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M - Pythian Games

by James Strong & John McClintock

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M

Maarath

For this site Mr. Tyrwhitt Drake proposes (*Quar. Statement* of the "Pal. Explor. Fund," April 1874, page 76) the *Mons Mardes* where St. Euthymius found ruins (*Acta Sanctorum*, 2:306), now *Khirbet Mird*, near Mar Saba, on a round, isolated hill, containing the remains of an aqueduct, wells, and cisterns (*Memoirs to the Ordnance Survey*, 3:212); but Lieut. Conder suggests (*Quar. Statement*, January 1875, page 13) an ancient site near Beit Ainum, where a valley has the corresponding Arabic name, *Wady el-Moghair*. This latter ruin is laid down on the *Ordnance Map*, two miles north-east of Hebron, without any name attached. Later, however, Lieut. Conder suggests (*Tent Work*, 2:338) *Beit Ummar*, six miles north of Hebron, probably the *Betumair* of Eusebius (*Onomast.* s.v. Baalthamar). It is "a small but conspicuous village, standing on the watershed, and visible from some distance on the north. An ancient road passes through it. Half a mile north-east is a good spring, Ain Kufin. The mosque has a small tower to it. The surrounding neighborhood is covered with brushwood" (*Memoirs to Ordnance Survey*, 3:303).

Mab

in poetic art, is queen of the fairies (q.v.).

Macarians

SEE *MACARIUS EGYPTUS*, and *SEE MACARIUS OF ALEXANDRIA*.

Macarites

is the name of a Jewish sect, whose founder is believed to have been Benjamin Nahavendi (q.v.), a Karaite, who flourished about the opening of the 9th century. Their most peculiar doctrine was that God is too elevated to reveal himself directly to man, and that revelation was therefore made by messenger — an angel, a vice-god. If the Bible speaks of God's manifestation to man, it refers, they held, to the manifestation of the divine being in the person of his messenger who was the first being God created. This angel was the creator of the world, not God himself. (Quite like the evolution theory in our day, advocated by Mivart, who likewise holds that

God was only indirectly the creator of the world.) In this and many other respects the Macarites much resemble the Mohammedan sect of *Motazalites*. See Furst, *Gesch. d. Karaerthums*, 2:26: sq.; Rule, *Karaites*, pages 105, 109; Gratz, *Gesch. d. Juden.*, 5:230 sq., 518 sq.

Macassar (and Bugis) Version Of The Scriptures

The Bugis and the Macassar dialects are the most prevalent of those spoken among the various native states comprised in the large island of Celebes. They both resemble the Malayan; the Bugis being the most cultured of the two, and possessing a separate alphabet. A translation in each of these dialects was begun by Dr. Leyden about the year 1810, but lived only to complete the version of the gospel of Mark, which has never been printed. In 1849 Dr. Mathes was sent out by the Netherlands Society to Celebes to study these languages, but the result has not transpired. See *Bible of Every Land*, page 374.

Macbeth

a Scotch prelate, was probably bishop of Ross about 1126. He died in 1128. See Keith, *Scottish Bishops*, page 184.

Macdonald, James Madison, D.D.

a Congregational minister, was born at Limerick, Maine, May 22, 1812. In 1828 he entered Bowdoin College, but at the end of two years removed to Union College, Schenectady, entered the junior class, and was graduated with high honor in 1832. He then spent a year in the theological seminary at Bangor, Maine, and thence to Yale Divinity School, graduating in 1835. He was licensed to preach, August 6, 1834, and ordained pastor of the Third Congregational Church of Berlin, Connecticut, known as the parish of Worthington, April 1, 1835. In 1837 he accepted a call to the recently formed Second Congregational Church in New London; in 1841 to the Presbyterian Church at Jamaica, L.I.; in 1850 to the Fifteenth Street Church in New York city; in 1853 he was installed as pastor of the First Presbyterian Church at Princeton, N.J., and here he continued over twenty-two years. He died April 19, 1876. Dr. Macdonald was a man of untiring industry. In a high degree his ministrations were able, varied, and evangelical. As a preacher he was solid, dignified, instructive, earnest, and tender. He published a number of his sermons at various times, also about six volumes, among which the best known is *My Father's House; or, The*

Heaven of the Bible. His greatest and most valuable work appeared since his decease, *The Life and Writings of St. John*. See *Necrol. Report of Princeton Theol. Sem.* 1877, page 9:

MacCaghwell (Lat. Cavellus), Hugh

an Irish Franciscan of the 17th century, studied at Salamanca, and lectured at Louvain. Urban VIII appointed him archbishop of Armagh and primate of Ireland. He died September 22, 1626, in the fifty-fifth year of his age. He wrote, *Scoti Commentaria in Quatuor Libros Sentt.* (Antwerp, 1620, 3 volumes): — *Apologia Apologien Scoti contra Nic. Jansenium* (Paris, 1623): — *Duo Tractatus pro Tuenda Observantia* (ibid. 1622). See Chalmers, *Biog. Dict.* s.v.; Jeiler, in Wetzer u. Welte, *Kirchen-Lexikon*, s.v. (B.P.)

Macfarlane, John, LL.D.

a Scotch Presbyterian minister, was born at Dunfermline, Fifeshire, in 1807. He was licensed to preach in 1830, and the following year was ordained to the pastorate of the Secession congregation of Kincardine-on-Forth. In 1840 he was called to Glasgow, where he remained till 1861, when he removed to London. Here he labored most faithfully and with much success for twelve years. He died February 7, 1875. As a preacher Dr. Macfarlane was powerful, eloquent, and attractive; as a writer he was able and ready. His works are, *Jubilee of the World*: — *Christian Missions to the Heathen* (Glasgow, 1842): *Mountains of the Bible* (2d ed. 1850; 3d ed. 1856): — *The Night Lamp* (1850, 1851, 1853): — *The Hiding-Place* (1852; 3d ed. 1854): — *Why Weepest Thou?* (1854). See *The (Lond.) Evangelical Magazine*, June 1875, page 343, Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Machaerus

Picture for Machaerus 1

Picture for Machaerus 2

This place, represented by the modern *Makaur*, is fully described by Tristram (*Land of Moab*, page 271 sq.). The fortress stands on a round hill at the eastern end of a narrow and isolated ridge, on which the inhabited city must have been built. It is very different in character from any other ruins in Moab. Nothing remains but a few courses of stones above the

foundations. But the whole building material has been collected by the hand of man into one prodigious mass on the crest of the ridge, where it remains in wild desolation, a monument of the vengeance taken by the Roman legions against the last desperate patriots of the Jewish revolts. The outline of the fortress may still be traced very clearly, and in it two dungeons, one of them deep, and its sides scarcely broken in. One of them must have been the prison-house of the Baptist.

MacHale

SEE MCHALE.

Machatus, Saint

a Scotch prelate, was bishop of the Isles in 498 and 518. To this saint there are many churches dedicated in Scotland. See Keith, *Scottish Bishops*, page 295.

Machazor

SEE MACHZOR.

Machir Of Toledo

who flourished towards the end of the 14th century, is the author of *l kwr tqba*, or an eschatology of Judaism, in three parts—the first treats of the sufferings in the Messianic time, of the advent of the Messiah, resurrection, last judgment, and world to come; the second treats of reward and punishment, paradise and hell; the third of the oral law (Rimini, 1526 and often); a Judaeo-German translation appeared at Fuirth in 1691, and the first part was translated into Latin by Hulsius, *Tractatus de Messia* (reprinted in his *Theologia Judaica*, Breda, 1653). See Furst, *Bibl. Jud.* 2:285; De' Rossi, *Dizionario Storico* (Germ, transl.), page 190 sq.; and his *Bibliotheca Judaica Antichristiana*, page 61. (B.P.)

Mack, Martin Joseph

a Roman Catholic theologian of Germany, was born February 17, 1805. In 1832 he was professor of New-Test, exegesis at Tublngen, and in 1839-40 *rector magnificus* of the university. His publication of *Die Einsegnung der gemischten Ehen* (Tubingen, 1840) brought him in conflict with the government. He was deposed from his office, and relegated to the

Ziegelbach parish in Württemberg. He died September 24, 1885, leaving, *Bericht über Strauss' kritische Bearbeitung des Lebens Jesu* (Tubingen, 1837): — *Commentar über die Pastoralbriefe des Apostels Paulus* (2d ed. 1841). See Winer, *Handbuch der theol. Lit.* 1:552. (B.P.)

Mack, William, D.D.

a Presbyterian minister, was born at Flushing, L.I., July 29, 1807. He graduated from Union College, Schenectady, in 1831, and from Princeton Theological Seminary in 1834. He was licensed by the Presbytery of New York, February 4 of that year; ordained at Rochester, February 5, 1835; and subsequently was pastor at Knoxville and Columbia, Tennessee. In 1858 he became a voluntary evangelist, devoting half his time to the Presbytery of Columbia, and the other half beyond its bounds. From the time of the division of the General Assembly, in 1861, he adhered to the southern portion. He was for some time president of Jackson College at Columbia. He died January 10, 1879. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 31.

MacKenzie, Murdoch

a Scotch prelate, was born in 1600, received Episcopal ordination, and went as chaplain to a regiment under Gustavus Adolphus. After his return from Germany he became minister at Contin, next at Inverness, and afterwards at Elgin. He was made bishop of the see of Moray, January 18, 1662. From this he was translated to the see of Orkney in 1677, where he continued until his death, in February 1688. See Keith, *Scottish Bishops*, pages 152-228.

Maclaren, John Finley, D.D.

a Presbyterian minister, was born at Manlius, Onondaga County, N.Y., February 7, 1803. He graduated from Union College in 1825; studied three winters (1825-28) in Princeton Theological Seminary, was licensed in 1828, and ordained pastor of the Church at Geneva in 1830. He edited the *Christian Magazine* at that place, afterwards settled at Hagerstown, Md. (1845), and Pittsburgh, Pennsylvania (1846). He was president for a time (1855-58) of the Western University of Pennsylvania. He died at Princeton, March 14, 1883. See *Necrol. Report of Princeton Theol. Sem.* 1883, page 18.

Maclean

a Scotch prelate, was early minister at Morevern, Dunoon, and Eastwood, from which last charge he was advanced to the see of Argyle in 1680. He died there in 1687. See Keith, *Scottish Bishops*, page 292.

Maclean, Robert

a Scotch prelate, was probably bishop of the Isles about 1549. See Keith, *Scottish Bishops*, page 307.

Macleod, Norman, D.D.

a Scotch Presbyterian minister, was born June 3, 1812, at Campbelton, a seaport of Scotland. He was educated at a school in Morven, and at Glasgow University, where he was exceedingly popular. In 1837 he obtained his first ministerial charge, the parish of Loudoun, in Ayrshire, which he served for five years. About this period the disruption of the Scotch Kirk took place, and in the controversy which preceded and followed, Mr. Macleod took an active part. He adhered to the Established Church of Scotland, and in 1843 was appointed to the parish of Dalkeith. In July 1851, he was inducted minister of the Barony parish, Glasgow, which contained 37,000 souls. At that time he assumed the editorship of *Good Words*, designed as a popular periodical, with a spirit and aim decidedly Christian. Of his journey to the Holy Land in 1867, he gave a full account in his *Eastward*. He was also the author of several other popular works. In 1862 he was chosen by the General Assembly to represent the Church in India; and his reception, when he returned, was very warm. He was unanimously elected by the General Assembly to the office of moderator, in 1869. From 1871 his health gradually declined, and he died June 16, 1872. Dr. Macleod was a genial, large-hearted man, whose untiring energy and Christian philanthropy placed him in the first rank of public benefactors. See (Lond.) *Christian Observer*, December, 1876, page 907; *Memoir*, by his brother (Lond. 1876).

MacMahon, Bernard, D.D.

a Roman Catholic divine, was born in Ireland in 1816. He studied for the priesthood in France, and about 1842 went to Africa with the first vicar apostolic of Cape Colony, Mgr. Griffith, and he continued until the last to labor among the English-speaking Catholics of the colony., He was soon

after made vicar-general, holding that position under bishops Grimlev and Leonard, or to his death. He was a hard worker, a close student, and a model priest. Pius I appointed him domestic prelate. He died at Cape Town, February 1, 1882. See (N.Y.) *Cath. Annual*, 1883, page 117.

Macnaughton, Donald

a Scotch prelate, was elected bishop of Dunkeld in 1436, and died on his way to Rome the same year. See Keith, *Scottish Bishops*, page 87.

Madagascar Version

SEE MAILAGASI.

Madhavis

an order of Hindu mendicants, founded by Madho, an ascetic. They travel up and down the country soliciting alms, and playing on-stringed instruments.

Madhwacharis

a division of the Vaishnava sect of the Hindus, founded by Marlhwacharya (q.v.). They have their headquarters at Udipi, where their founder erected a temple, and deposited an image of Krishna. Their appearance is thus described: "The ascetic professors of Madhwacharya's school adopt the external appearance of the *Dondis*, laying aside the Brahmanical cord, carrying a staff and a water-pot, going bare-headed, and wearing a single wrapper stained of an orange color with an ochrey clay; they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them and the lay votaries of the order are the impress of the symbols of Vishnu upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with *Gopichandana*, and joined at the root of the nose like that of the *Sri Vaishnavas*; but instead of the red line down the centre, the Madhwacharis make a straight black line, with the charcoal from incense offered to Narayana, terminating in a round mark made with turmeric."

Madmannah

For this site Lieut. Conder suggests (*Tent Work*, 2:338) *Um Deimneh*, twelve miles north-east of Beersheba, consisting of "heaps of stones, foundations, and two or three caves" (*Memoirs to Ordnance Survey*, 3:399); but the name has little resemblance.

Madon

is perhaps the modern ruin *Khurbet Madin* (Conder, *Tent Work*, 2:338), a quarter of a mile south of Hattin, near Lake Tiberias, consisting of "heaps of ruins, some well-dressed stones" (*Memoirs to Ordnance Survey*, 1:403).

Madrasses

are colleges in Mohammedan countries, for the training of priests who are to officiate in the mosques.

Madrazo, Jos. Madrazo Y Aguda

a Spanish painter, was born at Santander, April 22, 1781. He studied at the Academy of Madrid, under David in Paris, and in Rome. Returning to the former city in 1818, he became director of the Academy, and afterwards of the museum. He died there, May 8, 1859. Among his principal paintings are *Jesus in the House of Ananias*; *The Sacred Heart of Jesus*; and *The Seizure of Breda*.

Maduwa

the place in which the *Bana*, or sacred books of the Buddhists, are publicly read. It is usually a temporary structure, the roof having several breaks or compartments, gradually decreasing in size as they approach the top, in the form of a pagoda, or of a pyramid composed of several platforms. There is one of these structures in the precincts of nearly all the *wiharas* (q.v.). In the centre of the interior area is an elevated platform for the convenience of the priests, and the people sit around it upon mats spread on the ground. The platform is sometimes occupied by several priests at the same time, one of whom reads a portion of the sacred books, in a tone between singing and reading. The Maduwa is also used for other purposes. In it there is a labyrinth made of withs ornamented with the cocoanut leaf; and the people amuse themselves by finding their way through its intricate mazes. In some instances lines are drawn upon the ground in an open

space, and these lines are regarded as the limits of the regions assigned to particular daemons. Dancers approach these lines and defy the daemons, receiving the applause of the people for their boldness.

Magallianus, Cosmas

a Jesuit and professor of theology at Coimbra, who died October 9, 1624, wrote *Catechismus Japonensis: — Comment. in Moysis Cantica et Benedictiones Patriarcharum,:* — *Comment. in Josuam: Comment. in Epistolas Pauli ad Timotheum et Titum: Explanaciones Morales in Indicum. Historiamn:* — *Opus Hierarchicum sen de Principatu Ecclesiastico Libri III.* See Witte, *Diaritum Biographicum;* Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Magaw, Samuel, D.D.

a Protestant Episcopal clergyman, graduated from the University of Pennsylvania in 1757. Having received ordination, he became a missionary of the Society for the Propagation of the Gospel in Foreign Parts, and served as such in Dover and Duck Creek, Del. In 1779 he was invited to St. Paul's Church, Philadelphia, but did not accept the rectorship until January 1781. In 1786 the Reverend Joseph Pilmore became his assistant, but Dr. Magaw continued rector until 1804. He was vice-provost of the University of Pennsylvania from 1782 to 1791. About 1800 he aided in founding the Philadelphia Academy, which had a brief existence. He was secretary of several of the early conventions of the Protestant Episcopal Church in Pennsylvania. His death occurred in Philadelphia, Dec. 1, 1812. See Sprague, *Annals of the Amer. Pulpit*, 5:246.

Magdala

Picture for Magdala

The present site, *el-Mejdel*, is merely "a mud and stone village, containing eighty Moslems; situated in the plain; of partly arable soil; no gardens" (*Memoirs to Ordnance Survey*, 1:361, comp. page 369).

Magians

SEE MAGI.

Magraw, James, D.D.

a Presbyterian minister, was born in Bart Township, Lancaster County, Pennsylvania, January 1, 1775. He graduated from Franklin College, Lancaster, about 1799. After studying theology, he was licensed, December 16, 1801, by the Presbytery of Middletown; preached as a missionary for a year or two; and was ordained April 4, 1804, pastor of the Church in West Nottingham, Cecil County, Maryland. Here he remained till 1810, when a church was formed in Upper West Nottingham, which he also served till 1821. In 1822 he organized a church at Charlestown, of which he was pastor till his death, October 20, 1835. Besides preaching, Dr. Magraw was engaged for many years in teaching. (J.C.S.),

Magri (Lat. Macer), Dominico

a Roman Catholic prelate, was born March 28, 1604, and died March 4, 1672, at Viterbo. He is the author of *Notitia de' Vocaboli Ecclesiastici* (Rome, 1650; Lat. transl. by himself and his brother Carol, *Hierolexicon*, etc., 3d ed. 1677 fol.; latest edition, Venice, 1712). See Winer, *Handbuch der theol. Lit.* 1:608. (B.P.)

Magyar Version

SEE HUNGARIAN VERSION.

Mahan, Milo, D.D.

a Protestant Episcopal clergyman, was born at Suffolk, Virginia, May 24, 1819. He was educated at St. Paul's College, Flushing, N.Y.; entered the ministry in 1845; in 1851 became professor of ecclesiastical history in the General Theological Seminary, New York city; in 1864 removed to Baltimore, Md., as rector of St. Paul's Church, and in this parish continued to serve until his death, September 3, 1870. He published several religious works, including *Palmoni*, a curious chronological treatise, which were collected, with a memoir, by Reverend J.H. Hopkins, Jr. (N.Y. 1872-75, 3 volumes). See *Prot. Episc. Almanac*, 1871, page 118.

Mahn, Ernst August Philipp

a Lutheran theologian of Germany, was born October 18, 1787. In 1818 he was professor of Oriental literature at Rostock, and died in 1827. He is the author of, *Berichtigungen zu den vorhandenen Worterbuchern and*

Commentaren uber die hebraischen Schriften (Gottingen, 1817): — *Bemerkungen und Erklarungen zu schwierigen Stellen des Alten Testaments* (ibid. eod.): — *Ueber die Modalitdt des orientalischen Studiumms* (Sulzbach, 1821): — *Observationes Exegeticae ad Diffiliora Qucedam Vet. Test.* (Gittingen, 1812): — *Darstellung der Lexicographie* (Rudolstadt, 1817): — *Comm. in qua Ducibus Quartuor Evangelistarum Apostolorumque Scriptis Distinguuntur Tempora* (Gottingen, 1811). See Winer, *Handbuch der theol. Lit.* 1:120, 123, 564; Furst, *Bibl. Jud.* 2:286. (B.P.)

Mahratta Version

SEE MARATHI.

Maichel, Daniel

a Lutheran theologian of Germany, was born August 14, 1693, at Stuttgart. He studied at Tubingen, and travelled through Switzerland, France, England, Holland, and Germany. In 1724 he was appointed professor at Tubingen, and in 1730 was made doctor of divinity. He died January 20, 1752. He wrote, *De Foedere Legali clum Adamo Inito* (Tubingen, 1719): — *De Praecipuis Bibliothecis Parisiensibus* (Cambridge, 1720; Leipsic, 1721): — *De Recta Theologiam Naturalem Tradendi Ratione* (Tubingen, 1730): — *De Fide Hcereticis Servanda* (ibid. 1741-42): — *In Locum ~~2089~~ Ecclesiastes 3:19-21* (ibid. 1743). See Ddring, *Die gelehrten Theologen Deutschlnands*, s.v. (B.P.)

Maily, Francois DE

a French prelate, was born at Paris, March 4, 1658. In 1698 he was appointed archbishop of Aries, and in 1710 he succeeded the famous Le Tellier in the archbishopric of Rheims. Maily distinguished himself by his ardent zeal for the Roman see. When the bull *Unigenitus* was promulgated, he forced it upon his clergy. His pastoral epistles were often suppressed by the parliament. Pope Clement XI, in consideration of his great services, made Maily cardinal without consulting first the court of France, and the latter forbade the archbishop to wear the insignia of his new dignity. But these prohibitory measures were not always carried out, and Louis XV allowed him to wear the cardinal's hat. Maily died in the abbey of St. Thierry, September 13, 1721. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Main, Thomas, D.D.

moderator of the Free Church General Assembly of Scotland, was ordained pastor of the High Church in Edinburgh in 1839, which position he held until his death, May 23, 1881. In 1880 he was a delegate from the Free Church Assembly to the General Council of the Presbyterian Church held in Philadelphia. He possessed fine talents as a preacher, and proved himself a successful pastor.

Maison, Johann Georg

a Lutheran theologian of Germany, was born at Neustadt-on-the-Aisch, May 24, 1730. He studied at Erlangen and Halle, and acted for some time as teacher at different schools. In 1779 he was appointed to the pastorate at Dottenheim, and died January 28, 1784. He wrote, *Explicatio Psalmi Secundi* (Culmbach, 1771): — *Super* ^{<DIGS} *Matthew* 16:18 (ibid. 1772): — *De Miraculis* (ibid. 1774): — *De Loco* ^{<FDIS} *Romans* 9:18 (ibid. 1776): — *De Immortalitate* (ibid. 1779): — *In* ^{<O4B3} *Philippians* 4:13 (ibid. eod.). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Majal, Mathieu

(called *Desuhas*, from his birth-place), a young Huguenot minister, "the martyr of Vernoux," was a pastor at Vivonais, who, having attended the national synod of Bas-Languedoc, August 18, 1744, was arrested for treason February 1 following, and despite the entreaties of his parishioners, was executed February 2, 1746, on the esplanade of Montpellier, at the age of twenty-six years. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.

Major, Johann Tobias

a Lutheran theologian of Germany, was born at Jena, February 2, 1615. After completing his studies at Leipsic and Jena, he travelled through Holland, France, and Italy, was made in 1645 doctor of theology, and elected professor at Jena in 1646. He died. April 25, 1655. Major wrote, *Commentationes in Epistolam ad Hebraeos*: — *De Natura et Cultu Angelorum*: — *De Oratione pro Defunctis*: — *Disputationes de Potestate Clavium*. See Witte, *Diarium Biographicum*; Jocher, *Algemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:427. (B.P.)

Majuma

a little town on the sea-shore of Palestine, seven stadia from Gaza, and considered as its seaport (Strabo, 16:759); now represented by the little village *en-Nesleh* (*Van de Velde, Narrative*, 2:186).

Majus. See MAY

Makkedah

Picture for Makkedah

"*El-Mfughar* ('the Cave'), the site which captain Warren proposes for Makkedah, is a remarkable place, and one of the most conspicuous sites in the plain. A promontory of brown sandy rock juts out southwards, and at the end is the village, climbing up the hillside. The huts are of mud, and stand in many cases in front of caves; there are also small excavations on the north-east, and remains of an old Jewish tomb, with Kokim. From the caves the modern name is derived, and it is worthy of notice that this is the only village in the Philistine plain at which we found such caves. The proximity of Gederoth (Katrah) and Naaamah (Na'aneh) to El-Mughar also increases the probability that captain Warren's identification of El-Mughar with Makkedah is correct, for those places were near Makkedah (^{<ref>Joshua 15:41</ref>}), (Conder, *Tent Work*, 2:174). This position is defended at length by the same writer in the *Quar. Statement* of the "Pal. Explor. Soc." 1875, page 165. The place is situated nine miles north-east of Ashdod, and is briefly described in the *Memoirs* accompanying the Ordnance Survey, 2:411, and its antiquities, *ibid.* page 427.

Makos

a god of the ancient Slavonians, who was represented partly as a man and partly as a fish. At a later period he presided over rain, and was invoked when the fields were in want of water.

Malagasi Version Of The Scriptures

Malagasi is the language spoken on the island of Madagascar (q.v.). The gospel was not proclaimed to the people of this isle till 1818, when the Reverend Messrs. Jones and Beaven were sent to labor among them by the Church Missionary Society. The translation of the Bible occupied the greater part of the time of the missionaries during eleven years. The New

Test. was completed in 1825, and, after having been revised twice, was printed in 1830. Parts of the Old Test. was printed in 1832 and 1835, and about the latter year the whole of the Old Test. was printed at Madagascar. The persecution, well known in history, commenced about this time, and lasted till 1851. The Reverend Messrs. Freeman and Jones (formerly missionaries in Madagascar) had, in anticipation of the day when they might be enabled to resume their labors, employed themselves since their return to England in the complete revision of the Malagasi Scriptures. This revision has been accomplished, and, in the immediate prospect of the island becoming again open to the efforts of the Christian ministry, the British and Foreign Bible Society determined to print an edition of five thousand copies of the Malagasi Bible from the revised MS. This work was accordingly commenced, under the editorial care of the Reverend Mr. Griffiths (formerly a missionary on the island), with the aid of the Reverend T.W. Meller; but, after advancing as far as the completion of the New Test., with the Old Test. as far as the 10th chapter of Judges, it had been deemed advisable to suspend further progress. The revision of the text had advanced as far as the end of Job. The work given up in 1858 was again resumed, and the completion of the unfinished parts of the Old Test., left by the late Reverend Mr. Griffiths, together with a profusion of MS. corrections, very difficult to decipher, was happily brought to an end in 1864, through the able assistance of Mr. Sauerwein and the editorial superintendent of the British and Foreign Bible Society. A revised edition of the Malagasi New Test., with marginal references, was printed at London in 1869, under the care of the Reverend R.G. Hartley, of the London Missionary Society, while the Old Test., under the editorship of the Reverend R. Toy, was published in 1871. For a long time the need of a thorough revision of the entire Bible in the Malagasi had been felt. From the report for 1873 we learn that a joint board, representing all the missions on the island, has been formed for the purpose of securing, as far as possible, a thoroughly accurate and idiomatic standard version of the Bible in the Malagasi tongue. This board has ever since been at work, and from the report for 1885 we learn that the preliminary revision of the Bible was completed September 15, 1884. See *Bible of Every Land*, page 386. For linguistic purposes, see Parker, *A Concise Grammar of the Malagasy Language* (London, 1883). (B.P.)

Malay Version Of The Scriptures

The Scriptures, either in whole or in part, were translated into Malayan several times. The first translation was made by John Van Hasel, a director of the East India Company, formed in 1602. When he had completed a version of the gospel according to Matthew, he handed over the MS. to Peter de Carpentier, the general of the company, and soon after, in 1612, another version, prepared by Albert Cornelisson Ruyl, was delivered to the same individual, in order that the two versions might be compared. Ruyl's was preferred, and he now devoted himself to the completion of the New Test.; but only lived to translate as far as the close of the gospel of Mark. His MSS. were sent to Holland, and were printed with the Dutch version at Enkhuyzen in 1629, and again at Amsterdam in 1638. Van Hasel, far from being discouraged at the preference with which Ruyl's version was regarded, persevered with his translation, and completed a version of the four gospels, of which Luke and John were published at Amsterdam in 1646. Van Hasel also translated the Psalms, in concert with Justus Heurn, who, for fifteen years, presided over the Dutch Church in India. The first portion of this version was printed at Amsterdam in 1648, and the entire Psalter appeared in 1689. Heurn likewise translated the Acts of the Apostles into Malayan, and revised the gospels of Van Hasel and Ruyl, according to the Greek, or rather, perhaps, conformed them to the Low or Belgic version of 1637. This revision, together with the Acts, and the Dutch version in the margin, was printed at Amsterdam in 1651. This was reprinted at Oxford in 1677, at the expense of the Hon. Robert Boyle, and under the superintendence of Dr. Hyde, keeper of the Bodleian Library. A second impression of the same work, in every respect similar to the first, was printed at Oxford in 1704, and the copies were sent to the East for distribution. These, and all the editions above mentioned, were printed in Roman characters. At length, in 1668, the entire New Test. was printed at Amsterdam in Roman letters, translated by Daniel Brower. He lived and died in the East; he also prepared a version of the book of Genesis, which was printed in 1662, and again in 1687, at Amsterdam. A standard Malay version of the Old and New Test. Scriptures was commenced by Dr. M. Leidekker, a Dutch minister of Batavia in 1685. He translated most of the books of the Old Test. twice; and in the New Test. had advanced as far as the 6th verse of the 6th chapter of the epistle to the Ephesians, when he was called away in 1701. After his decease Petrus Van der Vorm was appointed to complete the work, which he did before the close of the year,

In 1722 the Dutch government appointed four ministers to examine and correct the work. Besides Van der Vorm, there were Arnaldus Brandts, Cornelius Ninaher, and George Hendrick Werndly. The work was completed in 1728. Two copies appear to have been made, one in Roman, and the other in Arabic characters. The former was printed at Amsterdam (1731-33), under the care of the Reverend G.H. Werndly and Dr. Serruns, aided by two Malay chaplains. The latter was published at Batavia in 1758, under the direction of the Dutch governor, Jacob Mosselo. In 1813 George Livett, Esq., a resident at Amboyna, addressed the Calcutta Bible Society in behalf of the Amboynese Christians, who were almost destitute of Bibles. The society had three thousand copies of the Malayan New Test. printed at Serampore in 1814, the text being that of 1731. This edition was in Roman characters. But as there were Malayan districts where the Arabic was still in use, the same society determined upon printing two editions of the Scriptures, one in Roman, the other in Arabic letters. The former was completed in 1817, when the entire Bible from the text of 1731-33 left the press; the latter was not published until 1822, the text of 1758 having been carefully revised and corrected for that purpose by the Rev. Mr. Hutchings and major McInnes. While these editions were published further supplies of the Malayan Scriptures were prepared in London, at the earnest request of the Auxiliary Bible Society at Amboyna. In 1819 the New Test. in the Roman character, from the text of 1733, was printed by the British and Foreign Bible Society, under the care of professor Lee, and in 1822 the entire Bible from the same text was issued. In 1820 the Netherlands Bible Society supplied the Malays with the New Test. which was printed at Haarlem, and in 1824 the whole Bible was published for the Malays by the same society, in an edition of five thousand copies. These editions were printed in Arabic characters from the edition of 1758, under the superintendence of professor Wilmet. In 1822 the same society printed an edition of New Testaments and Bibles in the Roman character from the text of 1733. In 1830 the Calcutta Society printed, at Singapore, an edition of two thousand five hundred copies of Matthew's gospel, in Arabic characters, as the first step towards giving a fresh edition of the entire New Test. This measure was adopted in consequence of the desire manifested among the Western Malays themselves to read the Scriptures — a circumstance never known before, for the Bible had previously been urged upon them rather than freely accepted, and their Mohammedan prejudices had been deemed impregnable. In consequence of their increased demand for the "Englishman's Koran," the Calcutta Society published, in 1833, a revised

edition of one thousand' copies of the Gospels and the Acts, and one thousand five hundred copies of the entire New Test. from the edition corrected by Mr. Hutchings. The printing was carried on at Singapore, under the care of the Reverend Messrs. Thomson and Burn, of the London Missionary Society. Another version of the New Test., less literal and more idiomatic than former translations, was executed by the agents of the London Missionary Society and of the American Bible Society, at Singapore. Editions in both the Arabic and Roman characters were printed in 1856, under the care of the Reverend B. P. Keasberry. The latter had also undertaken a translation of the Old Test., of which he had already prepared a considerable part, when his death, in 1875, put a stop to the work. Since 1814 the Java Auxiliary Bible Society has contemplated the plan of publishing the New Test. in Low Malay, which is spoken in the lower parts of Java. An edition of the New Test. in the Low Malay, which was commenced by Mr. Robinson, a Baptist missionary, and completed by Dr. Medhurst, left the press at Singapore in 1833. Some Christians at Sourabaya prepared a translation of the Psalms, which was printed at Amsterdam in 1847, under the care of professor Vetti, by the Netherlands Bible Society. In 1877 the British and Foreign Bible Society published the translation of the book of Exodus of Mr. J.L. Marten, which the Reverend E. W. King, who brought it to England from Java, superintended. See *Bible of Every Land*, page 360.

Linguistic Helps. — Dennys, *A Handbook of Malay Colloquial, as Spoken in Singapore*; Maxwell, *A Manual of the Malay Language* (1882); Swettenham, *Vocabulary of the English and Malay Languages* (Singapore, 1881, 2 volumes); Favre, *Grammaire de la Langue Malaise* (Paris, 1876); *Dictionnaire Malais-Frangais* (1875, 2 volumes); *Dictionnaire Francais-Malais* (1880, 2 volumes). (B.P.)

Malayalim Version Of The Scriptures

The Malayalim is spoken along the western coast of Peninsular India, from cape Comorin to the borders of Canara, and from the sea to the western Ghauts. This region, sometimes distinguished by the general name of Malayala, comprises the British district of Malabar, under the Madras presidency, and the territories of the several rajahs of Travancore, Cochin, and Coorg. The natives in general are Hindus. When Dr. Buchanan, at the beginning of the present century, visited the Syrian Christians at Malayala, he found that several attempts had been made by them at different times,

though without success, to effect a translation of the Scriptures into Malayalim, their vernacular language. At the suggestion of Dr. Buchanan the design was carried into execution, and the bishop, Mar Dionysius, engaged to superintend the translation. On his second visit to Travancore, in 1807, Dr. Buchanan found that the translation of the four gospels had been completed by Timapah Pillay and Rembar, a catanar or priest of the Syrian Church. The translation had been made from the Tamul version of Fabricius, and an edition of five thousand copies of these gospels was printed at Bombay at the expense of the British and Foreign Bible Society. Timapah Pillay was subsequently placed under the superintendence of the Reverend Mr. Thompson, at Madras, in order to complete the translation of the New Test., which was accomplished in 1813. This version, however, did not prove satisfactory, and Mr. Spring, chaplain at Tellicherry, proposed to enter upon a complete revision of Timapah Pillay's version, so as to render it acceptable to the natives of Malabar; while Mr. Bailey, who was stationed at Cottayam, engaged to execute a new translation for the benefit of the inhabitants of Travancore. Both these translations were completed in 1819, and on examination Mr. Bailey's version was preferred by the Madras Bible Society, at whose expense the New Test. was published at Cottayam, in 1830. The translation of the Old Test. was likewise completed by Mr. Bailey the same year, and this work was submitted to a sub-committee, formed in 1832, in connection with the Madras Society, for the publication of a Malayalim version of the Old Test. In 1834 some parts of the New Test. were printed in London, under the care of Mr. Bailey, who had been compelled to visit England on account of his health. The remainder of the New Test. was printed by him at the mission-press in Cottayam. Complete editions of both the Old and New Tests. in Malayalim have since been issued from the Cottayam press. The version previously in current use was, however, admitted to stand in need of further revision, and a publishing committee was appointed for the purpose. In the report for 1856 we read that the revision of the New Test. has been completed, together with that of the first three books of the Pentateuch. In 1858 the revision had proceeded as far as the end of the second book of Samuel, while in 1863 we are told that the Old Test. had been reprinted, with a few corrections. In 1871 we read that "the New Test., in this southern Indian language, is about to be revised, but the plan of operations has not yet been fully decided upon. The bishops and pastors in the Syrian Church of Malabar have undertaken to aid the English and German missionaries in the work." The meeting of delegates appointed for

that purpose took place, according to the report of 1872, July 26, 1871, at Calnanore. The delegates present were the Reverend Messrs. Baker and Justus Joseph, of the Church Missionary Society, and Fritz and Miller, of the German Basle Mission. The work of the delegates progressed very slowly. In the report for 1877 we read that the revision of the New Test. was carried on as far as Hebrews 5, and, said the Reverend H. Baker, convener of the delegates, "I trust in a few months to see the end of the New Test., and shall hope to praise God for enabling me to do the little I have done towards this edition." His wish, however, has not been fulfilled, for to use the words of the report for 1879, "the Malayalim Revision Committee has lost its senior member, the Reverend H. Baker, of the Church Missionary Society, Cottayam. This, together with the dialectical differences in the language as spoken in North and South Malabar, has made the task very difficult. The revision has been carried on, however, in the New Test. to the end of James, the first two gospels having undergone a second revision." From the report for 1883 we learn that the revision of the New Test. had been brought to a close in 1882, and that an edition of eight thousand copies has been printed. The Old Test. is now in the course of revision. See *Bible of Every Land*, page 145. For linguistic purposes, see Gundert, *A Malayalim and English Dictionary*. (B.P.)

Malbin, Meier Leibisch

a Jewish author and rabbi, was born in Russia in 1810. In his early youth his intellectual powers roused the utmost admiration; in his sixteenth year his fluency in the Talmud was extraordinary, his memory enabling him to repeat folio after folio. When eighteen years of age he became rabbi at Wreschen, in the province of Posen. From Wreschen he was called to Kempen, and after a long residence there, to Bucharest. Being obliged to leave Roumania on account of his opposition to the Jewish Reform party, he returned to Russia. After a short residence there he went to Konigsberg, in Prussia. Malbin died September 8, 1879, at Kiev, on his way to a new position at Esenstockau, in Russia. He wrote commentaries on the Pentateuch, the five Megilloth, and Isaiah, for which see Lippe, *Bibliographisches Lexikon* (Vienna, 1881), s.v. In his expositions he proved himself not only an elegant Hebrew writer, but also a deep thinker. (B.P.)

Malcolm

a Scotch prelate, was bishop of Caithness at the time of the parliament in Scone, April 3, 1373. He died in 1421. See Keith, *Scottish Bishops*, page 213.

Malcom, Howard, D.D., LL.D.

a Baptist minister, was born in Philadelphia, Pennsylvania, January 19, 1799. He graduated from Dickinson College in 1813; entered Princeton Theological Seminary in 1818, and remained two years; was licensed to preach by Sampson Street Church, in Philadelphia, June 8 of the same year; became pastor in Hudson, N.Y., May 14, 1819; first general secretary of the American Sunday-school Union, and travelled widely in its service, but resigned this position, July 5, 1827. He soon after became pastor of Federal Street Church, Boston, Massachusetts. In 1835 he went abroad as a deputy of the Baptist Triennial Convention, to visit its foreign mission stations in India, China, Siam, and Burmah, and on his return published, in two volumes, an account of his travels. Next, he was pastor of Sampson Street Baptist Church, Philadelphia, November 25, 1849. He was president respectively of Georgetown College, Kentucky, and the University of Lewisburg, Pennsylvania, which latter position he left, August 5, 1857. On account of an affection of the throat the later years of his life were devoted to the Baptist Historical Society. He died March 25, 1879. Dr. Malcom was president of the American Peace Society, and vice-president of the American Foreign Bible Society. Among his published volumes are, *Bible Dictionary* (1828, 1853): — *Travels in South-eastern Asia* (1839): — *Extent of the Atonement* (1830): — *Theological Index* (1870). He also edited many volumes. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 13.

Maldivian Version Of The Scriptures

The Maldivian language is a very mixed one, containing more Cingalese, Hindustani, Sanscrit, and Arabic words than the Malay. The natives have two alphabets of their own, one very peculiar, the other resembling the Persian.

The four gospels were translated into Maldivian by Dr. Leyden, for the Calcutta Bible Society, but for various reasons it had not been printed up to 1860. See *Bible of Every Land*, page 150.

Malek-taus

a deity adored by the Yezedees (q.v.), in the Lebanon range. He was represented either as a cock, or a man with a cock's head.

Malgrin, John

SEE ALGRIN.

Maliseet Version Of The Scriptures

The Maliseet is a dialect spoken by the Indians of New Brunswick. The Maliseet Indians are, since 1870, in the possession of the gospel of John, which was translated by the Reverend S.T. Rand, and published by the British and Foreign Bible Society. Before the publication of this gospel they were only acquainted with such fragments and quotations of Scripture as are found in the Roman mass-book. (B.P.)

Mallet, Friedrich Ludwig

a distinguished Reformed theologian of Germany, was born August 4, 1793, at Braunfels, near Wetzlar. He studied at Herborn and Tübingen, and was in 1815 appointed assistant to pastor Buch of St. Michael's, at Bremen, whom he succeeded in 1817. In 1827 he was called to the pastorate of St. Stephen's, and died May 5, 1865. Mallet was a most excellent preacher, and a prolific writer. His publications, however, are mostly polemic, caused by the rationalism and infidelity which he sought to combat. See Zuchold, *Bibl. Theol.* 2:849 sq.; Hupfeld, *Friedrich Ludwig Mallet* (1865); Meurer, *Zur Erinnerung an Friedr. Ludw. Mallet* (1866); Wilkens, *Friedrich Mallet, der Zeuge der Wahrheit* (1872); Plitt-Herzog, *RealEncyklop.* s.v. (B.P.)

Mallinckrodt, Pauline Von

foundress of the Sisters of Christian Charity, was born at Minden, Westphalia, June 3, 1817. She was the sister of Hermann von Mallinckrodt, the eminent leader of the Catholic party in the Prussian legislature, a speaker and politician of great power, who died suddenly in Berlin, May 26, 1874, aged fifty-three years. When living with her father in Paderborn, Pauline set up a little asylum for blind children. She resolved to secure a permanent organization for carrying out her designs, Aug. 21, 1849. In November, 1850, she took her vows, and soon the sisters of

Christian Charity was established. For twenty years the new institution enjoyed the favor of both the civil and ecclesiastical authorities. In May 1872, the laws against the Catholic Church were passed by the Prussian government, and every house not devoted exclusively to nursing the sick was closed, and its inmates dispersed. In April 1873, mother Pauline yielded to the wishes of the German Catholics in America, took with her a detachment of sisters, and founded a house in New Orleans. In order to make proper provision for the American undertaking, she established another house at Wilkesbarre, Pennsylvania, which is for America what the house at Paderborn had been for Germany. In 1874 she received a request from the Chilian government to make a foundation in their country. In 1876 she went to Rome, and received the pope's approval of her congregation and the erection of two provinces for North and South America. She sailed for America in October 1879, by way of Cape Horn, and visited every house in the two Americas. She then set out to visit her houses in Belgium, Germany, and Bohemia, returning to Paderborn in March 1881. There she died, April 30 of that year. There were then (1881) twenty-eight houses of the sisters of Christian Charity in the United States, and forty in North and South America. See (N.Y.) *Catholic Annual*, 1882, page 94.

Maltese Version Of The Scriptures

The Maltese spoken by the natives of Malta is a curious mixture of Arabic and Italian, the grammar being Arabic, but a large number of Italian words have been grafted into the vocabulary. Many years ago the four gospels were translated into Maltese by Mr. Vargalli, and printed at the expense of the Church Missionary Society. Afterwards the Society for Promoting Christian Knowledge had the work revised, and the remainder of the New Test. translated, by Dr. Camilleri, a native of Malta, and a clergyman of the Church of England. The book, however, did not meet with that acceptance which had been hoped for, owing not so much to any defects in the translation as to the awful ignorance of the people, and their benighted adherence to the priests. A deep interest having been taken by a few Englishmen living on the island in the spiritual welfare of this people, the question was again mooted of printing a gospel in the Maltese, as there are about 10,000 Maltese, principally women and children, country people and villagers, who read their own language. In 1870 a translation of Matthew's gospel was made by a native, and sent over to England. After the MS. had been examined and reported on by the editorial superintendent and by the

Rev. Dr. Camilleri, it was printed under the editorship of the last-named gentleman, and the orthography was made as simple as possible, so as to present no difficulties to those who were able to read at all in their mother tongue. This was in 1871. In the report for 1872 we read: "The edition of Matthew in this language having proved a great boon to religious inquirers among the Maltese, it was resolved that the Acts of the Apostles should be printed. A third portion, namely the gospel according to John, has now been translated, and is about to be printed. The services of the Reverend Dr. Camilleri have proved exceedingly valuable in aiding the preparation of these works." The two gospels and the Acts are the only parts of the New Test. which the Maltese enjoy at present. See *Bible of Every Land*, page 53. (B.P.)

Maluk Dasis

a subdivision of the Ramavandi Vaishnavas of Hindustan, founded by Maluk Das, who lived in the reign of Akbar the Great, in the 16th century. They worship Vishnu, in the character of *Rama*, and accept as their chief authority the *Bhagavat Gita*. The adherents of this sect are said to be numerous, especially among the laboring and trading classes, to the latter of which their founder belonged. The principal establishment of this sect is at Kara Mlanikpur, the birthplace of the founder, and still occupied by his descendants; and besides this establishment they have six other *Mat'hs* at Allahabad, Benares, Binldraban, Ayudhya, Lucknow, and Jagunnath, which last is of great repute, because rendered sacred by the death of Maluk Das.

Malumigists

a sect of Mohammedans who teach that God may be known perfectly in this world by the knowledge which men have themselves.

Malvoisin, William

a Scotch prelate, was consecrated bishop of the see of Glasgow in 1200. See Keith, *Scottish Bishops*, page 236.

Mamakurs

a kind of bracelets worn by the natives of the Moluccas or Spice Islands, particularly Amboyna, and which the women regard as preservatives against all enchantments.

Mamiani (della Rovere), Terenzio, Count

a famous Italian philosopher, was born September 15, 1799, at Pesaro. He studied at Rome, but had to leave his country on account of his participation in the insurrection of 1831. He went to France, but returned to Italy in 1848. In 1857 he was professor of philosophy at Turin, and in 1860 he was made minister of public instruction. In 1870 he took up his abode at Rome, and published the philosophical journal, *La Filosofia delle Scuole Italiane*. Besides, he wrote, *Rinnovamento della Filosofia Antica Italliana* (Paris, 1834; 2d ed. Florence, 1836): — *Dialoghi di Scienza Prima* (Paris, 1846): — *Confessioni d'un Metafisico* (Florence, 1865, 2 volumes): — *Psicologia di Kant* (Rome, 1877): — *La Religione dell'Avvenire* (Milan, 1879): — *Critica della Rivelazione* (ibid. 1880): — *Questioni Sociali* (Rome, 1882). Mamiani died May 20, 1885. (B.P.)

Man, Alexander

a Scotch prelate, was bishop of the see of Caithness in 1389, and was witness to a charter of the earl of Sutherland in 1400. He died in 1409. See Keith, *Scottish Bishops*, page 213.

Man of Sin

SEE SIN, MAN OF.

Manabosho

a deity worshipped by the Chippewa Indians, concerning whom legendary stories are told which closely resemble those related of Litaolane (q.v.).

Manah

the tutelary god of the Hodhail and other tribes of ancient Arabia, occupying the country between Mecca and Medina. The idol was a large stone, the worship of which consisted of the slaughter of camels and other animals. Though the idol was destroyed by order of Mohammed, the rite is still continued.

Manchoo (also Mantchoo, Mandshou) Version Of The Scriptures

The Manchoo belongs to Manchooria, an extreme region lying north of Corea and north-east of China proper. It is also the court language of

Pekin. An imperfect and very unfaithful translation of part of the Scriptures into Manchoo is said to have been executed by some Jesuit missionaries; and in 1818 an abortive attempt towards the production of a version was made under the sanction of the governor of Irkutsk. The prosecution of this important work ultimately devolved upon Lipoffzoff, a learned member of the Russian Bible Society, who had resided fourteen years at Pekin, by appointment of the Russian government, with the view of studying the Chinese and Manchoo. The translation was carried on under the superintendence of Dr. Pinkerton, and in 1822 an edition of the gospel of Matthew was printed at St. Petersburg, at the expense of the British and Foreign Bible Society. The awful flood which occurred in that city in 1824 destroyed the greater part of this edition. The entire New Test. was published by the same society in 1835, the translation of Mr. Lipoffzoff having been revised by Mr. George Borrow, of Norwich. This edition, which is beautifully printed, was forwarded to London, and there it probably still remains, under the custody of the British and Foreign Bible Society, until a proper time comes for the distribution and circulation of the copies. See *Bible of Every Land*, page 334. The language has been treated by Gabelentz, *Elements de la Grammaire Mandchoue* (1833); Adam, *Grammaire de la Langue Mandchoue* (Paris, 1873); Harlez, *Manuel de la Langue Mandchoue* (ibid. 1884); Klaproth, *Chrestomathie Mandchoue* (ibid. 1828). (B.P.)

Manco Capac

the founder of the ancient Peruvian empire, was deified after his death, and altars were erected for his worship. Both he and his wife were regarded as children of the sun, who had been sent from heaven to earth, that they might found a kingdom.

Mandar

in Hindu mythology, is the great mountain which the gods carried into the milky sea, wound the snake Adisseschen about it, and by churning it produced the food of the gods, Amrita.

Mandingo Version Of The Scriptures

The Mandingo is the most important language of modern Negroland, and predominates in many powerful states on both sides of the Gambia. The Reverend Mr. Macbrair, a Wesleyan missionary, was the first to undertake

the translation of the Scriptures in this widely extended language. The gospel according to Matthew was printed in London under his superintendence, in 1838, by the British and Foreign Bible Society. The translation of the other three gospels is still in manuscript. See *Bible of Every Land*, page 406. (B.P.)

Manes

is a term by which the ancient Romans used to designate the souls of the departed. Sacrifices were offered in their honor, and a festival called Feralia (q.v.), dedicated specially to the Manes, was celebrated annually on February 19.

Manger, Samuel Heinrich

a Lutheran theologian of Germany, who died at Franeker in 1788, doctor and professor of theology, is the author of, *De Siphra Deque Nomine rybd* (Utrecht, 1751): — *Commentarius in Librum Prophete losece* (Franeker, 1785). See Winer, *Handbuch der theol. Lit.* 1:225; Furst, *Bibl. Jud.* 2:320. (B.P.)

Man-ho-pa

the Great Spirit, worshipped by the North American Indians, whom they propitiate by presents, and by fastings and lamentations during the space of from three to five days. Their traditions state that the great waters divide the home of the Great Spirit from the abode of the red man; but there is a very general belief among them that he resides in the extreme west.

Maniple

Picture for Maniple

(Lat. *manipulum*). Doubtless this was, nothing more than a strip of the finest linen, attached to the left arm of the priest by a loop, with which to wipe the chalice previous to the first oblation, that is, at the offertory. Soon, however, it began to be enriched with embroidery, like the stole, and finally became merely an ornament worn by the priest and his assistants, just above the left wrist, at the celebration of the eucharist. It is now of the same width and color as the stole and the vestment or chasuble, fringed at the ends, and generally about a yard and a quarter in length. It has been kept up in the English Church ever since the alterations in the 16th century,

ordinarily in the shape of a napkin folded like a band, for use at the eucharist; and at St. George's Chapel, Windsor, at Durham and Westminster, some of the ancient maniples can still be seen which have been occasionally worn.

Manks (or Manx) Version Of The Scriptures

This language is spoken to some extent on the Isle of Man, the ancient Mona. It is characterized by the incorporation of many Scandinavian words, which were doubtless introduced during the continued sway of the Danes and of the Norwegians, who succeeded the Saxons in the government of the island. The present version of the Manks Bible was commenced in the jail of Castle Rushen by the excellent bishop Wilson, in concert with Dr. Walker, one of his vicars, in 1722. The gospel of Matthew was translated by Dr. Walker, and printed, under the direction and at the expense of the bishop, in London, in 1748. The other gospels and the Acts were left in a state of readiness for the press by this venerable bishop, who died in 1755. His successor, Dr. Mark Hildesley, entered with the utmost ardor and anxiety on the prosecution of the translation of the New Test., which was finally published in London in 1767, by aid of the Society for Promoting Christian Knowledge. About the time of the completion at press of the New Test., the bishop made arrangements for the translation of the Old Test., dividing it for this purpose among twenty-four different individuals. When the work was completed it was committed for final revision to Dr. Moore and Dr. Kelly. The latter was then only eighteen years of age, but very proficient in the knowledge of Manks, which was his native language. Dr. Kelly transcribed the whole version, from Genesis to Revelation, for the press, and, in conjunction with Dr. Moore, corrected and revised the proof-sheets. In 1772 the Old Test. was completed and published, and in 1775 the Society for Promoting Christian Knowledge published the second edition of the Manks Scriptures; other editions have since been issued by the same society. In 1810 the British and Foreign Bible Society published a stereotyped edition of two thousand copies of the New Test., and in 1819 the entire Bible was published by the same society. Since then no further editions of the Manks Scriptures have appeared, as the Bible in English is now in general circulation on the island. See *Bible of Every Land*, page 166. (B.P.)

Mann, Carl

a Lutheran theologian of Germany, was born September 22, 1806, at Konigsbach, Baden. He studied at Tubingen; was in 1833 preacher at Wilhelmsdorf, Wurtemberg; in 1842 at Hochstetten, Baden; in 1852 at Wdssingen, near Durlach, and died at Eppingen, December 1, 1861. He published, *Wie und wodurch is Martin Luther der grosse Bibel-Uebersetzer geworden?* (Stuttgart, 1835): — *Jubel-Buchlein der evangelischen Reformation in Wurtemberg* (ibid. 1836): — *Die augsburgische Confession erklart* (Carlsruhe, 1842): — *Evangelischer Cofirmations-Unterricht* (1850): — *Was thut unserer Kirche noth?* (1843): — *Die Bibel als das Wort des lebendigen Gottes an die Menschheit* (1855). See Winer, *Handbuch der theol. Lit.* 1:788; 2:303; Zuchold, *Bibl. Theol.* 2:851; Koch, *Gesch. des deutschen Kirchenliedes*, 7:302 sq. (B.P.)

Mannheim

in Norse mythology, was one of the nine worlds of Northern fable, the middle designed as the habitation of men.

Manning, Jacob Merrill, D.D.

a Congregational minister, was born at Greenwood, N.Y., December 31, 1824. He studied at Prattsburg, in 1850 graduated from Amherst College, and in 1853 from Andover Theological Seminary; was ordained pastor of the Mystic Church, Medford, Massachusetts, January 5, 1854, and dismissed February 17, 1857. The latter year he was installed as associate pastor of Old South Church, Boston, and so remained until 1872, when he became the sole pastor. He became pastor emeritus, March 15, 1882, and died November 29 of the same year. Among his published addresses and sermons are the following: — *The Death of Abraham Lincoln* (1865): — *Peace under Liberty* (eod.): — *Half Truths and The Truth* (1873): — *Helps to a Life of Prayer* (1875), etc. See *Cong. Year-book*, 1883, page 26.

Manning, John H., D.D.

a minister of the Reformed (Dutch) Church, graduated from Rutgers College in 1844, and New Brunswick Seminary in 1847; was licensed by the Classis of New Brunswick the same year; was pastor at Spotswood

from 1847 to 1854; South Brooklyn from 1854 to 1873, and thereafter remained without a charge until his death, October 25, 1878. See Corwin, *Manual of the Ref. Church in America*, 3d ed. page 366.

Manning, Samuel, LL.D.

an English Baptist minister, was born at Leicester, November 26, 1821. He was educated at Bristol College, and spent a few terms of study in the Glasgow University. In 1846 he accepted the pastorate of the Church at Sheppard's Barton, Frome, where he remained fifteen years. His labors were eminently successful, and his influence was widely felt. He contributed to the *Eclectic Review*, the *Christian Spectator*, and other periodicals; and in 1857 took the entire editorial management of the *Baptist Magazine*. In 1861 he became book editor of the Religious Tract Society, an office which he was in a high degree qualified to adorn. His talents for the next fifteen years were devoted to the elevation of literature to the Christian standard. In 1876 he became secretary of the same society, and remained an efficient officer until the close of his life, Sept. 13, 1881. Among his publications are several illustrated volumes, viz.: *Italian Pictures: — Swiss Pictures: — Spanish Pictures: — American Pictures: — Those Holy Fields: — and The Land of the Pharaohs*. See (Lond.) *Baptist Hand-book*, 1882, page 307.

Manser, George B., D.D.

a Protestant Episcopal minister, was born at New Haven, Connecticut, August 8, 1803. He graduated from Dartmouth College in 1827; studied law; for several years was secretary of civil and military affairs, but afterwards entered the ministry; and for about nine years was rector of the parish in Montpelier, Vermont, which he himself had organized. In 1850 he took charge of St. Peter's Church in Bennington, where he remained until death, November 17, 1862. See *Amer. Quar. Church Rev.* April 1863, page 151.

Mansfield, Richard, D.D.

a minister of the Protestant Episcopal Church, was born at New Haven, Connecticut, in 1724. In 1741 he graduated from Yale College, and devoted two years to study as a resident-graduate. For three years, from 1744, he was principal of a grammarschool in New Haven. In 1748 he was ordained in London by the archbishop of Canterbury, and received an

appointment from the Society for Propagating the Gospel in Foreign Parts. Returning to America in 1749, he began his missionary work in Derby, Conn., in connection with West Haven, Waterbury, and Northbury, a position which he retained until his death, in April 1820. In 1775 he was compelled to flee for a time from his churches and family to the town of Hempstead, because of his adherence to the English crown. See Sprague, *Annals of the Amer. Pulpit*, 5:131.

Mantchoo Version

SEE MANCHOO.

Mantelletum

Picture for Mantelletum

is a large cape of silk reaching from the neck to below the waist, with open spaces for the arms on each side. It is commonly worn over the rochet, and is no doubt the foreign equivalent to the English *chimere*. Anciently it was of scarlet satin in England. Foreign bishops commonly wear a *mantelletum* of purple silk, lined with silk of the same color, only lighter in shade. Abroad, in some places, monsignori, canons, vicars-general, apostolical prothonotaries, and doctors in canon law wear the *mantelletum*; in which case it is usually of black, though sometimes of scarlet or brown silk. The *mantelletumn* is by some affirmed to be the same as the *mozette*.

Mantis, The Praying

an insect said to have been worshipped formerly by the Hottentots. It derives its name from the erect position and motion it assumes when alarmed. It was regarded by the Hottentots as a creature of bad omen, and to kill, or even to injure it, was looked upon as in the highest degree unlucky.

Mantra

a secret, the communication of which forms the chief ceremony of initiation in all Hindu sects. It generally consists of the name of some deity, or a short address to him; it is conveyed by the teacher to the disciple in a whisper, and when once known, is carefully concealed from all the uninitiated. The word *mantra* is also employed generally to denote a spell or enchantment, and also a hymn or a prayer.

Manuscripts, Hebrew

That Hebrew MSS. existed at a very early time may be seen from the following passage in the Mishna (*Sopherim*, 6:4): "R. Simon ben-Lakish says, three codices (of the Pentateuch) were found in the court of the temple, one of which had the reading $\hat{w}\phi\delta m$, the other $y\phi\psi f [i - z$, and the third differed in the number of passages wherein *ayh* is read with a *yod*. Thus in the one codex it was written $\hat{w}\phi\delta m$ dwelling (^{<6327>}Deuteronomy 33:27), while the other two codices had $hnw\phi\delta m$ the reading of the two was therefore declared valid, whereas that of the one was invalid. In the second codex, $y\phi\psi f [i - z$ was found (^{<1241>}Exodus 24:11), while the other two codices had $yr\phi i - nAta\epsilon$ the reading in which the two codices agreed was declared valid, and that of the one invalid. In the third codex there were only nine passages which had *ayh* written with a *yod* (as it is generally written *awh* with a *vav*), whereas the other two had eleven passages; the readings of the two were declared valid, and those of the one invalid." The minute prescriptions contained in the Talmud concerning the material, color, letters, writing instruments, etc., for the manuscripts, only prove the fact that such manuscripts existed, otherwise St. Jerome could not have written "Veterum librorum fides de Hebraicis voluminibus examinanda est" (*Epist. ad Luciniun*). The greatest care was exhibited in writing of MSS., and three mistakes were sufficient to make a copy worthless (*Menachoth*, fol. 29, col. 2).

When the study of the Talmud was no longer attractive amid the disorder and frequent closing, of the Babylonian academies, and ulterior development of the traditions became exhausted, attention was more directed to Scripture. The number of MSS. increased, and to them the various systems of vowel-points and accents, together with the first elements of grammar, were appended. But not all of these MSS. are now extant, some are only known from the quotations made from them by different writers. In treating, therefore, of the different MSS., we shall have to speak of two kinds of such as are lost, and of such as are extant.

I. LOST MANUSCRIPTS.

1. The *Codex Hillel* (q.v.).
2. The *Codex Sanbuki* (q.v.).

3. The Jericho Pentateuch. Concerning this $\zeta m w j y j y r y$ Elias Levita writes thus: "The Pentateuch of Jericho is doubtless a correct codex of the Pentateuch derived from Jericho. It discusses the *plene* and *defectives* as $t w b [w \bar{t} h i$ 'the abominations' ($\langle \text{BIB27} \rangle$ Leviticus 18:27), which is in this Pentateuch without the second *vav*. So also $y d e l \bar{v}$ which occurs twice in the same chapter ($\langle \text{BIB13} \rangle$ Numbers 13:13, 22), of which the first is *plene* (written in the Jericho codex), and the second *defective*."

4. The *Codex Sinai* (q.v.).

5. The *Codex Ben-Naphtali*. Moses ben-David Naphtali, a contemporary of Ben-Asher, flourished about A.D. 900-960. He distinguished himself by his edition of a revised text of the Hebrew Scriptures in opposition to Ben-Asher, in which he had no great success, inasmuch as the different readings he collated and proposed are very insignificant, and are almost entirely confined to the vowel-points and accents. The codex itself is lost, but many of its readings are preserved, e.g. by Kimchi in his *Grammar and Lexicon*, while a complete list of these different readings is appended to Bomberg's and Buxtorf's Rabbinic, and to Walton's Polyglot Bible. First, in his *Concordance*, page 137, sec. 48, has also given the variations between these two scholars.

The most important difference between Ben-Naphtali and Ben-Asher is the reading of $h y t b h l \zeta$, Song of Songs, 8:6, as two words, while Ben-Asher reads it as one word, $h y t b h l \zeta$, both readings having the same meaning. In a very convenient form these variations are given by Bar and Delitzsch in their edition of the different parts of the Old Test., on *Genesis*, page 81, *Job*, page 59, *Psalms*, page 136, *Proverbs*, page 55, *Isaiah*, page 90, *Minor Prophets*, page 90, *Ezra*, *Nehemiah*, and *Daniel*, pages 91, 126, *Ezekiel*, page 112.

Our printed editions have for the most part the reading of Ben-Asher; very seldom, however, that of Ben Naphtali is found, with the exception of such codices as have the Babylonian system of punctuation, and which always follow Ben-Naphtali. The editions in which the reading $h y t b h l \zeta$ (i.e., Ben-Naphtali's) is found are: Bomberg's Rabbinic (1517) and his quarto edition (1518), Stephen's (1543), Munster's (1546), Hutter (1587), Antwerp Polyglot (1571), Bragadin's Hebrew Bible (1614), Simoni's (1767-1828), Jahn's (1806), Bagster's (1839), Basle edition (1827), Hahn-Rosenmüller's (1868).

I. EXTANT MANUSCRIPTS.

I. In order to have a correct opinion of the codices extant, the following points must be observed:

1. *Whether the MS. was written for public or private use.* Those written for public use, commonly called "synagogue rolls" or "sacred copies," were prepared with that care and minuteness of which prescriptions are given in the Talmud, while the others were less carefully made. They are written sometimes in the *square*, at others in the *rabbinical* character. Their size is entirely arbitrary. They are in folio, quarto, octavo, and duodecimo. Of those written in the *square character*, the greater number are on parchment, some on paper. As to the square character employed in the MSS., it has varieties. The Jews themselves distinguish in the synagogue roll (1) the *Tam* letter, with sharp corners and perpendicular coronule, used among the German and Polish Jews: (2) the *Velshe* letter, more modern than the *Tam*, and rounder, with coronule, particularly found in the sacred copies of the Spanish and Oriental Jews.

2. *Whether the copyist, in writing and correcting the MS., had regard to some version or not.* That such was sometimes the case may be seen from a MS. containing the Psalms, and belonging to the 15th century, known as Scaliger 8 (because Scaliger once had it), and preserved at the Academy of Leyden (comp. Heidenheim, in his *Deutsche Vierteljahrsschrift*, 2:466-468).

3. *What its date is.* The Jews employed different dates in their MSS. Some used the "Seleucidic" or "Greek" era (μϋνϋη ^wbcj), called also *AEra Contractuum* (twrfc ^ynm), which was employed until the 11th century, and ceased entirely in the year A.D. 1511. Another computation was the reckoning from the destruction of Jerusalem (A.M. 3828, A.D. 68). A third computation was the sera of the creation (μl w[tayrbl , hayrbl), and was introduced by European transcribers. When it became more general, after the year of the world 4000, the 4000 years were gradually omitted. This system of mentioning only the hundreds and lower numbers was called "the small aera" (^fq frpl , abbreviated q8 8pl), in contradistinction from the full numbering (l wdg frp).

In order to find out to which year A.D. one of the years of the Seleucidic or Greek sera, or of the Jewish computation, either from the creation or

from the destruction, corresponds, it must be borne in mind that the Jewish civil calendar commences with the month of Tishri, $\text{yr}\check{\text{c}}\text{t}$, corresponding to our September or October, and the Seleucidic sera with the first of October, 312 B.C. Thus, e.g. the year 283 of the Seleucidic erae would be the year 329 B.C., i.e., $312-283 = 29$, allowing, however, some months because of the difference in the calendar 30-29. In Jewish MSS. we frequently find the small sera, or $\text{^}f\check{q}\text{ frpl}$. Thus cod. 2 of Kennicott has an epigraph which states that it was written in the year 64, that is 5064. By adding to this number the number 240 (i.e., the difference between the Jewish and Christian computation), we get 5304; deducting from this 4000 (i.e. the time from the creation to the birth of Christ), we get the year A.D. 1304; or the same date may be had by adding to the year 64 the number $240=304$, combined with the fifth thousand= 1304 . The date according to the era of the destruction of Jerusalem is found by adding 68 to the given date: thus the year 900 after the destruction would be $900+68=968$, or A.I). 1885 would be the year 1817 after the destruction (i.e., $1885-68=1817$).

4. *Where the codices were written*, as there is a difference between the Spanish and the German, the Eastern and Western codices.

(a) *As to the Spanish and German codices*, there is a great diversity of opinion. Kennicott and De' Rossi speak of the German very highly, while Jewish authorities prefer the Spanish codices. Thus Elias Levita tells us, "Most of the correct codices I found to be Spanish, and it is upon these that I relied, and it is their method which I followed.... The Spanish codices are more correct than all other exemplars."

(b) *As to the Eastern and Western codices*. At the beginning of the Christian era there were two rival academies, one in Palestine and the other in Babylonia. Both had their Talmud (q.v.), respectively known as the Palestinian and Babylonian Talmud, but also their codices, in which they differed from each other. And thus we find in Rabbinical as well as in Biblical codices marginal notes, giving the passages where the Eastern and Western differ from each other. Thus, e.g. cod. Kennic. 516 (Florent. 13, Laur. 3, 3, scr. an. 1291), "The Westerns or Palestinians read $\text{hyr}\check{\text{c}}[$, the Easterns or Babylonians $\text{hyry}\check{\text{c}}[$." These variations were first collected by Jacob ben-Chayim in the Rabbinic Bible (Venice, 1526), under the title, $\text{^}aw\text{ l j l bb ynb ^}bw\text{ l ar}\check{\text{c}}y\text{ /raynb ^}yb\check{\text{c}}\text{ arqmh}$. Chayim does not

give the source from which he took these variations, but Morinus (*Exercitt. Biblic.* page 409, Paris, 1669 fol.) testifies that he saw a list of these variations in some MSS.

As to the Eastern and Western readings, which were published by Chayim, we must observe

(1) *that none occur in the Pentateuch;*

(2) *that these readings only refer to letters and words* (with two exceptions, viz. ^{<2006>}Jeremiah 6:6, where the Eastern write **qypm Hx** [, i.e., **hx** [with a mappik, and ^{<3006>}Amos 3:6, where they note **qypm Hç** [, i.e., **hç** [with a mappik);

(3) *they seldom change the sense*, as for the most part they concern the omission or addition, or permutation or transposition, of quiescent letters (^{<2106>}Lamentations 5:21, **hw** why is read by the Occidentals, while the Orientals have **ynda**);

(4) *there are two hundred and sixteen various readings in Chayim's Bible* (and in all Rabbinic Bibles which followed that of Chayim), viz. Joshua 11; Judges 8; Samuel 10; Kings 21; Isaiah 18; Jeremiah 34; Ezekiel 22; Minor Prophets, 13; Chronicles 11; Psalm 8; Job, 12; Proverbs 8; Ruth, 7; Song of Songs, 2; Eccles. 6; Lam. 6; Esther 4; Daniel 8; Ezra, 7.

(5) The European or Western Jews follow the reading of the Western (**yabr** [m), and thus it happens that in the one or the other codex we find another reading from that of the Eastern codices. Thus, in ^{<2189>}2 Kings 18:29, Norzi (q.v.) remarks on the reading **wdym p̣ḳta ḷ yxhl** , that those codices which read **ydym** follow the Babylonian (ḷ bḅ ynbḳ), but the Palestinian codices, which we follow, give in the list of variations **wdym**.

II. After these preliminaries, we will speak of the extant codices.

1. The *Codex of Asher*. 'See *Asher Manuscript*.

2. The *Codex of Cahira*. This codex contains the prophets, and is preserved at Cahira, in the synagogue of the Karaites. It was written in the year 827 after the destruction of the temple, or in the year 4656 of the creation = A.D. 895.

3. *Codex Kennic.* 126. This codex contains the later prophets, and is preserved in the British Museum (*Sloane*, 4708). See *Sloane Codex*.

4. The *Codices of Damascus and Guber*. The former codex the late Dr. Moses Margoliouth saw at Damascus, belonging to the family Farrhi. It is regarded as very sacred, and the Jews themselves are only allowed to look at it once a year, that is on the feast of **hrwt tj mç**, i.e., "the Joy of the Law," which takes place at the termination of the Feast of Tabernacles. Dr. Margoliouth, who saw it, says that this codex "deserves the palm for beauty and execution." According to a notice added later on the title-page, it should belong to the 3d century. Another codex, Dr. Margoliouth states, is at Guber or Juber, near Damascus. "There is a synagogue at that small place which is considered the most ancient in the world; and, moreover, Hebrew writers affirm that it is built over the cave of Elijah. The MS. there is by no means so fine a masterpiece as the Damascus one, but is certainly much older. A most awful anathema is written on the cover, against any one selling or stealing it" (*Pilgrimage to the Land of my Fathers*, 1:257).

5. *Codices Kennicottiani*. Of these we enumerate the following:

(1) Cod. 590 — containing the Prophets and Hagiographa, written about 1018 or 1019, now in the Imperial Library at Vienna.

(2) Cod. 536 — containing the Pentateuch, Haphtaroth, and Megilloth [i.e., Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther] (*Cesense Bibl. Malatest. Patrum D. Franc. Convent. plut. 29: cod. 2*), of the end of the 11th century. It commences with ~~ⲙⲉⲛⲉ~~Genesis 2:13.

(3) Cod. 162 — Joshua, Judges, Samuel (*Florentiae Biblioth. Laurent. part. 1, pars 2, cod. 45*), of the beginning of the 12th century.

(4) Cod. 154 — Prophets, with both Targums (*Carlsruhe, Biblioth. publ.*), A.D. 1106. This is the famous Code Reuchlinianus, which has the epigraph: "In the year 4866 A.M. and 1038 since the destruction of the temple." The Targum, according to this codex, has been published by Lagarde, Leipsic, 1872.

Besides these we may mention:

(5) Cod. 193 — Pentateuch, without points (*Mediolani Bibl. Ambros. G. 2*), A.D. 1287, or somewhat earlier. Of various readings, the following are marked by De' Rossi: ~~ⲙⲉⲛⲉ~~Exodus 12:31, **h[rp arqyw**, so also Sept.,

Vulg., Syr. ^{<B127>}Leviticus 12:7, ^{hkh hyl} [, Samuel, Sept., Syr. 25:35, ^{yj a yj w}, Samuel, Sept.

(6) Cod. 201 — Prophets and Hagiographa, of the 12th century (Norimb. Biblioth. Ebner). Jeremiah follows the book of Samuel, and 1 Kings, Ezekiel, and Isaiah follows Jeremiah.

(7) Cod. 210 — Bible of the 12th century (Parisiis Biblioth. Reg. 10).

(8) Cod. 224 — Prophets and Hagiographa, of the 12th century (Regiomonti Biblioth. Reg.).

(9) Cod. 366 — Prophets, in large 4to, of the 12th century (Parisiis San-German. 2). ^{<B209>}Jeremiah 29:19 to 38:2 and ^{<B004>}Hosea 4:4 to ^{<B012>}Amos 6:12 is wanting.

(10) Cod. 293 — Pentateuch, with the Megilloth and Masorah in fol., A.D. 1144 (Toleti ap. Bayerum). The epigraph reads, "Written ^{dōō/kōi}.e., 4904 A.M." ^{<B073>}Deuteronomy 7:13, [^{bçñ hwby} for [^{bçñ}, confirming the reading of the Samuel and Sept.

(11) Cod. 531 — Prophets and Hagiographa, with the Masorah and Targum, fol., 2 volumes, A.D. 1193 (Boonosa, Biblioth. S. Salvatoris Canon. Reg. 646, 647). The epigraph bears the date 953 (+240) = 1193.

(12) Cod. 326 — Hagiographa, Joshua, Judges, Samuel, 4to, A.D. 1198 (Parisiis Bibl. Regian. 48).

6. *De' Rossi's Codices.* Of these we particularize the following:

(1) Cod. 634 — fragments of Leviticus and Numbers, 4to, 8th century, Containing ^{<B020>}Leviticus 21:29 to ^{<B030>}Numbers 1:50. ^{<B020>}Leviticus 22:4, ^{çyaw}, so Sept.

(2) Cod. 503 — Pentateuch, in 4to, 9th or 10th century, commencing with ^{<B024>}Genesis 42:14 to ^{<B052>}Deuteronomy 15:12,

^{<B023>}Exodus 21:20, ^{fbçb} is omitted, as in Samuel 22:9, ^{hmbbh l kwa}, Samuel, Sept., Syr., Arab. 23:23, ^{yçgrghw ytj hw}, Samuel, Sept. 24:12, ^{µynbah}, Samuel 13, [^{çwhyw hçm l [yw}, Sept. ^{ἀνέβησαν}. 37:5, ^{µhb} ^{rah ta taçl}, Samuel, Arab. 39:33, ^{wj yrbw}, Syr., Arab. ^{<B002>}Leviticus 1:2, ^{axh m}, Samuel 7:6, ^{l kay} omitted, Vulg.

(3) Cod. 262 — Pentateuch, Megilloth, Haphtaroth, in fol. 11th or 12th century. ^{<RB4>}Leviticus 4:14, **l ha j t p l a**, Sept., Vulg. 5:8, **hkh byrqhw**, Compe, Sept. sx,40, **μymb /j rw wydgb sbky**, Sept. (but not the Complut. and Aldine). 19:27, **al w**, Samuel, Vulg., Arab. Deuteronomy 1: 40, **μkl w [sw wnp**, Samuel 3:14, **ryayw**, Samuel, Sept., Syro, Arab., Targ., Jonathan. **bgrah**, Samuel 6:2, **ynbw**, Sept., Vulg. 34:2, **yl t p n /ral k**, Sept., Syr.

(4) Cod. 274 — Pentateuch, with points, 4to, 11th or 12th century: it ends with ^{<RB5>}Deuteronomy 32:51, and has the Masorah finalis.

^{<RB6>}Genesis 31:35, **hyba l a l j r rmatw**, Syr. ^{<RB7>}Numbers 29:11, **hksnw**, Sept. 27, **μfpçmk**, Sept., Syr.

7. The *Odessa MSS.* In the year 1845 E. M. Primer published his *Prospectus der der Odessaer Gesellschaft fur Geschichte und Alterthumer gehorenden altesten tund rabbinischen Manuscripte*, whereby a number of MSS. became known to the literary world. They were bought in 1863, and are now in the Imperial Library at St. Petersburg. A very accurate catalogue of them was published by Harkavy and Strack (Leipsic and St. Petersburg, 1875). Of these codices only two are of great importance, viz., one containing the later prophets, dated A.D. 916, and another containing a complete Old Test. with both Masorahs, on 491 leaves, said to be a copy of Asher's codex (?). It is dated A.D. 1009. Of the latter, Bar and Delitzsch availed themselves in their Hebrew-Latin edition of the Psalms and in the edition of Job, where a facsimile of that codex is also given. The former has been published by H.L. Strack (*Prophetarum Posteriorum Codex Babylonicus Petropolitanus*, Lipsiae, 1876) in facsimile, by means of photo-lithography, at the expense of the emperor Alexander II of Russia. The whole work was done in three years, and is a monument to the editor and his imperial patron. The text, surrounded with Masoretic notes, and furnished with the so-called Babylonian system of vocalization, occupies 449 folio pages. The Latin preface gives the history of the codex, and the critical annotations, which follow the text, are intended to help the student in the perusal of the same. The following list of various "readings does not affect the vowel points, but merely the consonants. The reading of *Van der Hooght* is given first:

Isaiah 1:7, $\mu\kappa\gamma\rho[\]$ — $\mu\kappa\gamma\rho[\ w$, and so many codd., Syr., Arab. 22, $\mu\gamma\gamma\sigma\iota$ — $\mu\gamma\gamma\sigma\iota$, thus some older and modern editions, as Miinaster, Hutter, Michaelis, Hahn-Rosenmuller, Letteris, Bar-Delitzsch. 3:23, $\mu\gamma\eta\eta\lambda\ gh$ — $\mu\gamma\eta\eta\lambda\ ghw$, so great *many codd.*, all versions, Rashi, Kimchi, Ibn-Ezra. 4:1, $w\eta\eta\iota\ m\zeta w$ — $w\eta\eta\iota\ m\zeta w$, so some codd., Sept., Syr., Arab., Vulg. 7:14, $\iota\ a\eta\eta\eta\eta[\]$ — $\iota\ a\ \eta\eta\eta\eta[\]$, thus many codd. and editions, as Munster, Hutter, Clodius-Birkelin, Michaelis, Reineccius, Simonis, Hahn-Rosenmiller, Stier and Theile's Polyglot, the Warsaw Rabbinic Bible. 10:16, $y\eta\eta\alpha$ — $h\eta\eta\eta$, so many codd. and editions. 15:2, $\iota\ \kappa$ — $\iota\ \kappa w$ $h[\ w\delta\gamma$ — $h[\ w\eta\eta\gamma$, so many codd., and editions of Athias, Clodius, Opitz, Michaelis, Reineccius, Simonis, Letteris, Bar-Delitzsch.

4, $w\zeta\eta\eta\eta$ — $w\zeta\eta\eta\eta w$. 16:7, $t\zeta\eta\eta$ — $t\eta\eta\eta$. 10, $[\ [\eta\eta\ \alpha\iota$ — $[\ [\eta\eta\ \alpha\iota\ w$, the $\alpha\iota\ w$ is found in many codd., Sept., Syr., Targ., Vulg., Arab. six, 13, $w[\ \eta\eta w$ — $w[\ \eta\eta$, many codd., Vulg., Targ., Norzi, and a great many editions. 20:2, $\iota\ \eta\eta$ — $\eta\eta\ \eta\eta$, codd, Sept., Syr., Vulg., Arab. 21:12, $\alpha\eta\alpha$ — $h\eta\eta$, so many codd. 18:2, $y\eta\eta\alpha\iota$ — $h\eta\eta\eta\iota$, so *many codd.* 29:19, $\eta\eta\eta\eta\eta\eta w$ — $\eta\eta\eta\eta\eta\eta w$. 23, $h\zeta[\ \eta\eta$ — $h\zeta[\ \eta\eta$. 30:6, $\mu\eta\eta\eta w[\]$, Kethib, $\mu\eta\eta\eta\eta[\]$, Keri — $\mu\eta\eta\eta\eta[\]$, Kethib and Keri. 33:1, $\eta\eta\ w\delta\eta\eta$ — $\eta\eta\eta\ w\delta\eta\eta$. 34:13, $\eta\eta\eta\eta\eta\eta$ — $\eta\eta\eta\eta\eta\eta$. 35:9, $\eta\eta\eta\ \alpha\iota$ — $\eta\eta\eta\ \alpha\iota\ w$. 36:2, $h\eta\zeta\eta\eta$ — $h\eta\zeta\eta\eta$. 15, $\alpha\iota$ — $\alpha\iota\ w$. 37:9, $\iota\ [\]$ — $\iota\ \alpha$. 17, $\eta\eta[\]$ — $\eta\eta\eta[\]$, Sept., Syr., Vulg. 3S, $\hat{d}\eta\eta\eta\eta\eta$ — $\hat{d}\eta\eta\eta\eta\eta$. 38:11, $\iota\ \eta\eta$ — $\eta\eta\ \eta\eta$. 14, $h\eta\eta\eta$ — $y\eta\eta\alpha$. 18, $w\eta\eta\eta\eta\ \alpha\iota$ — $w\eta\eta\eta\eta\ \alpha\iota\ w$ 39:6, $\eta\eta\eta\eta\ \alpha\iota$ — $\eta\eta\eta\eta\ \alpha\iota\ w$. 43:19, $h\eta\eta[\]$ — $h\eta\eta[\ w$. 44:24, $\eta\eta\eta\eta\eta\eta$ — $\eta\eta\eta\eta\eta\eta$. 45:21, $w\eta\eta[\ \eta\eta$ — $w\eta\eta[\ \eta\eta$, but by a later hand $w\eta\eta[\ \eta\eta$. 49:9, $\eta\eta\eta\ \alpha\iota$ — $\eta\eta\eta\ \alpha\iota\ w$, many codd, Sept., Vulg., Syr., Targ. 51:9, $\eta\eta\eta\eta\eta$ — $\eta\eta\eta\eta\eta w$. 54:9, $\eta\eta\eta\ \eta\eta$ — $\eta\eta\eta\eta\eta$. 56:1, $h\eta\eta\eta\ \iota\ \alpha$ — $h\eta\eta\eta\ \iota\ [\]$. 63:11, $h[\ \eta\eta$ — $\eta\eta[\ \eta\eta$, so many codd., Vulg., D. Kimchi, Abarbanel, Solomon ben-Melech. 64:3, $\eta\eta\eta\eta\eta\ \alpha\iota$ — $\eta\eta\eta\eta\eta\ \alpha\iota\ w$, so many codd, 65:20, $\eta\eta\eta\ \alpha\iota$ — $\eta\eta\eta\ \alpha\iota\ w$. 22, $w[\ \eta\eta\ \alpha\iota$ — $w[\ \eta\eta\ \alpha\iota\ w$. 66:2, $\eta\eta\eta\eta\ \iota\ [\]$ — $\eta\eta\eta\eta\ \iota\ \alpha$. 17, $\eta\eta\ \eta\eta$, Kethib, $\eta\eta\ \eta\eta$, Keri — $\eta\eta\ \eta\eta$, Kethib and Keri. This very incomplete list from the prophet Isaiah (space prohibits our giving readings from the other prophets) is sufficient to show the great importance of this codex.

