commenced. The name itself, therefore, is not conclusive as to its being an unfermented liquor, while the context implies the reverse for Peter would hardly have offered a serious defense to an accusation that was not seriously made; and yet if the sweet wine in question were not intoxicating, the accusation could only have been ironical (see Walch, *De Vatura τοῦ γλεύκου* [Jen. 17551]).

As considerable stress is laid upon the quality of sweetness as distinguished from strength, we may observe that the usual term for the inspissated juice of the grape, which was characterized more especially by sweetness, was *debâsh* (^{vbd}], rendered in the A.V. “honey” (^{<411>}Genesis 43:11; ^{<377>}Ezekiel 27:17). This was prepared by boiling it down either to a third of its original bulk, in which case it was termed *sapa* by the Latins and ἔψημα or **σίραιον** by the Greeks, or else to half its bulk, in which case it was termed *deiutum* (Pliny, 14:11). Both the substance and the name, under the form of *dibs*, are in common use in Syria at the present day. We may further notice a less artificial mode of producing a sweet liquor from the grape,

namely, by pressing the juice directly into the cup, as described in ^{<0401>}Genesis 40:11.

Lastly, there appears to have been a beverage, also of a sweet character, produced by macerating grapes, and hence termed the “liquor” (^{<0401>}hrvīn) of grapes (^{<0401>}Numbers 6:3). These later preparations are allowed in the Koran (16, 69) as substitutes for wine.

(3.) **Γέννημα**, or **γέννημα, τῆς ἀμπέλου**, fruit of the vine=wine (^{<0228>}Luke 22:18).

(4.) **Οἶνος ἄκρατος**, pure wine (^{<6440>}Revelation 14:10)— **οἶνον ἄκρατον εἶναι λέγομεν, ὃ μὴ μέμικται τὸ δῶρ, ἢ παντάπασιν ὀλίγον μέμικται** (Galen in Wettstein, cited by Alford). Here the phrase is used figuratively. See below.

(5.) **Ὄξος**, sour wine, or vinegar (^{<0278>}Matthew 27:48; ^{<0156>}Mark 15:36, etc.).

(6.) **Σίκερα** (A.V. “strong drink;” Heb. **rkv**); “any strong drink made of grapes”(Robinson, Alford, etc.).

II. Historical Notices of the Use of Wine in the Bible. The first instance we have of wine in the Old Test. is in the case of Noah, who “planted a vineyard, and did drink of the wine (*yàyin*), and was drunken”(^{<0300>}Genesis 9:20, 21). The culture of the vine no doubt existed before, but the patriarch now resumes the occupation which had been interrupted by the Flood. “Nowhere does the vine grow spontaneously in such abundance and excellence as in the region of Ararat, in Armenia, and the Eastern Pontus; but, no doubt, the culture of the vine was of remote antiquity, invented by one nation and spread to other countries; for thus only can the remarkable circumstance be accounted for that wine bears the same name in almost all Eastern and Western nations” (Kalisch, *On* ^{<0300>}Genesis 9:20, 21). “It may be added that the Egyptians attributed the manufacture of wine to Osiris, the Phoenicians and Greeks to Bacchus, the Romans to Saturn” (*ibid.*).

SEE VINE.

The second notice of wine is in the history of Lot, whose daughters “made their father drink wine” (*yàyin*), so that he became stupidly intoxicated (^{<0192>}Genesis 19:32, etc.). It next occurs in Isaac’s blessing pronounced on Jacob: “The Lord give thee . . . plenty of corn and wine” (*yàyin*)

(⁻⁰²⁷⁸Genesis 27:28). The next notice of the juice of the grape (although, be it observed, the product is not called *wine*) is in connection with Egypt (Genesis 40, 11), when the chief butler says, "I took the grapes and pressed them into Pharaoh's cup." Are we to take these words according to their strict literality? Did the kings of Egypt, at the time, drink the unfermented juice of the grape only? However that maybe, and although an affirmative answer seems demanded, yet we know that the vine was cultivated in Egypt from very ancient times, representations of the process of the manufacture of wines being found on tombs belonging: to the 4th dynasty; that wine was used almost universally by the rich; that it was freely drunk at the banquets of both men and women, and even excessively, as the monuments abundantly testify; that it was drunk even by the priests, and offered in the temples to their gods. All this is now well ascertained, notwithstanding the contradictory statements of Herodotus on some points (see Rawlinson, *Herod.* 2, 103, 126; Wilkinson, *Anc. Egypt.* 1, 144, etc.). It has been inferred from a passage in Plutarch (*De Isid.* 6) that no wine was drunk in Egypt before the reign of Psammetichus, and this passage has been quoted in illustration of Genesis 40, 11. The meaning of the author seems rather to be that the kings subsequently to Psammetichus did not restrict themselves to the quantity of wine prescribed to them by reason of their sacerdotal office (Diod. 1, 70).

In the laws of Moses wine is frequently mentioned as forming the usual drink-offering that accompanied the daily sacrifice (⁻⁰²⁹⁴Exodus 29:40), the presentation of the first-fruits (⁻⁰²³³Leviticus 23:13), and other offerings (⁻⁰⁴⁵⁵Numbers 15:5). It appears from Numbers 28. 7 that strong drink might be-substituted for it on these occasions. Tithe was to be paid of wine (*tirsh*) as of other products, and this was to be consumed "before the Lord," meaning within the precincts of the Temple, or perhaps, as may be inferred from (⁻⁰³⁷⁶Leviticus 7:16, at the place where the Temple was situated (⁻⁰⁵²⁷Deuteronomy 12:17, 18). The priest was also to receive first-fruits of wine (*tirtsh*), as of other articles (18, 4; comp. (⁻⁰²²⁹Exodus 22:29); and a promise of plenty was attached to the faithful payment of these dues (⁻⁰¹⁸⁹Proverbs 3:9, 10). "Wine offered to God as a drink-offering (⁻⁰⁴⁵⁵Numbers 15:5, 7, 10) furnishes the key to the peculiar language of Jotham's parable, "wine that cheereth God and man"(Judges 9,13) an exposition much preferable to that which renders the words "the gods and men;" for wine was offered to God as the drink of the Great King, the symbol of our best spiritual things which we offer in his worship. Wine was

forbidden to the priests during the performance of their sacred' duties in the tabernacle (^{<400B>}Leviticus 10:9), which prohibition seems to have originated in. the offence of Nadab and Abihu, who, most probably, “transgressed through wine.” At other times the priests were at liberty to drink wine. To the Nazarites, while under their vow, not only wine, but vinegar, and the fruit of the vine generally, in every form, was prohibited (^{<401B>}Numbers 6:3, 4). The Israelites were at liberty to drink wine even at their national sacred festivals when rejoicing before the Lord (^{<4142>}Deuteronomy 14:22-26). The Rechabites are mentioned as very peculiar in their abstinence from wine, as well as their refraining to live in houses, and are commended, not for their abstinence, but for their obedience to the command of their ancestor (Jeremiah 35). The cultivation of the vine was incompatible with the conditions of a nomad life, and it was probably on this account that Jonadab, wishing to perpetuate that kind of life among his posterity, prohibited the use of wine to them. The case is exactly parallel to that of the Nabathaeans, who abstained from wine on purely political grounds (Diod. 19:94). The use of wine at the paschal feast was not enjoined by the law, but had become an established custom, at all events in the post-Babylonian period. The cup was handed round four times according to the ritual prescribed in the Mishna (*Pesach.* 10:1), the third cup being designated the “cup of blessing” (^{<4616>}1 Corinthians 10:16), because grace was then said (*Pesach.* 10:7). The contents of the cup are specifically described by our Lord as “the fruit” (γένημα) of the vine (^{<4129>}Matthew 26:29; ^{<4145>}Mark 14:25; ^{<4228>}Luke 22:18), and in the Mishna simply as wine. The wine was mixed with warm water on these occasions, as implied in the notice of the warming-kettle (*Pesach.* 7:13). Hence in the early Christian Church it was usual to mix the sacramental wine with water, a custom as old, at all events, as Justin Martyr’s time (*Apol.* 1, 65). **SEE PASSOVER.** The rabbins have a curious tradition, that at the great feast which shall inaugurate the coming of the Messiah he shall drink wine made from grapes which grew in Paradise during the six creative days, and preserved in Adam’s cave for that great occasion (Othonis *Lex. s.v.* “Vinum;” Buxtorf, *Syn. Jud.* p. 460).

The Pastoral Epistles contain directions as to the moderate use of wine on the part of all holding office in the Church; as that they should not be **πάρουνοι** (^{<518B>}1 Timothy 3:3; A.V. “given to wine”), meaning insolent and violent under the influence of wine; “not given to much wine” (^{<518B>}1 Timothy 3:8); “not enslaved to much wine” (^{<508B>}Titus 2:3). The term

νηφάλεος in ^{<5482>}1 Timothy 3:2 (A. V. “sober”), expresses general vigilance and circumspection (Schleusner, *Lex. s.v.*; Alford, *ad loc.*). Paul advises Timothy himself to be no longer an habitual water-drinker, but to take a little wine for his health’s sake (^{<5453>}1 Timothy 5:23). No very satisfactory reason can be assigned for the place which this injunction holds in the epistle, unless it were intended to correct any possible misapprehension as to the preceding’ words, “Keep thyself pure.” The precepts above quoted, as well as others to the same effect addressed to the disciples generally (^{<6133>}Romans 13:13; Galatians 5, 21; ^{<4048>}1 Peter 4:3), show the extent to which intemperance prevailed -in ancient times, and the extreme ‘danger to which the Church was subjected from this quarter.

It appears to have been an ancient custom to give medicated or drugged wine to criminals condemned to death, to blunt their senses, and so lessen the pains of execution. To this custom there is supposed to be an allusion, ^{<1806>}Proverbs 31:6, “Give strong drink unto him that is ready to perish-;” and an illustration of the custom is furnished by the soldiers giving Jesus “wine mingled with myrrh,” or, which is the same, “vinegar” i.e. sour wine; “mingled with gall,” i.e. a bitter drug, without specifying the kind (^{<41523>}Mark 15:23; ^{<41734>}Matthew 27:34). “Omnes a synedrio ad mortem damnati potarunt yj ^yy, vino vivo (h.e. optimo, torti) ut diriperetur intellectus ejus, ad confirmandum id dicitur, ^{<1806>}Proverbs 31:6, etc. De perituro dicitur, id fieri, ut obliviscatur mortis, qum est infortunium ipsius” (Schöttgen, *Hor. Heb.* p. 236). To the same custom some suppose there is a reference in Amos 2, 8, where the “wine of the condemned” (A. V.) is spoken of. The margin reads, instead of condemned, “fined or mulcted;” so Gesenius; Henderson, *amerced*. The wicked here described, in addition to other evil practices, imposed unjust fines upon the innocent, and spent the money thus unjustly obtained upon wine, which they quaffed in the house of their gods; as, Dathe renders: “pecunias hominibus innocentibus extortas computationibus absumunt in templis deorum suorum.”

Mixed wine is often spoken of in Scripture. This was of different kinds. Sometimes it was mixed with *water* to take it down (^{<2012>}Isaiah 1:22); sometimes with *milk* (^{<2181>}Song of Solomon 5:1); and sometimes, by lovers of strong drink, with spices of various kinds, to give it a richer flavor and greater potency (^{<2162>}Isaiah 5:22; ^{<19718>}Psalms 75:8). Both the Greeks and Romans were in the habit of flavoring their wines with spices, and such preparations were described by the former as wine ἐξ ἀρωμάτων **κατασκευαζόμενος** (Athen. 1, 31 e), and by the latter as *aromatites*

(Pliny, 14:19, 5). The authority of the Mishna may be cited in favor both of water and of spices, the former being noticed in *Berach.* 7:5; *Pesach.* 7:13; and the latter in *Shen.* 2, 1.

The "royal wine," literally wine of the kingdom, **תִּיבְיָא** (Esther 1, 7), denotes most probably the best wine, such as the king of Persia himself was accustomed to drink. "Wine of Lebanon" is referred to in such a way as to indicate its peculiar excellence—"the scent thereof shall be as the wine of Lebanon" (**שְׂמֵן** Hosea 14:7). Hence it is thought to have been distinguished by its grateful smell. But **רִקְזָא** means, as the margin renders it, *memorial*, and includes odor, flavor, and refreshing influence. Modern travelers attest the excellence of the wine of Lebanon. The "wine" of Helbon, or Chalybon, is mentioned as one of the importations of Tyre (**שְׂמֵן** Ezekiel 27:18), and was very famous. It was greatly valued by the Persian monarchs (Strabo, 15:735), as it still is by the residents of Damascus (Porter, *Damascus*, I, 333).

The wines of modern Palestine are represented by travelers as being of excellent quality. The sweet wines are particularly esteemed in the East, because they are grateful to the taste, very exhilarating, and some of them will keep for a long time. They were therefore preferred by those who were addicted to drinking, and commonly selected for the tables of kings. Their inebriating quality is alluded to by the prophet Isaiah: "I will feed them that oppress you with their own flesh, and they shall be drunken as with sweet wine" (**שְׂמֵן** Isaiah 49:26). "The testimony of travelers respecting the spirituous nature of the wines of Palestine accords with that of the sacred writers.... It is observed by Thevenot that the people of the Levant never mingle water with their wine at meals, but drink by itself what water they think proper for abating its strength. While the Greeks and Romans by mixed wine understood wine united and lowered with water, the Hebrews, on the contrary, meant by it wine made stronger and more inebriating by the addition of powerful ingredients... The wines of Palestine are generally kept in bottles made of leather, or goat-skins sewed or pitched together. In these the process of fermentation took place, and the wine acquired its proper degree of strength. In absence of anything like chemical analysis, these are the data from which we must draw our conclusions concerning the nature of the wines referred to by the sacred writers. Some of them are represented to have been sweet wines, which, if not the strongest, are known to have been very strong. The grapes from which they were

produced were remarkable for their richness and excellence; the climate of the country being such as to favor the growth and development of those principles which, during fermentation, were converted into alcohol. As the grapes of that country are now known to furnish very rich and spirituous wines, we may infer that the ancient were similar in their character; since there is abundant evidence that the climate has not suffered any material change for three thousand years. We should not omit, in confirmation of this view of the spirituous nature of the wines of Palestine, to advert to the modes in which they were kept. It is now well known that when mixtures of alcohol and water are put into bladders, the water evaporates and leaves the alcohol in a more concentrated form. It is asserted that wine which has been kept in bottles closed by pieces of bladder firmly tied over the mouth, in a few weeks acquire the strength and flavor which would be imparted to it only by several years preservation in the ordinary way. Now, it is probable that the leather bags into which these wines are put would produce a similar effect upon the liquor which, after then process of fermentation had ceased, would soon attain its complete and appropriate alcoholic character” (Prof. Silliman, *Amer. Jour. of Science and Arts*, 1834).

“The wine was generally contained in large ox-skins ranged round the store-room, and quite distended with liquor. The larger skins seem to have answered to casks; the smaller goat and kid skins, to barrels and keg’s in the comparison, to be chiefly used in conveying to customers the smallest quantities required. Individuals rarely keep large stores of wine in their houses, but get a small supply of a goat-skin or two from the winestore. This seems also to have been the case ‘with the ancient Jews, for Nehemiah, although holding the rank of governor, had no store of wine, for we read he had a supply every ten days (^{<1658>}Nehemiah 5:18). The large skins in the Wine-store we have mentioned are supported above the floor on frames of wood” (Kitto, *Pict. Bible*. note on ^{<1829>}Job 32:19). ‘Similar methods of storing and keeping wine were common to the Greeks and Romans. See Smith, *Dict. of Class. Antiq* s.v. “Vinum.”

III. Teaching of the Scriptures in respect to the Use of Wine. —

1. As appears from the foregoing examination, the Bible makes no distinction between intoxicating and non-intoxicating wines never refers or alludes to such a distinction. Yet wine, ^{γῆρ} οἶνος, is constantly spoken of in precisely the same way that corn and oil and milk are spoken of--namely,

as a blessing sent by God for the use of man. It was enjoined to be used in the service of God. It is employed as a symbol of the highest spiritual blessings (~~280~~ Isaiah 55:1, 2). The use of it was common among the Jews, as it is among the people of all wine-producing countries. It was forbidden to the Nazarites alone, and that only while under their vow. The use of it is in one case distinctly prescribed by Paul to Timothy (~~543~~ 1 Timothy 5:23). Jesus Christ came “drinking wine” as well as “eating bread” (~~403~~ Luke 7:33,34), and in one instance miraculously produced a supply of wine when it was needed (John 2). We attach great importance, religiously and theologically, to these facts. Jesus was no ascetic. He gave no countenance to asceticism. By drinking wine-freely using the blessings of God’s providence-he testified against: the error, afterwards called Gnostic and Manichæan, which would attach impurity. to that which enters the mouth, and vindicated the liberty of his followers to use “every creature of God” as good and fit for food, and to be received with thanksgiving by them as those who “believe and know the truth” (~~504~~ 1 Timothy 4:3, 4). But this error repelled, and this liberty asserted, none are obliged to drink wine or to eat meat if they prefer not. There is liberty on this side also. They may abstain if they choose. Paul expressed his readiness to abstain from “flesh” and “wine” to secure the good of a brother, or to avoid occasioning him injury (Romans 14; 21; comp. ~~403~~ 1 Corinthians 8:13). The same liberty is ours; and if a great practical good may be attained by abstinence, Christian benevolence calls us in this direction.

But while liberty to use wine, as well as every other earthly blessing, is conceded and maintained in the Bible, yet all abuse of it is solemnly and earnestly condemned. In the book of Proverbs the warnings against such abuse are frequent and severe (~~310~~ Proverbs 20:1; 23:29, 35; 31:4-7). It is the same in the New Test. (~~416~~ 1 Corinthians 6:10; ~~482~~ Galatians 5:21); “Be not drunk with wine; not given to much wine.” Such are its precepts — precepts which would have little or no force, or even meaning, were wine not intoxicating, and were there not some peculiar danger incident to its use. If wine were not intoxicating, the apostle might as well have exhorted them against drinking too much milk or too much water. He takes for granted the right to use; he recognizes the danger incident to the use; but instead of prohibiting, he cautions and exhorts against excess. *Moderation* in eating and drinking, is the broad Christian law. *Abstinence* from some kinds of food may become a duty under peculiar circumstances. Self-denial, in relation to things lawful, is often imperative. Wine is good; is a

gift of God. It may be used with advantage; it may be abused, but not innocently or with impunity. It may be declined in the exercise of Christian liberty; it ought to be declined if doing so helps forward the cause of humanity, morality, and religion, and promotes the glory of God. In view, however, of the almost impossibility of procuring genuine wine in the United States without extravagant cost, and the fact that in order to its preservation it is invariably more alcoholic than the light wines of Bible times usually were, and especially in view of the dangerous tendency to intoxicating habits involved in the use of wine as a beverage, not only to the drinker, but to his family and friends, it cannot be doubted that the wisest and most Christian course is to abstain wholly from it. This is in accordance with the apostolic precept of self-restraint (~~408~~1 Corinthians 8:13).

2. There is no positive proof that the fluid used by our Lord in instituting the sacred communion was alcoholic; it is nowhere expressly called wine, but simply the “fruit of the vine” (~~409~~Matthew 26:29). That it was wine, properly so called, however, is a fair presumption ‘from the fact that this was the customary liquor of the Jews in the Passover meal, as we learn from the definite prescription of the Talmud (“There shall not be less than four cups of wine” [*yàyin*], Mishna, *Pesach. 10, 1*). Many modern Jews, it is said, use the liquor of steeped raisins for paschal purposes; but there is no trace of such a custom in ancient times.

Therefore the use of any other fluid in the communion at the present day must be justified, if at all, from *prudential* considerations growing out of the modern temperance reform; just as we consider ourselves at liberty to vary the kind of bread (originally unleavened), the posture of the communicant, and other unessential details, to suit the convenience of the occasion and the parties. These considerations are undoubtedly of the gravest character, especially the danger of relapse to, reformed inebriates partaking or even approaching the communion table, where the taste or fumes of alcohol are liable to revive their appetite. . If, as it is -confidently claimed by many, unfermented grape-juice can be procured at a moderate cost and without great inconvenience, and can be preserved with ordinary care a sufficient length of time, and is not offensive to the sense, or otherwise particularly objectionable, there is no reason why ceremonious scruples should be allowed to stand in the way of its employment. Whether individuals not susceptible to such a danger as the above are excusable in withholding themselves from the communions where alcoholic wine is

used, is quite another question, which it does not lie within the scope of this article to discuss.

IV. Literature. — This is quite copious. We mention, in addition to the works noticed above, ‘only the most important and modern. General treatises on the manufacture, etc., of wines have been written by Henderson (Lond. 1831), Redding (ibid. 1851), Denman, (ibid. 1864), Thudichum (ibid. 1872), and others, but they are chiefly of a commercial character. The moral aspects of the subject have been considered in numberless books and periodical articles; among the latter we may especially refer to those in the *Biblical Repository*, Oct. 1836, and Oct. 1839; and the *Bibliotheca Sacra*, Jan. 1869; Jan., April, and June, 1880. Dr. F. R. Lees in various works, has strongly asserted that the wines of antiquity were largely non-alcoholic, and this view has incautiously been adopted by several later writers. as Ritchie, Nott, Stuart, Burns, etc., and by many temperance advocates; but it has been powerfully combated by others, especially Tattam, Crosby, and scholars generally. The latest and most complete treatise on this question is that of Wilson, *The Wines of the Bible* (Lond. 1877), which, after minutely examining all the classical and scriptural references, arrives at the conclusion that “so far as the wines of the ancients are concerned, *unfermented wine is a myth.*” The effort of Samson, *The Divine Law as to Wine* (N. Y. 1880), to meet this testimony by garbling the ancient statements and contradicting the modern is feeble and unworthy. Tristram observes, “All the terms for wine [in the Bible] are used in collocations which clearly show that fermentation is implied; nor is there the slightest ground in criticism for the pretence that the unfermented juice of the grape was ordinarily used” (*Nat. Hist. of the Bible*, p. 411). An article by Rev. H. Bumstead, in the *Bibliotheca Sacrat* for January, 1881, fairly meets the scientific, philological, and moral aspects of the “wine question” as presented by Rev. A. B. Rich, D.D., in the January, April, and July numbers of the same journal. It shows, at least, that alcohol when taken in moderate quantity and in its natural combinations, is not properly a poison, but is assimilated and healthily disposed of in digestion; that *tirôsh* denotes the produce of the vine in general, while *yàyin* always signifies the fermented juice of the grape; and that to no one of the words translated “wine” does the Bible attach an indiscriminate and absolute condemnation. **SEE TEMPERANCE.**

Winebrenner, Christian

a German Reformed minister, was born Feb. 7, 1789. He entered the ministry in 1838 or 1839, taking charge of several congregations in Bedford and Huntingdon counties, Pa., where he labored until 1846. After this time he was not connected with the Synod, but still continued to preach until the time of his death at Woodbury, Pa., Feb. 12, 1858. See Harbaugh, *Fathers of the Germ. Ref. Church*, 4 491.

Winebrenner, John

an American clergyman, was born in Frederick County, Md., March 25, 1797. He began his ministry in the German Reformed Church, having charge of four congregations in and near Harrisburg, Pa., but, owing to a difference of opinion in regard to revivals, he withdrew from his former affiliations, and established a new denomination which he called "The Church of God," but which is commonly known as the Winebrennarians. **SEE CHURCH OF GOD.** Mr. Winebrenner was for several years editor of *The Church Advocate*. His death occurred Sept. 12, 1860. He published, in connection with I. B. Rupp, *The History of all the Religious Denominations in the United States* (1844). He also published, *Brief View of the Church of God: — a work on Regeneration: — The Reference and Pronouncing Testament: — Revival Hymn-book: — Practical and Doctrinal Sermons: —* and other works.

Winer, Georg Benedict

a German theologian and author, whose work is of permanent value to the Church no less for what it accomplished directly than for the indirect results obtained through its influence over the improvement of Biblical science. He was born at Leipsic, April 13, 1789, of parents in the common walks: of life, was early orphaned, and, by the decease of an aunt who was the last of his relatives to assume the charge of his childhood years, exposed to such penury as deprived him of sufficient and proper food, and obliged him to do without books necessary to his course in the St. Nicolai School of his native town. He obtained a Greek grammar by writing it out, and thus began the philological labors in which he was in time to become a master and win an imperishable reputation. He distinguished himself in the scientific contests of the students, and acquired such proficiency in the Hebrew language as enabled him to become the instructor of persons older

than himself. His teachers embodied words prophetic of his coming importance as a scholar in his certificate of graduation.

In 1817 Winer began the academical career which extended over forty years of industrious and useful labor. Nine of these years 1823-32-were given to the University of Erlangen, where he was professor of theology, and all the remaining years to Leipsic. He lectured on theological methodology, and, besides, on subjects drawn from every section of exegetical, systematic, and even practical theology. In historical theology he confined his lectures to the history of theological sciences. The general world knows him only through his writings, and acknowledges his influence as a comprehensively and profoundly learned man and a thoroughly scientific character; but the students who thronged his lecture-room to the very end of his public life bear testimony to the power of his clear oral statements and to his decided sympathy for all that is pure and good, as also to his serious and pronounced religious character. He was accustomed to precede or follow his lectures with addresses in which he surveyed, often with truly prophetic vision, the movement of events in the world or the Church; and on those occasions he often rose to the regions of true impassioned eloquence, and wrought impressions which his hearers were not likely to forget. It remains to be added that his tendency was thoroughly orthodox, and that all his impulses grew out of his perfect devotion to moral goodness. He was, however, too earnest a lover of truth to engage in the building of original systems which can only be founded in air since their authors will not recognize the soundness of any truth that is old and approved, and also too devoted to the service of truth to endorse and repeat the old simply because it is old.

Of the written products of his life a small number belong to the department of symbolics-namely, the *Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien* (1824, 2 ed. 1837), a thoroughly scientific work: — his edition of the *Augsburg Confession*, with notes (1825): — and two addresses on the idea of the Church as contained in the creeds (1852-53). In bibliography his *Handbuch der theologischen Literatur* (1821, ad ed. 1838-40, 2 vols.; and supplement, 1842) is a monument of genuine German industry, and is valuable for its brief biographies of authors. The central object, however, about which all of Winer's literary activity turned was the Bible. Not only had most of his works reference to the Bible, but his most original, meritorious, and permanently useful work for theology was done in the field of Biblical

science. He barely touched upon Biblical theology indeed, and gave but passing attention to either the lower or the higher criticism; but in isagogical science he contributed valuable papers to the elucidation of questions respecting versions of the Old Test., e.g. the character of the Samaritan Pentateuch, the value of the Chaldee paraphrases, especially of Onkelos and Pseudo-Jonathan. The interpretation of Scripture engaged his attention more than any other study. He expounded all the books of the New Test. before his classes. But of the results of his labors he gave the world no considerable quantity a single book, the *Epistle to the Galatians* (1821, 3 ed. 1829), and sections from other epistles constituting the whole. As the fruit of a whole life given to the study of exegesis this is exceedingly little. But in the discussion of matters of fact from Scripture history he was, on the other hand, very busy with his pen. He wrote dissertations on the taking of Tyre by Nebuchadnezzar (1848); on the question whether the δῆϊπνον of Jesus and his disciples (John 13) were a Passover supper or not (1847); on whether the feet of crucified persons were nailed to the cross or not (1845), etc. His *Biblishes Realwörterbuch*, finally, is a comprehensive and thorough dictionary, in alphabetical order, of material objects, events, etc., belonging to Biblical science—a positive mine of historical, geographical, archaeological, and physical information.