8. The *Firkowitsch MSS.* This famous collection of the Karaite Abraham Firkowitsch (q.v.) was bought for the Imperial Library at St. Petersburg in the year 1862, and is also described by Harkavy and Strack in their *Catalogue*. Altogether this collection contains 146 MSS., of which 47 are *synagogue rolls* (1-5 on leather, 6-47 on parchment), three of which contain only the entire Pentateuch (No. 10, dated A.D. 940, 19, dated A.D. 920, and No. 47), and the rest *manuscripts* in book form (viz., No. 48-146; of which 48123 are without translation, 124-146 with translation, the translations being either Arabic, Tartar, or Persian). In the several parts of the Old Test. edited by Bar and Delitzsch, the prefaces also contain notices concerning manuscripts used by the editors.

Literature. — Tychsen, *Tentamen de Variis Codicum Hebraicorum . . . Generibus* (Rostock, 1772); *Befreytes Tentamen*, etc. (Leipsic, 1774); Eichhorn, *Einleitung in das Alte Testament*, 2:456-584 (4th ed. Gottingen, 1823); De' Rossi, *Proleg.* 1:19-21, § 19; De Wette, *Einleitung*, § 140-146, 8th ed.; § 108-114, 7th ed.; Strack, *Prolegomena Critica*, page 9-58. For a description of manuscripts, see Le Long, *Biblioth. Sacra*, I, ch. 2, page 4961 (ed. Paris, 1723 fo.); Wolf, *Bibl. Hebraea*, 2:293-324; 4:79-98; Kennicott, *Dissert. Generalis* (Oxford, 1780 fol.; ed. Bruns, Brunswick, 1783); De' Rossi, I, 59-94; 97-125; 126-135; IV, 22-28; *Manuscripti Codices Hebraici Bibliotheca* (Parma, 1803, 3 volumes); G.B. De' Rossi, *Libri Stampati di Letteratura Sacra Ebraica ed Orientale della Bibliotheca del Dott.* pages 79-82 (ibid. 1812); Kocher, *Nova Bibliotheca Hebraica*, 2:42-46; Rosenmuller, *Handbuch fur die Literatur der bibl. Kritik*, etc., 2:17 sq.; Winer, *Handbuch der theol. Lit.* 1:96; *Catalogus Universitatis Lipsiensis*, tom. 83 (exeg. appar.), fol. 203-205. Besides these works, compare the different catalogues of public libraries, viz.,

- 1.** *Vatican:* Assemani, *Bibliothecae Apostolicae Vaticanae Codicum Manua Scriptorum Catalogus* (Rome, 1756 fol.).
- 2.** *Bodleian:* Uri, *Catalogus* (Oxford, 1787), and Steinschneider, *Conspectus Codd. MSS. Hebraeorum*, etc. (Berlin, 1857).
- 3.** *Cambridge:* Schiller-Szinessy, *Catalogue of the Hebrew MSS. preserved in the University Library* (Cambridge, 1875).
- 4.** *Paris:* *Catalogue des Manuscrits Hebreux et Samaritans de la Bibliotheque Imperiale* (Paris, 1866).

- 5.** *Vienna*: Krafft und Deutsch, *Die handschriftlichen hebraischen Werke der k. Hofbibliothek zu Wien* (Vienna, 1847).
- 6.** *St. Petersburg*: *Catalog der hebraischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg*, by Harkavy and Strack (1875).
- 7.** *Munich*: Steinschneider, *Die hebrniischen Handschriften der k. Hof-und Staats-Bibliothek in Munchen* (1875).
- 8.** *Berlin*: Steinschneider, *Verzeichniss der hebraischen Handschriften der kiniglichen Bibliothek* (1878).
- 9.** *Leyden*: Steinschneider, *Catalogus Codicum Hebraeorum Bibl. Acad. Lugd. Batavice* (Leyden, 1858).
- 10.** *Leipsic*: *Catalogus Librorum Manui Scr'iptorum ... Codices Linguaruman Orientalium Descripserunt*, by Fleischer and Delitzsch (Grimmla, 1838).
- 11.** *Hamburg*: Steinschneider, *Catalog der Handschriften in der Stadtbibliothek zu Hamburg* (1877).
- 12.** *Turin*: *Codices Manuscripti Bibliothecae Regiae Taurinensis Athenaei*, edd. Pasinus, Rivantella, Berta (Turin, 1749).
- 13.** *Dresden*: *Fleischer, Catalogus Codicum MSS. Orientalium Biblioth. Reg. Dresdensis* (Dresden, 1831).
- 14.** *Florence*: *Bisconius, Bibliothecae Ebraicae Graecae Florentinae. S. Bibliothecae Mediaeo-Laurentianae Catalogus* (Florence, 1757).
- 15.** *Cesena*: *Mucciolus, Catalogus Codicumn Manuscriptorum Malatestianae Caesenatis Bibliothecae* (1780, 1784, 2 volumes, fol.).
- 16.** *Parma*. See above, De' Rossi.
- 17.** *Spain and Portuqqatl*: Neubauer, *Notes sur des Manuscrits Rebreux Existant dans Quelques Bibliothèques de l'Espagne et du Portugal*, in the *Archives des Missions Scientifiques et Littéraires*, II, 5:423-435 (Paris, 1868).

The various readings found in the St. Petersburg manuscripts and in such as have of late come to light, but are enumerated by Bar and Delitzsch in

the different parts of their Old-Test. edition, have been made use of by the latter, and are given in a very convenient form in the *Appendices Criticae et Masoreticae*, viz. Genesis, pages 74 sq.; Job, pages 33-56; Psalms, pages 83-123; Proverbs, pages 30-54; Isaiah, pages 65-82; Ezekiel, pages 73-107; Minor Prophets, pages 59-85; Daniel, pages 62-85; Ezra-Nehemiah, pages 99-119 (these last three books printed together). Of the St. Petersburg manuscripts, professor Delitzsch has also made use in his commentary on Song of Songs (pages 178-184) and Ecclesiastes (pages 425-435), published at Leipsic in 1875. A comparison of the *Codex Babylonicus* from the year 916, and of the MS. from the year 1009, with Hahn's edition of the Old Test., which in the main is a reprint of Van der Hooght, has been made by Strack with reference to Isaiah, and the result was published in the *Zeitschrift fur lith. Theologie*, 1877, pages 17-52. All these various readings do not essentially impair the authority of the Masoretic text, nor materially alter the meaning of any important passage. (B.P.)

Manwantara

a grand period of time in Hindu chronology, including seventy-one *maha-yugs*, or divine ages, being the reign of one Manu (q.v.), with his posterity of sons and grandsons. The reigns of the fourteen Manus who reigned in succession extended to one thousand *maha-yugs*, or one *kalpa*.

Manx Version

SEE MANKS.

Maori (or New Zealand) Version Of The Scriptures

The Maori is the most cultivated of all the Polynesian dialects. *SEE NEW ZEALAND.* The first copies of portions of the New Test. were printed in 1832, having been translated by the Reverend Mr. Yate, but the first complete edition of the New Test. did not appear till 1840. A second was printed in 1842, and a third in 1844, all at the expense of the British and Foreign Bible Society. A revised edition by bishop Williams and the Reverend T.W. Meller was published more recently. The Old Test. was completed in 1856, the translation being that of the Reverend R. Maunsell. In 1859 a revision of the Bible was undertaken, which was completed in 1867. This revised edition has also been printed since. See *Bible of Every Land*, page 383. (B.P.)

Maphrida

the second dignitary of the Jacobite Church (q.v.) in the East.

Maracas

idols of the Brazilians. The word is a corruption of *Tanmaraca*, which is the name of a certain fruit about the size of an ostrich's egg, and shaped like a gourd. These idols, indeed, were nothing more than the fruit Tamaraca dressed up in beautiful feathers, and fixed on a staff, which the priests stuck in the ground, and ordered the people to bring food and drink before it.

Marae

is the name given in the South Sea islands to a heathen temple. All were uncovered, and resembled oratories rather than temples. The form of the interior or area was frequently that of a square or parallelogram, the sides of which extended forty or fifty feet. Two sides of this space were enclosed by a high stone wall; the front was protected by a low fence; and opposite, a solid pyramidal structure was raised, in front of which the images were kept and the altars fixed. These piles were often immense. Within the enclosure, the houses of the priests and keepers of the idols were erected. Ruins of these temples are found in every situation; on the summit of a hill, on the extremity of a point of land extending into the sea, or in the recesses of an extensive and overshadowing grove.

Maramba

an idol of the negroes of Angola, Congo, etc., in Africa. It stands erect over against the temple dedicated to its peculiar service, in a basket formed like a bee-hive. To this divinity the negroes make particular application for success when they go hunting or fishing, and for the relief of such as are sick. Those also charged with crime are obliged to plead their cause before it. In order to do this the accused prostrates himself at the feet of the idol, embraces it with the profoundest veneration, and says, "Behold, Maramba, thy servant is come to justify himself before thee." If the defendant is guilty, he is said to fall dead on the spot. The devotees usually carry little images in small boxes about with them. Maramba always marches at the head of their armies, and he is presented with the first morsel, and the first cup of wine served at the king's table.

Marathi Version Of The Scriptures

The Marathi, which is spoken by the Marathas or Mahrattas (q.v.), may be regarded as a link between the Sanscrit, dialects of northern India and the languages of the Deccan. Some of the words and idioms are obviously of cognate origin with the Bengalee, while in others a notable approximation may be detected to the Tamil, Telinga, and the other languages of the South. Two different characters are used in writing Marathi, the Modior Modhe, a kind of running hand, which is derived from, and still retains a strong resemblance to the Devanagari (or Sanscrit character), and the Balboodh or Balborah, which appears to be almost, if not quite, the Devanagari itself. The former, vulgarly termed Modi, is most generally understood, being employed in all transactions of business; but the latter is preferred for printing, because it possesses several letters in which the Modi is deficient; it is, besides, uniform and regular in appearance, while the Modi varies as much in style as the handwriting of different individuals in Europe.

A version of the Scriptures in Marathi was commenced at Serampore in 1804. The first few copies of the gospel of Matthew were printed in the Devanagari character, but this character was soon replaced by the Modi, as the more generally intelligible to the natives. This latter character was employed in all the subsequent Serampore editions. In 1811 the New Test. was completed, and in 1820 the Old Test. left the press. A second and revised edition of the New Test. appeared about the year 1825.

Another version of the Marathli Scriptures was commenced in 1817 by American missionaries, and in 1826 the entire New Test. was published by them, with the aid of the Bombay Auxiliary and the British and Foreign Bible Society. An improved and carefully revised edition of this Test. was printed in 1830. In 1834 the Bombay Bible Society undertook another revisal of the Marathi New Test. and determined upon issuing an edition in the Balboodh character. The printing of this edition was commenced in 1835, but in the same year it was found necessary to print a separate edition of the gospels in the Modi, or current character, for the use of the lower class of natives.

While these editions of the New Test. were in course of preparation, the American missionaries, together with the Reverend J. Dixon of the Churoh mission at Nassuck, zealously prosecuted the translation of the Old Test. into Marathi, which was completed at the American mission press in 1855.

Mr. Dixon, by whom the greater part of this important version was made, did not live to see the completion of this edition at press. From the report of the British and Foreign Bible Society for 1863 we learn that the entire Bible has been revised, published, and put into circulation. In the report for 1881 it is stated that the revision of the entire Bible has again been inaugurated, with the assistance of Reverend Baba Padmanji. The revision work is still in progress. See *Bible of Every Land*, page 126.

For linguistic purposes see Ballantyne, *A Grammar of the Mahratta Language*; Bellairs, *A Grammar of the Marathi Language*; Molesworth, *A Dictionary, Marathi and English* (Bombay, 1857); Padmanji, *A Compendium of Molesworth's Marathi and English Dictionary*; Navalkar, *The Student's Marathi Grammar* (new ed. Bombay, 1879). (B.P.)

Marbury, Alexander M., M.D., D.D.

a Protestant Episcopal clergyman, was rector in Petersville, Maryland, for seven years preceding 1858, when he became rector of St. Paul's, Aquasco, in which relation he remained until his death in 1873. See *Prot. Episc. Almanac*, 1874, page 138.

Marcellius, Henricus

a Jesuit, who died at Bamberg, April 25, 1664, wrote, *Canones Explicanden Sacrae Scripturae*: — *De Augustissimo Corporis et Sanguinis Domini Sacramento*: — *Theologia Divinae Scripturae*: — *De Justificatione Christiana*: — *Commentarius in Librum Josuae*: — *Testimonium Danielis de Regno Christi Inexpugnabili*: — *Enchiridion Militiae Christianae*. See Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Marcello, Benedetto

an eminent Italian composer of sacred music, was born at Venice, July 24, 1686. He made a thorough study of music under various masters, and at the same time studied law and became an advocate, holding several offices under the government. He was a member of the Council of Forty, and treasurer at Brescia, where he died, July 17, 1739. His most esteemed work is his music for Giustiniani's version of *Fifty Psalms*, of which a fine edition was published by John Garth, of Durham, in eight volumes folio, with English words. His other works consist of oratorios, masses, cantatas,

madrigals, and different parts of the Roman Catholic service. He also left a MS. treatise on music.

Marchant, Jacques

a Roman Catholic theologian, who died at Couvin, Belgium, in 1648, is the author of *Rationale Evangelizantium* (transl. into French by Ricard, *Le Rational des Predicateurs de l'Evangile*, Paris, 1876, 4 volumes): — *Hortum Pastaorum* (French, *Le Jardin des Pasteurs*), a treatise on faith, hope, and charity: — *Virga Aaronis Florens* (French, *La Verge d'Aaron*), on the sacerdotal life: — *Candelabrum Mysticum*, on the seven sacraments. Marchant's works were published in French by Ricard and Berton, in nine volumes. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Marcus

a Scotch prelate, was a native of Galloway, in Scotland, and was promoted to the see of the Isles in 1275, and consecrated the same year. He was also lord high-chancellor of Scotland. He held a synod at Kirk-Bradden in March, 1291, where thirty-nine canons were made. He died in 1303. See Keith, *Scottish Bishops*, page 300.

Mareshah

The ruined site, *Khurbet Merash*, is three quarters of a mile south-west of Beit-Jibrin, and consists merely of "6 traces of ruins, cisterns, and caves" (*Memoirs to Ordnance Survey*, 3:284).

Margetson, James, D.D.

an Irish prelate, was born in 1600, at Drighlington, in Yorkshire, and received his education in Peterhouse College, Cambridge; was promoted to the parish of Watlas; in 1635 was advanced to the deanery of Waterford; in 1637 to that of Derry, and in 1639 was made dean of Christ Church, Dublin. Throughout the troubled period of 1641 his charity and benevolence to the sufferers were singularly eminent. In July 1647, he joined in a remonstrance to the commissioners of the English Parliament, praying liberty for the use of the common prayer in their respective churches, and rejecting the directory ordered to be used instead. Soon after, the war obliged him to flee to England, where he was thrown into prison. He finally was released, and sought refuge in London. When

Charles II was restored to the throne, Margetson was selected to fill the metropolitan chair of the province of Dublin, and was consecrated January 27, 1660. In 1662 he enforced the principle of jurisdiction and control over the pulpits of his diocese. About this time Margetson was one of the spiritual peers who voted for the third reading of the Act of Settlement. During the time he presided over the see of Dublin he liberally contributed to the repair of both its cathedrals. In 1663 he was translated to the province of Armagh. He was also afterwards chosen vice-chancellor of Trinity College, Dublin. He died in August 1678. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 275.

Margoliouth, Moses, Ph.D., LL.D.

a minister of the Church of England, was born of Jewish parentage in 1818, at Suwalki, in Poland. In 1837 he arrived in England, and in the year following openly professed Christianity. In 1840 he entered Trinity College, Dublin, and, after completing his studies, was ordained in 1844. He held various positions in the Episcopal Church, and at the time of his death, Feb. 25, 1881, he was vicar of Little Linford, near Newport Pagnell, Bucks, England. He is the author of many works: — *Fundamental Principles of Modern Judaism Investigated* (Lond. 1843): — *The Jews in Great Britain* (ibid. 1846): — *A Pilgrimage to the Land of my Fathers* (ibid. 1850, 2 volumes): — *History of the Jews in Great Britain* (1851, 3 volumes): — *Abyssinia, its Past, Present, and Future* (1866): — *The Spirit of Prophecy* (1864): — *Sacred Minstrelsy: A Lecture on Biblical and Post-Biblical Hebrew Music* (1863): — *The Oracles of God and their Vindication* (1870): — *Vestiges of the Historic Anglo-Hebrews in East Anglia* (eod.): — *The Poetry of the Hebrew Pentateuch* (1871): — *The Lord's Prayer no Adaptation of Existing Jewish Petitions* (1876). Besides, he left a great many works in MS. (B.P.)

Marie (Madeleine) De La Trinity

the founder of a religious order, was born June 3, 1616, at Aix, in Provence. She was the daughter of a soldier, and having resolved at the age of fifteen never to marry, placed herself under the direction of a Capuchin, Yvan, who composed for her a book, entitled *Conduite a la Perfection Chretienne*. With his assistance she founded, in 1632, the order of La Misericorde. This order, beginning in 1637, at Aix, had considerable difficulties, being much opposed by the archbishop of that place, but

approved by the bishop of Avignon, and sustained by the Jesuits. She died at Avignon, February 20, 1678. The order of La Misericorde was approved, in 1642, by pope Urban VIII, and followed the rule of St. Augustine. See Hoefer, *Nouv. Biog. Generale*, s.v.

Mariette, Auguste Ferdinand Francois

a French archaeologist, was born at Boulogne-sur-Mer, February 11, 1821. While yet a very young man he was intrusted with the task of arranging the papers of his deceased cousin, Nestor l'Hote, the companion of Champollion in Egypt from 1827 to 1829. Thenceforth Auguste Mariette became inspired with an eager interest in Egyptian archaeology, and devoted his attention to the study of hieroglyphic and Coptic literature. In 1849 he received a post in the Egyptian department of the Louvre, and was shortly afterwards sent to Egypt for the purpose of seeking and purchasing Coptic MSS. in the monasteries of that country. Soon after his arrival at Cairo he made the great discovery of the long-lost Serapeum, or burial-place of the sacred bulls. This, together with other undertakings, is graphically described in his own narrative, *Le Serapeum de Memphis* (Paris, 1857). He had not long returned to France when he was offered and accepted the appointment of conservator of monuments to the Egyptian government. In this position he undertook a long series of important excavations in various parts of Egypt. The magnificent temples of Denderah and Edfu were completely disinterred, and hundreds of thousands of valuable inscriptions were brought to light. The Sphinx was laid bare; the mysterious building known as the Temple of the Sphinx was discovered; extensive works were proceeded with at Karnak, Deir el-Bahari, Medinet Habu, andt Abydos; but we cannot catalogue his archaeological achievements. The Bulak Museum, and the many magnificent volumes in which he has recorded the results of his labors, are, after all, the noblest monuments to his memory. His *Denderah* (1873-75, 5 volumes): — his *Monuments Divers* (1872): — his *Abydos* (1870): — his magnificent *Karnak* (1875): — *Deir el-Bahari* (1877): *Liste Geographique des Pylones de Karnak* (1875), etc., bear witness to his extraordinary industry, and would alone be enough work and honor for any one man. He died at Cairo, January 19, 1881. (B.P.)

Markham, William, D.C.L.

archbishop of York, was born in Ireland in 1719, but was brought to England in his infancy, and at an early age entered Westminster School. He was afterwards sent to Christ Church College, Oxford, where he obtained the degree of M.A. in 1745. In 1750 he was appointed to the office of high master of Westminster School, the duties of which he discharged with great industry and success for about fourteen years. In 1759 he was made a prebendary of Durham, in 1764 resigned his mastership of Westminster, and in the following year was preferred to the deanery of Rochester, which, in 1767, he vacated for that of Christ Church. In 1771 he was consecrated bishop of Chester, and in 1777 translated to the archiepiscopal see of York, from which he was removed by death, November 3, 1807. The virtues of this distinguished prelate were of a most benevolent and amiable kind. With great learning he was modest; and though raised to the highest station he was meek and humble. See (Lond.) *Annual Register*, 1807, page 789.

Marlow, Michael

a Church of England divine, was born near London, in November 1758. He was educated at Merchant Taylor's School, from which he was elected to a scholarship at St. John's College in the eighteenth year of his age. He was admitted actual fellow in 1779; took the degree of B.A. April 5, 1780; that of M.A. February 11, 1784; and became B.D. in April, 1789, being the vicar of St. Giles's, in the suburbs of Oxford, and tutor of the college. In March 1795, he was unanimously elected president of St. John's, and presented by the society to the rectory at Handborough, near Woodstock. He took the degree of D.D. on March 24 of the same year; served the office of vice-chancellor of the university during four years, viz. from Michaelmas term, 1798, to the same term, 1802; and was preferred to the prebendal stall of Canterbury in 1808. He was nominated one of the select preachers of the university in 1805, and again in 1817; was likewise a delegate of accounts, one of the commissioners of sewers, and curator of the Sheldonian Theatre. He died February 16, 1828. See (Lond.) *Annual Register*, 1828, page 222.

Marokki, Samuel

SEE MOROCCO, SAMUEL.

Marperger, Bernhard Walther

a Lutheran theologian of Germany, was born at Hamburg, May 14, 1682. He studied at Altdorf and other universities, was in 1705 preacher at Nuremberg, in 1724 court-preacher at Dresden, and died March 29, 1746, a doctor of divinity. He wrote, *Auslegung der ersten Epistel Johannis* (Nuremberg, 1710): — *Diss. Inauguralis de Nexu Veritatis cum Pietate* (Altdorf, 1724; Germ. transl. by Graff, Leipsic, eod.): — *De Agno ad Arcm Cornua Ligando, ad Illustr.* ~~1988~~ *Psalm 98:8* (Dresden, 1734), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:341; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Marquesan Version Of The Scriptures

The Marquesan is a dialect spoken in the Marquesas or Washington group of islands, situated about nine degrees south of the equator, at a distance of nine hundred miles north-east of Tahiti. Ever since 1797 various efforts have been made at different intervals to proclaim the glad tidings of the gospel in these islands. For a long period these attempts were rendered abortive, till at length, in 1834, the Reverend Messrs. Rodgerson, Stallworthy, and Darling, agents of the London Missionary Society, met with some encouragement in their endeavors to instruct the people, and reclaim them from idolatry. Mr. Darling devoted himself to the translation of the Scriptures, or, rather, to the adaptation of the Tahitian version to the Marquesan dialect. Single extracts of Scripture were published, but the first complete book of the New Test. the gospel of John was not published till 1866. This is up to date the only gospel printed by the British and Foreign Bible Society. See *Bible of Every Land*, page 380. (B.P.)

Marryat, Zephaniah, D.D.

an English Independent minister, was born about 1684. He was first an assistant preacher at Union Street, Southwark, with Mr. Samuel Palmer, who had a controversy with the Reverend John Wesley's father, and succeeded as sole pastor in 1710. He became a master of Greek literature. In 1720 he acquired reputation by a published work, *The Exalted Savior*, intended to correct prevailing errors on the Trinity. He superintended a large charity-school in Gravel Lane, and preached a Sunday-evening lecture at Lime Street. In 1743 he was chosen divinity tutor at an academy held in Plasterers' Hall, and was very successful. He was also one of the

Merchant Lecturers. He died suddenly, September 15, 1754. See Wilson, *Dissenting Churches*, 4:199.

Marsden, J.B.

an English divine, was born about 1803. He graduated from St. John's College, Cambridge, in 1827, and was ordained to the curacy of Burslem, Staffordshire, from whence he removed to the curacy of Harrow, Middlesex. From 1833 to 1844 he held the rectory of Tooting, Surrey, during the minority of his successor. From 1844 to 1852 he was vicar of Great Missenden, Bucks, and from 1852 to his death, in 1870, incumbent of St. Peter's, Birmingham. Mr. Marsden published, *The History of the Early Puritans, from the Reformation to the Opening of the Civil War: — The History of the Later Puritans, from the Opening of the Civil War to 1662: — The Churchmanship of the New Testament: — Discourses for the Festivals of the Church of England: — The Law of Fasting, as set forth in Holy Scripture*, a pamphlet: — *Sermons: — The Coming of Christ: — Sermons from the Old Testament: — Christian Churches and Sects: — Life of the Reverend Samuel Marsden, of New South Wales: — Life of the Reverend Hugh Stowell, of Manchester: — Two Sermons on the Life, Ministry, and Death of the Reverend Richard Marks*, author of *The Retrospect*. He was also editor of the *Christian Observer* from 1859 to 1869. Although not gifted as a preacher, he was a ripe scholar, and his writings demonstrate his ability as an author. See (Lond.) *Christian Observer*, August, 1870, page 633; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Marselus, Nicholas J., D.D.

a minister of the Reformed (Dutch) Church, was born in Mohawk Valley in 1792. He graduated from Union College in 1810, and from New Brunswick Seminary in 1815; was licensed by the Classis of New Brunswick, became pastor at Greenbush and Blooming Grove from 1815 to 1822, New York city from 1822 to 1858, and thereafter was without a charge until his death, May 5, 1876. His publications are, *Translation of Elijah* (1825): — *The Good Old Way* (1830): — *Gospel Ministry* (1842): — *Ministerial Appeal* (1850): — *A Sermon* (eod.). See Corwin, *Manual of the Reformed Church in America*, 3d ed. page 367.

Marsh, Sidney Harper, D.D.

a Congregational minister, son of Reverend Dr. James Marsh, was born at Hampden Sidney, Virginia, August 29, 1825. He graduated from Vermont University in 1846; from 1846 to 1851 was employed in teaching; and the following year attended Union Theological Seminary. After his ordination as an evangelist, May 1, 1853, he went to Oregon in the service of the Society for Promoting Collegiate Education; became principal of Tualatin Academy, at Forest Grove; was chosen president of Pacific University, when it was incorporated, in 1854, and held that office until his death, February 5, 1879. See *Cong. Yearbook*, 1880, page 23.

Marshall, Alexander Washington, D.D.

an Episcopal minister, was born at Charleston, S.C., August 10, 1798. He graduated from the General Theological Seminary in 1828, and in October of that year was ordained deacon, and took charge of St. David's Church, Cheraw, S.C. Having been ordained to the priesthood, March 14, 1830, he continued there until 1841, when he was called to the organization and care of a city mission, worshipping in St. John's Chapel, Charleston. He died ill that city, November 7, 1876. See *Obituary Record of Yale College*, 1877.

Marshall, George, D.D.

a Presbyterian minister, was born in Pennsylvania in 1806. He graduated from Jefferson College, and entered upon his ministry at Bethel in 1832, in which relation he continued until his death, April 30, 1872. Dr. Marshall was well known in western Pennsylvania as one of the leaders of the Presbyterian Church. In the councils of the Church he was always heard with respectful attention, and his words were direct and weighty. See *Presbyterian*, May 18, 1872.

Marsollier, Jacques

a French ecclesiastical writer, was born at Paris in 1647, and died at Uzbs in 1724. He is the author of, *Histoire de l'Origine des Dixmes, des Benefices et des Autres Biens Temporels de l'Eglise* (Lyonas, 1689): — *Histoire de l'Inquisition et de son Origine* (Cologne, 1693; based upon Limborch's *Historia Inquisitionis*): — *Histoire du Ministere du Cardinal de Ximenez* (Toulouse, 1693; Paris, 1739): — *Histoire de Henri VII, Roi*

d'Angleterre (1697): — *La Vie de St. Francois de Sales* (1700): — *Apologie ou Justification d'Erasmus* (1713): — *Entretiens sur les Devoirs de la Vie Civile, et sur Plusieurs Points de la Vie Morale Chretienne* (1714). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 1:696, 716, 870. (B.P.)

Martens, Karl Andreas August

a Lutheran theologian of Germany, was born April 18, 1774, and died March 17, 1832, at Halberstadt, doctor of theology and first preacher. He wrote, *Ueber die symbolischen Bucher der evangelisch-lutherischen Kirche*, etc. (Halberstadt, 1830): — *Ueber Pietismus, sein Wesen und seine Gefahren* (ibid. 1826): — *Theophanes oder uber die gottliche Offenbarung* (ibid. 1819): — *Eleutheros, oder Untersuchung jiber die Freiheit des menschlichen Willens* (Magdeburg, 1823): — *Jesus auf dem Gipfel seines irdischen Lebens* (Halberstadt, 1811). See Winer, *Handbuch der theol. Lit.* 1:335, 365, 369, 482, 550; 2:159; Zuchold, *Bibl. Theol.* 2:855. (B.P.)

Martensen, Hans Larsen

one of the most prominent Danish Lutheran theologians, was born August 9, 1808, at Flensburg. He studied at Copenhagen, and in 1832 passed the ecclesiastical examination and received a gold medal. The same year he received from the government a travelling scholarship, and visited Berlin, Munich, Vienna, and Paris, giving particular attention to the study of the philosophy of the Middle Ages. On his return to Denmark, in 1836, he became a licentiate in theology, submitting a thesis on the *Autonomy of the Human Conscience*, which was afterwards translated from the Latin into Danish (1841), and into German (1845). The next year he began to lecture to the younger students in the University of Copenhagen on moral philosophy. The material of these lectures was published in his *Outline of a System of Moral Philosophy*, in 1841. His lectures on *Speculative Dogmatik*, from 1840, when he became professor ordinarius, awakened extraordinary interest. "It was a new and unheard-of gospel, in charming language, that flowed from his inspired, enrapturing lips. Not merely did the students contend with one another for places in his lecture-room, but men advanced in years, of various callings, were found regular hearers." His popularity became greater still when, in 1845, he became court preacher, and his Hegelianism began to give a coloring to the

conscience of his generation. The public was thoroughly prepared to receive his doctrines gladly when, in 1849, he published the most successful and famous of his contributions to theological literature, his *Christian Dogmatics*, which has been translated into most European languages, even into modern Greek, and has exercised as wide an influence on Protestant thought as any volume of our century. In Germany it has enjoyed a popularity even wider than in Scandinavia, and has been honored by a formal refutation from the propaganda at Rome. It was not, however, unchallenged at home, a severe attack upon it having been made by professor Rasmus Nielsen, supported secretly by Kirkegaard (q.v.). In 1854, when bishop Mynster died, Martensen, who had refused the bishopric of Sleswig, accepted the primacy of Denmark, and began his administrative labors in the Church with acts of great vigor and determination. He became in consequence cordially detested, and violently attacked by all those sections, of the Danish Lutheran body which wavered to this side or to that from a hierarchical orthodoxy. A great part of Martensen's time and energy henceforth was taken up with polemics against Grundtvig, Nielsen, the Catholics, and the Irvingites. Many of his later writings are of this purely controversial character, his *Exposure of the So-called Grundtvigianism*, which he styled "a leaven, but not a principle," his *Catholicism and Protestantism*, against the claims of the Vatican Council, his *Socialism and Christendom*. The time at his command, after faithful administration of his duties, was, during his earlier years, devoted to the preparation of his *System of Christian Ethics* (1871-78; German, 1878-79; English, 1873-82), and his final scientific work in the line of his early studies of the mystics, on *Jacob Boehme* (1879; German, 1882; English, by T. Rhys Evans, 1885). As a fitting conclusion of his literary activity, he published his *Autobiography* (1883). Dr. Martensen died, February 3, 1884, and was buried with great solemnity in his own cathedral of Our Lady. The king and the Conservative party knew what they owed" to the rigid Tory prelate, whose face was set like a flint against the modern spirit in politics, in literature, in philosophy. He was a great man, a man who did honor to Denmark. It is not the critics of his own country only, it is the more impartial Germans, who have declared Hans Larsen Martensens to be the greatest Protestant theologian of the present century." See Zuchold, *Bibl. Theol.* 2:856; *Quarterly Review* (Lond. April 1884); *Lutheran Church Review* (Philadelphia, Pennsylvania, July 1884; *Expositor* (Lond. and N.Y., January 1885). (B.P.)

Martigny, Alexandre

a French archaeologist, was born April 22, 1808, at Sauverny, France. He received holy orders in 1832, and died August 19, 1880, at Belley. He is the author of the famous *Dictionnaire des Antiquites Chretiennes* (Paris, 1864; 2d ed. 1877). In 1865 he published a French translation of De' Rossi's *Bulletino di Archeologia Cristiana*. (B.P.)

Martin

(better known as *abbot Chaffrey*), a Roman Catholic French writer, was born at Abries in 1813. In 1839 he received holy orders, and was appointed professor at the seminary in Embrun. He was honorary canon of different chapters, and died at Paris in 1872. He published, *Le Panorama des Predications* (1851-55, 3 volumes: 8th ed. 1864): — *La Bibliotheque des Predicateurs* (1867-68, 4 volumes): — *Theologie Morale en Tableaux* (1857): — *Repertoire de la Doctrine Chretienne* (1857; 2d ed. 1859-63, 3 volumes): — *Portraits Litteraires des Plus Celebres Predicateurs Contemporains* (1858): — *Mois de Alarie des Predicateurs* (eod. 2 volumes): — *Sermons Nouveaux sur les Mysteres de Notre Seigneur Jesus-Christ* (1860, 2 volumes): — *Vies des Saints a l'Usage des Predicateurs* (1861-68, 4 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Martin, Benjamin N., D.D.

a Presbyterian minister and educator, was born at Mr. Holly, N.J., October 20, 1816. He graduated from Yale College in 1837, and from Yale Divinity School in 1840. After serving the Congregational Church in Hadley for five years, he was installed pastor of the Fourth Presbyterian Church in Albany, N.Y. In 1852 he was appointed professor of logic, intellectual and moral philosophy, in the University of New York city, which position he held until his death, December 26, 1883. Among the clergy and literary circles professor Martin enjoyed a large acquaintance. He was very popular among the students, and gave up his whole time to the university. He contributed largely to many religious journals, and was the author of several books. One of his many lectures was delivered before the Yale Theological School, entitled *The Theology of the Doctrine of the Forces*. See *N.Y. Observer*, January 3, 1884; *Cong. Year-book*, 1884, page 30. (W.P.S.)

Martin, Bon-Louis Henri

a celebrated French historian, was born at St. Quentin, February 20, 1810. He studied at Paris, and like all the other young men of his epoch, fell under the influence of the romantic school, and commenced his literary career with writing verses for periodicals. But he soon betook himself to his lifelong study of the history of France. Paul Lacroix suggested that Martiu should help him in preparing an immense historical work in forty-eight volumes. It was not to be a history of France, but a collection of extracts from chronicles and histories, extending from the earliest period to 1830. The first volume appeared in 1833, when Martin's colleague deserted him, and he concluded the book in 1836. He then wrote the first volume of a history of Soissons; and believing his studies had fitted him for the task, he commenced the prodigious labor of writing a complete history of France. His interest in the history of the Gauls makes his first volumes the most attractive of all, As successive editions were called for, he spent his time in painstaking revisions of his history, incorporating every new discovery, and keeping his book, up to the fourth edition, in 1878, entirely abreast of the knowledge of the time. In 1878 and 1879 he published a history of France from 1789 to 1830, in four volumes, as a sequel to his great work. In 1878 he was elected a member of the Academie Frangaise, in place of Thiers. Martin died December 14, 1883. With him expired the last of the great historians bred in the school of Thierry. See Hanotaux, *Henri Martin* (Paris, 1885), (B.P.)

Martin, Conrad

a Roman Catholic prelate of Germany, was born May 18, 1812, at Geismar, Prussia, and studied under Allioli and Dollinger, as well as under Gesenius, Tholuck, and Tuch. For some time religious instructor at Cologne, Martin was, in 1844, appointed professor and inspector of the clerical seminary in Bonn. In 1856 he was elected bishop of Paderborn, and from that time was the obedient servant of the papal see. As a member of the Vatican Council, he belonged to those bishops who advocated the infallibility of the pope. He was the first who openly protested against the Prussian May-laws of 1873, and thus he came in conflict with the government. He was fined, and finally imprisoned at Wesel. He escaped into Belgium, and died in exile, July 19, 1879, at St. (Guibert. He was buried at Paderborn. He wrote, *Lehrbuch der katholischen Religion fur hohere Lehranstalten* (5th ed. Mayence, 1873): — *Lehrbuch der*

katholischezn Moral (5th ed. *ibid.* 1865): — *Die Wissenschaft von den gottlichen Dingen* (3d ed. *ibid.* 1869): — *Die Arbeiten des vatikanischen Konzils* (Paderborn, 1870): — *Vaticani Concilii Documentorum Collectio* (*ibid.* 1871): — *Drei Jahre aus meinzen Leben* (Mayence, 1877), describing his imprisonment and *escape*: — *Blicke zis Jenseits* (*ibid.* 1877): — *Zeitbilder* (*ibid.* 1879, posthumous). (B.P.)

Martin, Jacques

a Protestant theologian of Geneva, was born in 1794. While yet a student, he was obliged to take part in the campaigns against Germany, which the first Napoleon inaugurated. He fought in the battles at Leipsic and Waterloo, and in 1815 went to Geneva. For two years he followed commercial pursuits, and then betook himself to theological study. In 1818 he was enrolled as a student, and in 1822 graduated, presenting for his thesis, *L'Unite de la Foi*. Martin soon distinguished himself, both as an instructor and pulpit orator, and his writings were not only often reprinted, but some of them, as *L'Oraison Dominicale*, were even translated into other languages. He died in 1874. See Bouvier, *Jacques Martin, Predicateur Patriofe*, in the *Etrennes Religieuses* (1877), and the same in Lichtenberger's *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Martin, James, D.D.

an Associate minister, was born at Albany, N.Y., May 12, 1796. He graduated from Union College, Schenectady, in 1819, and after a course in theology in the theological seminary of Philadelphia, was licensed Sept. 2, 1822, and soon after took charge of an Associate Reformed congregation at Albany. He edited the *Religious Monitor* in 1833. In 1842 he was elected professor of didactic theology and Hebrew in the theological seminary at Cannonsburg, Pennsylvania. He died June 15, 1846. See Sprague, *Annals of the Amer. Pulpit*, IX, 3:112.

Martin, Johann

a Reformed theologian, who died at Groningen in 1665, is the author of, *Analysis Popularis in Mfalachiam Prophetam*: — *Analysis Popularis in Epistolas ad Philippenses et Thessalonicenses*. See Benthem, *Hollndischer Kirchen-Staat*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Martin (Paschoud), Joseph

a Protestant theologian, was born at Nimes, October 14, 1802. He studied at Geneva, was for some time pastor at Luneray, and in 1828 at Lyons, where he labored with his former classmate, Adolphe Monod. In 1837 he was called to Paris, but after two years of work was obliged to retire from the active ministry for a time on account of an incurable disease. In 1839 he commenced publishing a monthly journal, entitled *Le Disciple de Jesus Christ*. In 1853 he founded *L'Alliance Chretienne Universelle*, on the following basis: "Love of God, the Creator and Father of all men; love of all men, the immortal creatures and children of God; love of Jesus Christ, the son of God and Savior of mankind." Adolphe Monod was the first who wrote against the principles of this journal. In 1851 the consistory of Paris appointed the younger Athanase Coquerel as his assistant, and made him retire, under the pretext of heresy, in 1864. In spite of the protests of his medical advisers, Martin resumed his ministerial functions. In 1868 he succeeded Athanase Coquerel, the father, as president of the presbytery, and died May 24, 1873, at Loges, near Versailles. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Martin, Samuel, D.D.

a Presbyterian minister, was born at Chestnut Level, Lancaster County, Pennsylvania, January 9, 1767. He was converted in his twenty-second year, graduated from the University of Pennsylvania in 1790, was licensed by the Baltimore Presbytery in May 1793, and soon after was installed pastor of the congregation at Slateridge, York County, laboring there faithfully for five years, and then accepted a call from the congregation of Chaneford, where he remained until 1812. He died June 28, 1845. Dr. Martin published several sermons: two in which the doctrine of election is proved and illustrated (1806); one on *Regeneration*, printed in the *Spruce Street Lectures*; and one entitled *Children are an Heritage of the Lord*. See Sprague, *Annals of the Amer. Pulpit*, 4:118.

Martinet, August

a Roman Catholic divine, who died October 11, 1877, at Bamberg, doctor and professor, is the author of, *Hebraische Sprache-Schule fur Universitaten* (Bamberg, 1835): — *Chrestomathie aus modernen neuhebraischen Schriften entnommen* (ibid. 1837). See Winer, *Handbuch der theol. Lit.* 1:117; Ffirst, *Bibl. Jud.* 2:232. (B.P.)

Martini, Christian David Anton

a Lutheran theologian of Germany, was born January 22, 1761. He studied at Gottingen, and for some time acted as teacher at his native place. In 1789 he was made professor of theology at Rostock, in 1791 doctor of theology. In 1804 he was called to Wurzburg, in 1807 to Altdorf, and in 1809 to Munich. Martin died September 1, 1815. He wrote, *Commentatio Philologico-Critica in Locum Esaiæ 52:13, 53:12* (Rostock, 1791): — *Eusebii Caesarensis de Divinitate Christi Sententia*, etc. (ibid. 1795): — *Persecutionis Christianorum sub Imperatoribus Romanis Causae et Effectus* (ibid. 1802-1803): — *Ueber die Einfuhrung der christl. Religion als Staatsreligion*, etc. (Munich, 1814). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:219, 557, 574, 590, 597, 598. (B.P.)

Martini, Jacob

a Lutheran theologian, was born at Langenstein, near Dresden, Saxony, October 16, 1570, and died at Wittenberg, May 30, 1649, doctor and professor of theology. He wrote, *Disputationum de Messia Decas*: — *De Causa Peccati*: — *Libri iiii de Elohim: Vindiciae Ecclesiae Lutheranae contra Valerianum Magnum*: — *Systema Theologicum*: — *Collegium Anti-Calvinianum*: — *Collegium Anti-Photinianum*: — *Questiones Biblicae in Genesis*: — *Partitiones et Questiones Metaphysicae*: — *De Theologiae Constitutione et Verbo Dei Scripto*: — *Quomodo Sola Fides Justificet*. See Witte, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Maruta (Saint), Liturgy Of

one of the twelve liturgies contained in the missal of the Maronites, published at Rome in 1592.

Marx, Jacob

a Roman Catholic theologian of Germany, was born September 8, 1803. In 1829 he received holy orders, was in 1836 professor of Church history and canon law at Treves, in 1861 doctor of theology, in 1869 member of the chapter, and died February 15, 1876. He is the author of, *Ursachen der schnellen Verbreitung der Reformation zunachst in Deutschland* (Mayence, 1834): — *Der Bilderstreit der byzantinischen Kaiser* (Treves,

1839): — *Das Wallfahrten in der katholischen Kirche* (Mayence, 1842): — *Geschichte des heiligen Rockes in der Domkirche zu Trier* (1844): — *Die Ausstellung des heiligen Rockes* (1845): — *Caspar Olevian oder der Calvinismus in Trier im Jahre 1559* (1846): — *Geschichte des Erzstiftes Trier bis zum Jahre 1816* (1856-64, 5 volumes). See Zuchold, *Bibl. Theol.* 2:858. (B.P.)

Masada

Picture for Masada

The ruins of this stronghold, now called *Sebbeh*, are minutely delineated in the *Memoirs* accompanying the Ordnance Survey (3:417 sq.). See also Tristram, *Land of Moab*, page 46 sq. The following, from Conder's *Tent Work* (2:140), embraces the chief points:

"The rock of Masada measures 350 yard. east and west, by 690 yards north and south, and its cliffs are 1500 feet in height above the plain on the east. Two paths lead up to the plateau on the top, that on the east being a winding ascent, now almost impassable, but by which captain Warren went up; this is apparently the path called the 'Serpent' by Josephus. The second path, on the west, ascends from a narrow sloping bank of white marl, which is about 1000 feet high, and which Josephus calls the 'White Promontory;' upon this rises the great ramp, about 300 feet high, which the Romans piled up against the rock during the siege, a work so laborious that it seems almost incredible that human efforts could have accomplished it in so short a time. At the top of the ramp is the masonry wall which the besiegers built as a foundation for their engines, before discovering the great tragedy that had been enacted within the fortress, where the garrison had fallen by one another's swords.

"A fatiguing climb brought us to the plateau at the top. Here is a pointed archway, indicative of Crusading masons, and scored with the tribe-marks of the Jahalin and Rushaideh Arabs, which were on a former occasion mistaken by a distinguished Frenchman for planetary signs.

"We fell to work at once with tape and compass to plan and describe the ruins. The buildings are principally on the north-west part of the rock, and they are of various dates. The most ancient appear to be the long rude walls, resembling the buildings at

Herodium (Jebel Fureidis), but the majority of the masonry is to be ascribed to the Christians of the 5th or 12th centuries. There is a chapel on the plateau, and also a cave, in which I found a curious inscription with crosses, which is, apparently, a new discovery. It is painted in red, and resembles some of the 12th and 13th century inscriptions near Jericho. "The most extraordinary feature of this wonderful place has yet to be noticed. The Romans in their attack on Masada followed the same method which had reduced Jerusalem. They surrounded the unhappy Jews with a wall of circumvallation. Looking down from the summit, the ruins of this wall — a drystone parapet, running across the plain and up the southern hill-slopes — could be distinctly traced.

"Two large camps, also walled with stone, lay spread out behind this line on the west and east, and six smaller ones, like redoubts, on the low ground; the entire length of the wall was not less than 3000 yards, as measured on our plan, and the whole remains almost as it was left eighteen hundred years ago."

Masbotheans

the disciples of Masbotheus, who is said by some of the ancients to have been a follower of Simon Magus (q.v.).

Masius, Hector Gottfried

a Lutheran theologian, was born April 13, 1653. He studied at different universities, went to France in 1682 as chaplain to the Danish embassy, and was made in 1685 doctor and professor of theology at Copenhagen. He died September 20, 1709, leaving, *Defense de la Religion Lutherienne: — Bericht von dem Unterschied der lutherischen and reformirten Lehre: — De Profanatione Hostiae Consecratae: — De Pallio Pauli: — Schediasmata Tria Sacra, Scilicet 1, De Contemtut Concilii Tridentini; 2, De Polynathia Scriptorum Sacrorum; 3, De θηριομαχίᾳ Pauli*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:345, 353. (B.P.)

Mason, Charles, D.D.

a Protestant Episcopal clergyman, was born July 25, 1812, at Portsmouth, N.H. He graduated with honor from Harvard College in 1832; studied

theology at the General Theological Seminary, New York city; was ordained deacon and priest by bishop Griswold; became rector of St. Peter's Church, Salem, Massachusetts, in May 1837; and of Grace Church, Boston, in 1847, which position he held until his death, March 23, 1862. For a long time he was a member of the standing committee of the diocese, and was prominent in various missionary enterprises. See *Amer. Quar. Church Rev.* 1862, page 735.

Mason, Cyrus, D.D.

a Presbyterian minister, was born at Nassau, N.Y., July 19, 1798. He graduated from Union College in 1824; spent two years in Princeton Theological Seminary; was ordained by the Presbytery of New York, December 7, 1826, pastor of Cedar Street Church, New York city; in 1835 became pastor of the Beneficent Congregational Church, Providence, R.I.; in 1836 professor of political economy and ethics in the University of New York, a position which he retained until 1850. He died in New York city, May 28, 1865. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 50.

Mason, Sumner R., D.D.

a Baptist minister, was born at Cheshire, Berkshire County, Massachusetts, June 14, 1819. He was for two years a member of Yale College (1838-40); then became a member of the First Baptist Church in New Haven, and devoted the next seven years to teaching, most of the time in Nashville, Tenn., where he was licensed to preach, September 7, 1844; and studied theology under Reverend Dr. Howell. He was ordained pastor of the First Baptist Church, Lockport, N.Y., August 22, 1849; then became pastor of the First Baptist Church in Cambridge, Massachusetts, March 4, 1855, where he continued an able and successful minister until his death, Aug. 26, 1871. A volume of his sermons and essays, edited by Reverend A. Hovey, D.D., with a sketch of his life and character, by Reverend O.A. Stearns, D.D., was issued by the Riverside (Cambridge) press in 1874. (J.C.S.)

Massaroon, Robert, D.D.

an Irish Methodist preacher, was born at Londonderry in 1790. He joined the Methodist society in his eighteenth year, and in 1811 entered the ministry of the Irish Conference. He was a pious, prudent, intelligent, and devoted Methodist preacher for nearly fifty years, and in 1859, from failing

health, became a supernumerary, but as a scholar and gentleman he continued to labor as treasurer of the Methodist Annuitant Society and Auxiliary Fund, and closed his useful life in Dublin, March 3, 1871. He filled several official positions in Irish Methodism, was an able advocate of the British and Foreign Bible Society, and a useful guide to young ministers in studying the original text of the Holy Scriptures.

Massoch, Stephen C., D.D.

a Protestant Episcopal clergyman, first appears in the records as a missionary in St. Louis, Missouri, in 1857, and remained there until 1859, when he was appointed to the "Mission of the North-west," which was then under the jurisdiction of Joseph C. Talbot, D.D., missionary bishop. Dr. Massoch was especially to minister to the Germans and Bohemians in Osage, Nebraska. Shortly after, he removed to Arago, devoting himself to the same work, and remained in this sphere of labor until 1866, when he removed to Baltimore, Maryland. In 1868 he was a resident of Covington, Kentucky. He died May 30, 1870. See *Prot. Episc. Almanac*, 1871, page 118.

Mastricht, Peter Von

a Dutch theologian, was born in 1630. He studied at Duisburg and Utrecht, was for some time professor of Hebrew and of theology at Frankfort, and in 1669 professor at Duisburg. In 1677 he was called to Utrecht, and died February 10, 1706. He wrote, *Theologia Theoretico-Practica* (2 volumes): — *Exercitationes Analyticae et Exegeticae ad Esa.* 53: — *Syntagma de Fide Salvifica*: — *Vindiciae Veritatis et Autoritatis Sacrae Scripturae in Rebus Philosophicis contra Wittichium*: — *Acadenzice Ultrajectince Votum Symbolicum*. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:304. (B.P.)

Matahiti

(*Maoa Roa*), the ripening or completing of the year, a festival regularly observed in Huahine, Polynesia. Men, women, and children attended this festival, but the females were not allowed to enter the sacred enclosure. They held a sumptuous banquet annually, the time of which was regulated by the blossoming of reeds. When the prayers were finished at the *marae*, and the banquet ended, each individual returned to his home or family marwe to offer special prayers for the spirits of departed relatives, that they

might be liberated from the *po*, or state of night, and ascend to *rohutunoanoa*, the mount Meru of Polyfesia, or return to this world, by entering into the body of one of its inhabitants.

Matamoros, Manuel

a Spanish Protestant, was born October 8, 1835, at Lepe, in the province of Huelva. In 1850 he entered the military school at Toledo, but the life of the soldiers which he witnessed there caused such a dislike for a military career that he left the school and went to Malaga, where his mother was then residing. On a visit to Gibraltar he casually attended a service held by Francisco de Paula Ruet (q.v.), who impressed him so deeply that Matamorose bought a New Test., which convinced him of the errors of Romanism. Through Ruet, Matamoros came into relations with a committee in Edinburgh, and later, with one in Paris, which prosecuted the evangelization of Spain. He went, under commission of the latter, to Granada, Seville, and Barcelona (1860). At Granada he became acquainted with Jose Alhama, a hat-maker, who had been converted through the instrumentality of an American tract, and was preaching the gospel. When arrested letters were found on his person from Matamoros, Morin, Carrasco, and Gonzalez, all of whom were likewise imprisoned. Two years Matamoros was kept at Granada awaiting his trial. Through the influence of a deputation of the Evangelical Alliance, and the efforts of queen Elizabeth of Prussia, Matamoros was released, May 28, 1863, on condition that he should leave the country. He went on a visit to England, where he was cordially welcomed, and afterwards to Lausanne, where he attended the theological seminary. On a visit to Pau, in southern France, he made the acquaintance of an American lady, whom he induced to establish there a Spanish school. Returning to Lausanne in May 1866, he died just a few days before the time set for his ordination, July 31, and two years before his country was opened to Protestant missions (1868). His name will not be forgotten beside that of Ruet, Carrasco, Alhama, and other evangelists in Spain. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Mateer, Joseph, D.D.

a Presbyterian minister, was born in Hill Head parish, County Down, Ireland. He graduated from Belfast College, and after removing to the United States entered Princeton Theological Seminary, remaining one year,

and then went to the Western Theological Seminary, where he graduated in 1854. He was ordained, and installed pastor of the church of Leatherwood, Pa., and also of the Licking Church. After twenty-one years of successful labor he was released, and installed over Sligo Church, from whence he was transferred to New Bethlehem, where he remained till 1881. He died in Bethlehem, October 1, 1883. See *Necrol. Report of Princeton Theol. Sem.* 1884, page 38.

Mat'h

the residence of a monastic community among the Hindus. It consists of a number of buildings, including a set of huts or chambers for the *Mahaot* or superior, and his resident *Chdelas* or disciples; a temple sacred to the deity whom they worship, or the Samadh, or shrine of. the founder of the sect, or some eminent teacher; and one or more sheds or buildings for the accommodation of the mendicants or travellers who are constantly visiting the Mat'h, both ingress and egress being free to all. The number of permanent pupils in a Mat'h varies from three or four to thirty or forty; besides whom there is also a considerable number of outdoor members. Most of the Mat'hs have a small endowment of land, which they either let at a fixed rental, or cultivate on their own account. Besides this they often receive generous contributions from lay votaries, alms gathered by members who go out to seek them, and the profits arising from traffic covertly carried on.

Mathema

(μάθημα, *a lesson*), a name usually given in the ancient Greek writers to the creed, probably because the catechumens were obliged to learn it.

Mather, R. Cotton, LL.D.

an English Congregational minister, was born at New Windsor, Manchester, November 8, 1808. He graduated from Glasgow University, studied two years at Homerton Theological College, was ordained June 1, 1833, and the same year proceeded to India in the service of the London Missionary Society, settling in Benares, where he resided till May 1838, then left for Mirzapore, in order to establish a new mission in that city, laboring there the rest of his missionary life with great success. He wrote tracts, theological treatises, and works of a varied character, both in Hindu and Urdu. He died April 21, 1877. See (Lond.) *Evangelical*

Magazine, July 1877, page 420; — (Lond.) *Cong. Yearbook*, 1878, page 325.

Mathieu, Jacques Marie Adrien Cesaire

a French prelate, was born at Paris, January 26, 1796. He first studied law, but afterwards betook himself to the study of theology, entered the seminary of St. Sulpice, was ordained priest, and became secretary to the bishop of Evreux in 1823. In 1833 he was appointed bishop of Langres, and in the following year he was raised to the archiepiscopal see of Besanoni. In 1850 he was made cardinal. As a member of the senate he was a zealous defender of the rights of the Church, and, in spite of the interdict of the government, he published the papal encyclical of December 8, 1864. Mathieu died at Besancon in 1875. Of his brochures we especially mention *Le Pounvoir Temporel des Papes Justifie par l'Histoire* (1863). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Matsyavatara

Picture for Matsyavatara

in Hindi mythology, is the incarnation of Vishnu as a fish, the Majafish, with the surname *Cexis*. The fable is told as follows: Brahma had fallen asleep; the giant Hajagriwa stole from the sleeping god the four Vedas, the laws of the world, and the lawless world now sank into the kingdom of evil. Then Vishnu saved the world in the form of a fish, by following the giant, who hid under the sea, and compelling him to surrender the books.

Matteson, L.J., D.D.

a Baptist minister, was born at Laurens, Otsego County, N.Y. He pursued his studies at Hamilton, graduating from the college there in 1858, and from the theological seminary in 1860. His pastorates were at Watertown and Sing Sing, Brattleboro, Vermont, and Troy and Cortland, N.Y., where he died, May 5, 1878. (J.C.S.)

Mattheus

(or "Machabaeus), a Scotch prelate, was consecrated bishop of the see of Ross in 1272, and, while attending a council at Lyons, died there in 1274. See Keith, *Scottish Bishops*, page 186.

Matthai, Georg Christian Rudolph

a Lutheran theologian of Germany, was born in 1798 at Hameln, and died at Gottingen, November 20, 1872, professor of theology. He published, *Synopse der vier Evangelien nebst Kritik ihrer Wundererzahlungen* (Gottingen, 1826): — *Der Religionsglaube der Apostel Jesu* (ibid. 1826-30, 2 volumes): — *Die Lehre vom Geiste wider ihre Gegner* (ibid. 1834): — *Neue Aislegung der Bibel zur Erforschung und Darstellung ihres Glanbens* (ibid. 1831): — *Der Mysticismus nach seinem Begriffe, Ursprunge, und Unwerth* (ibid. 1832): — *Auslegung des Evangeliums Johannes* (ibid. 1837): — *Die Macht und Wurde des Fursten, auf christlichen Standpunkte* (Leipsic, 1841): — *Doctrina Christi de Jurejurando* (1847): — *Das Verhaltniss des Christenthums zur Politik* (1850): — *Die Auslegung des Vaterun. ser nach dem hochsten Grundsatz der Auslegung des Neuen Testaments* (1853). See Zuchold, *Bibl. Theol.* 2:859; Winer, *Handbuch der theol. Lit.* 1:109, 245, 294, 365, 433. (B.P.)

Matthew

a Scotch prelate, was formerly archdeacon of Lothian, and became bishop of Aberdeen in 1164. See Keith, *Scottish Bishops*, page 105.

Matthew's (Saint) Liturgy

one of the twelve liturgies of the Maronites, contained in their missal.

Matthews, John, D.D.

a Presbyterian minister, was born in Guilford County, N.C., January 19, 1772. He was licensed to preach in 1801, by the Presbytery of Orange, and crossed the desert country to Natchez, Miss., acting as a missionary there. In April 1803, he returned to North Carolina, and shortly after received a call to the churches of Nutbush and Grassy Creek, where he continued till 1806, then removed to Martinsburg, Virginia, and after a year resigned this for the charge at Shepherdstown. Here he continued till 1836, preaching as stated supply of this Church and that of Charlestown, and frequently also at Harper's Ferry. He next took a charge at Martinsburg and Charlestown, and when the theological seminary was established at Hanover, Indiana, he was invited to become professor. He died at New Albany, May 19, 1848. His publications are, *Letters on the Divine Purpose*, and *The Influence of the Bible*.

Matthews, John Daniel, D.D.

a Presbyterian minister, was born at Shephardstown, Virginia, June 9, 1809. He graduated from Jefferson College in 1827, and from Princeton Theological Seminary in 1831. He was ordained an evangelist by the Presbytery of Georgia, became a stated supply of St. Mary's in 1832, and subsequently of the Second Church, Philadelphia. In 1833 he was installed pastor of Opeqtan and Cedar churches, Virginia. He became pastor of the Church at Norfolk in 1837, and after five years removed to the McChord Church, Lexington, Kentucky. After this he supplied the churches of Hopewell, Paducah, and Henderson. For six years he was superintendent of public instruction in Kentucky, after which he supplied the churches of Jackson Street, Mobile; Second Church, Baltimore; New York Avenue Church, Washington City; Portland Avenue Church, Louisville, Kentucky, and Dennison, Texas. He died at Dallas, March 7, 1884. See *Necrol. Report of Princeton Theol. Sem.* 1884, page 13.

Matthews, Joseph M'Dowell, D.D.

a Methodist Episcopal minister, was born in Augusta County, Virginia, December 8, 1804. At the age of ten he removed with his parents to Kentucky, and, settling on a farm, was given a thorough private academical education, which he increased by personal effort. He joined the Church at the age of eighteen, was licensed to preach in 1825, in 1827 began a school or academy for boys in Hillsborough, Ohio, which he continued till 1831, when he entered the Ohio Conference. In 1831-32 he served the Church in Chillicothe. and in 1833 in Cincinnati. There his health failed, and he retired to a farm, where he spent nearly six years. In 1839 he opened the Oakland Female Seminary, where he did noble work until 1856, when he took charge of the Hillsborough Female College. In 1860 he became president of Jessamine Female College, Nicholasville, Kentucky, but in 1863 returned to Hillsborough, and opened a private boarding-school. In 1872 he again accepted a call to the presidency of Hillsborough Female College, where he remained until ill-health led him, in 1877, to resign his office, and retire to his home in the suburbs of Hillsborough, where he died, August 5, 1879. See *Minutes of Annual Fall Conferences*, 1879, page 15.

Matthews, Robert C., D.D.

a Presbyterian minister, was born at Shephardstown, Virginia, April 2, 1822. He was educated in Illinois, where he practiced law until he was

converted, then, after a year or two in the theological seminary, was ordained and installed pastor of the Presbyterian Church in Monmouth, Illinois, December 20, 1852. His labors in this Church were attended with great success. He died there, November 15, 1881. See *N.Y. Observer*, Dec. 1, 1881. (W.P.S.)

Matthia, Christian

a Lutheran theologian of Germany, was born in 1584. He studied at Strasburg and Giessen, was in 1614 rector at the gymnasium in Durllach, in 1618 professor of theology at Altdorf, in 1629 professor at Sora, in Dellmark, in 1639 at Leyden, and in 1641 pastor of the Lutheran congregation at the Hague. In 1645 he resigned his position, retired to Utrecht, and died January 22, 1655. He wrote, *Exercitationes Metaphysicae 12: — Methodica Scripturae Sacrae Loca Vindicandi Ratio: — Historia Patriarcharum: — Analysis Typica Evangelii Matthaei: — Antilogiae Bibliae*, etc. See Moller, *Cimbria Litterara*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Matthiai, Wolf Christian

a Lutheran theologian of Denmark, was born January 28, 1734. He studied at Kiel, was in 1762 military, preacher, in 1770 pastor at Rendsburg, in 1778 member of consistory, and died January 29, 1787. He wrote, *Diss. Historic Samuelis, Sauli et Davidis, ad Annorum Rationes Digesta* (Kiel, 1752): — *Beschreibung der Kirchenverfassung in den Herzogthumern Schleswig und Holstein* (Flensburg, 1778-86, 2 volumes): — *Schriftmassige Betrachtung uber dass Leiden und Sterben Jesu Christi* (ibid. 1786). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der-theol. Lit.* 1:833. (B.P.)

Matuta

in Roman mythology, was originally an ancient Italian goddess of day-dawn, and later confounded with Letucothea (q.v.), and with Albunea (q.v.). Her festival was celebrated June 11, at which mothers took the children of their sisters on their arms, because Ino (Leucothea) had brought up her sister's son, Bacchus.

Mauchart, Immanuel David

a Lutheran theologian of Germany, was born June 2, 1764, at Tubingen, was in 1793 deacon at Nurlingen, in 1803 superintendent at Neuffen, Wirtemberg, and died February 6, 1826. He wrote, *Aphorismen uber das Erinnerungsvermogen in Beziehung auf den Zustand nach dem Tode* (Tubingen, 1792): — *Kirchliche Statistik des Kdnigreichs Wurtemberg evangelisch lutherischen Antheils* (Stuttgart, 1821): — *Andachtsbuch fur Confirmanden und Neuconfirmirte* (Tubingen, 1824). See Winer, *Handbuch der theol. Lit.* 1:477, 489; 2:374. (B.P.)

Maui fata

(*altar-raising*), a religious ceremony in Polynesia. Numbers of figs, with abundance of plantains, were placed upon the altars, which were newly ornamented with branches of the sacred *miro*, and yellow leaves of the cocoanut-tree. These rites extended to every *marae* in the island, and were designed to secure rain and fertility for the country gained by conquest or recovered from invasion.

Maukisch, Johann

a Lutheran theologian of Germany, was born August 14, 1617. He studied at Leipsic, and died at Dantzic, June 8, 1669, doctor and professor of theology. He wrote, *Notae Philoogico-Theologicae Notitiam Dei Naturalem ex Selectis Scripturen Dictis Explicantes*: — *Paulus anti-Calvinianus, Absolutum Decretum per Totam Epistolam ad Romanos Elidens*: — *Scripta anti-Papistica*: — *Exercitationes de Universali Gratia*: — *De Ecclesia in Genere*: — *Programmata de Promissione Messiae ex Psalm 40, de Adventu Messiae ex ^{394B}Psalm 14:7.* etc. See Witte, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Maulavi

the name usually given to a Mohammedan priest in India.

Maupertuy (or Maupertuis), Jean-Baptiste Drouet De

a French ecclesiastical writer, was born at Paris in 1650. He was educated at the Jesuit college of Louis-le-Grand, and for a time dedicated himself to poetry and literature. In spite of his talents he did not achieve anything,

owing to the life of dissipation which he led, and which cost him not only his fortune but the best part of his life. At the age of forty he renounced the joys of this world and led a retired life. In 1692 he retired to the abbey of Sept-Fonts, and five years later was made a priest by the archbishop of Vienne. He returned to Paris, and died at St. Germain-en-Laye, March 10, 1736. He wrote, *Pensees Chretiennes et Morales* (1703): — *Histoire de la Reforme de l'Abbaye des Sept-Fonts* (1702): — *Les Sentiments d'un Cihrtien Touched d'un Veritable Amour de Dieu* (1716): — *L'Histoire de la Sainte Eglise de Vienne*. Besides, he translated into French the *Institutions of Lactantius*; Salvianus's treatise on *Providence*, etc. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Maurer, Franz Joseph Valentin Dominik

a Protestant theologian of Germany, was born at Rottweil, February 14, 1795. In 1820 he received holy orders, but in 1821 joined the Evangelical Church. For some time he was collaborator at the Thomas School in Leipsic, but afterwards retired to Stuttgart, devoting himself entirely to literary work. He died in 1856. He published, *Conmmentar uber doas Buch Josua* (Stuttgart, 1831): — *Commentarius Grammaticus Criticauis in Vet. Testamentumn* (Leipsic, 1832 sq.; volume 1 contains all the historical books, Isaiah, Jeremiah, and Lamentations; volume 2, Ezekiel, Daniel, and the minor prophets; volume 3, Psalms and Proverbs. There is great disproportion in the mode of treatment. All the historical books from Genesis to Esther are comprised in two hundred. and fifty pages, and it is only after Isaiah that the treatment begins to be more ample, and is then really valuable. Maurer's work was continued by August Heiligstedt. Besides, Maurer published, *Praktischer Coursus uber die Formenlehre der hebr. Sprache* (Leipsic, 1837): — *Kurzgefasstes hebraisches u. chaldaisches Worterbuch* (Stuttgart, 1851). See Winer, *Handbuch der theol. Lit.* 1:14, 194, 203; Zuchold, *Bibl. Theol.* 2:861 sq.; Furst, *Bibl. Jud.* 2:335 sq. (B.P.)

Mauritian Creole Version Of The Scriptures

This version is intended for the mixed population of Mauritius. A translation of the gospel of Matthew was made by the Reverend S.H. Anderson, who was born in Mauritius, and spent thirty-two years on the island, ten of which he was minister to the Protestant negroes. The same gentlemen also states that the Mauritian Creole is spoken by 350,000 of the

360,000 inhabitants of the island, and that it is the only medium of communication among all the languages and dialects of the island. Mr. Anderson's translation was published during the year 1884 by the British and Foreign Bible, Society, and as the report of that society for 1885 states, "the whole consignment was bought up before it was even unpacked, and that half of it was secured by bishop Royston for the inhabitants of Seychelle." (B.P.)

Mauritii, Friedrich Maximilian

a Lutheran theologian of Germany, was born at Basle, August 17, 1724. He studied at Halle, was for some time private tutor, in 1757 rector at Minden, in 1768 professor of theology and member of consistory at Biitzow, and died March 5, 1799. He wrote, *Diss. de Perseverantia Credentium Usque ad Fineni* (Halle, 1753): — *Versuch einer Erklärung der schweren Stelle Zach. 12:11-14* (Rinteln, 1764, 1772): — *Die Gottlichkeit der heiligen Schrift* (Minden, 1765): — *De Incarnatione Filii Dei* (Biutzow, 1769-72): — *Quantum Intersit, Jesum Resurrexisse* (ibid. 1770): — *De Inhabitatione Dei* (ibid. 1775). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.) .

Mauritius, Caspar

a Lutheran theologian of Germany, was born March 2, 1615. He studied at Rostock and Königsberg, was in 1644 professor at Rostock, in 1650 doctor of theology, in 1662 pastor at Hamburg, and died April 14, 1675. He wrote, *Exercitationes anti Calvinianae, anti-Socinianae, Logicae, Politicae*: — *In Formulam Concordiae*: — *Theses de Confessione et Absolutione Privata*: — *Dissertationes de Gratia Irrestibili*: — *De Nestorianismo*: — *De Ecclesia*: — *De Gentilium in Veteri Testamento ad Regnum Colorum Vocatione*: — *De Fato Cuclvinistico*: — *De Simonia*: — *Πρῶτον ψεῦδος Socinianorum*. See Moller, *Cimbria Litterata*; Jocher, *Allgemeines Gelehnten-Lexikon*, s.v. (B.P.)

Mauritus

a Scotch prelate, was first abbot of Inchaffray, and became bishop of the see of Dunblane in 1319. He was bishop there in 1333. See Keith, *Scottish Bishops*, page 175.

Mauro

ura (the red sash), a very sacred relic, held in the highest estimation by the natives of Tahiti, one of the Society Islands. It "was a piece of network, about seven inches wide and six feet long, upon which the red feathers of the paroquet were neatly fastened. It was used at the inauguration of their greatest kings, just as the crown is with us, and the most honorable appellation which a chief could receive was, *Arii mauro ura*, 'King of the Red Sash.' A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign; to accomplish which several human victims were required. The first was for the *mau raa titi*, or the stretching it upon pegs in order to attach to it the new piece. Another was necessary for *thefatu raa*, or attaching the new portion; and a third for the *piu raa*, or twitching the sacred relic off the pegs. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore: it most noble in public estimation." See Williams, *Narrative of Missionary Enterprises in the South Sea Islands*.

Mausoleum

a name originally applied to the magnificent sepulchre erected by Artemisia, at Halicari nassus, B.C. 352, to the memory of her husband, Mausolus, king of Caria. The term has now come to denote any costly tomb.

Maut (or Mut)

a chief Egyptian goddess, the wife of Amen-Ra, and the second member of the great Theban triad. She was considered as the mother goddess *par excellence*, or the great receptive female principle; and she was generally represented as seated upon a throne, wearing either the Pshent, or sacred double crown, or else the body and plumes of a vulture as her head.dress. She was dressed in a long robe, often richly ornamented, and she held in her right hand the usual Crux-ansata, and in her left the papyrus staff of the goddesses. Her chief titles were, "The Mother," "The Lady of Heaven," and "The Regent of all the Gods." The vulture was both her symbol and her sacred bird. Her analogues were in some of her attributes the *Hera* and *Cybele* and *Thermuthis* of the Greeks, and possibly the *Bona Dea* of the Romans.

Maxwell, John, D.D.

a Scotch prelate, was first minister at Murthlack, and then in the city of Edinburgh in 1620. He was advanced to the see of Ross in 1633; deprived in 1638 and fled to England for protection. He died February 14, 1646. See Keith, *Scottish Bishops*, page 203.

Maxwell, Robert

a Scotch prelate, was rector of Forbolton in 1521, and soon after provost of the collegiate church in Dumbarton. He was bishop of Orkney till after 1536. He built the stalls in his cathedral, and furnished the steeple with a set of bells. See Keith, *Scottish Bishops*, page 223.

May, Johann Heinrich (1)

a Lutheran theologian of Germany, was born February 5, 1653. He studied at Wittenberg, was professor of Oriental languages at Giessen, and died September 3, 1719, doctor of theology. He published, *De Canone Veteris Test.* (Giessen, 1689): — *Animadversiones et Supplementa Cocceji Lexicon* (Frankfort, 1689, fol.; 3d ed. 1714): — *Diss. IV de Sacra Scriptura* (ibid. 1690): — *Selectiora Vet. Testamenti Oracula Explicanta*, etc. (eod.): — *Biblia Hebraica* (ibid. 1692): — *De Lustrationibus et Purificationibus Hebraeorum* (ibid. eod.): — *De Salis Usu Symbolico* (ibid. eod.): — *Theologia Davidis* (ibid. 1693): — *Ebraicae Linguae jusque Accentuationibus Necessitas et Utilitas* (ibid. 1696): — *Theologia Jeremiana* (ibid. 1703): — *Theologia Jesaiana* (ibid. 1704), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (where 105 titles of his writings are given); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. *Maius*; *Jicher, Allgemeines Gelehrten-Lexikon*, s.v. "Majus." (B.P.)

May, Johann Heinrich (2)

a German theologian, son of the foregoing, was born at Durlach, March 11, 1688. He studied at Altdorf and Jena, was professor at Giessen, and died June 13, 1732. He published, *De Jure Anni Septimi* (Giessen, 1707): — *Mainon. Tract. de Jure Anni Septimi et Jubilei* (1708): — *Jura Fimnbriarum* (1710): — *D. Isaaci Abarbanelis ה[וּצָי לַיְמֻצְמ* (1712): — *Observationes Sacre* (1713-15; 1716-27): — *Diss. de Schechinah* (1723): — *De Tiara Pontificis Maximi* (1728): — *De Aris et Altaribus Veterum*

(1732). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. "Majus." (B.P.)

Mayan Version Of The Scriptures

Mayan is the vernacular of a tribe of Indians inhabiting Yucatan, a peninsula to the east of Mexico, projecting northward between the gulf of Mexico and the Caribbean sea. In 1864 only a part of the gospel of Luke was published by the British and Foreign Bible Society in this dialect. In 1869 the gospel of John was printed in England, the translation having been made by the Reverend R. Fletcher. See *Bible of Every Land*, page 468. (B.P.)

Mayer, Georg Karl Wilhelm

a Roman Catholic theologian of Germany, was born in 1807 at Aschbach, Franconia. He received holy orders in 1837, was cathedral chaplain at Bamberg in 1838, in 1842 was appointed professor of theology at the lyceum, in 1862 member of the chapter, and died July 22, 1868. He wrote, *Geist und Natur im speculativen Systeme Gunther's* (Bamberg, 1842): — *Der Mensch nach der Glaubenslehre der alten Kirche* (1854, 5 volumes): — *Commentar uber die Briefe des Johannes* (Vienna, 1851): — *Aechtheit des Evangeliums nach Johannes* (ibid. 1854): — *Die patriarchalischen Verheissungen und die messianischen Psalmen* (Nordlingen, 1859): — *Messianische Prophezeiungen* (Vienna, 1863-66, 2 volumes). (B.P.)

Mayerhoff, Ernst Theodor

a Lutheran theologian of Germany, was born at Neuruppin, December 5, 1806, and died at Berlin in December, 1837, licentiate and private lecturer in theology. He published, *Die Petrinischen Schriften* (Hamburg, 1835): — *Johann Reuchlin und seine Zeit* (Berlin, 1830): — *Die Waldenser in unsern Tagen* (ibid. 1834): — *Ansgarius oder der Anfangspunkt des Christenthums in Schweden* (ibid. 1837; transl. from the Swedish of H. Reuterdahl): — *Der Brief an die Colosser* (published after the author's death by L. Mayerhoff, ibid. 1838). See Winer, *Bandbuch der theol. Lit.* 1:91, 578, 833; Zuchold, *Bibl. Theol.* 2:863. (B.P.)

Mayitri

a future Buddha, who is destined to appear at the end of five thousand years from the death of Gotama Buddha, and will continue for ages to be the teacher of the human race.

Mayronius, Francois

a Franciscan, and doctor of the Sorbonne, styled *doctor illuminatus*, who died in 1325, is the author of, *Commentarii in Genesin: — De Articulis Fidei: — Compendium Librorum S. Augustiniae Civitate Dei: — Comment. in Augustini Librum Confessionum: — Comment. in Dionysium Areopagifam, de Mystica Theologia: — 1510 Questiones de Variis Locis Sacre Scripture et Dubiis Theologicis: — Comment. in. Orationem Doninican, etc.* See Gaddius, *De Scriptoribus Ecclesiasticis*; Jocher, *Allgemeines Gelehrten-Lexiaon*, s.v. (B.P.).

McAll, Robert Stephens, LL.D.

an English Congregational minister, was born at Plymouth, August 2, 1792. He was educated at Hoxton Academy and at the University of Edinburgh, studying medicine chiefly. At the age of twenty-one he became pastor at Macclesfield. In January 1827, he accepted the charge of the Mosley Street Church, Manchester, where he died, July 27, 1838. He was a preacher of rare eloquence. See (Lond.) *Evang. Magazine*, January 1839, page 1.

McAuley, Catherine

foundress of the Sisters of Mercy, was born at Stormanstown House, County Dublin, Ireland, September 29, 1787. When of age she formed a regular system for the distribution of food and clothing to the needy, and called in the lame and blind to partake of her bounty. She also erected, in 1824, a large building in a fashionable quarter of Dublin. She made a novitiate in the Presentation Convent in Dublin, professed December 12, 1831, and was appointed by the archbishop superior of her order, the objects of which were, the education of the poor and the protection of good women in distress. When the cholera visited Dublin, in 1832, she and her sisters nursed the hospital patients until they recovered. The women admitted into her houses of refuge were taught various useful employments, and, as soon as possible, provided with good situations. Her

order developed rapidly. Many ladies of distinction joined it. Houses were established in London. Ten houses were founded in Ireland during her lifetime, and two in England, and in the course of forty years there were over two hundred convents of the order in Great Britain, United States, Newfoundland, South America, Australia, and New Zealand, with more than three thousand sisters. She died in Dublin, November 11, 1841. Her life has been written by Mother Austin of New Orleans (New York, 1866). See (N.Y.) *Cath. Almanac*, 1882, page 73.

McBride, John

a very prominent minister of the Presbyterian Church in Ireland during its early history, who suffered persecution from the Established Church because he boldly advocated the rights of Independency, was a native of Ireland, educated at the University of Glasgow, where he was enrolled in 1666. About 1670 he was ordained by the Presbytery of Tyrone to the pastoral charge of the congregation of Clowe, in the county of Armagh, where he officiated nearly twenty years. In 1694 he succeeded Reverend Patrick Adair as minister of the Belfast congregation, where he labored until his death in 1718. He was a popular preacher, and an able and expert disputant. See Reid, *Hist. of the Presb. Church in Ireland*.

McCabe, Edward

a Roman Catholic prelate, was born in Dublin in 1816. In 1856 he was appointed parish priest of St. Nicholas, one of the poorest and most populouls localities in Dublin. Archbishop Cullen appointed him one of his vicars-general in 1863, transferring him to the important parish of Kingstown. In 1877 Dr. McCabe, as bishop of Gadara *in partibus*, was appointed bishop-auxiliary. He was confirmed cardinal by the pope, March 24, 1879, and died February 10, 1885.

McCabe, James D., D.D.

a Protestant Episcopal clergyman, was rector of a church in Wheeling, Virginia, in 1853, in 1857 he was serving in Baltimore, being rector of St. Stephen's; in 1861 he was rector of St. James's Parish, Tracy's Landing, Md., where he remained until 1867, when he was chosen rector of Zion Church, in Urtbhaa; to this charge was added the pastorate of St. Pieter's, Montgomery County, in 1871. In 1873 he officiated in Baltimore without

regular charge. He died August 1, 1875, aged sixty-seven years. See *Prot. Episc. Almanac*, 1876, page 149.

McCabe, John Collins, D.D.

a Protestant Episcieopal clergyman, ordained deacon in 1847, was rector for many years in Hmpton, Virginia, until 1855 or 1856; then he became rector of the Church of the Ascension, Baltimore, Maryland, remaining until 1860, when he accepted the. rectorship of St. James' Church, West River, and remained until 1863. Subsequently he went to Virginia, and, immediately after the civil war in the South, became rector of St. Matthew's Church, Bladensburg; in 1868 was rector of St. Ann's, Middletown, Delaware; in 1873 rector of Trinity, Chambersburg, Pennsylvania. He died February 27, 1875, aged sixty-five-years. See *Prot. Episc. Almanac*, 1876, page 149.

McCaffrey, John, D.D.

a Roman Catholic scholar and divine, was born at Emmittsburg, Maryland, September 6, 1806. He was educated at Mount St. Mary's College and Theological Seminary at that place, was ordained deacon in 1831, priest in 1838, and was almost immediately made president of that college, a position which he resigned in 1871. He was twice offered the mitre, but declined. He died at the college, September 25, 1881. See (N.Y.) *Cath Annual*, 1883, page 64.

McCarrell, Alexander, D.D.

a Presbyterian minister, was born at Hanover, Washington County, Pennsylvania, September 22, 1817. He graduated from Washington College in 1841, after which he entered upon ,a course of theological training. He was licensed by the Presbytery of Washington in 1845. and ordained an evangelist; served for a time the churches of Wolf Run and Unity as a stated supply, and afterwards at Claysville, where he was installed, December 6, 1852. He died there, April 18, 1881. See Nevin, *Presb. Encyclop.* s.v. (W.P.S.)

McCintock, John David, D.D.

a Presbyterian minister, was born in Nicholas County, Kentucky, February 24, 1836. He graduated from Hanover College, Indiana, in 1858, and from Princeton Theological Seminary in 1862; was licensed by Philadelphia

Central Presbytery the same year, and ordained an evangelist, April 11, 1864, by Ebenezer Presbytery, at Augusta, Kentucky. He first supplied the Church of Flemingsburg in 1862; in November 1863, went to Cabell County, Virginia, and supplied the Western (now Huntington) Church, doing evangelistic work until April 1865, when he took charge as stated supply of Catlettsburg Church, Kentucky, in connection with Huntington Church; was installed pastor of the latter Church, June 7, 1873, by Greenbrier Presbytery, and released May 15, 1876; installed pastor of Columbus Church, Mississippi, by the Presbytery of Tombeckbee, April 29, 1877, a relation which he held until his death, December 12, 1881. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 54.

McCloskey, John (1), D.D.

a Roman Catholic prelate, was born at Brooklyn, N.Y., March 20, 1810. He studied at Mount St. Mary's College and Seminary, Emmitsburg, Maryland; was ordained priest, January 9, 1834; studied two years in Rome, and one in France, and on his return became pastor of St. Joseph's Church, New York. In 1841 he became first president of St. John's College, Fordham; in 1842 resumed the rectorship of St. Joseph's Church; In 1843 was coadjutor of bishop Hughes; in 1847 first bishop of Albany; in 1864 archbishop of New York; in 1875 cardinal-priest, and in 1878 cardinal. He died October 10, 1885. Cardinal McCloskey was a very energetic prelate, establishing religious and charitable houses in his diocese, and actively promoting the interests of his Church.

McCloskey, John (2), D.D.

a Roman Catholic divine, was born at Carlow, Ireland, in 1817, soon after which his parents settled in Brooklyn, N.Y. In 1830 he entered Mount St. Mary's College, Emmitsburg, Maryland, where he was ordained, December 13, 1840, and at the solicitation of the college authorities was allowed to remain as professor. He was made vice-president in 1841, and on the retirement of Dr. McCaffrey, in 1871, was chosen president, which position he held for seven years. On the appointment of Dr. Watterson to the bishopric of Columbus, in 1880, he once more resumed the presidency. He was connected with the college for thirty-five years, devoting heart and soul to his work, and never taking a vacation. He was kind to all, over-indulgent, and beloved by all. He died at Emmitsburg, December 24, 1880. See *Catholic Annual*, 1883, page 61.

McCluskey, John, D.D.,

a Presbyterian minister, was born in Lancaster Valley, Chester County, Pennsylvania, June 17, 1795. He received his early education at the common schools in Washington County, and graduated from Jefferson College in 1822. After leaving college he was a year and a half a teacher in the academy at Newtown, Bucks County. He next taught for a year at New Hope, when, at the invitation of the Reverend Dr. Ezra Styles Ely; he went to Philadelphia, and spent a year studying theology under his guidance. In November 1825, he entered Princeton Seminary, and remained a year, when he was licensed by the Presbytery of Philadelphia. After supplying for six months the Church of West Alexander, he accepted a call to become its pastor, and was ordained October 8, 1828. In 1854 he became an agent for the Presbyterian Board of Education; in 1855 assistant pastor of the Church at Neshaminy, Bucks County, and in 1858 pastor elect of the Church at Smyrna, Delaware. He founded there a church school, in 1864: a female school in West Philadelphia, and in 1870 a school in Hightstown, with the special view to the education of the children of missionaries free of charge. In the same year he returned to West Philadelphia, and for four years was associate principal of the Mantua Academy. He spent several years at Wooster, Ohio, from whence he returned to Philadelphia, where he died, March 31, 1880. See *Necrol. Report of Princeton Theol. Sem.* 1881, page 24. (W.P.S.)

McCown, Burr Harrison, D.D.

a minister of the Methodist Episcopal Church South, was born at Bardstown, Kentucky, October 29, 1806. He was educated at St. Joseph's College, in his native place was converted, and joined the Methodists in early life. Before his majority he entered the Kentucky Conference, and in 1830-31 was stationed at Louisville. In 1834 he was professor of ancient languages in Augusta College, and in 1844 occupied a similar position in Transylvania University. He afterwards taught at Goshen Academy, Forest Academy, and Pine Hill, where he died, August 29, 1881. Dr. McCown was an interesting preacher, a diligent student, an impressive instructor, and an earnest Christian. See *Minutes of the M.E. Church South*, 1881, page 285.

McCron, John, D.D.

a Lutheran minister, was born in Manchester, England, October 23, 1807. In 1831 he arrived in America. For some time he and his wife were engaged as teachers in Mechanicsburg, Pennsylvania. After a course of study in the Gettysburg Theological Seminary, he was inducted, in 1839, into the Lutheran ministry. Having been sent, the same year, as a missionary to Pittsburgh, he organized the first English Lutheran Church in that city. From that time he continued to serve a number of congregations in Pennsylvania, Ohio, New Jersey, New York, and Maryland, the longest period of service having been given to Baltimore, where he spent twenty years. Leaving Baltimore, he became principal of the female seminary at Hagerstown, where he remained two or three years. In 1846 he was a delegate to the World's Evangelical Alliance in London. While residing in Baltimore he cooperated with Drs. Seiss and Passavant in editing the *Evangelical Psalmist*, a book of tunes adapted to the *Lutheran Hymn-book*, published in Philadelphia in 1860. He died in Philadelphia, April 26, 1881. See *Lutheran Observer*, May 6, 1881.

McCullough, John W., D.D.

a Protestant Episcopal clergyman, was employed as a professor in Nashville, Tennessee, in 1853 and 1854. In 1858 he was teaching in Baltimore, Maryland, and the following year was rector of St. Mary's Hall, in that city, a position which he held until 1861. While in Tennessee he was a member of the standing committee of the diocese; was a delegate, in 1855, to the General Convention; served on the missionary and education committees of his own diocese, and held various other important positions. In 1861 he removed to Waverley, N.Y. In 1864 he was rector of St. Paul's Church, Alton, Illinois, and remained in that parish until his death, at Waverley, N.Y., October 14, 1867, See *Prot. Episc. Almanac*, 1868. page 104.

McDaniel, James, D.D.

a Baptist minister, was born near Fayetteville, N.C. in 1803. He united with the Church in 1827, and soon after began to preach. Chiefly through his instrumentality the Church in Fayetteville was formed, and he was called to be its pastor, in which relation he continued for thirty-six years, and then was pastor, for six years, of the First Church in Wilmington, during a part of the time acting as editor of a religious journal. For nineteen years he was

president of the North Carolina Baptist State Convention, organized in 1830. He died in 1870. "Dr. McDaniel possessed in a rare degree the gifts and graces of the orator, and many are the traditions of the pathos and power of his preaching in his younger days." See Cathcart, *Baptist Encyclop. s.v.* (J.C.S.)

McDonnell, Richard, D.D., LL.D.

an Irish clergyman and collegian, was born at Douglas, County Cork, Ireland, in 1787. He graduated from Trinity College in 1805, and became a fellow in 1808. He studied law at first, was called to the Irish bar, then took holy orders; in 1816 was elected professor of oratory by competitive examination: became senior fellow in 1836; bursar for many years, and in 1852 was appointed provost, which office he held till his death, January 24, 1867. Dr. McDonnell's administration of fifteen years was marked by improvements in the undergraduate course, and by a great advance in the status of the college. See *Appleton's Annual Cyclop.* 1867, page 589.

McElhenny, John, D.D.

a Presbyterian minister, was born in Lancaster District, N.C., in March 1781. He graduated from Washington College, Virginia; studied theology there under Dr. Baxter; was licensed in 1808 as an evangelist; became pastor at Lexington the same year, and died in that relation, January 2, 1871. See Nevin, *Presb. Encyclop. s.v.*

McElhiney, George, D.D.

a Protestant Episcopal clergyman, was born near Londonderry, Ireland, in 1799. He studied first in London, next at Paris, and then under Reverend E.D. Barry, of Baltimore, Maryland; when nineteen years old, he began the study of theology under Reverend Dr. Wyatt, of the same city. In 1820 he was ordained and began his labors in the parish of St. James, Baltimore County. In 1826 he removed to a parish in Charles County, and shortly after visited Europe. On his return home he resumed charge of his first parish, and in September 1829, went to Princess *Aisne* parish, Somerset County. In October 1834, he became rector of St. Anne's Church, Annapolis, and so continued until his death, May 2, 1841. As an agent in behalf of the convention to obtain funds for the support of the episcopate, he secured more than \$50,000. See Sprague, *Annals of the Amer. Pulpit*, 5:646.

McElroy, James, D.D.

a Protestant Episcopal clergyman, was a native of Ireland, and was educated in Trinity College, Dublin. He was ordained by bishop Chase in 1829, and officiated successively in Ohio, Virginia, and California. During the five years preceding his death he occupied the St. Paul's Mission in San Francisco. He died in Oakland, California, June 21, 1880. See Whittaker, *Almanac and Directory*, 1881.

McElroy, Joseph, D.D.

a Presbyterian minister, was born near Neville, in the Cumberland valley, December 29, 1792. He graduated from Jefferson College in 1812, and studied theology in New York under Dr. John M. Mason. He was licensed in 1815 by the Presbytery of Monongahela; began preaching in Pittsburgh, and established the First Associate Reformed Presbyterian Church there. After laboring successfully for seven years, he was called to succeed Dr. Mason in the Scotch Presbyterian Church, New York. He was among the most eloquent preachers in that city. For the last five years of his life he was emeritus pastor of the Scotch Church. He died in New York, September 16, 1876. See *Presbyterian*, September 30, 1876. (W.P.S.)

McEwen, Abel, D.D.

a distinguished Congregational minister, was born at Winchester, Connecticut, February 13, 1780. He graduated at Yale College with honors in 1804, and was settled pastor in New London in 1806, which was his only pastorate, as he retired from the active duties in 1854, but preached occasionally afterwards, and died September 7, 1860. Dr. McEwen originated the New London County Home Missionary Society, was a strong advocate of temperance, Sunday-schools, and education. Over four hundred solid and exhaustive essays delivered by him in the New London County Preacher's Meeting are preserved. He published, *Half-century Sermon: — Biographical Sketches of Litchfield County Ministers: — Cotngregatiotnalists in their Relation to Other Religious Sects*. See *Cong. Quarterly*, 1863, page 263.

McFarland, Francis, D.D.

a Presbyterian minister, was born in County Tyrone, Ireland, January 8, 1788. His parents came to America in 1793. He graduated at Washington

College, Pa., in 1818, and spent over one year thereafter at Princeton Theological Seminary. He was ordained evangelist by the Presbytery of New Brunswick, N.J., August 1, 1822; became pastor at Bethel, Virginia, and died at Staunton, October 10, 1871. He was for six years secretary of the Board of Education of the Old-school Presbyterian Church. See *Presbyterian*, October 28, 1871; *Genesis Cat. of Princeton Theol. Sem.* 1881, page 24.

McParland, Francis Patrick, D.D.

a Roman Catholic prelate, was born at Franklin, Pennsylvania, April 6, 1819. He studied at a private academy in his native town, and then at Mount St. Mary's Seminary, Emmittsburg, Maryland. He was ordained priest in St. Patrick's Cathedral, New York, by archbishop Hughes, May 18, 1845, and was for one year thereafter professor at St. John's College, Fordham. Thence he went to St. Joseph's Church, New York city, where he remained three months, when he was transferred to the pastorate of the church at Watertown, N.Y. In 1851 he was appointed pastor of St. John's Church, Utica, and remained there until his election to the episcopacy of Hartford, March 14, 1858. This diocese then included Connecticut and Rhode Island, and Providence was the seat; but in 1872 Hendricken was appointed to the see of Providence, and McFarland removed to Hartford, where he died, October 12, 1874. Bishop McFarland was modest, dignified in office, zealous, and studious. See (N.Y.) *Cath. Almanac*, 1875, page 105.

McGill, John, D.D.

a Roman Catholic prelate, was born in Philadelphia, Pennsylvania, November 4, 1809. During his childhood his parents moved to Bardstown, Kentucky, where, at the College of St. Joseph, John was educated. He studied law, was admitted to the bar, and practised his profession there and at New Orleans. He then embraced the sacred calling, studied two years at St. Mary's College, Baltimore, and on his return to Bardstown was ordained priest, June 13, 1830. He subsequently studied at Rome, became missionary in Kentucky, and was the zealous colleague of Dr. Spalding. His *Conferences* on the dogmas of the Church, at Bardstown, made him distinguished as a controversialist. He was editor of the *Catholic Advocate*, pastor at Lexington, Kentucky, and on the division of Virginia into two dioceses, and the translation of bishop Whelan to Wheeling, Dr. McGill

was appointed bishop of Richmond, and consecrated, November 10, 1850. His labors were great. As a learned and convincing preacher he was pre-eminent. His controversial sermons were, it is said, unsurpassed. He took an active part in the councils of Baltimore for twenty years, and was an earnest member of the Council of the Vatican. While attending its sessions his health failed him, he returned home, and died at Richmond, Virginia, January 14, 1872. See (N.Y.) *Cath. Almanac*, 1873, page 42.

McGuire, Edward C., D.D.

a Protestant Episcopal minister, was born in the borough of Winchester, Virginia, in 1793. In 1813 he officiated for one year as layreader in the Church at Fredericksburg, when he was ordained deacon, and after a rectorate of forty-five years at St. George's Church in that city he died there, October 8, 1858. Dr. McGuire was a very successful minister of the gospel. See *Amer. Quar. Church Rev.* 1859, page 680.

McHale, John

a Roman Catholic prelate, was born in 1791 at Tubber-navine, County Mayo, Ireland. After completing his education, he became lecturer and professor of dogmatic theology at Maynooth, holding the position about eleven years. He was then named coadjutor-bishop of Killala, "cum jure successionis," and consecrated with the title of bishop of Maroma "in partibus infidelium." On the death of Dr. Kelly he was promoted to the archiepiscopal see of Tuam, which he held until his death, November 7, 1881. He published *Evidences and Doctrines of the Catholic Church*, 1827, which was translated into French and German. He translated sixty of Moore's *Irish Melodies* into the Irish language, retaining the same metre as the originals. In 1861 he produced a large octavo volume, comprising six books of Homer's *Iliad*, with an Irish translation in heroic metre. (B.P.)

McJilton, John N., D.D.

a Protestant Episcopal clergyman, was born at Baltimore, Maryland, in 1805. He was ordained deacon in 1841: was for a long time chaplain of the Maryland Hospital, in that city, and subsequently had the rectorship of Mount Zion Church added to his labors; in 1867 he was rector of that Church and of the Church of the Messiah; in the following year he went to New York city, officiating there until 1874, after which he resided, without

special work, in that city until his death, April 13, 1875. See *Prot. Episc. Almanac*, 1876, page 149.

McKeen, Silas, D.D.

a Congregational minister, was born at Corinth, Vermont, March 16, 1791. He received his preparatory studies at Haverhill Academy, and his theological studies were conducted by Reverend Stephen Fuller at Berkshire. He was ordained pastor of the Church in Bradford in 1815, where he continued twelve years; the following year he was reinstalled, remaining there twenty-four years. Subsequently he became acting pastor of the Church at Fairlee, and four years thereafter returned to Bradford, where he died, December 10, 1877. He was moderator of the General Convention of Vermont in 1846. Dr. McKeen published several sermons and addresses. (W.P.S.)

McKinley, Daniel, D.D.

a Presbyterian minister, was born at Carlisle, Pennsylvania, December 7, 1800. He graduated from Dickinson College in 1824; spent more than a year thereafter in Princeton Theological Seminary; was ordained by the presbytery of Carlisle, October 30, 1827; was pastor at Bedford, 1827-31; Carlisle, 1833-38; agent for the Board of Foreign Missions, 1838-41; pastor at Chambersburg, 1841-47; pastor of Sixth Church, Pittsburgh, 1850-52; agent for the Board of Domestic Missions, 1852-55; and died at Chambersburg, December 7 of the latter year. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 50.

McKinney, Samuel, D.D.

a Presbyterian minister, was born in 1805. Many years before removing to Texas he resided in Tennessee, where the early part of his ministerial life was spent. He became a member of the Presbytery of Brazos, and a leading minister of the Southern Presbyterian Church. indefatigable in advancing all its interests. He was the first president of Austin College, Texas. He died at Huntsville, November 27, 1879. (W.P.S.)

M'Kown, J. Le Grange, D.D.

a Methodist Episcopal minister, was born at Guilderland, N.Y., August 13, 1824. He was of Scotch-Irish descent, and reared in the Reformed Church, but at the age of fourteen united with the Methodists. At seventeen he

entered Troy Conference Academy, and later graduated from Wesleyan University, Middletown, Connecticut, in 1849. He was admitted to the Oneida Conference the same year, but ill-health soon obliged him to retire from regular pastoral work, though not from active duty. For eight years he gave his energies to the education of youth, during which time he was professor of Newark Wesleyan Seminary, president of Richmondville Union Seminary, of Cooperstown Seminary, and of Pittsburgh High School. His health improving, in 1858 he was stationed at Union Chapel, Cincinnati. Thence he was transferred to the New York Conference in 1859, and appointed in turn to Trinity Church, New York city; Washington Street, Poughkeepsie; St. James's Church, Kingston; and St. James's Church, New York city. In 1867 he was stationed in the city of Dubuque, and in 1868 at Union Chapel, Cincinnati, Ohio. His subsequent fields of labor were president of Albion-College, Michigan, 1871; pastor of Third Street Church, Rockford, Illinois; Wabash Avenue and Ada Street churches, Chicago; Hedding Church, Jersey City, N.J.; Roseville; and in 1878 he was appointed to Milton-on-the-Hudson, New York Conference, but died before entering upon his work, in Roseville, May 2, 1879. He was refined, amiable, studious, and thorough. He excelled as a pastor. See *Minutes of Annual Conferences*, 1880, page 45.

McLain, William, D.D.

a Presbyterian minister, was born in Ohio, and served several churches as pastor. His last charge was the First Presbyterian Church of Washington city, D. C., which position he resigned to become financial secretary of the Colonization Society, with which he was identified for many years. He died at Washington, February 15, 1873, aged sixty-six years. See (N.Y.) *Presbyterian*, March 1, 1873. (W.P.S.)

McLean, Daniel Veach, D.D.

a Presbyterian minister, and member of the Presbytery of Monmouth, N.J., who died at Red Bank, November 23, 1869, was an able preacher, a good scholar, and a friend of temperance, education, the Bible cause, and every Christian and benevolent movement. (W.P.S.)

McLeod, Alexander, D.D.

a Protestant Episcopal clergyman, was rector for a number of years at Huntington, Pennsylvania; in 1857 at Clearfield, having charge of St.

Andrew's Church, and subsequently serving, in addition, as missionary at Phillipsburg. In 1864 he was chaplain in the United States Hospital, Wilmington, Delaware, whence he was sent, in 1866, to Fort Delaware, as army chaplain. In 1871 he was removed to Fort Leavenworth, Kansas, serving in the same position. He died at Meadeville, Pennsylvania, February 9, 1877, in his seventy-seventh year. See *Prot. Episc. Almanac*, 1878, page 169.

McLeod, John Niel, D.D.

a Reformed Presbyterian minister, was born in New York city, October 11, 1806. He graduated at Columbia College in 1826; studied theology under his father, with whom he was associated as pastor in 1828, and whom he succeeded in 1833. He died in New York, April 27, 1874. He had been for many years stated clerk of the synod of his denomination, and professor in the theological seminary then at Philadelphia.

McMaster, Algernon S. D.D.

a Presbyterian minister, was born at Mercer, Pennsylvania, November 17, 1807. He graduated at Union College, and, after completing his theological studies, was ordained pastor of the Presbyterian Church at Galway in 1833, whence he went in 1838 to Pittsburgh, subsequently to Westfield, and finally to Poland, Ohio, where he labored with zeal and success for twenty-four years, until failing health obliged him to resign. He died at Leetonia, October 2, 1882. See (N.Y.) *Observer*, October 12, 1882. (W.P.S.)

McMasters, Sterling Y., D.D., LL.D.

a Protestant Episcopal clergyman, was born at Guilford Court House, N.C., December 13, 1813. He graduated at the State University, was ordained in 1846, and officiated in 1853 as rector of a church in Alton, Illinois. In 1858 he removed to Palmyra, Missouri, as president of St. Paul's College in that place, and remained in this position until 1861, when he became chaplain of the 27th regiment of Illinois Volunteers, United States army; in the following year he officiated in St. Paul, Minnesota, and soon after became rector of Christ Church, in that place, where he remained until his death. He died November 5, 1875. See *Prot. Episc. Almanac*, 1876, page 150.

McMillan, John (1), D.D.

a Presbyterian minister, was born at Fagg's Manor, Chester County, Pennsylvania, November 11, 1752. He graduated from Princeton College in 1770, was licensed by the Newcastle Presbytery in 1774, and spent the two following years preaching in various parts of Virginia and North Carolina. In 1776 he joined the Donegal Presbytery, and was stationed at Chambersburg, where he labored earnestly for several years. He died November 16, 1833. See Sprague, *Annals of the Amer. Pulpit*, 3:350.

McMillan, John (2), D.D.

a Presbyterian minister, was born in South Carolina, but in early life removed to Xenia, Ohio, and afterwards went to Philadelphia, where he received his education. He was ordained pastor of the Scotch Presbyterian Church of Allegheny City, Pennsylvania, which position he held for fifteen years with great usefulness and success. He served during the war as chaplain of a Pittsburgh regiment, and afterwards had charge of a church at Mount Pleasant for ten years. He next became pastor of the Fifteenth Street Church, Philadelphia, where he remained until his death at Nantucket, September 1, 1882. See (N.Y.) *Observer*, September 7, 1882. (W.P.S.)

McMullen, Robert Burns, D.D.

a Presbyterian minister, was born in Abbeville District, S.C., February 9, 1807. He graduated from the University of Alabama in 1833; spent two years in the Princeton Theological Seminary; was ordained by the Presbytery of Tuscaloosa, April 8, 1837; became pastor at Clinton, Alabama, the same year; professor of chemistry in East Tennessee University in 1841; pastor of First Church of Knoxville, Tennessee, the same year; president of Stewart College in 1858, and died at Clarkesville, January 14, 1865. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 100.

McMurdie, Henry, D.D.

a Roman Catholic divine, was born in London, May 21, 1822, and was brought up a member of the Church of England. He entered a commercial house in Liverpool, and during the Tractarian movement joined the Catholic Church. He accompanied bishop O'Connor of Pittsburgh to

America, and entered Mount St. Mary's Seminary, where he graduated. He was ordained priest at Loretto, Pennsylvania, by bishop O'Connor, August 15, 1854. He returned to Mount St. Mary's, became professor of theology and moral philosophy, afterwards director of the seminary, was vice-president from 1873 to 1875, and was a hard worker to the day of his death, which took place at the seminary, Emmitsburg, Maryland, January 20, 1880. Dr. McMurdie had a mind which saw through the most abstract questions. He had a marvellous command of English, and was a fine preacher. See (N.Y.) *Catholic Annual*, 1883, page 63.

McPheeters, Samuel Brown, D.D.

a Presbyterian minister, was born at Raleigh, N.C., September 18, 1819. He graduated from the University of North Carolina in 1841; studied law; graduated from Princeton Theological Seminary in 1843; was ordained evangelist in 1848; became pastor of the Pine Street Church, St. Louis, Missouri, in 1851, and in 1861 of Mulberry Presbyterian Church, Shelby County, Kentucky, where he died, March 9, 1870. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 141.

McQueen, Donald, D.D.

a Presbyterian minister, was born in Chesterfield District, S.C., June 21, 1810, of a Scotch-Irish family. He graduated from South Carolina College in 1832, and from the theological seminary at Columbia in 1836. His sole pastorate was at Sumter, to which was for a time added that of the adjoining town of Concord; he died at the former place, January 22, 1880. See Nevin, *Presb. Encyclop.* s.v.

McRee, James, D.D.

a Presbyterian minister, was born in Iredell County, N.C., May 10, 1752, of parents who had emigrated from Ireland in 1730. He was educated in New Jersey College, studied theology privately, was licensed to preach by the Presbytery of Orange in April 1778, and became pastor in Mecklenburg County, N.C., where he remained twenty years. He died March 28, 1840. See Sprague, *Annals of the Amer. Pulpit*, 3:322.

McSparran, James, D.D.

an English clergyman, graduated M.A. at the University of Glasgow, Scotland, in 1709, and was selected by the Society for the Propagation of

the Gospel in Foreign Parts as a missionary over the Narragansett Parish, R.I. He was ordained August 21, 1720, as deacon, by the bishop of London, and September 25 following, as presbyter, by the archbishop of Canterbury. Besides officiating in Narragansett, he was required to preach at Bristol, Freetown, Swanlsey, and at Little Compton. In 1725 he assisted in establishing a Church in New London, Connecticut. In 1736 he visited England, and again in 1754. He died at South Kingstown, R.I., December 1, 1757. He published a work entitled *America Dissected*, etc. (Dublin, 1753). See Sprague, *Annals of the Amer. Pulpit*, 5:44.

McVickar, William Augustus, D.D.

a Protestant Episcopal clergyman, was born in the city of New York, April 24, 1827. He graduated from Columbia College in 1846, and from the General Theological Seminary in 1849; became successively rector at Morristown, N.J., and at Dobbs Ferry and Irvington, N.Y.; then of the American Chapel at Nice, France, and for nine years previous to his death was rector of Christ Church, New York city. He died September 24, 1877. See *Prot. Episc. Almanac*, 1878. page 169.

McWhir, William, D.D.

a Presbyterian minister, was born in Ireland, September 9, 1759. He was prepared for college at Belfast, and at nineteen years of age entered the University of Glasgow. He was licensed by the Presbytery of Killyleagh in 1782. In 1783 he sailed for America, and in 1792 settled near Savannah, and took charge of an academy, in connection with his pastoral duties. He died January 31, 1851. See Sprague, *Annals of the Amer. Pulpit*, 3:439.

McWhorter, Alexander

SEE MACWHORTER.

Mead, Edward N., D.D.

a Protestant Episcopal clergyman, graduated from the General Theological Seminary, and resided for some time, without regular charge, first in New York city, and then in Tarrytown, being secretary, in 1859, of the board of trustees of the General Theological Seminary, an office which he held for eighteen years. In 1864 he ministered at St. Mary's Church, Beechwood, N.Y. He died at Sing Sing, October 19, 1877. See *Prot. Episc. Almanac*, 1878, page 169.

Mead, Hiram, D.D.

a Congregational minister, was born at Cornwall, Vermont, May 10, 1827. He studied at Burr Seminary, Manchester, and graduated from Middlebury College in 1850. The next two years he was engaged in teaching at Flushing, N.Y. From 1852 to 1854 he was a tutor in Middlebury College. In 1857 he graduated from Andover Theological Seminary. He was ordained pastor of the Church in South Hadley, Massachusetts, September 29, 1858, from which he was dismissed, November 19, 1867. From December 17, following, to September 22, 1869, he was pastor at Nashua, N.H. From 1870 until his death he was professor of sacred rhetoric and pastoral theology in Oberlin College. He died in Oberlin, Ohio, May 18, 1881. Among his publications is the *Manual of Praise, for Sunday and Social Worship* (1880). See *Cong. Year-book*, 1882, page 34.

Mead, William Cooper, D.D., LL.D.

a Protestant Episcopal clergyman, was born at Greenwich, Connecticut, and ordained deacon in 1824 by bishop Croes. Previous to 1836 he was rector of Christ Church, Reading, Pennsylvania, and of Trinity Church, Philadelphia, and from that date of St. Paul's Church, Norwalk, Connecticut, until his death, July 17, 1879, at the age of eighty years. For more than forty years he served on the standing committee, and in the general convention. See *Prot. Episc. Almanac*, page 171.

Means, John Oliver, D.D.

a Congregational minister, was born at Augusta, Maine, August 1, 1822. He graduated from Bowdoin College in 1843, and from Andover Theological Seminary in 1849, having meanwhile served four years as purser in the navy. He was ordained December 3, 1851, pastor at East Medway, Massachusetts, a position which he held for four years, and in 1857 became pastor of the Vine Street Congregational Church, at Roxbury, where he remained for eighteen years. In 1875 he resigned his position to become secretary of the Massachusetts Sunday-school Publication Society, but was soon called into a wider sphere of usefulness, the secretaryship of the American Board of Commissioners for Foreign Missions, which he held at the time of his death, December 8, 1883. Dr. Means also served on the Boston School Board. He was president of the Roxbury Athenaeum, and held other trusts. He was also a member of the

Royal Geographical Society of England. He visited Europe in the interest of the missionary society, and was highly esteemed by all denominations.

Mears, John William, D.D.

a Presbyterian minister and educator, was born at Reading, Pennsylvania, August 10, 1825. He graduated from Delaware College at the head of his class in 1844, and from Yale Divinity School in 1851. He was ordained, in 1852, pastor at Camden, N.J.: in 1854 became pastor at Elkton, Maryland; in 1857 at Milford, Delaware; in 1860 became joint editor of the *American Presbyterian*, at Philadelphia, and later sole editor and proprietor until 1870, when that paper was merged in the *Evangelist*. In 1871 he was, elected professor of metaphysics in Hamilton College, a position which he retained until his death, November 10, 1881. Dr. Mears took great interest in the questions of the day, and in 1878 he organized the movement against the Oneida community which gained such force that they were compelled to abolish the objectionable system of complex marriage. He was prominent as a prohibitionist, and was the candidate of that party for governor in one campaign. He was the author of several well-known religious works, among them *The Bible in the Workshop*, and *The Martyrs of France*.

Medeba

Picture for Medeba

The ruins of this site are extensively described by Tristram (*Land of Moab*, page 321 sq.) and Merrill (*East of the Jordan*, page 252). They consist especially of two columns, still standing, with their architrave, the remains of a temple, and a stone reservoir, one hundred and twenty yards square, still perfect, with the usual signs of an ancient town.

Medico, Sixto

a Venetian Dominican, was born about 1501. He was professor of philosophy at Venice, in 1545 professor of theology at Padua, and died November 29, 1561. He is best known as the author of *De Foenera Judaeorum* (Venice, 1551). See Furst, *Bibl. Jud.* 2:338; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Medina, Samuel De

a Jewish writer of the 16th century, was born at Medina del Campo. He was a philosopher, jurist, and teacher of repute, and became the head of the college at Salonica. In 1596 he published his **μϋϩσρ**, a collection of answers to legal decisions, and left a volume of homilies, which were published under the title of **l awmç ʿb**, by his grandson, at Mantua, in 1622. See De' Rossi, *Dizionario Storico* (Germ. transl.), page 215; Lindo, *History of the Jews in Spain and Portugal*, page 359; Kayserling, *Gesch. d. Juden in Portugal*, page 89; Furst, *Bibl. Jud.* 2:339. (B.P.)

Meelfuhrer, Johann

a Lutheran theologian of Germany, was born at Culmbach, in Franconia, December 25, 1570. He studied at Wittenberg, was preacher and teacher at different places, and died December 3, 1640, at Ansbach. He is the author of, *Manuale Lexici Hebraici* (Leipsic, 1617): — *Clavis Linguen Hebraeae*, etc. (Nuremberg, 1598, 1628): — *Compendiosa Institutio Grammatica Hebr.* (Ansbach, 1607; Jena, 1623): — *Synopsis Institut. Hebr.* (Leyden, 1642): — *Vindiciae Evangeliceae*: — *Vindiciae Apostolicae*, etc. See Furst, *Bibl. Jud.* 2:340; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Meelfuhrer, Rudolph Martin

a Lutheran theologian of Germany, was born at Ansbach. He studied at different universities, and was made a licentiate of theology. In 1712 he joined the Romish Church, but returned to the Lutheran 'Church again in 1725. He then went to Gotha and Holland, and while on his way home was imprisoned by the imperial government, and retained at Eger. When Meelfuhrer died is not known. He wrote, *Consensus Veterum Hebraeorum cum Ecclesia Christiana* (Frankfort, 1701): — *Causae Synagogae Errantis* (Altdorf, 1702): — *Jesus in Talmude* (ibid. 1699): — *De Versionibus Talmudis*: — *De Meritis Hebraeorum in rem Literariam*: — *De Impedimentis Conversionis Judaeorum*. See Winer, *Handbuch der theol. Lit.* 1:563; Furst, *Bibl. Jud.* 2:340 sq.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Megas, Joseph Ibn

SEE MIGAS.

Megiddo

Lieut. Conder (*Tent Work*, 1:128 sq.; and still more extensively in the *Memoirs* to the Ordnance Survey, 2:90 sq.) impugns the grounds of identity between this place and Legio (now Lejjun), and prefers *Khurbet el-Mujedda*, a ruin three miles southwest of Beisan; but this is too far from the Kishon.

Meharry; Alexander, D.D.

a Methodist Episcopal minister, was born in Adams County, Ohio, October 17, 1831. He was carefully and religiously trained; was converted in his thirteenth year: in 1833 entered into mercantile business; received license to preach in 1841, and in the same year joined the Ohio Conference. His fields of labor were Blendon, Bamibridge Circuit, Jacksonville, Deer Creek, Frankfort, and Augusta Circuit, Kentucky. In 1848 and 1849 he served New Street and East Cincinnati missions. He then acted as agent for the Ohio Wesleyan University, for six years, as well as part of the time as agent for the Springfield Highschool. His next appointments were Franklin, Middletown, Finley Chapel, Cincinnati, and Wilmington. In 1866 and 1867 he was agent for the Cincinnati Wesleyan College; from 1868 to 1870 was pastor at Eaton; in 1871 served as presiding elder of Ripley District; in 1872 and 1873 of Springfield District; from 1874 to 1877 held a superannuated relation; and in 1878 was appointed financial agent of the Ohio Wesleyan University. He died in Germantown, November 18 of that year. Dr. Meharry was a plain, practical, bold, and uncompromising preacher; a man of great energy, an indefatigable worker. See *Minutes of Annual Conferences*, 1879, page 16.

Mehdivis

a Mohammedan sect in India, who take their name from believing their *Wali* or saint to have been the promised *Mehdi* or *Mahadi*. A pretender arose, who claimed to be the twelfth Imam. He was born at Benares, in the year A.D. 1443, and declared himself to be the Mahadi, at the black stone at Mecca, about A.D. 1495. He died at Khorassan, in the year A.D. 1505, after which his followers dispersed, without, however, giving up their belief in the reappearance of their leader as the long-expected Mahadi. They were subjected to a severe persecution by Aurungzebe, but are still found in small communities in various parts of India.

Mehring, Heinrich Johann Friedrich

a Protestant theologian, who died at the age of eighty-one years, May 3, 1879, at Papendorf, near Pasewalk, where he occupied one and the same pastorate over fifty-six years, is the author of, *Das Siindenregister imm Rdmerbrief, oder neue Erklarung der Stelle, Roms Romans 1:8-32* (Wriezen-on-the-Oder, 1854): — *Der Brief Pauli an die Romer* (Stettin, 1868, 1 part). See Zuchold, *Bibl. Theol.* 2:864. (B.P.)

Meier, Christoph Paulus

(originally *Solomon ben-Meir*), a rabbi at Frankfort, who embraced Christianity, and was baptized August 5, 1673, at Nordhausen, is the author of, *Judischer Narren spiegel* (Wittenberg, 1685): — *Jewish Ceremonies* (ibid. 1678; Dantzic, 1682): — *Tractatus de Brevi et Ridicula Judmeorum Expositione Cantici* (Dantzic, 1678), etc. See Wolf, *Bibl. Hebr.* 1:1010, 3:982; 4:967; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Schudt, *Jud. Denkwurdigkeiten*, 2:124; Diefenbach, *Judaeus Conversus*, page 169 sq.; Furst, *Bibl. Jud.* 2:341. (B.P.)

Meier, Friedrich Christ

(originally *Israel Meier*), a Jew who embraced Christianity, and was baptized with his daughter, at Altona, near Hamburg, September 21, 1701, wrote, *Licht zu erleuchten die Juden* (Leipsic, 1711; Halle, 1713): — *Der goldene Leuchter im A.T.* (Hamburg, 1718): — *Balsam des Lebens*, on Jewish ceremonies (Brunswick, 1719): — *Der 91 Psalm gedeutet* (Rostock, 1704): — *Miloses mit Christus verglichen* (Hamburg, 1715): — *Glaubensbekenntniss*, etc., or *тнѡма, ѿгвѣѡс [ѡвѡ]* (Altona, 1701). See Wolf, *Bibl. Hebr.* 1:990; 3:947; 4:959; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 2:341. (B.P.)

Meier, Gebhard Theodor

a Lutheran theologian of Germany, was born at Hanover, May 16, 1633. He studied at Helmstadt, was in 1660 professor of theology, and died December 22, 1693. He wrote, *Introductio in Universurnm Theologien Moralis Studium* (1671): — *Politia Ecclesia Primitivae ad Politiam Civilem Formata*: — *Historia Religionum Christianae, Judaicae, Gentilis et Muhammedanae*, etc. See Winer, *Handbuch der theol. Lit.* 1:310, 624, 636, 664, 904; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Meiner, Johann Werner

a Lutheran theologian, born at Romershofen, Franconia, March 5, 1723, was rector at Langensalza, and died March 23, 1789. He wrote, *Die wahren Eigenschaften der hebraischen Sprache* (Leipsic, 1748): — *Analysis et Versio iii Ecclesiastae* (ibid. 1751): — *Auflosung der vornehmsten Schwierigkeiten der hebr. Sprache* (Langensalza, 1757): — *Progr. II de Hebraeorum Censibus* (1764-66): — *Beitrag zur Verbesserung der Bibel ubersetzung* (Ratisbon, 1781). See Furst, *Bibl. Jud.* 2:341 sq.; Winer, *Handbuch der theol. Lit.* 1:115. (B.P.)

Meinertzhagen, Gustav

a Protestant theologian, who died at Bremen in 1856, is the author of, *Predigten* (Bremen, 1834): — *Die Hoffnung der Glaubigen* (ibid. 1842): — *Vorlesungen uber die Christologie des Alten Testaments* (ibid. 1843): — *Die religiose Bedeutung der biblischen Wunder* (1845): — *Ueber Werth und Bedeutung der biblischen Geschichte* (1849): — *Die Versuchung Christi* (1855). After his death Achelis published *Nachgelassene Predigten* (1857). See Zuchold, *Bibl. Theol.* 2:865 sq. (B.P.)

Meinhart, Georg Friedrich

a Lutheran theologian of Germany, was born at Ohrdruff, in the county of Hohenlohe, April 5, 1651. He studied at Jena and Wittenberg, was in 1683 superintendent at Arnstadt, and died April 10, 1718, doctor of theology. He wrote, *Meditationes in Zachariae 9:9*: — *Disputationes de Propheta Mosi*: — *De Nasiraeis Disputationes Tres*: — *De Cothan Dissertationes Tres*: — *De Pauli Nasirceatu*: — *De Selenolatria a Jeremia Improbata*: — *De Fabrica Templi Mystici*. See Unschuldige, *Nachrichten*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Meintel, Johann Georg

a Protestant theologian of the 18th century, is the author of *Notae Selectissimorum Commentatorum Judaicorum in Psalmos Davidi* (Schwabach, 1744): — *Monarchie der Hebrer* (Nuremberg, 1751): — *Probe einer kritischen Polyglottenbibel* (ibid. 1764-70): — *Kurze Erklarung des Buches Hiob* (1771): — *Metaphrasis Libri Jobi, sive Jobus Metricus* (1774). See Furst, *Bibl. Jud.* 2:342. (B.P.)

Meinwerk

bishop of Paderborn from 1009 to 1036, was of noble descent. He was educated at Halberstadt and Hildesheim, and became royal chaplain under Otto III. Henry II made him bishop, and took him to Italy in 1013. Meinwerk also accompanied Henry's successor, Conrad II, to Italy in 1026, and by the services which Meinwerk thus rendered he greatly advanced the cause of the Church. By the munificence of his royal patrons he was enabled to devote much of his time in the interest of the school and in founding new monasteries. He died June 5, 1036, but was not canonized until 1376. His life is found in Pertz, *Monumenta Germanie*, 11:104-161. See also Wattenbach, *Deutsche Geschichtsquellen* (Berlin, 1878), 2:29-33, 279; Otto, *De Henrici II in Actes Litterasque Meritis* (Bonn, 1810); Hirsch, *Jahrbucher des deutschen Reichs unter Heinrich II*; Bresslau, *Jahrbucher des deutschen Reichs unter Konrad II*; Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Meis, Friedrich Ernst

a Lutheran theologian of Germany, was born June 26, 1658. He studied at Jena and Leipsic, was in 1688 conrector at Ichleusingen, in 1691 superintendent and pastor primarius, in 1699 doctor of theology, and died Dec. 20, 1744. He wrote, *De Sanguine Vetito ex* ^{<0008>}Genesis 9:3, 4: — *De Morte ex* ^{<4512>}Romans 5:12: — *De Resurrectione Mortuorum ex* ^{<4133>}John 5:28, 29: — *De Extremo Judicio ex* ^{<4510>}2 Corinthians 5:10: — *De Inferno ex* ^{<4154>}Matthew 25:41: — *De Deo Unitrino ex* Esa. 48:16: — *De Christo Jesu Nazarens ex* Esa. 28:26: — *De Scripturae Zacra ex* ^{<4516>}2 Timothy 3:16, 17: — *De Angelis ex* Ebr. 1:14: — *De Providentia Dei ex* ^{<4131>}1 Peter 5:7: — *Explanatio Prioris Hemistichii* ^{<4517>}1 Corinthians 15:17, *contra Spinozam*: — *Explicatio* ^{<4317>}Jeremiah 32:17, *contra Spinozam*, etc. See Ludovici, *Notitia Ephorum Schleusingensium* Neubauer, *Jetztlebende Theologen*; Jocher, *Allgemeines Gelehrten-Lexion*, s.v. (B.P.)

Meisner, Johann

a Lutheran theologian of Germany, was born at Torgau, April 4, 1615. He studied at Wittenberg, was rector at his native place, afterwards doctor and professor of theology at Wittenberg, and died in 1681. He wrote, *Theologia Naturalis Tribus Dissertationibus*: — *Compendium Theologiae Disputationibus* 22: — *Fasciculi Disputationum Theologicarum ad* ^{<0006>}Genesis 1:6, 7: — *De Protevangelio Paradisiaco ad* ^{<0015>}Genesis 3:15:

— *De Confusione Linguarum Babylonica ad* ^{<0111>}*Genesis 11:11-9: — De Christo Redemptore Vivo ad* ^{<1825>}*Job 19:25: — De Plerophoria Hiobi in Golern Redivivum ad* ^{<1825>}*Job 19:25 sq.: — De Origine et Progressu Arianismi: — De Persecutionibus et Vartyribus Veterum Christianorum: — De Vetere Novoque Hominae: — De Maria Dei Genetriae: — De Transsubstantiatione et Missa: — De Spiritu Sancto contra Socinianos: — Num Christus in Triduo fortis verus Permansertit Homo? — De Peccato in Spiritum Sanctum. See Witte, *Diaium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:425. (B.P.)*

Meisner, Johann Heinrich

a Lutheran theologian, was born at Leipsic, December 11, 1755, and died there, April 10, 1813, doctor and professor of philosophy. He published, *Nova Veteris Testamenti Clavis* (Leipsic, 1800, 2 volumes): — *In Carmine Davidis* ^{<123>}*2 Samuel 23:1-7* (1783): — (*Economia Cap. 12 Hoseae* (1788). In connection with Doderlein he published *Biblia Hebraica cum Variis Lectionibus* (1793). See Winer, *Handbuch der theol. Lit.* 1:39, 120; Furst, *Bibl. Jud.* 2:347. (B.P.)

Mejarkon

This is held by Lieut. Conder (*Tent Work*, 1:230) to be the *Nahr el-Aujah*, a stream turbid with yellow sand, running into the Mediterranean a few miles north of Jaffa.

Meklenburg, Jacob Hirsch

a Jewish writer, who died at Königsberg, April 6, 1865, is the author of **hl bqhw btkh**, or *Die Schrift und die Ueberlieferung* (Leipsic, 1839), etc. See Furst, *Bibl. Jud.* 2:348; Zuchold, *Bibl. Theol.* 2:867. (B.P.)

Melcher, Johann Wilhelm

a Protestant theologian of Germany, who died at Freienwalde, February 10, 1880, is the author of, *Verhältniss der vier kanonischen Evangelien unter einander* (Berlin, 1847): — *Beiträge zum Ferstandniss der Heiligenschrift* (1859). See Zuchold; *Bibl. Theol.* 2:869. (B.P.)

Melcher, Joseph

a Roman Catholic prelate, studied and took his doctor's degree at Modena, was ordained in 1830, and became chaplain to the court. In 1843 he came to America with bishop Rosati, and was stationed at Little Rock, Arkansas, whence he was transferred to St. Mary's Church, St. Louis, Missouri, of which diocese he became vicar-general. He remained pastor there until he was made the first bishop of Green Bay, Wisconsin, July 12, 1868. He introduced several working orders, such as the Ursulines, Franciscan Tertiaries, Servites, etc. Dr. Melcher died December 20, 1873, at the age of sixty-six, leaving a flock of 60,000 and sixty-nine churches. See De Courcy and Shea, *Hist. of the Cath. Church in the United States*, page 598.

Melchiades

SEE MITIADES.

Melchior, Johann

a Reformed theologian of Germany, was born in 1646. He studied at different universities; was in 1667 pastor at Frech, in the duchy of Julich, in 1672 at Kattekirchen, in 1677 at Dusseldorf, in 1682 doctor of theology, and died at Dillenburg, October 15, 1689. He wrote, *Clavis Prophetica Cantici Canticorum Salomonis: — Commentarius in Prophetam Michceam: — Parallelismus Locorum Veteris Testamenti in Novo Citarum: — Analysis Epistolae ad Romanos: — Explanatio Epistolae ad Colossenses: — Commentarius in Epistolam ad Hebraeos: — Quaestiones in Apocalypsin: — De Religione ejusque Natura et Principio contra Spinozam: De OEconomia Dei circa Gentes et Judaeos ex Parabola Lucae 15:11-32*. Melchior's Latin writings were published at Franeker in 1706, with a biography written by Johann Heinrich Florinius. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Melech, Salomo Ibn,

a Jewish writer of the 16th century, was a resident at Constantinople, where he published, in 1554, his *ypæd I kijnæ* "The Perfection of Beauty," scholia on the Hebrew Bible. It has been repeatedly edited, but the best edition is that of Amsterdam (1685, fol.), with Abendana's additions. It is a very valuable contribution to grammatical exegesis, since it is brief and

condensed, giving almost exclusively grammatical and lexical explanations, for the most part from Kimchi's writings. It has been highly valued among Christians, and several parts of it have been translated into Latin; that on *Canticles*, by Chr. Molitor (Altdorf, 1659); on *Joshua* and *Malachi*, by Nik. Koppen (Greifswalde, 1708, 1709); on *Ruth*, by J.B. Carpzov, reprinted in his *Collegium Rabbinico-Biblicum* (Leipsic, 1705); on *Jonah*, by G. Chr. Bureklin (Frankfort-on-the-Main, 1697), Job. Leusden (*ibid.* 1692), and E. Chr. Fabricius (Gottingen, 1792); on *Obadiah*, by Brodberg (Upsala, 1711), etc. See Ffurst, *Bibl. Jud.* 2:350; Etheridge, *Introduction to Jewish Lit.* page 417; De' Rossi, *Dizionario Storico Degli Autori* (Germ. transl. by Hamburger), page 217; Wolf, *Bibl. Hebr.* 1:1075 sq. 3:1055 sq. (B.P.)

Mellor, Enoch, D.D.

an English Congregational minister, was born at Salendine Nook, near Huddersfield, November 20, 1823. He studied in Huddersfield College, graduated A.M. from the University of Edinburgh in 1845, and afterwards studied theology in the Lancashire Independent College. About the close of the year 1847 he accepted the pastorate of the church at Square Road, Halifax. His fame as a preacher spread rapidly, and he was frequently invited to larger fields of usefulness. In 1861 he became pastor of the church at Great George Street, Liverpool, where he achieved signal success. In 1867 he returned to his former charge in Halifax, where he met with a hearty welcome, and continued to labor until the close of life, October 26, 1881. He was active in the interests of his denomination, and was often called to positions of honor in that connection. He published, *The Atonement; its Relation to Pardon, etc.: — Ritualism and its Related Dogmas: — Priesthood in the Light of the New Testament.* See (Lond.) *Cong. Year-book*, 1882, page 315.

Melo, David Abenatar

a converted Spanish Jew, was born about the middle of the 16th century. Of his early life we know nothing beyond the fact that for several years he was an inmate of the prison of the Inquisition. Whether he was committed there because, as Milman states, he was baptized, and was suspected of not being a true Christian, or in order to crush out of him the betrayal of some of his kindred, or, as Kayserling states, because he translated some of David's Psalms into Spanish, is very difficult to say. He was released in

1611, and found a refuge in Holland, where a great many of his countrymen and co-religionists had settled. He soon became the head of the synagogue at Amsterdam, lecturing at the same time at the Academy of De los Pintos. Melo, whom Barrios calls "traductor harmonioso del Psalterio misterioso," is especially known as the translator of the Psalms into Spanish, which were printed at Frankfort in 1626, under the title, *Los Psalmos de David en Varius Ninas*, and which leads to the supposition that he went thither on his way to Holland, and spent some time there. See Gratz, *Gesch. d. Juden* (Leipsic, 1868), 10:5 sq.; Kayserling, *Sephardim*, page 169 sq.; De' Rossi, *Dizionario Storico* (Germ. transl. by Hamburger), page 218; Milman, *History of the Jews* (N.Y. 1870), 3:454; De los Rios, *Estudios Sobre los Judios de Espana*, page 521 sq.; Furst, *Bibl. Jud.* 2:351. (B.P.)

Melos, Johann Georg

Picture for Melos

a Lutheran theologian, was born August 24, 1770, at Grossenmonnra, near Merseburg, and died at Weimar, February 16, 1828, professor at the seminary. He published, *Biblische Geschichten-des Alten indu Neuen Testaments* (Weimar, 1820): — *Geschichte der Reformation fur Burger- und Landschulen* (5th ed. edited by Rothe, Berlin, 1837): — *Beschreibung des judischen Landes zur Zeit Jesu.* (Weimar, 1822; 2d ed. 1830): — *Geist des Christenthunns* (1824). See Winer, *Handbuch der theol. Lit.* 2:254, 262, 309, 318; Zuchold, *Bibl. Theol.* 2:869; First, *Bibl. Jud.* 2:351. (B.P.)

Melpomene

in Greek mythology, was the muse of tragedy. *SEE MUSES.*

Melsheimer, Ludwig Friedrich

a Protestant theologian, was born September 18, 1771. He entered upon his ministerial functions in 1795 at Kleinfischlingen, Bavaria, was in 1806 pastor at Bochingen, and died August 8, 1827, doctor of theology. He published, *Das Buch Hiob metrisch ubersetzt und erlautert* (Mannheim, 1823): — *Die Spriche Salomonis ubersetzt mit Anmerkungen* (1821). See Winer; *Handbuch der theol. Lit.* 1:206, 212; Furst, *Bibl. Jud.* 2:351. (B.P.)

Membership In The Christian Church, Conditions Of

We may premise in general that, with the exception of the Quakers or Friends (q.v.), the one essential and universal mode or sign of admission to Church communion is baptism (q.v.), and that all bodies of Christendom, except the so-called Baptists (q.v.), administer the rite to infants as well as to adults, the parents or friends of the former engaging, either formally or presumably, as sponsors (q.v.), the future assumption of the baptismal vows on the part of the children baptized, who meanwhile occupy a subordinate or preparatory stage of membership as catechumens (q.v.).

I. *Basal Principles.* —

1. *Of an Ideal Character.* — The Church of God, in its broadest sense, consists of all who, whether on earth. or in heaven, have been redeemed by Jesus Christ, and quickened by the Holy Spirit, and have not, by resistance of the Spirit, forfeited God's favor. The visible Church is the whole number of those who, on earth, participate, in some degree, in the common Christian life, faith, and organic fellowship. The conditions of church-membership will vary according as the visible Church, in the form it was designed to assume, be regarded as one, universal, unchangeable, and divine, or otherwise. Again, the Church may be viewed as uniform in its standard of ethical and spiritual life, but diverse in its dogmatic and organic fellowship. The dividing lines of membership must, therefore, depend largely upon the following ideals:

(1) *The Christian Life.* — *What is it? When does it begin ?* Here comes in the question of infant or adult membership. *SEE PEDO-BAPTISM.* The term "life," like the term "death," is ambiguous, meaning both the hidden force which renders spontaneous action possible in a favorable environment, in forms of existence above the mineral, and the activity resulting from that force. When a man loves God and his neighbor he is said to be spiritually alive, but this must mean that he exhibits in action a force, the existence of which must have preceded the display of it. Unless we are Pelagians, we must attribute the origin of spiritual life, the capability of spontaneous religious activity, to the influence of God's Spirit on the human mind. Accurately to determine the moment when life begins is as difficult in the spiritual as in the physical realm: all that can be done is to fix a period beyond which it is not reasonable to believe that the life-giving contact is delayed. Put that period of *ἄνωθεν γέννησις*, or birth from

above, at baptism, and the conditions of membership will assume one aspect: put it at the moment of conscious self-surrender and faith, and they will assume another. "Life," however, means not merely capacity for spontaneous action, but, also, action itself living. He is alive who acts holily. He is dead who lives in sin. On our conceptions of what the divine standard of living is, and of the time when and the means by which the transition from mere capacity for living to actual living, the moral change, renewal, or conversion, occurs, will depend the conditions of membership in: our churches. Is there such a divine and unchangeable standard? Does it, if it exists, cover principles only, or overt acts alone, or motives also? How far are motives capable of being tested by Church authorities? Is the beginning of Christian living coincident with such faith as secures reverent obedience to known divine law, or with the faith that gives assurance of acceptance? To what extent is individual liberty in the application of fundamental principles of holy living admissible? If the relation of Christian love to amusements or business is doubtful, have Church authorities the right to excommunicate him in whom spiritual life may still exist, and whom God may still, in a measure, approve? A just separation from the Church of Christ is separation from Christ. Is it right to enforce, in what professes to be the Church of Christ, rules that would be legitimate only in a voluntary, club, organized for special purposes within the Church, but not coterminous with the Church? On the decision given here will greatly depend the conditions of membership in Christian organizations.

(2) *The Ideal of Doctrine.* — One department of church work is, by the application of truth, to lead into action the latent spiritual capability implanted by the Spirit of God. This implies the instruction of those formally enrolled in the organization. What shall they be taught? Has Christianity any one, universal, unchangeable, and divine standard of doctrine? If so, is it confined to facts, or does it embrace theories, also? What are the facts? How much, if any, of this code of doctrine must be demanded of members of the Church? On the answer to these questions will also depend the conditions of membership.

(3) *The Christian Ideal of Organic Fellowship.* — Is there a divinely authoritative standard of organic Church relations? Are divine blessings promised to Christians in their organic capacity, or in their individual capacity only? If a divinely approved standard of life and truth are universally imperative, and if failure to reach that standard is an object of mercy only when circumstances have rendered perfection impossible in him

who, nevertheless, sought conformity to that standard, can the preservation, propagation, and enforcement of life and truth in the world be left to purely voluntary religious organizations, guerilla warfare, and freelances? Or is there one visible organism, superior to all clubs and societies, the heir of special promises, so long as it is faithful to its obligations, and one, a just excision from which is excision from God? Though our Lord did not condemn him who cast out devils, even when he followed not the disciples, were not his preparatory instructions, his special commission, and his peculiar promises given to the disciples whom he was organizing? Let covenant blessings, with corresponding obligations, be attached, even if they are not exclusively so, to a visible organism; and introduction into that organism must bring at once, if they have not been received before, the promised blessings; and these blessings are then to be retained, not sought for, unless, after the reception of them, they have been forfeited. Let covenanted blessings be the inheritance of individuals only, apart from all organic connection, on the occasion of personal acts; then, prior to those acts, it cannot be assumed that such blessings are ever given, even when the individuals concerned are the infant children of believers; while the discredit thrown upon any organic connections possible prior to the personal actions must react on the conditions of membership assumed subsequently to these acts.

2. Principles of a Practical Character. —

(1) The terms of Church membership further depend upon the source whence we derive our knowledge of the constitution of the Christian Church. The life of one of the original apostles continued beyond the date of the "Acts of the Apostles," and of the Epistles must the form of the Church which existed, prior to the writing of these books be authoritative, and the form which history shows to have probably arisen with his sanction be ignored? Is the constitution of the Church one of cast-iron? When was it cast? At the close of the New-Test. canon? After the first three general councils? After the first seven? Or, is there a living Spirit, ever present with the Church, guiding it by Scripture, by reason and common-sense, by history and the evident necessities of spiritual life in changing circumstances? Is our knowledge of the constitution of the Church gained from the Bible alone, or from the Bible and something else? The conditions of membership will be determined by the answers given to these questions.

(2) These conditions are affected, also, by principles of Scriptural interpretation. What language did the Savior use? If he speaks of "water and the Spirit," is his word to be interpreted by Hebrew or by Greek analogies? If he uses the term βαπτίζω, or if his reporters use it in rendering the word he may have employed, must the Church limit her conduct by the latest edition of Lidgell and Scott? Or are the words of New-Test. Scripture to be regarded as so much the product of the Holy Spirit that all modifying human literary elements are eliminated from them? Is there a development of practice indicated even in the New Test., and must any given passage be interpreted as of perpetual obligation by etymology, apart from the light thrown upon it by this principle of development? Have we any right to say that the governing office of the apostolate was to be changed, but that the introduction of Christian families, as well as adult converts, into the Church was to lead to no change? In a word, must the practices which are legitimate in the Church be limited by a system of interpretation based upon a bald literalism? Or may rites and ceremonies vary when interpretation judges of the obligation of such forms by the light thrown upon the Scriptures from the thousand avenues of a living, perpetually-speaking Providence, so long as the decision is not contrary to the spirit and principles of the New Test.? These questions will suggest the bearing of hermeneutics on membership in the Church.

II. *Illustrations of these Principles in the Practice of Different Denominations.* —

1. Ancient Episcopal Churches. These include the Greek or Eastern Church, with its various branches, the Roman Church, the English or British Church, and the National Churches of Denmark, Sweden, and Norway.

(1) *The Greek or Eastern Church.* — "Previous to baptism, the child, though not two months old, must be solemnly initiated into the Church, as a catechumen, through the medium of its sponsors, when exorcism is used." Four prayers, with blowing on the child's mouth, forehead, and breast, and commands to the evil spirit to depart and return no more, precede the trine immersion or affusion of baptism. In Alexandria and the Syrian, or Jacobite, Church affusion exists. Among the Armenians both forms are united. The Copts, in exorcism, make the sign of the cross thirty-seven times. Chrism, or anointing with holy oil, follows immediately after

baptism, and answers to confirmation in the Western Church. Within seven days after this another washing occurs, followed by tonsure, or cutting the hair in the form of a cross. Confession four times in the year is prescribed, but is generally practiced but once, as is also communion. In the absence of a priest or a deacon, lay baptism is recognized, if it has been administered in the name of the Trinity. Chrism only is enforced where such baptism has taken place. The Montenegrin Church in South Albania, however, rebaptizes Roman Catholics. The popular impression that the Greek Church recognises the baptism of no other Church is denied by Archbishop Platon, in his supplement to M. Duten's *OEuvres Melees*, 2:170: "Baptismum aliarum ecclesiarum Christianarum non irritum esse putamus, et qui ex iis ad nos veniunt, non iterate baptizate, sed solo sacro chrismate inunctos, recipimus." ("We do not consider the baptism of other Christian churches invalid; and we receive those who come to us from them only by anointing them with the holy chrism, without repeating their baptism.") Submission to the faith of the Church is demanded. The communion is administered in both kinds, even to infants, bread and wine being mixed together, and given in a spoon by the officiating priest. Adult candidates then reverentially salute the clergy by hand-kissing and are congratulated by their friends as orthodox Christians. No Russian who has been educated in the Greek Church can lawfully depart from it.

(2) *The Roman Church.* — The leading conditions of membership in this Church are involved in her definition of the term "Church," as "the society of the faithful who are baptized and united, by the profession of the same faith, participation in the same sacraments and the same worship, to each other, and who are under one head in heaven, viz. Christ, and one head on earth, viz. the pope, his vicar." "The Church, though it consists of good and bad members, does not include heretics, schismatics, or (at least in the full sense of membership) persons severed from her unity by the greater excommunication." "Whether 'pure schismatics' (i.e., persons holding the full faith of the Church, but separated by schism) may still be called members of the Church" is a question "agitated in the theological schools." Baptism is believed to be "the origin of spiritual life, and the door of entrance into the Church." The candidate is presented at the door of the church building, receives catechetical instruction, submits to exorcism, has salt put into his mouth, and the sign of the cross made upon different parts of his body, is touched on ears and nostrils with saliva, renounces Satan, his works and pomps, is anointed with oil, and makes profession of his

faith, by sponsors in the case of infants, before baptism. Baptism is by trine affision. Then follow chrism, robing in white, holding a burning light, and receiving a name of some saint. 'Confirmation with a chrism of olive-oil and balsam, in the form of a cross, with prayer and imposition of hands, in the name of the Trinity, follows either immediately or, as is usual, at from seven to twelve years of age. Confession at least once a year is imperative. The greater excommunication is reserved only for the most heinous offences.

(3) *The Church of England.* — This Church regards the spirit and principles of the Bible as forever binding; but she refuses not the guidance of subsequent Providential direction. Her terms of membership are founded upon the following principles. The Church's ideal of life, doctrine, and order, as given by Christ and his apostles, is divine and, wherever possible, imperative. Life is most important; and, while order is not indifferent, it may need to yield to the demands of truth and life. Hence she does not exclude from the pale of the Church those who, for the sake of truth and life, have believed themselves compelled to violate even her own historic order, but accepts their acts of baptism, if performed with water in the name of Father, Son, and Holy Spirit, and considers all thus baptized to be members of Christ's Church. Where the obstacles to truth and life which rendered the preservation of order morally impossible have been removed, she regards a return to the primitive apostolic order imperative for the maintenance of unity. Hence, while endeavoring to remove from herself those obstacles, when she sees them to be such, she abstains from such interchanges of membership as would imply that the division of the Church on diverse bases of life, doctrine, or order is normal or ordinarily legitimate. Her first condition of membership is baptism. In this, the sign of the cross is made on the forehead. It may be administered by lay hands, and in any of the various modes. Before baptism, the divinely imparted capacity for spiritual action and enjoyment may, in her opinion, as truly exist as after it. but, inasmuch as the Christian covenant, in ¹⁸⁸⁹ Matthew 28:19, 20, is regarded as given to Christians in their collective capacity, and not as individuals only, it is believed that, in baptism, the covenant blessing is surely given. This blessing of the vitalizing Spirit is called "regeneration," not because the moral change now commonly so called is therein wrought, but because the divine capacity for holy living, then, at least, certainly imparted; but impossible by mere human nature, is then, also, first openly manifested or declared, just as natural birth first openly manifests the life

which was before concealed. Hence, her second condition of membership, confirmation, is an opportunity given, after instruction, publicly to assume those responsibilities for which candidates are supposed to have been previously prepared by that faith which, working by love, brings the divinely imparted capacity into action, producing the moral change, renewal, or conversion demanded. Church membership is, therefore, a home privilege, with spiritual power believed to be graciously conferred prior to all personal choice, to counteract inherited tendencies of evil, and to enable the child, from the beginning, to see and discharge the duties of Christian faith and love, a privilege to be retained, and not first to be sought after a period of alienation more or less prolonged. Provision is made for the admission of adults by baptism, if this has not been previously given, and by confirmation. She imposes upon candidates no dogmatic theories, but only the facts embodied in the Apostles' Creed. Her moral demands cover no "doubtful disputations," but only the faith and love which are essential to Christianity. Her ceremonial demands enforce no more than attendance upon prayer, the word and the two sacraments of our Lord. Her law of discipline for the punishment and exclusion of lay offenders is, unfortunately, so greatly obstructed by legal considerations as to have become almost obsolete. Believing that she represents, not a voluntary society, but the Church of God, having maintained her historic connection in all essentials with the Church of apostolic times, she considers those baptized by her as hers until they die or are formally excluded or dismissed.

(4) On the principle that the majority of the members of a Church, in their corporate action, are and remain the same Church, the established churches of Denmark, Sweden, and Norway may be classed among ancient episcopal churches, though called Lutheran. In their terms of membership they do not essentially differ from other episcopal churches.

2. Modern Episcopal Churches, and Quasi-Episcopal Churches, Originating since the Reformation, and Committing the Rights of Ordination and Supervision to One Man, Assisted by Others. —

(1) *The Scottish Episcopal Church.* — The origin of this may be dated from the revival of episcopacy by Charles II, in 1661. Its terms of membership are similar to those of the English Church.

(2) *The Protestant Episcopal Church of the United States.* — This was founded as a separate body in 1784, and has the same conditions of

admission as the English Church; but an intention to be confirmed as soon as possible suffices, in certain cases, to secure membership. The use of the sign of the cross in baptism may, on request, be omitted. Letters of transfer to other denominations are sometimes given.

(3) *Moravians* (European, origin, 1727; American, 1800). — In Europe, baptism, with laying on of hands, introduces children into the Church as catechumens, among whom, prior to admission as full members, adult converts take their place. In America, full membership involves a profession of faith in the Bible as the word of God, confidence in the forgiveness of the candidate's sins, determination to follow holiness and to obey the Church, and reception in open congregations by the pastor, after opportunity has been given for the statement of objections to the reception. Retention of membership depends upon obedience to laws, some of which forbid the sale or use of intoxicants, or the renting of property to liquor-dealers, or signing petitions, favoring them, and union with secret societies. Exclusion is by a vote of the class, or congregation, after admonition and examination. Transfer to other bodies may take place by a vote of the charger and a certificate signed by the pastor.

(4) *The English Wesleyans*. — To be members of the society, persons are required to desire salvation, to meet in class, to avoid evil and do good, according to the denominational standard of evil and good, and attend "the ordinances of God." The communion is not refused to godly persons, though they belong to the congregation only, and not to the society. Baptized children are not members of the Wesleyan organism, and are sometimes sent, for confirmation, to the Church of England.

(5) *The Methodist Episcopal Church of the United States of America*. — The conditions of membership in this Church are less affected than in all other Methodist churches by the transition from a voluntary society of adults formed for a special purpose to a self-governing Church. Membership begins by reception as a probationer, on giving evidence of desire for salvation from sin. After six months, on recommendation of the leaders and stewards, baptism having been received, and satisfactory assurances of faith and loyalty having been given to the preacher in charge before the Church, full membership is conferred. Members of other bodies are received, on recommendation from the proper authorities, and on assurance of loyalty to the principles and practices of the M.E. Church. Baptized children of Methodist parents, though regarded as in visible

covenant relation with God, and as objects of the Church's care, do not seem to be in any sense members of the Methodist Church until, after having attended class for six months, they are publicly received in regular form. After reception into full membership, attendance upon class-meeting, while strongly recommended, is no more imperative than attendance upon other useful services. For crimes duly proved, members may be expelled; after removal to parts unknown, the name may be dropped; on transference by certificate to another denomination, and on withdrawal while character is unimpeached, membership ceases.

(6) *The Methodist Church of Canada*. — This conforms to the conditions of membership among the English Wesleyans, attendance upon class-meeting being essential, dancing and similar amusements being forbidden, and children, though baptized, not being members of the organization.

(7) *The Wesleyan Methodists of the United States* (dating from 1842). — This adds to the usual Methodist conditions of membership special rules against secret societies, as Freemasons, Odd-Fellows, etc., intoxicants and tobacco.

(8) *Apostolic Catholic Church* (dating from 1832). In addition to baptism, "the conditions under which any person can become a member of one of the congregations gathered under the restored apostleship" are "that he should fully and heartily recognise the authority of this apostleship, so that he can sincerely work with it, submit to the commandments of the apostles, recognise the grace of Christ in them, and all the ministries authorized by them. Should any, after more or less time, lose their confidence in these restored ministries, and separate themselves from the congregations, they are still remembered and prayed for as negligent or lapsed members, and their names are kept on a separate register."

(9) *Reformed Episcopal Church*. — Baptism and confirmation admit to this Church persons born of parents within its pale. Communicants of other denominations are received by letter or other satisfactory evidence of membership, confirmation being optional with them. As no discrimination between denominations is made, there seems to be no guarantee that even baptism has been duly received. Assent to the principles, doctrine, discipline, and worship of the Church is demanded. Membership may cease during life by presenting a written statement of intention to withdraw, or by exclusion by the Church courts for offence. Some differences of practice exist in different localities.

3. Presbyterian Churches, in which the Right of Ordination Resides in a Body of Presbyters. — These churches are governed by principles which do not differ fundamentally, though they differ in details and in verbal expression, from those of episcopal churches. "The basis of Church membership is the covenant of grace which Christ condescends to make with his people, of which covenant faith is the essential condition, and baptism the visible sign; and, as infants cannot in their own person exercise faith, their membership must in the first instance rest upon the faith of their parents, until they come to an age intelligently and voluntarily to embrace and profess Christ themselves." "Every child of believing parents is by his birth a citizen of God's kingdom and an heir of its privileges, subject to the condition of subsequent personal faith." One parent, at least, or one guardian, in the absence of parental custody, if "presumptively believing," must make "an express engagement to train the child to godliness." Children are to be taught the Catechism, the Apostles' Creed, and the Lord's Prayer, to pray and to obey Christ. Baptized children are under the government of the Church. In baptism, there is a grace "conferred by the Holy Ghost;" yet the grace of regeneration is not necessarily connected with baptism, but is so in the case of "such as that grace belongeth unto." "The first element in the process of regeneration is the quickening power of the Holy Spirit exerted directly on the soul." These principles differ not substantially from those of the Church of England, which can be properly understood only when viewed in their relation to Pelagianism. Hooker defines regeneration as "that infused divine virtue of the Holy Ghost which gives to the powers of the soul their first disposition towards future newness of life;" and he says that "grace is not absolutely tied to sacraments," but that, in sacraments, "God imparts the saving grace of Christ to all that are capable thereof." Though differences of opinion may exist as to the appropriateness of words to the representation of facts, yet, on the facts themselves, both Presbyterians and the Church of England seem very nearly to agree. Among Presbyterians, unbaptized adults are received on profession of faith in Christ and on baptism. The enforcing of doctrinal conformity to the theological standards is not necessary or universal. The faith in Christ demanded is not necessarily such as brings assurance of forgiveness. Proper letters from other evangelical churches admit to membership. Censures are given for offences against lawful authority, nature, and Christianity, and excommunication awaits contumacy. These principles generally apply to Presbyterian churches in all lands, the Reformed Presbyterian Church, the Associate Reformed

Presbyterians Church, the Cumberland Presbyterian Church, etc. The Dutch Reformed Church makes confirmation the public reception of members after examination in Bible and Church history and doctrines. Presbyterian Lutherans consider confirmation to be the public reception of candidates, with the blessing of the minister, after a doctrinal examination; but variety of practice arises from the large congregational liberty allowed. The United Presbyterians of the United States prescribe rules against the use of hymns, secret societies, and open communion.

4. Congregational Churches, or those in which each Congregation is Supreme over its own Affairs. —

(1) Orthodox Pedobaptist Churches. — Credible personal faith in Christ and consecration to his service are the sole conditions of entrance, the individual Church being the judge of such credibility. Children, prior to personal faith and consecration, are in no sense members, but are to be watched over, that they may become such. Opinions and practice differ as to what children are eligible for baptism, whether those of members only, or others. Absence for a year in parts unknown, transfer to other churches, and, in some instances, resignation without transfer, lead to erasure of the name from the church roll; and contumacious offences lead to exclusion by the Church. The Evangelical Union, or Morisonians, differ from other Congregationalists chiefly in the Arminian doctrines professed, and in making saving faith, on which members are accepted, to be such that it is not only invariably accompanied by assurance of acceptance, but that it renders prayer before it, and for it, an offence.

(2) Orthodox Antipedobaptist Churches. — "The Baptist theory is that the Church should consist of persons in whom the divine life has been begun by regeneration, and who have been baptized on profession of their faith in Christ as their Saviour." Hence, on profession and immersion, if the profession satisfies the local Church, membership is conferred. Excision is similar to that in pedobaptist churches. Some Baptists in England do not regard baptism with water as essential to membership. Free-Will Baptists receive baptized persons of other evangelical churches on testimony of a letter of recommendation by vote of the local Church. Seventh-Day Baptists add to the usual conditions of membership a trine immersion, with laying on of hands and prayer, and the observance of the seventh day of the week, instead of the first. "Disciples of Christ" demand immersion on profession of faith in Christ, and acceptance of the Bible as the rule of faith

and morals. Exclusion is the act of the congregation, on conduct judged by them intolerable. Mennonites baptize none before eleven or twelve years of age, and then by pouring water on the head. Strict Mennonites prohibit head-ornaments, fine clothing, and rich furniture, and advocate the separation of the excommunicated from social intercourse.

(3) Unitarians. — These are generally Congregationalists, though in Transylvania they are Episcopal, and in Ireland Presbyterian. In the United States the authority that receives into membership is, in many cases, a circle of persons known as the "Church," inside of a larger organization known as the "Society" or parish. Baptism, and the signification to the pastor of a wish to join, with, in some churches, a public recognition by giving "the hand of fellowship," usually admits to membership; but intimation to the pastor of a desire for membership, and consent of his advisers, it is probable, would admit to fellowship, even without baptism or public reception. In many congregations the renting of a sitting, and qualifying for a vote in parish business by accepting the by-laws of the congregation, entitle to all the privileges of membership. There is no form of exclusion. Simple forms of covenant sometimes exist. "An unformulated consensus of opinion, a fidelity in public worship, a reverential support of the Lord's Supper, a deep interest both in piety and ethics, and a readiness in benevolent work," are not always absent from even such loose bonds of union.

(4) Universalists. — Persons, whether baptized in Universalist churches or not, of years of discretion, usually sixteen, are received by a majority vote of the congregation, after application has been made one month previously, in open meeting of the Church, in person, by a friend, or by letter. Strangers must present evidences of Christian faith and character. The only profession of faith authorized by the whole *body* is given in three articles, which recognize

(a) the Bible, as containing a revelation of God's character, and man's duty, interest, and destiny;

(b) one God of love, revealed in one Lord, Jesus Christ, by one Holy Spirit of grace, who will finally lead all men through holiness to happiness; and

(c) the obligation of good works arising from the inseparable connection of holiness and happiness.

5. *Miscellaneous.* —

(1) *European Protestant Churches.*

i. *National Reformed Churches of France and Switzerland.* —

(a) Children, after baptism, are first instructed, then examined before the pastor, or the presbyterial assembly (*conseil presbyteral*), or consistory, then received publicly, often after profession of personal faith, and finally admitted to communion at Easter.

(b) Adults from without, on introduction, declare to the assembly and the pastor adhesion to the general principles of the Church, bear a share in the expenses, and, unless in the case of foreigners, must enjoy civil and political rights. Excommunication is pronounced from the pulpit, in general terms, without a particular application.

ii. *Lutheran National Church.* — Nearly the same system exists here.

iii. *Free Churches.* — Admission is said to be by public profession of faith. Uniformity of practice does not exist among the Reformed churches. In some cases, in Free churches, rebaptism of converts exists, generally by affusion, but, in the case of Baptists, by immersion.

(2) *New Church, or Swedenborgians.* — Baptized infants receive full membership by confirmation on arriving at years of discretion. Members coming from without are usually baptized, though opinions and practice on rebaptism are not uniform. In excluding members, in addition to the directions in ~~CHRIST~~ Matthew 18:17, the following principle prevails: "He who differs in opinion from the minister ought to be left in peace, so long as he makes no disturbance; but he who makes disturbance ought to be separated."

(3) *Friends, or Quakers.* — Membership for persons native to the body is a birthright, but it confers rights of work and service on committees only after proved steadfastness. Admission of persons from without is by request, examination by a committee of similar sex with the candidate, and acceptance by the following monthly meeting. Excision is only after contumacious resistance of official efforts for reform, the final one of which is the presentation of a written "testification" before the monthly meeting. This follows a failure of two official interviews between the

offender and the committee appointed in the case. Only after a second failure to secure reform is official record made of offences.

(4) *Plymouth Brethren.* — Application must first be made through one of the brethren to a Saturday meeting of the leaders of the various assemblies of the place. The candidate is then visited by leading men, and rigidly examined on doctrines and separation from all other Christian bodies. Satisfactory examination results in recommendation to the Saturday meeting; and, if approved, the person enters next Lord's Day by communing. The mode of baptism is an open question. Fellowship or excision, among "Close Brethren," relates not to one assembly, but to all in the world. From decisions of the Saturday meeting there is no appeal. The chief and most influential Saturday meeting is that of London, England. Among "Open Brethren," individual assemblies are not bound by the excisions of others. "Brethren" avoid the use of the term "members," as of an organization.

(5) *The Reformed Church in America.* — This demands baptism, profession of faith before the consistory, composed of pastor, elders, and deacons, or a letter of recommendation from some other church.

(6) *The Evangelical Association.* — This body holds, in addition to the ordinary rules of admission to Methodist churches, that traffic in liquor is unlawful.

(7) *The "Church of Christ."* — This adopts, as necessary terms of membership, belief that Jesus is the Son of God, repentance and a righteous life, profession of faith by word of mouth, and immersion in the name of Father, Son, and Holy Spirit.

(8) *The "Church of God."* — This body, believing that immortality and incorruptibility arise from the likeness of Christ's resurrection, which, with them, means being immersed, make immersion, with the ordinary demands of Congregational churches, imperative for membership.

(9) *"Christians" (or the Christian Connection).* This demands no more than a profession of Christian faith and a corresponding life, the congregation being the judge of the life, and the person himself of the faith.

This list of organizations, calling themselves, as a whole, or in part, the Church of Christ, is by no means complete; but a sufficient number has been given to show on what comparatively unimportant grounds the

majority of sectarian differences are based, and to suggest the question whether, in our reaction from corporate intolerance, we have given due weight to the calm statements of Christ, and the earnest pleadings of St. Paul, on the subject of the unity of Christ's body, the Church. For further particulars, see each religious body in its alphabetical place. (J.R.)

Memmi, Simone

(called also *Martini*), an eminent Italian painter, was born at Siena in 1285, and was probably a pupil of Giotto. He was invited by the pope to Avignon to do some work for him. His great picture in St. Peter's has perished, but there are several of his works in the churches at Florence, Pisa, and Siena. In the Campo Santo of Pisa are several frescos of the history of St. Ranieri, and the far-famed *Assumption of the Virgin and a Choir of Angels*. His large pictures may be seen at Florence, among which are several of Christ, of St. Peter the martyr, and St. Domenico. There are some more of this class of pictures in the churches of Siena. Memmi died at Avignon in 1344. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Memra

(*the Word*), a name employed in the Targum of Onkelos, and later Hebrew books, for the expression of the name of the deity in all his relations to man. *SEE WORD*.

Menachem Di Fano

SEE FANO, MENACHEM.

Menachem Ben-Jacob

SEE SARUK.

Menachem Ben-Jehuda Loxsano

SEE LOSSANO.

Menachem Da Nola

SEE NOLA.

Menachem Di Recanate

SEE RECANATI.

Menachem Ben-Salomo

of France, a rabbi who lived in the 12th century, is the author of ןְׁׂ ׁ׃ׁׁׂׂ, a dictionary of the Hebrew language, written about 1143. Specimens of this lexicon were published by Dukes in ׁׂ ׁ [/bq (Esslingen, 1846). He also wrote a commentary on the Pentateuch, entitled ׁׁׂׂ ׁׁׂׂ, a specimen of which, under the title ׁׂ ׁׁׂׂ ׁׁׂׂ, was published at Hamburg in 1784 (in a Latin translation by Delitzsch, in his *Jeshurun sive Isagoge* [Grimmna. 1838], pages 184-188). See Furst, *Bibl. Jud.* 2:353; De' Rossi, *Dizionario Storico* (Germ. transl.), page 218; Zunz, *Zur Geschichte und Literatur*, page 71 sq., 108. (B.P.)

Menageot, Francois Guillaume

an eminent historical painter, was born in London, July 9, 1744, and was instructed under Deshays, Boucher, and Vien. He carried off the grand prize of painting in 1766, and visited Rome with the royal pension. In 1780 he was chosen an academician, and afterwards appointed professor. In 1800 he returned to Paris, and became professor of the Academy of Painting. He has a fine picture in the sacristy of the Church of St. Denis. He died October 4, 1816. See Hoefer, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Menche, Heinrich Gottlieb

a Lutheran theologian of Germany, was born April 24, 1799. He studied at Marburg, entered the ministry in 1820, was pastor at Roddenau, Hanover, from 1851 to 1882, and died June 21, 1884, at Munden, doctor of theology. (B.P.)