Of still greater value for theological science were his contributions to the study of the languages of the Bible whether lexical or grammatical. He cultivated the Old-Test. Chaldee with special fondness. In 1824 he published *Grammatik des biblischen und targumischen Chalddismus* (2d ed. 1842), and in 1825 a *Chaldee Reader*. In 1826 he issued a *Specimen Lexici Hebraici*, and in 1828 a complete *Lexicon of the Hebrew and Chaldee Languages*, based on a revision of the *Handwörterbuch* by Simon and Eichhorn. The most important of all his works is, however, unquestionably the *Grammatik des neutestamentlichen Sprachidioms*, etc. (1822, and often). It was rendered into English by American scholars in 1825, and has since appeared in repeated editions, which conform to the changes introduced in the original from time to time; and it was translated into Swedish in 1827. The merit of this work consists in its demonstrating that the structure of the Greek language is preserved in the forms and idioms of the New-Test. language, and that vague assumptions of the Hebraizing character of New-Test. Greek, and unrestrained willfulness in its interpretation, are out of place. The work had its inception in a spirit of reverence for the Bible and in earnest love of truth, and it has achieved

gratifying results in the more systematic methods of interpretation, the profounder and yet more elevated modes of exposition, which it helped to introduce. A year after the appearance of the *Grammattik*, Winer published a *Beitrag uzur Verbesserung der neutestamentlichen Lexikoqn-aphie*, and he had made extended preparations for a New-Test. lexicon; but he was not permitted to enter in the writing of this work. His sight failed during the last five years of his life. His last course of lectures, on the doctrinal and ethical principles of Protestantism and Roman Catholicism, was delivered in the winter term, 1857-58; and after a violent illness of six days duration, he died, May 12, 1858, and was buried two days afterwards, amid the lamentations of the university and the entire town. — Herzog *Real Encyklop. s.v.*

Wines, Enoc Cobb, D.D.

a Presbyterian minister, was born at Hanover, N. J., Feb. 17, 1806. He graduated at Middlebury College in 1827, after which he entered the navy as chaplain and teacher of midshipmen in the United States ship "Constellation," visiting many foreign countries, and writing an interesting work entitled *Two Years and a Half in the Navy; or, A Journal of a Cruise in the Mediterranean and Levant* (Phila. 1829-31). He afterwards became pastor of the Church at Burlington, N. J., and also of East Hampton, L. I., which he resigned to become principal of the Edgehill Seminary, Princeton, N. J. He was subsequently professor of mental and moral philosophy in the Central High-school of Philadelphia, and in 1854 professor of ancient languages in Washington College, Pa., and in 1859 in the University of St. Louis. In 1862 he entered upon the work which made him eminent as a philanthropist and specialist in prison reform. He became secretary of the New York Prison Reform Association, and afterwards of the National Association. He was instrumental in the appointment of congresses for prison reform in Europe (visiting that country repeatedly from 1871 to 1875) and America, which accomplished much good in rousing the attention of the civilized world to this benevolent object. He died at Cambridge, Mass., Dec. 10, 1879. Dr. Wines made important contributions to religious literature, and the last 'work on which he was engaged was in seeing through the Riverside Press at Cambridge, Mass., his book entitled *The State of Prisons and of Child-saving Institutions throughout the World*. He had prepared another book which was ready for the press, under the title of *Complete in Christ*. His works, in addition to those mentioned, are, *A Trip to Boston* (Bost. 1838, 12mo): — *Three Hints on a*

System of Popular Education (Phila. eod. 12mo): — *How Shall I Govern my School?* (eod. 12mo), addressed to young teachers: — *Letters to School Children* (Bost. 16mo): — *Commentaries on the Laws of the Ancient Hebrews, with an Introductory Essay on Civil Society and Government* (N.Y. 1852., 8vo). This work passed through five editions: — *Adam and Christ; or, The Doctrine of Representation Stated and Explained* (1855, 18mo): — *Prelacy and Parity Discussed* (N. Y. 12mo): — *The True Penitent 'Portrayed, etc..(Phila.): — Treatise on Regeneration* (N.Y. 1863, 12mo): — *The Promises of God* (Phila. 1868.18mo): — *Essay on Temptation* (1865,12mo). He has also published a number of *Addresses*, and contributed to the *Amer. Quar. Rev.*, *North Amer. Quar. Rev.*, *Biblical Repository*, *Bibliotheca Sacra*, *Knickerbocker*, etc. See *N. Y. Observer*, Dec. 18, 1879; *Allibone, Dict. of Brit and Amer. Authors*, s.v. (W. P. S.).

Wing

(prop. ἄνκ; πτέρυξ). By this word the Hebrews understood not only the wings of birds, but also the lappet, skirt, or flap of a garment (<1880>Ruth 3:9; <2424>Jeremiah 2:34), the extremity of a country (<1883>Job 38:13; <2346>Isaiah 24:16); figuratively, the wings of the wind (<1980>Psalm 18:10), sunbeam (<3042>Malachi 4:2); and, metaphorically protection or defense (<4237>Matthew 23:37). God says that he has borne his people on the wings of eagles (<1214>Exodus 21:4; see also <1621>Deuteronomy 32:11); that is, he had brought them out of Egypt as an eagle carries its young ones upon its wings. The prophet begs of God to protect them under his wings (<1978>Psalm 17:8), and says that the children of men put their trust in the protection of his wings (<1247>Psalm 36:7). Isaiah, speaking of the army of the kings of Israel and Syria who were coming against Judah, says, “The stretching out of his wings shall fill the breadth of thy land, O Immanuel”(<2108>Isaiah 8:8).

Wing, M.T.C., D.D.

a professor of the Protestant Episcopal Church, was born in Vermont in 1798, and died at Gambier, O., Feb. 26, 1863. Dr. Wing was a graduate of Middlebury College, and, after studying at the Theological Seminary, Alexandria, Va., became a tutor in Kenyon College, O. At the time of his death he was professor of ecclesiastical history in the Theological Seminary at Gambier. See *Amer. Quar. Church Rev.* April, 1863, p. 152.

Winifred

the apostle of Germany. *SEE BONIFACE.*

Winkelman, Frederick T., D.D.

an American clergyman and teacher, was professor of Latin, French, and German in the Packer Collegiate Institute, Brooklyn, N. Y., and in a polytechnic school in New York city. He died in 1865.

Winnowing

SEE AGRICULTURE.

Winslow, Gordon, M.D., D.D.

a clergyman of the Protestant Episcopal Church, was born at Williston, Vt., in 1804. His preliminary education was acquired at Andover, Mass., and he graduated at Yale in both the collegiate and theological departments, becoming a Congregational minister. In 1836 he entered the Protestant Episcopal communion, and was ordained deacon in that year. His first parish was St. John's, Troy, N. Y., from which he went, in 1838, to Trinity Church, Elmira, N. Y.; and in 1841 became rector of St. Ann's Parish, Annapolis, Md. In 1845 he assumed the pastorate of St. Paul's Parish on Staten Island, and a few years after, though still rector of St. Paul's, was chaplain at the Quarantine. At the beginning of the Civil War he was appointed chaplain to the Fifth New York Regiment, and served two years. When the Sanitary Commission was established, he was its inspector for the Army of the Potomac. It was while accompanying his wounded son, Col. Cleveland Winslow, that he met with the accident which resulted in his death. He acted as aide-de-camp to Maj. — Genesis Warren in many battles. He died universally regretted, July 7, 1864, being drowned by falling overboard from a steamer near the mouth of the Potomac. See *Amer. Quar. Church Rev.* Oct. 1864, p. 482.

Winslow, Hubbard, D.D.

a Presbyterian divine, brother of Drs. Gordon and Myron, was born at Williston; Vt., Oct. 30, 1799. He prepared for college at Phillips Academy, Andover, Mass.; graduated at Yale College in 1825; studied theology at New Haven; preached at Litchfield, Conn., in 1827-28; was pastor of the First Congregational Church at Dover, N. H., from 1828 to 1831, and of

the Bowdoin Street Church, Boston, from 1832 to 1844; traveled in Europe; was principal of the Mount Vernon Institute for Young Ladies, Boston, from 1844 to 1853; visited the educational institutions of Europe in 1853; edited for a time the *Religious Magazine*, besides contributing to various other periodicals; gained considerable repute as a polemical theologian; was much employed as a platform lecturer on various topics; preached to the First Presbyterian Church at Geneva, N.Y., from 1857 to 1859; became pastor of the Fiftieth Street Presbyterian Church, New York city, in 1861; and died at Williston, Vt., Aug. 13, 1864. He published, *Controversial Theology* (1832) -- *Discourses on the Nature, Evidence, and Moral Value of the Doctrine of the Trinity* (1831): - *Christianity Applied to our Social and Civil Duties* (1835): *Young Man's Aid to Knowledge* (1836): — *Are You a Christian? an Aid to Self-examination* (1836): — *Mental Cultivation* (1839): — *Design and Mode of Baptism* (1842): — *The Christian Doctrines* (1844): — *Elements of Intellectual Philosophy* (1851): — *Elements of Moral Philosophy, Analytical, Synthetical* (1856): — and other works.

Winslow, Myron, D.D., LL.D.

an eminent Congregational missionary, was born at Williston, Vt., Dec. 11, 1789. He was of the same stock as the two governors Winslow of Massachusetts, and the Kenelm Winslow mentioned in the English history of the 16th century. At the age of fourteen he entered a store as a clerk, and finally established himself in business in Norwich, Conn. During this period he was converted, and convictions that he ought to preach to the unevangelized nations took hold upon him. Abandoning a profitable business, he entered college and graduated at Middlebury in 1813, and Andover Theological Seminary in 1818. He was ordained as a missionary in Salem, Mass., with Pliny Fisk and others, Nov. 4, 1818, and in the following year embarked at Boston, arriving at Calcutta in five months. He took up his residence in Oodooville, Ceylon, in 1820, where he labored seventeen years, founding a seminary and otherwise consolidating the mission. In 1836 he was transferred to Madras. His biography during his residence in India would be no less than the history of the missions there. He founded the Madras Mission; was general secretary and financial agent of that and other missions; was president of Madras College from 1840, and head of all the native schools; had the care of a native church of several hundred members; supervised the printing and editing of various educational and religious works in the Tamil language; and was at the time

of his death the oldest missionary of the American Board of Commissioners for Foreign Missions. He died at the Cape of Good Hope, on his way to America, Oct. 22, 1864.

Dr. Winslow wrote the following: *History of Missions* (Andover, 1819, 12mo, 432 ph.): — *Hints on Missions to India* (N. Y. 1856, 8vo): — *A Comprehensive Tamil and English Dictionary of High and Low Tamil* (Madras, 1862, 4to). "This work has received the encomiums of native, English, and American scholars, and ranks second to no other philological achievement of the age. Not merely for the profound scholarship-displayed in its pages, but for the vast influence it exerts in civilizing and Christianizing India, has it called forth the thanks of the religious world. In the preparation and completion of this work, Dr. Winslow spent upwards of twenty years of continuous toil. It has one thousand pages, three columns to a page, and contains sixty-eight thousand words and definitions. Of these nearly half owe their lexicographic birth and position to the author. The dictionary contains the mythological, astrological, scientific, official, and poetic terms of the Tamil; names of heroes, gods, authors, etc., and geographical and historical information, thus forming an encyclopedia of Tamil learning." Dr. Winslow is said to have devoted more study to the Eastern languages than any other American. He also conducted a continuous correspondence for forty years with the *Missionary Herald*, *N. Y. Observer*, and other publications. Several *Sermons* and *Addresses* were published in pamphlet. Dr. Winslow was five times married. *Memoirs* of two of his wives and one of his children were published. See *Cong. Quarterly*, 1865, p. 209; *Appleton's Annual Cyclop.* 1864, p. 814; Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Winstanley, Thomas, D.D.

a Church of England divine, was born in 1749. He studied at Brasenose College, and afterwards became fellow of Hertford. He took his degree of A.M. in 1774; published an edition of the *Poetics* of Aristotle; was appointed principal of St. Alban's Hall in 1797; took his degrees of B.D and D.D. in 1798, and about this time became Laudian professor of Arabic, Camden professor-of ancient history, and prebendary of St. Paul's. He died in September, 1823. See *Christian Remembrancer*, 1823, p. 628.

Winter

(prop. ^ˆts] *sethan*, Song of Solomon 2, 11; but usually ^{ārj} *ochreph*, which is strictly *autumn*, the season of ripeness; Gr. χειμὼν, the rainy season). In Palestine, part of autumn and the seasons of seed-time and cold, extending from the beginning of September to the beginning of March, were called winter (en. 8. 22; ¹⁹⁴⁷Psalm 74:17; ³⁸⁴⁸Zechariah 14:8; ³⁸²²Jeremiah 36:22). The cold: of winter is not usually very severe, though then north winds from the middle of December to the middle of February are exceedingly penetrating. Snow falls more or less but seldom lies upon the ground, except in tile mountains (Psalm 174:17). In shady places the ice will occasionally bear a man's weight, but thaws as soon as the sun rises upon it. In the plain of Jericho the winter is more genial than the spring of northern countries, while in the mountainous country around Jerusalem it is often more inclement: than might be expected (⁴²¹Matthew 24:20). In this season the most furious storms of hail are experienced all over the land; the brooks rise, and all their streams fill their channels, and thunder and lightning are frequent. Towards the end of January the fields become green, and there is every appearance of approaching spring. The last rains fall in the early part of April; it is still cold, but less so, and the spring may be said to have arrived (Song of Solomon 2, 11). **SEE CALENDAR; SEE PALESTINE; SEE SEASON.**

Winter, Robert, D.D.

an English Dissenting minister, was born in London in 1762, and was pastor at New Court, Carey Street, from 1806 until his death, in 1833. He published *Pastoral Letters on Nonconformity*, and several single *Sermons*. See (Lond.) *Gentleman's Magazine*, 1833, 2, 277.

Winter, Samuel, D.D.

an English clergyman, was born in 1603; became provost of Trinity College, Dublin, and died Dec. 29, 1666.

Wisdom

(prop. ^{hmkj} ; *chokmah*, σοφία), in a general sense, is a comprehensive knowledge of things in their proper nature and relations, together with the power of combining them in the most useful manner. Among the Hebrews, the term "wisdom" comprehended a wide circle of virtues and mental

endowments (^{<12X8>}Exodus 28:3; 31:6; ^{<11038>}1 Kings 3:28; 4:29-34), and its precise import in the Scriptures can only be ascertained by a close attention to the context. *SEE FOOL.*

1. It is used to express the understanding or knowledge of things, both humana and divine, chiefly in a practical and moral aspect, especially in the Psalms, Proverbs, and the book of Job. It was this wisdom which Solomon entreated and received of God, especially in a governmental sense.
2. It is put for ingenuity, skill, dexterity, as in the case of the artificers Bezaleel and Aholiab (^{<12X8>}Exodus 28:3; 31,3).
3. Wisdom is used for subtlety, craft, stratagem, whether good or evil. Pharaoh dealt *wisely* with the Israelites (Exodus 1, 10). Jonadab was very wise, i.e. subtle and crafty (^{<1013>}2 Samuel 13:3). In Proverbs (Proverbs 14,8) it is said, “The wisdom of the prudent is to understand his way.”
4. It stands for doctrine, learning, experience, sagacity (^{<8171>}Job 12:2, 12; 38:37; ^{<19A52>}Psalms 105:22).
5. It is put sometimes for the skill or arts of magicians, wizards, fortune tellers, etc. (^{<4408>}Genesis 41:8; ^{<10715>}Exodus 7:11; ^{<21097>}Ecclesiastes 9:17; Jeremiah 1, 35).
6. The *wisdom* or learning and philosophy current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth, is called “fleshly; wisdom”(^{<4012>}2 Corinthians 1:12), “wisdom of this world”(^{<4012>}1 Corinthians 1:20; 3:19), and “wisdom of men” (^{<4015>}1 Corinthians 2:5).
7. In respect to divine things, wisdom, i.e. knowledge, insight, deep understanding, is represented everywhere as a divine gift, including the idea of practical application, and is thus distinguished from theoretical knowledge (^{<4060>}Acts 6:10; ^{<40128>}1 Corinthians 12:8; ^{<40117>}Ephesians 1:17; ^{<5009>}Colossians 1:9; ^{<5015>}2 Timothy 3:15; ^{<30015>}James 1:5; 3:13, 15, 17).

Wisdom of Jesus (Son of Sirach), Book of

SEE ECCLESIASTICUS.

Wisdom (the) of Solomon, book of

one of the deutero - canonical portions of the Old Test. which have come down to us by tradition as the production of the son of David. Among the Apocryphal books unusual interest attaches to it on account of its supposed parallelism with some of the genuine writings of Solomon found in the sacred canon, especially the book of Ecclesiastes (q.v.). *SEE APOCRYPHA.*

I. Title and Position. — This book is called **Σοφία Σαλωμών** or **Σαλομῶντος** (Alex. Compl.), i.e. the *Wisdom of Solomon*, in the Sept.; and the *Great Wisdom of Solomon* in the Syriac version, because it was anciently believed to have been written by Solomon, who therein propounds the lessons of wisdom. It is denominated **Πανάρετος Σοφία** *All-virtuous Wisdom*, an appellation which, though also given to Proverbs and Ecclesiasticus, is especially given by Athaiasius and Epiphanius to this book, because it treats more' extensively of wisdom than either of the other so-called Solomonic productions. It is called **ἡ θεία Σοφία**, *Sapientia Dei*, by Clement of Alexandria (*Strom.* 4:16) and Origen (*On ~~Romans~~ Romans 7:14*). In the Vulg. it is simply called *Liber Sapientie*, without the name of Solomon, because Jerome disputed the Solomonic authorship of it. The versions of the Reformation are divided between those appellations. Thus, in Luther's version (1536), the Genevan version (1560), the Bishops' Bible (1568), and the A. V. (1611) this book is called the *Wisdom of Solomon*, according to the Sept.; while the Zurich version (1531), Coverdale's Bible (1535), Matthew's Bible (1537), Cromwell's Bible (1539), and, Cranmer's Bible (1540) denominate it *The Book of Wisdom*, after the Vulg.

The book is placed in the Sept and in the Vulg. after the Song of Songs and before Ecclesiasticus, or, immediately after the canonical productions of Solomon, since it was believed that it, too, proceeded from this monarch. Though all the translations of the Reformation followed the example of Luther's version in separating the deutero-canonical from the canonical books, yet they have deviated from their prototype in the order of the Apocrypha. Thus, while Luther, in his Bible, places this book *between* Judith and Tobit, the Zurich version-which as usual, is followed by Coverdale, and he again by Cromwell's Bible, Matthew's Bible, the Bishops' Bible, and Cranmer's Bible, as well as the Geneva version and the A. V. — places it between the additions to Esther and Ecclesiasticus.

II. Design, Division, and Contents. — The object of this book is both parasetical and apologetical. It comforts and strengthens the faithful who are distracted by the inexplicable difficulties in the moral government of the world, by showing them that whatever sufferings *and* taunts they have to endure, both from their apostate brethren and their heathen oppressors, and however much the wicked and the idolaters may prosper here, the elect, in following the counsels of divine wisdom, will be able to look forward with joy to a future state of retribution, where the righteous Judge will render to the ungodly according to their deeds, and confer upon the godly a blissful immortality this purpose is developed in three sections the contents of which are as follows:

1. The First Section (1, 1-6, 21), which contains the real problem of the book, opens with an admonition to the magnates of the earth to follow the paths of righteousness, since God *only* reveals himself to and abides with those who are of an upright heart (1, 1-6), and duly registers the deeds of the wicked, which he will most assuredly bring before the bar of a future judgment (ver. 7-16). For although the wicked deny the immortality of the soul (2, 1-6), indulge in the pleasures of this world (ver. 7-9), and persecute the righteous, defying God to defend them (ver. 10-24); and though the case of the godly seems almost forlorn, yet God exercises a special care over his people, whom he allows to be chastised in order to purify them (3, 1-7), and has destined his saints to judge the nations of the earth, and to abide forever with their Lord (ver. 8, 9); while he has laid up condign punishment for the wicked (ver. 10-18). The wicked who have large families are therefore not to be envied, for their children only perpetuate their wickedness (4, 1-7); while the righteous who are suddenly overtaken by death are not to be deplored, since honorable age is not to be measured by length of years, but by holiness of conduct, and since they are sometimes suddenly taken away to escape the snares of the wicked; thus showing that God's mercy is with his saints even in their untimely death because they, having been perfected in their youth, though dead, speak condemnation to the wicked, who shall at last, in the great day of retribution, be constrained to confess it (ver. 8-20). For then the righteous shall triumph, and the wicked who shall witness it will confess with anguish of soul that they have acted foolishly and wickedly, and that those whom they have derided and persecuted in this life are really the children of God, enjoy a glorious immortality, and deal out terrible punishments on the ungodly (5, 1-23). Having shown that this is the doom of the wicked,

Solomon reiterates in more earnest tones the warning to the magnates of the earth with which this section commences, seeing that the righteous Judge who invested them with the powers they possess will soon call them to the bar of his judgment, where there is no respect of persons (6, 1-8); and tells them that the most effectual way to obey this warning is to learn divine wisdom, who is always ready to be found of those that seek her (ver. 9-14), who alone is the safest guide in this world and leads to a union with the Creator in the world to come (ver. 15-21).

2. *The Second Section* (6, 22-9, 18) describes the nature of this wisdom, the blessings she secures, and the manner in which she is to be obtained, by the experience of Solomon, who recounts it himself in the first person. He tells us that, though an exalted monarch, he realized his mortality, and therefore prayed for wisdom (6, 22-7, 7). With this precious gift, which he preferred above thrones, riches, health, and beauty, come all other earthly blessings of which she is the mother (ver. 8-12). Through *her* he became the friend of God, whose she is, and who bestows her as a gift (ver. 13-16). By her aid he fathomed the mysteries of the changing- seasons, of-the- heavenly bodies, and of the animal and vegetable kingdoms, as she herself is the maker of all things, and pervades all creation. She alone unites us to God with ties of friendship, and no vice can prevail against her (ver. 17-30). She, too, confers all earthly blessings, all intellectual and moral powers, as well as the ability to govern nations, and she can only be obtained from God in answer to prayer (8, 1-21). Solomon then recites the prayer in answer to which he received this divine gift (9, 1-18).

3. *The Third Section* (10, 1-19, 22) describes the blessings which wisdom secured to the people of God, and the sore calamities which befell the ungodly who rejected her teaching, from the history of mankind, beginning with Adam and ending, with the conquest of the Promised Land. Thus it shows how wisdom guided and protected the pious from Adam to Moses (10, 1-11, 4); how the wicked who despised her counsels and afflicted the righteous were punished, as seen in the case of the Egyptians (11, 5-12, 1) and the Canaanites (12, 2-27). As the chief sin of the Canaanites was idolatry, Solomon takes occasion to describe the origin, folly, and abominations, of idolatry (13, 1-15, 19), and then returns to describe the plagues of Egypt, which constitute an essential part of the history in question, thus showing the awful doom of the wicked and the great deliverance of the righteous (16, 1-19, 22).

III. Unity and Integrity. — From the above analysis of its contents, it will be seen that the book forms a complete and harmonious whole; the grand problem discussed in the first section being illustrated in the second section by the experience of Solomon, and in the third section by the experience of God's people, detailed in chronological order. Indeed, the unity and integrity of the book were never questioned till the middle of the last century, when Houbigant (*Prolegomena in Not. Crit. in Omnes V. T. Libros.* 1, p. 216, 221) maintained that it consists of two parts, the first (ch. 1-9) being written by Solomon in Hebrew, and the second (ch. 29) being most probably an addition of the Greek translator of the first part. Eichhorn submits (*Einleitung ind. Apokryph.* p. 143 sq.) that the two parts, which belong to different authors, are 1-11, 1 and 11:2-19; or, if proceeding from the same author, that he must have written the second part in his younger years, before he divested himself of his national prejudices, and before his notions were enlarged by Greek philosophy. Bretschneider, again (*De Libri Sap. Parte Priore*), will have it that it consists of four different documents, the first of which (1, 1-6, 8) is a fragment of a larger work originally written in Hebrew by a Palestinian Jew connected with the court of Antiochus Epiphanes; the second (6, 9-10) was written in Greek at the time of Christ, by an Alexandrian Jew, who put sentiments of Greek philosophy into the mouth of Solomon in order to vindicate for the Jews the honor of having possessed all philosophic systems and sciences prior to every one else. The third (ch. 12-19) was also written, at the time of Christ, by a common Jew, who possessed 'the crudest notions; while the fourth piece (11, 1-26) was added by the compiler of the book to connect the second and third parts. These must suffice as specimens of the opinions entertained by some respecting the unity of this book. They are most ably and elaborately refuted by Grimm (*Comment.* p. 9-15).

The integrity of the book is not only impugned by those who dispute its unity, but by some who admit that it has a regularly developed plan. Thus Grotius will have it that it is imperfect and unfinished, having been mutilated by some accident of time; while Calmet, who also maintains that the book is unfinished, hesitates to decide whether the end was lost by accident or through the unfavorable circumstances of the times, or whether it was designedly omitted by the author himself. But a conclusion more apposite and more in harmony with the design of the book can hardly be imagined than 19:22, in which the just reflection and moral lesson are

enunciated as deduced from the whole treatise, that the righteous are under God's special care, and that he "assists them in every time and place." Equally untenable is the assertion that the book contains interpolations by a Christian hand. This assertion was first made by Grotius ("Christiana quaedam commodis locis addidit," *Præf. in Librun. Sapientie*), who in his *Comment. specifiæ* 4:7, where he remarks, "Sed hæc, ut dixi, Evangelium magis redolent." Gratz (*Geschichte der Juden* [2d ed. Leips. 1863], 3, 443 sq.), who advocates the same opinion, adduces 2, 24; 3, 13; 4:1; 14:7. But all these passages, when fairly interpreted, are perfectly consistent with Jewish sentiments; and we are almost sure that if the erudite Gratz had consulted Grimm's masterly commentary on the passages in question when preparing the second edition of the third volume of his *History*, he would not have reprinted so literally the remarks from the first edition on this subject.

IV. *Philosophical and Doctrinal Character.*

1. Though there are Platonic and Stoical sentiments in this book, yet it is not to be supposed that the author propounds therein a philosophical view of Judaism. The book of Wisdom contains no greater admixture of Greek elements than the post-Babylonian canonical writings contain of Persian elements. It is essentially based upon the truths embodied in the Old Test., whose spirit it breathes, and whose doctrines it sets forth as paramount, while the Greek sentiments are very subordinate, and are such as would almost enter spontaneously into the mind of any educated Jew residing in such a place as Alexandria.