Mende Version Of The Scriptures

The Mende is spoken by a considerable population to the south and south-east of Sierra Leone. A version of Matthew had been prepared at an early period by American missionaries, who had settled on the border of the Mende country. A translation of the four gospels was made by the Reverend J.F. Schon, of the Church Missionary Society, the standard

alphabet of Prof. Lepsius (q.v.) being adopted for the version. Mr. Schon was aided in the work of translation by Harvey K. Ritchell, of the Mende country. In 1871 the Acts of the Apostles were printed by the British and Foreign Bible Society; the translation having been made by the Reverend H. Johnson, a native African clergyman. In 1872 the Epistle to the Romans was published. The remainder of the New Test. is still in manuscript. (B.P.)

Mengs, Antonio Raphael

a distinguished painter, was born at Auszig, in Bohemia, March 12, 1728, and studied the works of Raphael at Rome when but thirteen years of age. In 1744 he was appointed painter at Dresden by the emperor Augustus, with a salary. His first great work was *The Holy Family*, which was exhibited at Rome, and gained him great reputation. In 1754 he received the direction of the new academy at Rome, and in 1757 was employed by the Celestines to paint the ceilings of the church of St. Eusebius. In 1761 he was invited to Madrid by Carlos III, and granted a liberal pension. He executed, among other works. *The Descent from the Cross* and *The Council of the Gods*, for the king's court. He returned to Rome, where he was engaged by Clement XIV to paint in the Vatican a picture of *Janus Dictating to History, and The Holy Family*. After an absence of three years he returned to Madrid, where he commenced. his celebrated work in the dome of the grand saloon of. the royal palace at that place. But his health was failing, and he died at Rome, June 29, 1779. See Hoefler, *Nouv. Biog. Generale*, s.v.; Spooner, *Biog. Hist. of the Fine Arts*, s.v.

Mentzer, Johann

a Lutheran theologian of Germany, was born at Jahmen, in Upper Lusatia, July 27, 1658. He studied at Wittenberg, was in 1691 preacher at Merzdorf, in 1693 at Hauswalde, in 1696 at Kemnitz, near Bernstadt, and died Feb. 24, 1734. He wrote about thirty-four hymns, some of which are translated into English, as *Lob sei dir, treuer Gott und Vater* (in *Chorale Book for England*, No. 8, "I praise Thee, O my God and Father"); *O dass ich tausend Zungen hatte* (by Mills, in *Horae Germanicae*, page 189, "Oh that I had a Thousand Voices!"); *Wer das Kleinod will erlangen* (in *Lyra Germanica*, 2:222, "He who'd make the Prize his Own"). See Otto, *Lexikon der oberlausitzischen Schriftsteller*, 2:581-584; Koch; *Geschichte des deutschen Kirchenliedes*, 5:220 sq. (B.P.)

Menzel, Karl Adolph

a German historian, was born at Grunberg, December 7, 1784. He studied at Halle, was in 1809 professor and in 1814 pro-rector at St. Elizabeth's, in Breslau. He died Aug. 19, 1855. He is the author of, *Staats- und Religionsgeschichte der Konigreiche Israel und Juda* (Breslau, 1853): — *Religion und Staatsidee in der vorchristlichen Zeit* (edited by Wuttke, Leipsic, 1872). (B.P.)

Menzel, Wolfgang

a German historian and critic, was born at Waldenburg, June 21, 1798. He studied at different universities, was for some time teacher at Aarau, went in 1824 to Heidelberg, in 1825 to Stuttgart, and died April 23, 1873. Of his many works we only mention, *Christliche Symbolik* (Mayence, 1854, 2 volumes): — *Kritik des modernen Zeitbewusstseins* (2d ed. 1873): — *Die vorcharistische Unsterblichkeitsfrage* (1869, 2 volumes). His *Denkwürdigkeiten* were published by his son Karl (Bielefeld, 1877). (B.P.)

Mepeham, Simon

archbishop of Canterbury, was born at Meopham, in Kent, and educated at Merton College. He devoted himself chiefly to the study of the sacred Scriptures, and became a Biblical divine. He was ordained priest at Canterbury on St. Matthew's day, 1297, and became rector of Tunstall, in the diocese of Norwich. He was elected archbishop on December 11, 1327, and received the temporalities from the king at Lynn on September 19, 1329. His attention was chiefly directed to the state of morals and discipline in the Church. We occasionally find him interposing his good offices to effect a reconciliation between parties at variance. His endeavor to compel diocesans to attend to their spiritual duties rendered him anything but popular among his suffragans. Notwithstanding, he was in all things respectable, in nothing great. But the age demanded something more than respectable mediocrity, and Simon Mepeham, by confining himself to his religious duties, was regarded as mean-spirited by those who looked, in his position, for one who could lead them in temporal as well as in spiritual things. He died October 12, 1333. See Hook, *Lives of the Archbishops of Canterbury*, 3:492 sq.

Merage, Leilat Al

(*the night of the ascension*), a night accounted sacred by the Mohammedans, because in it the prophet made his famous journey to heaven. It is commemorated on the 28th of the month *Regeb*.

Mercado, Moses Ben-Israel de

a rabbi of Amsterdam, who flourished in the 17th century, is the author of *מלחמות ה' וקדושת ה' וקדושת ה'*, or a commentary on Ecclesiastes and the Psalms, published after the author's death by Jacob de Mercado (Amsterdam, 1653). See Furst, *Bibl. Jud.* 2:368. (B.P.) Mercersburg Theology. *SEE GERMAN REFORMED CHURCH IN AMERICA.*

Meredith, William C., D.D.

a Protestant Episcopal clergyman, was rector of Tillotson Parish, Curdsville, Va., for many years, until 1861, when he became rector of Christ Church in Winchester, and remained in this pastorate until his death, November 1, 1875. See *Prot. Episc. Almanac.* 1876, page 150.

Mergilet, Andreas

a Lutheran theologian of Germany, was born December 17, 1559, and died March 21, 1606, at Muhlfield. He is the author of, *Bibliodia*, etc. : — *Sententiae Insignes Patrum Ecclesiae: — Papa Homo Peccati*. See Furst, *Bibl. Jud.* 2:368; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Meria-pujah

an annual festival among the Khonds in Orissa, in which human sacrifices were offered until the practice was forbidden by the British government. The victims are called *merias*, and consist of Hindus procured by purchase in the plains by the Panwas, a class of Hindu servitors. The design of this barbarous ceremony was to propitiate Bura-Pennou (q.v.), their earth-god, and thus to secure a favorable harvest.

Merode, Francois Xavier Marie Frederic Ghislain De

a Roman Catholic prelate, was born at Brussels in March, 1820. He was descended from a noble Spanish family, and entered the Belgian army in 1841, serving with distinction as a volunteer in Algeria under marshal Bugeaud. He began the study of theology at Rome in 1848, and took

priest's orders in 1850. He was then appointed chamberlain to the pope and canon of St. Peter's, and in 1860 was made minister of military affairs. He resigned this office in 1865, in consequence of a disagreement with cardinal Antonelli, but was appointed archbishop of Melitene, June 22, 1866, and private almoner to the pope. He opposed the dogma of papal infallibility in 1869, but in 1870 accepted the decision of the Vatican Council. He died at Rome, July 24, 1874. His wealth was largely devoted to the founding of charitable institutions, to the improvement of the streets and squares in Rome, and to archaeological excavations.

Meronoth

It has been suggested (*Memoirs to the Ordnance Survey*, 3:314) that this may be represented by *Khar bet Marrina*, a ruined site seven miles north of Hebron.

Meroz.

Tristram (*Bible Places*, page 230) identifies this site with that of *Murussas*, about four miles northwest of Bethshan, remarking that "it would command the passage from the plain of Jezreel to the Jordan;" but there do not seem to be any traces of antiquity there (*Memoirs to the Ordnance Survey*, 2:85).

Merrick, John Austin, D.D.

a Protestant Episcopal clergyman, was a missionary in 1853, in Fort Ripley, Minnesota; in 1857 he was rector in Paris, Kentucky, being pastor of St. Peter's Church, and professor of Oriental and Biblical literature in Shelby College. In 1865 he became rector of St. Luke's Church, Hastings, Minnesota; in 1866 was president of the Sewanee Mission and Training School, in Winchester, Tennessee. The next year he went to San Jose, California, as a missionary. The year following he was a professor in St. Augustine College, Benicia. In 1870 he was officiating in Martinez; in 1872 he removed to West Farms, N. Y., where he resided without charge until his death, July 16, 1877, aged fifty years. See *Prot. Episc. Almanac*, 1878, page 169.

Merrick (or Meryek), Rowland

an English prelate of the 16th century, was born at Bodingan, Anglesea, was educated at Oxford, where he became principal of New Inn Hall, and

afterwards a dignitary in the Church of St. David's, and here he and others, in the reign of Edward VI, violently prosecuted Robert Farrar, his diocesan, and prevailed so far that the latter was imprisoned (see Fox, *Acts and Monuments*, an. 1555). Dr. Merrick was consecrated bishop of Bangor, December 21, 1559, and died January 24, 1566. See Fuller, *Worthies of England* (ed. Nuttall), 3:509.

Merseburg, Menahem

SEE MENAHEM OF MERSEBURG.

Merwan Ibe-Ganach

SEE IBN-GANACH.

Mesenguy, Francois Philippe

an ascetic writer of France, was born at Beauvais, August 22, 1677. He was educated at Paris, and when the famous Rollin (q.v.) had charge of the college at Beauvais, Mesenguy was tutor there. Under Rollin's successor he became subprincipal of the college, but being opposed to the bull *Unigenitus*, had to resign. At last he retired to St. Germain-en-Laye, and died February 19, 1763. He published, *Le Nouveau Testament Traduit en Franqais, Avec des. Notes Litterales* (Paris, 1729, 1752, 3 volumes): — *Vies des Saints* (1730, 6 volumes; new ed. 1740, 2 volumes): — *Abregé de l'Histoire et de la Morale* (1728): — *Abregé de. l'Histoire de l'Ancien Testament*, etc. (1737-38, 3 volumes): — *Missel de Paris* (1738): — *Le Processional de Paris* (1739): — *Expositions de la Doctrine Chretienne* (1744, 6 volumes): — *Exercices de Pidete* (1760): — *La Constitution Unigenitus* (1748), etc. See Lequeux, *Memoire de Feu M. 'Abbe Francois-Philippe Mesenguy*, in *Necrologe des Plus Celebres Defenseurs et Amis de. la Vite*, 6:202-218; Picot, *Memoires du Dix-luitieme Siecle*, volume 4; *Notice Historique sur les Rites de l'Eglise de Paris*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Meshia and Meshiana

ancestors of the human race according to the system of the ancient Persians. Ahriman (q.v.) and Ormuzd (q.v.) were the primary principles of creation, and from the antagonism which the universe thus presented man was the only exception. Ahriman, the evil principle, had no other resource but to slay *Kaiomorts*, the primitive human being, who was at once man

and woman. From the blood of the slain Kaiomorts sprang *Meshia* and *Meshiana.*, who were soon seduced by Ahriman, and became worshippers of the *Devs*, to whom they offered sacrifices. Evil was thus introduced into the world, and the conflict between the good and evil principles extended also to man.

Messianic Hope

By way of supplement to the article MESSIAH *SEE MESSIAH* (q.v.), we give in general outlines a *history* of the expectation of the Messiah as developed in the apocalyptic writings.

Of the deepest influence upon the development of the messianic idea were the prophecies of Daniel, the essence of which is the *reign of the pious* (see 2:44; 7:14, 27). The apocrypha of the Old Test. contain but few messianic allusions, because, for the most part, they are historical or didactic, and not prophetic. But this does not mean that the messianic idea was not entertained by the authors. Besides the hope of a return of the dispersed of Israel (Baruch, 4:36, 37; 5:5-9; 2 Macc. 2:18), of a conversion of the Gentiles (Tobit, 13:11-18; 14:6, 7), and the perpetual existence of the Jewish nation (Ecclus. 37:25 ; 44:13), we also find the idea of an everlasting kingdom of the house of David (Eccles. 47:11; 1 Macc. 2:57).

The richer, however, flows the stream of messianic prophecies in the oldest Jewish *Sibylline Oracles* (q.v.), especially 3:652-794. Very few messianic comments are found in the groundwork of the Book of Enoch (q.v.; see 90:16-38), but more in the Psalter of Solomon (q.v.; see ^{<4171>}Psalm 17:11; 18:6-9) and in the Assumption of Moses (q.v.). The messianic time is also depicted in the Book of Jubilees (q.v.). All these documents prove sufficiently that the messianic hope had not been dead in the last centuries before Christ, and this is corroborated by the Targum of Onkelos and Jonathan. Another important witness is *Philo*, who, in *De Execrationibus*, § 8, 9 (ed. Mang. 2:435 sq.) and *De Prmms et Poenis*, § 15-20 (ibid. 2:421-428), speaks of the messianic hope.

But, aside from these witnesses, we have the New Test., which fully proves that the messianic idea in the time before Christ was by no means extinguished in the consciousness of the people (see ^{<4118>}Matthew 11:3; 16:13 sq.; 21; ^{<4187>}Mark 8:27; 11; ^{<4179>}Luke 7:19, 20; 9:18 sq.; 19; John 12). For the time after Christ we need no evidence. The many political events prove, beyond the shadow of a doubt, that the people expected the

beginning of the kingdom of God on earth. Josephus himself confesses that the messianic hope was one of the most powerful instruments in the insurrection against Rome, although, to please the Romans, he referred the messianic prophecies to Vespasian.

As for the messianic hope after the destruction of Jerusalem, the apocalypses of Baruch and Ezra give ample descriptions. What is expressed there finds its reflection in the Jewish prayer called *Shemoneh Esreh* (q.v.), especially in the 10th, 11th, 14th, 15th, and 17th petitions. Thus far the historical outline. We come now to the *systematic* arrangement of messianic dogmatics.

1. Signs of the Last Times. — Almost everywhere, when reference is made to eschatology, we meet with the same thought, that the beginning of the time of salvation is to be ushered in by great tribulations. The basis for these speculations was no doubt ^{<7121>}Daniel 12:1, "There shall be a time of trouble, such as never was since there was a nation, even to that same time." Thus originated in the rabbinic dogma the doctrine of the *j ycmh yl bj*, "the birth-pains of the Messiah" (see ^{<4248>}Matthew 24:8: *πάντα δὲ ταῦτα ἀρχὴ ὀδίνων*). Glowing descriptions of the signs of the last times are found in *Orac. Sibyll.* 3:795-807 (comp. 4 ^{<4581>}Ezra 5:1-13; 6:18-28; 9:1-12; 13:29-31; Apocalypse of Baruch, 70:2-8; Book of Jubilees see Ewald's *Jahrbuchern*, 3:23 sq.]; Mishna, *Sota*. 9:15). See also ^{<4247>}Matthew 24:7-12, 21; ^{<41319>}Mark 13:19; ^{<42123>}Luke 21:23; ^{<43126>}1 Corinthians 7:26; ^{<3512>}2 Timothy 3:1; and comp. Schottgen, *Horae Hebraicae*, 2:509 sq., 550 sq.; Bertholdt, *Christologia Judaeorum*, pages 45-54; Gfrorer, *Das Jahrhundert. des Heils*, 2:225 sq. 300-304; Oehler, in Herzog's *Real-Encyklop.* 9:436 sq. (2d ed. 9:666); Hamburger, *Real-Encyklop.* art. "Messianische Leidenszeit," pages 735-738.

2. Elijah the Forerunner of the Messiah. — From ^{<3392>}Malachi 3:23, 24 (A.V. 4:5, 6) it was inferred that the prophet Elijah was to return to prepare the way for the Messiah. This idea is already presupposed, *Ecclus.* 48:10, 11 (see also ^{<40710>}Matthew 17:10; ^{<40911>}Mark 9:11; also ^{<40114>}Matthew 11:14; 16:14; ^{<40615>}Mark 6:15; 8:28; ^{<4098>}Luke 9:8, 19; ^{<40121>}John 1:21). The object of his message is to make peace on earth (see Mishna, *Eduyoth*, 8:7), and to harmonize differences (*Baba Mezia*, 3:4, 5; 1:8; 2:8). Besides these things, he was to anoint the Messiah (Justin, *Dial. cum Tryph.* c. 8, 49), and to raise the dead (*Soat*, 9:15 s. f.). Besides Elijah, some also expected *the prophet like Moses* (^{<45815>}Deuteronomy 18:15; comp. ^{<40121>}John

1:21; 6:14; 7:40), while still others thought that *Jeremiah* (^{<0166>}Matthew 16:16) was to be the forerunner of the Messiah. In Christian writings, *Enoch* is mentioned as one who was to come back (*Ev. Nicodemi*, c. 25; see also Thilo, *Codex Apocryph. Nov. Testamenti*, pages 756-768). On the forerunner of the Messiah, compo Schottgen, u.s. page 533 sq.; Lightfoot, *Horae Hebr.* on ^{<0170>}Matthew 17:10; Bertholdt, u.s. page 58-68; Gfrorer, u.s. pages 227-229; Alexandre, *Orac. Sibyll.* 1st ed. 2:513-516; *Der Prophet Elia in der Legende* (Frankels *Monatsschrift*, 1863, pages 241-255, 281-296); *Elias who was to Come* (*Journal of Sacred Literature and Biblical Record*, new series, 1867, 10:371-376); Castelli, *Il Messia secondo gli Ebrei*, pages 196-201; Weber, *System der altsynagogalen paldstinischen Theologie*, pages 337-339.

3. Appearance of the Messiah. — After these preparations, Messiah comes. It is by no means correct to say that pre-Christian Judaism expected the Messiah only *after* the judgment, and that through the influence of Christianity the idea had become prevalent that the Messiah himself was to judge his enemies. For in the books of Baruch and Ezra, Enoch, and in the Targums, in the Psalter of Solomon, and in Philo, Messiah appears everywhere as conquering hostile powers.

As to his names, the common one is *the Anointed, the Messiah* (Enoch 48:10; 52:4; Baruch 29:3; 30:1; 39:7; 40:1; 70:9; 72:2; ^{<0178>}Ezra 7:28, 29, where the Latin translation is interpolated; 12:32: "unctus"); Greek, **χριστὸς κυρίου** Psalt. of Sol. 17:36; 18:68), Hebrew, **j yvṁthi** (Mishna, *Berachoth*, 1:5), Aramaic, **aj yvæṁ** (ibid. *Sota*, 9:15), or **aj yvæṁakl ṁi** (in the Targums). Peculiar to the Book of Enoch are: "the Son of man" (46:1-4; 48:2; 57:7, 9, 14; 63:11; 69:26, 27; 70:1), and the "Elect One" (45:3, 4; 49:2; 51:3, 5; 52:6, 9; 53:6; 55:4; 61:8; 12:1). Very seldom is he called the "Son of God" (105:2, 4 ^{<0178>}Ezra 7:28, 29; 13:32, 37, 52; 14:9), and only once he is called "Son of the woman" (Enoch 62:5). He was to come from *the tribe of David* (Psalt. of Sol. 17:5, 23; ^{<0172>}Matthew 22:42; ^{<0125>}Mark 12:35; ^{<0174>}Luke 20:41; ^{<0170>}John 7:42, 4 Ezra 12:32; Targum on ^{<0100>}Isaiah 11:1; ^{<0175>}Jeremiah 23:5; 33:15). Hence "Son of David" is the common designation of the Messiah (in the New Test. after **υἱὸς Δαυίδ**, in the Targum on ^{<0178>}Hosea 3:5: **dwbær Bi** in the Shemoneh Esreh, 15th petition, **dwbær j mīx**). As belonging to the tribe of David he must also be born at *Bethlehem*, in the city of David (^{<0170>}Micah 5:1, and the Targum in loco; ^{<0105>}Matthew 2:5; ^{<0174>}John 7:41, 42).

Whether the pre-Christian Judaism thought of the Messiah as a mere man or as a being imbued with higher power, especially whether it ascribed to him preexistence, cannot be decided with certainty. In general it can be said that *he was expected as a human king and ruler, but endowed with special gifts and powers by God*. This is especially evident from the Psalter of Solomon (17, 23, 47, 35, 41, 46, 42). The same idea we find in *Orac. Sibyll.* 3:49. But his pre-existence is also described in the Book of Enoch, 46:1, 2; 62:7; 48:3, 6; 46:1, 3; 49:2-4; comp. also 4 Ezra 12:32; 13:26, 52. And this idea of pre-existence cannot be ascribed to Christian influences, because it fully harmonizes with the Old-Test. idea concerning the Messiah (comp. ^{<301>}Micah 5:1; ^{<2073>}Daniel 7:13, 14).

4. *The Last Enemies.* — On the appearance of the Messiah the enemies of the Israelites and of God will muster their forces for a last decisive conflict. The picture which Ezekiel drew of the armies of Gog and Magog, and the representation given in Daniel 11, are abundantly reproduced in *Orac. Sibyll.* 3:663 sq.; 4 Ezra 13:33 sq.; Enoch 90:16, except that the conflict does not concern the Messiah, but the congregation of God. In general, it is supposed that the leader in this conflict is the antichrist, who is called in rabbinic writings *Anrmilus* ([swl ymra](#)).

5. *Destruction of the Enemies.* — From the dangers which will thus gather round them the Israelites are to be delivered by the signal destruction of their foes. Comp. Assumptio Mosis 10; Enoch 90; *Orac. Sibyll.* 3:652 sq.; Psalt. of Sol. 17:27, 39; Apoc. Baruch 39:7-40:2; 70:9; 72:2-6; 4 Ezra 12:32, 33; 13:27, 28,35-38.

6. *Renovation of Jerusalem.* — Since the messianic kingdom is to be founded in the Holy Land, Jerusalem must be renewed. This renovation will take place by purifying the holy city from the Gentiles, who now live in it (Psalt. of Sol. 17:25, 33). Besides this view there was another, that there already existed in the pre-messianic time a more glorious Jerusalem than the earthly one, with God in heaven, and that this was to come down on earth at the beginning of the messianic time (Enoch 53:6; 90:28, 29; 4 Ezra. 7:26; Apoc. Baruch 32:4). See also Schottgen, *De Hierosolyima Coelesti* (*Horae Hebr.* 1:1205-1248); Meuschen, *Novum Testamentum ex Talmude*, page 199 sq.; Wetstein, *Novum Test. ad Galatas*, 4:26; Eisenmrenger, *Entdecktes Judenthum*, 2:839 sq.; Bertholdt, u.s. pages 217-221; Gfrorer, u.s. 2:245 sq. 308; Weber, u.s. page 356 sq.

7. Gathering of the Dispersed. — That the dispersed of Israel should have part in the messianic kingdom and return to Palestine was a matter of course, even though there were no prophecies of the Old Test. In a poetical manner this is described (Psalt. of Sol. 11:17; Baruch 4:36, 37; 5:5-9; Philo, *De Excratationibus*, § 8, 9; 4 Ezra 13:39-47). As this hope was so general, it is strange that rabbi Akiba should have doubted the return of the ten tribes (*Sanhedrin*, 10:3 s. f.).

8. The Kingdom of Glory in Palestine. — The messianic kingdom has, it is true, the messianic king at its head, but its supreme ruler is God (see *Orac. Sibyll.* 3:704-706, 717, 756-759; Psalt. of Sol. 17:1, 38, 51; *Shemoneh Esreh*, 11th benediction; Joseph. *War*, 2:8, 1). Hence it is often called *the kingdom of God* (βασιλεία τοῦ θεοῦ, so especially in the New Test. by Mark and Luke; *Orac. Sibyll.* 3:47, 48; βασιλεία μεγίστη ἀθανάτων βασιλῆος; see Psalt. of Sol. 17:4; Assumptio Mosis 10:1, 3). Besides, we also find “kingdom of heaven,” βασιλεία τῶν οὐρανῶν. For the latter expression, see Schittgen, *De Regno Caolorum* (*Horae Hebr.* 1:1147-1152); Lightfoot, *Horae ad Matth.* 3:2; Wetstein, *in Matth.* 3:3; Bertholdt, u.s. pages 187-192; De Witte, *Biblische Dogmatik*, pages 175-177; Tholuck, *Bergpredigt*, page 66 sq.; Fritzsche, *Evang. Matthaei*, page 109 sq.; Kuinoel, *in Matth.* 3:3; Wichelhaus, *Commentar. zu der Leidensgeschichte* (1855), page 284 sq.; Keim, *Geschichte Jesu*, 2:33 sq.; Schtirer, *Der Begriff des Himmelreiches aus jüdischen Quellen erläutert* (*Jahrbucher für prot. Theologie*, 1876, pages 166-187); Cremer, *Bibl. Theolog. Wörterbuch*, s.v. βασιλεία.

To the glory of the messianic kingdom belongs, above all things, the *dominion* over the world (see ^{<318D>}Isaiah 2:2 sq.; 42:1-6; 49:6; 51:4, 5; ^{<3187>}Jeremiah 3:17; 16:19 sq.; ^{<318E>}Micah 4:1 sq.; 7:16 sq.; ^{<318I>}Zephaniah 2:11; 3:9; ^{<318D>}Zechariah 8:20 sq.; and especially ^{<3184>}Daniel 2:44; 7:14, 27). This hope has also been held by later Judaism, but in a different manner; see *Orac. Sibyll.* 3:698-726, 766-783; Philo, *De Proem. et Pon.* § 16; Enoch 90:30, 37; Psalt. of Sol. 17:32-35. Otherwise the messianic time, mostly on the basis of Old-Test. passages, is represented as a time of pure *joy and happiness*. There is no war (*Orac. Sibyll.* 3:371-380, 751-760; Philo, *De Proem. et Poen.* § 16; Apocal. Baruch, 73:4, 5). Even the wild beasts serve man (*Orac. Sibyll.* 3:787-794; Philo, u.s. § 15; Targum on ^{<3186>}Isaiah 11:6). Earth is very fertile (*Orac. Sibyll.* 3:620-623, 743-750; Baruch, 29:5-8); men are rich and well to do (Philo, § 17, 18); they become nearly one thousand years old, and yet do not feel their age, but

are like boys (Ewald, *Jubilees*, 3:24). All enjoy bodily strength and health; women bear children without pains, etc. (Philo, § 20; Baruch 73:2, 3, 7; 74:1). But these external gifts are not the only ones. They are but the consequence of the fact that the messianic congregation represents a holy people, sanctified by God, and led in righteousness by the Messiah. He allows no unrighteousness to dwell among them, nor is any one who knows malice in their midst. Hence they are all holy (Psalt. of Sol. 17:28, 29, 36, 48, 49; 18:9, 10). The life in the messianic kingdom is a perpetual λατρεύειν θεῷ ἐν ὁσιότητι καὶ δικαιοσύνη ἐνώπιον αὐτοῦ (Ⲙⲗⲏⲃⲁ Luke 1:74, 75).

With this kingdom of glory in Palestine the eschatological expectation generally closes; indeed, many regard it as without an end. But afterwards the messianic kingdom is described as of a limited period, and in the Talmud the duration of this time is a matter of debate (*Sanhedrin*, fol. 99, col. 1). The same view we find in the Apoc. Baruch 40:3, and 4 Ezra 12:34; 7:28, 29. Wherever, therefore, a temporal duration is ascribed to the messianic' kingdom, at the end of the time a renovation of the world and the last judgment is still expected.

9. Renovation of the World. — The hope of a renovation of heaven and earth is founded on Ⲙⲓⲁⲓⲁⲃ Isaiah 65:17; 66:22 (see also Ⲙⲁⲩⲏⲁⲧⲏⲥ Matthew 19:28; Ⲙⲉⲗⲏⲥ Revelation 21:1; Ⲙⲉⲗⲏⲥ 2 Peter 3:13). Accordingly, a distinction was made between the present world and the world to come, ⲏⲗⲏⲓⲛⲓⲗ ⲡⲉⲣⲏⲁ; and ⲁⲖⲏⲓⲛⲓⲗ ⲡⲉⲣⲏⲁ; in the New Test., ὁ αἰὼν οὗτος and ὁ αἰὼν ὁ μέλλων or ὁ ἐρχόμενος. But there was a difference of opinion. Some would make the new world commence with the beginning of the messianic time (Enoch 45:4, 5), others with its end (4 Ⲙⲏⲁⲓⲁⲃ Ezra 7:30, 31). In accordance with these different views, the messianic time is either identified with the world to come, or is still reckoned to the present world. But the older and more original view is the one which identifies the days of the Messiah with the world to come. On the "world to come," see Mishna, *Berachotk*, 1:5; Ⲙⲉⲗⲏⲥ Psalm 1:1; *Kiddushin*, 4:14; *Baba Mezia*, 2:11; *Sanhedrin*, 10:1-4; *Aboth*, 4:1, 16; 5:19; Apoc. Baruth 45:15; 48:50; 73:3; 4 Ⲙⲏⲁⲓⲁⲃ Ezra 6:9; 7:12, 13, 42, 43; 8:8. Comp. also Rhenferdius, *De Saeculo Futuro* (in Meuschen, u.s. pages 1116-1171); Witsius, *De Saeculo hoc et Futuro*, u.s. pages 1171-1183; Schottgen, u.s. 1153-1158; Lightfoot, *ad Matth.* 12:32; Wetstein, *ad Matth.* 12:32; Koppe, *Novum Test.* 6; *Epist. ad Ephes. Exc.* 1; Bertholdt, u.s. pages 38-43; Gfrorer, u.s. 2:212-217; Bleck,

Hebraerbrief, 2:1, 20 sq.; Oehler, in Herzog's *Real Encyclop.* 9:434 sq.; 2d ed. 9:664 sq.; Geiger, *Judische Zeitschrift*, 1866, page 124; Weber, u.s. page 354 sq.

10. General Resurrection. — Before the last judgment is held, a general resurrection of the dead occurs. In general, there was a firm belief in the resurrection of the dead, which is for the first time intimated in ~~2112~~ Daniel 12:2, and this belief was held by all who were more or less influenced by Pharisaism. Only the Sadducees denied the resurrection (Joseph. *Ant.* 18:14; *War*, 2:8, 14), and the Alexandrian theology substituted for it an immortality of the soul (Wisdom of Sol. 3:1 sq.; 4:7; 5:16). The time between death and resurrection is for the righteous a time of preliminary happiness, and for the wicked a preliminary state of misery. The literature on that subject is very rich. See Bertholdt, u.s. pages 176-181, 203-206; Gfrorer, u.s. 275-285, 308 sq.; Herzfeld, *Gesch. d. Volkes Israel*, 3:307-310, 328-333, 349-351, 504-506; Langen, *Das Judenthum in Palastina*, page 338 sq.; Rothe, *Dogmatik*, 2:2, 68-71, 298-308; Oehler, *Theologie des Alten Testaments*, 2:241 sq.; Hermann Schultz, *Alttestamentliche Theologie*, 2d ed. page 713 sq. 807 sq.; Hamburger, *Real-Encyclop.* 2:98 sq. (art. "Belebung der Todten"); Stahelin, *Jahrb. fur deutsche Theologie*, 1874, page 199 sq.; Weber, u.s. page 371 sq.; Grobler, *Die Ansichten uber Unsterblichkeit und Auferstehung in der judischen Literatur der beiden letzten Jahrh. vor Christus*, in *Studien und Kritiken*, 1879, pages 651-700.

11. Last Judgment. Eternal Blessedness and Damnation. — A last judgment after the end of the messianic period can only be thought of where the messianic kingdom is of a finite duration (see Baruch 1:4; 4 ~~1508~~ Ezra 7:33-35). God himself is the judge of all men (Baruch 51:4, 5; 4 ~~1512~~ Ezra 6:2). In general it may be said that all Israel have a part in the future world (*Satnhedrin*, 10:1), with the exception of the wicked in Israel (10:1-4). They, together with Israel's enemies, go down into the fire of Gehenna (Baruch 45:15; 51:1, 2, 4-6; 4 ~~1516~~ Ezra 5:1-3, 59). As a rule this damnation is regarded as everlasting; but there is also the view which ascribes a limited duration of hell-punishment (Mishna, *Eduyoth*, 2:10). The righteous and pious will be received into paradise, and will behold the majesty of God and of his holy angels. Their face shall shine like the sun, and they shall live forever (Baruch 51:3, 7-14; 4 ~~1510~~ Ezra 6:1-3, 68-72; *Assumptio Mosis* 10:9, 10).

Literature. — Besides the works of Schottgen, Bertholdt, De Wette, Gfrorer, Weber, Hamburger, already mentioned, see Moraht, *De iis, quae ad Cognoscendam Judaeorum Palestinensium, qui Jesu Tempore Vivebant, Christologiam Evangelia Nobis Exhibeant, Deque Locis Messianis in Illis Allegatis* (Gottingen, 1829); Von Colln, *Biblische Theologie* (1836), 1:479-511; Mack, *Die messianischen Erwartungen und Ansichten der Zeitgenossen Jesu* (in *Tub. Theol. Quartalschrift*, eod. pages 356, 193-226); Bruno Bauer, *Kritik der evangelischen Geschichte der Synoptiker* (1841), 1:391-416; Zeller, *Ueber die Behauptung dass das vorchristliche Judenthum noch keine messianische Dogmatik gehabt habe* (*Theol. Jahrbucher*, 1843, pages 35-52); Hellwag, in *Theol. Jahrbucher von Bauer und Zeller* (1848), pages 151-160; Hilgenfeld, *Die judische Apocalyphtik in ihrer geschichtlichen Entwicklung* (Jena, 1857); Oehler, art. "Messias," in Herzog, *Real-Encyklop.* 9:408 sq.; 2d ed. 9:641 sq.; Colani, *Jesus-Christ et les Croyances Messianiques de son Temps* (2d ed. Strasburg, 1864), pages 1-68; Langen, *Das Judenthum in Palästina zur Zeit Christi* (Freiburg, 1866), pages 391-461; Ewald, *Geschichte des Volkes Israel* (3d ed. 1867), 5:135-160; Kkim, *Geschichte Jesu* (cod.), 1:239-250 (Engl. transl. pages 308-321; Lond. 1873); Holtzmann, *Die Messiasidee zur Zeit Jesu* (*Jahrb. für deutsche Theologie*, 1867, pages 389-411); the same, in Weber and Holtzmann's *Geschichte des Volkes Israel* (cod.), 2:191-211; Hausrath, *Neutestamentliche Zeitgeschichte* (1868), 1:172-184; 2d ed. (1873), page 165-176; Engl. transl. (Lond. 1878) 1:191-204; Weiffenbach, *Quae Jesu in Regno Caelesti Dignitas sit Synopticorum Sentia Exponitur* (Giessen, 1868), pages 47-62; Ebrard, *Wissenschaftliche Kritik der evangelischen Geschichte* (3d ed. eod.), pages 835-849; Wittichen, *Die Idee des Reiches, Gottes* (Gottingen, 1872), pages 105-165; Anger, *Vorlesungen über die Geschichte der messianischen Idee* (edited by Krenkel; Berlin, 1873), pages 78-91; Castelli, *Il Messia Secondo gli Ebrei* (Florence, 874); Vernes, *Histoire des Idées Messianiques depuis Alexandre Jusqu'a l'Empereur, Hadrien* (Paris, cod.); Schbnefeld, *Ueber die messianische Hoffnung von 200 vor Christo bis gegen 50 nach Christo* (Jena, eod.); Drummond, *The Jewish Messiah* (Lond. 1877); Stapfer, *Les Idées Religieuses en Palestine a l'Epoque de Jesus-Christ* (2d ed. 1878), pages 111-132; Reuss, *Geschichte der heiligen Schriften des Alten Testaments* (1881), § 555, 556; Hamburger, *Real-Encyklop. für Bibel und Talmud*, II Abtheilung (1883), articles: "Messianische Leidenszeit," "Messias," "Messiasleiden," "Messias Sohn Joseph," "Messiaszeit" (pages 735-779); also Armilus, *Belebung der*

Todten. Ewiges Leben, Lohn und Strafe, Paradies, Vergeltung, Zukunftsmahl; Pick, *Talmudic Notices concerning Messiah* (*Presbyterian Review*, July 1884); *Old Testament Passages Messianically Applied by the Ancient Synagogue* (*Hebraica*, October, 1884 and seq.); Schurer, *Lehrbuch der Neutestamentlichen Zeitgeschichte* (Leipsic, 1874), page 563 sq.; 2d ed. with the title *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi* (1886), 2:417 sq. (B.P.)

Messmer, Joseph Anton

a Roman Catholic theologian of Germany, was born October 17, 1829, and died at Munich, December 23, 1879, doctor and professor of theology. He published, *Ueber den Ursprung, die Entwicklung und Bedeutung der Basilika in der christlichen Baukunst* (Leipsic, 1854): — *Johann Michael Sailer* (Mannheim, 1875): — *Dr. Joseph. Hubert — Reinkens, katholischer Bischof* (Linz, 1874). (B.P.)

Metatron

an angel frequently mentioned by rabbinical writers, and to whom they ascribe superior prerogatives. He is said to, be "the king of angels," and to "ascend to the throne of glory above nine hundred firmaments to carry up the prayers of the Israelites." He is supposed by some to have been the angel who conducted the Israelites through the wilderness, and by others to have been Enoch.

Metawilah

a heretical Mohammedan sect, who maintain that the allegorical and not the literal meaning of the Koran is: binding on the faithful. They are found principally in the district lying to the south and east of Tyre, in the regions contiguous to the sources of the Jordan, and in *Caele-Syria* proper. They are Shiites, and recognize the supreme Imamate of Ali (q.v.).

Metcalf, Kendrick, D.D.

a Protestant Episcopal clergyman, devoted nearly the whole of his active life to educational work. For many years he was Hobart professor of the Greek and Latin languages and literature in the Hobart Free College, Geneva, N.Y. For some time he was a member of the standing committee of his diocese. In 1867 he was elected professor of rhetoric, and chaplain of the college. The following year he was Horace White professor of

rhetoric and English literature, a position which he retained until his death, October 30, 1872. See *Prot. Episc. Almanac*, 1873, page 134.

Metonic Cycle

SEE CYCLE

Meurer, Moritz

a Lutheran theologian of Germany, was born August 3, 1806, at Pretzsch, on the Elbe. He studied at Leipsic, was in 1833 teacher at the seminary in Weissenfels, in 1834 deacon at Waldenburg, in 1835 archdeacon, and in 1841 pastor. He died at Callenberg, May 10, 1877. He is the author of biographical sketches on Luther, Catharine von Bora, Melancthon, Bugenhagen, Myconius, etc. Besides, he published, *Moses, der Knecht Gottes* (Waldenburg, 1836): — *Der Tag zu Schmalkalden* (Leipsic, 1837); *Der Kirchenbau vom Standpunkte und nach dem Brauche der lutherischen Kirche* (ibid. 1877). See Zuchold, *Bibl. Theol.* 2:876; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Mevlevies

an order of rigid Mohammedan monks. The novice receives his preliminary training in the convent kitchen during the period of a thousand and one days, after which he is received into the order. Their doctrines are chiefly those of the Persian *Sufis* (q.v.). Contrary to the teachings of the prophet they have introduced music and dancing into their worship. They are the best endowed of all the orders of Moslem monks; yet they use only the coarsest fare. and the plainest raiment, while they distribute much of their revenue in alms to the poor. They are the *Dancing Dervishes* of Turkey, and consist chiefly of the higher class of Turks. *SEE DERVISI*; *SEE MOHAMMEDANISM*.

Mexican Religious Beliefs And Fables

The wondrous country lying between North and South America was long inaccessible, and much told. of it was fabulous, until A. Von Humboldt and some modern travellers lighted up the darkness which hung over the country. The Mexicans accepted four world periods, according thus singularly with the Greeks and the Romans: the first is called *Atonatiuh*, the period of water; it began with the creation of the world, and its destruction by the flood; the second, *Tlaltonatiuh*, the period of earth,

closed with an earthquake, which ended the human race, and the sun belonging to this period; the third is called *Ehekatonatiuh*, the period of air, in which men and the sun perished in a frightful storm; the fourth is called *Tletonatiuh*, the period of fire, the period in which we live, and which will end by a universal destruction by fire. At the end of each period all men perished except a few pairs; they did not die, but were changed into fish, apes, and, lastly, into birds. The Noah of the Mexicans was called Coxcox, and his wife Xokiquetzal. They saved themselves in a small ship, and landed on the mountain Colhuaan. Their children learned from wise birds languages so different that they could not understand each other. The protecting goddess of the human race, Omecihuatl, lived in a splendid city of heaven; she gave birth to many children, and lastly to a stone knife, which the children threw to the earth, whereupon sixteen hundred heroes (demi-gods) sprang from it. These had no human beings about them, for all of the latter had perished by the catastrophe of the third period. They, therefore, sent a herald to their mother in heaven, to give them power to produce children. The mother told them to get a bone of a dead human being from the god of the infernal region, and if they would sprinkle it with their blood men would be produced, but they should beware of the god. Xolotl, one of the demi-gods, received a bone from Mietlanteuetli, and, heeding the warning, fled as fast as he could, pursued by the god. They sprinkled the bone with their blood, and a boy and a girl were formed, who propagated the extinguished race. However, from this originated the horrible custom of human sacrifices. The sun was still lacking. The heroes collected about a great fire, and said, whoever should jump in first would become a sun. Nanahuatzin sacrificed himself, and soon appeared as the sun. But he said he would not move until all the heroes had been slain. The hero Xolotl then killed them all, and finally himself. Their dress fell to their servants, men, and the Spaniards found in various temples clothes, divinely worshipped, which were said to belong to these demigods. In the same manner the moon originated; because the fire was not so intense it did not receive such splendor. The Mexicans hold the souls of men to be immortal; fallen warriors and mothers dying in childbed come into the house of the sun, where they live in pleasures. The number of deified heroes, kings, and demi-gods soon reached three thousand. They had also a distinct idea of a supreme being, Teotl (god), sprung from himself, the originator of all things. A being opposed to the latter was Tlaatewlotl, i.e., the sensible owl. The Mexicans believed this daemon appeared to torture men and frighten them. Besides this good and this evil principle there were three

classes of gods; to the first belonged the mother of all gods, the god of providence, the deities of the constellations, of the elements, of war, of hunting, of fishing, of contracts, of punishment, of protection, etc.; to the second class belonged the gods of time; to the third class the family gods. Their idols were placed in their temples, and priests and priestesses placed over them, and sacrifices made. The supreme, or at least the most worshipped of their gods was the blood-thirsty Huitzilopochtli.

Mexican (or Aztec) Version Of The Scriptures

At a very early period efforts were made to provide the Mexicans with the Word of God in their own vernacular. Didacus de Santa Maria, a Dominican friar, and vicar of the province of Mexico (1579), is said to have translated the epistles and the gospels into Mexican; and Louis Rodriguez, a Franciscan friar, prepared a translation of the Proverbs and other fragments. But of these translations nothing is known at present. In 1829 Mr. Thomson, agent of the British and Foreign Bible Society, caused a translation of the New Test. to be made a movement which the bishop of Puebla not only favored, but also consented to superintend. Three persons were appointed by the bishop to execute the translation, but unhappily the bishop died in 1830, and the only portion of Scripture that has hitherto been printed in Mexican consists of the gospel of Luke, which Dr. Pazos Kanki had translated about the year 1829. From the report of the British and Foreign Bible Society for the year 1870, we see that at the request of Mr. J.W. Butler, a native Mexican has been engaged to revise or retranslate the gospel of Luke. The version was made, and after having been committed to an independent person for examination, was printed. This is the only part of the Mexican Scripture now extant. See *Bible of Every Land*, page 405. (B.P.)

Meyboom, Ludwig Tuson Petrus

a Dutch theologian, was born at Emden, April 2, 1817. He studied at Groningen, where he also took his degree as doctor of theology. In 1854 he was called to Amsterdam, in spite of the protest of the orthodox party, and died November 13, 1874. Meyboom belonged to the so-called Groningen school, which believes in a personal God, the historic Christ, the immortality of the soul, and the incessant energy of the Holy Spirit in the Church. He published, *De Ideis et Rebus in Facto Positis, in re Christiana apte Coniunctis* (Groningen, 1840): — *De Francisci Hemsterhusii Meritis*

(ibid. eod.): — *History of the Kingdom of God* (1852-54, 3 volumes): — *Life of Jesus* (1854 sq.): — *Principles of the Neo-Christian Tendency* (2d ed. 1874). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 2:877. (B.P.)

Meyer, Christian Gottlob

a Lutheran minister of Germany, was a convert from Judaism. From the preface of Prof. Semler, given to the German translation of Levita's *Massoreth ha-Massoreth*, we learn that Meyer, who was a native of Posen, was admitted into the Church by the Reverend Dr. Schultze of Halle. After his baptism Meyer studied theology at Halle, and here it was that he translated Levita's work, at the instance of Semler. After having completed his studies Meyer was admitted into the ministry, and in 1783 was called to the pastorate at Dassensee, in the duchy of Grubenhagen. Besides Levita's work, he also published *Sententiae Rabbiorum de Successione ab Intestato et Testamentaria* (Halle, 1775). See Furst, *Bibl. Jud.* 2:370; Levita, *Massoreth ha-Massoreth* (Germ. transl. 1772). (B.P.)

Meyer, Gottlob Wilhelm

a Lutheran theologian of Germany, was born at Lubeck, November 29, 1768. In 1801 he was university preacher at Gottingen, in 1804 professor and preacher at Altdorf, and in 1813 doctor and professor of theology at Erlangen. He died May 19, 1816, leaving, *De Notione Orci apud Hebraeos* (Lubeck, 1793): — *De Foedere cum Jehova* (Gottingen, 1797): — *Versuch einer Hermeneutik des Alten Testaments* (Lubeck, 1800): — *Grundriss einer Hermeneutik des Alten und Neuen Testaments* (Gottingen, 1801): — *Geschichte der Schrifterklärung seit der Wiederherstellung der Wissenschaften* (1802-1808, 5 volumes): — *Apologie der geschichtlichen Auffassung der historischen Bücher* (Sulzbach, 1811). See Furst, *Bibl. Jud.* 2:371; Winer, *Handbuch der theol. Lit.* 1:104, 106-111, 294-335, 588; 2:96, 177. (B.P.)

Meyer, Heinrich August Wilhelm

a famous German exegete, was born at Gotha, January 10, 1800. He studied at Jena, passed his candidate's examination in 1821, and in 1823 was installed pastor at Osthausen. In 1829 appeared the first part of his work on the New Test., including the Greek text and a German translation. In 1830 followed his *Libri Symbolici Ecclesiae Lutheranae*. In the same

year, having previously obtained citizenship in the kingdom of Hanover, Meyer was appointed pastor at Harste, near Gottingen. In 1832 appeared the second part of his work on the New Test., containing the commentary on the synoptic gospel's. The original design was to embrace the whole commentary in two large volumes, but this he soon found to be impracticable; besides, he discovered that his own strength and time would not be sufficient to complete the work without assistance; accordingly he secured the services of Drs. Lunemann, Huther, and Dusterdieck. In 1837 he was called as superintendent to Hoya, where he remained only four years. In 1841 he was called to Hanover, where he spent the rest of his life as member of consistory, superintendent, and head pastor of St. John's Church. In 1845 Meyer received the degree of doctor of theology from the faculty of the University of Gottingen. In 1848 he gave up his pastorate, retaining only his position in the consistory. In 1861 he was made member of the superior consistory, but in 1865 he retired from public life on a pension, which he received from the government. He died June 21, 1873.

Meyer's reputation beyond Hanover rests upon his commentaries on the New Test., and the excellence of his work was acknowledged not only in his own land, but in England and America, through Clark's translation. Meyer lived to see many editions of his work appear, and continued, down to the time of his death, to work diligently, making improvements. He grew with his work, and in each stage of his growth he expressed himself in his commentaries just as he felt. His study of the New Test. produced in him a more perfect experience of the saving grace and truth of the Gospel. As is the case with most scholars, Meyer became somewhat more dogmatical in his old age. The student who compares the last editions of the commentary with the first will find wide differences. Meyer was constantly correcting himself, and with relentless honesty removing from his work what he had come to regard as defects. Since his death, the continuation. of Meyer's commentary in new editions has been intrusted to Prof. Weiss in Berlin, who has associated himself with such scholars as Wendt, Henrici, Sieffert, and others. See a biographical sketch of Meyer by his son, in the fourth edition of the *Commentary on the Philippians*; Dusterdieck in Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 2:879. (B.P.)

Meyer, Johann Andreas Georg

a Lutheran theologian of Germany, was born at Hildesheim in 1768, and died March 29, 1841, doctor of theology. He wrote, *Ueber das Verdienst des Christenthums* (Erfurt, 1793): — *De charismate τῶν γλωσσῶν*, (Hanover, 1797): — *Versuch einer Vertheidigung und Erlduteruny der Geschichte Jesu* (1805): — *Natur-Analogien*, etc. (Hamburg, 1839). See Winer, *Handbuch der theol. Lit.* 1:396, 399, 550; Zuchold, *Bibl. Theol.* 2:879. (B.P.)

Meyer, Johann Matthias von

a Lutheran theologian of Germany, was born at Ansbach in 1814. In 1839 he was vicar, in 1843 director of the teacher's seminary at Schwabach, in 1844 preacher at Nordlingen, in 1849 at Munich, and in 1855 dean there. In 1872 he was made member of the superior consistory, and became its president at the death of Harless (q.v.). Meyer died September 15, 1882, doctor of theology, and member of the council of the Bavarian empire. He published a few sermons, for which see Zuchold, *Bibl. Theol.* 2:880. (B.P.)

Meyer, Louis Georg Frederic

a Lutheran minister of France, was born at Montbeliard, January 1, 1809. He studied at Strasburg, was in 1829 teacher in Switzerland, in 1831 professor of French at Leipsic, and in 1833 he accompanied two young men to Paris, and took up his abode in the house of John Monod. In 1837 he succeeded Mr. Boissart as pastor of the Lutheran Church at Paris, was in 1857 president of consistory and ecclesiastical inspector, and died October 11, 1867. Meyer advanced the cause of home missions within his church, and originated many institutions. After his death were published *Sermzons, Lettres et Friagsments*. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Meyr, Melchior

a philosophical writer of Germany, was born June 28, 1810, at Ehringen, near Nordlingen. He studied at Munich and Heidelberg, and died at Munich, April 22, 1871. Of his many writings we mention, *Die Religion des Geistes* (Leipsic, 1871): — *Gott und Sein Reich* (Stuttgart, 1860): — *Drei Gespriche uber Wahrheit, Gute und Schonheit* (1863): — *Die Forttdauer nach dem Tode* (2d ed. Leipsic, 1875): — *Die Religion und*

ihre jetzt gebotene Fortbildung (1871). After his death Bothmer and Carriere published from his manuscripts *Gedanken uber Kunst, Religion und Philosophie* (Leipsic, 1874). (B.P.)

Meyger, Karl Ludwig Friedrich

a Lutheran theologian of Germany, was born at Schonndorf, March 18, 1810. In 1845 he was professor at the seminary in Schionthal, and died October 16, 1885, doctor of theology. He is the author of, *Liber Ruth ex Hebraico in Latinum Versus Perpetuque Interpretatione Illustratus* (Tubingen, 1856): — *Hulfsbuch Zum Verstandniss der Bibel* (1879). (B.P.)

Mezzachulians

a Mohammedan sect who believe that those who have any knowledge of God's glory and essence in this world may be saved, and are to be reckoned among the faithful.

Miall, Edward

an English Independent minister and journalist, was born at Portsmouth in 1809. He was educated at the Dissenters' College at Wymondley, Herts, and served for three years an Independent congregation at Ware, and afterwards one at Leicester. In 1841 he went to London, and established the *Nonconformist*, a paper in the interests of religious equality, becoming proprietor and editor, a position which he continued to occupy until his death, April 30, 1881. He was several times a representative in Parliament, and wrote numerous works on political and ecclesiastical subjects.

Mic-Mac Version Of The Scriptures

The Mic-Macs, or *Souriquois* of French writers, are a North American Indian tribe, inhabiting the peninsula of Nova Scotia, Prince Edward's Island, and the eastern portion of New Brunswick. A version of the Bible into that language is of recent origin. The gospels of Matthew and John were the first portions issued in 1854, by the British and Foreign Bible Society. In 1856 the book of Genesis and the gospel of Luke were also published, the translations being made by the Reverend S.T. Rand, who continued the work. Several portions of the Old Test., and the entire New Test. are at present published. The language has been treated by Maillard, *Grammar of the Mic-Mac Language* (1864). (B.P.).

Michel Angelo

SEE CARAVAGGIO; SEE MICHAEL ANGELO.

Michmash

Picture for Michmash

On this interesting locality, Lieut. Consider remarks as follows (*Tent Work*, 2:112 sq.):

"The site of the Philistine camp at Michmash, which Jonathan and his armor-bearer attacked, is very minutely described by Josephus. It was, he says, a precipice with three tops, ending in a long, sharp tongue, and protected by surrounding cliffs. Exactly such a natural fortress exists immediately east of the village of Michmash, and it is still called "the fort" by the peasantry. It is a ridge rising in three rounded knolls above a perpendicular crag, ending in a narrow tongue to the east, with cliffs below, and having an open valley behind it, and a saddle towards the west on which Michmash itself is situate. Opposite this fortress, on the south, there is a crag of equal height and seemingly impassable; thus the description of the Old Test. is fully borne out — 'a sharp rock on one side, and a sharp rock on the other' (~~1~~1 Samuel 14:4).

"The southern cliff, as we have noticed above, was called Seneh, or 'the acacia,' and the same name still applies to the modern valley, due to the acacia-trees which dot its course. The northern cliff was named Bozez, or 'shining,' and the true explanation of the name only presents itself on the spot. The great valley runs nearly due east, and thus the southern cliff is almost entirely in shade during the day. The contrast is surprising and picturesque, between the dark, cool color of the south side and the ruddy or tawny tints of the northern cliff, crowned with the gleaming white of the upper chalky strata. The picture is unchanged since the days when Jonathan looked over to the white camping-ground of the Philistines, and Bozez must then have shone as brightly as it does now, in the full light of an Eastern sun." (See illustration on following page.)

Michon, Jean Hippolyte

a French abbot and religious writer, was born at La Roche-Fressange in 1806. He pursued his theological studies at the seminary of St. Sulpice in Paris, accompanied De Saulcy to the East in 1850 and 1860, and was honorary canon of Angoulême and Bordeaux. He died in 1881, leaving, *La Femme et la Famille dans le Catholicisme* (1845): — *Apologie Chretienne au Dix-Neuvieme Siecle* (1863): — *Vie de Jesus* (1865, 2 volumes): — *Solution Nouvelle de la Question des Lieux Saints* (1852): — *Voyage Religieux en Orient* (1854, 2 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Middeldorpf, Heinrich

a Protestant theologian of Germany, was born at Hamburg, August 2, 1788. He commenced his academical career at Frankfort-on-the Oder, was in 1811 professor of theology at Breslau, in 1814 member of consistory, and died in 1837, doctor of theology. He published, *Nahum ubersetzt mit Anmerkungen* (Hamburg, 1808): — *Symbola Exegetico-Critica ad Librum Ecclesiast.* (Frankfort, 1811): — *Commentatio de Institutis Literariis in Hispania* (Gottingen, 1812): *Curce Hexaplaris in Jobunm* (Breslau, 1817): — *Comm. de Prudentio et Theologia Prudentiana* (1823, 1826): — *Codex Syriaco-Hexaplaris* (1835). See Winer, *Handbuch der theol. Lit.* 1:56, 213, 228, 911; Furst, *Bibl. Jud.* 2:377. (B.P.)

Middin

For this site Tristram suggests (*Bible Places*, page 87) *Khurbet Mird*, two miles north-east of Mar Saba, the *Mons Mardes* of the Middle Ages, a ruin on a strong hill, with an aqueduct, wells, and arches (*Memoirs to the Ordnance Survey*, 3:212).

Midgard

in Norse mythology, is the earth, the habitation of men, as Asgard is the dwelling of the Asas.

Midrash

By way of supplement, we add here the following works, belonging to the Midrashic literature:

I. Exegetical.

1. *Agadath Bereshith*, on Genesis, in eighty-three sections (Venice, 1618). See Zunz, *Gottesdienstliche Vortrage*, page 256; Steinschneider, *Catalogus Librorum Hebr. in Bibl. Bodl.* 3727-3729.
2. Moses had Darshan of Narbonne, of the 11th century, wrote annotations on some books of the Bible. Ravmund Martini often quotes him in the *Pugio Fidei*. See Zunz, u.s. 287-293; Pusey, in *Introduction to 53rd Chapter of Isaiah, according to the Jewish Interpreters*, volume 2 (Oxford, 1877); Neubauer, *The Book of Tobit* (ibid. 1878), page 7-9, 20-24.
3. *Midrash Hashkem*, on the Pentateuch, probably of the 10th century (Zunz, page 281). The part pertaining to Exodus was edited after a Munich MS. by Freimann, also with the Latin title, *Vehishir, Opus Continens Midrashim et Halachoth*, etc. (Leipsic, 1873).
4. *Midrash Jonah*, published at Prague in 1595. See Zunz, pages 270, 271.

II. *Halaciiic Midrash*, viz. *Sheeltoth* (i.e., questions) of Rabbi Acha of Shabcha (about 750), on laws and usages, as contained in the Pentateuch. Best edition is that published at Dyhrerrnfurth in 1786, with the commentary of Jesaiah Berlin or Pik (q.v.). See Zunz, pages 56, 96, 343; Steinschneider, page 4330.

III. *Historical Haggadoth*, viz. 1. *Seder Olam* (q.v.). 2. *Megillath Taanith*, a calendar containing the non-festive days of the 2d century. Comp. Schmilg, *Ueber Entstehung und historischen Werth des Siegeskalenders Megillath Taanith* (Leipsic, 1874). See Braun, *Entstehung und Werth der Megillath Taanith*, in Gratz, *Monatsschrift*. 1876, pages 375-384, 410-418. 445-460; Wolf, *Bibl. Hebr.* 1:68 sq., 384 sq., 2:1375 s.v. 3:1195 sq. 4:1024; Zunz, pages 127, 128; Ewald, *Gesch. d. Volkes Israel*, 4:497 sq., 7:402 sq.; Gratz, *Gesch. d. Juden*, 3:415-428; Fiirst, *Bibl. Jud.* 1:9; Derenbourg, *Historie de la Palestine*, pages 439-446, giving the text and a French translation.

3. *Josippon* (q.v.). 4. *Sepher ha-Jashar*, a history from Adam to the Judges, written, perhaps, in the 12th century (Venice, 1625). See Zunz, pages 154-156; Steinschneider, pages 3581-3586.

- 5.** *Midrash Vayissu*, wars of the sons of Jacob with the Canaanites and Esau, printed in *Beth ham-Midrash* (ed. Jellinek), 3. See Zunz, page 145.
- 6.** *Pesach-hagada*, for the Easter festival. See Zunz, page 126; Steinschneider, page 2671.
- 7.** *Midrash Petirath Aaron*, and **8.** *Midrash Petiraths Moshe*, on the last days of Moses and Aaron. See Zunz, page 146; Steinschneider, pages 3996-4000; *Beth ham-Midrash*, 1:6.
- 9.** *Kethib Eldad had-Dani* (i.e., the Book of Eldad the Danite), towards the end of the 9th century, and containing the fable of the Jews beyond the river Sambation. See *Beth ham-Midrash*, 2, 3, 4; Steinschneider, page 4934; Zunz, page 139.
- 10.** *Sepher Zerubbabel* (q.v.). **11.** *Abba Gorion* treats of the narrative as contained in the Book of Esther, printed in *Beth ham-Midrash*, 1. See Zunz, page 279.
- 12.** *Megillath Antiochos*, on the Wars of the Asmontans. See Zunz, page 134. The Hebrew was often printed, see Steinschneider, pages 1382-1388. The Aramaic text was first published by Filipowski at the end of his *Choice of Pearls* (London, 1851); then by Sluzki (Warsaw, 1863), and by Jellinekin *Beth-ham-Midrash*, 6. A new edition is in the course of preparation by Charles H. H. Wright, *The Megillath Antiochos, a Jewish Apocryphon with the Chaldee Text*, etc.
- 13.** *Midrash Ele Ezkerah*, so called from the first words, "These will I remember," ~~1915~~ Psalm 42:5 (Hebrew text), describes the martyrdom of ten eminent teachers. See Zunz, page 142 a; Steinschneider, pages 3730-3732; *Beth ham-Midrash*, 2:6.
- IV.** Of a purely *legendary* character are:
- 1.** *Midrash Vayosha*, the tradition about Armilus (the Roman antichrist). See Zunz, page 282; Steinschneider, pages 3734-3739; *Beth ham-Midrash*, 1.
- 2.** *Midrash Esreh had-debaroth*, on the Ten Commandments. See Zunz, page 142 d; Steinschneider, pages 3751, 4986 s; *Beth kam-Midrash*, 1.

3. *Chibbur Maasioth* (i.e., story-books). See Zunz, page 130 b; Steinschneider, page 3869 sq.; on the numerous Hebrew and Judaeo-German story-books, see *ibid.* pages 3869-3942.

V. *Ethical Midrashim, viz.*

1. *The Alphabet of BenSira.* **SEE SIRA.**

2. *Derech Eretz and Derech Eretz Sutta.* **SEE TALMUD** (volume 1, page 184).

3. *Thanna de Be-Elijahu*, a melange from the Bible, Talmud, and Prayer-books, thrown into the form of instructions by the prophet Elijah. See Zunz, pages 112-117; Steinschneider, pages 4111, 4112.

4. *Midrash Themura.* See Zunz, page 118; Steinschneider, page 3793; *Bethham-Midrashi.*

VI. *Cabalistic, Mystic, Metaphysical, etc., Midrashim, viz.*

1. *The Book Jezirah.* **SEE JEZIRAH.**

2. *Alphabeth of Rabbi Akiba.* See Zunz, page 168; Steinschneider, pages 3395-3401; *Beth ham-Midrash*, 3; Lat. transl. by Kircher in his *OEdipus AEG.* (Rome, 1652), 2:225; Bartolucci, *Bibl. Rabbinica*, 4:27; Furst, *Bibl. Jud.* 1:28 sq.

3. *The Great and Small Halachoth.* See Zunz, pages 166, 167; Steinschneider, pages 3457-3459.

4. *Midrash Konen*, a kind of romantic cosmology. See Zunz, page 169; Steinschneider, pages 3743-3745; *Beth ham-Midrash*, 2.

5. *Sepher Raziel* (which must be distinguished from a later "Sepher Raziel hag-gadol," a kind of commentary on the book Jezirah). See Zunz, page 187; Steinschneider, page 4042.

Collections of Mia'ashim. — Ad. Jelinek, *Beth-ham Midrash* (volumes 1-4, Leipsic, 1853-57; 5:6, Vienna, 1873, 1877); Horowitz, *Sammlung Kleiner Midraschim* (part 1, Frankfort and Berlin, 1881).

Translations of Midrashim. — In Latin many are found in Ugolino's *Thesaurus Antiquitatum Sacrarum*; in German, Wunsche's *Bibliotheca Rabbinica* comprises the *Midrash Rabboth* (on the *Pentateuch* and five

Megilloth, i.e., *Esther, Song of Solomon, Lamentations, Ecclesiastes, and Ruth*), *Proverbs*, and *Pesikta de Rab Kahanah* (Leipsic, 1880 sq.). See Plitt-Herzog, *Real Encyklop.* s.v. (B.P.)

Mieczyslaw And The Christian Church In Poland.

SEE POLAND, ECCLESIASTICAL HISTORY OF.

Migas, Joseph, Ben-Meir Ibn-Ial-Levi

(also called *Haramn* [מִיגַס בֶּן־מֵיר], from the initials of *עֲגִימָבָא בְרַחֲמֵי רַבִּי אִבְנֵי מִיגַס*), one of the greatest Talmudical scholars of his time, was born at Granada in 1077. When twelve years of age he went to Cordova to attend the lectures of Isaac ben-Jacob Alfasi (q.v.), with whom he stayed for fourteen years. The master who gave him the ordination (*hkym*s) was very proud of this scholar, of whom he used to say, that even in the age of Moses none could be found like him, and he appointed him as his successor in the presidency of the College of Cordova, which post he held for thirty-eight years (1103-41), until his death. His renown. attracted many students, even from Egypt. From all parts his Talmudical decisions were sought for. and the greatest ornament of his school was the celebrated Moses Maimonides (q.v.). He wrote novellas and decisions, which are enumerated by Furst. See Gratz, *Gesch. d. Juden*, 6:116 sq.; Braunschweiger, *Gesch. d. Juden in den romanischen Staaten*, page 61 (Wurzburg, 1865); De' Rossi, *Dizionario Storico Degli Autori Ebrei* (Germ. transl. by Hamburger), s.v.; Lindo, *History of the Jews in Spain and Portugal*, page 55; Furst, *Bibl. Jud.* 2:378. (B.P.)

Migdal-el

Mujeidel, with which Tristram (*Bible Places*, page 274) and Conder (*Tent Work*, 2:338) identify this place, lies three and three quarter miles north-west of Tibnin, and is a considerable village, with ancient wine-presses, sarcophagi, cisterns, etc. (*Memoirs to the Ordnance Survey*, 1:137).

Migdal-gad

The supposed modern representative of this site, *el-lejdel*, three miles north-east of Ascalon, is an important place of 1500 inhabitants, but without signs of antiquity (*Memoirs to the Ordnance Survey*, 2:410).

Migne, Jacques Paul

a Roman Catholic theologian, was born at St. Flour, Cantal, France, October 25, 1800. He was educated at the theological seminary in Orleans, acted for some time as professor at Chateaudun, and after his ordination served as curate. in the diocese of Orleans. In consequence of a controversy with his bishop respecting his (Migne's) book upon the "Liberty of the Priests," he went to Paris, and started *L'Univers Religieux*, later called simply *L'Univers*. — In 1833 he sold his interest in the paper, and went to Petit Montrouge, near Paris, where he soon built up an enormous printing establishment, to which he gave the name "Imprimerie Catholique." From this proceeded the famous *Patrologiae Cursus Completus sive Bibliotheca Universalis, Integra, Uniformis, Conimoda, OEconomica Omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum qui ab evo Apostolico ad Usque Innocentii II Tempora Floruerunt* (Latin series, 221 volumes, 1844 sq.; 2d ed. 1878 sq.; 1st Greek series, 104 volumes; 2d ed. 58 volumes, both since 1857): — *Collection des Orateurs Sacres* (100 volumes, 1846-48), etc. In 1868 this immense establishment was burned to the ground. Migrie died October 25, 1875, at Paris. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Vapereau, *Dictionnaire des Contemporains*, ed. 1880, page 1290. (B.P.)

Mikels, William S., D.D.

a Baptist minister, was born in Orange County, N.Y., May 18, 1820. He graduated at Madison University in 1843, and from the theological department of the same institution in 1845; soon after became pastor in Rondout, N.Y., remaining there four years; then at Sing Sing six years; next at the Sixteenth Street Church, New York city, and had a successful ministry for seventeen years; and finally of the East Church, in the seventh ward of the same city, where he died, June 20, 1883. See Cathcart, *Baptist Encyclop.* s.v. (J.C.S.)

Miles, Henry, D.D.

an English Presbyterian clergyman, was born in 1699, and entered the ministry in early life. He was the minister of a church at Tooting, Surrey, for many years; a learned and ingenious man of considerable ability, and an eminent Christian. His skill in natural science led to his being elected a fellow of the Royal Society. In 1737 he was chosen assistant minister at the Old Jewry Church, where he preached once on the Lord's Day for seven

years, but resigned in 1744, and confined himself to Tooting, where he died, much regretted, February 10, 1763. See Wilson, *Dissenting Churches*, 2:384.

Miles, James Browning, D.D.

a Congregational minister, was born at Rutland, Mass., Aug. 18, 1822. He graduated from Yale College in 1849, and from Yale Divinity School in 1854, having one year (1852) attended the Theological Seminary at Andover; also, from 1852 to 1854, acting as tutor in Yale College. He was ordained pastor of the First Church, Charlestown, Massachusetts, January 2, 1855, from which he was dismissed in October 1871, to become secretary of the American Peace Society. About the same time he became secretary of the International Code Society. He died at Worcester, November 13, 1875. See *Cong. Quarterly*, 1876, page 431.

Millan, Saint

SEE EMILIAUS.

Millennial Association, American

SEE ADVENTISTS, EVANGELICAL.

Miller, Ebenezer, D.D.

a Protestant Episcopal clergyman, graduated from Harvard College in 1722; obtained ordination in England in 1727; became a missionary of the Society for the Propagation of the Gospel, and as such was made rector of the Church in Braintree, Massachusetts, December 25, 1727. He died February 11, 1763. See Sprague, *Annals of the Amer. Pulpit*, 5:110.

Miller, Josiah

an English minister, who died December 22, 1880, at London, where he had for a long time been secretary to the London City Mission, is best known for his writings on hymnology. His first volume in this branch of religious literature, *Our Hymns, their Authors and Origin*, appeared in 1866; three years later a second edition was published, under the altered title of *Singers and Songs of the Church* (Lond. 1869), which has also been reprinted in New York. (B.P.)

Miller, Samuel, D.D.

a Presbyterian minister, was born at Princeton, N.J., January 23, 1816, being the son of professor Samuel Miller of Princeton College. He graduated from the college there in 1833, and the theological seminary in 1844, having been tutor in the college for several years in the meantime. He studied law, and while engaged in its practice prepared a full report of the great suit between the Old and New School branches of the Presbyterian Church at the time of the disruption. He was ordained in 1844, and after serving as stated supply at the Presbyterian Church at Mount Holly, N.J., for many years, became pastor in 1850. He also established a classical school of a high order, which continued there from 1845 to 1857. From 1858 he was stated supply at Columbus for twenty years, and for four years of the churches of Zuckerton and Bass River. He was relieved from the charge of Mount Holly Church in 1873, but continued to supply various pulpits. In 1880 he was installed pastor of the Church of Oceanic, where he labored until failing health obliged him to resign. He died. at Mount Holly, October 12, 1883. See *Necrol. Report of Princeton Theol. Sent.* 1884, page 32. (W.P.S.).

Mills, Cyrus Taggart, D.D.

a Presbyterian minister, was born at Paris, N.Y., May 4, 1819. He graduated from Williams College in 1844, and from Union Theological Seminary in 1847; was ordained in 1848, and in 1849 went out as a missionary to Ceylon, having charge of the Battacotta Seminary. In 1855 failure of health obliged him to return. From 1856 to 1858 he was stated supply at Berkshire, N.Y., and in 1860 was chosen president of the Oahu College, in the Sandwich Islands, where he remained four years, and then resided for a year at Ware, Mass. In 1865 he went as agent of the Board of Commissioners of Foreign Missions to California, where he established in Brooklyn a female seminary. He died in California in 1884.

Minot, Thomas

an Irish prelate, was consecrated archbishop of Dublin on Palm Sunday in 1363. In 1366. the revenues of the precentor of St. Patrick's having been much reduced by the invasion of the Irish from the mountains, he united to that dignity the Church of Kilmactalwav. This addition was for the purpose of enabling the incumbent to live hospitably, give alms, and answer the expenses and charges of his office. About 1370 Minot repaired part of St.

Patrick's Church, which had been destroyed by fire. In 1373 he was one of those who advised the customs and assessments imposed, and other arbitrary measures enforced by William de Windsor, lord deputy. In 1374 he erected the Church of Rathsallagh into a prebend, and in 1375 had the royal mandate to attend a council to consider and provide against the hostilities of the O'Briens of Thomond, who invaded Munster. But in June of 1375 he died in London. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 138.

Mira Bais

a subdivision of the Vallabhacharis (q.v.), originated by Mir Bai, who flourished in the reign of Akbar, and was celebrated as the authoress of poems addressed to Vishna. She was the daughter of a petty rajah, the sovereign of a place called Merta. Further than that her history is enveloped in fable.

Mirs, Adam Erdmann

a Lutheran theologian of Germany, was born November 26, 1656. He studied at Wittenberg, was in 1684 conrector at Zittau, and died June 3, 1727. He wrote, *Philologia Sacra* (Leipsic, 1699): — *Philologia Biblica* (1713): — *Isagoge Biblica* (1687): — *Summarium Ebraeae-Linguae 10:7 Tabulis Inclusum* (1719): — *Onomasticon Biblicum sive Lexicon Nominum Propriorum* (1721): — *De Ebraeorum Sectionibus Legalibus et Prophet.* (1683): — *Biblisches Antiquitaten-Lexicon* (1727): — *Kurze Fragen aus de faeien Mechanik und Baukunst der Ebrder* (1713): — *Kurze Fragen aus der Heraldica Sacra:* (1719): — *Kurze Fragen aus der Musica Sacra* (1707), etc. See Furst, *Bibl. Jud.* 2:381; Jocher *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Misler, Johann Nicolas

a Lutheran theologian of Germany, was born in 1615. He was archdeacon at Marburg, was in 1652 professor of theology and Hebrew at Giessen, in 1654 doctor of theology, and died February 20, 1683. He wrote, *Scrutinium Scripturae Sacrae:* — *Synopsis Theologica Totius Christianae Religionis:* — *Theognosia sire de Deo Triuno et λόγῳ Incarnato:* — *Speculum anti-Jesuiticum:* — *Diss. V de Saera Scriptura ex ~~EBB~~ John 5:39:* — *De Dicto Prophetico Esa. 52:4 :* — *De Mysterio Sanctce Trinitatis.* See Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Mitchell, Jacob Duche, D.D.

a Presbyterian minister, was born in Philadelphia, Pennsylvania, November 2, 1806. When eighteen years of age he entered the College of New Jersey, where he graduated in 1827, and in the same year went to Princeton Seminary and studied two years there. He was licensed to preach by the Oneida Presbytery, September 18, 1829; first labored in Albany, and was ordained as an evangelist, November 17 of the same year. He afterwards served at Shepherdstown, Martinsburg, and Smithfield, in Jefferson Co., Virginia. In this early period of his ministry, and for years following, when he labored far and wide in Virginia as a revival preacher, all testimonies agree that he exhibited extraordinary pulpit power. In 1832 he became pastor at Lynchburg, From 1835 to 1837 he served as secretary of the Central Board. of Foreign Missions for Virginia and South Carolina. In 1858 he became pastor at Peaks, near Liberty, Virginia, where he labored for fourteen years, having very. great success in winning souls.. Next he went to Alexandria and labored as an evangelist in the Chesapeake Presbytery, and in 1873 and 1874 acted as general agent for Hampden Sidney College. He died June 28, 1877. See *Necrol. Report of Princeton Theol. Semn.* 1878, page 23.

Mitchell, John S., D.D.

a Methodist Episcopal minister, was born on Block Island, R.I. in 1800. In his twenty-third year he entered the Genesee. Conference; from 1837 to 1842 was agent of the American Bible Society in Maryland; in 1850 was transferred to the New York East Conference, in which he took prominent appointments as. pastor and presiding elder; in 1864 was secretary of the Freedmen's Relief Association, and finally superintendent of missions in Virginia and North Carolina. He died at Newburgh, N.Y., September 16, 1882. See *Minutes of Annual Conferences*, 1883, page 93.

Mithrion

a temple of Mithras, the Persian sungod.

Mitternacht, Johann Sebastian

Picture for Mitternacht

a Lutheran theologian of Germany, was born at Hordesleben, in Thuringia, March 30, 1613. He studied at Jena and Wittenberg, and was in 1638

pastor at Teutleben, Thuringia. In 1642 he was rector at Naumburg, in 1646 at Gera, and died February 25, 1679. He wrote, *Grammatica Ebraea*: — *De Nativitatis Domini Anno, Mense ac Die*: — *Nota Philologicae, Theologicae, Chronologicae et Historicae in Fabricii Historiam Sacram*: — *De Abrahami Nomine et Patria Ur*: — *De Tempore et loco Effusionis Spiritus Sancti ad Actor. 2:1*. — *Explicatio Philologica Dicti ex* ¹⁷²⁵ *Proverbs 22:15*: — *Διάσκεψις Philologica Jobi 23:11, 12*: — *Item in Loacum ad Hebræos cap. 13:7*. See Witte, *Diarium*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Mizpeh Of Benjamin

Respecting this place Lieut. Conder remarks (*Tent Work*, 2:117):

"There are plenty of Mizpehs in Palestine, but in positions quite inapplicable, whereas, in the right direction there is no name of the kind (so far as has yet been discovered), for Sh'afat is not apparently derived from Mizpeh, but is a name very like that of Jehosaphat, and the natives of the place say that it was called after a Jewish king. In crusading times the town seems to be also mentioned under the title Jehosaphat.

"The early Christians placed Mizpeh in quite another direction, and Nob at Belt Ntba, which is famous in the history of Richard Lion-Heart. Their site for Mizpeh was near Soba, west of Jerusalem, and here we found a ruin with the title Shffa, which in meaning is equivalent to the Hebrew Mizpeh; but this place cannot be described as over against Jerusalem, and its recovery is thus a matter of minor interest.

"There is one other site which has been proposed for Mizpeh, though it is merely a conjecture, and not a name which might lead to the identification: this site is the remarkable hill called Neby Samwil, north of Jerusalem. The place is conspicuous from the tall minaret which crowns the old crusading church on the summit, and within the church is the cenotaph now revered by the Moslems as the tomb of Samuel a modern monument covered with a green cloth.

"The crusaders, with their usual contempt for facts, fixed on this hill as the ancient Shiloh; they also called it Ramah, and added

besides a title of their own. 'Two miles from Jerusalem,' says Sir John Maundeville, 'is Mount Joy, a very fair and delicious place. There Samuel the prophet lies in a fair tomb, and it is called Mount Joy because it gives joy to pilgrims' hearts, for from that place men first see Jerusalem.'

"The tradition which places Samuel's tomb here seems, however, to be only recent. Rabbi, Benjamin of Tudela, who is a tolerably safe guide as regards Jewish sacred sites, discredits the story and speaks of a change of site. When the Christians took Ramleh, which is Ranmah, from the Mohammedans,' says the rabbi, 'they discovered the sepulchre of Samuel the Ramnathi near the Jewish synagogue, and removed his remains to Shiloh, where they erected a large place of worship over them, called St. Samuel of Shiloh to the present day.'"

Neby Samwil is fully described in the *Memoirs* to the Ordnance Survey, 3:12, 149.

Moabitic Stone

SEE MESHHA.

Mobab

what may be either done or omitted, according to the law of Mohammed, as being indifferent.

Mobaiedians

a name given to the followers of the famous Mohammedan impostor Borkai or Mokanna (q.v.). They made an insurrection in the province of Khorassan against the caliph Mahadi, who, however, at length defeated them. Their name is derived from an Arabic word signifying white, the color of their dress, by which they were distinguished from the adherents of the caliph, who were clothed in black garments.

Mobeds

are the officiating priests among the Parsees of India. They read the holy books in the temples, and superintend all the religious ceremonies, but being themselves unlearned, they seldom understand the meaning of what they read, or the prayers they recite. The *mobeds* are distinct from the

dusters, who are doctors and expounders of the law. There is also an inferior order of clergy among the Parsees, called *hirbeds*, who have immediate charge of the sacred fire, and sweep and take care of the temple. The priests receive their office by inheritance, and have no fixed salary, but are paid for their services. Many of them follow secular employments.

Moberley, George, D.D., D.C.L.

an English prelate, was born in St. Petersburg in 1803. He was educated at Winchester School, and graduated from Balliol College, Oxford, in 1825; was for some years tutor and fellow there; in 1835 was appointed headmaster of Winchester School; in 1866 rector of Brixton, in the Isle of Wight; in 1868 a canon of Chester; in 1869 bishop of Salisbury, and died July 7, 1885. Dr. Moberley was the author of numerous sermons and essays, also one of the five clergymen who published revised versions of several parts of the New Test.

Mobius

SEE MOEBIUS.

Modin. El-Medieh

the modern representative of this place, famous in the Maccabean history, is fully described in the *Memoirs* accompanying the Ordnance Survey, 2:341 sq. (See illustration on page 731.)

Moffat, Nicol de

a Scotch prelate, was elected bishop of the see of Glasgow in 1268. He died at Tinningham, in East-Lothian. See Keith, *Scottish Bishops*, page 241.

Moffat, Robert, D.D.

Picture for Moffat

an eminent English missionary, was born at Inverkeithing, Fifeshire, Scotland, December 21, 1795. He was originally a gardener, and was brought up within the fold of the Secession Church, to which his parents belonged. In 1816, having resolved to become a missionary to the heathen, he offered his services to the London Missionary Society, and arriving at Cape Town in 1817, immediately proceeded beyond the boundaries of

Cape Colony to Namaqualand, where he entered upon his labors at the kraal of Africaner, a chief whose name had long been a terror to the people of the neighboring districts of the colony, but who had lately become a convert to Christianity. Here Moffat labored for three or four years with great success, Christianity and civilization advancing together. But the situation being unsuitable for a principal mission-station, he travelled and labored at several stations in succession in the countries to the north and north-east of Cape Colony. His remarkable personal adventures and hairbreadth escapes in these journeys are graphically described in his work, *Missionary Labors and Scenes in Southern Africa* (Lond. 1842, 8vo), which he wrote and published during a visit of several years to Britain, rendered necessary by the state of his health. In America also Mr. Moffat's book made many friends for the African, and our missionary labors in that field were largely inspired by his appeals. During his stay in England Moffat also carried through the press, at the expense of the British and Foreign Evangelical Society, a version of the New Test. and the Psalms in the Bechuana language. In 1842 he returned to his labors in Africa, and continued his work there, with great success, till 1870, when he returned to Scotland. In 1873 he received a public gratuity of £5800 as a testimonial of his missionary services. He died near London, August 9, 1883. Besides the publication already mentioned, we have from him the *Becuana Hymn-book* (Lond. Relig. Tract Soc. 1843, 18mo). *Moffat's Farewell Services* were edited by Dr. Campbell, and published in 1843 (8vo). Moffat's daughter was the wife of the celebrated missionary and traveller, the late Dr. Livingstone. See Yonge, *Pioneers and Founders* (Lond. 1872, 12mo); Bayard: Taylor, *Cyclop. of Mod. Travel* (N.Y. 1856), page 561 sq.; *Miss. Cyclop.* (ibid. 1873, 8vo), s.v.; *Christian at Work*, August 16, 1883; *Life and Labors* (N.Y. 1883); (Lond.) *Cong. Year-book*, 1884, page 311.