The doctrines of divine and human wisdom (or *objective and subjective* wisdom, as it is termed) propounded in this book are simply amplifications and bolder personifications of what is to be found in Proverbs and Ecclesiasticus. This may be seen in the conception of *divine wisdom* being an emanation from, or the Spirit of God present with, the Deity before and during the creation of the world, and brooding over the elements of the unformed world (Wisd. 7:22, 25; 9:9,17; comp. ~~1119~~ Proverbs 3:19; 8:22-26; ~~1374~~ Job 33:4; Eccles. 21, 3); in the view that human wisdom proceeds from the primordial divine wisdom which permeates all finite and pure spirits (Wisd. 7:25; comp. ~~1378~~ Job 32:8; ~~1116~~ Proverbs 2:6; Eccles. 1, 1), for which reason, the two not infrequently merge into one another (Wisd. 7:12; 8:6 10; comp. Proverbs 3, 13-20; 8); that she is "*the universitas litterarum*," she teaches us all arts and sciences cosmology, chronology,

meteorology, astronomy, zoology, pneumatology, psychology, botany, pharmacy, politics, philosophy of history, parables, and enigmas (Wisd. 7:17-21; 8. 8; comp. ^{<031B>}Exodus 31:3; ^{<10B2>}1 Kings 3:12; 4:29-34), and the whole range of morals and spiritual virtues (Wisd. 1, 1-18; 10:1-15; Proverbs 1, 7; 3). See the article preceding.

Not only does the author of this book derive his leading thoughts from the canonical Scriptures of the Old Test. but, as an orthodox Jew, he even espouses the traditions of his fathers. Thus in harmony with these traditions, which tell us that models of both the tabernacle and the temple were shown by God to Moses and Solomon, he speaks of the temple in Jerusalem as having been made after the model of the temple in heaven (comp. μίμημα σκηνης αγίας ην προητοιμασας απ αρχης [Wisd. 9.8] with ^wkm hfml ç çdqmh tyb hl [ml ç çdqmh tyb dgnk: [*Melnachoth*, 29]; Rashi, *On* ^{<029B>}*Exodus* 25:9, 40; *Heb.* 8:5). Ch. 10:19 b, which has occasioned great difficulty to interpreters, and which the Vulgate, Luther, the Zurich Bible, Coverdale's version, Matthew's Bible, Cromwell's Bible, Cranmer's Bible the Geneva version, the Bishops Bible, Grotius, Calmet, etc., take as antithetical to ver. 19 a, referring, it to the Israelites; whom wisdom brought forth from, the depth of the sea; thus violating both its connection with the following verse, as indicated by δια τουτο and the sense of αναβραζειν, which is not *to bring out*, but *to spit out, to cast out* — is based upon a tradition which tells us that the sea spit out the corpses of the Egyptians- when the Jews despoiled them of their weapon's.

This tradition is given in the *Mechilta*, the so-called *Chaldee paraphrases of Jerusalem*, and Jonathan benUzziel, *On* ^{<0152>}*Exodus* 15:12, and *Pike de Rabbi Elieze?*, sect. 42, and is at the basis of the account in Josephus (*Anit.* 2, 16, 6). Our author also follows tradition in his remark that it was not the turning to the brazen serpent, as stated in ^{<021B>}Numbers 21:9, but to God, which saved the Israelites (Wisd. 16:7; comp. *Rosh hash-Shanah*, 26; *Jerusalem Targum*; and Rashi, *On Numb.* 21,9); that the manna (^{<041B>}Numbers 11:8) had all manner of pleasant tastes (Wisd. 16:20, 21; comp. *Yonza*, 75); that prayers must be offered to God before the sun rises (Wisd. 16 '28; comp. *Mishna, Berakoth*, 2:2); that Sodom was destroyed because its inhabitants were inhospitable to strangers (Wisd. 19:17, 18; comp. *Sanhedrin*, 109), etc. With these facts before us, we entirely differ from Gfrorer (*Philo*, 2, 207 sq.), *Dahne* (*Jüd. — alexandr. Religionsphilos.* 2, 153 sq.), and others, who maintain that the author of

this book derived his leading tenets from Alexandrian, and more especially from Platonic, philosophy, and fully concur with Ewald (4, 549), who remarks “that no one who is intimately acquainted ‘ith the Old Test, as well as ‘with our author, will say that he derived the doctrine of immortality from the abovenamed source. The specification of the σωφροσύνη, φρόνησις, δικαιοσύνη, and ἀνδρία: as- the four cardinal virtues, both here (Wisd. 8:7) and by Philo (2, 455 sq.; 4 Mace. 1, 18 sq.; 5, 22 sq. [where εὐσέβεια is put for φρόνησις]; 15:7, where there is a similar change) is indeed real Platonic, and is derived entirely from the Platonic school. But even these four virtues appear in 8:7 as merely secondary, and in the whole connection of the treatment of the book as accidental.” Welte (*Einleitung*, p. 163 sq.), indeed, who does not dispute the agreement of the book of Wisdom with Alexandrian philosophy, goes so far as to say that it *only* refers to such things as are also more or less clearly expressed in the canonical books of the Hebrew Scriptures.

2. In its religious doctrines the book of Wisdom is one of the most important and interesting contributions to the literature of the Jewish theology before the advent of Christ. It shows how the tenets of the Jews were preparing them for the teachings of the New Test. Thus it tells us that God is not the author of death, but made both man and all creatures in the image of his own eternity, and delighted in the whole of his creation (1, 13.14; 11:24), which he made for perpetual duration (2, 14; comp. ~~881~~ Romans 8:20,21). Death entered into the world through the envy of the devil (Wisd. 2, 24). We have here the first instance on record where the serpent which tempted the protoplasts in Paradise is identified with the devil (ver. 24), thus confirming the explanation given of Genesis 3, 1-15 in ~~884~~ John 8:44; ~~619~~ Revelation 12:9; 20:2. Gratz (*Gesch.* 3, 443 sq.), who cannot brook so striking a confirmation on the part of the Jews before Christ to the correctness of the teachings of the New Test. will have it that this is one of the passages interpolated by a Christian hand. But there is very little doubt that the Jews believed in the identity of the serpent and Satan long before the advent of Christ (comp. Ginsburg, *The Kabbalah* [Lond. 1865], p. 29), and that. this notion has even passed over into the Persic religion (comp. Hengstenberg, *Christology*, 1, 7 sq., Engl. transl.). The book of Wisdom, moreover, shows that the doctrine of immortality and a future judgment was most emphatically believed and was generally current among the Jews (1, 15; 3, 4; 6:18,19; 8:17); that the Israelites believed that the wicked attract death by their painful deeds (1, 16); that

the saints, who are the children of. God (2, 13, 16, 18), will ultimately judge the world and rule over the nations thereof (3, 8; comp. ^{<40B>}Matthew 19:28; ^{<40E>}1 Corinthians 6:2; Rev. *is* 26; 3, 21; 20:4-6). The author of this book also propounds the doctrine of the pre-existence of the soul (8, 20). This, however, he did not derive direct from, Platonism both 'because the manner in which he enunciates it is different from the mode in which it is represented by Plato and Philo, and because this doctrine was held by the Essenes in Palestine and is to be found in the Talmud -(comp. Josephus, *War*, 2, 8, 11; the Talmud, *Chagiga*, 12 b; *Yebamoth*, 62; *Aboda Sara*, 5; Ginsburg, *The Kabballah*, p. 31 sq.). The body is regarded as the seat of sin (1, 4; 8:20) and as a mere hindrance and prison of the soul (9, 15; comp. 2 Corinthians 5, 1-4; Josephus, *War*, 2, 8, 11). No trace, however, is to be found in this book of a resurrection of the body or of a personal Messiah.

V. *Author and Date.* —

1. As the book itself ascribes the words therein contained to Solomon, and represents him as narrating his personal experience (ch.7-19), the book of Wisdom has come down to us by tradition as the production of this great monarch. Thus it is not only expressly described as the work of this wise king in the inscriptions of the most ancient versions (viz. Sept., Syriac, Arabicetc.), but it is quoted as such by the most ancient fathers of the Church, such as Clement of Alexandria (*Straom.* 6), Tertullian (*De Praescr. Haeres. c. 7; Adv. Valent. c. 2*), Hippolytus (p. 66, ed. Lagarde), Cyprian (*Exhortatf. Alart., 12*), etc. The Solomonic authorship has also been maintained by some very learned Jews, viz. De Rossi (*Meor Enajim* [ed. Vienna, 1829], p. 281 b), Wessely (*Introduction to his Comment. on Wisdom*), and by some Protestants. With the exception of Schmid. *Dus Buch d. Weisheit übersetzt nunderkldat* [Vienna, 1858J], and one or two others, critics of the present day .have entirely discarded this view, for the following reasons:

- (1.) The book was written in Greek, and in the later style of this language.
- (2.) Its author exhibits a Greek culture which no Palestinian Jew possessed even at the time of Greek ascendancy over Judaea, as is evident from the later Palestinian writings, and from the express declaration of Josephus (Ant. 20:11,2) that his brethren had an aversion to Greek education. The Greek culture of the author of the book of Wisdom is seen in his notions of

what constitutes knowledge (7, 17-20; 8:8); in his acquaintance with the Epicurean doctrine of fate and the philosophico-materialistic view of nature and the future destiny of the soul (2, 2); in the distinction which he makes between the nobler and educated features of heathenism and its grosser forms (13, 1-15); in his view of the origin of image-worship (14, 14 sq.), etc. Comp. Grimm, *Comment.* p. 19, etc. (3.) It contains unquestionable quotations from the Sept. This is not only evident from ordinary passages, as 6:7; 11:4; 12:8; 16:22; 19:21: but from extraordinary instances where the Sept. differs from the Hebrew, and where the words of the former are inwrought into the text itself; e.g. Wisdom 2,12 puts into the mouth of skeptics the words of Isaiah 3, 10, **ἐνεδρεύσωμεν τὸν ὄτι δύσχρηστος ἡμῖν ἐστι**, according to the Sept., which essentially differ from the Hebrew text; and Wisd. 15:10, **σποδὸς ἡ καρδία αὐτοῦ**), which, again, is an important variation of the Sept. on Isaiah 44, 20 from, the Hebrew. (4.) It refers to matters of history (Wisd. 2, 1-6, 8; 15:4), which are inapplicable to Solomon's period (Grimm, *Comment.* p. 17).

Next in point of antiquity is the theory that Philo is the author of this book, as is seen from the remark of Jerome, "Nonnulli scriptorum veterum. hunc esse Philonis Judaei affirmant" (*Prief. in Libn. Sal.*). This view was also adopted by De Lyra, Luther, Rainold, Calovius, bishop Cosin and others. But against it is to be urged that the whole complexion of the book, as well as its historical theological, and philosophical elements, is at variance with this hypothesis. Thus

- (1.) The formation of the fetus in the mother's womb is at variance with Philo's notions upon the same subject (Wisd. 7:2; comp. Philo, *De Mundi Opif.* in *Opp.* 2-15).
- (2.) The two kinds of pre-existent souls-viz. good and bad-are described in this book as destined- alike to inhabit human bodies, whereas Philo only lets the sinfully disposed souls occupy human bodies, and says that the good souls aid the Deity in the administration of human affairs (Wisd. 8:19; comp. Philo, *De Giganti*, in *Opp.* 1, 263).
- (3.) In this book it is distinctly declared that the Egyptians were punished with serpents which Philo as distinctly denies (Wisd. 11:15; 17:9; comp. Philo, *De Vit. Mos.* in *Opp.* 2, 97 sq.).
- (4.) The darkness with which the Egyptians were visited is described in this book as having proceeded from the infernal regions, while Philo affirms

that it was occasioned by an unusual eclipse of the sun (Wisd. 17:14; comp. Philo, *De Vit. Mos.* 1, 21).

(5.) The view that the serpent which tempted our first parents is the devil is diametrically opposed to that of Philo, who does not recognize such an evil power in the world, and regards the serpent as a symbol of pleasure (Wisd. 2,24; comp. Philo, *De Mundi Opif.* in *Opp.* 1, 38).

(6.) The description of the origin of idolatry in this book is totally different from that of Philo (Wisd. 12:13; comp. Philo, *De Monarch.* § 1-3, in *Opp.* 2, 213 sq;).

(7.) The idea of divine wisdom, which in the center of this book is different from that of Philo. The author of the book of Wisdom manifests no acquaintance whatever with the trichotomy of human-knowledge, nor even with the doctrine of ideas, which forms a most essential and organic part of Philo's system, as is evident from the fact that he makes no allusion thereunto in such passages as 1, 3; 8:19 sq.; 9, 15; and especially 7:22 sq., where it would have been most appropriate, and where it would undoubtedly have been found, had the writer known the points in question.

The force of these arguments against Philo Judaeus, and yet the unwillingness to relinquish the traditional name; have led many Roman Catholics and, some Protestant scholars (viz. Lorinus, Bellarmine, Huetius, Drusius, Wernsdorf, Bliddeus, etc.) to resort to the theory that it was not the well-known philosopher, but an older Philo, who either composed the book of Wisdom or put, it into its present form. But the fatal objection to this is that the elder Philo was, according to the express testimony of Josephus (*Contra Apion.* 1, 23), a heathen, and could not therefore have written this book. Still more far-fetched is the theory of Dr. Tregelles, that it was written by an unknown Christian of the name of Philo, basing it upon the passage "et Sapiencia ab amicis Salomonis in honorem ipsius scripta" in the Muratorian canon, which he imagines to be a mistranslation of the Greek original, that may have read, *καὶ ἡ Σοφία Σαλομῶντος ὑπὸ Φίλωνος*, instead of *ὑπὸ Φίλων* (*Journal of Philol.* 1855; p. 37 sq.). Being thus compelled to relinquish the name of Philo in whatsoever form, Augustine would at first have it that Jesus, son of Sirach, was the author of this book (*De Doctr.*; *Chr.*:2, 8), but afterwards retracted his opinion (*Retract.* 2,4; *De Civ. Dei*, 17:20, 1). Fabier, again, maintained (*Prolusiones de Libro Sap.* [Afpispach, 1776-77], 6, pt. 5), that it was written by Zerubbabel, who might justly call himself the second Solomon,

because he restored the Solomonic temple. But as all the arguments against the Solomonic authorship are equally to be urged against this theory; and, moreover, as 9:3 can only be applied to Solomon, and as the whole tone of the book shows that this monarch is meant, Faber's conjecture has not been espoused by any one else.

Neither can the more plausible theory of Lutterbeck (*Die neutestamentl. Lehrbegriffe* [Mayence, 1852], 1, 407 sq.) be sustained, that Aristobulns (flourished B.C. 150) wrote it. Because

(1.) He was a favorite of Ptolemy VI Philometor, and would therefore not have inveighed against kings (comp. 6:1 sq.).

(2.) The Jews in Egypt enjoyed the greatest distinctions under this monarch, and were treated with the highest confidence, so much so that Philometor and Cleopatra entrusted the government and the army to Jews (Josephus, *Contra Apion.* 2, 5), whereas the Jews in Egypt suffered under the most grinding oppression when this book was written (11, 5 sq.; 12:23, q.; 16-19; Grimm, *Comment.* p. 21). For these reasons modern writers have given up all attempts to discover the author's name. 2. Equally divergent are the opinions of commentators and historians respecting the *date* of the book, as will be seen from the following table:

Sept., the Syriac and Arabic versions, Clement of Alexandria, Tertullian, etc.	B.C.	cir. 1000
Faber	B.C.	cir. 500
Grotius	B.C.	cir. 450-300
Welte, Bruck	B.C.	cir. 222-217
Gutman, Lutterbeck, Davidson	B.C.	cir. 150-130
Grimm	B. C.	cir. 145-150
Some ancient fathers, De Lyra, Luther, bishop Cosin, Grätz, etc.	A.D.	cir. 30-50

All, however, that can be deduced from internal evidence upon this subject is that (1) the author of the book was an Alexandrian Jew, or that he resided in Egypt and wrote for his coreligionists in the land of their former bondage, as is evident from the details of the Egyptian animal-worship (11, 15; 12:24; 15:18 sq.); from the involuntary adoption of certain Alexandrian notions and phrases as shown above; from the allusion to the events in the

lives of sundry. Jewish worthies without specifying the names of these patriarchs-viz. to the directing of the course of the righteous in a piece of wood of small value (i.e. Noah and his family in the ark; comp. Wisd. 10:4 with ^{<10:4>}Genesis 7:1 sq.); to the preservation of the righteous man blameless unto God (i.e. Noah); to the saving of the righteous man (i.e. Lot) from the burning of the cities (Wisd. 10:5 sq.; comp. ^{<10:5>}Genesis 19:15 sq.), which could only be made by a Jew, and only be understood by Jews; and from the exalted terms in which he speaks of the Jewish nation, of the permanent obligations of the Mosaic law, and of Palestine (Wisd. 2, 12; 3, 8; 12:7); and from the Haggadic embellishments of the Old-Test. narratives, as has been shown in the preceding part of this article. These facts, therefore, completely set aside the opinion of Kirschbaum (*Der jüd. Alexandrinismus* [Leips. 1841], p.52), Weisse (*Ueber die Zukunft d. evangel. Kirche* [ibid. 1849], p. 233), Noak (*Der Ursprung des Christenthums* [ibid. 1837], 222 sq.), etc., that this book is the work of a Christian hand; and that (2) he wrote after the Sept. (i.e. Ptolemy II Philadelphus, B.C. 284-246), for, as we have seen, he quotes the Pentateuch and Isaiah according to this version. He, however, composed it some time before Philo' (B.C. cir. 140-50), since it required a considerable period for the degree of development which the religious philosophy of Alexandria had attained among the Jews in the interval between the author of Wisdom and the writings of Philo.. The sufferings referred to in this book (11, 5 sq.; 12:23 sq.; 16-19) are most probably those which Ptolemy VII Physcon (B.C. 145-117) heaped upon the Jews in Alexandria (comp. Josephus, *Contra Apion*. 2, 5; see Gratz, *Geschichte der Juden'* [2d ed.], 3, 66).. The hypothesis of Dr. Rainold (*Cens. Libr. Apocr.*), that "it was written in the time of the emperor Caius, who would have his statue set up and adored in the temple of Jerusalem (Suetonius *Vit. Calig.* § 22), and that 14:16-20 deprecates his blasphemous attempt at self-deification," which is followed by Noak (*Der Ursprung des Christenthums*, 1, 222 sq.) and Gratz (*Geschichte der Juden*, 3, 442), is based upon precarious interpretation of this passage. Grimm (*Comment.* p. 33) has conclusively shown that it gives the writer's opinion respecting idolatry, which he, in common with many learned heathen of his day, traces to the deification of man, as is evident from the fact that several Seleucideans adopted the epithet **ἡρωεύς** (2 Macc. 11:25), and that Ptolemy Lagi and Berenice, his consort, were apotheosized by their successors and subjects giving them the title **ἑοὶ ἰσοῦργε**, and erecting to them altars and temples (Pauly, *Real-Encyklop. d. class. Alterthumswissen.* s.v. "Ptolemiaius," VI, 1, 190).

VI. Original Language and Style. — *Believing* it to be the work of Solomon, many of the ancient fathers, and several modern writers, both Jews and Protestants, as a matter of course, maintained that the original language of Wisdom was Hebrew. Even Grotius, though not regarding it as the production of Solomon, believed it to have been originally written in Hebrew, while Houbigant advocated a Hebrew original for the first nine chapters and Bretschneider and Engelbrecht restricted it to the first five chapters. The erudite Azariah le Rossi again would have it that Solomon wrote it in Aramaic in order to send it to some king in the extreme East (*Meor Enajim* [ed. Vienna, 1829], 281 b). But Jerome had already declared that there was no Hebrew original extant of this book, and that it was originally written in Greek, as is evident from its style (“Secundus [qui Sapientia Salomonis inscribitur] apud Hebraeos nusquam est, quin et ipse stylus Graecam eloquentiam redolet” [*Praef. in Libr. Sal.*]). This remark is fully borne out by

(1.) The numerous compound expressions, especially adjectives (e.g. *κακότεχνον*, 1, 4; 15:4; *πρωτόπλαστος*, 7:1; 10:1; *ὑπερμαχος*, 10:20; 16:17; comp. also 1, 6; 2, 10; 4:8; 5, 22; 7:1, 3; 9:5, 15; 10:3; 11:17; 12:5, 19; and for *ἅπαξ λεγόμενα*, 11:7; 13:3; 14:25; 15:8, 9; 16:3, 21), which have no corresponding terms in the Hebrew.

(2.) The technical expressions—as *πνεῦμα νοερόν*, 7:22; *διήκειν καὶ χωρεῖν διὰ πάντων*, 7:24; *ὑγὴ ἄμορφος*, 11:17; *πρόνοια*, 14:3; — 17:2- which are derived from Platonic and Stoical philosophy.

(3.) The alliterations, paronomasias, and oxymora which pervade the book (comp. *ἀγαπήσατε-φρονήσατε-ζητήσατε; ἐν ἀγαθότητι-ἀπλότητι*, 1, 1; *οὐς-θροῦς*, 1, 10; *παροδύσσωσυνοδοῦσω*, 6:22; *ἀδόλως-ἀφθόνως*, 7:13; *ἀργάεργα*, 14:5; *ἄδικα-δικη*, 1, 8; *ἰδίας ἰδιοτητος*, 2, 23; *ατραπον τρόπιος*, 5, 10; *δυνατοὶ δὲ δυνατῶς*, 6:6; *δσιως τὰ ὄσια ὄσιωθήσονται*, 6:10, *κ. τ. λ.*; see Grimm, p. 7), showing beyond doubt that the book was originally written in Greek. As to the Hebrew coloring of the language, the lexical Hebraisms (e.g. *ἀπλότης καρδίας* 1, 1; *μερίς, κλήρος*, 2, 9; *τρίβοι*, 2, 15; *λογιζεσθαι εἷς τι* 2, 16; *πληροῦν χόονον*, 4:13; *ὄσιοι τοῦ θεοῦ*, 4:15), the numerous Hebrew parallelisms, etc., these are to be expected from so thorough an Israelite as the writer of this book manifestly was, especially when it is borne in mind that the author breathes throughout the whole of his work the spirit of the Old Test.; that the book of Wisdom is a Hellenistic version of the same

tradition wherein Solomon is represented as having philosophically refuted skepticism and tyranny, of which traces appear elsewhere in the later Jewish literature; and that the author took the ancient Hebrew poetry for his model. The style of the book is very uneven. Some portions of it are truly sublime, and will bear comparison with any passages in the best classics; as, for instance, the delineation of the sensualist (2, 1 sq.), the picture of future judgment (5, 15 sq.), and the description of wisdom (7, 22-8, 1); while in other passages the author, as bishop Lowth remarks, “is often pompous and turgid as well as tedious and diffuse, and abounds in epithets, directly contrary to the practice of the Hebrews” (*Lectures on the Sacred Poetry of the Hebrews*, Praelect. p. 24).

VII. Canonicity and Authority. — Though the book of Wisdom, like the other deutero-canonical books, was never included in the canon of the synagogue, as is evident from the list of the Hebrew Scriptures given in the Talmud (*Baba Bathra*, § 14); and though it is not found in the catalogues of Origen, Jerome, Epiphanius, Athanasius, Cyril, etc., yet there can be but little doubt that it was held in great respect among the Jews, and that the apostle Paul was familiar with its language, as may be seen from the striking parallels in ^{<A021>}Romans 9:21 to Wisd. 15:7; in ^{<A022>}Romans 9:22 to Wisd. 12:20; in ^{<A023>}Ephesians 6:13-17 to Wisd. 5, 17-19. The next allusion to it, though also not by name, is to be found in the epistle of St. Clement to the Corinthians (1, 27; comp. Wisd. 11,22; 12:12); and Eusebius tells us (*Hist. Eccles.* 5, 26) that Irenaeus made use of it in a lost book. ‘Clement of Alexandria quotes it as the inspired work of Solomon with the introductory phrase) ἡ θεία σοφία λέγει (Straom. 4:16, p. 609, ed. Potter). It is also quoted as such by Origen (*Contra Celsum*, 3, 72), Tertullian (*Advers. Valent.* c. 2), Cyprian (*Exhortat. Martyr.* 12), Cyril (*Catech.* 9:127), etc. Hence it was declared as canonical by the third Council of Carthage (A.D. 397), in the councils of Sardis (A.D. 347), Constantinople in Trullo (A.D. 692), Toledo (A.D. 675), Florence (1438), -and in the fourth session of the Council of Trent (1546). With other deutero-canonical writings, it remained in the canon till the time of the Reformation, when Luther first separated it and put it together-with the rest of the Apocrypha at the end of the Old Test.. Still Luther spoke of it with great respect (*Vorrede aufdie Weisheit Salomonis* in his translation of the Bible, ed. 1534). In the Anglican Church the book of Wisdom is looked upon with still greater favor. Thus chapters 13:14 are quoted in the *Homilies* as the writing of Solomon (*Serm non against Peril of Idolatry*,

pt. 3); 7:11, 16; 9:13; 13:1; 16:8, are cited as the work of the same wise man (*Sermons for Rogation Week*, pt. 1-3); 3, 1; 13-15, are quoted as Scripture (*Sermon against the Fear of Death*, pt. 3; *Against Idolatries*, pt. 1 and 3); and ch. 5 is referred to as *Holy Scripture* (*Against Willful Rebellion*, pt. 6). **SEE DUTERO-CANONICAL.**

VIII. *Text.* — The book of Wisdom is preserved in Greek and Latin texts, and in subsidiary translations into Syriac, Arabic and Armenian. Of these latter, the Armenian is said to be the most important; the Syriac and Arabic versions being paraphrastic and inaccurate (Grimm, *Einleit.* § 10). The Greek text, which, as appears above, is undoubtedly the original, offers no remarkable features. The variations in the MSS. are confined within narrow limits, and are not such as to suggest the idea of distinct early recension; nor is there any appearance of serious corruptions anterior to existing Greek authorities. — The Old Latin version, which was left untouched by Jerome (*Preef. in Libr. Sal.*, “In eo libro qui a plerisque *Sapientia-Salomaonis* inscribitur... calamo temperavi; tantummodo, canonicas Scripturas emendare desiderans, et studium meum certis magis quam dubiis commendare”), is, in the refrain, a close and faithful rendering of the Greek, though it contains some additions to the original text, such as are characteristic of the old version generally. Examples of these additions are found: 1. 15, *Injustitia autem mortis est acquisitio*; 2, 8. *Nullum pratuni sit quod non pertranseat luxuria nostra*; ver. 17, *et sciemus quaerunt novissima illius*; 6; 1, *Melior est sapientia quam vires, et vir prudens quamfortis*. And the construction of the parallelism in the two first cases suggests the belief that there, at least, the Latin reading may be correct. But other additions point to a different conclusion: 6:23, *dilijite lumen sapientie oimnes qui praeestis populis*; 8:11, *et fitcies principum mirabuntur me*; 9:19, *quicunque placuerunt tibi domine a principio*; 11:5. *a defectione potus sui, et in eis cum abundarent filii Israel Icetati sunt.*

The chief Greek MSS. in which the book is contained are the *Codex Sinaiticus* (a), the *Cod. Alexandrinus* (A), the *Cod. Vaticanus* (B), and the *Cod. Ephraemzi rescr.* (C). The entire text is preserved in the three former; in the latter, only considerable fragments: 8:5-11, 10; 14:19-17, 18; 18:24-19, 22.