Mogon

a pagan deity, mentioned by Camden in his *Britannia* as having been worshipped anciently by the Cadeni, who inhabited that part of England now called Northumberland. In the year 1607 two altars were found in that district, bearing inscriptions declaring them to have been dedicated to that god.

Mohawk Version Of The Scriptures

The Mohawk was spoken by the Indian tribes west of the falls of the Niagara. For the benefit of these peoples the British and Foreign Bible Society published Isaiah and the gospels of Luke and John in the vernacular of the Mohawk Indians, while the Pentateuch and Psalms are translated but not yet published. See *Bible of Every Land*, page 456. (B.P.)

Mokanna

SEE ATHA BEN-HAKEM.

Mokissos

an order of deities of the negroes of Congo, Angola, etc., in Africa. They are a kind of genii or spirits, and are in subordination to a superior being, called by the natives Zamban-Pongo. Their idols are composed either of wood or stone; a few are erected in temples or chapels, but the much greater part in the public streets and highways. Some are in the form of four-footed beasts, others are like birds. To these the negroes bow, and offer sacrifices to appease their anger, or to obtain their favor.

Mokludjye

a sect of the Ansarians (q.v.).

Moladah

Khurbet el-Milh, the probable representative of this locality, is seven miles and three quarters southwest of Tell Araad, and thirteen and a quarter, east of Beersheba. It is briefly described in the *Memoirs* accompanying the Ordnance Survey (3:415), and more fully by Tristram, *Bible Places* (page 19), as follows:

"The two wells are in the shallow valley, very finely built of marble, about seventy feet deep, their sides scored with the ropes of the water-drawers of many centuries. The ground around is strewn with records of the Roman occupation. Fragments of shafts and capitals, probably the support of roofs that covered the wells, and eight large marble water-troughs, lie around the mouths. There are traces of pavement. Just to the south of the wells stands a small isolated 'tell' or hill, covered with ruins, and now used as a burying-

ground of the Dhunlam tribe. This hill was the fortress of the city below, spoken of by Josephus; and we could clearly trace the circuit of the wall that once surrounded it, nearly square in shape, and still in places three or four feet high. The traces of buildings and fragments of walls cover an extensive area both south and north of the citadel: and near its foot, on the south-east, are the outlines of a building, probably a Byzantine church. The other ruins seem to belong to an earlier and ruder period, and are perhaps the remains of the town of Simeon."

Molhedites

a name sometimes applied to the ASSASSINS *SEE ASSASSINS* (q.v.).

Molitor, Wilhelm

a Roman Catholic theologian of Germany, was born August 24, 1819, at Zweibrücken. He first practiced law, but in 1849 betook himself to the study of theology at Bonn, received holy orders in 1851 at Speyer, was in 1857 cathedral dean and in 1864 doctor of theology, a distinction conferred on him by pope Pius IX. In 1868 the same pope called him to Rome as consulter to the Vatican council. Molitor died January 1, 1880, at Speyer. He published, *Ueber kanonisches Gerichtsverfahren gegen Kleriker* (Mayence, 1856): — *Die Immunität des Domes zu Speyer* (ibid. 1859): — *Fastenpredigten* (1871): — *Predigten auf die Sonn- und Festtage des katholischen Kirchenjahres* (3 volumes); also, in connection with Hüskamp, *Papst Pius IX in seinem Leben und Wirken* (3d. ed. 1873). (B.P.)

Moll, Carl Bernhard

a Protestant theologian of Germany, was born at Wolgast, Pomerania, November 20, 1806. He studied at Berlin and Greifswalde, and entered the ministry in 1830 at Naugard. In 1834 he was called to LSknitz, near Stettin, in 1845 to Stettin, in 1850 as professor of theology to Halle, and was made, in 1860, general superintendent of the province of Prussia. He died August 17, 1878, at Königsberg, leaving, *Die gegenwärtige Noth der evangelischen Kirche Preussens* (Pasewalk, 1843): — *Das Heil in Christo in Predigten* (Halle, 1852): — *Das System der praktischen Theologie im Grundrisse dargestellt* (1853): — *Christologia in Epistola ad Hebraeos* (1854-55): — *De Justo Attributorum Dei Discrimine* (1855):

— *Zeugnisse vom Leben in Christo in Predigten* (1856). For Lange's *Bibelwerk* he wrote the commentary on the Psalms and on the Epistle to the Hebrews. See Zuchold, *Bibl. Theol.* 2:892 sq. (B.P.)

Moll, Willem

a Dutch theologian, was born February 28, 1812, at Dort. He studied at Leyden, was in 1837 pastor at De Vuursche, in the province of Utrecht, in 1844 at Arnhem, in 1846 professor of theology at Amsterdam, and died August 16, 1879. He is the author of, *Kerk geschiedenis van Nederland voor de Hervorming* (Utrecht, 1864-71, 6 volumes): — *Geschiedenis van het kerkelijke Leven der Christenen gedurende de zes eerste Eeuwen* (Amsterdam, 1844-46, 2 volumes; 2d ed. Leyden, 1855, 1857): — *Angelus Merula, De hervormer en Martelaar des Geloofs* (1851): — *Johannes Brugmann en het godsdienstig Leven onzer Vadenren in de vijftiende Eeuw* (1854). Moll founded the society which from 1856 to 1863 published the *Kalender voor de Potestanten in Nederland*. See Acquoy, *Levensbericht van Willem Moll*, in *Jaarbek van de Koninklijke Akademie van Wetenschappen*, 1879, pages 66-137; Rogge, *Willem Moll*, in *Mannen van Beteekenis in onze Dagen*, 1879; Nippold, *Die romischkatholische Kirche in Konigreich der Niederlande* (Leipsic, 1877), pages 486-489; PlittHerzog, *Real-Encyclop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Moller, Arnold

a Protestant theologian of Germany, was born October 9, 1791, at Duisburg. In 1817 he was military preacher at Munster, in 1829 pastor at Minden, and died in 1858. He published, *Fur christliche Erbauung* (Ratisbon, 1832, 2. volumes): — *Biblisches Schatzkastlein zur taglichen Erbauung christlicher Pilger* (1831): — *Tabor und Sinai* (Munster, 1834): — *Der Tisch des Herrn* (2d ed. 1852): — *Das Evangelium fur Kinder* (1839): — *Friedrich Adolph Krummacher und seine Freunde* (Bremen, 1849, 2 volumes): — *Der liturgische Theil des evangelischen Gottesdienstes in den preussischn Landen* (Bielefeld, 1850): — *Hulsfsbuch fur den liturgischen Theil* (3 parts, 1851-52). See Zuchold, *Bibl. Theol.* 2:893 sq.; Winer, *Handbuch der theol. Lit.* 1:544; 2:255, 270, 287, 310, 333, 337, 368, 392, 396. (B.P.)

Moller, Jens

a Danish theologian, was born in 1779, and died November 25, 1833, doctor and professor of theology at Copenhagen. He published, *Theologisk Bibliothek* (Copenhagen, 1811-21, 20 volumes): — *Nuie theol. Biblioth.* — (1821 sq. 20 volumes): — *Tidsskrift for Kerke og Theolog.* (1832, 1833, 4 volumes): — *Compendium theologiae symbol. eccles. Lutheranae.* See Winer, *Handbuch der theol. Lit.* 1:12, 338. . (B.P.)

Moller, Johann Friedrich

a Lutheran theologian of Germany, was born at Erfurt, November 13, 1789. He studied at Gottinngen, was in 1814 professor at the teachers' seminary in his native city, in 1815 deacon, in 1829 pastor, in 1831 senior of the Evangelical ministerium, and in 1832 member of consistory. In 1843 Miller was called as general superintendent to Magdeburg, and died April 20, 1861. He wrote, *Commentatio in verba Christi*, ^{<4072>}Matthew 7:12-14 (Erfurt, 1835): — *Handreichung der Kirche an die Schule* (2d ed. Magdeburg, 1852): — *Kritisch-evangelische Unterweisung* (ibid. 1855): besides, he published a number of sermons. See Zuchold, *Bibl. Theol.* 2:895 sq.; Plitt Herzog, *Real-Encyklop.* s.v. (B.P.)

Moller, Martin

a Lutheran hymn-writer of Germany, was born November 11, 1547, at Leissnitz, Saxony. In 1572 he was called to the ministry at Kesselsdorf, and in 1575 to Sprottau, Lower Silesia. In 1600 he was appointed pastor primarius at GSrlitz, in Upper Lausatia, and died March 2, 1606. Besides his *Praxis Evangeliorum*, a practical exposition on the gospels, of the Christian year (1601, 4 volumes), he wrote several hymns, some of which are translated into English, as *Nimm von uns Herr, du treuer Gott* (in Jacobi, *Psalmodia Germanica*, 1:123, "Remove from us, O faithful God"), *O Jesu, süss wer dein gedenkt* (ibid. 1:130 sq., "When thought brings Jesus to, my sense"), *Ach Gott, wie manches Herzeleid* (*Chorale Book for England*, No. 136, "Ah God, my days are dark indeed"). See Koch, *Geschichte des deutschen Kirchenliedes*, 2:211 sq.; Jocher, *Allgemeines Gelehrtenz-Lexikon*, s.v. (B.P.)

Molungon

the name given to the Supreme Being by some of the tribes of Central Africa.

Molybdomancy

(from *μόλυβδος*, *lead*, and *μαντεία*, *divination*), a species of divination among the ancient heathen, in which they drew conjectures concerning future events from the motions and figures presented by melted lead.

Mondari version Of The Scriptures

The Mondari is spoken by the Koles of Chota Nagpore, Bengal Presidency. The Reverend N. Nottrott, of the German Missionary (Gosner's) Society, translated the gospel of Mark into the Monidari in 1875, which was printed in 1876 by the Calcutta Auxiliary. In 1879 the gospel of Luke was printed, and between 1881 and 1882 the gospels of John and: Matthew followed. The work of translation was done by the missionary already mentioned and the Reverend L. Beyer. Each translator revised the work of the other by the help of native assistants. (B.P.)

Mone, Franz Joseph

a Roman Catholic writer of Germany, was born May 12, 1796, at Mingolsheim, near Bruchsal. He studied at Heidelberg, commenced his academical career there in 1817, was professor in 1819, and from 1826 also first librarian of the university. In 1827 he accepted a call to Louvain, but returned to Heidelberg in 1831. Mone died at Karlsruhe, March 12, 1871, leaving, *Geschichte des Heidenthums im nodlichen Europa*. (Heidelberg, 1822-23, 2 volumes): — *Lateinische Hymnen des Mittelalters* (Karlsruhe, 1855-57, 3 volumes): — *Lateinische und griechische Messen aus dem 2. bis 6. Jahrhundert* (1850), See Winer, *Handbunch der theol. Lit.* 1:514. (B.P.)

Mongolian Version Of The Scriptures

In the Mongolian there exist different versions:

I. *The Burnia*, or *Northeran Mongolian*, for the Buriats about lake Baikal, in Siberia, and for. the Kalka tribes of Mongolia. In 1824 the New Test. was printed at St. Petersburg, under the sunperintence of Dr. Schmidt,

who, with the aid of two learned Buriats, had commenced the translation, but during the work one of the Buriats died. The surviving Buriat was afterwards associated with Messrs. Swan, Stallybrass, and Yuille, missionaries at Selilnginsk, in the translation of the Old Test. and the revision of the New Test. The Old Test. was translated from the Hebrew, with constant reference to such critical apparatus as could be obtained. The style of writing adopted in this version holds a middle place between the vulgar colloquial language of the people, which varies in different districts, and the abstruse modes of expression employed in some of their books. It is above the common business dialect, but not so much higher as to place the subject beyond the reach of any one of common understanding. The Old Test. was completed at Khodon, in Siberia, in 1840, and during the same year Messrs. Swan and Stallybrass accomplished a fresh translation of the New Test. from the original Greek, based on the version previously made. An edition of this Testament was completed at press in 1846 at the expense of the British and Foreign Bible Society, while a reprint of it was undertaken in 1878 by the Academy of Sciences at St. Petersburg, under the editorship of Mr. Schiefiner in the Mongolian type instead of the Manchu character, reducing thereby the size of the book by two thirds. This edition was completed at press in 1880, under the editorship of Mr. Pozdnieff, professor of Mongolian, in the St. Petersburg University, who had taken the place of superintendent after the death of professor Schiefiner.

II. *The Kalmuck. or Western Mongoliant*, for the Kalmucks of the Don and Volga, in Russia, and Eleuths, Kalmucks, and Soungars, of Mongolia. In this dialect there exist translations of the gospels of Matthew and John and of the Acts of the Apostles, published between 1815 and 1822. Concerning these efforts of translation and the Kalmucks themselves we read the following in the annual report of the British and Foreign Bible Society for the year 1877: "The Kalmucks are a Molgoian tribe, inhabiting the great salt steppe of the province of Astrakhan, about whose mode of life and habits not much is known in Western Europe. While it is not likely that they, at the present time at least, in ally way answer to the description given of themselves to the patriarch Nikon by thirty of their chiefs, as recorded by Macarius, and quoted by dean Stanley in his *Eastern Church* — where, being brought into the. presence of the patriarch, they are represented as saying to him, 'When we have conquered a man, we cut away his nose, and then carve him into pieces and eat him. Good Lord,

whenever you have any men deserving of death. do not trouble yourself about their guilt or punishment, but give them us to eat, and you will do us a great kindness' — they are certainly in a very low state of civilization, even though their chiefs are sometimes educated in Russian schools. Mission work was begun among them early in this present century, and by the preaching of the Gospel and circulation of the Scriptures, parts of which had been translated into Kalmuck by the missionary Conrad Neitz, and others, and subsequently revised by Dr. Schmidt, laboring under the auspices of the emperor Alexander I, and of the British and Foreign Bible Society, a number of conversions took place. But days of trouble and persecution fell upon the mission, and in a recent letter the pastor of the Moravian settlement of Sarepta, founded with the express purpose of evangelizing the Kalmucks, informs your agent that at present no thorough knowledge of Kalmuck is possessed by any of the brethren. A search made in the archives of the village revealed the presence of a few copies of the gospels of Matthew and John, besides a number of Kalmuck tracts. A copy of each of the gospels having been sent by your agent to London, specimen pages of a reduced, and convenient size have been printed by the photographic process. These were forwarded to Sarepta, and we now await the result of their critical examination by learned Kalmucks, if there be any, and to know the opinions of the brethren themselves. Should these be deemed satisfactory, and the committee otherwise see fit to proceed with the printing of the Scriptures in the vernacular of this tribe, future reports may contain something more interesting and instructive about the progress of Bible work among its members." From the report for the year 1880 we learn that the agent of, the British. and Foreign. Bible Society at St. Petersburg has been authorized to employ M. Pozdnieff and archpriest Smirnoff to translate the gospel of Matthew. M. Pozdnieff, as an eminent Kalmuck scholar, will make the translation, and archpriest Smirnoff, who lives among the Kalmucks, will see that the words and idioms are suited to the people. On this plan there is reason to hope that an excellent translation will be produced, and the question of proceeding with the other books of the New Test. will depend on the manner in which the gospel of Matthew is received. In the report for 1884 we read the gratifying statement that the committee of the British and Foreign Bible Society have authorized the publication of an edition of two thousand copies of the New Test. prepared by professor Pozdnieff. New type has been cut at the expense of the above society and cast at the expense of the academy.

III. *The Southern, or Kalkhas Colloquial.* In this dialect, used in Chinese Mongolia, the gospel of Matthew has been translated by the Reverend J. Edkins: and Dr. J.J. Schereschewsky, aided by a native Lama, and was printed in 1872 under the care of the Reverend J. Edkins, of Peking. This is the only part now extant. See *Bible of Every Land*, page 337.

For the study of the language, see Schmidt, *Grammatik der mongolischen Sprache* (1831); Zwick, *Grammatik der westmongolischen Sprache* (1851); — Castren, *Versuch einer bujalischen Sprdchlehre* (1857). (B.P.)

Monod, Horace

an eminent French Protestant minister, the youngest son of Jean (q.v.), was born in Paris, January 20, 1814. , He studied at Lausanne and Strasburg; and in 1838 was deacon at Marseilles. In 1842 he was appointed member of consistory, and died July 13, 1881. For forty years he preached in the same church with great success. He published eight volumes of *Sermons* and a French translation of Hodge's *Commentary on the Epistle to the Romans*. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Monoism

SEE MONADODOLOGY.

Monson, Abraham

a Jewish savant who flourished towards the end of the 16th century, was a native of Egypt, and died at Constantinople. He wrote **tw8 8ç**, i.e., *Decisiones' et Responsa*, which :are incorporated in Salomo Cohen's *Decisions* (Salonica, 1596) and in those of Joseph di Trani (Constantinople, 1641). See Furst, *Bibl. Jud.* 2:388; Wolf, *Bibl. Hebr.* 3:52; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Montandon, Auguste Laurent

a French Protestant theologian, was born at Clermont-Ferrand in 1803. He studied at Geneva, was for some time pastor at Luneray, and accepted a call in 1832 to Paris as pastor adjunctus. He published *Recits de l'Ancien et du Nouveau Testament*, and took a great interest in the different religious organizations, especially in the work of the Bible Society. to which he rendered great services. Montandon died in 1876. (B.P.)

Montefiore, Sir Moses

a Jewish philanthropist, was born October 24, 1784. He was an opulent merchant of London, and was successively knighted and raised to a baroncy for his public labors; having served as sheriff of London in 1837, and also high-sheriff of Kent. He went in 1840 on a benevolent mission to the East, and on others in 1840 and 1867, in behalf. of his oppressed brethren. In the latter year he founded a Jewish college at Ramsgate. In 1875 he visited Jerusalem the seventh time. He died at Ramsgate, July 28, 1885. See his *Centenary Biography*, by Lucien Wolf (Lond. 1884; N.Y. 1885); *The American Hebrew*, October 9, 1885.

Montet, Joseph

a French Protestant theologian, was born at Milhau, Aveyron, in 1790. He studied at Lausanne and Geneva, and was made a licentiate. of theology at the latter place, on presenting *Disputatio Theolog. de Authentia Librorum Novi Testamenti*, in 1813. In 1814 he was called as pastor to Realmont, Tarn; in 1825 he was made professor of Church history at Montauban, and dean of the faculty in 1835. In 1865 he retired from active duty, and died February 24, 1878. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Montfort, Sect At.

In the 11th century a mystic Christian sect appeared in the north of Italy, having its headquarters at Montfort, in the neighborhood of Turin. Their presiding officer was one Gerhard, who was balled upon by Heribert, archbishop of Milan, to give an account of his doctrines. They were considered heretics, and subjected to great persecution, which they bore with the spirit of martyrs; but the sect made little progress.

Montgomery, Robert

a distinguished English missionary was born at Bangor, August 19, 1811. He studied at Edinburgh, was licensed by his presbytery about the end of 18,41 and a few weeks afterwards was set apart for the mission to India. In 1843 he was stationed at Poorbliider, on the western coast, and three years later was transferred to Surat. He early acquired a scholarly knowledge of Gujarati, into which he translated the Epistle to the Romans and the prophecy of Isaiah likewise two little volumes by Dr. Barth, entitled,

Scripture Series of the Old and New Testament. He also prepared a *Dictionary*, English and Gujarati, which stands now as a help to all students of that language. He, wrote several hymns, three of which are included in the Gujarati *Book of Praise*. When he returned in broken health in 1876, advantage was taken of his presence to appoint him moderator of the General Assembly. He was one of the delegates at the general missionary conference in London in 1879. Montgomery died in November, 1880. (B.P.)

Moodie, William, D.D.

a Scotch Presbyterian minister, who died June 11, 1811, in the fifty-third year of his age, was one of the ministers of St. Andrew's Church, Edinburgh, from 1787, and professor of Hebrew and Oriental languages in the University from 1793. He was a man of considerable literary acquirements, very popular as a preacher, and the author of several works. A volume of his *Sermons* has been published, to which is prefixed a biography of the author (Edinburgh, 1813, 8vo). See *Fasti Eccles. Scotiæ*, 1:73.

Moody, John, D.D.

a Presbyterian minister, was born in Dauphin County, Pennsylvania, July 4, 1776. After graduating from Princeton College, in 1796, he studied theology with Reverend James Snodgrass, and was licensed by the Presbytery of Carlisle in 1801. In 1803 he was ordained by the same presbytery pastor of Middle Spring, where he remained: until his death, in 1857. During the latter years of his life he was unable to perform his ministerial work. He was a laborious, faithful, and successful pastor, See Alexander, *Prince Col. 18th Cent.*

Moore, John L., D.D.

a pioneer Baptist minister, was born in Lewis County, N.Y., February 17, 1803. He was converted at the age of twenty-two; graduated from the Hamilton Institute in 1831; was ordained the same year at Watertown; visited and preached in several of the larger towns of Ohio, under the direction of the Home Mission Society; and in 1834 settled in Piqua, in that state, spending half his time with a new church at Troy. Next he was pastor at Dayton for two years, and then, for eight years, was in the service of the Ohio Convention, acting a part of the time as an agent of the college at

Granville, now Denison University. After a short pastorate in Springfield, he devoted himself to promoting the interests of the theological seminary at Fairmount.: In 1855 he became an exploring missionary in Ohio, and finally gave up public life, preaching occasionally. He died in Topeka, Kansas, January 23, 1878. See Cathcart, *Baptist Encyclop.* page 812. (J.C.S.)

Moore, Smith William, D.D.

a minister of the Methodist Episcopal Church South, was born November 1, 1818, in North Carolina. He was converted in 1837, and entered Randolph-Macon College in 1838, but was obliged to leave a few months before graduation. He then taught school in Tennessee for two years, preaching in the meanwhile, and joined the Tennessee Conference in 1844, when he was ordained deacon. From 1849 to 1852 he was professor in the Female Institute at Athens, Alabama, when he was elected president, which position he resigned in 1853 to accept the vice-presidency of La Grange College. After a few months he resigned this position, and being transferred to Memphis Conference, became president of Bascom Female Seminary, a position he retained several years. One year he was agent of the Book and Tract Society, and at the same time one of the editors of the conference paper, *Christian Advocate*. In 1866 he was appointed president of Andrew College at Trenton, Tennessee, where he continued four years. The remainder of his life was given to the itinerancy, his last appointment being Central Church, Memphis, in 1879. He died at Brownsville, September 2, 1880. Dr. Moore was a polished scholar, skilled theologian, and faithful Christian. His preaching was clear, strong, instructive, and impressive. He was generous, kind, studious, prayerful, laborious, pure in heart, chaste in speech, consistent in life, catholic as well as evangelical, and profoundly earnest as a minister of the gospel. See *Minutes of Annual Conferences of the M.E. Church South*, 1880, page 167.

Moore, Thomas Verner, D.D.

a Presbyterian minister, was born in Newville, Pennsylvania, February 1, 1818. He graduated from Dickinson College in 1838; became agent for the Pennsylvania Colonization Society; graduated from Princeton Theological Seminary in 1842; was ordained pastor at Carlisle the same year; was settled at Greencastle in 1845; the First Church, Richmond, Virginia, in 1847; editor of the *Central Presbyterian*, and pastor of First Church, Nashville, Tennessee, in 1869, and died there, August 5, 1871. He was

moderator of the General Assembly in 1867. His chief published works are, *Commentary on ,Haggai, Zechariah, and Malachi* (N.Y. 1856): — *Evidences of Christianity: — Occasional Sermons*. His contributions to religious journals were numerous. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 124; Nevin, *Presb. Encyclop.* s.v.

Morabites

a Mohammedan sect found chiefly in Africa. They were founded about the 8th century by Mohaidin, the last son of Hossein, who was the grandson of Mohammed. They live in sequestered places, like monks, either separately or in small communities; are very licentious in their habits, and follow many practices utterly opposed to the Koran.

Moraht, Adolph

a Lutheran theologian of Germany, was born November 28, 1805, at Hamburg. He studied at Halle and Gottingen, and for nine years acted as teacher at his native place. In 1838 he was deacon at Molln, in the duchy of Lauenburg, in 1846 pastor, and died December 6, 1884. He published, *Versuch einer Methodik des Religionsunterrichtes* (2d ed. Merseburg, 1833): *Harfenklänge, eine Sammlung christlicher Gedichte* (Luneburg, 1840), besides a number of sermons. See *Zuchold, Bibl. Theol.* 2:903; Koch, *Geschichte des deutschen Kirchenliedes*, 7:296. (B.P.)

Moravia, Andrew De

a Scotch prelate, was bishop of Moray from 1224 to 1242, in which year he died. This prelate laid the foundation of that magnificent church which was dedicated to the Holy Trinity, and ordered to be the cathedral church of Moray forever. See Keith, *Scottish Bishops*, page 138.

Moray, David

a Scotch prelate, was consecrated bishop of the see of Moray in 1299, at Avignon. He died January 20, 1326. This prelate founded the Scots College at Paris in 1325. See Keith, *Scottish Bishops*, page 140.

Moray, Gilbert

a Scotch prelate, was consecrated bishop of the see of Caithness in 1222. He died at Scrabister in 1245, after having built and consecrated the

cathedral church of Caithness, at Dornoch. See Keith, *Scottish Bishops*, page 207.

Mordvinian Version

SEE RUSSIA, VERSIONS OF.

Morgan, W., D.D.

a Welsh Baptist minister, was born in Pembrokeshire in 1801. He studied at Abergavenny, was ordained pastor of a small church in Holyhead, April 19, 1825, and died September 15, 1872. See (Lond.) *Baptist Hand-book*, 1873, page 267. (J.C.S.)

Morikofer, Johann Karl

a Swiss theologian, was born at Frauenfeld, Switzerland, in 1799. In 1830 he was rector of the city-school of his birthplace, in 1853 pastor at Gottlieben, in 1870 at Winterthur, and died at Zurich, October 17, 1877. He is the author of, *Die schwoeizerische Literatur des achtzehnten Jahrhunderts* (Leipsic, 1961): — *Bilder aus dem kirchlichen Leben der Schweiz* (1864): — *Ulrich Zwingli nach den urkundlichen Quellen* (1867-69, 2 volumes): — *Johann Jacob Breitingen* (Zurich, 1874): — *Geschichte der evangelischen Fluchtlinge in der Schweiz* (1876). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Morning Hymn

In the *Apostolical Constitutions* mention is made of a hymn for the morning, which is there, however, called the morning prayer. Other writers term it the hymn, the angelical hymn, and the great doxology. It ran in these words: "Glory be to God on high, on earth peace, good will towards men.. We praise thee, we laud thee, we bless thee, we glorify thee, we worship thee by the great High Priest, thee the true God, the only begotten, whom no one can approach, for thy great glory. O Lord, heavenly king, God the Father Almighty: Lord God, the Father of Christ, the immaculate Lamb, who taketh away the sin of the world, receive our prayer, thou that sittest upon the cherubims. For thou only art holy, thou only, Lord; Jesus, the Christ of God, the God of every created being, and our King. By whom unto thee be glory, honor, and adoration." This hymn was used daily in the ancient morning service, and is still used in the modern Greek Church.

Morrison, John Hunter, D.D.

a Presbyterian minister, was born in Wallkill Township, Orange Co., N.Y., June 29, 1806. He studied at Bloomfield Academy, N.J.; graduated from Princeton College in 1834; and from the theological seminary there in 1837; and was ordained the same year. Soon after, he sailed for India, and thenceforward his whole ministerial life was spent in the foreign missionary work, in connection with the Presbyterian Board of Foreign Missions, including two brief visits to his native land. During one of these, in 1863, he was elected moderator of the General Assembly. It was at his suggestion, while in India, that the first week of January was set apart for united prayer for the conversion of the world to Christ. He lived and labored successively at Allahabad, Agra, Sabathu, Simla, Ambala, Lahore, Rawal Pindi, Dehra Doon, and died at the last-named place, Sept. 16, 1881. Dr. Morrison was a man of rare devotion to his work. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 36.

Morse, Intrepid, D.D.

a Protestant Episcopal clergyman, was rector of St. Paul's Church, in Steubenville, Ohio, for many years, until 1865, when he removed to Gambler. He died February 15, 1866. See *Prot. Episc. Almanac*, 1867, page 101.

Morss, James, D.D.

a Protestant Episcopal clergyman, was born at Newburyport, Massachusetts, October 25, 1779. After acquiring the rudiments of an education at the public schools of his native town, he commenced to learn the joiner's trade; but in his seventeenth year entered Harvard College, and graduated in 1800. He taught the grammar-school in Brookline after leaving college, and began the study of theology. Soon after, he was employed as lay-reader at Cambridge, and some time later completed his theological course under bishop Bass. He was ordained deacon, July 3, 1803; became assistant to the bishop in St. Paul's Church; in November following rector; and died in that position, April 26, 1842. Among his literary remains are a number of published sermons, addresses, etc. See Sprague, *Annals of the Ames. Pulpit*, 5:492.

Mortar

Picture for Mortar

a broad bowl of brass, latten, or copper, either with a pricket for a thick lighted taper, or else filled with a mixture of perfumed wax and oil, in which a broad wick was kept burning both at festivals and funerals.

Mosche, Gabriel Christian Benjamin

a Lutheran theologian of Germany, was born at Grossen-Erich, in the principality of Schwarzburg-Sondershausen, March 28, 1723. He studied at Jena, and for some time assisted his father in the ministry. In 1748 he was preacher at Erfurt, and lecturer at the university, in 1759 superintendent at Arnstadt. in 1773 preacher at Frankfort-on-the-Main, and died Feb. 8, 1791. He published, *De Anno Sexagesimo Judaeis Sicro* (Jena, 1744): — *De Summa Summi Numinis Sapientia in Dilectu Legatorum* (Erfurt, 1750): — *Commentatio de Contemplatione Mortis Atque Resurrectionis Jesu Christi Erga Honminis Amor* (ibid. 1758): — *De Reditu Christi in Vitanm* (Arhstadt, 1759): — *Triplex Gloriam Calestis Magnitudo* (ibid. 1768), besides a number of sermons and ascetical works. See Doring, *Die deutschen Kanzelreder des achtzehnten und neunzehnten Jahrhunderts*, s.v.; Winer, *Handbascl der theol. Lit.* 1:192; 2:196, 291. (B.P.)

Moslems

a name derived from the Arabic verb *salama*, to be devoted to God, and applied to those who believe in the Koran, and who, in the Mohammedan sense, form the body of the faithful.

Motu Version Of The Scriptures

The Motu is a dialect spoken by the natives round Port Moresby, New Guinea, hence it is also called the *Port Moresby* or *New Guinea* dialect. The Reverend J. Chalmers translated the first three gospels, and of these the gospel of Mark has been carefully revised by the Reverend W.G. Lawes, and an edition of five hundred copies was printed at Sydney during the year 1881 by the New South Wales Auxiliary to the British and Foreign Bible Society. Mr. Lawes, who is preparing other portions for the press, says concerning the gospel of Mark: "This is the first portion of the Scriptures translated into any language of south-east New Guinea. The

Dutch missionaries at Doreby, at the extreme north-west of the island, I think, translated a portion into the language spoken there, but, with that possible exception, this is the beginning of the work of translation on New Guinea." From the report of the British and Foreign Bible Society for 1883, we learn that the gospel of Mark, which has been circulated, is more widely read than was expected. The gospels of Matthew and Luke were also revised by Mr. Lawes, and printed at Sydney in 1882, while the gospel of John, which he translated himself, was published in 1884. (B.P.)

Moulinie, Charles Tienne Francois

a Swiss Protestant theologian, was born July 23, 1757. He studied at his birthplace, Geneva, and was ordained in 1781. In 1793 he was' pastor at Saconnet, in 1794 at Dardagny, and from 1795 to 1829 at Geneva. He died August 3, 1836. Moulinie was a prolific writer, who left seventeen volumes in manuscript to the library of the ministers' association at Geneva. Of his published works are to be mentioned, *Lait de la Parole* (1789), a catechism: — *Notice sur les Livres Apocryphes de l'Ancien Testament* (1828). See Gautier, — *Notice sur la Vie et les Ecritis de M. le Pasteur Moulinie*, in the *Chretien Evangelique* of Lausanne, 1866, page 535 sq., 648 sq.; Henri de Goltz, *Geneve Religieuse au dix-neuvieme Siecle*, page 122; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Moultan (or Wuch or Ooch) Version Of The Scriptures

This dialect is spoken north of Sindh, between the Indus, Chenaub, and Gharra rivers. There exists a version of the New Test. in that dialect, which was printed at Serampore in 1819. (B.P.)

Mozah

is probably represented by the modern *Khurbet Beit-Mizza*, situated one mile north of Kulonigoh (*Memoirs to the Ordnance Survey*, 3:17; comp., Conder, *Tent Work*, 1:25).

Mpongwe Version Of The Scriptures

The Mpongwe is spoken by a West-African tribe, for which various detached portions of the Scriptures have been translated by the missionaries of the American Board of Missions, and several editions of these portions of the Old and New Test. have been issued by the American Bible Society. (B.P.)

Mucke, August Philip

a Reformed theologian of Germany, was born May 29, 1783. In 1805 he was appointed pastor of the Reformed Church in Accunm, the only Reformed congregation in Oldenburg, and celebrated his seventy-fifth anniversary in 1880. He died Feb. 13, 1882, being at the time the Nestor of the Protestant clergy of Germany. He published, *Die Dogmatik des 19. Jahrhunderts* (Gotha, 1861): — *Die heutige Unionscontroverse*, etc. (Leipsic, 1872): — *Dos apostolische Glaubensbekenntniss* (Berlin, 1873). (B.P.)

Muenschel, Joseph, D.D.

an Episcopal minister, was born at Providence, R.I., December 21, 1798, of German descent. He graduated from Brown University in 1821, studied one year at Andover Theological Seminary, and was admitted to priest's: orders March 13, 1825, his first parish being South Leicester, now Rochdale, Massachusetts, where he remained until 1827, when he became rector of St. John's Church, Northampton. For two years (1831-33) he was rector of Trinity Church, Saco, Maine, and then was professor of sacred literature in the Episcopal Seminary at Gambier, Ohio. From 1841 to 1854 he was rector of St. Paul's Church at Mt. Vernon, and remained at that place without parochial charge until his death, February 16, 1884. Dr. Muenschel had a decided musical taste, and in 1839 published *Church Choir*, a collection of sacred music. For several years he was editor of the *Gambier Observer* and the *Western Episcopalian*, and contributed largely to theological reviews and religious periodicals. In 1865 he published a *Manual of Biblical Interpretation*, in 1866 a *Revised Version of the Book of Proverbs*, in 1870, *Orthography and Pronunciation of the English Language*. See *Necrology of Brown University*, 1883-84. (J.C.S.)

Muhlenberg, William Augustus, D.D., LL.D.

a distinguished Protestant Episcopal clergyman, great-grandson of Dr. Henry Melchior, was born in Philadelphia, September 16, 1796. He entered the University of Pennsylvania when but fourteen years of age, and graduated in 1814. Having pursued a course of theological study, he became a clergyman in the Episcopal Church in 1817, and for five years. was assistant rector of Christ Church, Philadelphia, being associated with bishop White. In 1821 he became rector of St. James' Church in Lancaster; in 1828 principal of St. Paul's College in Flushing, L.I.; in 1846, rector of

the Church of the Holy Communion, in the city of New York; in 1858, superintendent and pastor of St. Luke's Hospital, New York (which he was largely instrumental in founding, as also the church village of St. Johnland, on Long Island), holding this office until his death, April 8, 1877. In 1824 there appeared in *the Episcopal Recorder*, of Philadelphia, his admirable hymn, entitled, "I would not live away," which has been incorporated into nearly every standard church' hymn-book. Many years afterwards, when he was the editor of the *Evangelical Catholic*, Dr. Muhlenberg explained the circumstances of its history. He was the author of, *Church Poetry* (1823): — *Music of the Church* (1852): — *The People's Psalter* (1858). His life was devoted to public labors of Christian evangelism and philanthropy. See his *Life and Work*, by Anne Ayres (N.Y. 1880). (J.C.S.)

Muhlhauser, Carl August

a Protestant theologian of Germany, was born in 1825, at Kleinkems, in Baden. He studied at Heidelberg, was for some time vicar and deacon at Carlsruhe, and in 1852 pastor at Sulzfeld. In 1857 he was called as member of the ecclesiastical council to Heidelberg, but retired in 1864, when the liberal party had obtained its influence upon ecclesiastical affairs. He went as pastor to Wilferdingen, where he died January 20, 1881. Muhlhauser seemed to have been predestinated to be the leader of the Christian party of his country. Everywhere his counsel was asked for, and his work was appreciated by the Bonn University, which honored him with the doctorate of divinity. He published, *Die christliche Weltanschauung* (Heilbronn, 1876): *Christenthum und die Presse* (ibid. eod.): — he also edited R. Rothe's *Erste Brief Johannis praktisch erklart* (Wittenberg, 1878). (B.P.)

Muir, James, D.D.

a Presbyterian minister, was born at Gumnoch, Scotland, April 12, 1757. After the usual course of classical and philosophical studies at the University of Glasgow, at which he graduated in 1776, he prosecuted his theological studies at Edinburgh. In 1781 he was ordained an evangelist and sent to Bermuda, in 1785 joined the New Brunswick Presbytery, and in 1789 became pastor of the Presbyterian Church in Alexandria, Virginia, where he died, August 8, 1820. See Sprague, *Annals of the Amer. Pulpit*, 3:516.

Muir, John

a famous Sanscrit scholar, was born at Glasgow in 1810. He studied at his native place, and in 1828 went to Bengal in the service of the East India Company, where he interested himself in the moral and religious welfare of the natives, and for this purpose published, among other works, in 1839, *A Sketch of the Argument for Christianity against Hinduism*, and *Examination of Religions*. In 1853 he returned to his native country. He died March 8, 1882, at Edinburgh. Muir's main work is *Original Sanscrit Texts, on the Origin and History of the People of India, their Religion and Institutions* (Lond. 1868-73, 5 volumes), which is indispensable for the student of ancient Hindu life and thought, dealing principally, as it does with the Vedic period of Indian literature. The first volume discusses the legendary accounts of the origin of the caste; the second, the primitive home of the Hindus; the third, the opinions, of Hindu writers on the Vedas; the fourth, the contrast between Vedic and later Hindu theology; and the fifth, the cosmological and mythological conceptions' of the Indians in the Vedic age. (B.P.)

Muirhead, Andrew

a Scotch prelate, was first rector of Codzow, and next preferred to the see of Glasgow in 1455. He was one of the commissioners who went to England in 1462, in order to negotiate a truce between the two nations. He died November 20, 1473. This prelate founded the vicars of the choir at Glasgow, and beautified the cathedral. He also established a hospital, which he dedicated to St. Nicholas. See Keith, *Scottish Bishops*, page 252.

Mullens, Joseph, D.D.

an English Congregational minister, was born in London, September 2, 1820. He gave his heart to the Saviour at the age of fifteen, and joined the Church a year later. He was educated at Coward College, and in 1841 graduated B.A. from the University of London. In 1842 he was accepted for service by the London Missionary Society. He then studied for a time in Edinburgh University. He was ordained September 5, 1843, and sailed for India on the 9th. On his arrival at Calcutta he entered the institution at Bhowanipore, and in 1846 became pastor of the native church there, in which office he continued for twenty years. He rendered important service to the society by the collection of carefully prepared statistics. In 1866 he returned to England to assist Dr. Tidman in the foreign secretaryship of

the society. This office he held till his death. In 1870 he visited America to attend the annual meeting: of the American Board of Foreign Missions. In 1873 he visited Madagascar in the interest of the mission there. While making a journey to the heart of Africa to establish the mission at Tanyanyika. He died, July 10, 1878. Dr. Mullens is the author of, *Twelve Months in Madagascar* (Lond. 1873): — *Vedantism, Brahmanism, and Christianity*: — *Religious Aspects of Hinduism*: — *Missions in India*, and several other works on missionary subjects. See (Lond.) *Cong. Yearbook*, 1880, page 342.

Muller, Alexander

a Roman Catholic canonist of Germany, who was born at Zell in 1780, and died at Mayence in 1844, is the author of, *Encyklopädisches Handbuch des gesammten in Deutschland Kirchenrechts* (Erfurt, 1829-32, 2 volumes): — *Ueber die Nothwendigkeit der Reorganisation des Corpus Evangelicum* (Leipsic, 1830): — *Das Christenthum nach seiner Pflanzung und Ausbreitung*, etc. (1831): — *Hauptcharakter und Grundfehler des römischen Katholicismus* (eod.): — *Febronius der Neue* (1838): — *Der Erzbischof von Koln in Opposition mit den preussischen Staatsoberhaupten*, etc. (eod. 2 volumes). See Zuchold, *Bibl. Theol.* 1:335; 2:909; Winer, *Handbuch der theol. Lit.* 1:581; 2:511. (B.P.)

Miller, Christian Gottfried

a Lutheran theologian of Germany, was born December 28, 1747, at Zoblitz near Marieubnrg. In 1780 he was rector at Schleitz, in 1786 at Naumburg, in 1788 at Zeitz, and died August 10, 1819, leaving, *De Usu Versionis Vulgate* (Schleitz, 1782-85): — *Formula Augustanae Confess.* (Leipsic, 1808): — *Reformation geschichte der Stadt Zeitz* (1817): — *Observatt. in 5 Loca Cypriani* (Gera, 1777). See Winer, *Handbuch der theol. Lit.* 1:109, 320, 802, 906; Furst, *Bibl. Jud.* 2:405. (B.P.)

Muller, Johann Georg (1)

a Roman Catholic prelate of Germany, was born at Coblenz, October 15, 1798. He studied at different universities, took holy orders in 1821, and received the degree of doctor of theology in 1827. In the same year he was professor of Church history and canon law at the clerical seminary in Treves, in 1847 was elected bishop of Munster, and died in 1870. He published, *Ueber die Aechtheit der zwei ersten Kapitel des Evangeliums*

nach Matthius (Treves, 1830): — *Die bildlichen Darstellungen im Sanctuarium der christlichen Kirchen* (ibid. 1835). See Winer, *Handbuch der theol. Lit.* 1:86, 636; Zuchold, *Bibl. Theol.* 2:916. (B.P.)

Muller, Johann Georg (2)

a Swiss theologian, was born at Basle in 1800, and died there in 1875, doctor and professor of theology. He published, *Blicke in die Bibel*, etc. (Winterthur, 1828-30; new ed. 1840): — *Ueber die Texteskritik der Schriften des Juden Philo* (Basle, 1839): — *Des Juden Philo Buch von der Weltschopfung* (Berlin, 1841): — the art. *Philo* in the first edition of Herzog's *Real-Encyclop.*: — *Die messianischen Erwartungen des Juden Philo* (Basle, 1870): — *Erklärung des Barnabasbriefes* (Leipsic, 1869). After his death Riggenbach and Orelli published *Des Flavius Josephus Schrift gegen den Apion. Text und Erklirung* (Basle, 1877). See Zuchold, *Bibl. Theol.* 2:916; Furst, *Bibl. Jud.* 2:401. (B.P.)

Muller, Johann Tobias Immanuel

a Lutheran theologian of Germany, was born in 1804, and died August 19, 1884, at Furth, dean and Church counsellor. He edited *Veit Dietrich's Hauspostille*. (Nordlingen, 1845), and is best known by his edition of *Das evangelische Konkordienbuch*, etc. (Stuttgart, 1860 and often). (B.P.)

Muller, Julius

a Protestant theologian of Germany, and brother of Karl Ottfried (q.v.), was born at Brieg, in Silesia, April 10, 1801. He studied jurisprudence at Breslau and Gottingen, according to the wish of his father, and at both universities Muller's dissertations gained prizes, so that in 1871 the faculty at Gottingen made him doctor of laws. But the ideal of a higher life was presenting itself to his mind, and he betook himself to the study of theology at Gottingen. He soon felt that the then Gottingen theology could not satisfy him, and so returned to Breslau, in 1822, to continue his theological studies. While Tholuck was on a visit to Breslau, Miller, at the suggestion of a friend, visited him. He afterwards carried on a correspondence with Tholuck, whose personality, rather than theology, influenced him. In the spring of 1823, Miller, by the urgent advice of Tholuck, went to Berlin, where Strauss, Neander, and Tholuck, but not Schliermacher, met the demands of his heart and mind. In 1825 he was called to the pastorate of Schonbrunn and Rosen, near Strehlen. Here he wrote his *Zur Beurtheilung*

der Schrift die katholische Kirche Schlesiens (Breslau, 1827). A second edition was soon called for. Soon after, he came into conflict with the ecclesiastical authorities, by refusing to introduce the new liturgy, and in May 1830, announced this as his final decision to the "consistorium." His official relations to the Church were thus endangered; but he was happily delivered from the inconvenience of a removal from his pastorate by a call, in 1831, to Gottingen, as university-preacher, with the promise of a professorship as soon as he should publish a learned book. In 1832 he commenced his academical career by publishing *Lutheri de Praedestinatione et Libero Arbitrio Doctrina*. He soon was made professor. In 1834 an urgent call as professor of systematic theology to Marburg could not be refused, and when Muller preached his last sermon in Gottingen (March 1885), Lucke, in behalf of the university, presented him with the degree of doctor of divinity. The contributions which Miller made to the *Studien und Kritiken* after 1833 prepared the way for the work which has immortalized his name, *Die christliche Lehre von der Sünde* (Engl. transl. *The Christian Doctrine of Sin*, Edinburgh, 1877, 2 volumes), of which several editions have been published. In 1839 Muller accepted a call to Halle, where, with Tholuck, he became the chief centre of attraction to the students. In 1850 he founded, in connection with Neander and Nitzsch, the *Deutsche Zeitschrift fur christl. Wissenschaft und christliches Leben*, to which he contributed many valuable articles, which, for the most part, have appeared in his *Dogmatische Abhandlungen* (Bremen, 1870). In the summer of 1878 he resigned his professorship, and died September 27 of the same year. A provision of his will stipulated that all his manuscripts should be destroyed. His works, besides those already mentioned, are *De Miraculorum Jesu Christi Natura et Necessitate* (Marburg, 1839): — *Lutheri et Calvinii Sententiae de Sacra Coena Inter se Comparatae* (Halle, 1853): — *Die evangelische Union, ihr Wesen und gottliches Recht* (Berlin, 1854), besides several volumes of sermons. See Schulze. *Dr. Julius Müller* (Bremen, 1879); *Zum Gedächtniss an Dr. Julius Müller* (ibid. 1878); Kahler, *Dr. Julius Müller, der halle'sche Dogmatiker* (Halle, 1878); Plitt-Herzog, *Real-Encyklop.* s.v.; Schwarz, *Zur Geschichte der neuesten Theologie* (3d ed.), page 363 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Zuchold, *Bibl. Theol.* 2:917. (B.P.)

Munch, Ernst Hermann Joseph Von

a distinguished Roman Catholic historian of Germany, was born at Rheinfelden, October 25, 1798. He studied at Freiburg, was in 1819

teacher at Aarau, in 1824 professor at Freiburg, in 1828 professor of Church history and canon law at Liege. In 1831 he accepted a call to Stuttgart as librarian to the king, and died June 9, 1841. He published, *Die Heerzuge des christlichen Europa wider die Osmanen* (Basle, 1822-26, 5 volumes): — *Franz von Sickingen's Thaten* (Stuttgart, 1827-29, 3 volumes): — *Sammlung aller alteren und neueren Konkordate* (1830-31, 2 volumes): — *Geschichte des Monchthums* (1828, 2 volumes): — *Allgemeine Geschichte der katholischen Kirche* (1838): — *Romische Zustände und katholische Kirchenfragen* (eod.): — *Denkwürdigkeiten zur politischen Reformation und Sittengeschichte*, etc. (1839): — *Allgemeine Geschichte der neuesten Zeit* (1833-35, 6 volumes). See Winer, *Handbuch der theol. Lit.* 1:696, 701, 747; Zuchold, *Bibl. Theol.* 2:920; especially the author's *Erinnerungen und Studien aus den ersten 37 Jahren eines deutschen Gelehrten* (Carlsruhe, 1836-38, 3 volumes). (B.P.)

Munchen, Nicolaus

a Roman Catholic canonist, who died at Cologne, January 29, 1881, doctor of theology and cathedral-provost, is the author of, *Ueber die Bestrafung der Geistlichen nach dem Entwurfe des Strafgesetzbuches für Preussen* (Cologne, 1848): — *Die Amtsentfernung der Geistlichen* (ibid. eod.): — *Das kanonische Gerichtsverfahren und Strafrecht* (2d ed. 1873, 2 volumes). (B.P.)

Munchmeyer, August Friedrich Otto

a Lutheran theologian of Germany, was born in 1807. He studied at Göttingen and Berlin, was pastor at Katlenburg, in Hanover, and finally at Buer, near Osnabrück. He died November 7, 1882. Munchmeyer belonged to the orthodox party in the Lutheran Church, and published, *Gedenkbuch für Konfirmanden* (12th ed. 1882): — *Das Amt des Neuen Testaments nach der Lehre der Schrift und der Bekenntnisse* (Osterode, 1853): — *Das Dogma von der sichtbaren und unsichtbaren Kirche* (Hanover, 1854): — *Zur Kirchenregimentsfrage* (ibid. 1862): — *Huschke und Mejer* (1864): — *Die Offenbarung St. Johannis* (1870): — *Harfenklänge* (1855). See Zuchold, *Bibl. Theol.* 2:921. (B.P.)

Munier, David

a Protestant theologian of Geneva, was born in 1798. He studied at his birthplace; and was admitted to the ministry in 1819 on presenting *De*

Evangelio Primitivo. In the same year he went to Havre and then to Paris. In the latter place he made the acquaintance of Cousin, and Jean Monod. In 1825 Munier was called to Chene, in the neighborhood of Geneva, and in 1826 he commenced his lectures on the New Test. at the theological faculty at Geneva, where he was rector from 1832 to 1837. In 1853 he founded *The Societe des Protestants*, and took a lively interest in all matters pertaining to the welfare of the Church. His public life has been divided into three periods: from 1825 to 1847 a partisan in the Church and the academy; from 1847 to 1862 a religious conciliator; from 1862 to 1872 a laborious veteran. He died October 9, 1872. His discourses were on *The Parables* (1838): *The Miracles* (1841): — *The Reading of the Bible* (1850): — *The Divinity of Christianity in History* (1853), etc. See De la Rive, in the *Journal de Geneve*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Murch, William Harris, D.D.

an English Baptist minister, was born at Honiton, Devon, May 17, 1784. He was baptized in May, 1802, by Reverend Dr. Rippon, and united with the Carter Lane Church, London. Subsequently he became assistant pastor with the celebrated John Foster, and then sole pastor of the Church at Sheppard's Barton, Frome. In 1827 he was appointed president and theological tutor at Stepney College, London. In 1844 he resigned his post on account of ill-health, and a year afterwards became pastor of the Church in Rickmansworth, Herts, where he remained till 1851. After preaching in and around London for a few years he removed, in 1856, to Bath, where he died, July 12, 1859. See (Lond.) *Baptist Hand-book*, 1861, page 100. (J.C.S.)

Murray, Andrew

a Scotch prelate, was elected bishop of the see of Ross in 1213, but refused to be consecrated. See Keith, *Scottish Bishops*, page 185.

Murray, George, D.D.

a bishop of the Church of England, the second son of lord George Murray, bishop of St. David's, was born in 1784. He was educated at Christ Church, Oxford, graduating B.A. in 1806. In 1814 he was consecrated bishop of Sodor and Man, and in 1827 was transferred to the diocese of Rochester, which was then but a small bishopric, comprising ninety-six

benefices; but under the administration of bishop Murray the number was augmented to five hundred and sixty-four. He died February 16, 1860, being at the time the senior of the English bishops. He was a churchman of the old school, and held himself aloof from extremists. See *Amer. Quar. Church Rev.* 1860, page 184.

Musgrave, George Washington, D.D., LL.D.

an eminent Presbyterian minister, was born in Philadelphia, October 19, 1804. He studied at the classical academy of the Reverend Dr. Wylie, and although he did not enter college on account of ill-health, he pursued his studies privately under the tuition of Reverend Dr. Archibald Green, and finally entered Princeton Theological Seminary in 1826, and spent nearly two years there. In 1828 he was licensed by the Third Presbytery of Baltimore, and in 1830 was ordained pastor of the Third Presbyterian Church of that city. He continued there twenty-two years, laboring with great success. In 1836 he was chosen a director of Princeton Theological Seminary, and continued in that relation until the time of his death. He was also a trustee of Princeton College. Having received the appointment of corresponding secretary of the Presbyterian Board of Publication, he resigned his pastoral charge and removed to Philadelphia. He was also corresponding secretary of the Board of Domestic Missions. He finally accepted an invitation to the pastorate of the North Tenth Street Church, Philadelphia, where he labored until 1868. Having resigned the post of corresponding secretary of Domestic Missions, he was reappointed, and continued until the board was removed to New York. He was elected moderator of the Old School General Assembly in the same year. Dr. Musgrave took a prominent part in the convention which met in Philadelphia in 1867, composed of delegates from both branches of the Presbyterian Church, the object of which was to promote the reunion of the two. He was a delegate to the First General Council of the Presbyterian Church in Edinburgh in 1879. He was also president of the Presbyterian Historical Society. Dr. Musgrave was a man of warm attachments and strong convictions, honest in his views, and fearless in maintaining them. He died at Philadelphia, August 24, 1882. See *Necrol. Report of Princeton, Theol. Sem.* 1883, page 22. (W.P.S.)

Muskokee (or Creek) Version Of The Scriptures

The Muskokee is spoken by the Creek Indians, who possess in their vernacular the gospels of Matthew and John, the epistles of John, James, Titus, and Ephesians — all published since 1868 by the American Bible Society. In 1879 the printing of the Acts of the Apostles was commenced at the New York Bible House. (B.P.)

Mussard, Pierre

a French Protestant theologian,, was born at Geneva in 1627, where he also studied. theology. In 1654 he was ordained, was in 1656 minister at Lyons, and attended the national synod at Loudun (1659-1660). In 1669 he was president of the provincial synod held at Is-sur-Thil, and in 1675 he accepted a call as pastor of the French Church at London. He died in 1686. Besides two volumes of sermons and other minor works, he published *Les Conformites des Ceremonies Modernes* (Leyden, 1667; new ed. Amsterdam, 1744; a German transl. was published at Leipsic, 1695). See Winer, *Handbuch der theol. Lit.* 1:624; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Mussulman-Bengali Version

SEE BENGALI VERSION.

Mutilation Of Self

SEE BODY, MUTILATION OF THE.

Muurling, Willem

a Dutch theologian, who died at the Hague, December 9, 1882, doctor of theology, was professor of theology at Groningen, and one of the founders of the Groningen school. In later years he became the leader of the so-called liberal theologians.. He published, besides, a work on *Practical Theology*, (2d ed. 1860, 2 volumes): — *Oratio de Wesseli Ganfortii*: (Amsterdam, 1840), and a series of essays in the Groningen periodical *Waarheid en Liefde*. (B.P.)

Muzel, Philipp Ludwig

a Reformed theologian of Germany, was born November 24, 1756, at Prenzlau, and died December 31, 1831, doctor and professor of theology,.

member of consistory, superintendent and pastor of the Reformed Church at Frankfort-on-the-Oder. He published, *Ueber die Verpflichtung auf die symbolischen Bucher der evangelischen Kirche* (Berlin, 1831): — *Vorlesungen uber Christenthum und Deismus* (Dantzic, 1794): *Christophilos* (Berlin, 1830): — *Ueber den Glauben an die im Neuen Testament erzdihten Wunder* (Elberfeld, 1815). See Winer, *Handbuch der theol. Lit.* 1:336, 385, 393, 463; 2:38; Zuchold, *Bibl. Theol.* 2:923 sq. (B.P.).

Myrkheim

in Norse mythology, is one of the nine worlds designed as a dwelling-place of the dwarfs.

Myslenta, CELESTIN

a Lutheran theologian of Germany, was born March 27, 1588. He studied at different universities, took his degree as doctor of divinity at Giessen in 1619, was professor of theology at Konigsberg in the same year, and died April 30, 1653. He wrote, *De Sacrificiis Veteris Testamenti*: — *De Milysterio Trinitatis*: — *De Eterna Divinitate Christi*: — *De Christi ad Inferos Descensu Vero et Reali*: — *Due Quaestiones de Fide*: — *De Justificatione Hsominis Peccatoris Coram Deo*: — *De Sacramento Baptismi*: — *De Ecclesia; Dei*: — *De Divina Nostri Prcedesiatnaione ad Vitam. A Eternam*. See Witte, *Memoriae Theologorum*; Arnold, *Historie der konigsbergischen Universitadt*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

N

Naamah

Na'aneh, the latest proposed representative of this place, is merely described in the *Memoirs* accompanying the Ordnance Survey (2:408) as "a small mud village on low ground."

Nabe, Friedrich August Adolph

a Lutheran theologian of Germany, was born in 1800 at Dobris, near Zeitz. In 1824 he was catechist at St. Peter's, in Leipsic, and private lecturer there; in 1833 deacon at Konigstein, and died in 1855. He published, *Novurn Testamentum Graec.* etc. (Leipsic, 1831): — *Compendium Historice Ecclesiae* (1832): — *Brevis in Nov. Test. Commentarius* (1837): — *Stimmen der Andacht*, etc. (1844). Zuchold, *Bibl. Theol.* 2:925; Winer, *Handbuch der theol. Lit.* 1:46, 302, 493, 538. (B.P.)

Nachtigal, Johann Karl Christoph

a Protestant theologian of Germany, was born at Halberstadt, February 25, 1753. He studied at Halle, and in 1773 accepted a call as teacher at the cathedral school of his native place. In 1808 he was made a doctor of theology, in 1812 general superintendent, and died June. 21, 1819. He is the author of, *Chrestomathia Hebraica*, etc. (Halle, 1783): — *Die Gesänge David's* (Leipsic, 1796): — *Exegetisches Handbuch des Alten Testaments* (1797-1800, 9 parts): — *Koheleth* (1798-1799, 2 vols.). See Winer, *Handbuch der theol. Lit.* 1:208, 213; Furst, *Bibl. Jud.* 3:9; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Nadab

the ecclesiastical head of the Mohammedans in Persia. His office corresponds to that of the *Mufti* (q.v.) in Turkey, but with this difference, that the *nadab* can divest himself of his spiritual functions, which the mufti cannot do.

Nadhamians

a heretical Mohammedan sect, which maintained that God could do evil, but that he never does it, lest he should appear a wicked and imperfect being.

Nagas

a class of Hindu mendicant monks who travel about in a nude state, but armed with warlike weapons. They are not limited to one sect, there being *Vaishnava* and *Saiva* Nagas. The *Sikh* Nagas, however, differ from those of the other sects by abstaining from the use of arms, and following a retired and religious life.

Nagel, Johann Andreas Michael

a Lutheran theologian of Germany, was born September 29, 1710, at Sulzbach, Bavaria. He studied at Altdorf, Jena, and Leipsic, commenced his academical career at Altdorf in 1737, was in 1740 professor, and died September 29, 1788. He wrote, *De Modo Disputandi Doctorum Judaeorum*, etc. (Altdorf, 1737): — *De Lingua Aramea* (1739): — *Conjugationes Aramaeae*, etc. (eod.): — *De Lingua Orbis Babylonici* (1740): — *Observationes in* ^{<BOOK>}*Genesis* 1:1 (1741): — In ^{<BOOK>}*Genesis* 1:2 (1742): — *De Ludis Saecularibus Romanorum*, etc. (1743): — *De Tribus Codicibus Manuscriptis Ebraicis* (1749): — *De Stilo Mosis* (1755): — *Diss. ad Genes.* 19:26 (eod.): — *Ad Genes.* 49:24 (1756): — *Ad* ^{<BIBL>}*Amos* 3:11 (1757): — *Ad Malach.* 2:15 sq. (1765): — *Ad 1 Reg.* 20:14 (1766): — *Ad Nehem.* 8:8 (1772), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (where 149 titles of his writings are given); Furst, *Bibl. Jud.* 3:13 sq.; Winer, *Handbuch der theol. Lit.* 1:70, 96, 144. (B.P.)

Nagel, Leopold Julius

a Lutheran theologian of Germany, was born in 1809 at Stecklin, Pomerania. He studied at Halle and Berlin, was preacher at Kolzow, and afterwards military preacher at Stargard. In 1848 he resigned his office and joined the separate Lutherans (q.v.). In 1853 he was called to Breslau, the main seat of the independent Lutherans, and died January 17, 1884. He published, *Die Errettung der evangelisch-lutherischen Kirche in Preussen* (2d ed. Erlangen, 1868): — *Die Kämpfe der evangelisch-lutherischen Kirche in Preussen* (Stuttgart, 1869). (B.P.)

Nagelsbach, Carl Wilhelm Eduard

a Lutheran theologian of Germany, who died February 9, 1880, at Gunzenhausen, Bavaria, doctor of theology, is the author of, *Der Prophet Jeremias und Babylon* (Erlangen, 1850): — *Was ist christlich?* (Nuremberg, 1852): — *Der Gottmensch, die Grundidee der Qenbarung* (1853): — *Der Prophet Jeremia* (Bielefeld, 1868): — *Der Prophet Iesaja* (1877), the last two works for Lange's *Bibelwerk Hebrdische Gramatik* (4th ed. 1880): — *Gedanken uber die Wiedergeburt* (1871). (B.P.),

Nagle, Nano

foundress of the Presentation order, was born at Ballygriffin, on the banks of the Blackwater, Ireland, in 1728. She was educated in Paris, and while in that city, in 1750, resolved to devote herself to the poor children of her native country. She privately opened schools, first in Dublin and then at Cork. She afterwards assumed the habit of the Ursulines; but since that order undertakes principally the education of the children of the wealthier classes, Miss Nagle left them, and recruited new auxiliaries, who became the root of a new order which was approved after her death by pope Pius VI, in 1791. She also established an asylum for aged females, and the splendid building in the neighborhood of the South Presentation Convent, Cork, is the result of her work. There were in 1873 fifty convents of the Presentation order in Ireland. Miss Nagle died April 26, 1784. See (N.Y.) *Cath. Almanac*, 1874, page 83; De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 368; *Life of Miss Nano Nagle*, by the late Reverend Dr. Coppinger (Dublin, 1843); *Dublin. Review*, 1844, page 363.

Naglfar

in Norse mythology, is the greatest ship of the world, built out of the nails of the dead, and designed to bring the inhabitants of Muspelheim to combat against the Asas, when Ragnarokr, the destruction of the world, begins.

Nahalal

Malul, the site proposed by some for this place, is described in the *Memoirs* accompanying the Ordnance Survey (1:274) as "a mud village on a hill, with open ground on the west, where stands the prominent ruin Kusr ez-Zir."

Nain

Picture for Nain

Nein, the present representative of this place, so interesting in New-Test. history, is thus described in the *Memoirs* to the Ordnance Survey (2:86):

"This little village stands on a small plateau at the foot of Jehel ed-Duhy, in a position elevated above the plain. It is of stone and mud, with a little mosque called Mukam Sidna Aisa on the north. There are numerous traces of ruins, extending beyond the boundary of the modern hamlet to the north, showing the place to have been once larger; but these ruins have a modern appearance. There is a small spring north of the village; a second, Ain el-Baz, exists on the west, and beside it are rock-cut tombs, much. defaced, and a tree." (See illustration on following page.)

Nakib

the chief of the Emirs (q.v.) among the Turkish Mohammedans, who is held in great respect as being the head of the descendants of the prophet, and has the power of life and death over the other emirs.

Nama Version Of The Scriptures

The Nama is spoken in Namaqualand (q.v.). In 1815 the Reverend C. Albrecht commenced a translation of the gospel of Matthew into the Nama, but it does not appear that he completed the version. Ten years subsequently a translation of the gospels was effected by the Reverend Schmelen, of the London Missionary Society, which was printed at Cape Town at the expense of the British and Foreign Bible Society. In 1846 the gospel of Luke was printed, having been retranslated by Mr. Knudsen, a Rhenish missionary. These two translations differed from each other chiefly in this, that in the former no signs whatever are used to represent the various clicks which occur so frequently in the language, while in the latter this important omission is supplied. A new effort towards a translation was again made by a missionary of the Rhenish Society, the Reverend G. Kronlein. The British and Foreign Bible Society having consented to meet the expense of printing an edition of the New Test., the translator went to Europe for the purpose of carrying the work through the press, which was completed in 1866. In addition to the New Test., Mr. Kronlein translated

the Psalms, which were printed during the year 1872. On October 25, 1881, Mr. Kronlein completed the translation of the Old Test., early portions of the same having been begun on May 23, 1873. The translator is now revising into one harmonious whole the entire books of the Old Test. See *Bible of Every Land*, page 430.

For the language, see Tindall, *Grammar of Namaque Hottentot*; Wallmann, *Die Formenlehre der Namaqua Sprache* (1857); Hahn, *Die Sprache der Nama* (1870). (B.P.)

Namazi

the five prayers which the Mohammedans repeat regularly every twenty-four hours. Tradition says that the prophet was commanded by God to impose upon his disciples the daily obligation of fifty prayers. By the advice of Moses he solicited and obtained permission to reduce them to five, which are indispensable. The times of prayer are, 1. Daybreak; 2. Noon; 3. Afternoon; 4. Evening; and 5. The first watch of the night. On Friday (their Sabbath) a sixth prayer is added, to be repeated between daybreak and noon. If the prayers are not repeated at the prescribed hours they are useless. The arrival of each of the hours of prayer is publicly announced by the Muezzin (q.v.).

Nasi

the name given by the Jews to the president of the great Sanhedrim, who was held in high respect by the court. Moses is said by the rabbins to have been the first to fill the office. Till the captivity the sovereign or chief ruler acted as *Nasi*, but after that time the two offices became entirely distinct, the right of holding the office of *Nasi* belonging to the descendants of Hillel.

Nasr

was one of the five gods of the ancient Arabians, mentioned in the Koran. He was the supreme deity of the Arabs of Yemen, and, as the name signifies an eagle, he may have been the sun-god.

Nassau, Charles William, D.D.

a Presbyterian minister, was born in Philadelphia, April 12, 1804. His early education was received in that city and at the academy of Joseph P. Engles.

He graduated from the University of Pennsylvania, July 6, 1821, and spent the following year in studying Hebrew under Dr. Banks. In November, 1822, he entered Princeton Seminary, but ill-health caused him to leave in one year. He was licensed by the Presbytery of Philadelphia, April 23, 1824; was stated supply at Norristown, Norriton, and Providence from April 23, 1825, until he was ordained by the same body, November 16 following. He had charge of a school for boys at Montgomery Square, Pennsylvania, and was professor of Latin and Greek in Lafayette College. During the eight years spent here he supplied the Durham Church. He was president of Lafayette College for one year, and was proprietor and principal of a female seminary at Lawrenceville, N.J., for twenty-four years. He died August 6, 1878. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 21.

Nast, Johann

a Lutheran theologian of Germany, was born November 17, 1722, at Leoniberg, Wirtemberg. For some time he acted as professor at the gymnasium in Stuttgart, in 1789 he was pastor at Plochingen, and died December 24, 1807. He is the author of, *Historischcritische Nachricht von den sechs ersten teutschen Bibelausgaben*, etc. (Stuttgart, 1767): — *Litterarische Nachricht von der hochteutschen Bibelubersetzung*, etc. See Winer, *Handbuch der theol. Lit.* 1:172; Zuchold, *Bibl. Theol.* 2:929. (B.P.)

Natales Episcopitus

SEE NATAL DAYS.

Natigay

a household god of the Mongolian Tartars, is the guardian of families, and presides over the products of the earth. Every house has an image of Natigay, with his wife and children; the former is placed at his left, and the latter in front of him. No one presumes to eat at dinner till Natigay and his family are first served. The entertainment consists in giving the mouths of the images a thorough greasing, after which the fragments are thrown out of doors, for the accommodation of some unknown spirits.

Nativitarians

a name given, by Danaeus to a heretical sect of the 4th century, who denied the eternal generation of the son of God, maintaining that he was eternal as God, but not as the son of God.

Nativity, Church Of The

at Bethlehem. Of this antique memorial of our Saviour's birth we extract a general account from one of the latest authorities (Conder, *Tent Work*, 1:282 sq.):

"The tradition which indicates the grotto in the old basilica at Bethlehem as the site of the stable where Christ was born, is the most venerable of its kind in existence, the place being noticed by Justin Martyr in the 2d century. It is almost the only site which we can trace earlier than the time of Constantine, *and* the tradition seems to me credible, because, throughout this part of Palestine, there are innumerable instances of stables cut in rock, resembling the Bethlehem grotto. Such stables I have planned and measured at Tekoa, 'Aziz, and other places south of Bethlehem, and the mangers existing in them leave no doubt as to their use and character.

"The credibility of this tradition thus appears to be far greater than that attaching to the later discoveries, by which the enthusiastic Helena and the politic Constantine settled the scenes of other Christian events; and the rude grotto with its rocky manger may, it seems to me, be accepted even by the most sceptical of modern explorers."

Picture for Nativity 1

"The Church of the Virgin stands inside a fortress monastery, in which Latin, Greek, and Armenian monks find a common retreat. The basilica was erected, according to contemporary evidence, by order of Constantine, and is thus the oldest church in Palestine, and perhaps in the world. It has escaped destruction on every occasion when other churches in Palestine were overthrown, and the greater part of the work is stated, by competent authority, to be of the original design. In the 11th century, when the mad Caliph Hakim destroyed the Holy Sepulchre churches, the Bethlehem basilica was

spared; in 1099 the Crusaders sent a detachment of troops to protect it, and it thus again escaped, nor was it destroyed in the 13th century, although threatened by the Moslems. In this basilica, therefore, we have the only undisputed erection of the time of Constantine in Palestine, and its value cannot be overrated.

"Architectural authorities are of opinion that our information as to the progress of Byzantine art in the East is still very imperfect. M. de Vogui has done much to elucidate the subject in his work on the great buildings of northern Syria, many of which are dated with exactitude. In Palestine we have two valuable examples, one of 4th century, and one of 6th century architecture—the basilica at Bethlehem, and Justinian's fortress on Gerizim, with which we may compare ruins of unknown date; and in the first we find M. de Vogid's opinion confirmed, with respect to the slowness with which Byzantine art developed in style in the East, in comparison with the more rapid progress of the Western Romanesque.

"The basilica is, moreover, interesting because its general plan resembles, very closely, the description given by Eusebius of Constantine's buildings over the Holy Sepulchre and Jerusalem. On the west was an atrium or outer court, parts of the outer walls of which and shafts of its columns still remain. A narrow vestibule or narthex, entered by a door scarcely four feet high, leads into the basilica itself, which consists of a nave and four aisles, with four rows of eleven columns each, a total breadth of about thirty yards, and a length about equal.

"The aisles have, flat roofs, above the pillars, which are nineteen feet high, but the nave has a clerestory, with walls some thirty feet high above the capitals, and a pointed roof. A wall has been built across the east end of the basilica, separating off the chancel, which has three apses, north, south, and east, and which forms the Greek church. Beneath the chancel is the grotto of the Nativity. North of the basilica, is the more modern Latin chapel of St. Catherine, from which a staircase leads down to vaults communicating with the grotto.

"The pillar shafts are monoliths of red and white marble, painted with figures of saints, now dim with age, and scrawled over with the crests and titles of knightly pilgrims of the Crusading ages. The

capitals are of the Corinthian order, debased in style, with the cross carved on the rosettes of each. The wall above was once decorated all over with glass mosaic, fragments of which still remain, representing scenes in our Lord's life, portraits of angels and of Scripture characters, with arabesques and Greek inscriptions. These mosaics, with those on the chancel walls, were executed by order of the Greek emperor, Manuel Comnenos, in the middle of the 12th century. The roof above, once painted and gilded, was put up in 1482, the fine rafters having been given by Philip of Burgundy, the lead (stripped off later by the Moslems to make bullets) by Edward IV of England and the work was executed in Venice, and brought on camels from Jaffa. Further restorations were made in 1478, and again in 1672 and 1842, but the majority of the work appears to belong to the original structure of the time of Constantine."

The following detailed description of the holy places in the Church is taken from Porter's *Handbook for Palestine*. page 201 sq.; see also Badeker, *Palestine*, page 244 sq.; Wilson, *Lands of the Bible*, 1:390 sq.

Picture for Nativity 2

"On the south side of the church we first descend a narrow staircase hewn in the rock, lighted by a glimmering lamp placed in a niche on the right hand, before a picture of the Virgin. This staircase leads to a low vault, on entering which we turn suddenly to the right into a long, narrow passage. Proceeding a few steps, we have on the right the altar and tomb of St. Eusebius — not the historian. Passing this, we enter a small oblong chamber, extending north and south at right angles to the passage. Taking first the south end, we have on the east side the altars and tombs of SS. Paula and Eustachia (her daughter), with rude pictures of the two saints over them. Opposite this, on the west, is the tomb of St. Jerome, having over it a portrait of the great father resting on a lion. From the north end of the chamber we ascend by three steps to another square vault, some twenty feet on each side and nine high, surrounded by a stone dais. This is the study of Jerome — now a chapel, with an altar on its eastern side, and an old painting above it, representing the saint writing and the lion at his feet. Helie it was, says Geramb, 'that the illustrious recluse passed a great portion of his life; here it was that he fancied he heard the

peals of that awful trump which shall one day summon all mankind to judgment incessantly ringing in: his ears; here it was that with a stone he struck his body, bowed by the weight of years and austerities, and, with loud cries, besought mercy of the Lord; and here too it was that he produced those laborious works which have justly earned him the title of the Father of the Church.' This is a spot which the biblical scholar and the ecclesiastical historian will regard with peculiar interest, for there can be no doubt that for many years it formed the home and the study of that remarkable man whose name it bears.

"Returning to the chapel we first entered, we observe on its eastern side, behind a massive column, an altar, said to mark the spot where twenty thousand children murdered by Herod's order were buried, now called, for this reason, the *Altar of the Innocents*. A rude painting over it represents the massacre.

"Adjoining the Chapel of the Innocents on the south is a narrow vault, to which we ascend by five steps; this is called the *Chapel of Joseph*, being the place where the husband of Mary is said to have retired at the moment of the nativity. From this we enter a crooked, narrow passage, some twenty-six feet long, and on reaching the end of it we find a door on the left opening into the west end of

"The Chapel of the Nativity, a low vault, apparently hewn in the rock, thirty-eight feet long by eleven wide. At the east end is a small semicircular apse—the *sanctum* of the whole building. On approaching it we find a marble slab, fixed in the pavement, with a silver star in the center, round which are the words, HIO DE VIRGIN MARIA JESUS CHRISTUS NATUS EST, 'Here Jesus Christ was born of the Virgin Mary.' Round the star are suspended sixteen silver lamps, continually kept burning, and behind them, along the sides of the apse, are little gilt pictures of saints. Over the star is a plain altar, without picture or ornament. It is common to all the sects, and each must dress it, when about to celebrate mass, with the requisite trappings.

Picture for Nativity 3

"In the angles of the grotto beside the apse are two staircases, that on the south leading up to the Greek Chapel, and that on the north

to the Armenian; both in the choir of the basilica. Just in the angle between the flight of stairs on the south, and the side of the grotto, is the small chapel of the *Praesepe* or 'Manger.' On its west side is the place of the manger, now represented by a marble trough. The real *Praesepe*, as the Latins tell us, was long ago carried away to Rome, and is deposited in Santa Maria Maggiore. Over the place is a good painting by Maello, of date 1781, representing the *Virgin and Child, with the Shepherds*. On the opposite side of the grotto is the station of the wise men, marked by an altar having a painting, apparently by the same artist.

"These various grottoes are minutely measured off by rule and line, and distributed piecemeal among the rival sects. Many a keen and bitter contest there has been for a few inches of a wall, or the fraction of an altar; and more than once the question of the opening and shutting of one of the doors has wellnigh involved Europe in war!"

Nativity of the Blessed Virgin

a festival observed by the Church of Rome annually on September 8.

Naturalism

SEE SCEPTICISM, LATEST PHASES OF.

Nazareth

The latest descriptions of this memorable place may be found in Conder's *Tent Work* (1:138), and the *Memoirs* accompanying the Ordnance Survey (1:275, 328).

Neale, Rollin Heber, D.D.

a distinguished Baptist minister, was born at Southington, Connecticut, February 13, 1807. He graduated from Columbian College, Washington, in 1830, and from the Newton Theological Seminary in 1833; for a short time was pastor in South Boston and New Haven; and in 1837 of the First Baptist Church in Boston, where he remained, with great usefulness, nearly forty years; He died September 18, 1879. (J.C.S.)

Neander, Conrad

a Lutheran theologian of Germany, who lived at the beginning of the 17th century, belonged to the most excellent Hebraists of his time, and translated into Hebrew *The Epistles of the Christian Year* (Leipsic, 1586): — *Luther's Smaller Catechism* (Wittenberg, 1599): — *The Nicene and Athanasian Confession* (ibid.); besides, he wrote, *De Omnibus Accentibus Hebr. qui in Sacris Biblicis Reperiuntur* (Leipsic, 1598): — *Elementale Ebraicum* (1590): — *Tabule Novae Conjugationum Hebraearum* (1596). See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 2:26. (B.P.)

Neander, John

a Presbyterian minister, was born of Jewish parentage, November 12, 1812, at Neubruck, in the province of Posen. He was educated in accordance with Talmudical Judaism, and in 1835 was called to Bremerlehe, near Bremerhaven, to occupy a rabbinical position there. In 1838, however, he joined the Church at Bremen, and became a missionary to the Jews. In 1845 Neander arrived in New York, and, as in Germany, labored among the Jews. In 1846 he was ordained by the Dutch Reformed Church, and in 1852 settled at Brooklyn, N.Y., where he organized the First German Presbyterian Church, in which he labored for more than thirty years. He died November 6, 1885. (B.P.)

Neballat

Its modern representative, *Beit Nebala*, is "a village of moderate size at the edge of the plain, with a well to the east, and containing cisterns with large cut stones" (*Memoirs to the Ordnance Survey*, 2:296, 306).

Nebo

(^{<15129>}Ezra 2:29; ^{<16733>}Nehemiah 7:33). For this site Lieut. Conder proposes (*Tent Work*, 2:339) *Nuba*, seven miles north-west of Hebron, described in the *Memoirs to the Ordnance Survey* (3:309) as "a small village perched on a low hill, with a well about a mile to the east."

Nebo, Mount

This vicinity is included in the reduced *Map* of the Ordnance Survey east of the Jordan, and is described by Lieut. Conder in the *Quar. Statement* of the

"Pal. Explor. Fund," October 1881, page 275 sq. It was also visited by Dr. Merrill, and his investigations (*East of the Jordan*, page 241 sq.) confirm the views expressed by us under the art. PISGAH. Tristram remarks (*Bible Places*, page 349), "A recent traveller has endeavored to show that Jebel Shiagha, the spot where these ruins stand, is Pisgah. The arguments adduced would be equally conclusive in behalf of any of the many flattopped mounds of the neighborhood, one of which must have been Pisgah, although its Arabic equivalent, Fethkhah, seems to have dropped out of the local nomenclature."

Necker, Theodor

a Protestant minister, was born at Trieste, May 7, 1830. He was a prominent member of the Church at Geneva, where he was the means of founding the Evangelical Society and of promoting the cause of the Young Men's Christian Association. He labored for the cause of the evangelical schools, not only in Geneva, but also in Bohemia and Moravia, where he went for this special purpose. He also visited England and France to promote the kingdom of God, and during the winter of 1870 and 1871 he labored among the Protestant French prisoners in Germany. In fact, there was no branch of home mission work in which he was not engaged, and his sudden death, January 10, 1881, was a heavy loss to the Evangelical Church in Geneva. (B.P.)

Negro Dialect OF Surinam

SEE SURINAM.

Neiel

For this place Lieut. Conder suggests (*Tent Work*, 2:339) *Khurbet Yanin*, a ruined site eight and a half miles east by south from Acre, described in the *Memoirs* accompanying the Ordnance Survey (1:322) as "a terraced hill, with heaps of stones on the top; the masonry hewn but small; on the north is a well."

Neill, Henry, D.D.

a Presbyterian minister, was born in Philadelphia, October 15, 1815. He entered the University of Pennsylvania in 1829; made a profession of religion in 1832; entered upon a post-graduate course at Amherst; in 1836 became tutor or assistant teacher in Andover Theological Seminary; in

1839 was ordained pastor at Hatfield, Massachusetts; subsequently was pastor at Lenox, Massachusetts, Detroit, Michigan, and New Brunswick, N.J.; in 1873 organized a Presbyterian Church at Bryn Mawr, near Philadelphia, and died there, April 21, 1879.

Nekeb

For this place Lieut. Conder suggests (*Tent Work*, 2:339) the present *Khurbet Seyadeh*, four miles south-west of Tiberias, described in the *Memoirs* accompanying the Ordnance Survey (1:405) as "ruined Arab houses, all basaltic and apparently modern." Tristram states (*Bible Places*, page 278), "But a far more satisfactory identification has been recently discovered in *Nakib* — a site in the Ard el-Hamma, the plain between "Tabor and the sea of Galilee." This is precisely the situation of Seyadeh, but the name Nakib does not appear there on the Ordnance *Map*.

Nekir

in Mohammedanism, is one of the two angels who wake up every dead body, and ask for the faith of its former possessor. If he be true, he is refreshed with the dew of paradise, and laid to rest again; but if he is not favorable to Islam, he is whipped with two iron rods until he yells aloud, and then is cast into a snake's nest, where poisonous reptiles gnaw at him until the resurrection.