Sabatier used four Latin MSS. of the higher class for his edition: “Corbeiensens duos, unum Sangermanensem, et alium S. Thleodorici ad Remos,” of which he professes to give almost a complete (but certainly not

a literal) collation. The variations are not generally important, but patristic quotations show that in early times very considerable differences of text existed. An important MS. of the book in the British Museum (*Egerton*, 1046, Saec. 8) has not yet been examined.

IX. Literature. — The earliest commentary which remains is that of Rabanus Maurus (died 856). Roman Catholic commentaries are those of Nannius (1552), Jansen (1557, 1614), Osorius (1580), Lorinus (1607, 1624), De Castro (1613), Corn. a Lapide (1638), Maldonatus (1643), Gorse (1655), Menochius (1678), Du Hamel (1703), Calmet (1757), Dereser (Frankf. 2d ed. 1825), and J. A. Schmid (Wien, 1858). Among Protestants separate commentaries are those of Strigel (Lips. 1569, 1571, 1575), Raynold (1618), Fabricius (Frcf. et Lips. 1691), Selnecker (Lips. 1575); Brochmanin (Hafil. 1656), all in Latin; Petersen, *Erklr.* (Biiding. 1727); Schubaud, *Amerk.* (Magdeb. 1733); Steinmetz, *Amerk.* (Leips. 1747); Kleuker, *Erklut.* (Riga, 1785); Hasse, *Amerk.* (Jen. eod.); Wallenius, *Anmarkningan* (Griefsw. 1786, also in Latin); Kelle, *Amerk.* (Freib. 1815); Engelbroth, *Interpretation* [ch. 1-4] (Havvn. 1816); Bauermeister, *Commentarius* (Götting. 1828); and especially W. Grimm, *Commentar* (Leips. 1837; also in the *Kurzgef. Exeg. Handb.* *ibid.* 1868). To these may be added the Hebrew commentary by Wessely (Berl. 1780, and later). See also Ewald, *Geschichte des Volkes Israel* (Göttingen, 1852), 4:548 sq.; Gratz, *Geschichte der Juden* (2d ed. Leips. 1863), 3, 292 sq., 242 sq.; and the *Introductions to the Old Test.* by Bertholdt (Erlangen, 1815), 5, 225 sq.; De Wette, § 312-315; Keil (*ibid.* 1859), § 244-246; and Davidson (Lond. 1863), 3, 396-410. **SEE COMMENTARY.**

Wiseman, Luke Hoult, M.A.

a Wesleyan Methodist minister, was born in the city of Norwich, Jan. 19, 1822. He “was a saint at twelve and a preacher at fourteen.” He entered the ministry in 1840; was elected missionary secretary in 1868, a position which he held until the close of life; was raised to the presidential chair at the London Conference of 1872 by the largest number of votes ever recorded at such an election; and died in London, in the midst of his work and honors, Feb. 3, 1875. “As a Christian, he had deep veneration for the spiritual nature of Christianity; as a man, a love of freedom that amounted to a passion. Hence to contend for the rights of conscience, to enlarge the sphere of free action, and to assert liberty of difference among Christian churches while promoting fraternal union and co-operation, and

independence of the commonwealth while maintaining patriotic loyalty and an enlightened citizenship, were to him the most sacred of all duties and he ever discharged them with matchless courage and fearless independence. As an administrator, Wiseman had learned to combine in the happiest manner the *fortiter in re* with the *suaviter in modo*, Never flurried, never in a hurry, always at ease and at home, courteous to all, servile and obsequious to none he succeeded in guiding skillfully the course of discussion and business, and in uniformly maintaining Christian courtesy and urbanity with judicial fairness and impartiality. Such was Wiseman a man of open soul and loving heart, massive alike in body and mind, with a splendid physique and a character to match — a universal favorite with preachers and people, admired, trusted, loved by all. His heart was too high for pettiness, too large for selfishness or envy. Faith without superstition or fear, religion without bigotry or cant, the grandeur of intellect covered with the sincerity of childhood, were found in him as found in few” (*Lond. Watchman*; see *N.Y. Methodist*, March 20, 1875). Wiseman passionately loved the missionary cause. He eloquently advocated it and unselfishly worked for it. Like Frankland, Perks, Coley, and other eminent men in the British Conference, he worked too hard, and his sudden death was at once a surprise and a warning. Besides occasional published *Sermons*, Wiseman wrote, *Lectures on Industries Prompted by Conscience, and Not by Covetousness* (1852; 3d ed. 1858): — *The Employment of Leisure Time* (Lond. 1856, 12ino): — *Things Secular and Things Sacred* (*ibid. eod.*): — *Agents in the Revival of the Last Century* (*ibid.* 1855): — *Men of Faith, or Sketches from the Book of Judges* (*ibid.* 8vo): — *Thoughts on Class Meetings and their Improvement* (*ibid.* 1854, 12mo): — *Christ in the Wilderness: Practical Views of our Lord’s Temptation* (*ibid.* 1857, 12mo). See *Minutes of Conference* (*ibid.* 1875), p. 18; Osborne, *Bibliog. s.v.*; *Wesl. Meth. Magazine*, 1875, p. 288.

Wiseman, Nicholas Patrick Stephen

Cardinal, and chief of the Roman Catholic Church in England, was- born at Seville, Spain, Aug. 2, 1802, of Irish and Spanish extraction. At an early age he was brought to England, and placed in St. Cuthbert’s College, at Ushaw, near Durham. He was thence removed to the English College at Rome, where he was ordained a priest, and made a doctor of divinity. He was a professor for a time in the Roman University, and was then made rector of the English College at Rome. In 1828 he published his *tora Syriacae*. Dr. Wiseman returned to England in 1835, and in the winter of

that year delivered a series of lectures upon the leading doctrines of the Catholic Church at the Sardinian Chapel, in Lincoln's Inn Fields. About the same time he delivered his *Lectures on the Connection between Science and Revealed Religion*, for which he is best known in Protestant literature. He subsequently repaired to Rome, and is understood to have been instrumental in inducing pope Gregory XVI to increase the vicars-apostolic in England. The number was doubled, and Dr. Wiseman came back as coadjutor bishop to Dr. Walsh, of the Midland District. He was also appointed president of St. Mary's College, Oscott. In 1847 he again repaired to Rome on the affairs of the English Catholics, and prepared the way for the subsequent change resolved on in 1848, which was delayed by the troubles that ensued at Rome. He was now made pro-vicar-apostolic of the London district in place of Dr. Griffiths, ceased. Subsequently he was appointed coadjutor, *cum jure successionis* to Dr. Walsh, who was translated to London; and in 1849, on the death of Dr. Walsh, he became vicarapostolic of the London district. In August he went again to Rome, "not expecting," as he said, "to return to England again." But in a consistory held on Sept. 30, 1850, he was elected to the dignity of cardinal by the title of St. Pudentiana, and was appointed archbishop of Westminster, a step which raised an angry controversy in the papers, and resulted in the Ecclesiastical Titles Bill. He died in London, Feb. 15, 1865. Dr. Wiseman was a moderate polemic, a fine scholar, an elegant orator, and an accomplished critic. He was from the first one of the chief contributors to, and joint editor of, the *Dublin Quarterly Review*, and is the author of numerous pamphlets bearing more or less directly on the religious controversies of the past quarter of a century. His *Essays* have been reprinted in three vols. 8vo. He also published, *Lectures on the Eucharist Recollections of the Last Four Popes: — Fabiola; or, The Church of the Catacombs*, etc. Dr. Wiseman was the seventh English cardinal since the Reformation. The other six were Pole, Allen, Howard, York (a son of the Pretender, who was never in England), Weld, and Acton. Archbishop Wiseman's successor was cardinal Manning, the present incumbent.

Wishart, George (1)

called "The Martyr," a champion of the Reformation in Scotland, is supposed to have been a son of James Wishart, of Pittarrow, justice-clerk during the reign of James V. The time of his birth is not known. He was master of a grammar school at Montrose at the beginning of the 16th

century. He began to preach the doctrines of the Reformation at Montrose, but was compelled to fly to England on account of the opposition of the enemies of that movement. He preached the same doctrines at Bristol in 1538, but was forced to recant and publicly burn his fagot. In 1543 we find him at Cambridge, and during the same year he returned to Scotland. The Reformation having gained some power, and having a head for the protection of its members, he preached more boldly in Dundee, Perth, Montrose, and Ayr, creating popular tumults. He was implicated in an attempt to take the life of cardinal Beaton, but no positive proof has been brought to sustain the charge. While preaching at various places in the neighborhood of Edinburgh, he was apprehended by the cardinal's troops, conveyed to St. Andrews, tried for heresy, condemned to be burned at the stake, and executed March 28, 1546. See Rogers, *Life of George Wishart*, etc. (1876); Mackenzie, *Lives of Scots Writers*, 3, 9-19.

Wishart, George (2), D.D.

a Scotch divine, was born at Yester, East Lothian, in 1609. He was educated at the University of Edinburgh; became a parish minister at North Leith and St. Andrews, where he refused to take the Covenant in 1639, for which refusal he was deprived of his living and imprisoned; made his way to Newcastle, England, where he was captured by the Scottish army in October, 1644, and taken to Edinburgh and thrown into the common jail, where he remained several months and suffered great hardships; joined the marquis of Montrose, to whom he became chaplain, and narrowly escaped execution with him in 1650; became chaplain to Elizabeth, the electress-palatine, and accompanied her to England at the Restoration in 1660; was then made rector of Newcastle-upon-Tyne, and consecrated bishop of Edinburgh in 1662. He died at Edinburgh in 1671. He published an elegant Latin history of the *Wars of Montrose*. (1647), which was hung by a cord to the neck of the marquis at his execution. He left a second part, bringing the history down to the death of Montrose, which was never published in its original form, but a number of excellent translations of the whole work have been published at later dates. See Keith, *Catalogue of the Bishops of Scotland*; Lyon, *Hist. of St. Andrews*, 2, 10-12.

Wishart, William, D.D.

a Scotch clergyman, was born at Dalkeith in 1657. He was educated at Utrecht; became one of the ministers at South Leith after the Revolution;

afterwards principal of the University of Ediniburgh, and one of the city ministers in 1716. He died in 1727. He published several single *Sermons* some collections of *Sermons: — and Principles of Liberty of Conscience* (1739).

Wisner, Benjamin Blydenburg, D.D.

a Congregational minister, was born at Goshen, N. Y., Sept. 29, 1794. Under Rev. Dr. Axtell, of Geneva, N. Y., he acquired his preparatory training. In 1810 he joined the sophomore class in Union College, from which he graduated in 1813. For one year he was principal of an academy at Johnstown, when he returned home and began to study law. From 1815 to 1818 he was tutor in Union College, and during this time he studied theology under professor Andrew Yates, D.D. Resigning his tutorship, he entered the theological seminary at Princeton in 1818. In June, 1820, he was licensed to preach, and received a call to the pastorate of the Presbyterian Church at New Brunswick, N. J., which he declined; was ordained pastor of the Old South Church, Boston, Mass., Feb. 21, 1821, where he continued to serve during twelve years. From October, 1832, he labored as the secretary for the American Board of Commissioners for Foreign Missions, traveling extensively throughout the Union to establish new missionary organizations, etc. He died in Boston, Feb. 9, 1835. He was a member of the board of directors of the American Education Society, and was a trustee of the Andover Theological Seminary. His executive talent was undoubted, and he did not lack ability as an extemporaneous debater. His style as a writer was not imaginative nor particularly felicitous, but he was a man of commanding influence. Dr. Wisner published, *Three Discourses on the History of the Old South Church: — A Sermon on the Benefits of Sunday-schools: — and a Memoir of Mrs. Huntington*. He also contributed to the *Spirit of the Pilgrims*, and to the *Comprehensive Commentary*. See Sprague, *Annals of the Amer. Pulpit*, 2, 682.

Wisner, William, D.D.

a Presbyterian divine, was born at Warwick, N. Y., in 1782. He studied law, and practiced in Orange County; abandoned the law, and became pastor of a Church in Ithaca; was pastor of a Church in Rochester from 1830 to 1862; removed to Cedar Rapids, Ia., in 1870, and died there Jan. 7, 1871. He published, *Incidents in the Life of a Pastor* (1851): —

Elements of Civil Liberty; or, The Way to Maintain Free Institutions (1853): — besides single *Sermons*, pamphlets, and contributions to periodicals.

Wisner, William Carpenter, D.D.

a Presbyterian minister, was born at Elmira, N.Y., Dec. 7, 1808. He was prepared for college in the Homer Academy, and graduated at Union College in 1830. He did not pursue any regular theological course at the seminary, but prosecuted his studies under his venerable father, Rev. Dr. Wisner, of Ithaca. He was licensed to preach by the Presbytery of Rochester, and in 1832 was ordained and, installed pastor of the Third Presbyterian Church of that city. After remaining there for a short time, he removed to Athens, Pa., where he preached for a while, and then served the Church in East Avon, N. Y., for eighteen months. In 1836 he accepted a call to the Second Presbyterian Church of St. Louis, Mo. In 1837 he was called to the Church at Lower Lockport, and in 1842 became pastor of the First Presbyterian Church of Lockport, and resigned on account of failing health after a successful pastorate of thirty-four years. He was for many years a trustee of Hamilton College and Auburn Seminary. He was moderator of the New School General Assembly at St. Louis in 1855. He died at Lockport, N. Y., July 14, 1880. His manner as a public speaker was peculiar, and strangers to it would at first find it unpleasant; but becoming familiar with it, they would come under his power, and find him a teacher of great originality, and would become fascinated with him. His principal publication was a work entitled, *Prelacy and Parity*. (W. P. S.)

Witch

is the rendering, in the A.V., at ^{<0228>}Exodus 22:18, of hpV&im] (*mekashshêphah*, Sept. φάρμακοί, -Vulg. *malefici*), and in ^{<5180>}Deuteronomy 18:10, of the *masc.* form of the same word (āV&im]? , *mekashshêph*, Sept. φάρμακός, Vulg. *maleficus*), which is elsewhere rendered “sorcerer” (^{<0171>}Exodus 7:11; ^{<2012>}Daniel 2:2; ^{<3015>}Malachi 3:5).

Witch Of Endor.

SEE SAUL.

Withers, Philip, D.D.

an English clergyman, became chaplain to lady dowager Hereford in 1783. He was sentenced Nov. 21, 1789, to a fine of £50 and a year's imprisonment for a libel on Mrs. Fitzherbert, wife to the prince of Wales, in his *History of the Royal Malady* (Lond. 1789). He died in Newgate, July 24, 1790. He also published a work entitled *Aristarchus; or, The Principles of Composition* (1791).

Witherspoon, John, D.D., LL.D.

a distinguished Presbyterian divine, and one of the signers of the Declaration of Independence, was born in the parish of Yester, near Edinburgh, Scotland, Feb. 5, 1722. His father was a clergyman of the Church of Scotland, much respected for his piety and learning; on his mother's side, he traced an unbroken line of ministerial ancestry, through a period of more than two hundred years, to the great Reformer, John Knox. He experienced religion at a very early period; pursued his preparatory studies in the public school at Haddington, where he soon evinced remarkable powers; graduated at the University of Edinburgh, where he stood "unrivalled for perspicuity of style, logical accuracy of thought, taste in sacred criticism, and all those intellectual qualities and accomplishments which, in afterlife, conspired to render him one of the great men of the age and of the world;" was licensed to preach in 1743; ordained as minister of the popular parish of Beith, in the west of Scotland, in 1745; and of the Low Church in Paisley, Jan. 16, 1757; here he continued till the year 1768, when he was elected president of the College of New Jersey, and inaugurated at a meeting of the trustees, called specially for the purpose, Aug. 17, 1768. The fame of his talents and learning had preceded him, and consequently he brought to the college a large accession of students, and was the means of greatly increasing its funds, and placing it on a foundation of permanent usefulness. Indeed, few men could combine more important qualifications for the presidency of a literary institution — "talents, extensive attainments, commanding personal appearance, and an admirable faculty for governing young men, and exciting in them a noble emulation to excel in their studies." He introduced many important improvements in the system of education particularly the method of teaching by lecture, which seems previously to have been unknown to American colleges; and he actually delivered lectures on four different subjects *viz.*, *Eloquence and Composition, Taste and Criticism; Moral*

Philosophy; Chronology and History; and Divinity. He likewise rendered most important service to the college by increasing its library and philosophical apparatus, and introducing the study of the Hebrew and French languages; he was also chiefly instrumental in obtaining the first orrery constructed by the celebrated Rittenhouse. In connection with his duties as president, he was pastor of the Church in Princeton during the whole period of his presidency. But he was soon to enter upon a new sphere of duty. He was selected by the citizens of New Jersey, in 1776, as a delegate to the Congress that promulgated the Declaration of Independence. He continued to represent the State of New Jersey in the General Congress from 1776 to 1782, and in practical business talent and devotion to public affairs he was second to none in that body. Many of the most important state-papers of the day were from his pen. During the whole period in which he was occupied in civil life he never laid aside his ministerial character, but wished it understood that he was "a minister of God," in a sacred as well as in a civil sense. When he retired from the national councils, he went to his country-place near Princeton, N. J., having two years before partially given up his duties as president of the college to the vice-president, his son-in-law, Dr. Samuel Stanhope Smith. He died Nov. 15, 1794. Dr. Witherspoon was undoubtedly one of the ablest, as well as one of the most voluminous, writers of his time. He published, *Ecclesiastical Characteristics; or, The Arcana of Church Policy* (Glasgow, 1753, 8vo; 3d ed. 1754, 8vo; at least five edits.). This work was aimed at certain principles and practices which then prevailed extensively in the Church of Scotland, and by its acknowledged ability, and particularly by the keenness of its satire, it produced, a great sensation and acquired immense popularity: — *A Serious Apology for the Characteristics*, in which he avows himself the author of the preceding work: — *Essay on the Connection between the Doctrine of Justification by the Imputed Righteousness of Christ and Holiness of Life*, etc. (Edinb. 1756, 12mo; often republished). "This work has always been regarded as one of the ablest Calvinistic expositions of that doctrine in any language. I hope you approve Mr. Witherspoon's books. I think his *Treatise on Regeneration* is the best I have seen upon this important subject" (Rev. John Newton to Mr. Cunningham, in *Bull's Life of Newton* [1868, p. 150]): — *Serious Inquiry into the Nature and Egests of the Stage* (Glasgow, 1757; with *Sermon* by Samuel Miller, D.D., N Y. 1812, 12mo). This work had its origin in the fact that Mr. John Home, a clergyman of the Church of Scotland, had published his well-known tragedy of *Douglas*,

which was acted repeatedly in the Edinburgh Theatre, where a number of the author's clerical friends attended. The Rev. John Newton, speaking of this work,—says he “wishes every person who makes the least pretence to fear God had an opportunity of perusing” it: — *Essays on Important Subjects, with Ecclesiastical Characteristics* (Lond. 1764, 8 vols. 12mo; 1765, 3 vols. 12mo). These volumes were composed of pieces, which had previously been published in Scotland, with the exception of his celebrated *Treatise on Regeneration*, which appeared now for the first time. *This Treatise* was also published separately in 1764, 12mo: — *Sermons* (9) *on Practical Subjects* (Glasgow, 1768, 12mo; Edinb. 1804, 12mo): — *Practical Discourses* (14) *on Leading Truths of the Gospel* (1768, 12mo; Lond. 1792, 8vo; 1804, 12mo). The discourses in this volume are so arranged as to form a concise system of practical divinity: — *Considerations on the Nature and Extent of the Legislative Authority of the British Parliament* (Phila. 1774, 8vo; Lond. 1775, 8vo). He also published a number of *Sermons*: — *Lectures* on moral philosophy, on eloquence, on divinity, and on education: *Letters on Marriage*: — an excellent *Essay on Money*: philological papers (see *The Druid*): — various *Speeches in Congress*, etc. After his death appeared, in one volume, *Sermons on Various Subjects, a Supplementary Volume, with the Hist. of a Corporation of Servants, and other Tracts* (Edinb. 1798, 12mo; 1799, 12mo). A collective edition of his works, with an account of the author's life, with *Sermon* by John Rodgers, D.D. (also published separately [N. Y. 1795, 8vo], and in *Prot. Dissent. Magazine*, vol. 2), was published in New York (1800-1, 4 vols. 8vo; 2d ed. 1802, 4 vols. 8vo), Samuel Stanhope Smith, D.D., supplying the *Memoir*. Another edition, with his *Life*, appeared at Edinburgh in 1804 (9 vols. 12mo); again in 1815, (9 vols. 12mo). His *Miscellaneous Works* were published at Philadelphia (1803, 8vo); his *Select Works, with Life*, in London (1804, 2 vols. 8vo); his *Lectures on Moral Philosophy* in Philadelphia (3d. ed. 1810, 12mo); his *Essays, Lectures*, etc. in Edinburgh (1822, 4 vols. 12mo); and *Sermons on Public Occasions* (2 vols. 12mo). “The name of Dr. Witherspoon stands high on both continents. No man thinks of Witherspoon as a Briton, but as an American of the Americans: as the counselor of Morris, the correspondent of Washington, the rival of Franklin in his sagacity, and of Reed in his resolution; one of the boldest *in* that Declaration of Independence, and one of the most revered in the debates of the Congress” (Alexander [Rev. J. W.], *Princeton Address*). See Chambers and Thomson, *Biog. Dict. of Eminent Scots* (ed. 1855), 4:487; Sprague,

Annals of the Amer. Pulpit, 3, 288-300; Rich, *Bibl. Amer. Nova*, 1, 226, 270; Bartlett, *Americanisms* (ed. 1859), 29, 31; *Amer. Quar. Reg.* 9:105; *Edinburgh Christian Instructor*, Oct. 1829; *Blackwood's Mag.* 2, 433; *Dr. Alex. Carlyle's Autobiog.* (1861.); Headley, *Chaplains and Clergy of the Revolution* (N. Y. 1864, 12mo); Cleveland, *Compendium of Amer. Lit.* p. 45; Thomas, *Pronouncing Biog. Dict.* s.v.; *Lond. Month. Rev.* 1754, 2, 288; *Bickersteth, Christian Student* (4th ed.), p.309; Bull, *Life of John Newton* (1868), p. 150, 226. (J. L. S.)

Witsius (Wits, or Witsen), Herman,

a Dutch theologian of the Federal school, with mediating tendencies, was born at Eakhuysen, in West Frisia, Feb. 12, 1636. His father was a magistrate, and later burgomaster of the town; and his uncle, Peter Gerhard, was a scholar, from whom he doubtless received the exact classical training and the liberal tendencies which distinguished him among the men of his time. He entered the University of Groningen when sixteen years of age, and subsequently studied also at Leyden and Utrecht. The teachers whose influence over him was most pronounced were Leusden, who initiated him into the study of the Old Test.. Scriptures and the Oriental languages with such success that at the age of eighteen years he was able to deliver a learned address in Hebrew; Cocceius; and Justus van den Bogaerd, a preacher, who made him acquainted with subjective Christianity, and of whom he was accustomed to say that the best of all his theological acquirements had been obtained at his hands.

Witsius passed the examination *pro ministerio* with honor in 1656, and became pastor- at Westwoad. In 1661 he was at Wormeren, in 1666 at Goesen, and in 1668 at Leedwarden. In these several fields of labor he earned the reputation of a faithful pastor, a superior preacher, and a scholarly thinker, and was, in consequence, honored in 1675 with a call to a professorship and pulpit at Franeker, and after five years more with a similar call to Utrecht. In 1685 he was appointed chaplain to the embassy sent by the Netherlands to the court of James II of England, and while in England he entered into relations of personal intimacy with prince William (subsequently king William III) . In 1698 he accepted a call to Leyden, which released him from the pulpit, and on Oct. 22, 1708, he closed his busy life in death. The principal work of Witsius (*De Economia Faderum Dei cum Hominibus Libri IV*) was published in 1677, and originated in his desire to meliorate the acrimonious spirit apparent in the controversies

between the orthodox and the Federalists. His plan involved no true mediation between the opposing systems, however, but merely the knocking-off of a few of the more prominent angles on the Federal hypothesis; and he succeeded only in raising a storm among the Federalists against himself, without conciliating the opposing party. He was simply and only a scriptural theologian, and incapable of exercising the acuteness of a scholastic apprehension the more, perhaps, because he thought and wrote in classical Latin. The plan of the (*Econ. Feed.* is confused (lib. 1, *De Fad. Dei in Genere*; 2, *De Feed. Gratic*; 3, *De Fed. calm Electis*; 4: *De Doctr. Salutis*). The doctrine of Christ's person and work is treated of in the second book, and that of the election of grace and the appropriation of salvation in the third. The fourth book contains a history of Revelation, besides the doctrine of the sacraments. The personality of Witsius was of greater importance to the Church than his theology.

Other works of Witsius are, in Latin, *Judceus Christians: — Exercit. in Symb. Apost. et Orat. Dominicam: Egyptiaca (Miscellanea Sacra, Meletemata Leidensia): — Praxis Christianismi cum Imaginibus Spirituali, bus: — and* minor productions. In Dutch, *Lis Domini cum Vineae sua*, etc. It is to be added that he was well acquainted with modern languages also, especially French, in which he frequently preached without difficulty.

See Heringa, *Specimen Hist. — theol. de Herm. Wifsio* (Amstel. 1861); Gass, *Gesch. d. prot. Dogmatik*, 2, 318. Herzog, *Real-Encyklop.* s.v.

Wizard

(*yn&Dya*, *idde'onl*, a knowing one), a term applied both to the sorcerer (^{<OR&S>}Leviticus 19:31; 20, 6; ^{<OR&S>}Deuteronomy 18:11; ^{<OR&S>}1 Samuel 28:3, 9) and the spirit by which he conjures (^{<OR&S>}Leviticus 20:27). **SEE MAGIC.**

The word means literally a person pretending to be wise, but the term is usually employed as the masculine corresponding to witch. In the history of witchcraft, the accusations against men as compared with those against women were as one to one hundred. **SEE DIVINATION.**

Woide, Charles Godfrey, D.D., LL.D., F.R.S.

a Socinian minister, was born in Poland in 1725. He was educated at Frankfort-on-the-Oder and at Levdén; was for some time pastor at Lissa;

settled in England as preacher at the German Chapel Royal, St. James's, in 1770; was subsequently reader and chaplain at the Savoy; and became assistant librarian in the British Museum in 1782, from which time he studied: the less known Oriental languages. He died in London, May 7, 1790. He edited La Croze's *Coptic Lexicon* (1775), and Scholtz's *Egyptian Grammar* (1778). He also transcribed with his own hand the New-Test. portion of the *Codex Alexandrinus* (1786), which he afterwards published in facsimile. At the time of his death he was engaged in preparing *Fragmenta Novi Testamenti a Vers. Aegyptica Dialecti*, etc., which was completed by Dr. Ford and published at Oxford in 1799.