Nelson, John, D.D.

a minister of the Free Church of Scotland, was born in Edinburgh, in October 1820. After graduating from Edinburgh University, he studied at Berlin, Bonn, and Heidelberg. He became pastor at Greenock in 1851, and exercised there a useful ministry of twenty-six years. In 1855 he visited America, and published, as the result of his observations, an *Essay on National Education in the United States and Canada*. He travelled extensively on the Continent, officiating as pastor of several of the Free churches. He also spent some time in Egypt, Palestine, and Syria, his failing health requiring repeated respite from labor. He was an earnest advocate for the union between the Free and the Reformed Presbyterian churches in Scotland. He died at Abden House, Edinburgh, January 26, 1878. (W.P.S.)

Nelson, Reuben, D.D.

a Methodist Episcopal minister, was born at Andes, N.Y., December 13, 1818. He was converted at the age of fifteen, at seventeen was licensed to exhort, at eighteen to preach, studied the next year, and in 1840 entered the Oneida Conference. He preached one year on Otsego Circuit, and one on Westford, serving meantime as principal of the Otsego Academy, at Cooperstown. In 1844 the Oneida Conference founded the Wyoming Seminary, at Kingston, Pennsylvania, and Mr. Nelson was chosen its first principal, which office he filled for twenty-eight years, with but one year's exception, during which he was presiding elder of Wyoming District. In 1872 he was elected agent of the Methodist Book Concern, in New York city, which office he held till his death, February 20, 1879. See *Minutes of Annual Conferences*, 1879, page 67; Simpson, *Cyclop. of Methodism*, s.v.

Nengonese (or Mare) Version Of The Scriptures

The Neugone is spoken in the Loyalty Islands. In 1854 a mission was commenced on the island of Mark, under the auspices of the London Missionary Society. The missionaries, the Reverends S.M. Creagh and J. Jones, devoted themselves assiduously to the task of translating portions of the Scriptures into the native language. The Nengonese New Test, was published in 1865 at the Mard mission press. In 1867 a second edition was issued at Sydney under the care of the Reverend J. Jones. In 1869 a revised edition was printed in England, whilst the books of Genesis and Exodus were printed at Mare. In 1874 the Book of Psalms had been added to the translations and editions of Scripture already existing, and was issued from the press in 1877, under the care of the Reverend S.M. Creagh. From the annual report of the British and Foreign Bible Society for 1885 we learn that the translation of the entire Pentateuch is now undergoing revision. See *Bible of Every Land*, page 394. (B.P.)

Nepaulese (or Kharpoora) Version Of The Scriptures

Nepaulese is the principal dialect prevailing in Nepaul (q.v.), and was exclusively used by the higher castes. It is becoming prevalent throughout the whole country, and is rapidly superseding the other dialects. In 1812 a version was commenced at Serampore, and an edition of 1000 copies of the New Test. was issued in 1821. Of late a new translation of portions of the New Test. into this dialect was made by the Reverend W. Stuart. In 1850, 1000 copies of Luke were printed, and in 1852 a revised edition of

1000 was sent to press, together with 1500 of the Acts of the Apostles. From the annual report of the British and Foreign Bible Society for 1885 we learn that the Scotch Mission at Darjeeling has printed Genesis, Exodus, Proverbs, the Gospels, and Acts. See *Bible of Every Land*, page 121. (B.P.)

Nesselmann, Roderich

a Lutheran theologian of Germany, was born in 1815, and died June 12, 1881, at Elbing. He is the author of, *Kern der heiligen Schrift* (Elbing, 1845): — *Uebersicht uber die Entwicklungsgeschichte der christlichen Predigt* (1862): — *Buch der Predigten* (1862): — *Christliche Predigten* (1865): — *Die augsburgische Confession erlautert* (1876): — *Hausund Predigtbuch* (Konigsberg, 1878). See Zuchold, *Bibl. Theol.* 2:935. (B.P.)

Netophah

The probable representative of this site appears as *Khurbet Um Toba* on the Ordnance Map, at two and a quarter miles north-east of Bethlehem, but no description is given in the accompanying *Memoirs*.

Neubauer, Ernst Friedrich

a Lutheran theologian of Germany, was born at Magdeburg, July 31, 1705. He studied at Halle and Jena, and commenced his academical career at Halle in 1729, was in 1732 professor at Giessen, in 1736 at Halle, and died March 15, 1748, doctor of theology. He wrote, *De Varia Indole Intespretun Sacrcce Scripturce* (Jena, 1727): — *De Salomonis ad Laetitian Exhortationibus* (1729): — *De Phrasi: Caro et Sanguis* (1729): — *De Mlichcele Archangelo* (1732): — *De Corpore Mosis* (eod.): — *De Phrasibus: Videre et Gustare Mnortem* (1745), etc. See Furst, *Bibl. Jud.* 3:29; Doring, *Die gelehrien Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:105, 851; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Neubig, Andreas

a Lutheran theologian of Germany, was born at Culmbach, May 6, 1780. For some time rector of the gymnasium at Hof, he was called in 1818 as professor of the gymnasium at Bayreuth, and died in 1855. He is the author of, *Die philosophische und christliche Gotteslehre* (Nuremberg, 1831): — *Philosophie und Christenthum* (Bayreuth, 1832): — *Die philosophische*

Unsterblichkeitslehre (1834): — *Das Christenthum als Welt-Religion* (Ratisbon, 1839): — *Ist Jesus Christus mit vollem Rechte den Tod eines Verbrechers gestorben?* (Erlangen, 1836). See Winer, *Handbuch der theol. Lit.* 1:412, 472, 483; Zuchold, *Bibl. Theol.* 2:936. (B.P.)

Neudecker, Christian Gotthold

a Lutheran theologian of Germany, was born at Gotha in 1807, and died there in 1866. He is the author of, *Allgemeines Lexicon der Religions- und christlichen Kirchengeschichte* (1834-37, 5 volumes): — *Urkunden aus dern Rqformationsgeschichte* (Cassel, 1836): — *Merkwürdige Aktenstücke aus dem Zeitalter der Reformation* (Nuremberg, 1838): *Einleitung in das Neue Testament* (Leipsic, 1840): — *Neue Beiträge zur Geschichte der Reformation* (1841, 2 volumes): — *Geschichte der deutschen Reformation* (1842): — *Geschichte des evangelischen Protestantismus in Deutschland* (1844, 2 parts): — *Pacification der evangelisch-protestantischen Kirche Deutschlands* (1846). See Winer, *Handbuch der theol. Lit.* 1:512, 741; Zuchold, *Bibl. Theol.* 2:936. (B.P.)

Neuffer, Christian Ludwig

a Lutheran theologian of Germany, was born at Stuttgart, January 26, 1769. In 1791 he was preacher at the orphan asylum of his native place, in 1.803 deacon at Zell, in 1819 preacher at Ulm, and died July 29, 1839. He is the author of, *Das Gebet des Herrn* (Stuttgart, 1832): — *Vermachtniss für christlich gesinnte Sohne und Tochter* (2d ed. Ulm, 1836): — *Der Christ an den Grubern der Vollendeten* (1837). See Winer, *Handbuch der theol. Lit.* 2:342, 376, 389; Zuchold, *Bibl. Theol.* 2:937; Koch, *Gesch. des deutsch. Kirchenliedes*, 6:207. (B.P.)

Neufville, Edward, D.D.

a Protestant Episcopal minister, was born in Washington, D.C., in 1802. From an early age he was educated by a prominent merchant of Charleston, S.C. For some time he was a member of Columbia College, New York city, but did not graduate. Then he entered the General Theological Seminary. In 1824 he was ordained deacon, and settled in Prince William's Parish, S.C., where he officiated until the winter of 1827, when he was called to the rectorship of Christ Church, Savannah, Ga. He died there, January 1, 1851. His sermons were attractive, without being remarkable

for strength. He especially excelled as a reader of the liturgy of his Church. See Sprague, *Annals of the Amer. Pulpit*, 5:661.

Neumann, Wilhelm

a Lutheran theologian of Germany, who died in 1884 at Colombier, in canton Neufchatel, formerly professor of theology at Breslau, afterwards at the academy in Lausanne, is the author of, *Die Wasser des Lebens* (Berlin, 1848): — *μϣml ç j bz Sacra Veteris Testamenti* (Leipsic, 1854): — *Jerenzias ausgelegt* (1856-58, 2 volumes): — *Symbolique du Culte de l'Ancienne Alliance* (Lausanne, 1860): — *Die Weissagungen des Sakhasjah* (Stuttgart, eod.): — *Die Stiftshutte in Bild und Wort* (Gotha, 1861): — *Die messianischen Erscheinungen bei den Juden* (1865): — *Geschichte der messianischen Weissagung im Aten Testament* (eod.). See Zuchold, *Bibl. Theol.* 2:938. (B.P.).

Newell, Samuel, D.D.

a Presbyterian minister, was born in Cincinnati, Ohio, April 23, 1811. He graduated from Hanover College in 1834; was ordained pastor in Lebanon in 1836, where he served with great acceptability and usefulness for nine years, and thereafter was pastor at Paris, Illinois, where he died, June 22, 1879. (W.P.S.)

New Guinea Version

SEE MOTU.

Newhall, Fales Henry, D.D.

a Methodist Episcopal minister, was born in Saugus, Massachusetts, June 19, 1827. He was converted at the age of twelve; graduated from Wesleyan University, Connecticut, in 1846; taught for several years thereafter; joined the New England Conference in 1851, and occupied several of its most important appointments; in 1863 became professor of rhetoric and English literature in his *alma mater*; in 1867-68 travelled and studied in Europe; in 1871 returned to the itinerant work as a pastor; in 1873 was elected president of the Ohio Wesleyan University, but soon experienced an attack of insanity, from which he never afterwards fully recovered. He died April 6, 1883. Dr. Newhall was an eloquent speaker and writer. He published a number of sermons, essays, etc. See *Alumni*

Record of Wesl. University, 1882, page 77, 610; *Minutes of Annual Conferences*, 1883, page 91.

Newman, William, D.D.

an English Baptist minister, was born in 1772, and early in life became a member of the Church at Waltham Abbey, Essex. For some time he was an associate with the eminent John Ryland, as a teacher. In May 1794, he was ordained pastor of the Church at Bow, and subsequently, on the establishment of the Baptist College at Stepney, was chosen its president and theological tutor. For the prosperity of this seat of learning he labored most faithfully for many years. He died December 22, 1835. See *Baptist Union*, 1836, page 19. (J.C.S.)

Newton, Alfred, D.D.

a Presbyterian minister, was born at Colchester, Connecticut, November 11, 1803. He graduated from Yale College in 1828, was tutor there from 1831 to 1834, and in the latter year graduated from the Divinity School. In the spring of 1835 he was invited to supply the pulpit of the Presbyterian Church in Norwalk, Ohio, and was ordained the same year; was installed pastor July 24, 1838, and sustained that relation until August 1, 1870. He remained as pastor emeritus of the Church and a resident of the town till his death. December 31, 1878. See *Obit. Record of Yale College*, 1879.

Newton, Roger, D.D.

a Congregational minister, was born at Durham, Connecticut, May 23, 1737. He graduated from Yale College in 1758; studied theology under Reverend Elizur Goodrich; was constituted pastor of the Church in Greenfield, November 18, 1761; and died December 10, 1816. See Sprague, *Annals of the Amer. Pulpit*, 1:513.

Newton, Thomas Henry, D.D.

a Presbyterian minister, was born in Philadelphia, Pennsylvania; June 25, 1821. He graduated from Lafayette College in 1846, and from Princeton Theological Seminary in 1849; was licensed by the Presbytery of Philadelphia, and was ordained an evangelist by the same presbytery, November 13, 1850, but was never settled as a pastor. In 1849 he began to labor on the island of St. Thomas as a chaplain, under the appointment of the Seaman's Friend Society; in 1859 as chaplain at St. Louis; in 1863 was

missionary in south-western Missouri, where he organized a church at Linn Creek. He afterwards resided, in infirm health, at Carlinville, Ill. The last two years of his life were spent near Richmond, Virginia. He died at Waverly Station, November 19, 1880. See *Necrol. Report of Princeton Theol. Sem.* 1881, page 69.

New Zealand Version

SEE MAORI.

Nezib

The modern representative of this site, *Beit-Nusib*, is laid down as a ruin on the Ordnance *Map*, eight miles north-west of Hebron, and described in the accompanying *Memoirs* (3:324) as consisting of "cisterns and caves, foundations and ruined walls, with a few pillar shafts.... The buildings seem to date back to the Byzantine period, judging from the character of the masonry; but the cisterns and caves are perhaps earlier."

Ngunese Version Of The Scriptures

Ngunese is a language spoken on the island of Nguna, one of the Sandwich Island group, which lies six miles north of Efate, and has a population of about a thousand souls; but from Nguna fourteen islands are visible, with a population of about seven thousand five hundred souls, who use the 'same language, or dialects of the same. The islands, with their population, are as follows: Efate, 3000; Lelapa, 100; Mosa, 200; Pele, 200; Nguna, 1000; Emau, 500; Mataso, 100; Emae, 800; Ewose, 80; Valea, 20; Tongariki, 200; Buninga, 150; south end of Epi, 450. On Emae and the Tonga group different languages are spoken on each side of the islands, but the Ngunese is understood throughout them all. In 1881, at the request of the New Hebrides Mission Synod, the British and Foreign Bible Society published an edition of two thousand copies of the gospels of Matthew and John. The translation was made from the Greek by the Reverend Peter Milne, a missionary of the Presbyterian Church of New Zealand, and who for ten years has labored chiefly on Nguna, Pele, and Mataso, each of these islands having a church and a school, with a church attendance of one hundred and fifty, and an attendance at school of one hundred. (B.P.)

Niasian Version Of The Scriptures

Niasian is spoken on the island of Nias, which lies near Sumatra, and contains a large population, estimated by the Reverend J. Denninger at eighty thousand souls. Up to the year 1871 nothing had. been done for the island in the way of printing; but Mr. Denninger, of the Barmen Evangelical Missions, who labored for many years in this and the adjoining island, committed the language to writing, prepared a grammar in it, and translated some parts of the Scripture. In 1873 the British and Foreign Bible Society printed the gospel of Luke, and this is at present the only part of Scripture extant. (B.P.)

Nichols, Samuel, D.D.

a Protestant Episcopal clergyman, was born November 14, 1787. He graduated from Yale College in 1811; was ordained by bishop Hobart in 1813; from 1815 to 1837 was rector of St. Matthew's Church, Bedford, Connecticut; resigning this charge, he retired from the active ministry, and died in Greenfield, July 17, 1880. See Whittaker, *Almanac and Directory*, 1881, page 174.

Nicholson, Edward G., D.D.

a Protestant Episcopal clergyman, appears in the records, in 1864, as having a parish in the city of Mexico; the following year he removed to Kentucky; in 1870 he became a resident of New York city, where he remained until his death, September 1, 1872, at the age of fifty-four years. See *Prot. Episc. Amanac*, 1873, page 133.

Nicholson, Joseph B., D.D.

an English divine, antiquarian, and author, was born in 1795. He graduated at Magdalen Hall, Oxford, in 1820; in 1826 became domestic chaplain to his royal highness the duke of Clarence; in 1835 he was appointed rector, and in 1846 rural dean of St. Albans, where he continued till his death, July 27, 1866. He was also appointed surrogate for the archdeaconry of St. Albans, and in 1862 was nominated an honorable canon of Rochester Cathedral. Dr. Nicholson was a fellow of the Society of Antiquaries, of the Royal Astronomical Society, and a member of the Numismatical Society; was vice-president of the Archeological and Architectural Society; a magistrate for St. Albans and the county of Hertford. In 1851 he published

the first edition of a work entitled, *The Abbey of St. Abans*, and soon after an enlarged edition. See *Appleton's Annual Cyclopaedia*, 1866, page 596.

Nickels, Christopher Mardenborough, D.D.

a Congregational minister, was born at Pemaquid, Maine, January 18, 1805. He graduated from Brown University in 1830, for one year thereafter was principal of an academy in Haverhill, Massachusetts, and in 1835 graduated from the Andover Theological Seminary, spending a year meantime as tutor of Latin and Greek in Brown University. The last-named year he became the minister of the Congregational Church in Gloucester, Massachusetts, where he remained for nearly thirteen years, and was greatly blessed in his work. For the benefit of his wife's health he went to New Orleans, and while there preached at the Bethel, and founded a seamen's home. In the summer of 1850 he came back to the North, and for five years had charge of the Congregational Church at Barre, Massachusetts; next of the Central Presbyterian Church, Newark, N.J., a position which he resigned on account of ill-health, in 1864, and then spent a year in Europe and the East. In 1867 went abroad the second time, and after seven years he took up his residence in Newark, N.J., whence he removed to Princeton, and finally to New London, Connecticut, where he died, July 10, 1878. See *Brown University Necrology*, 1879-80. (J.C.S.)

Nicolai, Johann

a Lutheran theologian, who died at Tubingen, August 12, 1708, is the author of, *Libri 4 de Sepulchris Hebraeorum* (Leyden, 1706): — *De Juramentis Hebraeorum, Graecorum, Romanorum, Aliorumque Populorum* (Frankfort, 1700). See Furst, *Bibl. Jud.* 3:32; Winer, *Handbuch der theol. Lit.* 1:145, 515, 634, 844; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Nicolai, Johann David

a Lutheran theologian of Germany, was born at Hamburg, February 25, 1742. He studied at Gottingen, was in 1770 sub-rector at Stade, in 1778 rector, in 1781 cathedral-preacher at Bremen and died April 3, 1826. Besides a number of sermons he published *Das Neue Testament*, etc. (Bremen, 1775-76, 2 volumes). See Doring, *Die deutschen Kanzelredner*, pages 264-270; Winer, *Handbuch der theol. Lit.* 2:159. (B.P.)

Nicolai, Otto Nathanael

a Lutheran theologian of Germany, was born April 5, 1710. He studied at Leipsic, was in 1738 deacon at Naumburg, in 1742 at Magdeburg, and died in 1788, doctor of theology. He wrote, *De Ossibus Regis Edom Combustis* (Leipsic, 1733): — *Schediasma Philologicum de Angelo Israelitarum per Desertum Duae* (1734): — *Meletema Exegeticum de Prophetarum Veterum Judaicorum Vestitu* (Magdeburg, 1746): — *De Vinea Dei Satis Quidena Culta* (Helmstadt, 1747): — *De Terroribus Hiskiae in Faucibus Mortis* (1749): — *De Servis Josephi Medicis* (1752): — *De Gratia Dei Privativa* (1760). See Furst, *Bibl. Ju.* 3:32; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Nicolas (1)

a Scotch prelate, was made bishop of the Isles in 1203. He went to Ireland to visit the monastery of Benchor. He resigned his bishopric in 1217. See Keith, *Scottish Bishops*, page 298.

Nicolas (2)

a Scotch prelate, was elected to the see of Caithness in 1273, but was never consecrated on account of some objection of the pope. See Keith, *Scottish Bishops*, page 210.

Nicolas Le Gros

a French theologian, was born at Rheims in 1675. He distinguished himself in philosophy and theology, and was made canon of the cathedral at Rheims by the archbishop Le Tellier. On account of his opposition to the bull *Inigenitus* (q.v.), Gros was deposed of his office and excommunicated by Tellier's successor, the archbishop Mailli. Gros had to leave the country, and finally settled. at Utrecht, and was made professor of theology in the seminary at Amersfoort. He died in 1751. Gros published, *Du Renversement des Libertes de l'Eglise Gallicane dans l'Afaire de la Constitution Unigenitus* (1716, 2 volumes): — *Manuel du Chretien*: — *Mditations sur la Concorde des Evangiles* (Paris, 1730, 3 volumes): — *Mediations sur l'Epitre aux Romains* (1735, 2 volumes): — *Meditations sur les Epitres Catholiques* (1754, 6 volumes): — *Motifs Invincibles d'Attachement a l'Eglise Romaine pour des Catholiques*: — *La Sainte Bible Traduite* (Cologne, 1739): — *Dogma Ecclesiae circa Usuram*

Expositum et Vindicatum. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Les Nouvelles Ecclesiastiques* of January 30 and February 6, 1753; *Memoires pour Servir d l'Histoire Ecclesiastique*, etc., volume 4; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Nicolson, James

a Scotch prelate, was minister at Meigle, when he was preferred to the see of Dunkeld in 1606. He died August 17, 1607. See Keith, *Scottish Bishops*, page 98.

Nieden, Friedrich

a Protestant theologian of Germany, was born November 25, 1812. He studied at Bonn, and was ordained in 1839. In the same year he was called as pastor to Friemersheim, in the county of Moers, in 1866 to Coblenz, was made general superintendent in 1877, and died March 19, 1883, doctor of theology. (B.P.)

Nielsen, Nikolai Johann Ernst

a Lutheran theologian of Germany, was born in 1806 at Rendsburg. He studied at Kiel and Berlin, was in 1832 pastor at Sarau, Holstein, in 1840 provost, in 1848 doctor of theology, in 1851 superintendent at Eutin, in 1853 pastor at Oldenburg, retired in 1879, and died January 26, 1883. He published several volumes of sermons, and some ascetical works, for which see Zuchold, *Bibl. Theol.* 2:940 sq. (B.P.)

Nielsen, Rasmus

a Lutheran theologian of Denmark, was born in 1809. He studied at Copenhagen, and commenced his academical career there in 1840. For more than forty years he labored as university teacher, and died September 30, 1884. Nielsen was a follower of Kierkegaard, and an opponent of Martensen's speculative system of theology. Of his works which have been translated into German, we mention *Der Brief Pauli zan die Romer* (Leipsic, 1843): — *Vorlesungen uber philosophische Propdedeutik*: — *Die Logik der Grundideen*: — *Religionsphilosophie* and *Allgemeine Wissenschaftslehre in ihren Grundziigen* (1880). (B.P.)

Niemann, Eduard

a Lutheran theologian of Germany, was born February 26, 1804, at Neuenkirchen, in the principality of Osnabruck. After completing his theological studies, he was appointed preacher at his birthplace in 1825, and in 1828 was called to Hanover. Here Niemann's sermons soon attracted all classes of society, and in 1832 he was appointed court-preacher. In 1841 he became a member of consistory, in 1855 general superintendent, and died August 12, 1884, doctor of theology. He published several volumes of sermons, for which see Zuchold, *Bibl. Theol.* 2:941 sq. (B.P.)

Niemann, Sebastian

a Lutheran theologian of Germany, was born April 2, 1625. He studied at different universities, commenced his academical career at Jena in 1651, was in 1654 professor, in 1657 doctor of theology, in 1666 superintendent and member of consistory, in 1674 general superintendent at Schleswig, and died March 6, 1684. He is the author of, *Disputationes de Miraculis: — De anti-Christo: — De Visione Diei Christi ab Abrahamo Desiderata, etc.: — De Merito Bonorum Operum contra Bellarminum: — De Paedobaptism: — De Viribus Liberi Arbitrii in Conversione: — De Nikolaitis ex Apocal. 2:15: — De Concilii Nicaeni I et OEcumenici Auctoritate et Integritate: — De Haeresi Nicolaitarum, etc.* See Moller, *Cinmbria Literata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Niemeyer, Hermann Agathon

a German divine, son of August Hermann, was born at Halle, January 5, 1802. He pursued his theological studies at his native place, and commenced his theological career there in 1825. In 1826 he was called to Jena, but returned in 1829 to Halle, and died December 6, 1851. He published, *De Docetis Comment. Hist. Theolog.* (Halle, 1823): — *De Isidori Pelusiotae Vita, Scriptis et Doctrina* (ibid. 1825): — *Collectio Confessionum in Ecclesiis Reformatis Publicatarum* (Leipsic, 1840). See Winer. *Handbuch der theol. Lit.* 1:162, 586, 640, 896; Zucholdi, *Bibl. Theol.* 2:943. (B.P.)

Niemeyer, Johann Bartholomaeus

a Lutheran theologian of Germany, was born June 24, 1644. He studied at Helmstadt, and died there, May 8, 1708, doctor and professor of theology. He wrote, *De Senine Mulieris Contrituro Caput Serpentis*: — *De Disciplina Ecclesiastica*: — *De Conjugiis Lege Divina Prohibitis*: *De Existentia Dei nec non Atheismo et Deismo*: — *De Nominibus et Essentia Dei*: — *De Mediocritate Rcationis in Virtute Observanda*.. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.*, 2:22. (B.P.)

Nieremberger, Nicolaus

a Lutheran theologian of Germany, was born May 9, 1648. He studied at Wittenberg, was in 1678 teacher at the gymnasium in Ratisbon, in. 1681 professor of theology, and died September 29, 1700. He wrote, *De Ritibus Mesusae* (Wittenberg, 41674; 2d ed. 1714): — *De Deprecatione Calicis Christi* (1677): — *De Angelica de Corpore Christi Disceptatione* (1682): — *De Aphabeto Ebraico* (1691): — *De Scripturae Sacrae Subjecto* (1694): — *De Notis Nummerorum Hebraicis* (eod.): — *De Auctoritate Scripturen S. Classica* (1699): — *De Nomine whhy* (1701): — *Diss. Pentagrammatan hw̄chy IHΣΟΥΣ*, *Jesus*, etc. (1702): — *De Triplici Genere Apocryphorum* (1704). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Niermeyer, Antoine

a Dutch theologian, was, born September 2, 1814, at Vlaardingen, Holland. He studied at Levdén, and was in 1840 called to the pastorate at Seer-Arendskerck, Zeeland. His leisure he devoted to the exegesis of the New Test., and in 1846 and 1850 received the golden medal from the Hague Society for the Defence of the Christian Religion, by presenting papers on the authenticity of Paul's epistle to the Ephesians, and on the writings of John. These exegetical labors induced the theological faculty to honor; their author with the doctorate of theology, and when his teacher, Van Hengel, died (1853), Niermeyer was appointed his successor. He died April 10, 1855. Niermeyer's principal works are, *Authenticity de l'Épître aux Ephésiens* (1847-48, 2 volumes): — *Etat, Actuel de la Critique du Nouveau Testament*, a poem (1849): — *Magasin de Critique et d'Exegese* (Leyden, 1850-52, 3 volumes): *Authenticite des Ecrits Johanniques* (1852-

53, 2 volumes). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Nina, Lorenzo

a Roman Catholic prelate of Italy, was born at Recanati, near Ancona, May 12, 1812. He was made a priest in 1845, and was appointed by Pius, IX assessor inquisitionis and praefectus studii at the lyceum of St. Apollinaris. In 1877 Nina was appointed cardinal-deacon, and in 1879 cardinal-secretary of the state. In his latter capacity he endeavored to bring about a *modus vivendi* with the German government. In 1880, at his own request, he was relieved from the office of secretary and appointed praefect of the congregations of councils. Nina died July 27, 1885. See *Men of the Time* (1879), s.v. (B.P.)

Ningpo Colloquial Version

SEE CHINESE; SEE VERSIONS;

Ninian

a Scotch prelate, was promoted to the see of Galloway, April 27, 1459, and was present in Parliament at the forfeiture of the earl of Ross in 1476. See Keith, *Scottish Bishops*, page 276.

Nisbet, Henry, D.D.

a Scotch Congregational; minister, was born at Launceston, Gilasgow, in 1817, of devout parents. He joined the Church in 1835, graduated at Glasgow University, studied two years (183637) at the Theological Hall of Glasgow, offered his services to the London Missionary Society, attended, Cheshunt College for two sessions, and, in 1840, in company with his fellow-student and co-worker, Dr George Turner, was ordained and appointed to Tanna, an island in the New Hebrides, whither they at once sailed. Here they carried on operations for a short time, but on account of an insurrection among the natives were obliged, under cover of night, to flee for life. They landed at Samoa, set out afresh on their missionary life, and soon met great success. In 1844 they established the Samoan Mission Seminary, which sent forth more than six hundred native agents before Dr. Nisbet's decease, May 9, 1876. He possessed a well-stored mind, and was humble, cultured, and eminently adapted to his work. See *Cong. Year-book*, 1877, page 402.

Niuean

(or Savage Island) *SEE VERSION OF THE SCRIPTURES*

Niue

is a lone island four hundred miles from any other land, the nearest groups being the Friendly Islands, in the west, and the Samoan, in the north. In 1849, after long opposition, a Samoan teacher was received in the island. In the course of time, amid his evangelistic labors, he translated the gospel of Mark, which was sent to the missionaries of Samoa, and, after revision, printed by them. When, in 1861, the Reverend W.G. Lawes and his wife went to Niue as the first missionaries, taking with them the printed gospel, they found that the other three gospels and Acts had been translated by the native teachers. The translation was revised by the Reverend G. Pratt, of Samoa, and printed at Sydney, together with the epistle to the Philippians and John's epistles, in 1862, by the New South Wales Auxiliary. The New Test. was completed by Mr. Lawes and printed at Sydney in 1867. The book of Psalms, also translated by Mr. Lawes and revised by the Reverend Mr. Pratt, was printed in 1869 or 1870. The whole has been once more revised, and, together with the books of Genesis and Exodus, was printed in London in 1873, under the superintendence of Mr. Lawes. From the annual report of the British and Foreign Bible Society for the year 1882 we learn that the society has published, not only a new edition of five thousand copies of the New Test. and Psalms, but also three thousand copies of the Pentateuch as prepared by Mr. Lawes, who continues the translation of the other books of the Old Test. (B.P.)

Nob

The probable representative of this place, acquiesced in by Tristram (*Bible Places*, page 120), and substantially also by Conder (*Tent Work*, 2:117), is laid down on the Ordnance *Map* as *Khurbet es-Soma*, at less than half a mile north-east of Shafat, and described in the accompanying *Memoirs* (3:125) as "heaps of ruins; a cistern fourteen paces by four, with a rubble roof; and a crumbling building, apparently modern. There is a remarkable knoll of rock in the place, whence the name 'ruin of the heap.' The top of this knoll is surmounted by the remains of a small vaulted chamber. There are also a few rock-cut tombs on the south-east, now closed."

Nobbe, Mason, D.D.

a Congregational and afterwards a Presbyterian minister, was born at Williamstown, Massachusetts, March 18, 1809. He studied at Stockbridge Academy; graduated from Williams College in 1827; spent a year in New York city in studying modern languages and in teaching; went to Princeton Theological Seminary in 1828, and spent one year; became a tutor in Williams College, continuing his theological studies; was licensed June 14, 1831, by Berkshire Congregational Association, while a tutor, and was ordained by the same body, February 15, 1832, at Williamstown. His successive fields of labor were as follows: Presbyterian Church in Washington, D.C., from 1832 to 1839; Eleventh Church in New York city, from 1839 to 1850; associate pastor with Reverend Dr. Duncan, of the Independent Presbyterian Church of Baltimore, Maryland, in 1850 and 1851; principal of a young ladies' seminary in Washington, D.C., from 1851 to 1853, at the same time gathering and organizing the Sixth Street Church; chaplain in the navy, from 1853 to 1861; supply to the First Congregational Church of Williamstown, Massachusetts, in 1865 and 1866. On returning to Washington, in 1870, the Sixth Street Church elected him to be its pastor, and without being installed he thenceforward served until his death, October 24, 1881. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 24.

Nobilio (or Nobilis), Flaminio

an Italian theologian, who died at Lucca in 1590, edited, .at the instance of pope Sixtus V, *Vetus Testamentum juxta LXX* (Rome, 1587): — and translated the Septuagint into Latin; *Vetus Testamentum Secundum LXX Latine Redditum* (ibid. 1588). He also wrote *Annotationes in Vetesis. Testamenti, LXX Intevpretes*, which are found in the London Polyglot. See Winer, *Handbuch der theol. Lit.* 1:47, 48, 886; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Nodhamians

a heretical Mohammedan sect, who, to avoid falling into the error of making God the author of evil, asserted that neither directly nor indirectly, permissively nor authoritatively, had God any connection whatever with evil. They denied also the miraculous character of the Koran.

Nolasque, St. Piere

a French monk, founder of the order of the *Beata Maria Virgo de Mercede pro Redemptione Captivorum*, was born in 1189 at Le Mas des Saintes Puellas, in Languedoc. In 1228, Nolasque, in company with some other knights and priests, organized the order mentioned above, the special object of which was to redeem Christian captives in Mohammedan countries in extreme cases, when there was danger of a conversion to Islam, even with the sacrifice of liberty and life. At first the order occupied a portion of the royal palace at Barcelona, but in 1232 a splendid monastery was built and dedicated to St. Eulalia, the patroness of Barcelona. The order was confirmed by Gregory IX, in 1230, and soon spread over Spain, Italy, and France. Nolasque died in 1256, and was canonized by Urban VIII in 1628. By Benedict XIII, the order was transformed into a common mendicant order (1725), and a century later it was swept away by the revolution. See *Acta Sanctorum Bolland. ad 31. Jan.* 2:980 sq.; Holstenius-Brockie, *Codex Regularum Monasticarum*, 3:433 sq.; Helyot, *Histoire des Ordres Monastiques* (Paris, 1714-19); Giucci, *Iconografia Storica Degli Ordini Religiosi*, etc. (Rome, 1844), 7:88 sq.; Gams, *Kirchengeschichte Spaniens*, 3:236-239; Plitt-Herzog, *Real-Encyklop. s.v.* (B.P.).

Norse (or Icelandic) Version.

SEE SCANDINAVIAN VERSIONS.

North, Simeon, D.D., LL.D.

a Congregational divine, was born at Berlin, Connecticut, in 1802. He graduated from Yale College in 1825; was tutor there the following year, professor of languages in Hamilton College N.Y., from 1829 to 1839, and thereafter president until 1857. He died February 9, 1884. Dr. North was the author of several sermons, etc.

North American Indians, Religious Ideas Of

It is not necessary to separate all the small tribes according to their religious usages, for they had much in common, and will here be treated accordingly. They do not believe that a dryad was thought to inhabit every tree, but the natives believed in protecting spirits of the woods and trees. These spirits were called, among the northern tribes, *Nantena* (singular

Okki). Among the Iroquois the whole company of spirits was called *Ayotkon*, or *Hondatkons* (singular *Manitu*). As ruler of all good spirits Tharonhiaonagou was worshipped, who was the grandson of the goddess of all evil, Atahefitsik. Both were regarded as living in the land of the blessed. Exalted over these was the great spirit who dispensed grace; he could do as much good as he pleased, but no evil, although he could hinder evil. But only those receive his grace who do good and abandon evil. Sun, moon, and stars, and the natural forces, are objects of nature. In dreams the great spirit sends protecting beings, who are guides all through life. Only in Virginia was there a visible representation of supreme beings — a human figure, with an apron, in a sitting posture. There are many of these, who are called *Kiwasa*, and are considered protectors of the dead. In the southern part of North America the cultus took another form. There idolatry was rife, and there were priests, temples, and bloody sacrifices. In Florida the first male born was brought as a sacrifice to the sun, and this shows the transition to the Mexican cultus. In all acts of worship, politics, or friendship, the tobacco pipe played a noteworthy part. The natives were also persuaded of a future life; but their ideas concerning it were taken from their present existence. They believed in a continuation of life, but with higher joys and all possible success in hunting, fishing, and war; therefore they buried with the dead his clothes and weapons, nourishment for the journey, and even his pipe and tobacco. They assembled around the dead, and praised his deeds of bravery and valor. All his friends and relatives visited him, and after a meal, which was first handed to the departed, the aboriginal Americans left their village and journeyed away without the dead, who became a prey to the wild animals. Others, who had permanent dwelling-places, buried their dead in various ways. A singular practice, only found among the North American tribes, was the voluntary death of aged people. When they became sick, they awaited their death with the greatest composure. Their physicians informed them that they were unable to heal them. Then the dying made the necessary arrangements, and died jovially and without fear. This was the natural death. But to old people, who could not fish and hunt, life became a burden. The father usually ordered his son to kill him with the club. Then the friends, relatives, and children accompanied him into the woods. Two dogs were killed, that their souls might herald the coming of a warrior into the other world. The old man then smoked a pipe, conversed with his friends, sang his song of death, and gave the sign to his son, whereupon the latter slew him with his club. A small hut was then built over the buried

body. The friends of the departed gave away all his goods, even the most costly and precious. Their sorrow was touching; they tortured themselves in the fleshy parts of their body, and sometimes lost so much blood that they died themselves. Often, when a child died, its mother killed herself in the hope of nourishing it beyond death, for they feared that without such nourishment the child would die a second time. The cosmogony of the North American tribes differed from the others in that men were first created and then the world. All human beings originated from woman, and the Turtle tribe, living in the central point of the world, was the first and noblest. *SEE INDIANS, AMERICAN.*

Northalis, Richard

an Irish prelate, was born in London, and became a Carmelite friar. He obtained a high reputation for his preaching, learning, and acquirements, and attracted the notice of the king, who advanced him to the bishopric of Ossory in 1386. About 1390 he was constituted a commissioner by the king to inquire into the state, losses, abuses, and government of Ireland; in particular, to report how and on what security Nigel O'Neill was enlarged. In 1391 and 1394 he was employed by the same monarch in the quality of an ambassador to pope Boniface IX, and was appointed chancellor of Ireland in 1393. Having spent nine years in the prelacy of Ossory, he was, in 1396, promoted to the archbishopric of Dublin. He died July 20, 1397. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 149.

Norton, Augustus Theodore, D.D.

a Presbyterian minister, was born at Cornwall, Connecticut, March 28, 1808. He graduated from Yale College in 1832; studied theology privately; was licensed as an evangelist; labored first at Windham, N.Y., and afterwards at Griggsfield, Naples, Pittsfield, and Atlas, in southern Illinois. He organized the Second Presbyterian Church in St. Louis, Missouri, and in 1839 was called to the pastorate of the First Presbyterian Church in Alton, Illinois, where he labored for nineteen years. In 1859 he was appointed district secretary of Church Extension and Home Missions for the West, and was enabled in due time to report every church in his field as supplied with a minister. In 1879 he published a large volume of seven hundred pages, on the *History of the Presbyterian Church in Illinois*. He died at Alton, April 29, 1884.

Norway Lapponeese Version

SEE QUANIAN VERSION.

Norwegian Version

SEE SCANDINAVIAN VERSIONS.

Nott, John, D.D.

a Presbyterian minister, was born at Albany, N.Y., December 14, 1801. He graduated from Union College in 1823. In the autumn of the same year he entered Andover Theological Seminary, where he studied until June 1825. He then entered Princeton Seminary, June 30, and studied there until September, 1826. He was licensed by the Presbytery of Albany, May 3, 1827, and ordained as an evangelist the same month. He was tutor in Union College from 1830 to 1839, and was assistant professor of rhetoric in the same institution for fifteen years. From 1839 to 1841 he was stated supply to the Church at Rotterdam, N.Y. Thence he went to the South as stated supply of the churches of Goldsboro and Everittsville, in North Carolina. Returning to the North, he became supply of the Dutch Reformed Church at Aurisville, Montgomery County, N.Y. He died at Fonda, May 13, 1878. See *Necrol. Report of Princeton Theol. Sem.* 1879, page 23.

Novitioli

is a name applied by Tertullian to catechumens, because they were just entering upon that state which made them candidates for eternal life.

Nubian Version Of The Scriptures

From the annual report of the British and Foreign Bible Society for 1885 we learn that an edition of five hundred copies of the gospel of Mark has been published for the benefit of the Mohammedans in and around Dongola, East Africa. This version, made in the Fadidja dialect, was prepared by the late professor Lepsius (q.v.), and published as an appendix to his Nubian Grammar. From the latter it was republished, with permission of the translator's son and of the publisher, in Roman characters, under the editorship of professor Reinisch, Vienna. (B.P.)

Nupe Version Of The Scriptures

Nupe is spoken in a territory of Central Africa situated between Yoruba on the south-west and Haussa on the north, divided into two portions by the river Rowara, which runs through it from a north-westerly direction, till it winds its way southerly after it has cleared the bases of the Rennell mountains. The south-west portion of Nupe is a belt of land not more than twenty-five miles from the river's bank to its boundary with Yoruba land at Saregi, formerly a mutual place of meeting in their hunting expeditions between the two tribes, but now it is an important town, inhabited by both tribes, the Yorubas, however, being the more numerous and influential. The breadth of the northern portion of Nupe is much larger, or some three or four days' journey across, or about sixty or seventy miles broad towards Haussa from the river's bank. The extreme length of the country from Kpatatshi, the last town of Nupe on the boundary of Busa, on the upper parts of the river to the tribes of Isitakotsi, next to Muye, and Bidon of Kakanda, on the lower parts of the river, is about one hundred and sixty miles. Such is the geographical position of the Nupe country, as described by the Reverend S. Crowther, who, in connection with the Reverend J.F. Schon, translated the first seven chapters of Matthew in the Nupe, which, at the request of the Church Missionary Society, were published in 1860 by the British and Foreign Bible Society as the first instalment of an entirely new translation in a language spoken over a vast extent of country. At present there are extant the gospels of Matthew and Mark in the Nupe. (B.P.)

Nutting, Rufus, D.D.

a Presbyterian minister, was born at Old Groton, Middlesex County, Massachusetts, July 28, 1793. He graduated from Dartmouth College in 1813, and for several years thereafter took charge of a young ladies' seminary at Catskill, N.Y.; in 1821 became principal of Randolph Academy, Vermont, which position he held seven years, meantime completing his theological course under the celebrated Dr. John Holt Rice. In 1828 he became professor of languages in the Western Reserve College at Hudson, Ohio; in 1840 resigned his chair, and two years later removed to Romeo, N.Y., taking charge of the branch of the State University then located there. In 1847 he established an academy at Lodi Plains, Washtenaw County, Michigan; in 1870 removed to the city of Detroit, where he died, July 12, 1878. (W.P.S.)

O

Oak, Council (or Synod) Of The

SEE CHALCEDON, COUNCILS OF.

Obi

SEE OLD MAN.

O'Brien, John, D.D.

a minister of the Protestant Episcopal Church, rector of Zion Parish, Pontiac, Mich., died at that place, December 13, 1864, aged seventy-one years. See *Amer. Quar. Church Rev.* April 1865, page 140.

O'Brien, Matthew, D.D.

a Roman Catholic clergyman, was a native of Ireland, where he enjoyed a high reputation as a preacher. About 1800 he came to New York, and was attached to St. Peter's Church. He afterwards left New York in consequence of difficulties which arose, and died in Baltimore, October 20, 1816. Dr. O'Brien published *Sermons on the Most Important Subjects of Morality and Religion* (Cork, 1798). See De Courcy and Shea, *Hist. of the Catholic Church in the United States*, page 351.

O'Bryan, William

the founder of the Bible Christian Societies, was born at Gunwen, in the parish of Luxulion, Cornwall, England, February 6, 1778. At the age of seventeen he obtained a clear manifestation of God's pardoning mercy, and almost immediately began to preach. In 1809 he was engaged as a supply in the place of a Wesleyan minister. In 1810 he was formally excluded from the Wesleyan Methodist Society for preaching in an irregular way, and in 1814 he relinquished business in order to devote himself wholly to the work of the ministry. Hearing that there were fourteen parishes in the east of Cornwall and the west of Devon in which there was no evangelical preaching, he visited them. His labors were successful, souls were converted. He organized the first class, or society, which afterwards received the appellation of Bible Christians, at Shebbear, in the county of

Devon, October 9, 1815. Twenty-two persons gave their names. At the session of the first conference held at Baddash, Launceston, August 17, 1819, he was elected president. He filled this office each succeeding year until 1828. Unpleasant circumstances arising between himself and the brethren, in 1829 he left the conference. At the conference in 1830 William O'Bryan sought reconciliation with his brethren, and a satisfactory union was effected. Afterwards he left the denomination of his own free will. He came to the United States, crossed the Atlantic between New York and England several times, and died at a good old age, in New York city. His remains are interred in Greenwood Cemetery Brooklyn. See *Jubilee Volume of Bible Christians* (1865); BIBLE CHRISTIANS.

Ochiltree, Michael

a Scotch prelate, was dean of the Church of Dunblane in 1425, and was made bishop in 1430. He was bishop at Dunblane in 1439 when he appended his seal to a solemn agreement between the queen-dowager and a committee of parliament, about the keeping of the young king, James II. See Keith, *Scottish Bishops*, page 177.

O'Connor, Michael, D.D.

a Roman Catholic prelate, was born at Cork, Ireland, September 27, 1810. He was educated at Queenstown, and entered the Propaganda at Rome in 1833. He became president of the Roman Catholic Seminary of St. Charles Borromeo, Philadelphia, Pennsylvania, in 1838. He was consecrated bishop of Pittsburgh in 1843, translated to the see of Erie, Pennsylvania, in 1853, and referred to his former diocese in 1854. He resigned his episcopal office and united with the Jesuits in 1860. He died at Woodstock College, Maryland, October 18, 1872.

Odenheimer, William Henry, D.D.

a bishop of the Protestant Episcopal Church, was born in Philadelphia, Pennsylvania, August 11, 1817. He graduated from the University of Pennsylvania in 1835, and from the General Theological Seminary in 1838; was ordained deacon by Bishop Onderdonk, of Pennsylvania, in the same year, and presbyter in 1841. After this he became rector of St. Peter's Church, Philadelphia, of which he remained pastor until his election as bishop of the diocese of New Jersey, April 27, 1859. The consecration to this office occurred October 13 of the same year, in Richmond, Virginia. In

1874, when the diocese was divided, Bishop Odenheimer selected the "northern" portion. He died at his residence in Burlington, N.J., August 14, 1879. See *Prot. Episc. Almanac*, 1880, page 170.

Oelreich, Bernhard

a Lutheran theologian of Germany, was born at Itzehoe in 1626. He studied at different universities, was in 1664 court-preacher at Stockholm, in 1665 doctor of theology, and in 1668 pro-chancellor and professor of theology of the academy at Lunden. He then went to Bremen as superintendent and pastor, and died March 30, 1686. He wrote, *De Testamento Christi non Violando: — De Angelo: — De Sacra Scriptura: — De Ecclesia Lutherana*. See Witte, *Diarium Biographicum*; Moller, *Cimbria Literata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Oelrichs, Johann Georg Arnold

a Lutheran theologian of Germany, was born at Hanover, June 8, 1767. He studied at Gottingen, Marburg, and Erlangen, was promoted as doctor of philosophy in 1787, and died at Gottingen, March 7, 1791. He is the author of, *De Ratione sive Relatione Filii cum Patre Sententia* (Gottingen, 1787), a prize essay: — *De Doctrina Platonis de Deo*, etc. (Marburg, 1788): — *Commentarii de Scriptoribus Ecclesim Latina Priorum VI Saeculorum*, etc. (Leipsic, 1791). See Winer, *Handbuch der theol. Lit.* 1:596, 597; 854; Doring, *Die gelehrten Theologen Deutschlands*,. s.v. (B.P.)

Oemler, Christian Wilhelm

a Lutheran theologian of Germany, was born at Dennstadt, near Weimar, September 20, 1728. He studied at Jena, acted for some time as private tutor, and was in 1755 preacher at Dennstadt. In 1764 he was called to Neumark, was in 1766 archdeacon at Jena, in 1776 superintendent and first preacher, and died June 2, 1802. He published, *Der Prediger an dem Krankenbette* (Jena, 1770): — *Repertorium fiur Pastoraltheologie und Casuistik* (1786-89, 4 parts): — and a number of other ascetical works, for which see Doring, *Die deutschen Kanzelredner*, s.v.; Winer, *Handbuch der theol. Lit.* 2:33, 40, 49, 50, 54. (B.P.)

Ogden, Joseph Meeker, D.D.

a Presbyterian minister, was. born at Elizabethtown, N.J., September 21, 1804. He graduated from Princeton College in 1823, and from the

Theological Seminary there in 1826; spent two years in evangelistic work in Pennsylvania; was pastor of the Presbyterian Church at Chatham in 1828, of which he became pastor emeritus in 1873, but continued to reside there until his sudden death, February 13, 1884. See *Necro. Report of Princeton Theol. Sem.* 1884, page 9.

Ogilby, Frederick, D.D.

a Protestant Episcopal clergyman, was born in Ireland, December 27, 1813. He graduated from Rutgers College, New Brunswick, N.J., in 1834, and from the General Theological Seminary in 1837; officiated successively in Grace Church, New York city, and in Burlington, N.J., under bishop Doane; then became rector of the Church of the Ascension, Philadelphia, Pennsylvania, from 1842 to 1858; and for the last twenty-three years of his life he was an assistant minister in Trinity Parish, New York city. He died March 25, 1878. See *Prot. Episc. Almanac*, 1879, page 170.

O'Hanly, Donat

an Irish prelate, was educated in Ireland, and went to England, where he became a Benedictine monk at Canterbury. He returned to Ireland, and was consecrated archbishop of Dublin in 1085. He died November 23, 1095. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 35.

O'Hanly, Samuel

an Irish prelate, was a nephew of Donat O'Hanly, and became a Benedictine monk. He was a native of Ireland, and succeeded to the archbishopric of Dublin in 1095. He died July 4, 1121. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 41.

Ojibway Version

SEE CHIPPEWA.

Old Man Of Obi

a remarkable idol of the Ostiac Tartars, who live near the river Obi. It consists of wood, and has a nose resembling the snout of a hog, in which is a hook of iron. The eyes are made of glass, and the head is embellished with a large pair of horns. Its devotees oblige it to change its place of residence every three years, transporting it over the Obi from one station to

another with great solemnity, in a vessel made for that purpose. When the ice dissolves, and the river overflows its banks, the Ostiacs flock to this idol in a body and beseech it to prove propitious to their fishery. If the season fails to answer their expectations they load the god with a myriad of reproaches, and insult him as an old, impotent, and despicable deity; but if they prove successful in fishing, the god is allowed part of the booty.

Oliver, George, D.D.

an English divine, was born at Papplewick in 1782, and educated at Trinity College, Cambridge, where he graduated in 1803. He took orders, and in 1809 became head-master of King Edward's Grammar-school at Great Grimsby. He became vicar of Scopwick in 1831, incumbent of Wolverhampton in 1834, rector of South Hykeham in 1847, and died at Lincoln, March 3, 1867. He filled the highest offices in the Masonic order, and wrote numerous works on local ecclesiastical history and Freemasonry, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Ollier, Pierre

a Protestant theologian of Montauban, was born at that place in 1573. In 1606 he was pastor at Saint-Andre de Valborgne, in 1610 at Alais, and in 1621 at Montauban, where he died October 5, 1645. He was the successor of Pierre Berauld in the theological chair, and wrote *La Conference de St. Antoine entre Pierre Ollier, et Pascal* (Montauban, 1624). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Ollivant, Alfred, D.D.

an Anglican prelate, was born at Manchester, England, in 1798. He studied at St. Paul's school, London; graduated at Trinity College, Cambridge, in 1821, and became a fellow. In 1820 he was elected Craven University scholar, and in 1822 Tyrwhitt Hebrew scholar. He was vice-principal of St. David's College, Lampeter, from 1827 to 1843, and from 1843 until 1849 held the regius professorship of divinity at Cambridge. He became bishop of Llandaff in 1849, and died December 16, 1882. He published a number of sermons and some other practical works. He was a member of the Old Test. company of the Bible Revision Committee.

Olmstead, Lemuel Gregory, LL.D.

a Presbyterian. minister, was born at Maltaville, N.Y., July 5, 1808. He graduated from Union College in 1834, and pursued his studies in the Western Theological Seminary. He was licensed by the Presbytery of Beaver in 1837, and ordained by the Presbytery of Erie, April 20, 1848. He then visited Europe, sojourning in Rome for several years. His principal business was teaching. During the war of the rebellion he acted as chaplain for some three years. He died March 18, 1880. As a scientific scholar and antiquarian Dr. Olmstead has had few equals among his brethren of the Presbytery. See *Necrol. Report of Princeton Theol. Semn.* 1881, page 54.

Olonetzian Version

SEE RUSSIA, VERSIONS OF.

Olshausen, Detlev Johann Wilhelm

a Lutheran theologian of Germany, was born March 30, 1766, at Nordheim, Hanover. He studied at Gottingen, and after completing his studies acted as private tutor-at different places. In 1794 he was deacon at Oldesloe, Holstein; in 1801 first preacher at Gluckstadt; in 1815 superintendent at Eutin, and died January 14, 1823. He wrote, *Prolegomena zu einer Kritik aller sogenannten Beweise fur und wider Offenbarungen* (Copenhagen, 1791): — *De Immortalitate Hominum Sublata et Doctrina de Animi Simplicitate Certa* (ibid. eod.): — *De Usu Rationis in Religione Revelata* (1792): — *Lehrbuch der Moral und Religion* (2d ed. 1799): — *Predigten uber die ganze christliche Plichtenlehre*, (Altona, 1798-1805, 8 volumes). See Winer, *Handbuch der theol. Lit.* 2:126, 153, 203, 236; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Olshausen, Justus

a famous German Orientalist, brother of Hermann, was born May 9, 1800, at Hohenfelde, Holstein, and studied at Kiel, Berlin, and Paris. In 1823 he was professor at Kiel, and in 1845 member of the Danish Academy of Sciences. Four years after Holstein was annexed by Denmark, in 1848, Olshausen was deposed of his professorship. He was appointed, in 1853, head-librarian and professor of Oriental languages at Konigsberg; in 1858 he was called to a position in the ministry for education at Berlin, from which he retired in 1874. Olshausen died Dec. 28, 1882. Besides his

contributions to the monthly reports of the Berlin Academy of Sciences, Olshausen published, *Emendationen zum Alten Testament* (Kiel, 1826): *Zur Topographie des alten Jerusalem* (1833): — *Erklärung der Psalmen* (Leipsic, 1853): — *Lehrbuch der Hebr. Sprache* (Brunswick, 1861): — *Die Pehlewi-Legenden auf den Münzen der letzten Sassaniden* (Leipsic, 1843): — *Ueber den Charakter der in den assyrischen Keilinschriften erhaltenen semitischen Sprache* (Berlin, 1866). See Winer, *Handbuch der theol. Lit.* 1:98, 151, 520; Furst, *Bibl. Jud.* 3:47, (B.P.)

O Lux Beata Trinitas

SEE AMBROSIAN HYMNS.

O Miranda Vanitas

SEE BERNARD OF CLAIRVAUXS HYMNS.

Onachus (or Onacus)

a Scotch prelate, was probably bishop of the Isles about 1304. See Keith, *Scottish Bishops*, page 301.

Oncken, John Gerhard, D.D.

a German Baptist minister, was born in Varet, in the grand duchy of Oldenburg, January 26, 1800. He went to England in his youth, and was converted. The British Continental Society sent him in 1823 as a missionary to Germany, his labors being principally confined to Hamburg and Bremen, and the province of East Frisia. In 1828 he became the agent of the Edinburgh Bible Society. He and six others were immersed, April 22, 1834, in the river Elbe, near Hamburg, by Reverend Barnas Sears, then of the Hamilton Theological Seminary, pursuing his studies in Germany. At the close of 1879 there were in Germany 16,602 members of Baptist churches, and the gospel was preached in 1173 preaching stations. Later statistics would largely swell these numbers. Mr. Oncken was ordained soon after his baptism, and "his life was one of apostolic toil and blessed success in spreading the gospel through Germany." His pastoral Relation with the Church at Hamburg always remained, and that city was made the centre of his evangelistic labors. He frequently visited England to solicit funds to carry on his work in Germany, and in 1853 came to the United States for the same purpose. He died Jan. 1884, in Zurich, where he had resided for two years. See Cathcart, *Baptist Encyclop.* page 869. (J.C. S.)

Oneirocritica

(from ὄνειρος, *a dream*, and κρίνω, *to judge*), the art of interpreting dreams, which among the ancient Egyptians was the duty of the hierogrammateis, or sacred scribes. *SEE DREAMS*.

Oneiromancy

(from ὄνειρος, *a dream*, and μαντεία, *divination*), divination by means of dreams, or the interpretation of dreams in reference to future events. *SEE DREAMS*.

Ono

The probable representative of this place, *Kaf Ana*, is laid down on the Ordnance Map at nearly five miles north by west of Ludd (Lydda), and described in the accompanying *Memoirs* (2:251) as "a mud village, surrounded with palms and other trees in gardens, and has a well (sebil) to the north."

Onuphis

one of the sacred bulls of the ancient Egyptians. It was of a black color, had shaggy recurved hair, and is supposed to have been the emblem of the retroceding sun.

Onymus, Adam Joseph

a Roman Catholic theologian of Germany, was born March 29, 1754, at Wurzburg, and died there September 9, 1836, doctor of theology, cathedral dean, and vicar-general. He is the author of, *De Usu Intespretationis Allegoricac in Novi Foederis Tabulis* (Bamberg, 1803): — *Der 104. Psalm ubersetzt und mit Anmerkungen* (Wiirzburg, 1807): — *Die Weisheit Sirach's aus dem Griechischen mit Anmerkungen* (1786-88): — *Die Glaubenslehre der kathol. Kirche praktisch vorgetragen* (Sulzbach, 1820-23, 3 parts): — *Die SittenZlehre der kathol. Kirche in systematischer Form* (1826): — *Das Leben und die Lehre Jesu nach Matthaus, Markus, Lund Lukas in Homilien vorgetragen* (1831): — *Geschichte des Alten und Neuen Testaments* (1789-97, 5 parts): — *Romilien und Betrachtungen uber die Leidensgeschichte Jesu, seine Auferstehung u. Himmelfahrt* (Wurzburg, 1827). See Furst, *Bibl. Jud.*

3:48 sq.; Winer, *Handbuch der theol. Lit.* 1:109, 233, 307, 317, 596; 2:118, 258, 402. (B.P.)

Oojein Version

SEE HINDUWEE, DIALECTS OF.

Oosterzee, Johann Jacob Van

a noted Dutch theologian, was born April 1, 1817, at Rotterdam. He studied at Utrecht, and on leaving the university in 1840 was made doctor of theology for presenting his *Disputatio Theologica de Jesu, e Virgine Maria Nato*. In 1841 he was preacher at Eemnes, in 1843 at Alkmaar, in 1844 at Rotterdam. In 1862 he became professor of theology at Utrecht, and opened his lectures with a Latin oration, *De Scepticismo Hodiernis Theologis Cautè Vitando*. Oosterzee lectured upon almost all the branches of theology, and soon became the recognized leader of the evangelical school of Holland. In learning, eloquence, and piety he ranked with the greatest divines of his age. He was also a voluminous writer. Several of his works have been translated, and commend themselves very highly to practical and conservative religious minds in Great Britain and America. Oosterzee died July 29, 1882, at Wiesbaden, Germany, where he had gone to restore his broken health. Besides his opening addresses, as, *Hoe moet het modern Naturalisme bestreden werden?* (1863): — *Zollen wij nog Theologie studeeren of niet?* (1865): — *Welke Theologie is in Staat, de Stormen van dezen Dagen te verduren?* (1866): — *Van welke Theologen is iets goeds voor de Toekomst der Kerk te verwachten?* (1867): — and valuable essays which he published in the *Jaarboeken voor wetenschappelijke Theologie*, edited by himself, and in other reviews, we mention, *Jacques Saurin* (1855): — *Christologie des Oude en Nieuwe Verbonds* (1855-57, 2 parts): — *Het Leven van Jezus* (2d ed. 1863-65): — *Historie of Roman? het Leven van Jezus door Renan vorloopping toegelicht* (1863): — *Het Johannes Evangelie, een viertal apologetische Voorlezingen* (1867): — *De Theologie des Nieuwven Verbonds* (2d ed. 1872; Engl. transl. Lond. 1870; 4th ed. 1882): — *Voor Keork en Theologie, Mededeelingen en Bijdragen* (1871-75, 2 parts): — *Christelijke Dogmatick* (2d ed. 1876, 2 parts; Engl. transl., Lond. and New York, 1874; 2d ed. 1878): — *Practische Theologie* (Engl. transl. 1878, 2 parts): — *Theopneustie* (1882). For Lange's *Bible Work* Oosterzee wrote the commentary on Luke (1859; Engl. transl. New York, 1866); the

Pastoral Epistles and Philemon (1861; transl. 1868); and with Lange he prepared the commentary on James's epistle (1862; Engl. transl. 1867). His *Sermons* comprise twelve volumes. Oosterzee left an autobiography and a work upon apologetics. See Zickler, in *Beweis des Glaubens*, 1882; Evans, in *Catholic Presbyterian*, October 1882; Zuchold, *Bibl. Theol.* 2:959; *Neue evangel. Kirchenzeitung*, 1882, No. 36; Luthardt, *Lutherische Kirchenzeitung*, 1882, col. 810. (B.P.)

Ophni

The modern representative of this place, *Jufna*, is laid down on the Ordnance *Map* at two and three quarter miles north-west of Beitin (Bethel), and thus described in the accompanying *Memoirs* (2:294):

"An important Christian village, with a Latin church and convent (Mar Yusef), on an ancient road from the north to Jerusalem. The octagonal apse of this church, with colored glass in its east window, and a red-tiled pointed roof, forms a conspicuous feature of the village as seen from the south. The place is situated in a small plain, and on the south, higher up, is a spring called Ain Jelaztm. The road crosses the valley-bed by a small footbridge (now broken), with an inscription in Arabic, and on the south of this is a Greek church of St. George, with a fine walnut-tree and two meiss-trees. There are ruins of a town in the village, and pillar-shafts, as if of a former chapel, east of the Latin monastery. The hills and valleys are cultivated with olives, vines, figs, pears, apricots, and pomegranates. The population is stated by Robinson at two hundred, some Latins, some Greeks." The Greek church is particularly described, *ibid.* page 323.

Ophrah

(1) OF BENJAMIN. The probable modern representative of this place, *et-Tayibeh*, lies four miles north-east of Bethel on the Ordnance *Map*, and is thus described in the accompanying *Memoirs* (2:293): "A large village in a conspicuous position, with well-built stone houses. A central tower stands on the top of the hill; on either side are olive and fig gardens in the foreground. The view is extensive on both sides. A ruined church of St. George exists near, and there are remains of a ruined castle in the village. The inhabitants are Greek Christians." The archaeological remains are minutely described (*ibid.* page 370).

(2) OF MANASSEH. For this place Lieut. Conder suggests (*Tent Work*, 2:339) the modern *Ferata*, south-west of Nablfs; but this is not within Manasseh, and is proposed by Guerin for Pirathon (q.v.). It is more probably (Tristram, *Bible Places*, page 203) *Arrabeh*, which is laid down on the Ordnance *Map* at two miles southwest of Dothan, and described in the accompanying *Memoirs* (2:154) as a very large village on the slope of a bare ridge, with remains of an ancient town.

Opitz, Paul Friedrich

a German scholar, son of Heinrich, was born at Kiel, March 26, 1684. He studied at different universities, was in 1721 professor of Greek and Oriental languages at his native city, in 1727 professor of philosophy, and died Oct. 5, 1747. He published, *De Custodia Templi Hierosolymitani Nocturna* (Kiel, 1710): — *De Gigantibus* (1715): — *De Amico Israelitarum in Festo Tabernaculorum Consortio* (1717): — *De Christo Apostolo et Pontifice Confessionis Nostrce* (1721): — *De Hadriani Imperatoris Nomine, Indole, Virtutibus ac Vitiis* (1722): — *De Hadriani Imperatoris Moribus, Eruditisque cum Doctoribus Judceorum Controversiis* (1723). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Oporin, Joachim

a Lutheran theologian of Germany, was born September 12, 1695. He studied at different universities, and commenced his academical career at Kiel in 1719. In 1733 he was professor of theology, in 1735 went to Gottingen, and died Sept. 5, 1753, doctor of theology. He published, *Historice Criticæ de Perennitate Animi Humani* (Kiel, 1719): — *Historia Critica Doctrinæ de Immortalitate lMortdliun*, etc. (Hamburg, 1735): — *De Messia, cum Infans Esset* (1739): — *De Firmitate ac Inspiratione Divina* (1740): — *Clavis Evangelii Joannis* (Gottingen, 1743): — *Zacharias auf's Neue ubersetzt, etc.*: — *Diss. Oracula Esaice c. 40-55* (1750), etc. See Furst, *Bibl. Jud.* 3:49; Doring, *Die gelehrten Theologen Deutschlands*, s.v., where a complete list of Oporin's writings is given. (B.P.)

Oppenheim, David

a modern Jewish writer, was born December 18, 1816, at Leipnik, Moravia. He received a thorough rabbinical education, was in 1846 rabbi at

Jamnitz, in 1857 at Gross-Beeskerek, Hungary, and died October 21, 1876, at Vienna. Oppenheim contributed to all the leading Jewish journals and reviews, and caused a great stir among Roman Catholics by keenly criticising, in the *Wiener Mittheilungen*, an article on the history of the Jews in Austria, which had appeared in the *Freiberger Kirchenlexikon*.

Oppenheim laid bare the falsehoods and misstatements of that article, and elicited the rejoinder of Ritter von Pawlikowski, who, in his book of a hundred sheets, on the relation between Jews and Christians, devoted no less than seventy pages to refute, or rather to insult, Oppenheim. One of his ancestors was David ben-Abraham Oppenheim (q.v.) (B.P.)

Oreads

were nymphs who presided over the mountains, daughters of Jupiter. They were very numerous, Diana having a thousand to attend her. These nymphs were accredited with having first reclaimed men from devouring each other, by teaching them to subsist on acorns and chestnuts.

Oreb, The Rock

Tristram (*Bible Places*, page 230) acquiesces in the identification of this with the remarkable peak two and a half miles north of Riha (Jericho), called *Osh el-Ghurah*, which is the most prominent of all the conical peaks that terminate the terrace running down into the Jordan valley, and is about five hundred feet above the plain (*Memoirs* accompanying the Ordnance Survey, 3:167).

O'Reilly, Bernard, D.D.

a Roman Catholic bishop, was born in Ireland in 1803. He was consecrated bishop of Hartford, Connecticut, November 10, 1850, and died at sea in January 1856.

Orenburg-Tartar Version Of The Scripture

As the name indicates, this version is intended for the Tartars in the vicinity of Orenburg. The version made into that dialect is not an original translation, but merely an accommodation of Mr. Brunton's Karass Version (q.v.) to the peculiar idioms and orthography of the Kirghisian Tartars, residing in the Russian government of Orenburg. Mr. Charles Frazer, one of the Scottish missionaries at Astrachan, prepared a translation of the New Test., which left the mission-press at Astrachan in 1820, at the

expense of the British and Foreign Bible Society. Since 1871 a part of the Old Test. has also been published. (B.P.)

Oriental Literature And Languages

is the common designation for the languages and literatures of all the peoples of Asia, as well as of those of Moslem Africa and Europe. Even during the Middle Ages the attention of European savants was turned towards the Oriental languages, especially the Arabic, and this for two main reasons. In *the first* place, it was religious zeal which, by the knowledge of the Arabic, intended to refute the Mohammedans and convert them to Christianity. For this purpose pope Innocent IV ordered that chairs for instruction in Arabic should be founded at Paris, and popes Clement IV and Honorius IV Showed also a great interest in the matter. Under Clement V, the synod held at Vienne, in 1311, resolved that professors of Arabic and Chaldee should be appointed at Paris, Rome, Oxford, Bologna, and Salamanca. Pope John XXII especially instructed the bishop of Paris to see that these languages were taught in the Sorbonne. In the *second* place, it was a scientific interest which led to the study of Oriental literature, in order to make the Western nations acquainted with the medical, astronomical, and philosophical writings of the Arabs, and with the works of Aristotle, which were extant only in Arabic translations. Towards the end of the 12th century we meet with Latin translations from the Arabic, which increased during the Middle Ages, and were printed in the 15th century. The Reformation revived the study of Oriental languages by their application to Biblical exegesis. For the Church of Rome the study of Oriental languages be. came a matter of necessity, because of her missionary stations in the East, and thus pope Urban VIII founded, in 1627, at Rome, the Collegium pro Fide Propaganda, where the Oriental languages were taught. Through the Jesuits in China and Japan, Europe became acquainted with the eastern languages of Asia and their literature. In a more scientific manner the study of the Oriental languages was taken up in the middle of the 18th century. The Englishman, William Jones, while a resident in East India (1780-90), called special attention to the riches of the Indian literature, and. founded at Calcutta, in 1784, the Asiatic Society. At Paris, Silvestre de Sacy made the study of Arabic of special interest, and attracted students from all parts of Europe. Till towards the end of the 18th century the study of the Oriental languages had only occupied a subordinate position in the curriculum of sciences; but with the formation of the different Asiatic societies the study of Oriental

languages had become a specialty. The societies for promoting this study are as follows, of which the first three are the most important in Europe:

1. The *Asiatic Society of Bengal*, founded in 1784, by Sir William Jones, at Calcutta, published the *Asiatic Researches* (Calcutta, 1788-1832, 17 volumes), which were partly translated into French and German. Since 1832 the *Asiatic Researches* have been superseded by the *Journal of the Asiatic Society of Bengal*, which is published monthly. Under the auspices of this society, but at the expense of the Anglo-Indian government, since 1846 the *Bibliotheca Indica*, a collection of Oriental works in the original, with a translation, of which at the beginning of the year 1880 more than five hundred numbers had already appeared, is published. Besides the Asiatic Society there exist a great many branch societies, which also have their own periodicals.

2. The *Societe Asiatique*, at Paris, founded in 1822 by Silvestre de Sacy (q.v.), Klaproth (q.v.), Abel Remusat, Jomard, Chezy, and others, which, besides editing the *Journal Asiatique*, since 1823, also publishes Oriental works, partly in the original, partly in translations.

3. The *Royal Asiatic Society of Great Britain and Ireland*, which was opened by Colebrooke, March 19, 1823. In the place of the *Transactions* (1824-34, 3 volumes), it now publishes the *Journal of the Royal Asiatic Society*.

4. The *Deutsche morgenlndische Gesellschaft*, founded, in 1845. Its journal is *Zeitschrift der deutschen Gesellschaft*.

5. The *Societi Orientale de France*, at Paris, with the *Revue de l'Orient* as its organ since 1845.

6. The *Syro-Egyptian Society*, at London, with *Original Papers* as the journal since 1850.

7. The *Koninglijke Institilt voor de Taal Land en Volkenkunde van Neederlandsch Indie*, at Amsterdam, which publishes the *Bijdragen* since 1853.

8. The *American Oriental Society*, at Boston, founded in 1842, with the *Journal*, since 1843, for its organ.

See Benfey, *Geschichte der Sprachwissenschaft und orientalischer Philologie in Deutschland* (Munich, 1869); Zenker, *Bibliotheca Orientalis*

(Leipsic, 1846-61, 2 volumes); Tribner, *Oriental Literary Record* (Lond. 1865 sq.); Friderici, *Bibliotheca Orientalis* (Leipsic, 1876-83); Klatt u. Kuhn, *Literatur-Blatt fur orientalische Philologie* (ibid. 1883 sq.). (B.P.)

Orissa Version

SEE URIYA VERSION.

Ornithomancy

(from ὄρνις, *a bird*, and μαντεία, *divination*), a species of divination practiced among the ancient Greeks by means of birds. *SEE AUGURY.*

Osbernus, Claudianus

SEE OSBERIN OF GLOUCESTER.

Osbon, Abiathar Mann, D.D.

a Methodist Episcopal minister, was born at Pittsfield, Massachusetts, in 1808. He entered the New York Conference in 1829, with which he ever after remained connected, and in which he occupied many of the most important appointments, as pastor and presiding elder, and also as a member of the General Conference. He died August 6, 1882. He often wrote for the periodicals, and published a small volume on the prophecies of Daniel. See *Minutes of Annual Conferences*, 1883, page 89.

Osgood, Samuel (1), D.D.

a Congregational minister, was born at Fryeburg, Maine, in February, 1774. He graduated at Dartmouth College in 1805, and in 1809 settled as pastor of the First Congregational Church in Springfield, Maine, where he continued till his death, December 8, 1862. Dr. Osgood was an able preacher and an active reformer. He published a number of sermons and addresses. See *Appleton's Annual Cyclop.* 1862, page 681.

Osgood, Samuel (2), D.D., LL.D.

a Protestant Episcopal clergyman, was born at Charlestown, Mass., Aug. 30, 1812. He graduated from Harvard College in 1832, and entered the Unitarian ministry in 1835. In 1837 he was settled over a church in Nashua, N.H. Previous to this he had been the editor, with James Freeman Clarke, of *The Western Messenger*, at Louisville, Kentucky, a periodical which for

a time maintained a high literary rank. In 1841 he became pastor of the Westminster Church. From 1849 to 1869 he was pastor of the Church of the Messiah in New York city. From 1850 to 1854 he was one of the editors of *The Christian Enquirer*, a Unitarian journal published in that city. Having resigned his charge, he travelled abroad for seven months. Returning to New York, he entered the ministry of the Protestant Episcopal Church in 1869. He died in New York city, April 14, 1880. Dr. Osgood's contributions to different magazines, reviews, and newspapers were of a high order; the same is true of the occasional orations, lectures, and addresses which he delivered from time to time. He was a very versatile student, although perhaps his strong point was that of theology and Christian morals; an excellent German scholar, and familiar with all the great German theologians; also fond of historical researches, and a prominent member of the New York Historical Society, of which for a long time he was home corresponding secretary. But although of studious habits, he always took a warm interest in current public events, as a public-spirited citizen, ever ready to cooperate in the advancement of any scheme for promoting literature or art. His last public work was the reading of his paper before the Historical Society on *Channing's Place in American History*. Much of Dr. Osgood's literary work, scattered through periodicals or printed in a pamphlet form, it is impossible here to catalogue. He published, among other works of greater or less importance, translations from Olshausen and De Wette, *The History of Passion* (1839), and *Human Life* (1842). Among his original works are, *Studies in Christian Biography* (1851): — *The Hearthstone* (1854): — *God with Men; or, Footprints of Providential Leaders* (eod.): *Milestones in our Life Journey* (1855): — *The Holy Gospels*, illustrated by Overbeck (1856): — *Student Life* (1860): — *American Leaves* (1867). Among his principal addresses before the New York Historical Society was one upon *Thomas Crawford and Art in America*, in 1875. He also delivered a discourse before the society on its sixty-second anniversary, November 20, 1866. Many of his essays will be found in *The International Review*, *The North American Review*, *The Bibliotheca Sacra*, *Harper's Monthly Magazine*, and other periodicals. It is stated that he left unfinished a work entitled *The Renaissance of Art in America*, which was to include his papers upon Bryant and Channing.

Osgood, S.M., D.D.

a Baptist minister, was born at Henderson, Jefferson County, N.Y., March 2, 1807. In his early manhood he resided in Cortland, N.Y., and: was one

of the publishers of the *Cortland Chronicle*. In 1831 he came back to Watertown, and in 1834 received an appointment as missionary printer at Maul'mainu. Burmah. He returned to the United States in 1846, and performed, for a period of about twenty-nine years, most valuable service as one of the financial agents of the Missionary Union. He received, in 1860, an appointment as district secretary of the Missionary Union for the West, which he held until his death, at his home in Chicago, July 9, 1875. See Cathcart, *Baptist Encyclop.* page 876. (J.C.S.)

Osiander

By way of supplement we add the following:

1. GOTTLIEB, was born at Stuttgart, March 15, 1786, and died December 6, 1827, dean at Knittlingen. He is the author of different theological essays, for which see Doring, *Die gelehrten Theologen Deutschlands*, 3:168; Ersch u. Gruber, *Allgemeines Encyclop.* page 261 sq.

2. JOHANN, a son of Johann Adam (1), was born, at Tilbingen, April 2, 1657. After completing his studies he travelled through France, and at Paris he made the acquaintance of La Chaise, who in vain endeavored to convert him to the Church of Rome. Having returned, Osiander was in 1686 professor of Hebrew at Tiibingen; a few years later professor of Greek and philosophy, and assistant preacher to his father. Osiander died October 18, 1724, having held the highest civic and ecclesiastical positions. See Schmidt, *Leben Johana Osiander's* (1843); Ersch u. Gruber, *Allgemeine Encyclop.* Theil 3, volume 6, page 263 sq.

3. JOHANN ERNST, a brother of Gottlieb, was born June 23, 1792, at Stuttgart. In 1820 he was deacon at Metzingen, in 1824 professor at Maulbronn, in 1840 dean at Goppingen, in 1860 doctor of theology, and died April 3, 1870, senior of the Protestant clergy of Wurtemberg. He is the author of, *Philipp Melanchthon, eine Rede* (Stuttgart, 1830): — *Zum Andenken Dr. Gottfried Menken's* (Bremen, 1832): — *Apologie des Lebens Jesu gegen Strauss* (Stuttgart, 1837): — *Lehrbuch zum christlichen Religionsunterricht* (1839): — *Commentar uber die Briefe Pauli an die Korinthier* (1849, 1858). See Winer, *Handbuch der theol. Lit.* 1:552; Zuchold, *Bibl. Theol.* 2:963 sq.; *Wurtembergisches Kirchenblatt*, 1870, page 195; Plitt-Herzog, *Real-Encyclop.* s.v.

4. JOHANN RUDOLF, son of Johann, was born May 21, 1689, at Tubingen, and died October 25, 1725, professor of theology. See Gass, *Geschichte der protest. Dogmatik*, 3:126. (B.P.)

Ossitinian Version

SEE RUSSIA, VERSIONS OF.

Ostjakian Version

SEE RUSSIA, VERSIONS OF.

Ostrander, Daniel

a veteran Methodist Episcopal minister, was born at Plattekill, N.Y., August 9, 1772. He was converted at sixteen, entered the New York Conference in 1793, was for fourteen years on circuits, for eight on station (New York, Brooklyn, and Albany), and for twenty-eight years was presiding elder. From 1808 to 1840 inclusive he was elected member of every General Conference. He retired in 1843, and died December 8 of that year. He was firm, faithful, wise in pursuing his course, ever at his post, and always ready to serve See *Minutes of Annual Conferences*, 1843-44, page 472; Sprague, *Annals of the Amer. Pulpit*, 7:221.

Ostrander, Henry, D.D.

a Reformed (Dutch) minister, was born at Plattekill, N.Y., March 11, 1781. He graduated from Union College in 1799; studied under Dr. Froeligh; was licensed by the Classis of Paramus in 1800; became pastor at Cossackie in 1801; at Catskill (or Leeds) in 1810; Caatsban in 1812; also at Saugerties village in 1839; and stated supply at Hurley in 1811. He was without a charge from 1862 until his death, November 22, 1872. Fifteen *Sermons* of his are published in Gordon's *Memoir* of him, with selections from his autobiography, and extracts from his letters. See Corwin, *Manual of Ref. Church in America*, 3d ed. page 396.

Otey, James Hervey, D.D.

a bishop of the Protestant Episcopal Church, was born at Liberty, Bedford County, Virginia, January 27, 1800. He graduated at the University of North Carolina in 1820, was ordained deacon in 1825, and presbyter in 1827; afterwards became rector of St. Paul's, in Franklin, Tennessee, from

which parish he was elected bishop of the diocese, the consecration taking place in Christ Church, Philadelphia, Jan. 14, 1834. He died at Memphis, Tennessee, April 23, 1863. From his urbanity and piety he usually went by the name of "the good bishop." He was the author of numerous *Sermons*, etc., and a volume on *The Unity of the Church* (1852). See *Amer. Quar. Church Review*, July 1863, page 321.

Otji (Tschi, or Twi) Version Of The Scriptures

The language distinguished as "Ashantee Proper, or Otji," is spoken in the south of Asante (Ashantee), in Fantee, Akim, Akwapim, and in Akwam. There are trifling dialectic differences in the language spoken in n-these several districts, but it may be considered, nevertheless, one and the same with the Akwapim or Otji, the best cultivated of them all. In 1846 the missionaries of the Basle Missionary Society commenced the preparation of a version of the New Test. into Ashantee, and completed the gospels of Matthew and Luke. Since 1855 the Reverend J.G. Christaller, one of the missionaries stationed at Acropong, has prosecuted the task of Scripture translation into the Otji language, and the four gospels, after a careful revision, were printed in 1857 by the British and Foreign-Bible Society. In 1861 the book of Genesis, the epistle to the Romans, and the general epistles of John followed, and in 1865 the entire New Test. was in circulation. In 1870 the Old Test. was printed in Europe, under the superintendence of the translator, and since then the entire Bible has been in circulation. (B.P.)

Otji-herero Version Of The Scriptures

The OOtji-herero is the same as the Damara, and is spoken by a southwestern African tribe. The committee of the South African Auxiliary Bible Society printed in 1875 the book of Psalms in that language, the translation having been prepared by the Reverend H. Brincker, of rthe Rhenish Missionary Society. In 1879 the British and Foreign Bible Society, at the request of Dr. Fabri, of the Rhenish Missionary Society, printed the New Test., which was also translated by Mr. Brincker, and revised by a committee. (B.P.)

Otshirbani

Picture for otshirbani

in Kalmuckian worship, was a god of third rank, represented under a singular form. He appears only clothed about the hips. The figure has large eyes, a monstrous open mouth, is contracted, with head turned back, as if in convulsions. This deity was sent to heaven to combat the evil daemons. He was victorious, and decapitated the spirits, from which he made himself a crown, ear-rings, and a long necklace, which extended to the belly. From the mouth through the body there runs a straight channel, which physicians use to give medicine. The idol is placed on the mouth of the sick, a pill is put into the channel, and falls into the mouth of the patient.