Wolf

Picture for Wolf

(the invariable rendering in the A. V. of **bae]** *zeeb*, so called either from its *fierceness* or its *yellow* color, or perhaps the word is primitive; **λύκος**), a fierce carnivorous animal, very nearly allied to the dog, and so well known as to require no particular description, excepting as regards the identity of the species in Palestine, which, although often asserted, is by no means established; for no professed zoologist has obtained the animal in Syria, while other travelers only pretend to have seen it. Unquestionably a true wolf, or a wild canine with very similar manners, was not infrequent in that country during the earlier ages of the world, and even down to the commencement of our era. At this day the true wolf is still abundant in Asia Minor, as well as in the gorges of Cilicia, and, from the traveling disposition of the species, wolves may be expected to reside in the forests of Libanus. Hemprich and Ehrenberg, the most explicit of the naturalists who have visited that region, notice the *dib*, or *zeb*, under the denomination of *Canis lupaster*, and also, it seems, of *Lupus Syriacus*. They describe it as resembling the wolf, but smaller, with a white tip on the tail, etc.; and give for its synonym *Canis anthus* and the wolf of Egypt, that is, the **λύκος** of Aristotle and *Thoes anthus* of Ham. Smith. This species, found in the mummy state at Lycopolis, though high in proportion to its bulk, measures only eighteen inches at the shoulder, and in weight is scarcely more than one third of that of a true wolf, whose stature rises to thirty and thirty-two inches. It is not gregarious, does not howl, cannot carry off a lamb or sheep, nor kill men, nor make the shepherd flee; in short, it is not the true wolf of Europe or Asia Minor, and is not possessed of the qualities ascribed to the species in the Bible. The next in Hemprich

and Ehrenberg's description bears the same Arabic name; it is scientifically called *Canis sacer*, and is the *piseonch* of the Copts. This species is, however, still smaller, and thus cannot be the wolf in question. It may be, as there are no forests to the south of Libianus, that these ravenous beasts, who never willingly range at a distance from cover, have forsaken the more open country, or else that the *derbonn*, now only indistinctly known as a species of black wolf in Arabia and Southern Syria, is the species or variety which anciently represented the wolf in Syria — an appellation fully deserved if it be the same as the black species of the Pyrenees, which, though surmised to be a wild dog, is even more fierce than the common wolf, and is equally powerful. The Arabs are said to eat the *derbonn* as game, though it must be rare, since no European traveler has described a specimen from personal observation. Therefore, either' the true wolf or the *derbonn* was anciently more abundant in Palestine, or the ravenous powers of those animals, equally belonging to the hyena and to a great wild dog, caused several species to be included in the name. See Dog. "There is also an animal of which travelers in Arabia and Syria hear much, under the name of the *shib*, which the natives believe to be a breed between a leopard and a wolf. They describe it as being scarcely in its shape distinguishable from the wolf, but with the power of springing like a leopard, and attacking cattle. Its bite is said to be mortal, and to occasion raving madness before death.

In 1772 Dr. Freer saw and measured the forepart and tail of one' of these animals, and supplied Dr. Russell with the description which he has inserted in his book. The animal was one of several that followed the Basrah caravan from Basrah to the neighborhood of Aleppo. Many persons in the caravan had been bitten, some of whom died in a short time raving mad. It was also reported that some persons in the neighborhood of Aleppo were bitten, and died in like manner; but the doctor saw none of them himself. Dr. Russell imagines that the *shib* might be a wolf run mad. But this is a hazardous assumption, as it is doubtful whether canine madness exists in Western Asia; and unless we conclude with Col. Hamilton Smith that the *shib* is probably the same as the *Thous acnon*, or the wild wolf-dog of Natolia, it is best to await further information on the subject. Burckhardt says that little doubt can be entertained of the existence of the animal, and explains its fabulous origin (between a wolf and leopard) by stating that the Arabs, and especially the Bedawin, are in the common practice of assigning to every animal that is rarely met with

parents of two different species of known animals”(Kitto, *Phys. Hist. of Palest.* 2, 364).

The following are the scriptural allusions to the wolf: Its ferocity is mentioned in Genesis 49, 27; ^{<3527>}Ezekiel 22:27; ^{<3008>}Habakkuk 1:8; ^{<4075>}Matthew 7:15; its nocturnal habits in Jeremiah 5, 6; ^{<3088>}Zephaniah 3:3; ^{<3008>}Habakkuk 1:8; its attacking sheep and lambs in Eccles. 13:17; ^{<3002>}John 10:12; ^{<4006>}Matthew 10:16; ^{<2018>}Luke 10:3; Isaiah (^{<2306>}Isaiah 11:6; 65:25) foretells the peaceful reign of the Messiah under the metaphor of a wolf dwelling with a lamb. Cruel persecutors are compared with wolves (^{<4006>}Matthew 10:16; ^{<4019>}Acts 20:29). *SEE ZEEB.*

Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally reported by modern travelers (see Russell, *Nat. Hist. of Aleppo*, 2, 184): “The wolf seldom ventures so near the city as the fox, but is sometimes seen at a distance by the sportsmen among the hilly grounds in the neighborhood; and the villages, as well as the herds, often suffer from them. It is called *dib* in Arabic, and is common all over Syria.” The wolf is now, as of old, the dread of the shepherds of Palestine. Not so numerous, but much more formidable than the jackal, he lurks about the fields, hunting not in noisy packs, but secreting himself till dark among the rocks; and without arousing the vigilance of the sheepdogs, he leaps into the fold, and seizes his victim by stealth. Their boldness at times, however, is very remarkable, especially in the less-frequented regions. “In every part of the country we occasionally saw the wolf. In the open plain of Gennesaret my horse one day literally leaped over a wolf. In the hill country of Benjamin the wolves still remain. We found them alike in the forests of Bashan and Gilead, in the ravines of Galilee and Lebanon, and in the maritime plains” (Tristram, *Nat. Hist. of the Bible*, p. 154).

Wolves, like many other animals, are subject to variation in color. The common color is gray with a tinting of fawn and long black hairs. The variety most frequent in Southern Europe and the Pyrenees is black; the wolf of Asia Minor is more tawny than those of the common color. The Syrian wolf likewise is of a lighter color than the wolf of Europe, being a pale fawn tint, and seems to be a larger and stronger animal. See Fox.

Wolf, Johann Chrisoph

well known by his works in the field of Jewish literature, was born at Wernigerode, Germany, Feb. 21, 1683. At the gymnasium of his native

place he received a solid classical education. In 1695 he went to Hamburg with his father, and here he prosecuted his preparatory studies under Anckelmann, Edzard, and Fabricius. In 1703 we find Wolf at Wittenberg; in 1704 he was made a doctor, and in 1706 he was received into the academic senate; in 1707 he returned to Hamburg, and was appointed co-rector at Fleinsburg; in 1708 he went to Holland and England, and was thus brought in contact with the learned men of his age, as Vitringa, Hemsterhuvs, Clericus, Surenhusius, Reland, Perizonius, Basnage, Bentley, Barnes, Cave, and others. At Oxford he staved about six months, and spent most of his time in the Bodleian Library. In 1709 he returned to Flensburg, where he received a call to Wittenberg as professor of philosophy; in 1712 he was appointed professor of Oriental languages at the Hamburg Gymnasium, and in 1716 he became pastor of St. Catharine's. He died July 25, 1739. His main work is his *Bibliotheca Hebraea* (Hamburg, 1715-33, 4 vols.); the first vol. contains a list of Jewish authors; the second treats of the Old Test., its MSS., editions, etc.; the third and fourth are supplements to the first two. This *Bibliotheca* is still, the great storehouse of information on Jewish literature; and although Jewish writers of our day speak of its deficiencies and shortcomings (but how could it be otherwise?), yet these fault-finders, while abusing the author, copy his work. Those, however, who have labored in the same department will always speak with great admiration of Wolf's *Bibliotheca*. Steinschneider says of our author "dass Wolf an Fleiss, Ehrlichkeit, Besonnenheit, und Unbefangenheit zugleich noch von keinem christlichen und von sehr wenigen jüdischen Autoren auf diesem Gebiete übertroffen worden." (*Bibliog. Handbuch*, p. 18). Besides his great work, he wrote, ϡϣϣϣ yrps t[d, *Historia Lexicorum Hebraicorum* (Wittenberg, 1705): — *De Usu Talmudicae Rabbinicaeque Lectionis Elenchtico* (ibid. 1706): — *Notitia Karaeorum* (Hamburg, 1721). See Seelen, *De Vita, Scriptis, et Meritis J. C. Wolffi* (Stade, 1717); Petersen, *Gesch. der Hamburger Stadtbibliothek* (Hamburg, 1838)'; Fürst, *Bibl. Jud.* 3, 529; Winer, *Handbuch der theol. Lit.* 1, 69 120, 137, 140, 189, 235, 416, 642, 648, 826, 899-901; Steinschneider, *Bibliog. Handbuch*, p. 18 sq., 150; id. *Catalogus Libr. Hebr. in Bibl. Bodl.* p. 2730; De' Rossi, *Dizionario Storico* (Germ. transl.), p. 14 sq. (B. P.)

Wolfenbüttel Fragments

SEE LESSING.

Wolfenbüttel Manuscript

Picture for Wolfenbuttel

(CODEX GUELPHER B-TANUS) is the name given to two palimpsest fragments (A and B) of the Greek Testament (usually designated as P and Q of the Gospels), which were discovered by Knittel in the ducal library at Wolfenbüttel, Brunswick, under the more modern writings of Isidore of Seville. He published the whole in 1762, and Tischendorf more accurately in vol. 3 of his *Monummenta Sacra Inedita* (1860). The volume of which they are a part (called the *Codex Carolinus*) seems to have been once at Bobbio, and has been traced from Mayence and Prague, till it was bought by a duke of Brunswick in 1689. Codex P contains, on 43 leaves, 31 fragments of 486 verses from all four evangelists; Codex Q, on 13 leaves, 12 fragments of 235 verses from Luke and John. A few portions, once written in vermilion, have quite departed. They belong to the 5th or 6th century. Both are written in two columns, the uncials being bold, those of Q considerably smaller. The capitals in P are large and frequent, and both have the Ammonian sections without the canons of Eusebius. See Scrivener, *Introd.* p. 113; Tregelles, in Horne's *Introd.* 4:179. **SEE MANUSCRIPTS.**

Wolff, Bernard C., D.D.

a German Reformed minister, was born at Martinsburg, W. Va., Dec. 11, 1794. When a mere child he received the impression that he ought to be a minister, and this conviction deepened with his subsequent development. He was sent to the best schools afforded by his native place, where he made rapid progress, especially in mathematics; and subsequently received instruction under private tutors in the family of B. M. Coulston, Esq., who lived near Martinsburg. He also pursued the study of the Latin and Greek languages for some time under the direction of the Rev. Dr. Denny, a Presbyterian clergyman of Chambersburg, Pa., with whom he made attainments which would have admitted him to the junior class in college. He was then called home by his father to engage with him in the saddle and harness making business, where he labored four or five years, until, at the age of twenty one, he became the sole owner of the shop. In his thirty-seventh year he entered the Theological Seminary at York, Pa., completed his course in 1832, and was licensed at Frederick, Md., in September of the same year. He became associate pastor of the Church at Easton, Pa., in

1832; pastor of the Third Church in Baltimore, Md., in 1844; entered upon the duties of the office of professor of didactic and practical theology in the Theological Seminary at Mercersburg, Pa., Nov. 29, 1854; resigned his professorship some years previous to his death, and devoted the remainder of his days to the interests of the educational institutions of his Church. He died at Lancaster, Pa., Nov. 1, 1870. See Harbaugh, *Fathers of the Germ. Ref. Church.* 4:246.

Wolff, Joseph, DD., LL.D.

not inappropriately called a meteor or comet on the missionary heaven, was born of Jewish parentage, in 1795, 2 Bavaria. Endowed with almost unprecedented linguistical talent, a quick power of perception, lively temperament, and great prudence, he became acquainted at a very early age with the most prominent men in — different countries of Europe. In 1812 he was baptized at Prague by a Benedictine monk. While at Vienna he was introduced to the highest ecclesiastical dignitaries; lived for some time with count Stolberg in his castle of Tatenhausen, and went to Rome to be educated there as a missionary. His heart was filled with the desire to proclaim-the glad tidings of the Gospel to both Jews and Mohammedans. Although he enjoyed the favor of the most prominent men in Rome, especially that of pope Pius VII, and formed acquaintances which were of the greatest interest in his life, yet he could not reconcile himself to Romanism. While at Rome he spent his time in studying Oriental languages. Some liberal views which he had expressed on sundry occasions made him suspected in the eyes of the Inquisition, and he had to leave the college and the Eternal City. After many adventures, he went to London, and here he joined the Church of England. Soon he became acquainted with men like Henry Drummond, Charles Simeon, Lewis Way-the founders of the London Society for the Jews. They, perceiving Wolff's special fitness for missionary work, effected his entrance to Cambridge University, where he continued his Oriental studies under Prof. Lee. After two years (in 1821) he gave up his studies, and commenced his adventurous life as a traveler. Amid the richest and most remarkable experiences, he traveled over Europe, Asia, America, and a part of Africa. In these journeys he became acquainted with kings and princes, as well as with the most learned men of all ecclesiastical relations; everywhere professing Jesus as the Christ; and although he had often been imprisoned and his life had been endangered several times, yet in the greatest perils he showed an undaunted courage and great presence of mind. Mesopotamia, Persia,

Egypt, Bokhara, witnessed his ardent zeal. He preached everywhere—at one time in this language, at another time in a different one; distributed the Holy Scriptures in the various languages of the East; and wherever he went he understood how to interest the most prominent men and women in his behalf. In 1837 Wolff arrived in America to be ordained by bishop Doane of New Jersey. After spending some time in this country, he left *New York* Jan. 2, 1838, for England. Here he at first occupied a small incumbency at Linthwaite, in Yorkshire; but as the climate was too cold for the health of his wife (lady Georgiana Walpole, daughter of the count of Oxford), Wolff exchanged that pastoral charge for the curacy of High Hoyland, in the county of York, and there he remained for nearly five years. At the beginning of the year 1843, Wolff heard of the imprisonment of colonel Stoddart and captain Conolly in Bokhara, and this induced him to proceed to that place in order to ascertain their whereabouts. From what he learned on this his most dangerous journey, he was convinced that Stoddart and Conolly were dead. In 1844 he returned to England and received the parish in the Brewers. Here he labored for the remainder of his life, and died May 2, 1862. Before his death he fulfilled the promise made by him many years before to the Armenian and Greek patriarchs of helping them to establish hostels in Cambridge and Oxford: the Rev. George Williams, senior fellow of King's College, Cambridge, assisted and co-operated with him in this undertaking. Wolff published, *Researches and Missionary Labors among the Jews*, etc. (Lond. 1835): — *Missionary Journal, -an-d Memoir*, written by himself (revised and edited by J. Bagford, *ibid.* 1824): — *Missionary Journal*, vol. 3 (*ibid.* 1829): — *Journal giving an Account of his Missionary Labors from the Year 1827 to 1831, and from 1835 to 1838* (*ibid.* 1839): — *Narrative of a Mission to Bokhara in the Years 1843-45* (2 ed. *ibid.* 1845, 2 vols.): — but the most interesting are his *Travels and Adventures of the Rev. Joseph Wolff* (*ibid.* 1861). The latter forms the basis of Dr. H. Sengelmann's *Dr. Joseph Wolfein Wanderleben* (Hamburg, 1863). (B. P.)

Wolfgang, St.

and bishop of Ratisbon in the 10th century, belonged to a noble family of Alemanni, and was a pupil of the Convent of Reichenau, which, in the early half of that century, possessed the best school among the convents of Germany, and of Wirtzburg, where he had the misfortune to explain a passage in Martian Capella (*De Nuptiis Philologie et Mercurii*) more thoroughly than his teacher, a learned Italian named Stephen, was able to

do, and to be refused further instruction in consequence. In 956 he accompanied archbishop Henry of Treves to his diocese, and became a teacher of youth and dean of the clergy. On the death of the archbishop in 964, Wolfgang retired to the monastery of Einsiedeln, and became an example of faithful asceticism to his brother monks. Bishop Ulric of Augsburg ordained him to the priesthood, and he thereupon resolved to engage in missionary labors. He traveled through Alemannia and Noricum to Pannonia; but, meeting with less success than he had expected, he accepted a call to visit bishop Pilgrim of Passau, and was soon afterwards, through that prelate's influence, chosen bishop of Ratisbon, and invested with the staff. He was consecrated and enthroned in St. Peter's Church by archbishop Frederick of Salzburg and his suffragans in 973. Soon afterwards he persuaded his chapter to accede to the wish-of the Bohemians for a separation of their country from the diocese of Ratisbon, and its erection into an independent see; and he also supplied the Monastery of St. Emmerau, over which the bishops of Ratisbon had always presided, with a regular abbot, and set apart a portion of the cathedral possessions for the support of the monks. He furthermore reformed the nunneries of Upper and Lower Minster at Ratisbon, whose occupants, being generally of noble family, argued that they, as canonesses rather than regular nuns, were not required to practice so strict an asceticism as nuns; the end being accomplished through the zeal of the nuns of the new convent of Middle Münster which he founded. He was equally zealous and judicious in his care over the material and spiritual interests of his secular clergy and over the moral and physical needs of the common people. He was immovably loyal to the emperor, so that duke Henry II of Bavaria was unable to persuade him to become a supporter of the rebellion against Otho II; and when Henry submitted, Wolfgang built as a thank-offering the crypt at St. Emmerau. He accompanied the emperor's suite in the campaign of 978. On the return the army was pursued by the French, and, on reaching a swollen river, was in danger of being cut to pieces because the soldiers feared to attempt the crossing. Wolfgang thereupon plunged into the stream, and the army, emboldened by his example, escaped without the loss of a man. His influence led to a better cultivation of the East Marches of Bavaria. He built the Castle of Wieselberg as a defense against the inroads of the Hungarians. He also educated the children of duke Henry, the oldest of whom became at a later day the emperor of Germany. After administering the episcopal office during twenty-one years, he died at Puppingen, Oct. 31, 994, and was buried in a chapel of St. Emmerau's. See

Othlo, *Vita Wolfkangi*, in Pertz, *Monum. Germ. vol. 6*; Calles, *Ann. Eccles. Germ. vol. 4*; Arnold de Vochberg, in Canisius, 3, 1; Ried, *Cod. Diplom. 1*, 106 sq.; Bolland, in *Pauli Vit. S. Erhardi ad Jan.* p. 538; Zirngibi, in *Neue Abhandl. d. bairisch. Akademie*, 3, 1793, p. 679 sq.; Rettberg, *Kirchengesch. Deutschlands*, 2, 268 sq.; Herzog, *Real-Encyklop. s.v.*

Wollaston, Francis, LL.D.

an English clergyman, a grandson of William Wollaston, was born in 1731; became rector of Chiselhurst, in Kent; and died in 1815. He published, *Address to the Clergy*, etc. (1772): *Queries relating to the Book of Common Prayer* (1774): — and several astronomical works.

Wolsey, Thomas

a celebrated English cardinal and statesman, was born at Ipswich, in March, 1471. He is said to have been the son of a butcher named Robert Wolsey, and his wife Joan, who were poor but reputable, and possessed sufficient means to give their son the best education his native town afforded, and then to send him to Magdalen College, Oxford, where he graduated at the age of fifteen, and gained by his early advancement the sobriquet of the boy-bachelor." He was soon after chosen a fellow of his college, and on taking his master's degree was appointed teacher of Magdalen grammar-school, and was ordained. In 1498 he was made bursar of the college, and has the credit of building Magdalen Tower about this time. While at Oxford he became acquainted with Erasmus (q.v.), and united his efforts with those of that eminent scholar for the promotion of letters. But in subsequent years, as Wolsey began to advance in position and preferment, while Erasmus continued to live the life of a mere scholar, the intimacy which existed between them began to diminish into a mere courteous formality, which circumstance drew from Erasmus the opinion, when Wolsey fell, that he was not worthy of the honor which he had received. While teaching at Magdalen College Wolsey acted as tutor to the three sons of the marquis of Dorset. By this means an acquaintance sprang up between Wolsey and the marquis, which resulted in giving the former his first ecclesiastical preferment— viz. the rectory of Lymington, in Somersetshire, conferred on him in 1500. While here he fell into disgrace. Being at a fair in the neighborhood, he was engaged in some kind of disorderly conduct (possibly drunk, as has been charged), and was arrested

by one Sir Amias Poulet, a justice of the peace, and put in the stocks. The indignity was remembered by Wolsey, and when he became chancellor, Sir Amias was imprisoned for six years by his order. He next became domestic chaplain to Henry Dean, archbishop of Canterbury, and on his death, in 1503, was appointed chaplain to Sir John Nafant, through whose influence he became chaplain to King Henry VII. In 1504 he received the rectory of Redgrave, in Norfolk, which constituted his third living. His influence and favor at court were rapidly increasing, and in February, 1508, the king gave him the deanery of Lincoln and two prebends in the same church.

The death of the king in the following year brought to the throne a sovereign of a very different character from the one who had just left it. Great changes were to be made at court by Henry VIII; but amid them all Wolsey managed to be not only retained, but promoted still further. Many circumstances favored his promotion. He was in, the prime of life; he was accustomed to the court for which his manners and address peculiarly fitted him; and he also held an important place in the Church. Added to this, there were animosities between the Earl of Surrey, the lord-treasurer, and Fox, the bishop of Winchester, who was also keeper of the privy seal and secretary of state. Fox, desiring to strengthen his own influence by placing one of his friends and adherents near the king, made Wolsey the king's almoner. The adroit courtier rose so rapidly in the king's estimation that he did almost as he pleased. He studied to please the young king by joining in indulgences, which, however suitable to the gayety of a court, were ill becoming the character of an ecclesiastic. Yet amid the luxuries, which he promoted in his royal master, he did not neglect to inculcate maxims of state, and present to him the advantages of a system of favoritism, which he secretly hoped would one day result in his own advancement. Before the year of the king's accession had closed, he had become lord almoner, and had been presented with valuable lands and houses in London. In 1510 he became rector of Torrington; in 1511, canon of Windsor and registrar of the Order of the Garter; in 1512, prebendary of York; in 1513, dean of York and bishop of Tournay, in France; in 1514, bishop of Lincoln, and in the same year archbishop of York. In 1515 he was made a cardinal, and succeeded Warham as chancellor. In 1516 the pope made him legate *a latere*, a commission which gave him great wealth and almost unlimited power over the English clergy. He also farmed the revenues of certain dioceses which were held by foreign bishops, appropriating a good share to his own use, and received stipends from the kings of France and Spain and

the doge of Venice. Thus Wolsey had secured to himself the whole power of the state, both civil and ecclesiastical, and derived from various sources an amount of revenue hitherto unknown to any but the royalty. Yet his ambition was not satisfied. He aspired to the papacy, and had a considerable following in 1522 as candidate for the place left vacant by Leo X, and again in 1523 for that of Adrian VI. Wolsey was fond of display, and indulged that fondness to a degree never before approached by a subject. At York Place (now Whitehall) his residence was furnished with every luxury; and at Hampton Court he built for himself a palace, which he eventually presented to the king. His dress was gorgeous, his manner of living sumptuous, and his household consisted of more than five hundred persons, among whom were many people of rank—lords, earls, and the like. Yet while his train of servants consisted of these persons, his house was a school where their sons were educated and initiated into public life. While he was dazzling the eyes or insulting the feelings of people *by* an ostentation of gorgeous furniture and equipage, he was a general and liberal patron of literature and art. He promoted learning with a munificent hand. He established lectureships, professorships, and colleges at his own expense. He was the founder of a college, or school, at Ipswich, which, for a time, rivaled the schools of Eton and Winchester, but was discontinued at the cardinal's fall. He also founded Cardinal's College at Oxford, which remains today as Christ Church.

He was an opponent of the Lutheran Reformation, and manifested his zeal against it in 1521, by procuring the condemnation of Luther's doctrines in an assembly of divines held at his own house. He also published the pope's bull against Luther, and endeavored to suppress his writings in England. But he was always lenient towards English Lutherans, and one article of his impeachment was that he was remiss in punishing heretics. His ecclesiastical administration was exceedingly corrupt, furnishing to all clergymen an example of holding many preferments without performing the duties of any of them. The effect of this was to sow in England many of the seeds of the Reformation, which followed. In 1528 he resigned the see of Durham for that of Winchester; but to the latter place he never went. About this time was the beginning of difficulties, the end of which he might have foreseen, but had no power to avert. Henry VIII desired to employ the cardinal's talents in aid of his proposed divorce from queen Catherine and marriage with Anne Boleyn. But his tardy efforts and rigid adherence to legal forms and technicalities greatly exasperated the king, who was not

to be trifled with even in the gratification of his baser passions. Unfortunately, too, for Wolsey, his conduct had been such as to inspire the hatred of both the queen and her rival. Catherine knew that he had taken steps towards procuring her divorce, and Anne Boleyn knew that he was using his influence against her marriage with the king. Added to this enmity in high place were the jealousy and opposition of the numerous aspirants for preferment who had been less successful than himself. With such a combination against him, his fall was speedily and relentlessly accomplished.

On the first day of the term, Oct. 9, 1529, while he was opening the court of chancery at Westminster, the attorney-general indicted him in the court of King's Bench for procuring a bull from Rome appointing him legate, contrary to the statute, by which he had incurred a *praemunire*, and forfeited all his goods to the king and might be imprisoned. The king immediately 'sent and demanded the great seal' from him, and ordered him to leave his magnificent palace at York Place. Before leaving this place he made an inventory of the furniture, plate, and other works of art, which he had added, and it is said to have amounted to the immense sum of five hundred thousand crowns. From thence he started to Esher, near Hampton Court, and was met on the way, as he was riding from Putney on his mule, by a messenger who assured him that he still retained his place in the royal favor, and presented him with a ring which the king employed as a token to give credit to the bearer. The message was received by Wolsey with the humblest expressions of gratitude; but he seems not to have credited the mockery as he proceeded on his way to Esher. Wolsey might have produced in his own defense against the indictment the king's letters-patent authorizing him to accept the pope's bull; but he merely instructed his attorney to plead, in his absence, his entire ignorance of the statute, and that he acknowledged other particulars with which he was charged, and submitted himself to the king's mercy. The court, however, passed the sentence that he was "out of the protection, and his lands, goods, and chattels forfeit, and his person might be seized." His enemies continued their prosecutions. Forty-four articles were presented against him to the House of Lords, which were to serve as the basis of his utter ruin. But he had already suffered almost as much punishment as it was possible to inflict upon him, and Parliament could do little more than sanction what had already been done. Wolsey also found a friend in Thomas Cromwell, formerly his steward, subsequently earl of, Essex, who defended him with

such spirit and eloquence as materially to change the tide of his fortunes. His speech had the effect to cause the Commons to reject the articles, and this brought *the* proceedings of the lords to a standstill. During his residence at Esher, the cardinal's health was found to be declining rapidly, and the king was induced, from the impression that it was mental rather than physical trouble that was preying upon his vitality, to show him such kindness as revived his spirits at once. Henry also granted him, Feb. 12, 1530, a free pardon for all crimes and misdemeanors, a few days afterwards restored to him a large part of his revenues, and allowed him to remove from Esher to Richmond. From thence he was removed to the archbishop's seat at Southwell; and then his residence was fixed at Cawood Castle, which he began to repair, and was beginning to gain favor with the people when the king had him arrested for high-treason, and ordered him to be brought to London. He set out on Nov. 1, 1530, but on the road he was seized with a disorder, which ended his life at Leicester Abbey on the 28th of the month. During his last hours he gave utterance to the expression. "If I had served my God as diligently as I have served my king, he would not have given me over to my enemies."