Otter, William, D.D.

an English prelate, was born at Cuckney, Nottinghamshire, October 23, 1768. He was educated at Jesus College, Cambridge, of which he became fellow and tutor; was presented to the rectory of Colneworth, Bedfordshire, in 1804, with which he held the vicarage of Sturmer, in Essex; appointed to Chetwynd, Shropshire, in 1810; to Kinlet, in 1816; St. Mark's, Kennington, in 1825; was principal of King's College, London, in 1831, and consecrated bishop of Chichester, October 2, 1836. He died Aug. 20, 1840. Bishop Otter was an accomplished scholar, an able preacher, blameless in life, and held in high esteem by all who knew him. He published three *Tracts* respecting the Bible Society against bishop Marsh (1812-13): — *Life and Remains of E.D. Clarke* (1824, 4to; 1825, 2 volumes, 8vo): — *Life of T.R. Malthus* (1836). After his death a volume was published of his *Pastoral Addresses* (1841, 8vo). See (Lond.) *Gentlemen's Magazine*, November 1840, page 539; *London Athenceum*, 1840, p. 364; *The (Lond.) Christian Remembrancer*. January 1841, page 1; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Otther, Jacob

the reformer of Esslingen, was born at Lautenburg, in Alsace. He studied at Freiburg, where Wimpheling was his teacher, and while a resident at Strasburg Otther published the sermont of Geiler, of Kaiserberg, in a Latin translation, in 1510. In 1520, while preacher at Wolfenweiler, near Freiburg, he openly declared himself an adherent of Luther. In 1522 he was preacher at Kenzingen, in the Breisgau, but he left that place in 1524 on

account of the opposition, which he met from the civil and ecclesiastical authorities. Otther went to Neckarsteinach, near Heidelberg, and abolished there the mass and other papistic usages. In 1527 he left that place, and, after a short stay at Strasburg and in Switzerland, finally settled in 1532 at Esslingen, where he brought about the work of reformation, which had been commenced by Ambrosius Blaser. Otther died in the early part of 1547. See Seckendorf, *Ausführliche Historie des Lutherthums* (Leipsic, 1714); Keim, *Reformationsblätter der Reichsstadt Esslingen* (1860) and *Schwdbische Reformationsgeschichte*; Plitt-Herzog, *Real-Encyclop.* s.v. (B.P.)

Otto, Leopold Martin Von

a Lutheran theologian, was born at Warsaw, in Poland, November 2, 1819. He studied at Dorpat and Berlin, and acted for some time as vicar at Kalish. In 1844 he was pastor at Petrikau, and in 1849 at Warsaw, where he developed a great activity in founding many Christian institutions. Having taken part in the Polish revolution, he was imprisoned and suspended from his office. From 1866 to 1875 he served as pastor at Teshen, in Austrian Silesia, and when permission was granted for his return to his native town, he resumed his pastorate there again, where he died, September 22, 1885. In acknowledgment of his great efforts for propagating theological literature in the Polish language, the Leipsic University conferred on him in 1864 the degree of doctor of divinity. He published, *The Augsburg Confession in the Polish language*, in 1852: — *History of the Evangelical Church of the Augsburg Confession of Warsaw, from 1652 to 1781* (1882). He afterwards published an evangelical review, the *Zwiastun Ewangeliczny*. (B.P.)

Ouseel, Philipp

a Lutheran theologian of Germany, was born at Dantzic, October 7, 1671, and studied theology and medicine at different universities. In 1711 he was preacher at Leyden, in 1717 professor at Frankfort, and died April 12, 1724, doctor of theology and medicine. He wrote, *De Lepora Cutis Hebraeorum*: — *Introductio in Accentuationem Hebraeorum Metricam*: — *De Accentuatione Hebraeorum Prosaica*: — *De Auctore Decalogi*: — *De Nominibus Decalogi*: — *De Decalogo soli Isrceli Data*: — *De Denario regni Calorum*: — *De Natura Decalogi*. See Furst, *Bibl. Jud.* 3:60; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Outrein, Johann D'

a Reformed theologian, was born at Middleburg, October 17, 1663. . He studied at Franeker, and was preacher there in. 1687. In 1688 he was appointed librarian of the academy, in 1691 preacher at Arnheim, in 1703 at Dort, in 1708 at Amsterdam, and died February 20, 1722. He was a voluminous writer. A complete list of his many writings is given in Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Outremont, Hector Albert Chaulet D'

a French prelate, was born at Tours, February 27, 1825 .He became titular of St. Gatien of Tours in 1862, bishop of Agen in 1871, archbishop of Mans in 1874, and died September 16, 1884.

Ouvrier, Ludwig Benjamin

a Protestant theologian of Germany, was born at Prenzlav, Prussia, May 7, 1735. He studied at Halle, and was for some time private tutor. In 1763 he was made court-preacher at Darmstadt, in 1770 member of consistory, and in 1772 professor of theology at Giessen. Ouvrier died October 1, 1792. He published, *Untersuchung uber die Lehrsdtze des Christenthums* (Berlin, 1773): — *De Theologia. Popolari* (Giessen, 1775): — *Annotationes Qucedam ad* [Ⓜ] *Peter 2:2; Judae 6* (1776): — *De Necessitate Satisfactionis a Paulo* [Ⓜ] *Romans 8:3 Asserta* (1777): — *De Theologia Morali* (1779): — *An Actor. 4:24 Spiritus Sanctus Dicatur Universi Creator* (1780): — *De Iisden in Resurrectione Restituendis Corporibus* (1781): — *Geschichte der Religionen nebst ihren Griinden und Gegengriinden* (1781-83, 2 volumes). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Overkamp, Georg Wilhelm

a Lutheran theologian of Germany, was born January 9, 1707, at Greifswalde, and died at his birthplace, July 27, 1790, professor and senior of the university. He wrote, *De Significatione Verborum Quibus Induratio Pharaonis in Hlitoria Mosaica Exprimitur* (Jena, 1736): — *De Judaeis Primariis Christiani Nominis Hostibus* (eod.): — *De Judaeis Frustra a Guilielmo Whistono aliisque Corruptionis Hebraei Codicis Insimulatis* (Greifswalde, 1739): — *De Hebraeorum* [Ⓜ] *Pontificis Maximi in Summo Expiationis de Vicario* (eod.): — *De Peccato ac Pcena Israelis Typicis*

(1743): — *De Divinitus Prædicto ac Definito Tempore Nativitatis Messicæ* (eod.): — *De Philosophia Orientali* (1744): *De Magis ex Oriente ut Vere Sapientibus* (1749): — *De Salomone, Verce Sapientie Magistro, ex Libro Coheleth Ostenso* (1754): — *Meletema Quadragesimale in Ies.* 53:7, 8, 9 (1760): — *Commentatio in Psalm 32* (1770): — *De Distinctione in Judæos et Græcos, in Græcos et Barbaros* (1782). See Furst, *Bibl. Jud.* 3:60 sq.; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Owen, Isaac, D.D.

a Methodist Episcopal minister, was born at Milton, Vermont, March 8, 1809. Two years later he removed with his parents to Indiana. He was converted in his sixteenth year, in his twenty-third was licensed to preach, and in 1834 entered the Indiana Conference. For fourteen years he filled without interruption the regular appointments given him by that Conference, and during the last four years of the time served with great efficiency as agent of the Indiana Asbury University. In 1848 he received a transfer to California as a missionary. Upon his arrival in California the interests of the work were mainly placed in his hands. For many years he filled the office of presiding elder; twice he was elected to the General Conference; once, upon the non-arrival of the bishop, he was chosen to fill his place and preside; and he was always among the foremost in Church and literary enterprises. To no one man was California more indebted for her progress in morals and social reform than to Dr. Owen. He died Feb. 9, 1866. Industry, zeal, and faithfulness marked his life. See *Minutes of Annual Conferences*, 1867, page 233; Simpson, *Cyclop. of Methodism*, s.v.

Owen, Joseph, D.D.

a Presbyterian minister, was born in Bedford, N.Y., June 14, 1814. He graduated from Princeton College in 1835, and from the Theological Seminary there in 1838; was ordained in 1839 for the mission-field, in which he did his life-work. Landing in India in 1840, and assigned to the station of Allahabad, he continued to labor there without release or relaxation for four-and-twenty years. After the death of his first wife, in 1864, he obtained a short release, and crossed the Himalaya mountains into Thibet. Five years later he undertook a visit to his native land. In acknowledgment of the value of his translation of the Bible into Hindu, the

North India Bible Society presented him money to visit Palestine. He visited Egypt, Jerusalem, Constantinople, Germany, and Scotland on this tour, and was intending to visit America. He died at Edinburgh, Scotland, December 4, 1870.

Owl-headed Minerva

The idea of this goddess is due to the imaginative enthusiasm of Dr. Schliemann, who believed that he saw an owl-headed Athena in the rude attempts at the imitation of the human face on vases and other objects discovered by him at Hissarlik. The faces of certain images of Apollo, found on the coasts of Asia Minor, and now in the British Museum, are ruder than those of the Hissarlik antiquities. Similar faces are also found on the Etruscan blackware from Chinsi, where the spout of the vase serves as a nose, and it is probable that the ornamentation originated in two eyes being set on each side of a vessel's spout or mouth, to ward off the evil eye. Two large eyes are sometimes introduced on Greek vases in the midst of a group of figures. *SEE MINERVA.*

Oxygraphus

(from ὄξυς, *swift*, and γράφω, *to write*), a name sometimes given by the Greek fathers to the *Notary* (q.v.) of the ancient Christian Church.

O'zem

(Heb. *O'tsem*, *μῆχος* *strength*; Selt. *Ἀσόμ* v.r. *Ἀσάμ*, and *Ἀσάν*; Vulg. *Assom* and *Asom*), the name of two men of the tribe of Judah.

1. The fourth of the sons of Jerahmeel by his first wife (^{<1325>}1 Chronicles 2:25). B.C. cir. 1656.
2. The sixth son of Jesse, and brother of David (^{<1325>}1 Chronicles 2:15). B.C. cir. 1100.

P

Pabisch, Francis Joseph, D.D., LL.D.

an eminent Roman Catholic scholar and divine, was born at Zlabings, Moravia, March 30, 1825. In his fourteenth year he was sent to the grammar-school of Znaim, and from there to the high-school of Briinn; in 1843 entered the University of Vienna; and in 1847 the archiepiscopal seminary in the same city. In March 1850, he was ordained priest, and was given a chaplaincy near Vienna. In 1851, on the invitation of Archbishop Purcell, of Cincinnati, he came to America, and was placed in charge of Whiteoak, seven miles from Cincinnati. In 1853 he began to give a few hours a week to teaching ecclesiastical history and German in the Seminary of Mount St. Mary's of the West. Later, he studied theology and canon law at the College of the Propaganda in Rome. He was appointed chaplain to the Church of Santa Maria sopra Minerva, and after four years of arduous study graduated doctor of theology and doctor of civil and canon law. From 1858 to 1860 he practiced as a jurist to the congregation of the Council of Trent. In 1861 Dr. Pabisch returned to the United States, and on his arrival at Cincinnati was given the chair of ecclesiastical history and canon law at the Seminary of Mount St. Mary's, and in 1863 succeeded to the rectorship. On the financial downfall of that institution, his intellect gave way, and he was taken to the Mount Hope Retreat, near Baltimore, where he died, October 2, 1879. In connection with Reverend Thomas S. Byrne, Dr. Pabisch translated Alzog's *Universal Church History* from the German (Cincinnati, 1874, 1876, 1878, 3 volumes 8vo), with additions on the history in England and America. See (N.Y.) *Cath. Annual*, 1881, page 93.

Pachacamac

the supreme god of the Peruvians. This deity had a magnificent temple in a valley called Pachacama, built by the Incas or emperors of Peru. Such immense treasures had been laid up in this temple that Pizarro found 900,000 ducats in it, though four hundred savages had taken away as much as they could carry. The Peruvians had so great a veneration for this deity that they offered him whatever they esteemed most precious, and so great was their awe of him that they durst not look upon his image. Even their

priests and kings entered his temples with their backs towards his altar, and came out again without daring to turn.

Pachmann, Theodor

a Roman Catholic theologian of Austria, for some time professor of canon law at the university in Vienna, who died February 2, 1881, doctor of theology, is the author of *Lehrbuch des Kirchenrechtes* (Vienna, 1853, 3 volumes; 3d ed. 1863-66). See Zuchold, *Bibl. Theol.* 2:969. (B.P.)

Packard, Alpheis Spring, D.D.

a Congregational minister and educator, was born at Chelmsford, Mass., December 20, 1799, and was the son of Reverend Dr. Hezekiah Packard. He studied at the Phillips Academy of Exeter, and graduated from Bowdoin College in 1816. He was elected tutor of the college in 1819, and, in 1824, professor of languages and classical literature; from 1842 to 1845 filled a vacancy in the chair of rhetoric and oratory; in 1864 was called to the chair of the Collins professorship of natural and revealed religion; and in 1883 and 1884 was acting president. He was chosen a member of the Maine Historical Society in 1828, and was long its secretary and librarian. He died suddenly at Squirrel Island, Boothbay Harbor, Me., July 13, 1884. His sermons, lectures, and contributions of various kinds to the press were numerous. See *Boston Advertiser*, July 14, 1884. (J.C.S.)

Paddock, Zacariah, D.D.

a Methodist Episcopal minister, was born in Northampton, N.Y., December 20, 1798. He was converted at the age of eighteen, licensed to preach in 1818, and the same year entered the Genesee Conference. His most responsible appointments were: Ridgeway, Clarence, Batavia, French Creek, Westmoreland, Buffalo, Rochester, Auburn, Cazenovia, New York Mills, Sauquoit, Ithica, Binghamton, Oxford, Utica, Wilkesbarre, Honesdale, and Chenango; upon most of which he was eminently successful. He took a superannuated relation in 1870, and died, a member of the Wyoming Conference, at his home in Binghamton, N.Y., July 4, 1879. Dr. Paddock's name in American Methodism in his declining years became a synonym for gentleness, sweetness, and purity. He published several small volumes, and wrote quite extensively for the Church papers and periodicals. See *Minutes of Annual Conferences*, 1880, page 86.

Padilla, Francesco De

a Roman Catholic theologian, for some time professor of theology at Seville, who died at Malaga, May 15, 1607, canon and doctor of theology, is the author of *Historia Ecclesiastica de Espanna* (Malaga, 1605, 2 vols, fol.). See Winer, *Handbuch der theol. Lit.* 1:816; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Page, David Cook, D.D.

a Protestant Episcopal clergyman, was, in 1853, rector of a church in Memphis, Tennessee; about 1858 removed to Allegheny, Penn., as rector of Christ Church, and there remained during the greater part of the rest of his life. A short time previous to his death he became rector of Trinity Church, Natchez, Miss. He died in Allegheny City, Pennsylvania, May 7, 1878, aged seventy-six years. See *Prot. Episc. Almanac*, 1879, page 170.

Pagendarm, Johann Gerhard

a Lutheran theologian of Germany, was born at Lubeck, December 2, 1681. He studied at Wittenberg, and acted for some time as preacher at different places. In 1730 he commenced his academical career at Jena, and died May 23, 1754. He wrote, *De Codice Judeorum Olsnensiun Ebraeo* (Jena, 1730): — *De Hebdomatibus Danielis* (1745): — *De hkl m yba et hksy yba* ⁽¹¹¹²⁾ *Genesis 11:29*, in the *Bibliotheca Lubecensis*, 6, No. 5. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 3:62; Jocher, *Allemeines Gelehrten-Lexikon*, s.v. (B.P.)

Pahari Version Of The Scripture

The Pahari is spoken by the Paharis, a hill tribe in the Rajmahal district, Bengal, who are supposed to be among the earliest settlers in the country. The Reverend E. Droese, of Bhangalpore, who has spent nearly a quarter of a century among the Paharis, and who is the only European that knows much of their language, has translated the gospel of Luke, which was published by the Calcutta Auxiliary Bible Society in 1881. The same scholar also prepared a translation of the gospel of John, which was published in 1883. These are the only parts of the Scripture which are yet printed. (B.P.)

Paine, Robert, D.D.

a bishop of the Methodist Episcopal Church South, was born in Person County; N.C., November 12, 1799, of Baptist parents. In early life. he removed to Tennessee; was converted November 9, 1817; licensed to preach the same year; the next year was admitted into the Tennessee Conference, and after laboring on several circuits and in important stations, was elected president of La Grange College, Alabama, in 1830, a position which he retained until his elevation. to the episcopacy in 1846. He had been a member of every General Conference from 1824, and was active in, the discussion that led to the division of the Methodist Church in 1844. His extensive labors as a bishops closed with his death, October 20, 1882. He was a very able preacher, a ready speaker, and a devoted Christian. He wrote *Life and Times of Bishop McKendree*. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, page 147; Simpson, *Cyclop. of Methodism*, s.v.

Paine, William Pomeroy, D.D.

a Congregational minister, was born at Ashfield, Massachusetts, August 1, 1802. He studied at Ashfield Academy; in 1827 graduated from Amherst College, and in 1832 from Andover Theological Seminary; from 1829 to 1831 he was tutor in Amherst College. His only pastorate was of the Church at Holden, Mass., where he was regularly ordained and installed, October 24, 1833. He resigned this charge in February 1875, but remained pastor emeritus until his death, November 28, 1876. See *Cong. Quarterly*, 1877, page 421.

Painting, Christian

The first law which governed the early Christian sculptors and painters was to present Christ as the source and center of their life, and so to depict him that other figures in their compositions should appear like rays emanating from him. With respect to the contents and spirit of representation, it may be said that, during the entire period of early Christian art, both sculpture and painting were, for the most part, limited to symbolical expression. In the beginning, symbolical representations were alone permitted. Soon, however, the art impulse partially broke away from these fetters; yet art still remained a sort of *biblia pauperum*, and served chiefly as a mere reminder of the themes of sacred history. Even at a later period, when works of art were employed in multitudes for church decorations, Biblical

scenes, especially from the Apocalypse, were still preferred. As early as the 4th century we find a portrait-like representation of sacred personages accompanying these forms of artistic symbolism. It was even believed that veritable portraits of Christ, the Madonna, and the Apostles, existed in paintings from the hand of St. Luke, and in sculpture from that of Nicodemus, in the napkin of St. Veronica, yea, even in the so-called *ἄχειροποίητοις* ("likenesses of celestial origin").

In the first third of the early Christian period, from, the 3d century to the second half of the 5th century, of which numerous works of art in the so-called cemeteries (catacombs of Rome, Naples, Syracuse, etc.) have been preserved, painting still maintained the ancient plastic method of representation (as may be seen also in the paintings in the cemeteries, in the mosaics of Santa Costanza and Santa Maria Maggiore in Rome, San Giovanni in Fonte, and San Nazario e Celso at Ravenna). In the second third, till the 8th century, painting sought more and more to adapt the antique forms to the idealistic, transcendental spirit of Christianity, as may be seen from the mosaics of Santa Pudentiana and Santi Cosma e Damiano at Rome, of San Appollinare Nuovo, San Appollinare in Classe, and San Vitale at Ravenna, and some miniatures. After the 8th century, painting, and in fact, the entire art of early Christianity, lapsed into a continually deepening decline, till the 11th century, as may be seen in the mosaics of San Prassede, San Marco, and others in Rome, and miniatures of various manuscripts, and the Iconostasis (q.v.) of Greek and Russian churches.

With the new life which the 11th century ushered in in Western Christendom, architecture reached not only the climax of its own development, but also asserted a decided preponderance over sculpture and painting. One spirit and one life prevailed in all three of the sister-arts. The newly awakened art impulse developed itself in the North, especially in Germany, much later in Italy. Here the earliest movement took place in the 12th century, and the following century had been ushered in before the first endeavors were made by single artists of lesser rank to blend the Byzantine style with the ancient Italian, and thus to infuse new life into the old Christian types. The "Romanesque" style of painting first reached completeness in Giovanni Cimabue and in Duccio di Boninsegna of Sienna (fl. about 1282). On this wise there grew up two schools of painting — that of Florence and that of Sienna; the Florentine of a severer type, approaching nearer to the early Christian (Byzantine), the Siennese characterized more by tenderness and sentiment, more independent, and

likewise more graceful in the rendering of form. These two masters were followed by Giotto di Bondone of Florence (1276-1336), known under the title of "the father of Italian painting," but in fact only the founder of the Gothic style of painting. He was a bold reformer, and broke through the traditions of art and servile adherence to the early Christian types. The best pupils of Giotto were Taddeo Gaddi, and his son, Angelo Gaddi, Giottino, Orcagna, Spinello, Aretino, Antonio Veneziano, and others.

In Germany, the beginnings of the Romanesque style may be traced back to the 11th century. An improvement is manifest in the 12th century, especially in the famous altar of Verdun (of the year 1180, now in the monastery of Neuburg, near Vienna), in the mural paintings of the grand hall of the monastery of Brauweiler, near Cologne, and the ceiling of the central aisle of St. Michael, at Hildesheim. Far more numerous and important are the works still preserved from the period of the Gothic style, in which the peculiar spirit of mediaevalism first attained to complete artistic expression. The development of glass-painting must especially be noted — probably a German invention, dating at the end of the 10th century — examples of which are seen in the windows of St. Cunibert, at Cologne, in the choir of Cologne Cathedral, in the Church of St. Catharine, at Oppenheim, and in Strasburg Cathedral. In easel pictures, which previously appear to have been very little painted, there is manifest no higher artistic endeavor until the middle of the 14th century. After this three separate schools may be distinguished:

1. The Bohemian, or school of Prague, founded by Charles IV;
2. The Nuremberg school, the chief representative monuments of which are several altar-shrines in the Frauenkirche, in St. Laurence, and St. Sebald, at Nuremberg;
3. The school of Cologne, by far the most important, whose chief representatives were master Wilhelm (about 1360) and master Stephan Lochner (about 1430).

With the beginning of the 15th century broke forth, in opposition to the spirit of mediaevalism, a decided endeavor after greater truth of expression in art — an endeavor in light, color, drawing, and composition, to bring the spiritual import of representation into harmony with the laws and principles of nature. This naturalistic development first manifested itself in Italy in the Florentine school. Fra Giovanni Angelico da Fiesole (1387-1455), although

in other respects wholly dominated by the spirit of mediaevalism, was, nevertheless, the first who sought to penetrate into the psychological meaning of the human countenance. Over against him, already decidedly emancipated from mediaevalism, stands Tommaso di San Giovanni da Castel, called Masaccio (1401-28), one of the greatest masters of the 15th century. With Fra Angelico are associated the names of Benozzo Gozzoli and Gentile da Fabriano; with Masaccio those of Fra Filippo Lippi, his son Filippino, Domenico Ghirlandajo, and Bastiano Mainardi. Other Florentine artists, as Antonio Pallajuolo and Andrea del Verocchio, who were also sculptors, strove by anatomical studies to transfer plastic forms to painting in a more vigorous modelling of the human figure; while Luca Signorelli of Cortona (1440-1521), by the nobleness and artistic truth of his compositions, presents a strong contrast with the deeper sentiment of the Umbrian school, which, with its chief theatre in the vicinity of Assisi, is an antithesis of the Florentine. Celebrated masters of the Umbrian school were Pietro Perugino (1446-1526), the teacher of Raphael, and the latter's father, Giovanni Santi (died 1494), as well as Raphael's friend, Francesco Francia (died 1517). The remaining schools of Italy, as the Venetian, with its Giovanni Bellini (about 1430-1516), the school of Padua and Mantua, with masters like Francesco Squarcione and Andrea Mantegna (1431-1506), follow the Florentine.

Italian painting reached its climax in the 16th century. The most celebrated masters of that period were Leonardo da Vinci, Cesare da Sesto, Andrea Salaino, Francesco Melzi, and especially Luini. The Venetian school of the 16th century sought to realize by means of color the noble results to which Leonardo had attained. In the quality of color this school achieved a supremacy over all others. Its chief master was Titian. With him labored the distinguished pupils of Giorgione-Fra Sebastiano del Piombo, Giacopo Palma, called *Il Vecchio*, and Pordenone. Among Titian's own pupils the most distinguished was Jacopo Robusti, called Tintoretto. In the renowned Paul Veronese, we have a master of color of the highest rank. The principal seat of the Lombard school in the 16th century was Parma. Its chief master was Correggio. The Florentine school, and, later, almost the entire painting of Italy after the beginning of the 16th century, were ruled by Michael Angelo, and by such lesser lights as Ricciarelli, Venusti, Sarto, and others. The greatest of the five great masters is Raphael. His best pupils were Giulio Romano (1492-1546), Gaudenzio Ferrari, and Giovanni da Udine.

In the Netherlands a new impulse was given to Christian painting by Hubert van Eyck (died 1426), the inventor, or, rather, the improver, of oil painting, and his younger brother and pupil, John van Eyck (died 1441). Their principal pupils were Pieter Christus, Rogier van der Weyden, and particularly Hans Memling. The influence thus begun made itself felt all Holland, where a similar school was founded, whose chief masters were Lucas van Leyden, and his contemporary Jan Mostaert. At the beginning of the 16th century a number of artists followed the style of the Van Eycks. The most distinguished of these was Quintin Massys, the smith of Antwerp (died 1529).

Similar was the career of German art during this period. The Gothic style had a long supremacy; but about the middle of the 15th century all the German schools followed the Italian. The chief masters of this period were, in the school of Cologne, Johann von Mehlem, the painter of the *Death of the Virgin.*; in the school of Westphalia, the master of Liesborn monastery; in the school of Ulm and Augsburg, Martin Schin (about 1480), the somewhat younger: Bartholomaeus Zeitblom, and his successor, Martin Schaffner, of Ulm, and Hans Holbein, father of the renowned Holbein the younger, of Augsburg; in the school of Nuremberg, Michael Wohlgemuth (1434-1519), and more especially his pupil Albrecht Durer. Mention must also be made of the Saxon school, whose head was the well known Lucas Cranach (1472-1553), the friend of Luther, whose best pupils were his sons, John and Lucas Cranach the younger. The only artist who can be compared with the great master of Nuremberg is Hans Holbein the younger (1497-1554). His most characteristic works are the Darmstadt *MadoInna*, a copy of which is at Dresden, and his well-known *Dance of Death*. In the second half of the 16th century the painting of Germany and the Netherlands lost its independence by servile imitation of Italian masters. But in Italy, too, we find a sudden decline, which clearly evidences that art had passed its zenith. A second race of pupils became mere imitators, even exaggerating the onesidedness of Titian, Correggio, and Michael Angelo. The best examples of these so-called "mannerists" were Fr. Salviati, and Giorgio Vasari. In opposition to this confusion, at the end of the century arose the Bolognese school of the Caraccis, whose advent marks for Italy the commencement of the *fourth period* of modern painting. Ludovico Caracci, and his nephews and pupils, Agostino and Annibale Caracci, established a sort of eclectic system, whose purpose it was to imitate the chief distinguishing qualities of the five great masters of painting. Their

best pupils were Domenichino (1581-1641), Guercino (1590-1666), Franc. Albani (1578-1660), and especially Guido Reni (1575-1642), the most distinguished of all. A second school of Italian, painting arraying itself in opposition to the idealism of the great masters, and developing a one-sided realism and naturalism, was founded in the beginning of the 17th century. Its principal representative was Mic. Angelo. Amerighi da Caravaggio, whose pupils, the two Frenchmen, Moyse Valentin and Simon Vonet, and the eminent Spanish master, Gius. Ribero, called *Spagnoletto*, transplanted their influence to France and Spain. Notwithstanding the eminent talents exercised to uphold the fame of Italian painting, yet in the 18th century it reached its lowest level of decadence. It was in Spain that the new revival of catholicism in art found, in the 17th century, its strongest support. The five great masters who represent the completest development of painting in Spain were almost all from the school of Seville. They were: 1. Jose Ribera; 2. Francesco Zurbarán (1598-1662); 3. Diego Velasquez da Silva (1599-1660), one of the most eminent of portrait-painters; 4. Alonzo Cano; 5. Bartolome Murillo. The flourishing period of Spanish painting was of short duration; and in the last quarter of the 17th century the schools of Spain degenerated into mere factories of art, such as *Luca* Giordano of Italy introduced.

In the Netherlands, painting maintained a certain elevation of rank for a somewhat longer period. Here two distinct schools, that of Brabant (Belgium) and that of Holland, developed themselves out of national divisions. The former had its masters in Peter Paul Rubens, and in his pupils, viz. Jac. Jordaens, Caspar de Crayer, and, above all, Aniton van Dyck (1599-1641). The latter was represented by Theodor de Keyser, Franz Hals, Barth, Van der Helst, and others, who were almost exclusively portrait-painters. A far higher development was, however, reached in the famous Rembrandt, whose most distinguished pupils and successors were Gerbrandt van der Eeckhout, Solomon Koning, and Ferdinand Bol.

France and Germany can claim no position of importance during this period in a brief review of Christian painting. In Germany, the Thirty Years' War had nearly uprooted all elements of culture, and when, in the 18th century, the country began to recover from these devastations, masters of only subordinate rank, as Balth, Denner, Dietrich; and Raphael Mengs (1728-79), appeared upon the stage. In France, the older and better masters, like Nic. Poussin, Eustache Lesueur, and others, strove in vain to make head against the theatrical style represented by Charles Lebrun, the

fat vorite of Louis XIV. Since the diffusion over, Europe of. that immoral and irreligious spirit which preceded and. followed the French Revolution, Christian painting has liaturally experienced a marked decline. But in Germany, France, and Belgium individual schools. have again grown up, the excellences of which, in the appreciation of the grand and the beautiful, cannot be denied. In Germany, Munich, Disseldorf, Berlin, and of late Vienna, must be mentioned as the principal seats of revived painting, in which sacred themes occupy a most significant place, and these treated both in a Catholic and a Protestant spirit, the former by Cornelius, Overbeck, Fiirich, H. Hess, Schraudolp, and others; the latter by Lessing, Hiibner, Bendemann, Deger, Von Gebhardt, and others. On the whole, however, modern, religious painting, corresponding to the religious condition of the present time, seems partly a mere endeavor to revive a greatness and power which has perished, and partly a blind effort to reach a new goal, which is still enshrouded in darkness.

The best modern works on the history of Christiait painting are, Kugler, *Handbuch der. Geschichte der Malerei seit Constantin. dem Grossen* (2d ed. Berlin, 1847; 4th ed. by Liibke, 1872); Ch. Blanc, *Histoire des Peintres de Toutes les Ecales depvlis la Renaissance jusque nos Jours* (Paris, 1851 sq.); W. Lubke, *Geschichte deritalienischen Malerei voum 4. bis 16. Jahrhundert* (8th ed. Stuttgart, 1880); A. Woltmann, *Geschichte der Malerei* (Leipsic, 1878; Engl. transl. Lond. and N.Y. 1881); Ruskin, *Modern. Painters* (Lond. 1843-60, 5 volumes); Crowe and Cavalcaselle, *Storia della Pittura in Italia dal Secole II al Secolo X VI* (Florence, 1875); the art. *Malerei* in Plitt-Herzog, *Real-Encyklop.*; and *Peinture* in Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Palaetyrus

SEE TYRE.

Palestine, Colonists In

On this subject we present an extract from Lieut. Conder's-Tent *Work in. Palestine*, 2:305 sq.:

"The German colonists belong to a religious society known as the 'Temple,' which originated among the Pietists of Wiirtemberg, who, without leaving the Lutheran Church, separated themselves from the world, and engaged in Sunday meetings for prayer and

edification. The Pietists accept as their standard the explanation given by Dr. J.A. Beugel (in his *Gnomon of the New Test.*) of the prophecies in the Revelation. Among the friends and disciples of Bengel was a certain Dr. Hoffmarin, who obtained from Frederick, the eccentric king of Wurtemberg, a tract of barren land at Kornthal, where his disciples established a Pietist colony, which he intended to transplant later to Palestine. Hoffmannu, however, died, and his followers remained contentedly on their lands; but Hoffmann's soul was not forgetful of his father's designs, and instituted a new colony at Kirschenhardthof, with a special view to its final removal to the Holy Land. Among his earliest disciples was Herr G.D. Hardegg, who became in time a leader among the Temple Pietists.

"The younger Hoffmann (Christopher) visited Palestine about 1858, and, in 1867, a small trial expedition of twelve men was sent. out. They settled in reed huts near Semfinieh, on the edge of the Plain of Esdraelon, west of Nazareth; and in spite of the warning, of friends who knew the unhealthy climate of that place, they remained in the malarious atmosphere of the low ground near the springs, until they all died of fever.

"On August 6, 1868, Christopher Hoffmann and G.D. Hardegg left Kirschenhardthof, and in October they reached Palestine; after visiting various places, they resolved on settling at Ihaifa and Jaffa, and bought land in both places. The Haifa colony was the first founded, that at Jaffa being some six months younger. Hardegg became president of the former, and Hoffmann of the latter.

I. The religious views of the colonists are not easily understood, and I believe that most of them have rather vague ideas of their own intentions. Their main motive for establishing colonies in Palestine is the promotion of conditions favorable to the fulfillment (which they expect to occur shortly) of the prophecies of the Revelation and of Zechariah. They suppose it to be a duty to separate themselves from the world, and to set an example of a communt living, as closely as possible, on the model of the apostolic age. The spread of infidelity in Germany appears to be the main cause of this separative tendency among the Pietists

"The tenets of the Temple Society are probably best summarized in the 'Profession of Faith of the Temple, published by Herr Hoffmann, and including five articles as below:

1 To prepare for the great and terrible day of the second Coming Of Jesus Christ, which, from the signs of the times, is near. This preparation is made by the building of a spiritual temple in all lands, specially in Jerusalem.

2. This temple is composed of the gifts of the Spirit (~~4004~~ 1 Corinthians 12:4), which make the true Church, and every one should strive to possess them.

3. The means to obtain these is to seek the kingdom of God, as described by the prophets (~~2302~~ Isaiah 2:2; 19:25; ~~3608~~ Ezekiel 40:48).

4. The temple of Jerusalem is not a building of dead, but of lively stones; of men of every nation (~~4004~~ 1 Peter 2:4-10) united in the worship of God in spirit and truth.

5. The Temple service consists of sacrifices such as are described in the New Test. (~~6200~~ Romans 12:1; ~~8635~~ Hebrews 13:15, 16; ~~5027~~ James 1:27).

"The writings of Hardegg are far more diffuse and mystic. The main peculiarity which I have been able to extract from them is the belief that it is not to the Jews, but to the true Israel (by which he apparently understands the Temple Society to be intended), that prophecies of a return to Palestine are to be supposed to refer.

"I have stated as far as possible the apparent religions beliefs of the community, but there seem to be many shades of doctrine among them; all, however, agree in an expectancy of some immediate change in the world's affairs, in the arrival of Armageddon and the Millennium, and in the fulfilment of all prophecy.

"In 1875 I had the opportunity of attending one of the Sunday services, in the colony at Haifai. The congregation was devout and earnest; the service was simple and free from extravagance of any kind. The president offered up a long prayer in German, a hymn was sung with the usual musical good taste of Germans, and a chapter of the prophecy of Zechariah read. The president then

delivered an exhortation, announcing the immediate advent of the Savior, who would 'suddenly come to his temple.' Other elders followed, speaking with much earnestness, and another hymn 'was sung, after which the congregation quietly dispersed from the bare schoolroom in which they had assembled. A discussion of the affairs of the colony often immediately succeeds the regions services.

"Of the history of the Jaffa colony we gathered comparatively little. They have two settlements — one called Sarona, about two and a half miles north of the town, consisting, in 1872 of ten houses; the second, nearer the walls of Jaffa, was bought from the surviving members of an American colony which came to grief, and this settlement included thirteen houses, with a school and a hotel, the latter kept by Hardegg's son, who also represents the German government in Jaffa.

"In 1872 the Jaffa colony numbered one hundred men, seventy women, and thirty-five children: two of the colonists were doctors, and some twenty were mechanics, the rest being farmers. They employed a few natives, and cultivated four hundred acres of corn-land, paying the ordinary taxes to the Turks. The children are taught Arabic, and European languages, also Latin and Greek. The houses are clean, airy, and well built, and the colony wears an aspect of industry and enterprise, which contrasts with the squalor and decay of the native villages.

"With the Haifa colony we became more intimately acquainted, by living in one of the houses for three months, during the winter of 1872-73, and again in the hotel of the colony, for about two months, during 1875, when. we saw a good deal of the working of the community.

"In 1872 the colonists numbered two hundred and fifty-four single and forty-seven married men, thirty-two single and fifty-one married women (four widows), and eighty-four children. There were about fifty mechanics, and the settlement consisted of thirty-one dwelling-houses. The land was four hundred and fifty acres of arable ground, with one hundred and forty olive-trees, and seventeen acres of vineyard.

"In the first three years of its existence only seven deaths occurred in the colony, but the mortality increased later; in 1872 there were eighteen deaths among the two hundred and five colonists at Jaffa, which were due principally to fever, but such a death-rate has never yet occurred at Haifa.

"The little village of well-built stone houses is situated west of the walled town of Haifa, under the shadow of the Carmel range. A broad street runs up from the shore towards the mountain, and the greater number of the buildings stand, in their gardens, on either side. Close to the beach is the Carmel Hotel, kept by a most obliging and moderate landlord, and a little farther up are the school and meeting-house, in one building. Mr. Hardegg's dwelling, farther east, is the largest house in the colony. The total number is stated at eighty-five, including buildings for agricultural purposes.

"In 1875 the colonists numbered three hundred and eleven, having been reinforced principally by new arrivals from Germany; the increase of accommodation since 1872 was thus fair greater than that of settlers. The land had also increased, in the same period, to six hundred acres, with one hundred acres of vineyards and gardens but the soil of the newly-acquired property near Tireh, in the plain west of Carmel, is of very poor quality, and the Germans have not yet succeeded in their favorite scheme of obtaining grounds on the top of the mountain, where the climate and soil are both good.

"The live-stock consisted of seventy-five head of cattle, two hundred and fifty sheep, goats, and pigs and eight teams of horses. A superior American threshing machine had been imported. The trades followed are stone-cutting and masons' work, carpentry and wagon-making. Blacksmiths, coppersmiths, tinsmiths, joiners' shoemakers, tailors, butchers, harness-makers, trainers, soap-makers, vintners, and quarrymen are also found. among the colonists. There has been an attempt to trade in soap, olive-oil, and olive-wood articles, but, for these undertakings, more capital is required than Germans at present possess. A good windmill and an olive-press have been brought from England. A tannery was also being put up in 1875, and a general shop exists, which the natives, as well the Germans, frequent.

"The colonists were many of them employed on the English orphanage at Nazareth, which Mr. Shumacher designed and built; and all the masons' and carpenters' work was executed by the Germans. The colonists also. have done much to clear the road from Haifa to Nazareth, though they have not *made* it, considering that, from a professional point of view, it is not yet a made road at all. Their wagons are now driven between the two. places, and the natives employ them for moving grain.

"The schools in the colony, for the children and younger men, are two in number. In the upper school, Arabic, English, French, and German, arithmetic, drawing, geography, history, mathematics, and music are taught; in the lower, Arabic and German, writing, arithmetic, and singing; in both religious instruction is given; and the girls are taught knitting, sewing, and embroidery,

"The colony has thus been sketched in its religious and practical aspects. Though much talk has been expended on the question of colonizing the Holy Land, there is no other practical attempt which can compare in importance with that of the Temple Society. It remains to be seen what the success of the undertaking will be.

"The colonists belong entirely to the peasant and mechanical classes, and even their leaders are men comparatively uneducated. As a rule they are hard-working, sober, honest, and sturdy; and, however mystic their religious notions may be, they are essentially shrewd and practical in their dealings with the world. They are a pious and God-fearing people, and their natural domesticity renders it highly improbable that they will ever split on the rock which wrecked the former American colony, whose president, it appears, endeavored to follow the example of Brigham Young by introducing polygamy. The German colonists have also a fine field for enterprise, in the introduction into Palestine of European, improvements, which are more or less appreciated by the natives: and, as they have no other community to compete with, they might be able to make capital of their civilized education. The wine which they sell is comparatively excellent, and finds a ready market, as do also many of their manufactured articles.

"Such is one side of the picture, but when we turn to the other we find elements of weakness, which seem to threaten the existence of the colony.

"In the first place, there is apparently no man in the community of sufficiently superior talent or education, or with the energy and force of character, which would be required to control and develop the enterprise. The genius of Brigham Young triumphed over the almost insuperable difficulties of his audacious undertaking, despite even the prejudice which the establishment of polygamy naturally raised against his disciples. However superior in piety and purity of motive the leader of the Haifa colony may be, they cannot compare with the Mormon chief in the qualities to which his success was due.

"In the second place, the colonists are divided among themselves. In 1875 we found that Herr Hardegg had been deposed (temporarily, I understood, till he changed his views) from the leadership of the colony, and he had been succeeded by Herr Shumacher, a master-stonemason and architect, who is, moreover, the representative of the American government at Haifa. This deposition of the original leader had caused dissensions among the Germans, and several of the influential members did not attend the Sunday meetings.

"To internal troubles external ones were added. The colonists are not favorites either with natives or with Europeans, with Moslems or with Christians. The Turkish government is quite incapable of appreciating their real motives in colonization, and cannot see any reason, beyond a political one, for the settlement of Europeans in the country. The colonists, therefore, have never obtained title-deeds to the lands they have bought, and there can be little doubt that should the Turks deem it expedient, they would entirely deny the right of the Germans to hold their property. Not only do they extend no favor to the colony, though its presence has been most beneficial to the neighborhood, but the inferior officials, indignant at the attempts of the Germans: to obtain justice in the courts, without any regard to the 'custom of the country' (that is, to bribery), have thrown every obstacle they can devise in the way of the community, both individually and collectively.

"The difficulties of the colonists are also increased by the jealousy of the Carmelite monks. The fathers possess good lands, gradually extending along Carmel round their fortress monastery; they look with disfavor on the encroachments of the Germans, and all the subtlety of Italians is directed against the German interests.

"The peculiar views of the colonists, moreover, cause them to be regarded with disfavor by influential Europeans in the country, who might do much to help them. They are avoided as religious visionaries, whose want of worldly wisdom might, at any time, embroil their protectors in difficulties not easily smoothed over.

"The community has thus to struggle with a positively hostile government, while it receives no very vigorous support from any one. The difficulties are perfectly well known to the native peasantry, who, with the characteristic meanness of the Syrians, take the opportunity to treat with insolence people whom they believe they can insult with impunity. The property of the colonists is disregarded, the native goatherds drive their beasts into the corn, and several riots have occurred, which resulted in trials from which the colonists got no satisfaction.

"The indiscretion of the younger men has brought greater difficulties on the community; they have repaid insolence with summary punishment, and finding no help from the government, have in many instances taken the law into their own hands. Thus the colony finds itself at feud with the surrounding villages, and the hostile feeling is not unlikely to lead to very serious difficulties on some occasion of popular excitement.

"There are other reasons which militate against the idea of the final success of the colony. The Syrian climate is not adapted to Europeans, and year by year it must infallibly tell on the Germans, exposed as they are to sun and miasma. It is true that Haifa is, perhaps, the healthiest place in Palestine, yet even here they suffer from fever and dysentery, and if they should attempt to spread inland they will find their difficulties from climate increase tenfold.

"The children of the present generation will, probably, like those of the Crusading settlers in Palestine, be inferior in physique and power of endurance to their fathers. Cases of intermarriage with

natives have, I believe, already occurred; the children of such marriages are not unlikely to combine the bad qualities of both nations, and may be compared to the Pullani of Crusading times. It seems to me that it is only by constant reinforcements from Germany that the original character of the colony can be maintained; and the whole community, in Palestine and in Germany, is said not to number more than five thousand persons.

"The expectation of the immediate fulfilment of prophecy has also resulted in the ruin of many of the poorer members of the community, who, living on their capital, have exhausted it before that fulfilment has occurred. The colony is thus in danger of dissolution, by the gradual absorption of the property into the hands of those who originally possessed the most capital; and in any case it is very likely to lose its original character of apostolic simplicity, some of the members becoming the servants and hired laborers of others.

"The natural desire of those members who find themselves without money is to make a livelihood by any means in their power. Where every man is thus working separately for himself, the progress of the colony, as a whole, is not unlikely to be forgotten, and the members may very probably be dispersed over Palestine, following their various trades where best they can make money."

Pali Version Of The Scriptures

Pali, though no longer a vernacular language in any country, has for ages been established as the religious and learned language of the Buddhists in the island of Ceylon, in the Burman empire, in Siam, Laos, Pegu, Ava, and throughout almost the whole of the eastern peninsula of India. As a language it is immediately derived from the Sanscrit, and was probably the native language of Magadha, the birthplace of Buddha. A version into the Pali was commenced in 1813, under the auspices of the Colombo Bible Society, by Mr. Tolfrey, assisted by two learned Buddhist priests. The version had advanced as far as the end of the epistle to Philemon, when Mr. Tolfrey died, in 1817. In 1825 the Reverend Benjamin Clough resumed the work, and finally, in 1835, the whole New Test. was printed in Pali. One of the Buddhist priests who assisted Mr. Tolfrey in the translation became a sincere convert to Christianity, and subsequently

devoted his whole attention to the completion and revision of this important work. See *Bible of Every Land*, page 91 sq. (B.P.)

Pallium

Picture for Pallium

a piece of pontifical dress. It is the peculiar mark of primates, metropolitans, and archbishops, and a few privileged bishops, to be worn by them at councils, ordinations, and on certain occasions in church. Its other names were *anophorion*, *superhumemale*, and, in the writings of Theodoret and St. Gregory Nazianzen, *hiera stole*. It is a circular scarf of plain lambs' wool, worn like a collar about the neck, and having two falling ends fastened over the chasuble by three gold pins fixed on the left shoulder, the breast, and back, the number three signifying charity, or the nails of the cross. Before the 8th century it was ornamented with two or four red or purple, but now with six black, crosses, fastened with gold pins, which superseded an earlier ornament, the Good Shepherd, or one cross, in the 4th century. It has been supposed to be the last relic of an abbreviated toga, reduced to its laticlave by degrees. In the time of Gregory the Great it was made of white linen cloth, without seam or needlework, hanging down from the shoulders. *SEE PALL.*

Palm, Johann Georg

a Lutheran theologian of Germany, was born at Hanover, December 7, 1697. He studied at Jena, was for some time court-chaplain at Wolfenbiittel, in 1727 pastor at Hamburg, and died February 17, 1743. He is the author of, *Einleitung in die Geschichte der augsbургischen Confession* (Hamburg, 1730): — *De Codicibus Veteris et Novi Testamenti Quibus Lutherus in Conficienda Intepretatione Germanica usus est* (1735): — *Geschichte der Bibelbersetzung Dr. Martin Luther's* (edited by J.M. Gotze, Halle, 1772). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:167; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Palmer, Edward Henry

an English Orientalist, was born at Cambridge, August 7, 1840. In 1868 he took part in the expedition for exploring the Sinai territory, and made an examination of the names of places, traditions, and antiquities of Arabia

Petraea. With the same object in view he explored, in connection with Tyrwhitt Drake, the desert Et-Tih and Moab, in 1869 and 1870. Upon his return to England he was made professor of Arabic at Cambridge in 1871. In 1878 he settled at London, and in 1882 went on a secret mission, at the instance of the English government, into the desert east of the Suez canal. On his second trip through the desert he was killed, in October, 1882. Palmer published an Arabic translation of Thomas Moore's *Paradise and the Peri* (1865): — *Oriental Mysticism* (1867): — *Report on the Bedawizn of Sinai and their Traditions* (1870): — *The Desert of the Exodus* (1871): — *A History of the Jewish Nation* (1874; Germ. transl. Gotha, 1876): — *A Grammar of the Arabic Language* (London, 1874): — *A Persian-English Dictionary* (1876): — *Life of Haroun Al Raschid* (1878), and for Max Muller's *Sacred Books of the East* he translated the Koran. See Besant, *Life and Achievements of Edward Henry Palmer* (London, 1883). (B.P.)

Palmer, Heinrich Julius E.

a Lutheran theologian of Germany, was born at Giessen, June 28, 1803. In 1828 he was appointed professor at the gymnasium in Darmstadt, and died in 1865, a doctor of philosophy. He published, *Religiose Vortage* (Mayence, 1833; second series, Darmstadt, 1839): — *Lehrbuch der Religion unter der Geschichte der christl. Kirche* (1849, 2 volumes): — *Der christliche Glaube und das christliche Leben* (4th ed. 1862): — *Die confessionellen Fragen der Gegenwart vom kirchenrechtlichen und theologischen Standpunkte* (1846). See Winer, *Handbuch der theol. Lit.* 2: 191; Zuchold, *Bibl. Theol.* 2:971 sq. (B.P.)

Palmer, Karl Christian

father of Heinrich Julius, was born at Delitzsch, May 2, 1759. In 1787 he was professor at Leipsic, and died at Giessen, July 17, 1838, doctor and professor of theology. He wrote, *De Nexu inter Theologiam Moralem et Publican Religionis Institutio* (Leipsic, 1788): — *Paulus und Gamaliel, ein Beitrag zur ältesten Christengeschichte* (Giessen, 1806): — *Predigten über die Evangelien des ganzen Jahres* (1817). See Winer, *Handbuch der theol. Lit.* 1:495, 569; 2:134. (B.P.)

Palmer, Walter C., M.D.

a devoted Methodist evangelist, was born February 9, 1804. He was converted in 1817, and among the hallowed associations of the "Old Allen

Street Church" in New York, grew up to a beautifully developed Christian character. He practiced medicine for many years in that city, and at length, in connection with his saintly wife, gave up his time to labors for the conversion and sanctification of souls, travelling extensively, and holding meetings everywhere in this country as well as in Great Britain. He died at Ocean Grove, July 29, 1883. See (N.Y.) *Christian Advocate*, January 3, 1884; Simpson, *Cyclop. of Methodism*, s.v.

Palpa Version of The Scriptures

Palpa is a dialect spoken in the small states north of Oude, below the Himalayas. A version of the New Test. was commenced at Serampore in 1817, and completed at press about 1832. See *Bible of Every Land*, page 122. (B.P.)

Paniel, Karl Friedrich Wilhelm

a Protestant theologian of Germany, was born at Mannheim, April 19, 1802. He studied at Heidelberg, was for some time preacher at Kiaferthal, near Mannheim, in 1834 at Ziegelhausen, near Heidelberg, in 1839 pastor at Bremen, and died in 1867, doctor of theology. He published, *Allgemeine Uebersicht derjenigen Gegenstande, welche das gegenwartige Bedurfniss der evangelisch-protestantischen Kirche Badens empfiehlt* (Mannheim, 1832): — *Homiletisches' Magazin* (Heidelberg, 1836, 2 volumes): — *Pragmatische Geschichte der christlichen Beredsamkeit und der Homiletik* (Leipsic, 1839-40). See Zuchold, *Bibl. Theol.* 2:972 sq.; Winer, *Handbuch der theol. Lit.* 2:129. (B.P.)

Panis Literae

("bread briefs") were letters of recommendation, by which a secular lord ordered a monastery or other institution of charity to receive a certain person for support. The right of issuing such letters was connected with the duty, originally imposed upon such institutions, of showing hospitality to princes and other great lords when they were travelling. During the Middle Ages the emperor of Germany exercised a very extensive right of this kind; but the custom existed also in other countries. Towards the end of the 18th century the princes of the different countries refused to admit such royal briefs in their respective territories, and Frederick the Great openly refused to acknowledge such a brief, and asked to be let alone in future with such imperial orders. See Kluber, *Litteratur de dedeutschen*

Stcaatsrechts (Erlangen, 1791), pages 540-543, 548; Haberlin, *Pragmatische Geschichte der neuesten kaiserlichen Walkapitulation* (Leipsic, 1792), page 97; Plitt-Herzog, *Real-Encyklop.* s.v. "Panisbrief." (B.P.)

Paniter, David

a Scotch prelate, was vicar of the Church of Carstairs, in the diocese of Glasgow, prior of St. Mary's Isle in Galloway, and some time commendator of the abbey of Cambuskenneth. In 1543 he was; principal secretary of state. He was made bishop of the see of Ross about 1545, and was still there in 1556. He probably died in 1558. See Keith, *Scottish Bishops*, page 192.

Panjabi Version

SEE PUNJABI VERSION.

Pape, Heinrich

a Lutheran theologian of Germany, was born at Bremen in 1745. He studied at Gottingen, was preacher at different places in the duchy of Bremen, and died April 17, 1805. He is the author of, *Das 53. Capitel Iesaid uber-setz und erklart* (Bremen, 1777): — *Das Evangelium Luca umschrieben und eralutert* (1777-81, 2 volumes); besides, he wrote some ascetical works, for which see Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Pappelbaum, Georg Gottlieb

a Lutheran theologian of Germany, was born at Stargard, March 16, 1745, and died at Berlin, March 6, 1826, doctor, of theology and archdeacon. He published, *Untersuchung der raiischen Handschrift des Neuen Testaments* (Berlin, 1785): — *Codicis Novi Testamntenti Raviani in Bibliotheca Regia Berolinensi Publica Asservati Examenz* etc. (Leipsic, 1796): — *Codicem Graecus Apostolorum Acta et Epistolas Continens Berolini in Bibliotheca Viri Generosissimi*, etc. (Berlin, 1815). See Winer, *Handbuch der theol. Lit.* 1:100, 101; Zuchold, *Bibl. Theol.* 2:973. (B.P.)

Papst, Johann Georg Friedrich

a Lutheran theologian of Germany, was born at Ludwigstadt, Bayreuth, October 21, 1754. He studied at Leipsic and Erlangen, was in 1783 professor of philosophy at the latter place, in 1794 dean at Zirndorf, near Nuremberg., in 1818 doctor of theology, and died June 7, 1821. He wrote, *De Authentia Copitis XXI Joannis* (Erlangen., 1779): — *De Faustis Christiana Religionis Initiis* (1786): *Geschichte der christlichen Kirche* (1787): — *De Ipsorum Christianorum Culpa in Vexationibus Motis a Romanis* (1789-90): — *De Apostolicae Ecclesiae Exenmplo Cautè Adhibendo* (1790): — *Commentar uber die Geschichte der christl. Kirche nach dem schrockh schen Lehrbuch* (1792-1801). See Winer, *Handbuch der theol. Lit.* 1:536, 591; 2:24; Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Para (du Phanjas), Francois

a philosophical writer of France, was born in the castle Phanjas, Dauphine, in 1724. He joined the Jesuits of Embrun, and soon distinguished himself as a philosopher and mathematician. Para died at Paris in 1797. Of his works; we mention, *Elements de Metaphysiques Sacrae et Profane* (2d ed. Paris, 1779, 3 volumes): — *Les Principes de la Saine Philosophie Concilies avec Ceux de la Religion* (1774, 2 volumes): — *Institutiones Philosophicae* (published posthumously, in 1800): — *Tableau Historique et Philosophique de la Religion* (1784). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Paradise

There have been at least four notable attempts in very recent times to discover this long-sought locality; two of them by American, and two by German authors. Their theories have been put forth with the greatest assurance, and in most cases supported by a vast array of learning; but they all seem to. have failed to satisfy the judgment of the literary world, or to add anything substantial towards a reasonable solution of the question.

1. The view of Friederich Delitzsch, the eminent Assyriologist, son of the well-known commentator, has. already been given under the art. EDJEN. Brilliant as are, the researches of his work, its conclusions have been rejected by the most careful and competent critics. See Haldev ,in the *Revue Critique*, 1881, page 457 sq.; Noldecke, in the *Zeitschr. d. deutsch.*

mogenland. Gesellschaft, 1882, page 174; Lenormant, in *Les. Origine de l'Histoire*, volume 2. We cite (from *The Nation*, N.Y., March 15, 1883) some of the geographical objections:

"Why, if the stream of Eden be the middle Euphrates, is it left unnamed in the narrative, though it is certain that the Hebrews were perfectly familiar both with the middle and the upper course of that river?... If the *lower* Tigris be meant by the Hiddekel, why is this river described as flowing in front of Assyria, which lay *above* the central Mesopotamian lowland asserted to be Eden? How should a writer, familiar with the whole course of the Tigris, deem its lower part a branch of the Euphrates?... Why is Havilah, if the Arabian border-land so well known to the Hebrews be meant, so fully described by its products? Who tells us that the gold, the bdellium, and the shoham of Babylonia were also characteristic of the adjoining Havilah?"

2. A modern traveller, Reverend J.P. Newman, D.D., had previously indicated a somewhat similar position to the above (*A Thousand Miles on Horseback*, N.Y. 1875, page 69), namely, at the confluence of the Euphrates and the Tigris; and he was confident that ancient tablets would yet be exhumed fully establishing this location. But the inscriptions recovered by Smith, Rassam, and others in that vicinity do not confirm the theory, and it has thus been brushed aside with the multitude of other conjectures that preceded it.

3. A more startling conclusion is announced by Reverend William F. Warren, D.D., LL.D., president of the Boston University, "that the cradle of the human race, the Eden of primitive tradition, was situated *at the North pole*, in a country submerged at the time of the deluge," (*Paradise Found*, Boston, 1885, 8vo). This is the outcome of his researches in early traditions, noticed under our art. **SEE COSMOLOGY**. The author brings to the support of this view an amazing amount of reading and investigation, which we have not space to criticise in detail. To such as are prepared to accept the mythologies of antiquity as having a historical basis, and to place the Biblical account on a level of authority with them, and at the same time to extend the origin of the human race to a date contemporary with the thermal sera of geology, this book, which is written in a fascinating style, and illustrated with a copious reference to the literature of the subject, will prove at least an ingenious and plausible, if not a

conclusive, argument; but for those who maintain the literal accuracy of the history in Genesis, and the substantial agreement of the topographical conditions there given with the present conditions of the earth's surface, it cannot appear other than a most preposterous and chimerical hypothesis. The great objection which we see in it is the setting aside as an unintelligible narrative the only professed and historic description which we possess of the Garden of Eden, and then resorting to the vague and conflicting testimony of-paganism, combined with the scanty and problematical indications of cosmological science, for an identification that is at last claimed as decisive and final. If the Biblical passage (^(OLD)Genesis 2:10-14), with its explicit items, fails to point out the true spot, we may as well give up the attempt as hopeless. To us that account seems sufficiently clear and consistent; and we believe that explorations in the region thus designated will vindicate the accuracy of the Scripture language beyond any reasonable doubt. It is a question of exegesis and geography, not of mythological comparison.

4. The last formal production in this line is an attempt to show that Paradise was situated about sixty-five miles south-east of Damascus, in a shallow alluvial basin, amid the wild basaltic crags of the desolate volcanic region known as the *Hauraz* (*Die Auflosung der Paradies-frage*, by Moritz Engel, Leipsic, 1885, 8vo). An elaborate effort is made to identify the names and circumstances; but the agreement is most fanciful and indistinct. Eden is the present *Ruhbe*, an Arabic term for a rich patch of soil; the four rivers are the wadies which pour down the surrounding slopes in the rainy season; while the most violent processes of rationalism are resorted to for the purpose of disposing of the associated names and features of the narrative: e.g. the cherubim are volcanoes of the Hauran; Cain is only a more specific title for Adam; Cain's sons and Lamech's wives are mountain-peaks adjacent, etc. It would seem as if the *ne plus ultra* of absurdity has now been reached in the vagaries on this subject, and it is time to return to sober examination of the given data, if any success is to be achieved in the-exposition.

Parah

The probable site is *Khurbet Farah*, laid down on the Ordnance Map at five and a half miles north-east of Jerusalem, and described in the accompanying *Memoirs* (3:209) as "heaps of stones only."

Parasurama

is the sixth *avatar*, or incarnation of Vishnu, in which he appears as Rama, the son of Jamadagui, armed with *aparasu*, or axe. Arjuna, king of the Haihayas, had obtained, as a reward for his pious deeds, a thousand arms and sovereignty over all the earth. The gods, alarmed at his power, applied to Vishnu, who decided to be born as a son of Jamadagui, in order that he might slay him. Jamadagui was a pious sage, who had married Renuka, a princess, and had obtained by her five sons, the last of whom was Rama, or Vishnu incarnate. On a certain occasion Arjuna came to the hermitage of Jamadagui, and was there hospitably received by the saint, who could treat him and his followers sumptuously, as he possessed a fabulous cow of plenty, that not only supplied him with the milk and butter required for his sacrificial offerings, but with everything else he wished for. Pleased with the precious qualities of this cow, and disregarding the kind treatment he had received, Arjuna carried off with him the cow and her calf. When Rama, who was absent at this time, returned to the hermitage, he took up his axe (or his bow) and slew Arjuna and his army. The sons of Arjuna, to avenge their father's death, attacked the hermitage and succeeded in killing Jamadagui. Thereupon Rama made a vow to extirpate the whole Kshattriya, or military race, and, not satisfied with destroying the sons of Arjuna, he killed every Kshattriya whom he met afterwards. It is said that "he cleared thrice seven times the earth" (i.e., slew as many generations) "and filled with their blood the five large lakes of Samautapauchaka, from which he offered libations to the race of Bhrigu." He then performed a solemn sacrifice, and distributed the land and great riches among the ministering priests. There can be little doubt that the legend is in essence historical, recording a great struggle in primeval times between Brahmans and Kshattriyas, of which we have the parallel in the history of Vasishtha and Viswamitra (q.v.).

Pareau, Louis Gerlach

a noted Dutch theologian, son of John Henry, was born at Deventer, August 10, 1800. He studied at Utrecht, and at the age of twenty took the degree of doctor of theology on presenting *Commentatio Critica ad 1 Corinthians* 13. On the same day (September 23, 1820) he was also made doctor of philosophy "honoris causa." After ministering for some time at Nederlangbroek and Voorburg, he was made professor of moral theology at Groningen in 1831. He opened his lectures with an address, *De Animo*

non Minus Theologorum quam Ingenio Academica Institutione Informando. Pareau was twice rector of the university (in 1843 and 1858), and died October 27, 1866. He is the author of, *Initia Institutionis Christiane Moralis* (Groningen, 1842): — *Dogmatica et Apologetica Christiana* (1845): — in connection with Hofstede de Groot, *Hermeneutica Codicis Sacri* (1846): — *Encyclopaedia Theologi Christiani* (1851), also in connection with Hofstede de Groot. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Parizek, Alexius Vincenz

a Roman Catholic theologian of Austria, was born at Prague, November 10, 1748. In 1765 he joined the Dominicans, and received holy orders in 1771. For a time tutor at the grammar school in Prague, he went, in 1783, to Klattau, Bohemia, as director of the German grammar-school. In 1786 he was made episcopal notary at Budweis, in 1802 doctor of theology, in 1811 dean of the theological faculty at Prague, and died April 15, 1822. He is the author of a number of ascetical works, for which see Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 2:258, 350. (B.P.)

Park, Calvin, D.D.

a Congregational minister, was born at Northbridge, Massachusetts, September 11, 1774. He graduated from Brown University in 1797, three years after was appointed tutor in the university, and in 1804 was elected professor of languages. From 1811 to 1825 he was professor of moral philosophy and metaphysics. In 1800 he was licensed to preach, in 1815 ordained an evangelist, and from 1826 to 1840 was pastor of the Evangelical Congregational Church at Stoughton. He died there, January 5, 1847. His literary taste was exquisite, and he instinctively perceived the beauties and defects of a literary performance. See Sprague, *Annals of the Amer. Pulpit*, 2:460.

Park, Roswell, D.D.

an Episcopal minister and educator, was born at Lebanon, Connecticut, October 1, 1807. He was educated at Union College, and at West Point Military Academy, where he graduated in 1831. He then served as a lieutenant of engineers until September 1836, when he accepted the chair of natural philosophy and chemistry in the University of Pennsylvania, a

position which he held until 1842. He took orders in the Protestant Episcopal Church in 1843, and taught and preached in Pomfret, Conn., from 1846 to 1852. He became president of Racine College in the latter year, and chancellor in 1859. He founded a school in Chicago in 1863, and died there, July 16, 1869. Dr. Park published, *Selections of Poems* (1836): — *A Sketch of the History and Topography of West Point*, etc. (1840): — *Pantology* (1841): — *Hand-book for American Travellers in Europe* (1853). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Parker, Charles Carroll, D.D.

a Presbyterian minister, was born at Underhill, Vermont, September 26, 1814. He graduated from the University of Vermont in 1841; studied one year at the Union Theological Seminary, N.Y.; taught at Burlington, Vermont, one year; was a Congregational pastor at Tinmouth from 1848 to 1854; thereafter served at Waterbury until 1867; at Boston Centre, Me., until 1868; at Goshen until 1871, and finally, as a Presbyterian minister, at Parsippany, N.J., until his death, February 15, 1880.

Parker, Joel, D.D.

a Presbyterian divine, was born at Bethel, Vermont, August 27, 1799. He graduated from Hamilton College, N.Y., in 1824; was ordained in 1826, and settled at Rochester, where he remained until 1830; was pastor of Dey Street Church, New York city, from 1830 to 1833; at New Orleans from 1833 to 1838, and at the Broadway Tabernacle, New York city, from 1838 to 1840. He was chosen president and professor of sacred rhetoric in the Union Theological Seminary in the latter year, and retained the position two years. During the next ten years he served the Clinton Street Church, Philadelphia. He became pastor of the Bleecker Street Church, New York city, in 1852 and of the Fourth Avenue Presbyterian Church in 1854. He died in New York city, May 2, 1873. Dr. Parker was for some time associate editor of the *Presbyterian Quarterly*, and published, among other works, *Lectures on Universalism* (Rochester, 1829): — *Morsels for a Young Student* (about 1832): *Reasonings of a Pastor with the Young of his Flock Sermons on Various Subjects* (1852). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Parker, John

an Irish prelate, was born in Dublin, and was made a petty canon of St. Patrick's in 1642. He was subsequently prebendary of St. Michan's and dean of Killala, whereupon he took his degree of bachelor of divinity in Trinity College, Dublin. He was chaplain to the marquis (afterwards duke) of Ormond. In 1649 he was cast into prison by Cromwell, on suspicion of having been employed as a spy by the marquis, who was then laboring to restore Dublin to the king. On his release he was promoted to the bishopric of Elphin, whence he was translated, in 1667, to Tuam, and in 1678 to the archdiocese of Dublin. With his sees he held in commendam the rectory of Gallowne, the treasurership of St. Patrick's, Dublin, and the prebend of Desertmore, in the church of St. Finbar, in the diocese of Cork. He died December 28, 1681. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 283.

Parker, Linus, D.D.

a bishop of the Methodist Episcopal Church South, was born at Rome, N.Y., April 23, 1829. He went to New Orleans in his sixteenth year, at once joined the Poydras Sunday-school, and became a dry-goods clerk. He volunteered in the Mexican war, and soon after his return received license to preach, and in 1849 entered the Louisiana Conference, in which he filled the most important appointments, including the presiding eldership (1870), the editorship of the *New Orleans Christian Advocate* (in connection with his ministerial labors), and membership in the General Conference, until his election as bishop in 1882. He died in this latter work, March 5, 1885. He was a most faithful pastor, a loving friend, and a graceful writer. See *Minutes of Annual Conferences of the M.E. Church South*, 1885, page 159.; Simpson, *Cyclop. Of Methodism*, s.v.

Parmelee, Simeon, D.D.

a centenarian Congregational minister, was born at West Stockbridge, Massachusetts, January 16, 1782. He was a student of Middlebury College for a few months; then studied theology with Reverend Lemuel Havnes, of West Rutland, Vermont. He was ordained pastor of the Church at Westford, August 31, 1808, and was dismissed, August 8, 1837. From November 9 of that year to April 26, 1843, he was pastor in Williston. He served for a time as acting-pastor at Underhill, and was installed there September 11, 1844, and dismissed November 9, 1854. From 1852 to

1854 he was acting pastor at Milton; from 1854 to 1857 at Tinmouth; from 1857 to 1863 at Underhill; from 1863 to 1866 at Swanton. With the exception of a short time, during 1868 and 1869, when he again supplied Westford, he resided after 1866, without charge, at Oswego, N.Y. He died there, February 10, 1882. See *Cong. Year-book, 1883*, page 27.

Parsons, John, D.D.

an English prelate, was born at Oxford, July 6, 1761. He graduated from Wadham College; was chosen a fellow of Balliol; and appointed to the college livings of All-Saints' and St. Leonard's, in Colchester. He was recalled to Oxford by his election to the-mastership of Balliol, November 14, 1798; received the office of vice-chancellor in 1807; was promoted to the deanery of Bristol in 1810; instituted to the vicarage of Weare, Somersetshire, in 1812; and consecrated bishop of Peterborough in 1813. He died March 12, 1819. Bishop Parsons was an humble Christian, a ripe scholar, an able preacher, and a wise administrator. See *The (Lond.) Christian Remembrancer*, June 1819, pge 384; November, page 669.

Parsons, Justin Wright, D.D.

a Presbyterian minister, was born at Westhampton, Massachusetts, in 1824. He graduated from Williams College in 1845, and from Union Theological Seminary in 1848; was ordained by the New York Presbytery, December 26, 1849, and immediately thereafter sailed for Thessalonica, Greece. After laboring at this post until 1854, he was transferred to Smyrna, Asia Minor, and in 1857 to Baghchijeh, Turkey, thence again in 1861 to Nicomedia, and then, after an absence in the foreign field for twenty years, he returned to his native land on a short visit for the benefit of his health. Having again entered upon his work, in July, 1880, he was making a missionary tour on the mountains east of the sea of Marmora, accompanied by his servant, when they encamped foirthe night; the next morning they were found by the: roadside murdered by a band of Zureks. See *N.Y. Observer*, August 12, 1880. (W.P.S.)

Parsons, Levi, D.D.

a Presbyterian minister, was born at Northampton, Massachusetts, August 20, 1779; graduated from Williams College in 1801; subsequently spent two years as tutor, and trained for the ministry under Dr. Hyde of Massachusetts. He was licensed in 1807, and the same year became pastor

of the Church in Marcellus, N.Y., where he remained twenty-six years. He then supplied Tully for one year, and Otisco for another; next went to his former charge in Marcellus, held it six years longer, and then spent the remainder of his ministry with the Third Church in Marcellus, and at Borodino. He died November 20, 1864. See Mears, *Presbyterianism in Central New York*, page 628.

Pasch, Georg

a Lutheran theologian of Germany, was born September 23, 1661, at Dantzig. He studied at Rostock and Wittenberg, was in 1689 professor at Kiel, and died September 30, 1707. He wrote, *Diss. de Rechabitis ex Jeren. 35*, an essay prepared while yet at the gymnasium (Dantzig, 1681): — *De Operationibus Daemonum* (Wittenberg, 1684): — *Diss. Physica de Pluralitate Mundorum contra Cartesianos* (eod.): — *Utrum Pontificii Cogantur Concedere Lutheranos in Religione sua Salvari?* (Kiel, 1689): — *De Philosophia Characteristica ei Parcenetica* (1705): — *De Variis Modis Moralia Tradendi Liber* (1707). See Doring, *Die gelehrten Theologen, Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Pasch, Johann

a Lutheran theologian of Germany, who died at Hamburg in 1709, is the author of, *De Eclipsi Solis in Die Passionis Christi*: — *De Numero Bestice Apocalypticæ*: — *De Tikkun Sopherim*: — *De Angelorum Lingua Sine Lingua*: — *De Signo Caini*: — *De Schemhamphorasch*: — *De Voce Hebraica Selah*: — *De Serpente Seductore*: — *De Morte Immortalium Mortis Christi Testium Judæi et Gentilis*: — *De Johanne Baptista*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Paterson, James, D.D.

a Scotch Baptist minister, was born at Dumbarton, on the Clyde, in 1801. His early education was obtained at the burgh school of his native town; and he began life as a school-teacher. He entered the University of Glasgow with the idea of becoming a physician, but never took his degree. During his course there he labored as an evangelist with the Glasgow City Mission. He was invited by Dr. Marshman to become a missionary to Serampore, but declined the invitation. In 1829 he hired a small room in Glasgow, fitted it up with forms, and began preaching to a congregation of

very poor persons. Here a Church was organized, and removals were made from time to time to better quarters. In 1850 he undertook the editorship of the *Scottish Temperance Review*, and subsequently of the *Scottish Review*. He was one of the originators (in 1846) of the Glasgow Commercial College, and long one of the instructors. He died January 29, 1880. See (Lond.) *Bapt. Hand-book*, 1881, page 334.

Paterson, John (1)

a Scotch prelate, was first minister at Foveran, and next at Aberdeen. He was advanced to the see of Ross, January 18, 1662, where he remained until his death in 1679. See Keith, *Scottish Bishops*, page 203.

Paterson, John (2)

a Scotch prelate, was first minister at Ellon, Aberdeenshire, and afterwards at the Tron Church, and dean of the city of Edinburgh. He was preferred by the interest of the duke of Lauderdale to the see of Galloway, October 23, 1674, where he continued until March 29, 1679, when he was translated to Edinburgh. In 1687 he was put into the see of Glasgow, where he continued until the revolution in 1688. He died at Edinburgh, December 8, 1708. See Keith, *Scottish Bishops*, pages 64, 270, 282.

Paton, James

a Scotch prelate, was elected bishop of Dunkeld in February, 1571. He was deprived in 1575, and died July 20, 1596. See Keith, *Scottish Bishops*, page 96.

Patrizi, Francis Xavier

a Jesuit, who died at Rome, April 23, 1881, professor of exegesis at the Collegium Romanum, is the author of, *De Interpretatione Scripturarum Sacrarum* (1844, 2 volumes): — *De Evangeliiis* (1853, 2 volumes): — *Commentarius in Evangelium Joannis* (1857): — *Comment. in Evangelium Mercii* (1862). (B.P.)

Patten, David, D.D.

a Methodist Episcopal minister was born at Boston, Massachusetts, October 10, 1810. He graduated at the high school there, went thence to Wilbraham Academy, where he was converted in his eighteenth year, and

afterwards to Wesleyan University, Middletown, Connecticut, where he graduated in 1834. In 1832 he was licensed to preach, and employed a supply at Hartford, and also supplied Power Street Church, Providence, R.I., during his last college year. On completing his course at Wesleyan he was at once called to the principalship of Wilbraham, and in 1835 entered the New England Conference. He served as principal at Wilbraham seven years, then entered the pastoral office, and, receiving a transfer to the Providence Conference, was sent in turn to Chestnut Street,, Boston; Nantucket; Elm Street, Bedford; Fall River, and Mathewson Street, Providence, serving two years in each place, and one year to Warren. In 1852 he was appointed presiding elder of Providence District, which office he filled until his election, in 1854, to the professorship of theology in the Biblical Institute at Concord, N.H. By unceasing efforts he secured an enlarged endowment for the institute, its removal to Boston, its establishment on an assured financial, basis as a department of Boston University, and retained his position in its chair of homiletics and pastoral, theology until 1873. He then, on account of impaired health, relinquished his office and became agent of the university and secretary of the board of trustees, devoting to its interests his unfailing love and unflagging zeal until his death, March 26, 1879. The estimate placed upon Dr. Patten's character and worth by his conference is made manifest by his three elections to the General Conference in 1848, 1852, and 1864. See *Minutes of Annual Conferences*, 1879, page 80;. Simpson, *Cyclop. of Methodism*, s.v.

Patten, William, D.D.

a Congregational minister, was born. at Halifax, Massachusetts, about 1760, and graduated from Dartmouth College in 1780. He was ordained pastor of the Second Church at Newport, R.I., May 24, 1786, dismissed April 15, 1833, and died in 1839. See Sprague, *Annals of the Amer. Pulpit*, 1:592.

Patterson, Andrew Oliphant, D.D.

a Presbyterian minister, was born in Fayette County, Pennsylvania, July 1, 1794. He graduated from Washington College in 1814, spent one year in theological study at Princeton, and was ordained by the Presbytery of Redstone, April 18, 1821 preached at Mount Pleasant and Swickley churches until 1834, was agent for the Domestic, Board of Missions until 1836, preached at Beaver Church from 1837 to 1839, and, at New Lisbon

from 1840 to 1851; then became stated supply at Bethel, Ohio, for one year, and settled as pastor from 1853 to 1857. He supplied College Corner for a short time, and died at Oxford, Ohio, December 14, 1868. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 28.

Pattison, Dorothy Wyndlow

(usually called, *Sister Dora*), an English philanthropist, was born at Hauxwell, Yorkshire, January 16, 1832, being the daughter of the rector there. In 1864 she joined the "Sisterhood of Good Samaritans," a religious order recognised by the Church of England, and the next year became a nurse in the Cottage Hospital at Walsale, where she devoted herself in the most exemplary manner and with rare skill to the care of the sick, both in body and soul, until, exhausted in strength, she retired in 1876, and died December 24, 1878. See her *Biography*, by Margaret Lonsdale (London and Boston, 1880).

Pattison, Mark, D.D.

an English clergyman, was born at Hornby, Yorkshire, in 1813, and educated at Oriel College, Oxford. He became a fellow of Lincoln College in 1840 and rector in 1861. He died July 31, 1884, leaving numerous essays and reviews on literary and educational subjects. See *Men of the Time*, s.v.

Patton, William, D.D.

a Congregational and subsequently a Presbyterian minister, was born at Philadelphia, Pennsylvania, August 23, 1798. He graduated from Middlebury College in 1818, attended Princeton Theological Seminary from 1819 to 1820, and in the latter year (June 8) was ordained an evangelist in Charlotte, Vermont. Having gathered a Presbyterian congregation in New York city, named the Central Presbyterian Church, he was installed pastor May 7, 1822, and remained in charge until September 15, 1834. The three years following he was secretary on the Presbyterian Education Society. From October 1837, to October 1847, he was pastor of the Spring Street Church, New York city, and from 1848 to 1852 was pastor of the Hammond Street Congregational Church. During the next ten years he resided in New York without charge; then removed to New Haven, Conn., where, in 1863, he was acting-pastor of the College Street Church. Subsequently he resided at New Haven without charge, until his

death, September 9, 1879. From 1864 Dr. Patton was one of the vice-presidents of the American Missionary Association. Besides important articles in various periodicals, he published, in 1833, a revised and enlarged edition of *The Cottage Bible*, in two volumes. The same year he published *The Village Testament*, and in 1859 the same work, revised, under the title of *The Cottage Testament*. His other works are, *The Christian Psalmist* (1836): — *The Laws of Fermentation*, etc. (1871): — *The Judgment of Jerusalem* (1877): — *Jesus of Nazareth* (1878): — *Bible Principles Illustrated by Bible Characters* (1879). He also issued editions of *Edwards on Revivals* and *Finney on Revivals*, besides a number of pamphlets. He was an ardent advocate of temperance and a powerful lecturer on that subject. He made fourteen voyages to Europe, at first for health, and afterwards as a delegate to various religious bodies. Dr. Patton was a clear, forcible, and copious writer, a bold and impressive speaker, valiant for the truth, an humble and devout Christian. See *Necrol. Report of Princeton Theol. Sem.* 1880, page 8; *Cong. Year-book*, 1880, page 25; *Filial Tribute*, by Dr. William W. Patton (Washington, 1880).

Paul, John De St.

an Irish prelate, was prebendary of Donnington, in the cathedral of York, and canon of Dublin, when he was advanced to the archbishopric of Dublin, September 12, 1350. In 1360 he was one of the three whom the king appointed to explore for such mines of gold and silver as were thought to be abundant in various parts of Ireland. In 1361 he had an especial writ of summons to a great council to be held in Dublin, on which occasion he is said to have labored with his usual good sense and judgment to effect a general amnesty and pardon of such of the Irish and English as were then opposed to the government. He died September 9, 1362. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 134.

Pauli, Carl Wilhelm

a German jurist, was born at Lubeck, December 18, 1792. He studied jurisprudence at Gottingen and Tuibingen, and occupied the highest positions in his profession at his native place, where he died, March 18, 1879. For a number of years he belonged to the officers of his Church, which he served everywhere, and for which he undertook the publication of a new hymn-book in 1832. Having thus become interested in hymnology, he continued his studies, and published as their result, *Geschichte der*

lubeckischen Gesangbucher und Beurtheilung des Gegenwartigen (Lubeck, 1875). He was a warm friend of the mission among the heathens, and for a number of years stood at the head of the missionary society at Lübeck. To this period belong his *Der lubeckische Verein zur Beforderung der, evangelischen Mission unter den Heiden im Jahre 1856* (ibid. 1857) and *Nothgedrungene Erklärung in Sachen des lubeckischen Vereins* (ibid. 1857); His essay, *Peter Heyling, der erste deutsche Missiondr*, in Warneck's *Allgem. Missions-Zeitschrift* (May, 1876), is a valuable contribution to the history of missions and the Church. (B.P.)

Pauli, Christian William Henry

a minister of the Church of England, was born of Hebrew parentage; at Breslau, Silesia, August 11, 1800. He received a strict Jewish education and at the age of twenty-four, while yet in the synagogue, published a volume of sermons under the title *Predigtes für fromme Israeliten* (Halle, 1824; by *Hirsch Prinz*, as his Jewish name originally was). When twenty-five years of age he embraced Christianity at Minden; on coming to England was for some time a student at Cambridge, and while there was invited to come to Oxford, where he was appointed lecturer in Hebrew. This post he held for thirteen years, and published, in 1839, his *Analecta Hebraica*. In 1840 he was ordained, and sent to Berlin by the Society for Promoting Christianity among the Jews. In 1843 he was stationed at Amsterdam, but resigned his position in 1874. He then retired to Luton, Bedfordshire, England, and died May 4, 1877. He also published, *The Great Mystery; or, How can Three be One?* and *A Translation of the Chaldee Paraphrase of Isaiah* (Lond. 1871). (B.P.)

Pauli, Georg Jacob

a Reformed theologian of Germany, was born at Brunswick, July 24, 1722. He studied at Halle, was in 1746 director of the Reformed gymnasium, in 1750 cathedral preacher, in 1751 preacher at Berlin, in 1774 again at Halle, and died Feb. 23, 1795. He published, *De Occasione Psalmi 34 Conscribendi* (Halle, 1747): — *De Conciliando Lucae Marc. 15:25 et Joh. 19:14* (1748): — *De Auctoribus Classicis in Christianorum Scholis Caute Tractandis* (1749): — *Entwurf einer katechetischen und popularen Theologie* (2d ed. 1785): — *Heidelbergerischer Katechismus* (1781). See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (B.P.)

Paulinians

is a name sometimes applied by the Arians to the ancient Christians, from Paulinus, bishop of Antioch.