"Wolsey attained his elevation by a winning address, combined with shrewdness, talent, and learning. His ambition was unlimited, his rapacity great; he was arrogant and overbearing, and extremely fond of splendor and parade. But he was a great minister, enlightened beyond the age in which *he lived diligent* in business, and a good servant to the king; for when his authority was established, he checked the king's cruelty, restrained many of his caprices, and kept his passion within bounds. The latter part of Henry's reign was very far more criminal than that during which the cardinal presided over his counsels." *SEE HENRY VIII.*

See the *Life of Wolsey* by Cavendish, his gentleman usher (Lond. 1641), Gait (1812), Howard (1824), and Martin (1862); Williams, *Lives of the English Cardinals* (Lond. 1868); Brewer, *Letters and Papers, Foreign and Domestic, of Henry VIII* (1870-75); and the several *Histories of England*.

Womb

(usually $\text{^}\text{f}\text{B}$, $\gamma\alpha\sigma\acute{\tau}\eta\rho$, both meaning *belly*, as *often* rendered; but the distinctive term is μj r). The fruit of the womb is children (^{OLD}Genesis

30:2), and the Psalmist describes them as the blessing of marriage (^{<1907>}Psalm 127:3-5). *SEE CHILD*.

Wood

(usually [also rendered “tree;” ζῦλον). The East, especially Egypt (Hasselquist, p. 70; Norden, p. 361), is remarkably destitute of forests, and Palestine is nearly as barren of them, except in some of the northern and eastern districts. *SEE TREE*. Consequently the inhabitants are obliged to use, instead of fire-wood, dried grass (^{<1650>}Matthew 6:30; ^{<1728>}Luke 12:28), or plants, leaves, straw (Matthew 3, 12; Mishna, *Shabb*. 3, 1)’, and, in the absence of these, dung (^{<2012>}Ezekiel 4:12, 15; see Prokesch, *Erinner*. 2, 248), and in Babylon mineral pitch (Diod. *Sic*. 2, 12). Comp. Korte, *Reis*. p. 577; Taverner, 1, 280; Arvieux, 1, 152; Robinson, 1, 342; 3, 293; Wellsted, 2, 60. *SEE FUEL*.

An unusual supply was required for the sacrificial fire. *SEE BURNT-OFFERING*. Charcoal was also used. *SEE COAL*. That the advantage of forests was a common property does not follow from ^{<2004>}Lamentations 4:4, and is of itself very improbable in a land where a strict system of proprietorship was in vogue. For the various fabrics of this material *SEE HANDICRAFT*. The chief trades concerned were carpenters (^{<1250>}Exodus 35:30 sq.), cabinetmakers (25, 10 sq.; 37:1, 10, 15, 25, etc.), wheelwrights, (^{<1043>}Judges 4:13; ^{<1017>}1 Samuel 6:7; ^{<1073>}1 Kings 7:33; 9:19; ^{<3801>}Hosea 10:11, etc.), basket-weavers (^{<1185>}Numbers 6:15 sq.; ^{<1312>}Deuteronomy 26:2, 4; ^{<1069>}Judges 6:19), and (unlawfully) image carvers. *SEE IDOL*. On the other hand, we find no trace of cooperage (not even in ^{<3482>}Jeremiah 48:12, where *yl keel* denotes not casks, but vessels generally). Anciently, as still, the Orientals used leather bottles, horns, and jars, instead of barrels; but pails (wooden buckets) were probably unknown (^{<1852>}Leviticus 15:12 ?). The tools of wood-workers were the axe or hatchet (μδοθηior ἄζρη), the saw (r/Cm), the plane (h[WXqjñ), and the auger (Talm. j rqm, Mishna, *Chel*. 13:4). See, generally, Bellerman, *Handb*. 1, 232 sq. As ships were not built by the Hebrews, and stone was the ready material for building, architecture had little use for wood. *SEE HOUSE*.

Wood, James (1), D.D.

an eminent Presbyterian divine, was born at Greenfield, N. Y., July 12, 1799. He graduated at Union College, Schenectady, N. Y., in 1822,

studied theology in the Seminary at Princeton, N. J.; was licensed by Albany Presbytery, and ordained and installed in 1826 as pastor of the Church at Amsterdam, N. Y., and retained this connection until 1833, when he became agent for the Presbyterian Board of Education, laboring in the states of Louisiana, Mississippi, and Alabama with marked success; became professor of Biblical literature in the Theological Seminary at New Albany, Ind., in 1839; associate secretary of the Board of Education in 1854; president of Hanover College, Hanover, Ind., from 1859 to 1866; president of Van Rensselaer Institute, Hightstown, N. J., from 1866 until his death, April 7, 1867. Dr. Wood was a man of mark in his day, and occupied many prominent places of usefulness. In the controversies which resulted in the division of the Presbyterian Church, he was a very able and successful writer. His work entitled *Old and New Theology* is the most comprehensive, and the fullest exhibition of the reasons which led to the disruption that has ever been published. Its temper, tact, and conclusiveness are admirable. Dr. Hodge, late professor in the Theological Seminary, Princeton, N. J., wrote as follows: "In common with all his brethren, I ever regarded him as one of our best, wisest, and most useful ministers. The important positions which he was called upon to fill are proofs of the high estimation in which he was held. His sound judgment, dignified manners, amiable temper, combined with his learning and energy, secured for him a wide and happy influence in the Church." Dr. Wood was the author of a *Treatise on Baptism* (1850, 12mo): — *Call to the Sacred Office: The Best Lesson and Best Time*: — *The Gospel Fountain* (18mo): — *Old and New Theology* (1855, 12mo): — *Grace and Glory* (1860, 18mo). He published also four educational pamphlets, and contributed a *Memoir of the Author* to Rev. James Matthews's *Influence of the Bible*, etc. (Phila.). See Wilson, *Presb. Hist. Almanac*, 1868, p. 154; Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J. L. S.)

Wood, James (2), D.D.

an English clergyman, was born about 1760; educated at St. John's College, Cambridge; became dean of Ely in 1820; and died at Cambridge in April, 1839. He was co-author of a valuable series of mathematical works known as the *Cambridge Course of Mathematics*.

Wood, Jeremiah, D.D.

a Presbyterian minister, was born in Greenfield, Saratoga Co., N.Y., Nov. 1, 1801. After graduation at Union College, Schenectady, N. Y., in 1824 he entered Princeton Theological Seminary, and remained there over two years, but without completing the course. He was licensed by the Albany Presbytery in August, 1826, and began preaching at Mayfield, N. Y., within the bounds of the presbytery, in November of that year. He was ordained as an evangelist by the Presbytery of Albany, Jan. 10, 1828, and continued his work as a stated supply at Mayfield until Sept. 2, 1840, and after twelve years was installed as pastor. He continued in this field through a period of nearly half a century. Dr. Wood was a man of clear intellect, and possessed unusual power as a debater and pulpit orator. He was a wise counselor, and his opinions always commanded respect among his brethren. His deep piety, consistent life, and faithful labors made him an uncommonly successful pastor, and he was deeply beloved by his people. During his long ministry he was permitted to witness many powerful and glorious revivals among the people of his charge. In one of these in 1873 the membership of his Church was almost doubled. He died suddenly, June 6, 1876. (W. P. S.)

Wood, Nathaniel Milton, D.D.

a Baptist minister, was born at Camden, Me., May 24, 1822, and was a graduate of Waterville College in the class of 1844. For a year after leaving college he was private tutor in the family of Genesis Browning, of Columbus, Miss., He pursued his theological studies at Covington, Ky., and was ordained as pastor of the Baptist Church in Bloomfield, Me., May 13, 1848, where he remained four years. The following eight years he was pastor of the Baptist Church in Waterville, Me. His next pastorates were at Lewiston and Thomaston, Me., and Upper Alton, Ill., until March, 1872, when he was elected professor of systematic theology in Shurtleff College. The state of his health compelled him to resign his office in June, 1874. He returned east, and lived a little over two years, dying at Camden, his native place, Aug. 2, 1876. (J. C. S.)

Wood, Samuel (1), D.D.

a Congregational minister, was born at Mansfield, Conn., May 11, 1752. From an early period he determined to enter the ministry, but it was not till he was twenty-two years old-that he began his preparation for it. Under

Rev. Isaiah Potter, of Lebanon, N.H., he prepared to enter Dartmouth College, from which he graduated in 1779. Seven weeks after his graduation he was licensed to preach. In October, 1781, he accepted a call to the Church at Boscawen, and here he continued to preach until May, 1802. A new society was formed in the town at that time, and of this, although the smaller, parish, he became the pastor. He never fully recovered from an attack of a violent disease in 1828. Rev. Salmon Bennett was installed as colleague pastor with Dr. Wood in December, 1832, but after four years Dr. Wood was again sole pastor. For twenty years he officiated gratuitously as superintendent of the schools in the town; and was influential in establishing a library and an academy. He died in Boscawen, N. H., Dec. 24, 1838. He fitted a large number of young men for college. He was an earnest and impressive preacher.' See Sprague, *Annals of the Amer. Pulpit*, 2, 169.

Woodbridge, Benjamin, D.D.

a Congregational minister, brother of Rev. John Woodbridge of Newbury, Mass., was born in Wiltshire, England, in 1622. He removed to America, and was the first graduate of Harvard College. Returning to England, he succeeded the famous Dr. Twiss at Newbury, where he gained a great reputation as a preacher, scholar, and casuist. Having been ejected in 1662 on account of his nonconformity, he continued to preach privately; and in 1671 resumed his public labors. He had been minister of Newbury nearly forty years, and died at Inglefield, Berks, Nov. 1, 1684. See Sprague, *Annals of the Amer. Pulpit*, 1, 131.

Woodbridge, Timothy, D.D.

a. Presbyterian divine, was born at Stockbridge, Mass., Nov. 24, 1784. His maternal grandfather was the first president Edwards, and his paternal ancestry embraced a long line of venerable ministers, reaching back to the very early settlement of New England. He was educated at Williams College, and while there he lost the sight of both eyes, and the remainder of his life was passed in total blindness. In 1809 he entered the Theological Seminary at Andover, and in due time was regularly licensed to preach; in 1816 he was ordained pastor of the Church at Green River, Columbia Co., N. Y., where he continued, laboring with great zeal and diligence, twenty-six years; in 1842 he became pastor of the Church at Spencertown, N. Y., where he remained till 1851, when he resigned his pastoral charge; since

that time he lived in comparative retirement until his death, Dec. 7, 1862. Dr. Woodbridge had an intellect of much more than common vigor, and a memory that held everything deposited in it. His preaching was evangelical, earnest, impressive. "It may reasonably be doubted whether, as a 'blind preacher,' he had his equal since the days of Waddel." He published *The Autobiography of a Blind Preacher* (Boston, 1856, 12mo), including sketches of the men and events of his time. See Parton, *Life of Burr*, ch. 33; Sprague, *Discourse at the Funeral of Rev. Timothy Woodbridge, D.D.* (Albany, 1863, 8vo); Wilson, *Presb. Hist. Almanac*, 1864, p. 325; Allibone, *Dict. of Brit and Amer. Authors*, s.v. (J. L. S.)

Woodford, Samuel, D.D.

an English divine, was born in London in 1636, and educated at Wadham College, Oxford. He studied law at the Inner Temple, but entered into holy orders in 1669. He became rector of Hartley-Maudit, Hampshire; prebendary of Chichester in 1676, and of Winchester in 1680. He died in 1700. He was the author of, *A Poem on the Return of King Charles II* (1660): — *A Paraphrase upon the Psalms of David* (1667): — and *A Paraphrase upon the Canticles and Some Select Hymns of the New and Old Testaments, with Other Occasional Compositions in English Verse* (1679). In this last he examines Milton's blank verse and commends his recently published *Paradise Lost*. See Wood (Bliss's ed.), *Athenae Oxoniensis*, 4:731.

Woodhouse, John Chappel, D.D.

an English clergyman, was born in 1748, and educated at Christ Church, Oxford, where he graduated A.M. in 1773. He became rector of Donnington in the same year, prebendary of Rochester in 1797, prebendary of Lichfield and archdeacon of Salop in 1798, dean of Lichfield in 1807, and rector of Stoke-upon-Trent in 1814. He died Nov. 17, 1833. He published *The Apocalypse, or Revelation of St. John, Translated; with Notes, Critical, etc.* (1805): — *Annotations on the Apocalypse, etc.* (1828): — and some *Sermons*. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Woodhull, John, D.D.

a Presbyterian divine, was born in Suffolk County, L. I., Jan. 26, 1744. He graduated at the College of New Jersey in 1766, studied theology

privately, was licensed to preach by the Presbytery of Newcastle, Aug. 10, 1768, and was ordained and installed pastor of the Leacock congregation, Lancaster Co., Pa., Aug. 1, 1770. In 1779 he became pastor of a congregation in Freehold, N. J., where he remained until his death, Nov. 22, 1824. Dr. Woodhull was a popular and useful minister, distinguished for his skill and tact in ecclesiastical bodies. He published a *Sermon* in the *New Jersey Preacher* (1813). See Sprague, *Annals of the Amer. Pulpit*, 3, 304; Allibone, *Dict. of Brit and Amer. Authors*, s.v.; Timlow, *Hist. Serm.*

Woodhull, Selah Strong, D.D.

a (Dutch) Reformed minister, was born in New York city, Aug. 4, 1786. At the age of twelve, while a freshman in Columbia College, he lost both his parents. He then went to Yale College, graduated in 1802, studied theology under his uncle, Rev. Dr. Woodhull, of Freehold, N. J., and afterwards at Princeton: with Dr. Henry Kollock, and was licensed to preach at the age of nineteen by the Presbytery of New Brunswick (1805). After one year of service as pastor of the Presbyterian Church of Boundbrook, N. J., he removed to Brooklyn, and until 1825 continued the popular and useful minister of the First Reformed Church in that city. He was then (1825) elected by the General Synod of the Church as professor of ecclesiastical history and pastoral theology in the Theological Seminary, and by the trustees of Rutgers College as their professor of metaphysics and philosophy. These eminent positions he accepted, and entered upon his duties with ardor in November of that year. But, after only four months of hard labor, he died from an inflammatory fever, Feb. 27, 1826. For five years he was secretary for domestic correspondence of the American Bible Society (1820-25), an office which he discharged until his removal to New Brunswick with great assiduity and success. In 1814 he held a commission as chaplain in the United States army, and officiated during part of the existing war with Great Britain. He was stated clerk of the General Synod, 1818-20, and its president in 1821. His great business capacity led to his selection for these and many other important positions, in all of which he commanded universal confidence. He was the impersonation of activity, decision, energy, and persevering industry. He was a diligent student, a faithful pastor, an instructive, methodical, solemn, earnest, practical, graceful, and attractive preacher. See Sprague, *Annals of the Amer. Pulpit*, 9:161-164; Livingston [Dr. J.H.], *Memoir*, p. 401-402; Corwin, *Manual of the Reformed Church in America*, p. 271. (W.J.R.T.)

Woodroffe, Benjamin, D.D.

an English clergyman, was born at Oxford in 1638, and was educated at Christ Church, Oxford, where he became a tutor. He became chaplain to her Majesty's ship "Royal Prince," and prebendary of Oxford in 1672, prebendary of Lichfield in 1678, principal of Gloucester Hall in 1692, and died in 1711. He published *The Fall of Babylon* (1690) and other works. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Woods, James Sterrett, D.D.

a Presbyterian divine, was born in Cumberland County, Pa., April 18, 1793. He pursued his academical studies in Hopewell Academy, Pa.; graduated at Dickinson College, Pa.; studied theology in the Princeton Theological Seminary, N. J.; was licensed by the Presbytery of New Brunswick in 1817; and labored as an evangelist from 1819 to 1822 in the valley of the Juniata, embracing MacVeytown, Newton, Hamilton, and Shirleysburg, where he laid the foundations of the present churches. In 1822 he was called to take charge of the Lewistown and MacVeytown churches; in 1823 he became pastor of the Church of Lewistown alone, and remained there until the time of his death in 1862. "Dr. Woods," says Rev. G. Elliott, "was remarkable for his candor, his modesty, and his magnanimity." To the work of preaching the Gospel he devoted his life. Textual, evangelical, methodical, and earnest, his preaching everywhere commanded attention and secured edification. See Wilson, *Presb. Hist. Almanac*, 1863, p. 216. (J. L. S.)

Woods, Leonard, D.D.

an eminent Congregational divine, was born at Princeton, Mass., June 19, 1774. His father had intended him for a farmer; but, as he early exhibited a strong desire for knowledge, his mother's wishes at last gained the ascendancy, and he was sent to school at Leicester under Prof. Ebenezer Adams, and graduated at Harvard College in 1796 with the highest honor. He left college with a mind imbued with Priestley's speculations and unsettled by materialistic notions. He taught school at Medford for eight months, also pursuing a systematic course of reading. He was interested, however, in his spiritual welfare, and, by the advice of his college and life-long friend, Dr. John H. Church, he read the *Life of Doddridge* and other spiritual books, and after many hard struggles he came out into the light and liberty of the Gospel. He now put himself under the theological

training of Dr. Charles Backus of Somers, and in 1798 was ordained pastor of the Church in Newbury, Mass. In 1808 the Andover Theological Seminary was established, Dr. Spring giving up, for the sake of unity and harmony, his project of an institution to be founded at Newburyport in the interests of Hopkinsian theology. Mr. Woods was appointed professor of theology, and held that position until his retirement in 1846. The remainder of his life was spent in preparing for the press his theological lectures and miscellaneous writings, and in writing a history of Andover Theological Seminary, which he left unfinished. He died Aug. 24, 1854. In his theological opinions, Dr. Woods was an orthodox Calvinist, accepting the Assembly's confession and catechism in the simple, historical sense of the language. He was on terms of intimacy and friendship with some Hopkinsian divines, and he considered their divergences non-essential, never publicly controverting their views lest their differences should give advantage to those who were assailing the common faith. He had a fondness for metaphysical studies, and qualifications for distinguished success in them. Facts, among which he gave the highest place to those of revelation, were the starting-point in his philosophy. From these, by careful induction, he came to general laws, then to a lawgiver, then to a universal government. Dr. Woods was patient, cautious, and earnest in his investigations, and his attainments came, not by genius, but by steadily pressing his inquiries further and further into the domain of science. "He is emphatically the 'judicious' divine of later New England theology" (H. B. — Smith, D.D.). As a theological instructor, Dr. Woods was successful. His pupils, of whom he had over one thousand, loved and venerated him. As a preacher, he was simple, lucid, scriptural, and instructive, yet he was often argumentative and taxed reason to her utmost, though never submitting the mysteries of godliness to her arbitration. As a writer, he was clear, pure, transparent, rigidly Anglo-Saxon. "It is for his qualities as a man, a neighbor, a friend, and a Christian," says Dr. E. A. Lawrence, one of his pupils, "that he will be cherished in most grateful and affectionate remembrance." He had an open, manly character, the constant outflow of kindly feeling towards all, a warmth of affection and friendship, an humble piety, which made him peculiarly beloved by all who knew him. Dr. Woods took an important part in establishing those various benevolent societies and reforms which are an important feature of the 19th century.

Besides many occasional sermons and orations, tracts for the Doctrinal Tract Society, and articles in the most prominent religious periodicals of

his day, the following are Dr. Woods's most important works: *Letters to Unitarians* (Andover, 1820, 8vo): — *Reply to Dr. Ware's Letters to Trinitarians and Calvinists* (ibid. 1821): — *Remarks on Dr. Ware's Answer* (ibid. 1822): — *Lectures on the Inspiration of the Scriptures* (ibid. 1829; Glasgow, 1838, 12mo): — *Letters to Rev. Nathaniel W. Taylor, D.D.* (1830): — *Memoirs of American Missionaries* (1833, 12mo): — *Examination of the Doctrine of Perfection as Held by Rev. Asa Mahan and Others* (1841): — *Reply to Mr. Mahan* (eod.): — *Lectures on Church Government, containing Objections to the Episcopal Scheme* (N. Y. 1843, 12mo): — *Lectures on Swedenborgianism* (1846): — *Theological Lectures and Miscellaneous Letters, Essays, and Sermons* (Andover, 1849-50, 5 vols. 8vo), highly recommended by Drs. Hodge, Burder, etc.: — *Theology of the Puritans* (1851). Dr. Woods contributed to Sprague's *Annals*, an *Introd. Essay to Wardlaw's Christian Ethics* (N.Y. 1836), and wrote other monographs. — See *Cong. Quar.* 1859, p. 105-124 (by Prof. E. A. Lawrence, D.D.); Sprague, *Annals of the Amer. Pulpit*, 2, 438 sq.; Allibone, *Dict. of Brit and Amer. Authors*, s.v. See also *Bibl. Sacra*, 1851, p. 25; *Christian Examiner*, 51, 1; *Amer. Theol. Rev.* 1862, p. 48.

Woodward, Josiah, D.D.

an English clergy man, was minister of Poplar, and afterwards of Maidstone, and preached the Boyle Lecture in 1712. He published numerous works, among which may be noted *Six Sermons to Young Persons* (1697): — *Fair Warnings to a Careless World* (eod.): — *Necessary Duty of Family Prayer* (1704): — *Divine, Original, and Incomparable Excellence of the Christian Religion as Founded on the Holy Scriptures* (Boyle Lecture, 1712): — and *Young Man's Monitor* (13th ed. 1802). See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Woolley, John, D.D., D.C.L.

an English clergyman, was born in 1816; studied at University College, London, and Exeter College, Oxford, graduating in 1836. He became successively head-master of Rossall School, Lancashire, and of King Edward's Grammar-school, Norwich. He resigned the latter position in 1852, on becoming professor of logic and the classics in the University of Sydney, Australia, of which he was elected principal. In 1865 he paid a visit to England, and on his return voyage was lost in the "London," Jan. 11, 1866. He published, *Introduction to Logic* (1840): — *Sermon at*

Rossall College (1847): — and *Lectures Delivered in Australia* (1863).
See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Woolton, John, D.D.

an English prelate, was born at Wigan, Lancashire, in 1535. He entered as student of Brasenose College, Oxford, in 1553, and fled to his uncle, Dean Nowell, and the other exiles in Germany, in 1555. He returned to England in Queen Elizabeth's reign, and was made canon residentiary of Exeter. He also had the living of Spaxton, in the Diocese of Wells, and in 1575 became warden of Manchester College. In 1579 he was consecrated bishop of Exeter, and continued in that office until his death, March 13, 1593 (O. S.). He was the author of, *Christian, Manuel; or, The Life and Maners of True Christians* (1576): — *An Armour of Proufe* (eod.): — *Of the Conscience; a Discourse* (eod.): — *A Treatise of the Immortalitie of the Soule* (eod.): — *Newe Anatomie of Whole Man* (eod.): — *The Castell of Christians and Fortresse of the Faithfull* (1577): — and *David's Chain*.

Woolworth, AARON, D.D.

a Presbyterian divine, was born at Longmeadow, Mass., Oct. 25, 1763. He graduated at Yale College in 1784; studied theology privately; was licensed to preach by the Eastern Association of New London County; and was ordained and installed pastor of the Church in Bridgehampton, April 30, 1787. Several powerful revivals of religion occurred under his ministry, particularly one in 1800, an account of which was published in connection with Dr. Buell's *Narrative of an Extensive Revival in East Hampton*. He died April 2, 1821. Dr. Woolworth was a man of remarkably sound judgment, deep piety and power as a preacher. See Sprague, *Annals of the Amer. Pulpit*, 3, 468; Prime, *Hist. of Long Island*; Phillips, *Funeral Sermon*.

Worcester, Noah, D.D.

a Unitarian Congregational minister, was born at Hollis, N. H., Nov. 25, 1758. His opportunities for going to school ceased altogether in the winter of 1774-75. He joined the army as a fifer in the spring of 1775, and continued in the service eleven months. In the campaign of 1777 he was in the army again for two months as fife major. In the winter of 1776-77 he was engaged in teaching school at Plymouth, and followed this occupation for nine successive winters. In Feb. 1782, he removed from Plymouth to

Thornton, where he united with the Congregational Church. He engaged for some time in the study of theological questions in connection; with his ordinary labors, and was licensed to preach in 1786. He was ordained and installed pastor of the Congregational Church at Thornton, on Oct. 18 following. He traveled in the employ of the New Hampshire Missionary Society in 1803-4 in Northern New Hampshire. In 1810 he removed to Salisbury as assistant to his brother Thomas, and remained three years. In 1813 he removed to Brighton, Mass., and began to edit *The Christian Disciple*, in which relation he continued until the close of 1818. In 1819 he became editor of *The Friend of Peace*, a quarterly which he conducted for ten years. He died at Brighton, Oct. 31, 1837. Among his publications may be mentioned *Solemn Reasons for Declining to Adopt the Baptist Theory and Practice* (1809): — *Bible News; or, Sacred Truths relating to the Living God, his only Son, and Holy Spirit* (1810): — *Impartial Review of the Testimonies in Favor of the Divinity of the Son of God* (1810): — *Respectful Address to the Trinitarian Clergy* (1812): — *Solemn Review of the Custom of War, by Philo Pacificus* (1814): and *The Atoning Sacrifice a Display of Love, not of Wrath* (1829). See Sprague, *Annals of the Amer. Pulpit*, 8:191.

Worcester, Samuel, D.D.

an eminent Congregational minister and author, was born at Hollis, N. H., Nov. 1, 1770. He was of pious ancestry, being a descendant in the sixth generation of Rev. William, and in the third of Rev. Francis, Worcester. Every opportunity for mental improvement was seized at the house of his father, who was a farmer, and at the age of twenty-one Samuel was possessed of an ardent desire for a thorough education. He therefore entered the New Ipswich Academy, working his own way, and afterwards Dartmouth College, graduating with the highest honors in 1795. He studied theology with Dr. Austin, of Worcester, taught school at Hollis, and was principal of the New Ipswich Academy, 1796. The following year he was ordained pastor of the Church at Fitchburg, a society which was cursed by all the evils of the Half-way Covenant—including among its members Deists, Arians, Universalists, and the openly immoral. With decision, inflexible integrity, and solemn faithfulness to truth and duty, Worcester opened the batteries of the Gospel upon the errors and sins that called for rebuke. As a result, in the ensuing spring, the covenant was revised and an orthodox creed adopted, and in 1799 an extensive revival occurred. A malignant spirit of opposition, however, was all the time

developed, and finally, under the leading of the Universalists, was openly manifested. Under this influence, the town voted a dissolution of their contract with the pastor, but a council of the Church unanimously decided that he should remain. His opponents now conceived the design of organizing themselves into the First Church in Fitchburg, thus enabling them to take the place of the church of which Worcester was pastor, in the legal relations of the town to the minister. Several *ex parte* councils were called for this purpose, but they failed in accomplishing their designs. The point of contention ultimately arrived at was whether the town should control the Church with reference to the selection or dismissal of her ministers, or whether the Church should do this with the concurrence of the town acting as the parish, "according to the uniform ecclesiastical usage of New England." This, the biographer of Dr. Worcester remarks, was the first organized attempt in Massachusetts at such a subjection of the Church. The fearlessness, ability, patience, and skill of the pastor foiled the efforts of the disaffected, and the Church was saved from civil bondage. A mutual council was at length chosen according to ecclesiastical usage, the Church and pastor were sustained, and — at his own request — he was regularly dismissed, Aug. 29, 1802. The following year he was installed over the Tabernacle Church, Salem, Mass., where he had an eminently happy, useful, and successful pastorate. In 1804 he declined a professorship of theology in Dartmouth College. In promoting the cause of missions and the circulation of the Scriptures, Dr. Worcester was very laborious. From 1803 to 1808, he was the editor of the *Massachusetts Missionary Magazine*, for five-years he was the secretary of, the Massachusetts Missionary Society, and on the death of Dr. Spring he was chosen its president. His duties were important and arduous. He aided in the formation of the Massachusetts Bible Society, its constitution and the *Address to the Public* having been prepared chiefly by him. It was on a ride in a chaise with Dr. Spring from Andover to Bradford to attend the General Association of Massachusetts that the first idea of the American Board of Commissioners for Foreign Missions, in its form and administration, was suggested and developed. The Association (1810) instituted the Board, Dr. Worcester being appointed one of the nine, and at the first meeting thereof he was chosen corresponding secretary. He came into his new office with resources of intellect and of heart, which were equal to the great responsibilities and toils imposed upon him. "His plans of benevolent action were based upon fundamental principles, and would bear the most thorough analysis; and for the same reason, the measures of the

American Board adopted in the early years of its existence are marked by pre-eminent wisdom; and the distinguished men who have followed him in office have found little occasion to alter them." Dr. Worcester's constitution at length began to give way under the load of his exertions as pastor and secretary. A colleague pastor was installed in 1819, thus relieving him of three fourths of his ministerial work. In 1821 he took a voyage to New Orleans, with the intention of visiting the Choctaw and Cherokee nations for the double purpose of recruiting his health and promoting the Indian missions. The trip irritated rather than mitigated his disease. The weather during his stay in New Orleans and the journey northward was unpropitious. After much suffering, he reached Mayhew, in the Choctaw nation, and eighteen days after, Brainerd, Tenn. He was now so weak that he had to be carried into the mission-house. He lingered resignedly for a few days, and on June 7, 1821, passed peacefully away.

As a preacher, Dr. Worcester was doctrinal, faithful, and luminous, though his manner was neither easy nor graceful; as a pastor, he was diligent, sympathetic, the poor and the sick sharing his special care. He had considerable musical talent, instructed in sacred music, and gave lectures on church psalmody and music. His influence was felt much in ecclesiastical councils, and he was often called upon to adjudicate disputes and settle difficulties. He was a powerful debater, and some of his speeches were seldom rivaled even in judicial and legislative assemblies. Dr. Worcester ever sympathized with his ministerial brethren, and fraternized with those of other denominations. In spite of his catholicity of sentiment and peace-loving disposition, he was thrice drawn into controversy. The publications resulting there from are considered to class with the ablest ever written in the history of religious dispute.

Besides numerous *Sermons, Orations, and Addresses*, Dr. Worcester is the author of the following: *Six Sermons on the Doctrine of Eternal Judgment* (1800); *Summary View of the Fitchburg Ecclesiastical Affairs* (1802): — *Discourses on the Covenant with Abraham* (Salem, 1805, 8vo): — *Letters on Baptism to the Rev. Thomas Baldwin* (1807): — *Christian Psalmody* (1814, 4 pts.): — *Three Letters to Dr. W. E. Channing* (Boston, 1815, 8vo). In some respects these *Letters* are the greatest work of his life. They were occasioned by Channing's *Reply to Jeremiah Evarts's Review of American Unitarianism* in the *Panoplist*. The controversy eventuated in the doctrinal division of the Congregational churches of Massachusetts. The *Panoplist* and Drs. Morse, Spring, and Worcester saved American

Congregationalism from the advancing Unitarian tide *Watts's Hymns and Selections* (ibid. 1818). More than 300,000 have been circulated: — *Sermons* (posthumous, 1823, 8vo): — *First Ten Reports of the American Board Of Commissioners for Foreign Missions* (1810-20; repub. 1834). His *Letters* to Dr. Channing in connection with the Unitarian controversy, especially the last one, have been considered as almost unrivalled specimens of polemic theological discussion. His published *Sermons* are rich in evangelical thought, and logically and luminously presented by R. Anderson, D.D in the *Memorial Volume of the American Board of Commissioners for Foreign Missions* (1862), p. 114. Of his three ministerial brothers-Noah, Thomas, and Leonard-the two former were able writers on the Unitarian side. His son, the Rev. Samuel M., D.D., became an. author of some repute. See *Cong. Quar.* 1862, p. 131-160 (by Dr. Clark); Sprague, *Annals of the Amer. Pulpit*, 2, 398 sq.; Allibone, *Dict. of Brit and Amer. Authors*, s.v.; also *Missionary Herald*, Aug. 1821 (by Evarts); *Life and Labors of Dr. Worcester* (Boston, 1852, 2 vols. 12mo), by his son; *North Amer. Rev.* April, 1862.

Wordsworth, Christopher, D.D.

an English clergyman, youngest brother of William Wordsworth, the poet, was born at Cockermouth, Cumberland, June 9, 1774.. He was educated at Hawkeshead grammar school and at Trinity College, Cambridge, where he graduated in 1796. He was elected fellow of Trinity College Oct. 1, 1798. He became domestic chaplain to Dr. Manners Sutton, archbishop of Canterbury; rector of Ashby and Obey-with-Thirnle, Norfolk, in 1804; and deal of Bocking, Essex, May 30, 1808. He was appointed rector of St. Mary's, Lambeth, Surrey, and of Sundridge, Kent, April 10, 1816; and soon after served as chaplain to' the House of Commons. On July 26, 1820, he was installed master of Trinity College, Cambridge, and in the same year exchanged the livings of Lambeth and Sundridge for the rectory of Buxted, with Uckfield, in Sussex. He resigned the mastership of Trinity College in 1841, and thereafter resided at Butxted, where he died, Feb. 2, 1846. He published, *Six Letters to Granville Sharp, Esq., respecting his Remarks on the Definitive Article in the Greek Text of the New Testament* (1802): — *Ecclesiastical Biography* (1810):*Sermons on- Various Subjects* (1814): — *Who Wrote Εἰκὼν Βασιλική?* and another work on the same subject, in both of which he attributes it to king Charles I: — *Christian Institutes* (1836): — and other works.

Wormwood

Picture for Wormwood 1

Picture for Wormwood 2

([hn\[\]](#)) *laannch*, of uncertain etymology; Sept. [πικρία, χολή, ὀδύνη](#), and [ἀνάγκη](#); Vulg. *amaritudo*, *absinthium*) is, doubtless, the correct translation of the Heb. word, which occurs frequently in the Bible, and generally in a metaphorical-sense, as 2. ^{}Deuteronomy 29:18, where of the idolatrous Israelites it is said, “Lest there be among you a root that beareth wormwood” (see also ^{}Proverbs 5:4). In ^{}Jeremiah 9:15; 23:13; ^{}Lamentations 3:15, 19, wormwood is symbolical of bitter calamity and sorrow. Unrighteous judges are said to “turn judgment to wormwood” (Amos 5, 7; so in 6:12, “hemlock”). ‘In like manner the name of the star, which, at the sound of the third angel’s trumpet, fell upon the rivers, was called Wormwood ([Ἄψινθος](#); ^{}Revelation 8:11). The Orientals typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. Some other plants have been adduced, as the colocynth and the oleander, but without anything to support them; while different kinds of artemisia and of wormwood are proverbial for their bitterness and often used in a figurative sense by ancient authors.

“Parce, precor, lacerare tuum, nec amara patemis Admiscere velis, *coe mneli absinthia, verbis*” (Paulin. *Ep. Ad Ausonium*). Celsius has, no doubt that a species of artemisia, or wormwood, is intended: “Hanc plantami amaram in Judsean et Arabia copiose nascentem, et interpretum auctoritate egregie suffultam, ipsam, esse Ebraeorum [hn\[\]](#), pro indubitato habemus.” That species of artemisia are common in Syria and Palestine is well known, as all travelers mention their abundance in particular situations; but as many of them resemble each other very closely in properties, it is more difficult to determine what particular species is meant. It is probable, indeed, that the name is used in a generic rather than a specific sense. *Artemisia* is the botanical name of the genus of plants in which the different species of wormwoods are found. The plants of this genus are easily recognized by the multitude of fine divisions into which the leaves are usually separated, and the numerous clusters of small, round, drooping, greenish-yellow, or brownish flower-heads with which the branches are laden. It must be understood that our common wormwood (*Artemisia absinthium*) does not appear to exist in Palestine, and cannot, therefore, be

that specially denoted by the scriptural term. Indeed, it is more than probable that the word is intended to apply to *all* the plants of this, class that grew in Palestine, rather than to any one of them in particular. The examples of this genus that have been found in that country are —

1. *Artemisia Judaica*, which, if a particular species be intended, is probably the absinthium of Scripture. Rauwolf found it about Bethlehem, and Shaw in Arabia and the deserts of Numidia plentifully. This plant is erect and shrubby, with a stem about eighteen inches high. Its taste is very bitter; and both the leavies and seeds are much used in Eastern medicine, and are reputed to be tonic, stomachic, and anthemintic.

2. *Artemisia Romana*, which was found by Hasselquist, on Mount Tabor (p. 281). This species is herbaceous, erect, with a stem one or two feet high (higher when cultivated in gardens), and nearly upright branches. The plant has a pleasantly aromatic scent, and the bitterness of its taste is so tempered by the aromatic flavor as scarcely to be disagreeable.

3. *Artemisia abrotanum*, found in the south of Europe, as well as in Syria and Palestine, and eastward even to China. This is a hoary plant, becoming a shrub in warm countries, and its branches bear loose particles of nodding yellow flower-heads. It is bitter and aromatic, with a very strong scent. It is not much used in medicine, but the branches are employed ill imparting a yellow dye to wool. The species most celebrated in Arabian works on materia medica is that called *shih*, which is conspicuous for its bitterness and for being fatal to worms; hence it has been commonly employed as an anthelmintic even to our own times. This seems to be the same species which was found by Liauwolf in Palestine, and which he says the Arabs call *scheha*. It is his “*Absinthium santonicum*, *scheha* Arabum, unde semen lumbricorum colligitur,” the *Absinthium santonicum Judaicum* of Caspar Bauhin, in his *Pinax*, now *Artemisia Judaica*, though it is probable two or three species yield the *Sermoni santonicum*, or wormwood of commerce, which, instead of seed, consists of the *tops* of the plants, and in which the peduncles, calyx flowers, and young seeds are intermixed. *Artemisia maritima* and *Judaica* are two of the plants which yield it. See Kitto, *Phys. Hist. of Palest.* p. 215; Celsius, *Hierob.* 1, 480; Rosenmüller, *Bibl. Bot.* p. 116; Calcott [lady], *Script. Herbal*, p. 542.

Worthington, John, D.D.

an English divine, was born at Manchester, in February, 1618. He was educated at Emanuel College, Cambridge, of which he became a fellow, and was created B.D. in 1646. He was chosen master of Jesus College, but resigned the office soon after the Restoration. In the meantime he was successively rector of Horton, Buckinghamshire; Gravely, and Fen Ditton, in the County of Cambridge; Barking, with Needham, Suffolk; and Ingoldsby, Lincolnshire. In 1663 he was collated to the rectory of Moulton-All-saints, Norfolk, and entered upon the cure of St. Benet-Fink in June, 1664, under the canon of Windsor, and continued to preach there until the church was destroyed by fire in February, 1666.. Shortly after this, he was presented to the living of Ingoldsby, Lincolnshire, and the prebend of Asgarby in the Church of Lincoln. He removed to Hackney in 1670, and died there, Nov. 26, 1671. He was the author of, *Form of Sound Words; or, A Scripture Catechism* (1674): — *The Great Duty of Self-resignation to the Divine Will* (1675): — *The Doctrines of the Resurrection and the Reward to Come* (1690): — *Miscellanies* (1704): and other works.

Worthington, Thomas, D.D.

an English divine, was born at Blainscough, Lancashire, about 1552. He was educated at Oxford, and entered the English College at Douay in 1573, and the English College at Rheims (having in the meantime become a priest) in 1578. He labored as a missionary in England for some years; was imprisoned in the Tower in 1584, and banished in 1585. He was president of the English College at Douay from 1599 to 1613. He spent his latter years in England, and died in Staffordshire, six months after he became a Jesuit, in 1626. He published, *Annotations on the Old Testament* (1609): — *Catalogus Martyrum Pontificiorum*, etc. (1612): — *An Anker of Christian Doctrine, wherein the most Principal Pointes of Catholique Religion are Proved by the only Written Word of God*, etc. (161822) and other works. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Worthington, William, D.D.

a learned English divine, was born in Merionethshire in 1703, and educated at Oswestry School, whence he went to Jesus College, Oxford. He then returned to Oswestry and became usher in that school., He took the degree of A.M. at Cambridge in 1742, and that of D.D; at Jesus College, Oxford, in 1758. He; became vicar of Llanyblodwell, in the County of Salop, and

afterwards of Llanurhaiadar, Denbighshire, where he died, Oct. 6, 1778. He became prebendary of York in 1768, and of St. Asaph in 1773. He published numerous works, among which are, *Essay on the Scheme, etc., of Man's Redemption* (1743): — *The Evidence of Christianity, etc.* (1769): — and *The Scripture Theory of the Earth* (1773).

Wotton, William, D.D.

an English divine, was born at Wrentham, Suffolk, Aug. 13, 1666. He was endowed with a remarkable memory, and by the time he was five years old had acquired, under the tuition of his father, considerable facility in translating Latin, Greek, and Hebrew. In April, 1676, when not yet ten years old, he was admitted to Catherine Hall, Cambridge, where he made rapid progress in the languages and other branches of learning. In 1679 he took the degree of A.B., and afterwards obtained a fellowship in St. John's. In 1691 he received the living of Llandrillo, Denbighshire, and was soon after made chaplain to the earl of Nottingham, who, in 1693, presented him to the rectory of Middleton Keynes, Buckinghamshire. He died at Buxted, Essex, Feb. 13, 1726,

His publications are numerous, among which may be named, *Reflections upon Ancient and Modern Learning* (1694): — *Hist. of Rome from the Death of Antoninus Pius to the Death of Severus Alexander* (1701): — *Discourse on the Confusion of Language at Babel* (1730). Wren, Christopher, D.D., an English clergyman, was fellow of St. John's College, Oxford, afterwards chaplain to Charles I, and rector of Knoyle, Wiltshire. He was made dean of Windsor in 1635; and presented to the rectory of Haseley, Oxfordshire, in 1638. He died at the house of his son-in-law, Mr. William Holder, at Blechingdon, in the County of Oxford, in 1638. Wren, Matthew, D.D., an eminent English prelate, was born in the parish of St. Petercheap, London, Dec. 23, 1585. He was educated at Pembroke Hall, Cambridge, and elected fellow of his college, Nov. 9, 1605. He studied divinity, and was admitted to holy orders in 1610. He was appointed chaplain to bishop Andrews, and presented to the rectory of Teversham, Cambridgeshire, in 1615. In 1621 he became chaplain to prince Charles, whom he attended in that office to Spain in 1623. He became rector of Bingham, Nottinghamshire, and prebendary of Winchester in 1624. In July, 1625, he was chosen master of Peterhouse, Cambridge, to which he became a great benefactor, building a large part of the college, and securing contributions for a chapel, which was completed in 1632. In July,

1628, he became dean of Windsor and Wolverhampton. He was sworn a judge of the Star-chamber for foreign causes in 1629; installed as prebendary of Westminster in 1634; promoted to the bishopric of Hereford the same year; and translated to the see of Norwich in 1635, where he remained about two years and a half. He succeeded Juxon as dean of his majesty's chapel in 1636, and was translated to the bishopric of Ely in May, 1638. In December, 1640, proceedings were begun in Parliament against him, and in July, 1641, he was impeached of high crimes and misdemeanors. The penalty was fixed at imprisonment in the Tower during the pleasure of the Parliament, which lasted eighteen years. When the Restoration drew nigh, he was released, in March, 1659, and returned to his palace at Ely in 1660. He died at Ely House, London, April 24, 1667. He published some *Sermons* and other works of no present interest.

Wright, Edward W., D.D.

a Presbyterian divine, was born at Lancaster, O., in April, 1817. He was educated at Miami University; studied divinity at the Princeton (N.J.) Theological Seminary, and finished in the Western Theological Seminary at Allegheny, Pa., in 1838; was licensed and ordained as an evangelist by Logansport Presbytery in October, 1839; became pastor of the Church at Lafayette, Ind., in 1840; agent in the West for the Presbyterian Board of Education in 1845; pastor of the Church in Delphi in 1846, which relation continued for a period of twenty years. His labors there were greatly blessed. The Church grew and became a feeder to new churches beyond. He was stated clerk of the Synod of Northern Indiana from the time of its formation in 1842 until his removal to Allegheny, and also of the Presbytery of Logansport for about the same length of time. It was generally admitted that, "as a presbyter, he had no equal in all the synod." At length he was elected and served as librarian of the Board of Colportage of Pittsburgh and Allegheny synods, and soon afterwards he removed his family to Allegheny. He died Sept. 17, 1866. Dr. Wright was an instructive preacher: "He did not appeal to the sympathies or the passions, but rather to the reason and the consciences of the people. He took no crude materials into the pulpit; his sermons always afforded proof of patient and prayerful study, and they were delivered in a solemn and reverential manner." See Wilson, *Presb. Hist. Almanac*, 1867, p. 219.

Wright, John Flavel, D.D.

a Methodist Episcopal minister, was born in North Carolina, July 30, 1795, and passed his early years in the northern part of that state. He was converted in 1813, and soon after began to feel it his duty to become a preacher of the Gospel. He was licensed to exhort in August, 1814, and assisted for some months in the work of a large circuit. He was admitted on trial in the Virginia Conference at Lynchburg, Feb. 20, 1815, and appointed successively to Hanover, Black River, Guilford, Princess Ann, and Newbern circuits, and Raleigh station. In 1821 he was transferred to the Ohio Conference, and appointed to Lebanon Circuit. He was next appointed to Cincinnati, then to Madison, Ind., and in 1824 to Chillicothe, O., where three hundred and sixty-five were added to the Church, and more than that number converted. In 1827 he was stationed a second time at Cincinnati, and in 1829 became presiding elder of the Lebanon District. In 1832 he was elected book-agent at Cincinnati, and fulfilled the duties of that office for twelve years in succession. In 1844 he lacked but a few votes of an election to the episcopacy. From that time until 1861 he received various appointments in Ohio. He was chaplain of the First Kentucky Regiment during the Rebellion, and near the close of the war became chaplain to the military hospitals of Cincinnati. "He again entered the conference work when the hospitals were closed, and continued in that field until 1877, when he retired. He died Sept. 13, 1879. See *Minutes of Cincinnati Conference*, 1880, p. 86. Wright, Samuel, D.D., an eminent English Dissenter, was born at Retford, Nottinghamshire, Jan. 3, 1683. He was pastor at Blackfriars, London, from 1707 to 1734, when he removed to a meeting-house in Carter Lane, Southwark, and died April 3, 1746. He published, *A Little Treatise of Being Born Again* (1715): — *Treatise on the Religious Observance of the Lord's Day* (3d ed. 1726): — *Human Virtues: or, Rules to Live Soberly* (1730): — *Deceitfulness of Sin* (1731): — and other works. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Wulfram (or Wulfrann), St.

apostle to the Frisians and bishop of Sens, was of patrician family, and was born about A.D. 650, at Milly. He became monk and abbot at Fontenelle, to which monastery he donated his family-seat of Milly, and afterwards was chaplain to the French court, and bishop of Sens. In 684 or 685 he devoted himself, with several brother monks, to the missionary work among the Frisians, his personal associate for a time being a Burgundian

count named Gangulf or Gengulf, who was afterwards killed by a clergyman, the paramour of his wife. Wulfram is credited, while in the prosecution of his missionary labors, with having recovered a lost paten from the sea by prayer; with having cured paralytics and other invalids by anointing them with oil; with having preserved alive a boy who was hanged by the Frisians in honor of their divinities, and two other boys who were about to be drowned from similar motives. Tradition states that Wulfram was on the point, of baptizing Radbod, the Frisian king, when the latter, standing with one foot in the water, inquired whether his unbaptized ancestors were to be found in heaven or in hell, and being assured that they were in hell, withdrew his foot and declared that he would not be separated from his royal ancestors. The devil thereupon appeared to the king and incited him to persist in idolatry, until he was driven away by the sign of the cross. Radbod, however, died unbaptized. Wulfram, about 689, returned to Fontenelle, and died in 695 (others say 720 or 740). The martyrologies assign to him March 20. See Bolland, *Aeta SS. Martyr.* (Antw. 1668), 3, p. 143-165; Rettberg, *Kirchengesch. Deutschlands* (Gött. 1848), p. 574 sq., and the literature there referred to; also Herzog, *Real-Encyklop. s.v.*

Wulstan (Wulfstan, or Wolstan) (1)

a monk of Winchester, lived in the 9th century. He was the author of a work on the *Harmony of Tones*, a poem in Latin hexameters on the *Miracles of St. Swithin*, and a prose *Life of Bishop Ethelwold*. See Ailbone, *Dict. of Brit and Amer. Authors, s.v.*

Wulstan (2)

an English prelate of the 11th century, became archbishop of York in 1003, holding along with that dignity the bishopric of Worcester, and died in 1023. He is supposed to be the author of the *Anglo-Saxon Homilies*, to which is affixed the name of *Lupus Episcopos*. One of these may be found in Hickee, *Thesaurus*, 3, 99-106. See Wright, *Biog. Brit. Lit.* (Anglo-Saxon Period), p. 505.

Wulstan (3)

the last of the Anglo-Saxon prelates, was born at Icentum, Warwickshire, about 1007. He was educated at Evesham and Peterborough, and was ordained a presbyter at the usual age. He then became a monk at

Worcester, and gradually rose in that monastery until at last he became prior. In 1062 he was chosen bishop of Worcester, and succeeded in rescuing that see from the control of the archbishop of York. He enjoyed the favor of William the Conqueror, and after him of his son Rufus. He rebuilt the Cathedral of Worcester; put down an insurrection of the adherents of Duke Robert of Normandy; and defended the city against an army of the rebels led by Roger de Montgomery. He died in Worcester, either on Nov. 23 or Jan. 19, 1095. He is not known to have written anything either in Saxon or Latin, though an attempt has been made to prove that he was the author of the entries in the *Saxon Chronicle* from 1034 to 1079. See William of Malmesbury, *De Gestis Pontificum*; Whartol, *Anglia Sacra*, vol. 2.

Wyatt, William E., D.D.

a clergyman of the Protestant Episcopal Church, a native of New York city, was ordained deacon in 1810, and priest shortly after. In 1811 he was pastor of St. John's Parish, Newtown, R.I.; in 1814 he became associate rector of St. Paul's Parish, Baltimore, subsequently succeeding to the rectorship, which he retained until the close of his life. He died June 24, 1864, aged seventy-six years. Through all this period he was a member of the Standing Committee of his diocese; was delegate to every General Convention; and during thirty years was president of the Lower House. In 1820 he was professor of theology in the University of Maryland. He published a volume of *Family Prayers*: — a volume of *Bishop Kemp's Sermons*: — the *Christian Altar*: — and a number of pamphlets, tracts, etc. See *American Quar. Church Rev.* Oct. 1864, p. 483.

Wyckhoff, William H., LL.D.

a minister of the Baptist denomination, was born in the city of New York, Sept. 10, 1807, and was a graduate of Union College in the class of 1828. After leaving college, he was for several years the principal of the classical department of a collegiate school in New York. In 1839 he became the editor of *The Baptist Advocate*, now *The Examiner and Chronicle*, which was started by him, and has exerted a wide influence in the denomination. Of this paper he had the editorial charge until 1846, in which year he was ordained as a minister of the Gospel by the Lighthouse Street Baptist Church of New York. For several years he was the President of the Young Men's City Missionary Society, of the Baptist Domestic Mission Society, and -

was one of the originators of the American and Foreign Bible Society, formed in 1835. Of this society he was the corresponding secretary from 1846 to 1850. In 1850 he aided in the formation of the American Bible Union, of which, for a time, he was the secretary. He died in Brooklyn, N.Y., Nov. 2, 1876. Among his published writings are *The Bible Question; or, The American Bible Society and the Baptists: — The Bible, its Excellence: — Rollin's Ancient History, Condensed.* (J. C. S.)

Wyckoff, Isaac Newton, D.D.

a (Dutch) Reformed minister, was born near Millstone, N. J., in 1792. He graduated at Queen's College in 1813, and at New Brunswick Seminary in 1817. He was settled as pastor of the Reformed Church, Catskill, N.Y., from 1817 to 1836, and of the Second Reformed Church, Albany, from 1836 to 1866. He retired from active duty after forty-nine years of arduous clerical labor, about three years before his death, which occurred in 1869. Four new churches were organized by him in his first field of labor. At Albany more than one thousand persons were added to the communion of his Church during his ministry of thirty years. He was fond of books and study, and of literary and theological culture. But he was pre-eminently a *pastor*. He seemed to know everybody in his flock, and almost in the whole city. Young men found him a genial, sympathizing, and loving helper, for he never lost his youthful buoyancy. He was gifted with a wonderful flow of animal spirits. His presence was sunshine. His conversation overflowed with wit and humor, with irresistible drollery, and yet with a pious fervor which sanctified the whole man. To the emigrant Hollanders, who always stopped at Albany on their way to the Michigan Colony, he was for years a father and a priest. He conversed, read, and could preach in the Dutch language with great fluency. In every benevolent institution, in the boards of the Church, in all kinds of public assemblies where his influence could be well used, he was a representative speaker and actor. Among the sick, the anxious, the unconverted, the young and the aged alike, his personal and pastoral tact and power were universally admitted. His home was a Bethel, his hospitality unbounded, and his social intercourse entertaining and profitable. He was full of music, an art which he cultivated delightfully and skillfully, with voice and instrument. His piety was a flowing stream, sparkling, clear, unceasing, joyous, and refreshing to himself and to his people and friends. The spontaneity of his faith precluded the indulgence of mere cant. The light of the cross was on his brow; the breath of Olivet animated his speech. To hear him pray in his family circle was to be borne

up to the Mount of Vision." His religion was a life, never a burden, never a mere robe, but a principle in active operation — "a well of water in him springing up to everlasting life." His charity was wonderful, in thoughts, feelings, speech, gifts and deeds of love for Christ's sake. In ecclesiastical assemblies he was a peace-maker. His olive branch never withered in the heat of controversy. With nearly all the great movements of his Church for half-a century he was prominently identified. He was a frequent speaker at the great May anniversaries in New York, and a number of his sermons are printed in the *National Preacher, etc.* His person was of medium size, slender, wiry, agile, and tough. His face was radiant with cheerfulness and goodness. His voice was large, full, sonorous, and he used it often with great oratorical effect. His mental ingenuity and: freshness of thought and expression proclaimed him an original character. He was perfectly unique, always himself, and never much like other-folks. He thought and talked, and preached and prayed, in his own peculiar way. He used many big words; he often made words and combinations of words that gave great point' and pith to his sentences. His aim was direct; his sermons Biblical and expository; his style picturesque, homely, imaginative, instructive, tender, and evangelical. In mortuary discourses he excelled. Some of his memorial and funeral sermons, published in pamphlet form, and especially his many contributions to Dr. Sprague's *Annals of the American Pulpit*, are choice specimens of his descriptive and analytical sketches of character. Down to his old age he retained his youthful appearance and manner, with fresh complexion, and hair curling and unchanged in color. "His eye was not dim nor his natural strength abated" until his last illness laid its wasting hand upon him. See Porter [Dr. E. S.], *Memorial Sermon.* (W. J. R. T.)

Wyckoff Theodore Frelinghuysen

a (Dutch) Reformed minister, son of the above, was born at Catskill, N.Y., in 1820. He graduated at Rutgers College in 1839, and at New Brunswick Theological Seminary in 1842; was pastor of the Second Reformed Church of Ghent, N.Y., from 1843 to 1844; of the South Reformed Church, West Troy, from 1845 to 1854; and ministered at St. Thomas, W. I., in 1854-55. He died of yellow fever, Jan. 19 of the latter year, only a few weeks after his arrival in St. Thomas. He was a young man of cultivated mind and manners, a careful student, scholarly in his tastes and refined in accomplishments; he wrote much and well for the periodical press. His sermons were ornate in -style, evangelical in matter and spirit, and full of promise. (W. J. R. T.)

Wycliffe, John

Picture for Wycliffe

the first translator of the entire Bible into English., and “the morning-star of the Reformation,” was also eminent as a scholar, a diplomatist, and a preacher. There seem to have been three other persons of the same name contemporaneous with him; one a seneschal of Merton College in 1356 (probably the author of a weak chiliastic treatise entitled *The Last Age of the Church*, usually attributed to the Reformer [ed. Todd, Dublin, 1840]), another who was master of Balliol College in 1340, and still another who was vicar of Mayfield from 1361 to 1380.

I. Antecedents. — The career and work of Wycliffe cannot well be appreciated without a brief review of some of the literary and ecclesiastical, and especially the Biblical, circumstances of the times.

1. The midnight of the Dark Ages had been broken by the establishment of high-schools, whose light was sensibly felt along the pathways of scientific and religious inquiry. Europe was emerging from the semi-barbarism which the northern hordes had poured over the older seats of civilization, and the invaders themselves, now Christianized and educated, were sending back streams of missionary and literary culture to their fatherlands. England was foremost in realizing these ameliorating influences. From the times of the Roman sway she had enjoyed pre-eminent advantages through contact with Latin Christianity, which then embodied all the learning and piety of the Western empire; and the displacement of the Britons by the Anglo-Saxons, and the subjugation of these in turn by the Normans, had added successively elements of refinement to her originally wild strength, as the compound English language itself attests today. At the period of which we write the French tongue was still used in courts of law, a vestige of which exists in many of the commonest legal terms to the present day; and side-by-side was the Latin as the medium of literary intercourse, which likewise is yet indicated by other legal titles of well-known processes. The English universities, established about two centuries prior to Wycliffe’s graduation, and a little later than those of Italy and Paris, but some three centuries before the oldest of Germany, were originally divinity schools, or, at least, were conducted by divines and largely for sacred learning. In fact, theology was the chief and almost the sole science of that early day, and the only other forms of knowledge that took a scholastic form were languages and

philosophy, both of which then had a decidedly theological aim and coloring. Moreover, the students were almost exclusively novitiates of some of the various monastic ranks with which at that time all parts of Europe particularly swarmed. Wycliffe himself, while in college, was a candidate for holy orders, and his own studies of course lay in that direction, as doubtless did those of most of his pupils.

2. The Lollards, as all the predecessors of Protestantism in England were called, had already begun a comparison of the glaring corruptions of Rome with the simple truths and practices of early Christianity, as well as with the obvious laws of morality and social decency; and in this discussion, which usually was rather indirectly than ostensibly carried on, the Bible, and especially the New Test., was of course continually appealed to as an authority against the papal dogmas, ecclesiastical traditions, and priestly denominations. These latter were especially open to the shafts of ridicule, and, as in the Reformation afterwards, the wits of Wycliffe's day, including Chaucer and Gower, were not slow in pointing out Romish inconsistencies to the public eye.' The mass of the people were thoroughly awake to the religious questions thus raised, and every educated person who mingled freely with them, as Wycliffe did, had constant occasion to ascertain their feelings and apprehend their necessities.

3. The political condition of the country at the time greatly stimulated these debates, which had not yet been nationally agitated elsewhere. One century before Wycliffe was born, the English barons had extorted from the violent and vacillating king John the famous *Magna Charta*, which, although quickly denied by that prince, and denounced by the pope, who claimed the vassalage of the realm, yet, renewed by the next and confirmed by the subsequent sovereign, has remained to this day the substantial basis and bulwark of British constitutional libert. From that document definitely dates the great struggle between the Romish and the secular arm, on the one side, and the aristocratic and the popular rights, on the other, which has characterized English as well as Continental history ever since. The reign of Henry III, who followed John upon the throne of England, was a but a series of contests between the king and the newly instituted House of Commons; which after a lull during the reign of Edward I, who was the next prince, but who was chiefly occupied in settling the Scottish succession, broke out afresh under Edward II, and culminated in his dethronement and horrid death. All these fluctuations of civil power the Roman pontiff watched at a safe distance, like a vulture snuffing the field

of battle, ever ready to pounce upon the weak or the wounded of either side. Edward III, who came to the throne at the age of fourteen, three years after the above-assumed date of Wycliffe's birth, soon engaged in wars with Scotland and France, which occupied his entire reign; but he nevertheless resisted the claims of Rome, and Parliament supported him in statutes declaring the independence of the English clergy. The effect of all these political turmoil's was to create and foster a spirit of free inquiry into human rights, both civil and ecclesiastical. The seeds of the English Reformation of a later age were widely and deeply sown by these public measures and private experiences.

4. It must be borne in mind, however, that the art of printing had not yet been discovered. All books, being in MS., had to be laboriously copied by hand, and were therefore rare and costly. This was especially true of the Bible, from its large size and the dead languages in which it was written. The Latin Vulgate was the authorized, or rather, as we shall presently see, the only accessible form and this the common people, of course would not understand, nor even read. Hence, Wycliffe, in his familiar intercourse with the populace, for which, as we shall *see*, his earliest public appearance was distinguished, must have orally translated for their benefit such passages of Scripture as he had occasion to cite in their hearing. The inconvenience and indirectness of this process seem to have induced in him the determination from his very college days to furnish a more adequate text than then existed for popular religious instruction. This purpose his whole career afterwards confirmed.

The only professed or real versions of any part of the Bible in English proper before Wycliffe's were those of the Psalms, made nearly simultaneously by William of Shoreham and Richard Rolle in the early part of Wycliffe's century. They were both made from the Latin were exceedingly crude, fragmentary, and encumbered with notes in most copies, and never had any great celebrity or circulation. The earlier efforts: at translation in English were mere poetical paraphrases of portions of Scripture, such as the *Ormrulum*, a versification of the narrative of the Gospels and Acts, belonging probably to the former part of the preceding century; the Biblical poem entitled *Souleele*, dating about the same period; a rhymed rehearsal of the principal events of Genesis and Exodus of a somewhat later date; and apparently contemporaneous with the last named, a metrical version of the Psalms, which existed with many variations in different MSS. The Anglo-Saxon versions that had preceded namely,

Catnon's historical poem in the 7th century, Aldhelm's and Guthlac's Psalter of about the same date, "the Venerable" Bede's Gospel of John in A.D. 735, Aldred's "Durham Book," and Owen and Farnen's "Rushworth Gloss," about the middle of the 10th century; Elfric's abstracts from the historical books and Job a little later; besides king Alfred's attempts and a few other imperfect glosses on the Psalms; Proverbs, Canticles, etc. — were altogether sporadic; moreover their language was quite unintelligible to Wycliffe's generation. The Anglo-Norman dialect which intervened was partially represented by a series of versions, or rather revisions, of these scattered elements, covering probably most of the Bible, and certainly the Gospels, the Psalter, the Canticles, and the historical books of the Old Test.; but these were of a mongrel character, and: scarcely attained the authority or currency even of the Anglo-Saxon relics. There was an obvious and urgent need of a new and truly English version adapted to the actual condition and vernacular of the people.

I. Life. — Wycliffe's name (spelled also *Wiclif De Wyklef*, etc.) is thought by Vaughan (*John de WycliTe*, [1853,] p. 4) to have been originally *Wycliffe*, i.e. *Wafterclyfe*. referring to a rocky hill on the banks of the Tees about eleven miles north of the city of Richmond, in Yorkshire, where the family mansion was located. The estate has since passed into the possession of the Roman Catholic families of the Tonstalls and Constables; but the parish church adjoining is still known by the old name of Wycliffe. Of the Reformer's immediate parentage and early education nothing is recorded, nor is the exact date of his birth known. From the fact that he entered while yet a youth as one of the-first commoners of Queen's College, Oxford, which was founded in 1340, he is generally believed to have been born in 1324. Somewhat later he became a probationer, and apparently also a fellow, of Merton College, and at the period of his first introduction to notice he was associated with some of the best scholars of the university, Chaucer being said to have been at one time his pupil. His hours were doubtless chiefly occupied, like those of an English college tutor of the present day, with private instruction to the undergraduates; and his intervals of recreation appear to have, been largely spent in social rambles among the peasantry in the neighborhood. His scholastic culture, warmed by a genial temper, gave him great influence as well as ready access in thus acting the rare function of a link between the literary aristocracy and the sturdy populace of a collegiate borough. Hence he was enabled to sympathize with the wants and sentiments of the lower classes,

and to meet them with the higher qualifications and views-of a Christian student. In person considerably above the medium height, straight, slender, but wiry, with features indicating penetration and refinement, a thin aquiline nose, firm month, smooth forehead, and clear though somewhat deep-set eyes; his expression at once frank and cautious, bland but well bred, intellectual and yet sympathetic, Wycliffe was a man to rivet attention and secure respect at the first glance.

In 1360 Wycliffe became known as a public opponent of the mendicant friars who infested England, interfering with the school discipline as well as with domestic relations; and to this date his tracts on 'that subject are accordingly' assigned. This was an effort in behalf no less of the people, who were weary with the obtrusive sanctimony and beggarly squalor of these *church fleas*, than of the university authorities, who were equally sick of their impertinent ignorance and proselyting usurpation. It won him such popularity that in 1361 he was made warden (or master) of Balliol Hall (afterwards Balliol College), an office for which he was well qualified by his eminent diligence and reputation as a student of civil and canon law, and especially by his skill in philosophical and theological dialectics. This preferment gave both a wider scope to his scholastic abilities, and greater prestige to his popular discussions. In the same year he was made rector of Fillingham, in Lincolnshire, a position which he exchanged in 1368 for that of Ludgershall in the same diocese. These livings did not require his removal from Oxford, yet afforded him a clerical function and' a pastoral opportunity to come still more closely than before into communion with the common people, and that in a rustic neighborhood.

In 1365 archbishop Islip of Canterbury appointed Wycliffe master of his new college of Canterbury Hall (afterwards merged in that of Christ Church) at Oxford but soon after the accession of Langham to the see in 1366 the monks who-formed a majority of the members of the college, induced that prelate to eject Wycliffe, on the ground of some informality in the appointment, and the pope (Urban V) being appealed to, sided of course against Wycliffe by a special bull issued in 1370, of which the monks purchased the royal confirmation in 1372. How little heed Wycliffe, although still professing to be a faithful son of the Romish Church, paid to the papal order of silence accompanying the bull-since it was not only gratuitous, but illegal under the Parliamentary statutes above mentioned we may judge from his tract in defense of the national policy against the pope, published about this time, This production doubtless contains the substance

of his argument be., fore the court, in reply to the same pontiff's summons to the king to pay the homage due from the time of John to the see of Rome—a demand which, as we have seen, Edward had refused to acknowledge, and now openly resisted. Thus introduced to the royal favor, Wycliffe acted as the king's chaplain, and was presented (Nov. 6, 1375) to the prebend of Aust, in the diocese of Worcester; and through the duke of Lancaster he was compensated (about 1376) for the loss of his college mastership by being made rector of Lutterworth where he had full scope for the reformatory principles which he now began to, avow more pointedly., He had already (in 1372) been created "doctor in theology by the University of Oxford, then a not a mere honorary title, but an official one, authorizing him to lecture publicly before the students; and he used the privilege to expose the venality and superstitions of the monkish orders with a vigor of reasoning and a keenness of satire which are conspicuous in his published tracts on the subject. These abuses had come to be such a public burden, especially the occupancy of benefices by aliens, that in 1373 the king appointed a commission, and next year renewed it, with Wycliffe as a prominent member, to confer with the papal authorities for the abrogation of the evil. An arrangement was finally made, but the pope soon violated the compact, and Parliament again took action against the Roman usurpations. These developments more fully opened .Wycliffe's eyes to the intolerant corruption of- the Romish see, and he henceforth began to argue and preach, and teach and write, boldly and without reserve. As with Luther in a later age, the hierarchy was alarmed and exasperated; by a formal convocation they summoned him to answer, Feb. 19, 1377 (Lewis erroneously says 1378), to accusations of erroneous doctrine. The trial opened regularly in St. Paul's on the day appointed; but an unfortunate altercation of a personal nature, arising between the bishop of London and the duke of Lancaster, threw the assembly into an uproar, and even led to a popular tumult outside. In the melee, Wycliffe was carried off in safety by. his friends. The pope (Gregory XI) was now induced to take up the matter. Formal articles were prepared against Wycliffe, and in five papal bulls, three of them dated simultaneously (May 22, 1377), he was cited to answer to the charges of insubordination and heresy. Before these summonses arrived, Edward III died, and Richard II was crowned; and the new Parliament was slow to surrender Wycliffe for a trial at Rome, or even to suffer his imprisonment at home. However, in February of the following year (1378), the archbishop of Canterbury and the bishop of London, to whom one or more of the bulls had been addressed, ordered a second trial,

which was accordingly held in Lambeth Palace in April. Wycliffe responded by a formal paper; but the proceedings were again abruptly, although not violently, ended by the interference of the populace in mass and the command of the king's mother; the prelatial judges retired in confusion with a pusillanimous injunction of silence upon Wycliffe, to which, of course, he paid no respect. The prosecution shortly expired with the death of Gregory, and a schism occurred by the election of two popes as his rival successors. This gave Wycliffe fresh opportunity of exposing the corruption of the papacy, and, at the same time, a season of quiet for the prosecution of his cherished design of translating the Scriptures, somewhat like that of Luther at the castle in the heart of the Thuringian Forest.

We rapidly pass over the residue of Wycliffe's life. Early in 1379 he had a severe fit of sickness, during which he was visited by the papal emissaries, who urged him to recant; but he soon recovered to denounce them more vigorously than ever. In 1382 a court constituted by the pope, with the aid of the new archbishop of Canterbury, controverted certain propositions of Wycliffe, who had begun to question the doctrine of transubstantiation; and as his patron, the duke of Lancaster, withheld his support, now that the Reformer ventured upon doctrinal ground, Wycliffe's position was eventually condemned, and the king was induced to remove him from the university. It is probable that the odium of Wat Tyler's insurrection in 1381 fell upon Wycliffe, as it was supposed by his enemies to have been fomented by the "poor priests," whom he sent out as itinerants to propagate his own views. The Wycliffites, as his numerous followers were called, were subjected to much persecution; but Wycliffe himself continued, unmolested, to preach at Lutterworth. On Dec. 29, 1384, he was seized with a second fit of paralysis, while (as some say) in the act of celebrating the Lord's supper, and died on the last day of that year. The Council of Constance (May 5, 1415) condemned his doctrines, and in 1428 his remains were dug up and burned; the ashes were cast into the adjoining Swift, which, as Fuller prosaically, and Wordsworth poetically, remark, conveyed them through the Avon and the Severn into the sea, and thus disseminated them over the world. His doctrines, carried into Bohemia by the members of Queen Anne's retinue, originated the Hussite movement. The celibacy of the clergy being then a universal custom, Wycliffe died unmarried; his flock was his family, and the English Bible his heirloom to posterity.

II. Writings. — Wycliffe's literary productions are very numerous (Shirley [*List of the Original Works of John Wycliffe* (Oxf. 1865)] enumerates more than two hundred, chiefly tracts, many of them still unpublished); some of them are in Latin, others in English, and nearly all are on the religious questions of the day. Many of them still remain in MS.. The most important, by far, is his *New Testament*, which appears to have been published about 1378, and again in 1380; the first printed edition was by John Lewis (Lond. 1731, fol.), the next by Henry H. Baber (*ibid.* 1810,4to), and the latest at the Clarendon Press (Oxf. 1879,12mo); it is also contained in Bagster's *Hexapla* (*ibid.* 1841,4to), and, in part, in Bosworth's *Anglo-Saxon Gospels* (*ibid.* 1868, 8vo). It was likewise printed from a considerably different MS. by Pickering (*ibid.* 1848, 4to). Wycliffe also translated, either in person or by assistants, the entire Old Testament, including the Apocrypha, which seems to have been completed shortly before his death. His whole Bible has been accurately printed from a collection of 170 MSS., with valuable dissertations, etc., by Forshall and Madden (Oxf. 1850,4 vols. 4to). Wycliffe translated directly from the-Latin Vulgate, not deeming himself competent to use the Hebrew and Greek originals as a basis. His version is quite literal and plain, but stiff and Latinized; yet less so than many of Wycliffe's other writings. It has, of course, little critical value; but its influence, at the time, was immense, and has since been incalculable. It can hardly be considered the foundations of our present English Bible, but rather its precursor; and, no, doubt, Tyndale largely used it in his translation from the original tongues. Wycliffe's Bible was revised, about 1388 by John Purvey, who had been his curate; and it is Purvey's edition, rather than Wycliffe's own, that has generally passed as Wycliffe's Bible. (so in Lewis's, Baber's, the Clarendon, and Bagster's text). Both are printed in parallel columns by Forshall and Madden. **SEE AUTHORIZED VERSION.**

See Lechler's ed. of Wycliffe's *Dialogus* (Oxf. 1869); also *id.* *De Oficio Pastoralii* (Leips. 1863), and Wycliffe's *Wicet* (Oxf. 1612); — Arnold, *Select English Works of Wycliffe* (Lond. 1869-71,3 vols.); Vaughan, *Tracts and Treatises of John Wycliffe* (*ibid.* 1854); *Lives of Wycliffe*, by Lewis (Oxf. 1820), Tyter. (Edinb. 1826), Murray (Lond. 1829), Vaughan (*ibid.* 1828, 1831, 1853), Le Bas (*ibid.* 1832), Lechler (Leips. 1873; - transl. by Lorimer, Lond. 1878).

Wylie, Andrew, D.D.

a Protestant Episcopal clergyman and professor, was 'born at Washington in 1789. He was educated in the Presbyterian Church, and passed A.B. at Jefferson College, Canonsburgh, Pa., in 1810. He was licensed by the Presbytery of Ohio in 1812, and soon after installed pastor of Miller's Run Church. He was subsequently chosen president of Jefferson and Washington colleges, and extended his services as a preacher to Ten Mile and West Liberty, till his removal to Pigeon Creek, where his memory is still cherished. In 1828 he was elected president of Indiana College, and removed to Bloomington, where he joined the Episcopal Church. Twice he represented the diocese in General Convention, and was president of the Standing Committee in 1851. He died Nov. 11, 1851. Dr. — Wylie was regarded as one of the ablest teachers in the West. He published an *English Grammar* (1822): — *A Eulogy on Lafayette* (1834): — a pamphlet entitled *Sectarianism is Heresy*, etc. (1840): — *The Individual a Baccalaureate* (1851): — *Sermons and Addresses*: — a work on rhetoric: — and an *Advice to Young Men* (left ready for publication). See Sprague, *Annals of the Amer. Pulpit*, 5, 779; *Amer. Quar. Church Rev.* 1852, p. 640.

Wylie, Samuel Brown, D.D., LL.D.

a Reformed Presbyterian divine and author, was born at Moalarg, near Ballymena, County of Antrim, Ireland, May 21, 1773. He graduated at the University of Glasgow in 1797; emigrated to Philadelphia the same year; taught a school at Cheltenham, Pa., until the fall of 1798, when he was appointed a tutor in the University, of Pennsylvania; was licensed to preach June 25, 1799; ordained June 25, 1800; was pastor of the First Reformed Presbyterian Church, Philadelphia, from 1801 to 1852; professor in the Theological Seminary of the Reformed Presbyterian Church from 1809 to 1851; professor of, ancient languages in the University of Pennsylvania from 1828 to 1845, and emeritus professor from 1845 to 1852; vice-provost of the University of Pennsylvania from 1838 to 1845; and died in Philadelphia, Oct. 13, 1852. Mr. Wylie was the author. of, *The Faithful Witness fair Magistracy and Ministry upon a Scriptural Basics* (Phila. 1804; Paisley, Scotland, 1806; other eds.): *Covenanting* (Greensburgh, Pa., 1803): — *First Annual Address before the Religious historical Society* (Phila. 1818. 8vo): — *Greek Grammar* (1838, 8vo): — *Life of the Rev. Alexander McLeod, D.D.* (N. Y. 1855, 8vo)9 posthumous. He was co-editor of the *Presbyterian Magazine* (1821-22, 2 vols. 8vo), and also

contributed to periodicals. "Few men have ranked higher than Dr. Wylie in classical literature and theological attainments, as a successful teacher; a good pastor, or a practical Christian" (Blake, *Biog. Dict.* s.v.). See Allibone, *Dict. of Brit and Amer. Authors*, s.v.; Sprague, *Annals of the Amer. Pulpit*, 9:34; McMaster, *Discourse on his Life and Character* (Phila. 1852, 8vo); McLeod, *Discourse*, etc. (N.Y. 1852, 8v); Wilson, *Presb. Hist. Almanac* 1860, p.177. (J. L. S.)

Wynne, John, D.D.

an English clergyman, was sometime fellow of Jesus College, Oxford. He became Margaret professor of divinity at Oxford in 1705; prebendary of Worcester in 1706; principal of Jesus College, Oxford, in 1712; bishop of St. Asaph in 1715, and of Bath and Wells in 1727; and died in 1743. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Wynne, Robert, D.D.

an English clergyman, became prebendary of St. Asaph in 1691 (or 1692), and afterwards chancellor of St. Asaph. See Allibone, *Dict. of Brit and Amer. Authors*, s.v.

Wytembogard

SEE UYTENBOGAERT.

Wytttenbach, Thomas

chronologically the first of Swiss reformers, is supposed to have been born in 1472 of an ancient family at Biel. He is known to have been a student at Tübingen, where Gabriel Biel and the learned Hebraist Konrad Pellican were the professors. About 1505 he habilitated himself at Basle as *artium lib. magister* and *sanctae theologiae baccal. biblicus*. He expounded the sentences of Peter Lombard and several books of Scripture, and taught the dogmas of Rome in disputations, as is attested by his pupils Leo Judah and Ulric Zwingli. In 1507 he was appointed to the town church of Biel, and confirmed in that charge by the bishop of Lausanne on Aug. 26. In the course of his early ministry he was employed by the town authorities to conduct negotiations with Rome respecting the permission to use a milk diet in Lent and the obtaining of indulgences for the citizens of Biel. He was also zealous in defending the independence of the town priest against the abbot of the neighboring convent of St. John, and the rights of the

town church against the civil authorities. In 1515 he sojourned at Basle, and obtained the degree of theological doctor, besides being made canon and custos of St. Vincent's, while retaining his previous office at Biel; but five years later he had resigned all his dignities at Basle and resumed his place at Biel altogether. He persistently preached against indulgences and the mass, kept a watchful eye upon the abbot of St. John and the town council, and ventured; to attack the celibacy of priests. In 1524 he married, and was accordingly dismissed from his charge. He thereupon preached in the open air and other available places, visited his assailants and discussed the questions at issue with them, and by different methods gained many friends to his side. His life had been a constant struggle with poverty from the beginning, and was now more than ever wretched from this cause. But appeals to the council for support, in recognition of the services of eighteen years which he had given to the town, produced no effect; aid when, in 1525, the temper of the community had changed, and resolutions were adopted by the citizens asking that Wytttenbach be allowed to preach, and that a suitable support be assured him, the council first evaded the demand and then invoked the intervention of the bishop of Lausanne. An episcopal admonition was accordingly addressed to Biel, Nov. 11, 1525. A protracted agitation followed, the result of which was that Wytttenbach was thrown aside by all parties, and refused employment of any kind by his native town. A pension amounting to twelve florins annually was after a time granted him as remuneration for the losses incurred in the contest with the abbot of St. John; but he did not live to enjoy even this beggarly provision. He died in 1526. Two years afterwards the reformation of Biel was an accomplished fact.

No literary remains of sufficient extent to afford a proof of Wytttenbach's scholarly abilities are in existence. A few *Letters*, mostly contained in the archives of Biel, are extant, which show him to have been a man of convictions and a courageous defender of truth and, right. See Scheulrer, *Mausoleum* (largely incorrect),; pt. 1; Kuhn, *Reformatoren Berns*; Blosch, *Gesch.. d. Stadt Biel*, etc., and particularly:the section *Manuale Dominorum Collegii St. Vincentii Bernensis* from A.D. 1488 to the Reformation; Haller to Zwingli in 1523, in Zwingli's *Opp.* 1, 294. — Herzog, *Real-Encyklop.* s.v.