Paumier, Louis Daniel

a Protestant theologian of France, was born at Autretot, February 23, 1789. He studied at Lausanne, and in 1813 accepted a call to a parish in the neighborhood of Bolbec. In 1817 he was called to Rouen, where he spent the remainder of his life. Besides his ministerial functions, he instructed in a parochial school, which he had founded in 1820, organized different Christian societies, and succeeded in opening a Protestant hospital. Paumier died September 15, 1865, highly honored by both Protestants and Roman Catholics. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Pawson, John

a prominent minister in early Methodism, was born at Thorner, near Leeds. November 12, 1787. He was early convicted under Methodist preaching, and after a long struggle was joyfully brought into the light. He preached his first sermon in 1761, in 1762 Wesley sent him to York, and from that time to February 3, 1806, when he preached his last sermon at Wakefield, he exercised his ministry with marked diligence, ability, and success. He was frequently appointed to the large cities, and in 1785 Wesley ordained him, with Hanby and Taylor, for Scotland, in which country, owing to the Scottish character, creed, and mode of worship, Pawson was convinced Methodism would never make much headway. Triumphant his busy life was closed at Wakefield, March 19, 1806. Twice Pawson was elected president of the conference (1793 and 1801). "During the trials which followed Wesley's death, he was one of the pillars of the shaken structure of Methodism." He wrote in favor of giving the sacraments to the societies in 1792, commended Kilham's pamphlet on the same subject, proposed the solution of the difficulties at the conference in London in the same year, published a revised and enlarged copy of the *Large Minutes* (1797), and *An Affectionate Address to the Junior Preachers* (1798). He believed Methodist government was not sufficiently articulated, favored the appointment of bishops, and the division of England into four Methodist dioceses, and introduced services in the Established Church hours. He was a man of sound judgment, piety, and zeal, and Adam Clarke published a

worthy eulogy of him in the *Methodist Magazine* (Lond. 1807). See Jackson, *Early Meth. Preachers*, 4:1 sq.; Stevens, *Hist. of Methodism*, 3:202 (see Index); Smith, *Hist. of Methodism 2* (see Index); Crowther, *Portraiture of Methodism*, 2d ed. page 382 sq.

Pay, Stephen De

a Scotch prelate, was prior of the abbey of St. Andrews, and in 1383 was elected bishop of the same. But he was taken prisoner by the English at sea, on his way to Rome, and died in March 1381. See Keith, *Scottish Bishops*, page 26.

Payne, George, LL.D.

an English Congregational minister, was the son of a Baptist minister at Walgrave, Northamptonshire, and at a very early age gave indications of superior intelligence. He was educated in Hoxton College and the University of Glasgow. In 1807 he became assistant to the Reverend Edwar Parsons, of Leeds, and in the following year to the Reverend George Lambert, of Hull. In 1812 he removed to Edinburgh as pastor of Albany Street Chapel, where he labored eleven years. In 1824 he was called to the theological chair in Lancashire College, Blackburn. After five years in that capacity he became president and theological professor of the Western College, Exeter, where he remained until his death, June 19, 1848, at the age of sixty-seven. He published, *Divine Sovereignty*. — *Original Sin* (London Congregational Lectures for 1844): — *Elements of Mental and Moral Science*: — *Elements of Language* and a tractate on *Congregationalism*. See (Lond.) *Cong. Year-book*, 1848, page 234; (Lond.) *Evang. Mag.* 1848, pages 393, 415.

Payne, John, D.D.

a missionary bishop of the Protestant Episcopal Church, was consecrated in St. Paul's Church, Alexandria, Virginia, July 11, 1851, as bishop of Western Africa. He resigned his jurisdiction in October, 1871, and returned to the United States, fixing his residence at Oak Grove, Virginia, where he continued to reside until his death, October 23, 1874, aged sixty years. See *Prot. Episc. Almanac*, 1875, page 144.

Payson, Charles Henry, D.D.

a Presbyterian minister, was born in Leominster, Massachusetts, September 28, 1831. He graduated at Amherst College in 1852, and from the Union Theological Seminary, N.Y., in 1857; was ordained pastor of the mission chapel connected with the Madison Square Chapel in 1860, where, with the exception of a year and a half spent at Berlin and Heidelberg, he labored uninterruptedly with great zeal and success until his death, January 24, 1877.

Peck, Jesse Truesdell, D.D., LL.D.

a bishop of the Methodist Episcopal Church, was born at Middlefield, Otsego County, N.Y., April 4, 1811. He was converted when sixteen years old, immediately united with the Church, and commenced a course of study preparatory to the ministry. After two years he was licensed as a local preacher, and in 1832 was admitted into the Oneida Conference, and sent to Dryden Circuit. The next year he was appointed to Newark, and successively to Skaneateles and Potsdam, when he became principal of Gouverneur High School, and remained four years. In 1841 he was elected principal of Troy Conference Academy, at Poultney, Vermont, a position which he retained till 1848. In 1849 he was chosen president of Dickinson College at Carlisle, Pennsylvania; in 1852 he became senior preacher of the Foundry Church in Washington, D.C. in 1854 secretary of the Tract Society of the Methodist Episcopal Church; in 1856 he was appointed pastor of Greene Street Church, N.Y. He was next stationed at Powell Street, San Francisco; in 1860 was made presiding elder of San Francisco District. At the close of that year he became pastor in Sacramento City, and after two years was stationed at Santa Clara. From 1864 to 1865 he was pastor of Howard Street Church, San Francisco, and was for several years president of the board of trustees of the University of the Pacific, also president of the California State Bible Society, In 1866 he was appointed to Peekskill, N.Y.; in 1867 to Hudson Street, Albany, where he remained three years, and was then stationed at Centenary Church, Syracuse. In 1872 he was elected bishop, and: at once entered upon the duties of that office with great earnestness and intensity of interest, also striving to advance the interests of Christianity, wherever his influence was felt, He was a delegate to the Methodist OEcumenical Conference, held in London in 1881, where he distinguished himself by his able and dignified manner of presiding. He died at Syracuse, May 17, 1883. Bishop Peck's religious

experience was especially rich and full, and his life most consistent and irreproachable. He was devoted to Methodism, but his broad, catholic spirit led him to regard Christians of all denominations as brothers in Christ. His sermons were clear and strong; as a pastor he was loving and faithful; and as a bishop, untiring in his energy till attacked by disease, which rendered further labor impossible. He was author of, *The Central Idea of Christianity: — The True Woman: — What must I Do to be Saved? — and The History of the Great Republic*. See *Minutes of Annual Conferences*, 1883, page 76; Simpson, *Cyclop. of Methodism*, s.v.

Pecthelmus

a Scotch prelate, was bishop of the see of Galloway about 730. See Keith, *Scottish Bishops*, page 271.

Pectoral

Picture for Pectoral

a square plate of gold or silver, either jewelled or enamelled, sometimes worn by English and, other bishops on the breast, over the chasuble, at mass. It is sometimes called a *rationale* or *rational*. Its use appears to have been common during the Middle Ages, for several examples occur on monumental effigies, but since the 14th century it seems to have been disused. It was placed round the neck, and hung on the breast, either by a chain of gold or by three or more silver-gilt pearl-headed pins.

Peebles, John

a Scotch prelate, after, enjoying several praiseworthy positions, was preferred to the archdeaconry of St. Andrews, constituted lord chancellor in 1377, and in the same year became bishop of Dunkeld. He died in 1396. See Keith, *Scottish Bishops*, page 85.

Peguese Version Of The Scriptures

The Peguese is still spoken in Pegu, a country which formerly included all the sea-coast and the mouths of the rivers of the Burman empire, but the Burmese portion of which, comprising by far the greater part of its extent, is now a province of the British Indian empire. The Peguese language is supposed to be more ancient than the Burmese, although the alphabet is the same, except two additional consonants. A translation of the New Test.

was printed at Maulmein in 1847. This is the only part of the Bible now extant. See *Bible of Every Land*, page 11 sq. (B.P.)

Peip, Albert

a Christian philosophical writer of Germany, who was born at Zirke, Posen, in 1830, and died September 29, 1875, professor of philosophy at Gottingen, is the author of, *Christus und die Kunst* (Berlin, 1853): *Die Wissenschaft und das geschichtliche Christenthum* (eod.): — *Beweis des Christenthums* (1856): — *Christosophie* (1858): — *Philosophie und innere Mission* (Dresden, 1860): — *Jacob Bchme* (Leipsic, eod.): — *Die Kirchenund Staats-Parteien* (1861): — *Jacob Bohme, in seiner Stellung zur Kirche* (Hamburg, 1862): — *Zum Beweis des Glaubens* (Gutersloh, 1867): — *Das Kreuz und die Weltweisheit* (Hanover, 1869): — *Religions philosophie* (published by Theodore Hoppe from Peip's academical lectures, 1879). See Zuchold, *Bibl. Theol.* 2:981 sq. (B.P.)

Peking-Mandarin Version

SEE *CHINESE VERSIONS*, s.v. "Mandarin Dialect."

Pelargus, Christoph

a Protestant theologian of Germany, was born at Schweidnitz, Silesia, August 3, 1565. He studied at different universities, was in 1586 professor of philosophy at Frankfort, in 1589 doctor, in 1591 professor of theology, and died June 10, 1633. He wrote, *Commentarii in Pentateuchum, Matthaeum, Lucam, Johannem et Acta Apostolorum*: — *De Conciliis*: — *Epitome Universce Theologice, seu Explicatio Quattuor Librorum Damasceni de Orthodoxa Fide*: — *De Ascensione Christi in Cclum*: — *Compendium Theologicum Doctrince Christianae*: — *Josias Imago Piorum Regum ac Principum*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Pelham, George, D.C.L.

an English prelate, youngest son of the earl of Chichester, was born October 13, 1766. He studied at Clare Hall, University of Cambridge; was appointed prebend of Chichester Cathedral in 1790, bishop of Bristol in 1803, translated to Exeter in 1807, and to the bishopric of Lincoln in 1820. He was also clerk of the closet to the king and canon residentiary of Chichester. He died in May, 1827. Bishop Pelham published, *Charge to the*

Clergy of the Diocese of Bristol (1804, 4to): — *Sermon* at St. Paul's (1805, 4to). See (Lond.) *Christian Remembrancer*, March, 1827, page 191; (N.Y.) *Christian Journal*, 1827, page 160; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Pella

For the latest account of this place, see Merrill, *Beyond the Jordan*, page 442 sq.

Peltanus, Theodor Anton

a German Jesuit, born at Pelte, near Liege, was professor of theology at Ingolstadt from 1562 to 1574, and died at Augsburg, May 2, 1584. He wrote, *De Peccato Originali*: — *De Christianorum Sepulturis, Exequiis et Anniversariis*: — *Theologia Naturalis et Mystica*: — *Paraphrasis ac Scholia in Proverbia Salomonis*: — *Catena Graecorum Patrum in Proverbia*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 3:70; Winer, *Handbuch der theol. Lit.* 1:880, 883. (B.P.)

Penny, Joseph, D.D.

a Presbyterian minister, was born in Ireland, was educated at Trinity College, Dublin, and at the University of Glasgow. Two years after he came to America he taught in the academy at Flushing, L.I. In 1821 he took charge of the First Church, Rochester, N.Y.; in 1832 of that at Northampton, Massachusetts, and in 1835 became president of Hamilton College. After leaving that institution, in 1839, he removed to Grand Rapids, Michigan, and from there to Pontiac, where his health failed, and he returned to Rochester. He died there, March 20, 1860. Dr. Penny was a man of superior abilities and fine education. In 1829 he visited his native land and organized temperance societies there. See Mears, *Presbyterianism in Central New York*,. pages 319, 630.

Pepys, Henry, D.D.

an Anglican prelate, the son of Sir William Weller Pepys, was born April 18, 1783. He was educated at St. John's College, Cambridge,, taking the degree of B.A. in 1804 and M.A. in 1807; became rector of Morton, Essex, in 1822, also of Westmill, Hertfordshire, in 1827, and prebendary of Wells in 1836. In 1840 he was consecrated bishop of Sodor and Man, and was translated to the see of Worcester in 1841. He died at Hartleybury

Castle, Worcestershire, November 13, 1860. See *Amer. Quar. Church Rev.* 1861, page 706.

Perche, Napoleon Joseph

a Roman Catholic prelate, was born at Angers, France, January 10, 1805. He was educated for the Church, and was ordained a. priest September 19, 1829. In 1837, when bishop Flaget went to Europe in the interests of his diocese, father Perche offered his services as a missionary, which were accepted, and on his arrival in America he began his labors in Kentucky and founded a church in Portland. In 1842 he was transferred to New Orleans and appointed chaplain of the Ursuline convent, which office he held until April, 1870. Father Perche founded at New Orleans the *Propagateur Catholique*, of which he was principal editor. On May 1, 1870, he was consecrated bishop coadjutor of New Orleans, and on the death of Odin, May 25, 1870, he became the archbishop of the diocese. He died there, December 27, 1883. He was. a man of great energy, far-seeing judgment, and great eloquence, and his many charitable acts endeared him to the people, among whom he labored with zeal and fidelity.

Percy, Hugh, D.D.

an Anglican prelate, was born in London, January 19, 1784, being a son of the first earl of Beverley. He was consecrated bishop of Rochester in June, 1827, and was transferred to the see of Carlisle in the following September. He was also chancellor of Salisbury and prebendary of St. Paul's. He died suddenly at Rose Castle, near Carlisle, February 12, 1856. See *Amer. Quar. Church Rev.* 1856, page 145..

Perea

SEE PEREA.

Perfect, The

an appellation frequently applied in the early Christian Church to those who had been baptized, and thereby been admitted to the full privileges of Christians, having a right to partake of the Lord's Supper.

Pericope

(περικοπή) is the title of those sections of Holy Scripture which were appointed to be read in the services of the Church. The synagogue, with its parashioth (q.v.) and haphtaras (q.v.), no doubt furnished the pattern which in the different sections of the Church took a different shape. Little of this process has been recorded: it belongs to what Basil calls: the ἀγραφατῆς ἐκκλησίας μυστήρια.

The oldest documents which speak of reading the Scriptures in the church belong to the Greek Church, and they are the more important since the Greek Church is the mother of all the Oriental churches, and thus the origin, not only of their liturgies, but also of their lectionaries. The sources at our disposal show the remarkable wealth of the Greek Church in this respect; for not only do the Sundays, the prominent days of Christ's history, and the many saints' days, have their regular gospel and epistolary lessons, but such are also assigned to every day in the week. Thus for the period between Easter and Pentecost, as Chrysostom already states, the Acts and the gospel of John were read continuously. For the rest of the Church year, three separate and independent series of lessons are employed — one series for the Sundays, beginning with the second' after Pentecost; one series for the Sabbaths, beginning in the Pentecost week; and one series for the five weekdays between the Sunday and Sabbath. All three series select both from gospels and epistles, following the order of the books and chapters in the New Test. History explains this strange phenomenon. It is very evident that the Greek Church at first introduced lessons for the Sundays, later for the Sabbaths, and still later for the weekdays.

Next in importance is the Armenian system, which has only become known by professor Petermann's translation from the *Armenian Church Almanac*, published at Venice in 1782, and in German translation found in Alt's *Kirchenjahr*, 2:136, 225. Scripture reading is a most important part of the Armenian church-service more so than in the Greek Church, and lessons from both the Old and New Tests. are employed. Among the Syrians we find for the most part the Greek reading-system, while the Nestorian system of Bible-lessons contains for the first time a series of *lectiones selectae*, which in some respects deserves to be placed at the side of the Romish pericope system.

The documents with reference to the reading-system of the Jacobite Christians are quite ample; a list of the New-Test. pericopes of the Jacobites is found in the edition of the Syriac New Test. published by Widtmanstadt (Vienna, 1855). The Maronites have virtually the same plan of Scripture-reading as the Jacobites. While the lectionary plan adopted by the Alexandrian churches was only a branch of the Greek, that of the Coptic churches was entirely distinct, and is a portion of the Coptic liturgy of St. Basilus. A Latin translation is found in Renaudot's *Collection*, 1:137 sq., from which it is evident that, in every chief service, the Copts read from four different parts of the New Test. Virtually identical with the Coptic is the Ethiopic system. See Renaudot, 1:499, 507 sq.

A proper transition from the eastern to the western systems would be the North-African lectionaries, if we were in possession of such. With the exception of the Mozarabic, prevalent among the African and Spanish Christians in the 13th century, no list has been preserved.

In the Occidental Church we have, in reference to the public reading of Scriptures, a phenomenon similar to that observed in the Church of the East. As, here, the Byzantine system was most predominant, so, in the West, the Roman system gradually supplanted all the rest. A difference between the two consists in this, that the non-Byzantine systems of the East were mostly followed by bodies that stood opposed to the Byzantine Church, while the non-Roman system found a home in bodies on doctrinal and fraternal footing with the Roman Church.

To the reading-systems no more extant belongs the Capulan. Of its existence we have ample proof in the Cod. Fuldensis; corrected in the year 545 by bishop Victor, himself of Capua. That the Christians of Gaul once pursued a peculiar plan in the public reading of the Scriptures is manifest from a letter of the missionary Augustine to Gregory the Great. Besides, there are other scattered evidences from Hilary (354), Sidonius (472), Salvianus (440). See Mabillon, *De Liturag. Gallicana*, page 29 sq. Then we have a capitular of Charlemagne, abolishing the Gallic liturgy in favor of the Romish. Under the title, *Missa Ambrosiana*, the very ancient liturgy and reading-system of the Milan Church is still preserved. Its original form cannot be definitely determined, as the different printed texts do not agree among themselves. Concerning the Mozarabian liturgy, comp. the art. s.v. Of the Old British and Irish systems not a single trace remains, the Roman having entirely supplanted them. The Roman system of Scriptural reading,

like the whole Roman liturgy, has passed through three stages — that of its origin and development, down to the time of the Carolinians, that of supremacy in the Middle Ages, and that of fixed and formal codification by the Council of Trent.

The oldest traces of it are found in the 5th century, about the time of Jerome, to whom Berno and later writers ascribe its origin. It consists of a double listone of the epistle, and the other of gospel selections partly chosen freely, and partly with partiality for certain books.

In the second period, this system made its greatest conquests; in France supplanting the Gallic, in Germany entering with Christianity. It also experienced some internal changes during this time, especially on account of the many saints' days and the introduction of the Corpus Christi festival in 1264.

Finally, the Council of Trent declared the papal system the only legitimate one for the Roman Church, only allowing those churches the use of any other. which could prove that the latter had been in constant use there for the past two hundred years.

With the reformation effected by Luther and his German Bible, the traditional character of church services necessarily had to change also. The Bible was read, studied, and explained. The most complete system of Bible-lessons was introduced in England, to some extent, also, in Germany and Switzerland. This whole subject is treated by Ranke, *Fortbestand des herkömmlichen Perikopenkreises* (Gotha, 1859).

The old pericope system has a peculiar history within the section of the Protestant Church that has retained it. In England, Cranmer, in composing the prayer-book, simply took the epistles and gospels as found in the missal of the English bishoprics, omitting only those intended for days not celebrated by Protestants. This latter was also done in Germany; but some other changes were made here, especially at the close of the Epiphany and Trinity Sundays. In the pre-reformatory system there were no lessons for the sixth Sunday after Epiphany, nor for the twenty-sixth and twenty-seventh Sundays after Trinity. This defect was remedied successfully during the 16th century by an unknown master in liturgics, and the present arrangement is the result.

The subordinate services, such as the matins, vespers, as also services during the week, prayer-meetings, and the like, found great favor in the

eyes of the Reformers. Luther, in 1526, the Zurich order of worship for 1535, and the Geneva liturgy, gave directions for the use of lessons in such services. The Church of England pursued its own plan in arranging the daily lessons. Not, content, as the Continental reformers were, with selecting only certain sections of Scripture to be read, Cranmer arranged for morning and evening services such a course of lessons that in every year the entire Old Test., with the exception of the Psalter and the purely ritual sections of the Pentateuch, was read through once, the New Test. three times, and the Psalter twelve times, i.e., was to be chanted through once a month. In Germany, the services during the week in course of time became almost extinct.

The public Scriptural reading, thus reduced to the regular gospel and epistolary lessons for the different Sundays, could not long satisfy the Church. Already Spener advocated an enlarged pericope system; and since 1769, when the movement was started by the elector George of Hanover, the evangelical authorities in the various provinces of Germany have sought to remedy this defect, especially by the adoption of new series of pericopes; See Suckow, *Die kirchl. Perikopen* (1830); — Matthaüs, *Die evang. Perikopen des Kirchenjahres* (Anspach, 1844-45, 2 volumes); F. Strauss, *Das evangelische Kirchenjahr* (Berlin, 1850); Piper, *Der verbesserte evang. Kalender* (1850); Bobertag, *Das evang. Kirchenjahr* (2d ed. Berlin, 1857); Grimmert, *Tabelldrisckie Uebersicht der gewoehldichen neuen Perikopein reihen* (Zerbst, 1874); Nebe, *Die evangq. und epist. Perikopen des Kirchenjahrs* (Wiesbaden, 1875, 8 volumes); Sommer, *Die evang. u. epist. Perikopen* (Erlangen, 1875, 2 volumes); Plitt-Herzog, *Real-Encyclop. s.v.*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. **SEE LESSON**. (B.P.)

Peringer, Gustav

a Swedish theologian of the 17th century, and professor of Oriental languages at Upsala, is the author of *Historia Linguae et l'Eruditionis Arabuna*; and translated into Latin the Talmudic treatises *Aboda Sarlah* and *Tamnid*, both published at Altdorf in 1680. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 3:78. (B.P.)

Perkins, Aaron, D.D.

a Baptist minister, was born at Bridgewater, Massachusetts, May 5, 1792. He was converted in 1811, and ordained June 8, 1813, pastor at

Lattentown, N.Y., where he remained twelve years. Twice he was pastor of churches in the city of New York. He died in October, 1881, at Red Bank, N.J. He was remarkably successful in his ministerial labors. See *The Christian at Work*, October 20, 1881. (J.C.S.)

Perkins, Henry, D.D.

a Presbyterian minister, was born at Vergennes, Vermont, February 9, 1796. He graduated from Union College in 1817, and spent two years thereafter at Princeton Theological Seminary. In 1820 he became pastor of the Presbyterian Church at Allentown, N.J., where he labored faithfully for forty-three years. He retired from active service, and died at Allentown, June 30, 1880. See *Genesis Cat. of Princeton Theol Sem.* 1880, page 25.

Permian Version Of The Scriptures

The Permian is a sister dialect of the Syrjenian and Wotjak, and the three peoples who live in the north-east of European, Russia, in the Perm, Wjatka, and Archangel governments, belong to a common race. Mr. Schiefner estimates the number of the Permians at 50,000, the Syrjenians 70,000, and the Wotjaks 200,000. From the annual report of the British and Foreign Bible Society for 1880, we learn that the gospel of Matthew, prepared for prince Louis Lucien Bonaparte by P. A. Popou, has been revised and translated into the Russ character by the academician Wiedemann, and published by the above society. From the report for 1882 we learn that the Holy Synod have sanctioned the publication of the gospel of Matthew, long delayed by the celsorial authorities, and that the portion will now be circulated throughout the government of Perm, among the population of about 50,000 souls. (B.P.)

Perreyve, Henri

a Roman Catholic writer of France, was born at Paris in 1831. At the age of twenty he was made a priest, and in 1861 he was professor of Church history at the Sorbonne. He died in 1865, leaving *La Journee des Malades*, an ascetical work. Father Gratry, the teacher of Perreyve, wrote *Vie de Henri Perreyve* (Paris, 1866). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Perrine, Matthew La Rue, D.D.

a Presbyterian minister, was born at Freehold, N.J., May 4, 1777. He graduated from Princeton College in 1797, studied theology under Dr. John Woodhull of Freehold, and was licensed by the Presbytery of New Brunswick, September 18, 1799. On the 24th of June, 1800, he was ordained, and for four months acted as a missionary in western New York. On June 15, 1802, he was installed as pastor of the Presbyterian Church at Bottle Hill (now Madison), N.J. In 1809 he made another missionary tour, and on October 31, 1811 was installed as pastor of the Spring Street Church, New York city. Here he continued till the summer of 1820, when, by his own request, the relation was dissolved. In 1821 he was elected to the professorship of ecclesiastical history and Church polity in the Auburn Theological Seminary. He died February 11, 1836. Dr. Perrine had the reputation of being an accurate and thorough scholar. He was of a speculative and metaphysical turn. As a preacher he was always instructive and interesting. He published, *Letters Concerning the Plan of Salvation* (New York, 1816): — *A Sermon Before a French Missionary Society in N.Y.* (1817): — *An Abstract of Biblical Geography* (1835). See Alexander, *Princeton College in the 18th Century*; *Genesis Cat. of Auburn Theol. Sem.* 1883, page 193; Aikman, *Historical Discourse* (1876), page 13.

Perrine, William Henry, D.D.

a Methodist Episcopal minister, was born at Lyons, N.Y., October 8, 1827, and moved with his parents to Michigan in 1833. He was converted at the age of thirteen; in 1853 graduated at the Spring Arbor College, having entered the ministry in 1851. The following are his successive appointments: South Albion, Jackson; Lafayette Street, Detroit; Adrian, Ann Arbor; superannuated two years; Flint; professor in Albion College four years; presiding elder of Lansing District; professor' again in Albion College; St. Joseph, Albion, Marengo, Parma, Concord. He died in Albion, Michigan, January 22, 1881. Dr. Perrine was a fine pulpit orator, and had great versatility of his talent. He took especial interest in Sunday-schools and Bible studies, having visited Palestine in 1857. See *Minutes of Annual Conferences*, 1881, page 312; Simpson, *Cyclop. of Methodism*, s.v.

Perry, Gideon Babcock, D.D., LL.D.

a Protestant Episcopal clergyman, was born at South Kingstown, R.I., October 12, 1800. Among several parishes of which he was rector were St.

Paul's, Cleveland, Ohio, and Grace Church, in the same city. He was also the founder of St. James's parish in Cleveland. Subsequently he was rector of Trinity Church, Natchez, Miss., and of Grace Church in Hopkinsville, Ky., where he died, September 30, 1879, having been fifty-seven years in the ministry. See *Providence Journal*, October 13, 1879. (J.C.S.)

Persian Version Of The Scriptures

By way of supplement we add the following: "As the style in which the gospels of the Polyglots is written has long been antiquated at Ispahan, several efforts were made during the present century to produce a version in the polished dialect now spoken by the Persians. A translation of the gospels was made under the superintendence of colonel Colebrooke, and printed at Calcutta in 1804. In 1812 the Reverend L. Sebastiani had advanced nearly to the end of the Epistles, in a translation of the New Test. from the Greek, and during the same year the gospels of this version were printed at Serampore. In the meantime another translation of the New Test. was progressing at Dinapore, under the superintendence of Henry Martyn. The translators were Sabat and Murza Firut. This version was completed in 1808, but it was so replete with Arabic and abstruse terms, intelligible only to the learned, that the Reverend H. Martyn determined upon visiting Persia in person for the sake of obtaining a clear and idiomatic version. In 1811 he reached Shiraz, the seat of Persian literature, and remained there nearly a year, in the meantime executing from the original Greek a translation of the New Test. The state of his health compelled him to return to England, but he expired during his journey homeward, at Tlokat, Asia Minor, in 1812. Copies of the work were deposited with Sir Gore Ouseley, the English ambassador in Persia, who, on returning to England by way of St. Petersburg, met with prince Galitzin, then at the head of the Russian Bible Society. The suggestion made to the prince to have an edition of Martyn's Test. printed was complied with, and in less than six months the impression was completed.

In 1813 a communication was received by the corresponding committee at Calcutta from Meer Seid All, the learned native employed by Mr. Martyn, at Shiraz, in which he informed the committee that the manuscript of the Persian New Test. and of the Psalms (which had likewise been translated at Shiraz) was in his possession, and he waited their orders as to its disposal. He was directed to take four copies of the manuscript, and forward, the same to Calcutta, while he was invited himself for the purpose of

superintending the publication. The Psalter and the New Test. passed through the press at Calcutta in 1816. The Psalter was reprinted at London, under the superintendence of Dr. Lee, in 1824, and the New Test., edited by the same scholar, in 1827. Other editions followed in 1837 and 1847.

Of all the editions of the Persian New Test., the most incorrect seems to have been that printed at St. Petersburg in 1815, and, at the request of the missionaries, the issue was stopped by the Russian Bible Society. The Reverend W. Glen, of the Scottish mission at Astrakhan, was in consequence led to undertake a version of the Psalms in Persian, for the benefit of the numerous individuals speaking that language who resort to Astrakhan and the south of Russia. In 1826 the British and Foreign Bible Society made arrangements with the Scottish Missionary Society for the services of Mr. Glen in making a translation of the poetical and prophetic books of the Old Test. In the meantime Mirza Jaffier had been engaged by the same society to produce a translation of the historical books of the Old Test. at St. Petersburg, under the eye of Dr. Pinkerton, and according to specific directions given by Dr. Lee. The only portion of Mirza Jaffier's version which was published is the book of Genesis, printed at London in 1827, under the care of Dr. Lee. Mr. Glen's version of the Psalms and Proverbs was published at London in 1830³¹, and again in 1836. The entire Old Test., translated by Mr. Glen left the press in 1847.

In 1824, the Reverend T. Robinson had commenced another translation of the Old Test., which was printed in 1838. A Persian version of the prophecy of Isaiah was purchased by the British and Foreign Bible Society in 1833. This version has been executed by Murza Ibrahim, of the East India College at Haileybury, and was published in 1834.

Since 1872 a revision of St. Martyn's New Test. has been undertaken by the Reverend R. Bruce, of the Church Missionary Society, stationed at Julfa, near Ispahan, which was completed in 1877, The same translator also commenced the revision of the Old Test. From the report of the British and Foreign Bible Society for 1879, we learn that Mr. Bruce and the Reverends J. Bassett and J.L. Potter, of the American Presbyterian Mission, have formed themselves into a committee for the revision of the Persian Scriptures. The different books of the Old Test. were distributed among the different revisers, and each will carefully examine the work of the others. The revised New Test., too, was to be subjected to a joint

revision. From the report for the year 1882, we learn that the latter, after having been thoroughly revised by the translator and professor Palmer of Cambridge, was published by the British and Foreign Bible Society. As for the Old Test., the work of revision is progressing slowly. (B.P.)

Persian-Jewish Version

SEE JUDAEO-PERSIAN VERSION.

Personality

is an attribute of conscious beings only, and thus distinguishes individuals from each other. In the Trinity it is simple and absolute, so that the three persons of the godhead are not three beings, since they have a common consciousness. In man it is compound, consisting of a body and a soul, which are not homogeneous, as are the three divine persons, and yet constitute but a single being, inasmuch as the consciousness essentially resides in the soul, which is therefore *per se* the real person, and remains such after the separation from the body. In Jesus Christ there was a double or complex personality, because he had a complete human soul (as well as body), and was also filled hypostatically with the divine spirit. He consequently may be said to have had a sort of double consciousness; for the divine spirit did not always communicate everything to the human spirit, and the latter could not be commensurate with the former. Yet he was not two persons, inasmuch as the two natures were indissolubly blended, and the twofold personality likewise. The partial lack of homogeneity between the divine and the human spirit in him did not negative this, just as the still greater dissimilarity between human flesh and soul does not negative unity in man.

Perthes, Friedrich Matthias

a Protestant theologian of Germany, son of Friedrich Christoph, was born at Hamburg, January 16, 1800. In 1842 he was pastor at Moorburg, near Hamburg, and died August 29, 1859. He is best known as the author of *Des Bischofs Johannes Chrysostomus Leben* (Hamburg, 1853). See Zuchold, *Bibl. Theol.* 2:984. (B.P.)

Pertz, Georg Heinrich

a famous German historian, was born at Hanover, March 28, 1795. In 1823 he was secretary of the royal archives at Hanover, in 1842 head-

librarian at Berlin, and he died at Munich, October 7, 1876. He edited *Leibniz-gesammelte Werke* (Hanover, 1843 sq.), and published *Ueber Leibnizens's kirchliches ,Glaubensbekenntnuiss* (Berlin, 1846): — *Ueber die gedruckten Ablassbriefe von 1454 und 1455* (1857). See Zuchold, *Bibl. Theol.* 2:984. (B.P.)

Peruvian Religion

In the earliest times the inhabitants of the kingdom of Peru, which Manco Capac, the first Inca, ruled, seem to have been believers in the coarsest fetichism. They only had one supreme deity, the mother of all, Mama Kocha, in honor of whom wild animals, plants, and prisoners of war were sacrificed. The devouring of fallen or sacrificed enemies was a sacred custom of the Peruvians. A great flood had overflowed the country, and after this Manco Capac, and his wife, Mama Oello, children of the sun, came from a foreign country to the shores of the sea Titicaca, where they built the city of Cuzco, collected the remaining people, and gave them laws and sacred teachings, which were carefully preserved until the arrival of the Spaniards. The supreme being of the later Peruvians was called Pachacamac, who was the creator of all beings, also of the sun; the latter was his only visible representative on earth, and was therefore divinely worshipped; but the god himself was exalted above the sacrifices of mortals. The moon and stars also had temples, like the sun, but of less splendor, inasmuch as all that was of gold in the temples of the sun was made of silver in those of the moon and stars. There were male and female priests: of the latter, the maidens of the sun were of two kinds; the higher, from the Inca family, dedicated their whole lives to the service of the sun, and there were more than fifteen hundred of these in convents. If unfaithful, they and their whole family were to be exterminated, according to the law known as "hard law." But in the entire history of Peru not an instance of this occurs. The second class of servants of the sun did not live in the capital, Cuzco, but in the provinces of the kingdom, and were chosen from all classes. The conditions of reception were beauty and purity. When the cruel Pizarro came to Peru, the immense riches were carried off by the Spaniards, and the beautiful daughters of the Incas, the virtuous sunmaidens, became a prey to the insolent warriors.

Peruvian Version

SEE QUICHUAN.

Pescheck, Christian Adolph

a Lutheran theologian of Germany, was born February 1, 1787, at Johnsdorf, Saxony. In 1816 he was pastor at Luckendorf, in 1831 deacon at Zittau, and died in 1859, doctor of philosophy. He is the author of, *Geschichte der Colestiner des Oybins, urikundlich esfioscht und dargestellt* (Zittau, 1840): — *Geschichte der Gegen reformation in Bohmen* (Leipsic, 1843-44, 2 volumes): — *Die bohminschen Exulanten in Sacshsen* (1857): — *Die Auswanderung glzaubenstreuer Protestanten aus Bohmen und Sachsen im xvii. Jahrhundert* (1858). See Zuchold, *Bibl. Theol.* 2:984 sq. (B.P.)

Peter (Saint), Festivals Of

I. *Depositio Petri in Catacombas et Pauli in via Ostiensi.* The *Catalogus Liberianus* (354) first mentions the entombment of the bones of Peter and Paul as having taken place in the year of the consuls Tuscus and Bassus (258), and gives the date as *III. Cal. Julii*, that is, June 29. A festival in commemoration of that day is recorded in the Latin Church by Prudentius in the 4th century, by Augustine (*Seram.* 295-299), Maxim. of Turin (*ibid.* 66-69), and Leo the Great (*ibid.* 82-84) in the 5th; after the 6th it is noticed in all martyr chronicles. In the Greek Church it is stated by Theodorus Lector, in his Church history (ii, 16), as having been celebrated in Constantinople towards the close of the reign of Anastasius I (518); after the 7th century it is given in all calendars, even those of Copts, Ethiopians, and Armenians. In 1743 Benedict XIV decreed a celebration of eight days for the city of Rome; and in 1867, the eighteenth centenary, it was renewed with great magnificence by Pius IX.

II. *Festum Cathedrae Petri Antiodienae*, for February 22, mentioned in the *Calendarium Liberianum*, and celebrated in commemoration of the accession of the apostle Peter to the episcopal chair, without, however, specifying the locality of the chair. The same is the case with the *Calendarium* of Polemius Silvius (448). In the Ambrosian Liturgy, and in the *Sacramentarium* of Gelasius I, the festival is omitted altogether; but is found again in the *Sacramentarium* of Gregory, and after his time always.

III. *Festum Cathedrae Petri Romanae*, January 18, was generally confounded with II, but became independently established in the 8th century, and formally fixed during the Carlovingian age, to which time,

also, belongs the final recognition of the tradition of the double episcopacy of St. Peter.

IV. *Festum Sanctum Petri ad Vincula* or *in Vinculis*, also called *Festum. Catenarum Petri*, August 1, is not mentioned until the 9th century, in Wandalbert's *Martyrologium*, and Pseudo-Beda's *Homil. doe Vinculis Sancti Petri* (Bedme, *Opp.* 3:96). In the Greek Church it is celebrated, Jan. 16, in the Armenian February 22. The latter Church also celebrated a festival of "the finger of the apostle Peter" (Assemani, *Fflu/chol. Eccles. Orient.*), and the Abyssinians commemorate on July 31 a festival in honor of St. Peter (Ludolf, *Hist. AEthiops.* page 424), but the origin and signification of the latter is not known. See Augusti, *Denckwurdigkeiten*, 3:175 sq.; Sinkler, in Smith's *Dict. of Christ. Antiq.* 2:16-23-1628; Nilles, *Kalendariums Muale Utriusque Ecclesiae, Orient. et Occident.* volume 2; Zclker, in Plitt-Herzog, *Real Encyklop.* s.v. (B.P.)

Peter Of Blois

SEE BLEISEN, PETER.

Petermann, Julius Heinrich, D.D.

a famous German Orientalist, was born at Glanchau, August 12, 1801. In 1837 he was professor of Oriental literature at, Berlin, from 1852 to 1855 he travelled through Asia Minor and Persia, in 1867 and 1868 through Palestine and Syria. He died in June, 1876. Besides his contributions to different periodicals and cyclopaedias, he published, *Grammatica Lingua Ameniaca* (Berlin, 1837): — *De Ostikansis, Arabicis, Arsneniae Gubernatoribus* (1840): — *Beitrage zu eiser Geschichte der neuesten Reformen des Osmanischen Reichs* (1842): — *Pauli Epistola ad Philemonem* etc. (1844): *Porta Linrsarum Orientalium* (1864-72, 5 volumes): — *Reise in den Orient* (2d ed. Leipsic, 1865, 2 volumes): — *Liber Magnus Vulgo Liber Adamsi Appellatus* (1867): — *Pentateuchus Samaritanus* (Berlin, 1872 sq., 3 volumes). (B.P.).

Petersen, August

a Protestant theologian of Germany, who died at Gotha, November 1, 1875, doctor of theology and general, superintendent, is the author of, *Die Idee der christlichen Kirche* (Leipsic, 1839-46, 3 volumes); *Schleiermacher als Reformator den deutschen Bildung* (Gotha, 1869): —

Die protestantische Lechfreiheit und ihre Grenzen (Frankfort, 1865). (B.P.).

Peterson, William, D.D.

an English divine, was installed prebendary of the Church at Exeter, August 16, 1619; elected canon residentiary, June 2, 1621; and advanced to the deanery, July 18, 1629. He died December 6, 1661, aged seventy-four years. Dr. Peterson was a man of exemplary life, faithful in preaching the gospel, and charitable to the poor.

Petreus

a name common to several Swedish theologians, of whom we mention the following:

1. AESCHILIUS, who died at Abo in 1657, professor and doctor of theology, is the author of, *Ensarrationes in Evangelia. Dominicalia et Festivalia*: — *De Veteris et Novi Testamenti Discriminae*: — *De Anti-Christo Iagno*, besides a translation of the Bible into Finnish.
2. LAURENTIUS, who died January 7, 1655, is the author of *Canticum Cantorum Salomonis, Paraphrasi tum Ligata Hebraea et Danica, turn Prosa Latina Adornatum* (Hafnita, 1640).
3. NICOLAS (1) was born at Husum, September 10, 1569. He studied at different universities, was in 1600 doctor of theology, and died at Ratzeburg, January 7, 1641, a superintendent.
4. NICOLAS (2) was born at Zealand in 1601. He studied at different universities, was professor of Oriental languages at Copenhagen, and died October 4, 1634. He is the author of, *Nomenclator Hebraeus* (Hafnum, 1629): — *Lexicon Hebraicum cum Grammatica Hebraica* (1627, 1633): — *Musae Hebaea seu Collonia Hebraea* (1628).
5. SEVERIUN, born in 1609, and died November 25, 1657, professor at Copenhagen, is the author of, *Grammatica Hebraea* (1642): — *Fundamenta Linguae Sanctae* (1647): *Disquisitio de Fundamesto Philosophiae Moralis*.
6. THEODOIRE, who died at Copenhagen in 1673, is the author of, *Prophetia Joelis Ethiop., Interpret. Latina ad Verbum-Donata* (Leyden, 1661): — *Prophetia Jonae Aethiop. et ex Aethiop. in Lat. de Verbum*

Verisa et Notis atque Adagiis Illustrata (1660): — *Vaticinium Mmalahhsie Ethiop. Latino Idionate ad Verbuin Donatum* (1661). See Jichuer, *Allgemeines Geleherten-Lexikon*, s.v.; Flirst, *Bibl. Jud.* 3:80; Winer, *Handbuch der theol. Lit.* 1:63, 64. (B.P.)

Petrus

a Scotch prelate, was bishop of Orkney in 1270, and was one of the ambassadors sent by Eric, king of Norway, to negotiate a marriage between that monarch and Margaret, daughter to Alexander I, king of Scotland. He died in 1284. See Keith, *Scottish Bishops*, page 220.

Peyrat, Napoleon

a Protestant theologian and historian of France, was born at Bordes-sur-Arise, Aribge, January 20, 1809. In 1849 he was appointed pastor at St. Germain-en-Laye, and he died April 4, 1881. He is the author of *Pasteurs du Desert* (1842), a work which has been styled "un benedictin romantique." This work was followed by *L'Histoire de Vigilance: — Les Reformateurs de la Fraunce et de l'Italie au Douzienne Siecle* (Pierre de Brueys, Arrigo, Abelard, Arnaud de Brescia, St. Bernard, Berenger): — *Le. Colloque de Poissy: — Le Siege du Mss d'Azil: — L'Histoire des Albigeois: — Beranger et Lamsennais, Correspondence et Souvenirs* (Paris, 1861), this last a charming volume. See Mme. Napol. on Peyrat, *Napolon Peysrst, Poite, Historien, Pasteur* (Paris, 1881); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Peyron, Amadeo

a famous Italian Orientalist and antiquarian, was born at Turin, October 2, 1785. In 1815 he succeeded his former teacher, the abbot Valperga di Caltso, as professor of Oriental languages at Turin, and he died April 27, 1870. He is especially known by his *Lexicon Linguac Copticce* (Turin, 1835) and *Grammatica Linguae Copticae* (1841); besides, he wrote a number of essays, published in the *Memorie* of the Turin Academy of Sciences. (B.P.)

Pfannkuche, Heinrich Freidrich

a Lutheran theologian of Germany, was born November 28, 1766. For some time private tutor at Goittingen. he was in 1803 called to Giessen as professor of Oriental languages, and he died October 7, 1833, doctor of

theology. He wrote, *Exercitationes in Ecclesiastice Salomoni Vulgo — Tributi Locum Vexatissim.* — cap. 11:7 — 12:7 (Gottingen, 1794): — *Observat. Philolog. et Critic, ad quaedam Psalmorum Loco, Specimen* (Bremen, 1791): — *De odicum MSS. Hebr. Veteris Testamenti et Versionum Chaldaicarum in Lectionibus Anti-masorethis Consensu* (Giessen, 1803). See Winer, *Handbuch der theol. Lit.* 1:213; Furst, *Bibl. Jud.* 3:81 sq. (B.P.)

Pfeffinger, Daniel

a Lutheran theologian of Strasburg, who died November 24, 1724, doctor and professor of theology, is the author of, *De Malo ejusque Causis Intrinsicis*: — *De Cretensium Aritiis ad* ⁵⁰¹²*Titus* 1:12: — *Duce Disputt. in Prophetiam Haggai*: — *De Nethinceis ad Jos.* 9:27 *et Esdr.* 8:20: — *De Viro Perfecto ad Ephes.* 4:13, 14: — *De Cultu Angelorum. ad Coloss.* 2:18: — *De Christo pro Nobis Exciso ad* ²⁰⁰⁵*Daniel* 9:26: — *De Poenitentiae Dei ad Genes.* 6:6, 7: — *De Prophetarum Falsorum Furtis ad Jerem.* 23:30: — *De Michaelae Angelorum Auxiliatore*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Pfeiffer, August Friedrich

a Lutheran theologian of Germany, was born at Erlangen, January 13, 1748, where he also commenced his academical career in 1769. In 1776 he was professor of Oriental languages, in 1805 head librarian of the university, and he died July 15, 1817. He wrote, *De Ingenio Oratorio* (Erlangen, 1770): — *De Jobo Patientiam et Christunu Prcedicante* (1771): — *De Jobcei Libri Scopu* (eod.): — *Progr. in Versionem Syriacam ad 1 Timothy Epistolae* (1776): — *Ueber die Musik der alten Iebriier* (1778): — *Hebrmaische Grammatik* (3d ed. 1802): — *leue Uebersetzung des Propheten Hoseas* (1785): — *Philonis Judei Opera Omnia*, etc. (1785-92, 5 volumes; 2d ed. 1820): — *Progr. super Psalm 110* (1801): — *Progr. super Psalm 72* (1803): — *Bibliorum hebraicorum et Chaldceorum Mlanuale ad Prima Linguarum Studia Concinnavit* (1809). See Doring, *Die gelehrten Theoloyen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 3:83; Winer, *Handbuch der theol. Lit.* 1:115, 45, 522. (B.P.)

Pfeiffer, Joachim Ehrenfried

a Lutheran theologian of Germany, and father of August Friedrich, was born at Giistrow, Pomerania, September 6, 1709. He studied at Rostock,

and commenced there his academical career in 1737. In 1743 he accepted a call to Erlangen as professor of theology, was made doctor of theology in the same year, and died October 18, 1787. He published, *Diss. de Malo Morali*, etc. (Jena, 1737): — *De Lege Interpretandi Prima et Fundamentalii* (1740): — *Elementa Hermeneuticae Universalis* (1743): — *De Calore sub Nube Torrente*, etc. (eod.): — *Trinitas Personarum in Unitate Dei*, etc. (eod.): — *Messias θεάνθρωπος ad Jerem. 23:5, 6* (eod.): — *Messias Satisfactor Hominum ex Ies. 53:4, 5, 6* (1744): — *Processio Spiritus Sancti a Filio Dei ex Ies. 45:3* (1745): — *Messias non Spiritus Saonctus sed Dei Patris Filius ex ⁴¹¹¹Psalm 2:7* (1751): — *Lux Orta Populo in 7 Tenebris Sediti ex Ies. 8:23* (1754): — *Cognitio Justi Servi Dei Justifica ex Ies. 53:11* (1755): — *Spes Ressionationis apud Jobum 19:25, 26, 27* (1760-61), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v. (who gives sixty-seven titles of Pfeiffer's works); Furst, *Bibl. Jud.* 2:83 sq.; Winer, *Handbuch der theol. Lit.* 1:105, 422, 425, 603. (B.P.)

Pfizer, Johann Jacob

a Lutheran theologian of Germany, was, born at Nuremberg, October 29, 1684. He studied at different universities, was in 1713 deacon at his birthplace, in 1717 professor of theology at Altdorf, in 1718 doctor of theology, in 1724 pastor at Nuremberg, and died March 10, 1759. He published, *De Apotheosi Pauli et Barnabae a Lystrensibus Frstra Tentatac* (Altdorf, 1718): — *De Appolline, Doctore-Apostolico ex Actor. 18:24-28* (eod.): — *De Beneficiis Typicis* (1723), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 3:84. (B.P.)

Pharaoh Of The Exode

Owing to the deep interest in the history of that event, extraordinary efforts have been made by Biblical scholars to identify this Egyptian king, whose name is not-given in the sacred narrative. Most writers have been content to, compare the-chronologies of Egypt and the Bible together, and rest in the simple synchronism, a result necessarily problematical from the acknowledged uncertainty of both these chronological schemes. Thus the *Speaker's Commentary* (1:455, Amer. ed.) concludes that the Egyptian monarch in question was Thothmes III; but this result depends upon a series of chronological calculations and comparisons every step in which is debatable. The most favorite identification, however, of late, has been with

Menephtah I, son of Rameses II, or the great Sesostris. This is adopted by Brugsch, Bunsen, Chabas, Ebers, Lenormant, Lepsius, Rawlinson, De Rouge, Vigouroux, and others. We give the reasons *pro ct con*.

1. Josephus cites (*Apion*, 1:26 sq.) Manetho as stating that Moses was identical with a certain Osarsiph, or Egyptian priest of Heliopolis, who headed a revolt of a band of lepers in the reign of Amenophis; and this prince appears to be the Menephtah (or Mernephtah) of the monuments, and the Amenophath or Amenephtes of the 19th dynasty of Manetho's lists, by reason of his association, in the above account in Josephus, with Sethos or Rameses as his son, and Rhampses (or Rameses) as his father. But Josephus himself expressly and somewhat passionately contradicts the identification in question, and he alleges, and goes far to prove, numerous inconsistencies and fallacies in it, arguing, in, short, that the whole story is a mendacious invention, and especially dwelling upon the fact that the insurgents in that case, so far from succeeding in their escape from Egypt, were ultimately subdued and destroyed by the Egyptians.. The statements of Manetho himself, as extant in Syncellus and Eusebius, make no mention of this identification, but variously name Amosis (head of the 18th dynasty) and Achencheres (ninth king of the same dynasty) as the Pharaoh of the Exode.

In another passage (*Apion*, 1:32, 33) Josephus gives a similar narrative from Cheremon: but, as he justly shows, the contradictions of the story are there still more apparent. In a third account, from Lysimachus (*ibid.* 34) the Egyptian king's name is given as Bocchoris, and so all trace of identity disappears. Josephus himself repeatedly affirms that Manetho's own work gave Tethmosis (or Thummoses, son of Alisphragmuthosis [Misphragmuthosis]) as the name of the Pharaoh of the Exode.

2. The circumstances of Rameses II, father of the Egyptian king under consideration, are supposed to favor his identification with the Pharaoh of the oppression. and so to coincide with the theory in question. Thus he was a great builder of cities, especially (it is alleged) of Pi-Tum and Pi-Rameses, which are held to be the Pithom and Raameses of the Bible. But the last identifications are extremely doubtful, and the name Rameses appears as that of a district as early as Joseph's day (⁽⁻⁰⁴⁷¹⁾Genesis 47:11). The identification of an oppressed or conquered people in his reign, named *Aperu* on the monuments, with the Hebrews, is equally doubtful, both in the reading and application; it is at all events certain that the people so

named were *foreign* serfs, and that they were employed in large numbers at a period considerably later than the Exode (Brugsch, *Hist. of Egypt*, 2:129). Opposed to this identification is the well-known character of the Rameses in question as a just and humane prince, who cannot have been guilty of the atrocious policy of drowning all the male children of a portion of his subjects.

3. The character and circumstances of Menepthah himself are not given with sufficient detail in the Egyptian chronicles or monuments to enable us to say with definiteness whether; they agree or, disagree with the Biblical account.... There is nothing in them, however, which tallies with the overthrow at the Red Sea. It, as the history in Exodus implies, and as later Scriptural notices expressly affirm (e.g. ^{<4965>}Psalm 136:15), the Egyptian king was himself: drowned there, it cannot have been Menepthah, who certainly reigned much longer than the brief interval between Moses' return to Egypt (^{<4949>}Exodus 4:19; comp. 2:15) and the Exode. Moreover, Menepthah was one of a large family of sons born to Rameses during his long reign, and this militates decidedly against the adoption of Moses as heir through a daughter. Dr. Schaff adduces (*Through Bible Lands*, page 102) a circumstance-mentioned by Herodotus (2:111), that the successor of Sesostris (supposed to be Rameses II) was smitten with blindness for ten years as a punishment for hurling his spear into the Nile during an extraordinary overflow; but this looks to us very little, like the catastrophe at the Red Sea; and, besides, the historian calls the king in question Pheron, and he names his successor Proteus, words which have no place in the dynastic lists.

4. Finally and ,conclusively, the chronology of the period will not allow this identification. The lowest date for the Exode is the Rabbinical, B.C. 1312; Usher's is 1491; Hales's, 1614; our own, 1658; while the dates assigned to the end of Menepthah's reign are as follows: Mariette, cir. B.C., 1288; Lepsius, 1273; Wilkinson, 1200; ours, 1175. The difference, in any case, is from a quarter of a century to, four centuries and a half. It is useless to plead the uncertainty of the dates in either line, because it is precisely here that both the Egyptian and the Biblical chronologies begin to be definite; and the tendency of modern criticism is to widen rather than contract the discrepancy at this point. This objection has not escaped Josephus, who expressly remarks (*Apion*, 1:27) that, according to Manetho, "Moses lived many generations earlier" than the king in question, or, more definitely (*ibid.* 26), 518 years, or, according to his own detailed estimate (*ibid.* 15),

exactly 327 years. Our calculation, 483 years, is nearly a mean between these. Josephus further states (*Apion*, 2:2) that Solomon built the temple 612 years after the Jews came out of Egypt" (he elsewhere makes it variously 592 and 632 years in our own scheme it was 648 years); and he fortifies this date by a reference to the then well-known contemporaneous Tyrian annals. He adds (*ibid.*) that the date of the Exode, according to the above notice of Lysimachus (i.e., as occurring under king Bocchoris) would make it "1700 years ago," or about B.C. 1630, which again is substantially our date. We conclude therefore that Josephus at least (from whom, be it noted, the whole basis of this proposed identification is derived) was clear and consistent as well as definitely grounded in his chronology, both in its Biblical and its Egyptian relations; and like him we must decidedly reject this synchronism. *SEE MANETHO.*

Phasaelis

The present *Khunrbet Fasail* is laid down on the Ordnance *Map* at twelve and a half miles north of Riha (Jericho), and is briefly described in the *Memoirs* accompanying (2:392).

Phelps, Eliakim, D.D.

a Congregational minister, was born at Belchertown, Massachusetts, March 20, 1790. From 1811 to 1813 he was a member of Brown University, but graduated in 1814 from Union College. He was ordained at Brookfield, October 23, 1816, as the colleague of Reverend Ephraim Ward, and continued to minister there until October 25, 1826. During the succeeding three years he was principal of the Ladies' High-school at Pittsfield. In February, 1830, he was installed pastor of the Presbyterian Church at Geneva, N.Y., and held that position until September 1835. From 1836 he was secretary of the American Education Society in Philadelphia, and of the same in New York to 1845. For one year he was acting-pastor at Kingston, R.I., and served in the same relation at Putnam, Conn. from 1856 to 1858. His residence from 1871 to 1874 was at Andover, Massachusetts, and from 1874 to 1880 at Weelawken, N.J. During 1831-35 he was a commissioner of Auburn Theological Seminary, N.Y., and for the last year of that term was president of the commissioners. He died at Weehalwksen, N.J., December 29, 1880. Dr. Phelps published a volume of addresses, entitled *The Ministry We Need*, besides pamphlets, etc. See *Cong. Year-book.* 1881, page 31.

Phenomenalism

SEE SCEPTICS, LATEST PHASES OF.

Philaret

archbishop of Tschernigow, who died in 1866, was one of the most learned historians of the Russian Church. He is the author of a work on *Cyril and Methodius, the Apostles of the Slavs* (1846; Germ. transl. Milan, 1848). He also wrote on the *Service of the Russian Church in the Pre-Mongolian Time* (1847): — *History of the Russian Church* (4th ed. 1862, 5 volumes): *Review of Russian Literature from 862 to 1858* (1859 2 volumes). (B.P.)

Philip

a Scotch prelate, was in the see of Brechin in 1351. See Keith, *Scottish Bishops*, page 162.

Philip the Magnanimous,

landgrave of Hesse, born at Marburg, November 23, 1504, was one of the most prominent characters in the history of the German Reformation. He was only five years old when his father died, and only *fourteen* when he was declared of age. He was present at the diet of Worms in 1521, but had, at that time, not yet decided with respect to religious matters. He was, however, one of those who insisted that the safe conduct accorded to Luther should be kept sacred. He visited Luther in his lodgings, and on his return allowed mass to be celebrated in German at Cassel. In February 1525, he opened his country to the reformation, in May he joined the Torgau Union, and in June he appeared at the Diet of Spires as one of the leaders of the Protestant party, surprising the Roman Catholic bishops by his theological learning, the imperial commissioners by his outspokenness, and king Ferdinand himself by the open threat of leaving the diet immediately if the enforcement of the edicts of Worms was insisted upon. The great task he had on hand was to unite the German and Swiss Protestants into one compact party, and at the Diet of Spires (1529) he succeeded in baffling all the attempts of the Roman Catholics to produce an open breach. The conference of Marburg, in the same year, was also his work, and it had, at all events, the effect of somewhat mitigating the hostility of the theologians. Nevertheless, at the diet of Augsburg (1530), the Lutherans appeared to be willing to buy peace by sacrificing the

interests of the Zwiſnglians. Philip proposed war, open and immediate; but the Lutherans suspected him of being a Zwiſnglian at heart, and their suspicion made him powerless. He subscribed the *Confessio Augustana*, but reluctantly, and with an express reservation with respect to the doctrine of the Lord's Supper. Finally, when he saw that nothing could be done, while he knew that the emperor could not be trusted, he suddenly left Augsburg. This resoluteness, made an impression on the other Protestant princes; and in March 1531, he was able to form the Smalcaldian League, though he was not able to procure admission to it for the Swiss Reformed. He also opened negotiations with the king of Denmark; in 1532 he compelled the emperor to grant the peace of Nuremberg; in 1534, after the brilliant victory at Laussen, he enforced the restoration of duke Ulrich, of Wurtemberg, by which that country was opened to the Reformation; in 1539 he began negotiations with Francis I, and in 1540 he again proposed to wage, open war on the emperor. But at this very moment his authority was greatly impaired; and his activity much clogged, by his marriage with Margaret de Von der Saal — a clear case of bigamy. The theologians, even Luther and Melanchthon, consented, provided this marriage was kept secret. The duchess of Roonlitz, the sister of Philip, would not keep silent, and the question arose what the emperor would do. The case was so much the worse, as, in 1535 Philip had issued a law which made bigamy one of the greatest crimes in Hesse. The emperor, however, simply used the affair to completely undermine the political position of the landgrave, but the profit he drew from it was, nevertheless, no small one. During the difficult times which followed after the peace of Crespy (1544), the Protestant party had no acknowledged head; during the Smalcaldian war (1546-47), no acknowledged leader. After the war, the emperor treacherously seized the landgrave, and kept him in prison for five years. After his release, in 1552, Philip spent all his energies in ameliorating the condition of his country, which had suffered so much from war. But he still had a lively interest in religious matters, and acted the part of a mediator, especially between the Protestants and Roman Catholics; thus he was very active in promoting the conference of Namumburg in 1544 and that of Worms in 1557. Philip died March 31, 1567. See Rommel, *Philipp der Grossmuthige* (Giessen, 1830, 3 volumes); Lenz, *Briefwechsel Landgraf Philipp's mit Bucer* (volume 1, Leipsic, 1880); Wille, *Philipp der Grossmuthige u. die Restitution Herzog Ublich's von Wurtemberg* (Tubingen, 1882); Plitt-Herzog, *Real-Encyklop. s.v.*; Lichtenberger, *Eyclop. des Sciences Religieuses*, s.v. (B.P.)

Philip, Hermann

a medical missionary, was born of Jewish parentage at Brunswick in 1813. While a student of medicine he joined the Prussian army, which he left after some years' service in order to join a brother of his who was in Java in the Dutch service. Philip embarked at Rotterdam for Batavia, but owing to some accident which happened after the vessel had left the harbor, he came to England. At London, through his employers, he became acquainted with a Presbyterian minister, who spoke to him of Christ and made him think of the Saviour. Philip, with the recommendation from this minister, went to Scotland. At Glasgow he became acquainted with Dr. Duncan, who encouraged him in his inquiries. On December 9, 1839, the Kirk session of St. Luke's Church at Edinburgh admitted him a member of the Church of Christ. Philip now went through a regular course of theological studies, and commenced his missionary labors in 1841, along with the Reverend D. Edward, among the Jews in Moldavia. Being convinced of the great advantage to a missionary of a thorough knowledge of medicine, Philip, after nine years' missionary labor, returned to Edinburgh to complete his medical education. This done, in 1850 he was sent to Algiers, under the auspices of the Scottish Society for the Conversion of Israel, as medical missionary. From Algiers, in 1852, he was sent to Alexandria, in Egypt. In 1860 Philip, who, by this time, had the degree of D.D., in addition to that of M.D., was engaged by the British Society for the Propagation of the Gospel among the Jews, and was sent to labor at Jaffa, the seaport of Palestine, where he remained for six years. When the cholera raged at Jaffa in 1865, and the population was panic-struck, and the civil and military authorities had fled, Dr. Philip was the only practitioner at Jaffa, and acted not only as physician, but also as governor amid police. The *J. Malta Times* of September, 1865, states that "the calls and appeals which Dr. Philip had were constant, insomuch that, when passing through the streets, the crowds thronged upon him to kiss his hands and feet; and while Christians and Jews offered up masses and prayers for him, the Mohammedans forgot their prophet, and the sound was heard in the mosques, 'There is but one God, and the doctor!'" In 1866 Dr. Philip, at his own request, was removed to another field, and sent to Leghorn, where he remained until 1870, when the door was opened to him to preach the gospel to the Jews in Rome. He died February 3, 1882. (B.P.)

Philippi, Friedrich Adolph

a noted Lutheran theologian of Germany, was born of Jewish parentage at Berlin, October 15, 1809. At the age of eighteen he entered the Berlin University to study philosophy. In 1829 he went to Leipsic for the study of philology, and in the same year joined the Lutheran Church. In 1830 he was promoted as doctor of philosophy, and acted for two years as teacher at Dresden. In 1832 he returned to Berlin, passed his examination, and in 1833 received the "facultas docendi." He was appointed professor of ancient languages at the Joachimsthal Gymnasium, a position which he resigned after eighteen months in order to prosecute theological studies. Having passed his examination, he was in 1836 made a licentiate in theology, and commenced to lecture in 1837. In 1841 Philippi was called as professor of theology to Dorpat, in 1851 to Rostock, and died August 29, 1882. He wrote, *De Celsi Adversarii Christianorum, Philosophandi Genere* (Berlin, 1836): — *Der thatige Gehorsam Christi* (1841): — *Commentar uber den Brief Pauli an die Romer* (Frankfort, 3d ed. 1866; Engl. transl. Edinburgh, 1878): — but his main work is *Kirchliche Glaubenslehre* (Guterslothe, 1854-82, 6 volumes), a learned and able vindication of strict Lutheran orthodoxy. After Philippi's death there were published from his manuscripts, and edited by his son, *Erklärung des Briefes Pauli an die Galater* (Guterslothe, 1884): — *Symbolik. Akademische Vorlesungen* (1883): — *Predigten und Vortrage* (eod.). See *Mecklenburgisches Kirchen- und Zeitblatt*, 1882, No. 19-21; Plitt-Herzog, *Real-Encyklop.* s.v.; Zuchold, *Bibl. Theol.* 2:993 sq. (B.P.)

Philippi, Heinrich

a Jesuit who died at Augsburg, November 30, 1636, is the author of, *Introductio Chronologica seu de Conputo Ecclesiastico*: — *Quaestiones Chronologicae in Vetums Testamentum*: — *Chronologiae Vet. Testamenti Accuratum Examen*: — *Generalis Synopsis Sacrorum Temporum*: — *De Annis Domini, Juliana, Nabonassaris, et Aera Juliana Componendis*: — *Notce et Quaestiones Chronologicae in Pentateuchum et Prophetar.* See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Phillips, Georg

a German professor of canon law, was born January 6, 1804, at Konigsberg, Prussia. He studied at Gottingen, and commenced his academical career at Berlin, where he joined the Roman Catholic Church.

In 1833 he went to Munich, in 1849 to Innsbruck, in 1851 to Vienna, and died Sept. 6, 1872. His main works are, *Das Kirchenrecht* (Ratisbon, 1845-72, 7 volumes): — *Lehrbuch des Kirchenrechts* (2d ed. 1871): *Deutsche Reichs- und Rechtsyeshichte* (4th ed. 1859, 2 volumes): — *Vermischte Schrifenz* (Vienna, 1856-60, 3 volumes). See Zuchold, *Bibl. Theol.* 2:995; Lichtenbegeer, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Philippus Arabs

SEE PHILIP, EMPEROR.

Phinehas, Hill And Tomb Of

Picture for Phinehas

According to Lieut. Conder these have been identified. He says (*Tent Work*, 1:77):

"The village of Awertah, called Abearthah in the Samaritan dialect, stands in the Plain of the Miikhnah, and is sacred to the Samaritans and to the Jews as conmiraining the tombs of Phinehas and Eleazar, Abishall and Ihamarin. It is probably to be recognized as the Hill of Philnehas, where Eleazar was buried according to the Bible (~~1243~~ Joshua 24:33), and which is described a in Mount Ephraim.

"In 1872 I visited the village and examined the two principal monuments. That of Eleazar, west of the houses, is a rude structure of masonry in a court open to the air. It is eighteen feet long, plastered all over, and shaded by a splendid terebinth. In one corner is a little mosque with a Samaritan inscription bearing the date 1180 of the Moslem era. The tomb of Phiueha is s apparently an older building, and the walls of its court have an arcade of round arches now supporting at trellis covered with a grape-vine; the floor is paved. A Samaritan inscription exists here as well as at the little mosque adjacent. The tombs of Ithauanmar and of Abishna, the supposed author of the famous roll, are shown by the Samaritans, close by." (See illustration on following page.)

Piderit, Johann Rudolph Anton

a Lutheran theologian of Germany, was born August 18, 1720, at Pymont. He studied at Jena and Marburg, and commenced his academical career at the latter place in 1746. In 1747 he was professor of philosophy, in 1759 doctor of theology, in 1766 professor of Oriental languages at "Collegium Carolinum" in Cassel, and died, after having experienced in a high degree the "odium theologicurn," August 2, 1791. He published, *De Voluntate, Decreto et Bonitate Dei* (Jena, 1738): — *Diss. Inauguralis de Agelis* (1746): — *De Characteribus Antichristi* (1750): — *Diss. viii de Erroribus Theologorum Loqicis circa Sacram Scripturam* (Marburg, 1752): — *Observationes in Psalm 90* (1758): — *Beitrag zur Vertheidigung und Erlauterung des Kanons der heiligen Schrift* (1775), etc. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 3:99. (B.P.)

Pie, Louis Francois Desire Edouard

a French prelate, was born at Pontgouin (Eure-et-Loir) in 1815. For some time vicar-general of Chartres, he was appointed in 1849 bishop of Poitiers, and made himself conspicuous by his zeal in defending the temporal power of the pope. He opposed the imperial government in a series of pastoral letters, and assembled, in January 1868, a provincial council at Poitiers to discuss the religious interests of his diocese and of France. From the very beginning of the ecumenical council in 1870 he was one of the most ardent defenders of papal infallibility. Pie was made cardinal in 1879, and died at Angouleme in 1880. He published, *Instruction Synodale sur les Erreurs de lat Philosophie Moderne* (1855): — *Instruction sur les Principales Erreurs des Temps Present* (1854): — *Discours Prononce a l'Occasions du Service Solennel pour les Soldats de l'Armae Pontificale* (1860). See Trolley de Prevaue, *Le Cardinal Pie et ses OEuvres* (Paris, 1882); Lichtenberger, *l'Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Piedmontese Version Of The Scriptures

As early as 1831 a translation of the New Test., faithfully rendered from Martin's French version into modern Piedmontese, was forwarded to the British and Foreign Bible Society by lieutenant-colonel Beckwith. The translation was made by Mr. Berte, pastor of La Tour, and Mr. Gegmet of Lausanne. An edition was completed at press in 1834, but in 1840 the New Test. was put on the index of forbidden books at Rome. In 1837 the British

and Foreign Bible Society issued the gospels in parallel columns with the French text, and in 1841 the Piedmontese version of the Psalms, executed from Diodati's Italian version, was published. This edition had also, in parallel columns, the Italian text. Of late, however, things have changed for the better, and the British and Foreign Bible Society now freely circulates the Piedmontese New Test., the Psalms with the Italian text, and the gospels with the French, in parallel columns. See *Bible of Every Land*, page 286. (B.P.)

Pierce, George Poster, D.D.

a bishop of the Methodist Episcopal Church South, son of Dr. Lovick Pierce, was born in Greene County, Georgia, February 3, 1811. He graduated from Franklin College, Athens, began to study law, but was soon after converted, and in 1831 was received into the Georgia Conference, in which he filled important appointments until his election as president of the Georgia Female College at Macon in 1840. He was a member of the memorable General Conference of 1844. Having returned to the pastoral work, he was called in 1848 to the presidency of Emory College, and in 1854 to the episcopacy, an office which he filled with eminent ability until his death, September 3, 1884. He was a laborious pastor, an eloquent preacher, and a most upright Christian. See *Minutes of Annual Conferences of the M.E. Church South*, 1885, page 152: Simpson, *Cyclop. of Methodism*, s.v.

Pierce, Lovick, D.D.

a distinguished minister in the Methodist Episcopal Church South, was born in Halifax County, N.C., March 24, 1785. In early childhood he removed with his parents to South Carolina; in 1803 was converted; in 1804 began to preach; and January 1, 1805, entered the South Carolina Conference. In it he served Pedee Circuit; Apalachee Circuit, Georgia; in 1807 Augusta Station; in 1809 was made presiding elder; in 1812, while stationed at Milledgeville, he was drafted to serve as a soldier, but was soon commissioned as chaplain, in which capacity he acted during the war; about that time he studied medicine, and, retiring from the conference, followed its practice for about six years. In 1823 he re-entered the effective ranks, and was stationed at Augusta. From that time he filled the chief appointments. He was a member of the first General Conference, which met in 1812, and was always elected to represent his conference in the

General Conferences. He read much and wrote a great deal; was always ready, clear, cogent, coherent, and powerful. He died at the residence of his son, bishop Pierce, in Sparta, Georgia, November 11, 1879. See *Minutes of Annual Conferences of the M.E. Church South*, 1879, page 88; Simpson, *Cyclop. of Methodism*, s.v.

Pierius, Urban

(originally *Birnbaum*), a Protestant theologian of Germany, was born at Schwedt, Pomerania, in 1546. He studied law and theology, was for some time doctor and professor of theology at Frankfort, afterwards pastor at Brandenburg, and superintendent at Custrin. In 1589 he was appointed superintendent at Dresden, and in the same year professor of theology and general superintendent at Wittenberg. In 1591 he was dismissed as Crypto-Calvinist, and imprisoned, but was finally released at the intercession of queen Elizabeth of England. Pierius then went to Bremen, and died May 12, 1616, superintendent. He wrote, *Typus Doctrinae Orthodoxae de Persona et Officio Christi: — Examen und erlauterung der in der Leichenpredigt Nic. Crell's furgebrachten neuen Religions-Streitigkeiten: — Apologia und Verantwortung des uber Nicol. Crell nach gehultener Leichenpredigt angestellten Examinis*. See Winer, *Handbuch der theol. Lit.* 1:759; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Pierre, Jean Henri Grand, D.D.

a minister of the National Reformed Church of France, was born at Neufchâtel, Switzerland, towards the close of the last century. He was educated at Neufchâtel and at the University of Tübingen, Germany; was called to be an assistant pastor with Vinet at Basle, in 1823, where his piety, zeal, and eloquence were the means of an extensive revival of religion. In 1827 he was called to Paris to take charge of the House of Missions, virtually a theological seminary, in which Dr. Pierre also acted as professor of theology and languages, being a fine classical and Hebrew scholar, as well as an able theologian, ready writer, and eloquent preacher. He was eventually called to L'Oratoire, the great Protestant Church of Paris, where he remained for twenty years. While Vinet was compared to Pascal, and Adolph Monod to Saurin, Dr. Grand Pierre was called the Bourdaloue of the revival. He visited America in 1870 in order to attend the Evangelical Alliance. He died near Basle, Switzerland, July 10, 1874. Dr. Pierre published a considerable number of works, commentaries,

sermons, etc., which had a wide circulation. His last production was a volume of sermons dedicated to his former parishioners. For many years he was editor of *L'Esperance*, the principal religious paper of the orthodox Protestants of France. See (N.Y.) *Presbyterian*, August 8, 1874. (W.P.S.)

Pietists, Catholic

a name which was applied to the brethren and sisters of the pious and Christian schools founded by Nicholas Barre in 1678. They devoted themselves to the education of poor children of both sexes.

Pikullos (Pikollos, or Potollos)

was the destroying principle, the third person of the trinity among the Lithuanians, or ancient heathen Prussians, being the opposite of Potrimpos, the preserving principle. An image of this god stood at Romowe, in a hollow of the sacred oak-tree. He was represented as an old bearded man with pale face, the head bound by a white cloth. Three skulls, one of a man, another of a horse, and the third of a bull, were his symbols. Human beings, cattle, horses, and goats, were sacrificed to him, and their blood was poured out at the foot of the great oak-tree to cause its constant growth. Potrimpos was loved, Pikullos feared. He found joy in men's misery. He was not worshipped among other nations, but was compared with Pluto, and with the moon, Loke, Hel, and Odin of the Scandinavians.

Pilet, Jean Alexandre Samuel

a Reformed theologian, was born at Yverdon, Switzerland, September 19, 1797. He studied at Lausanne, and was ordained in 1821. In the same year he was called to Morges as director of the college, and in 1828 succeeded Louis Henri Manuel as pastor of the French Reformed Church at Frankfort-on-the-Main. In 1834 he returned to Switzerland, and was in 1836 appointed professor of Biblical literature at Genoa. He died April 5, 1865. Pilet was one of the Old-Test. translators of the French Bible, called the *Version de Lausanne*. See *Chretien Evangelique* (1868); — A. De Montet, *Diction. Biogr. des Genevois et des Valudois qui se sont Distingues*, etc. (Lausanne, 1878); Lichtenberger, *L'yclop. des Sciences Religieuses*, s.v. (B.P.)

Pilgrims, Poor

an order of Roman Catholic devotees, which originated about the year 1500. They commenced in Italy, but passed into Germany, where they wandered about as mendicants, barefooted and bareheaded.

Pilmore, John

a Scotch prelate, was consecrated bishop of Moray, April 3, 1325, and continued bishop there for thirty-seven years. He died in the castle of Spynie in 1362. See Keith, *Scottish Bishops*, pages 140, 187.

Pin

(*acus*) in ecclesiastical use. Pins made of precious metal, and, in later mediaeval times, enriched with jewels, were used for attaching the archiepiscopal (or papal) pallium to the planeta or casula (chasuble). The earliest mention of these is, probably, the description given by Joannes Diaconus of the pallium of Gregory the Great. Their first use, therefore, must probably date between the close of the 6th and the beginning of the 9th century. Innocent assigns to these pins a certain mystical significance.

Pinckney, Miles

SEE CARR, THOMAS (1).

Pinkerton, Robert, D.D.

a Scotch Congregational minister, was born in 1780. He left Scotland in 1805 as missionary among the tribes of the Caucasus, under the patronage of the Edinburgh Missionary Society. In 1809 he took up his residence at Moscow, and, in company with Drs. Paterson and Henderson, undertook the visitation of the Russian empire with the view of putting the Bible, into universal circulation. When those labors were suspended by imperial authority, Dr. Pinkerton travelled over the entire continent of Europe for the purpose of organizing societies for the dissemination of the Bible, both in Protestant and Catholic countries. He died April 7, 1859. See (Lond.) *Cong. Year-book*, 1860, page 204.

Pinkham, John

a veteran Free-will Baptist minister, was born at Dover, N.H., January 25, 1808. When he was two years of age his parents moved to Casco, Maine,

where he was converted at the age of sixteen, and at eighteen became a public exhorter. In 1830 he was ordained pastor of the Church at Sandwich, N.H., where he remained for seven years, and then removed to Gilford, where, for eight years, his labors were greatly blessed. His next settlement, of five years, was at Alton. He was, for the next two years, a resident of Dover, and spent most of the time in assisting pastors in revival work. He then returned to Casco, chiefly occupied as an evangelist. He died there, January 8, 1882. See *Morning Star*, March 1, 1882. (J.C.S.)

Pinkney, William, D.D., LL.D.

a Protestant Episcopal bishop, was born at Annapolis, Maryland, April 17, 1810. After graduating from St. John's College, in his native city, he became a rector in Somerset County in 1836, at Bladensburg in 1838, and at Washington in 1855; was consecrated assistant bishop of Maryland October 6, 1870, and became sole bishop October 17, 1879. He died July 4, 1883. Bishop Pinkney was decidedly evangelical.

Pinner, Moses

a Jewish author, who died at Berlin in 1880, doctor of philosophy, is the author of, *Compendium des babylonischen Talmud* (Berlin, 1832): — *Talmud Babli Tractat Berachot mit interpunctirtem Texte, mit hebr. Commentar nebst deutscher Uebersetzung* (1842): — *Prospectus der alten hebr. und rabbinischen Manuscripte nebst einem Facsimile des Propheten Habakuk* (Odessa, 1845): — *Offenes Sendschreiben an die Nationen Europa's und an die Stände Noswegen's* (1848): — *Aufruf an die orthodoxen Rabbiner Europa's* (1858): — *Geschichte der neuen Reformen der jud. Gemeinde in Berlin mind ihre Bekämpfung* (1857). See Furst, *Bibl. Jud.* 3:103; Zuchold, *Bibl. Theol.* 2:996. (B.P.)

Pinney, John Brooke, LL.D.

a Presbyterian minister, was born at Baltimore, Maryland, December 25, 1806.. He graduated from the University of Georgia in 1828, having studied law while in college; graduated from Princeton Theological Seminary in 1832; was ordained by the Presbytery of Philadelphia the same year. and soon after went to Africa in the service of the American Colonization Society as agent for the colony of Liberia. He returned in 1847, and was installed pastor of the Presbyterian Church at Washington, Pa., where he remained until his appointment as secretary of the New York

State Colonization Society, a position which he occupied from 1848 to 1863, and again several years later. He made two visits to Africa to promote the interests of the colony of Liberia. His entire life was devoted to the welfare of the African race, and he engaged in his work with indomitable zeal and energy. He had worn himself out long before his end came, but, though infirm, he labored to the last. He died at his plantation, near Ocala, Florida, December 25, 1882, and was buried under the shade of the oaks near his house, six black men acting as pall-bearers. See *Necrol. Report of Princeton Theol. Sem.* 1883, page 25. (W.P.S.)

Piquet, Francois

an eminent Roman Catholic missionary, was born at Bourg-en-Brasse, France, December 6, 1708. Having been educated at the seminary of St. Sulpice, Paris, he was admitted to that order, and in 1733 was sent to Montreal, of which the Sulpicians were the founders and pastors. In 1740 he was placed in charge of the Iroquois mission at the Lake of the Two Mountains. He accompanied the Iroquois in their ensuing campaign, and tried to found a mission at Oswegatchie, but, protected by count de la Gallissoniere and Bigot, he began his work on the site of Ogdensburg, in 1749. The Mohawks burned his mission buildings a few months after, but in two years he received three thousand in Christian instruction. In May, 1752, a bishop conferred the sacraments for the first time within the present limits of New York State. The fall of Canada approaching, Piquet, in 1759, had to abandon Oswegatchie, and retired with his converts to Grande Isle des Galops, where he built a chapel. His register closes July 23, 1760. He then returned to Europe, and the traveller Bossu met him at Corunna in 1762. In France he was occupied in various duties in the Church, and died at Verjon, July 1, 1781. See (N.Y.) *Cath. Almanac*, 1877, page 60; De Courcy and Shea, *Hist. of the Cath. Church in the U.S.* page 447.

Pirathon

The modern *Ferata* is laid down on the Ordnance *Map* at five and a half miles south-west of Nablus, and described in the accompanying *Menzoirs* (2:162) as "a small village of ancient appearance, standing on a tell or mound, with a rock-cut tomb to the south and a sacred museum to the east." It has "a few cisterns and the remains of a sarcophagus" (*ibid.* page 285). Instead of this identification Lieut. Conder, with less probability,

suggests *Feron*, lying ten miles west of Sebestieh, and described (*ibid.* page 164) as "a small village on a slope, at the edge of the plain, with a few trees and a well to the east. The inhabitants are all Greek Christians."

Pirie, William Robinson, D.D.

a Scotch divine, son of Reverend George Pirie, D.D., of Slains, Aberdeenshire, was born in that village, July 26, 1804, and educated at the University of Aberdeen. He was appointed minister at Dyce in 1830; professor of divinity in the university of Marischal College, Aberdeen, in December, 1843; minister at Greyfriars, of the same city, in September, 1846; professor of divinity or Church history in united universities, Marischal and King's colleges, in 1860, and in May 1877, principal and vicechancellor of the same, a position which he occupied until his death, November 4, 1885. Dr. Pirie was active in every movement which agitated the Scottish Church during the forty years of his public life. He was the author of *Natural Theology* (Edinb. 1868). See *Fasti Eccles. Scoticae*, 3:501.

Pirksomá

in the mythology of the Greenlanders, is the god to whom all other deities are subordinate, and who distributes rewards or punishments according to moral actions.

Pisanski, Georg Christoph

a Lutheran theologian of Germany, was born at Johannisberg, Prussia, August 23, 1725. He studied at Königsberg, and in 1748 was teacher at the cathedral school. In 1773 he was doctor of theology, and died October 11, 1789. He wrote, *Canonica Librorum Omnium Vet. Testamenti*, etc. (Berlin, 1775): — *Λογία τοῦ θεοῦ Judaeorum Fidei Credits*, etc. (Königsberg, 1778): — *Beleuchtung der sogenannten biblischen Damonologie* (eod.): — *Deo Errore Irenaei in Determinanda Etsiate Christi* (eod.): — *De Miraculis Spiritus Sancti Donis*, etc. (eod.): — *Vindiciae Psalmorum*, etc. (1779): — *Adversaria de Accommodationibus Veteris Testamenti*, etc. (1781): — *An Liber Jonas non Historiam sed Fabulam Contineat?* (1789). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 3:105. (B.P.)

Piscator (i.e., Fischer), Peter

a Protestant theologian of Germany, was born at Hanau, April 7, 1571. He studied at different universities, was for some time professor of Hebrew at Jena, in 1605 professor of theology, and died January 10, 1611, doctor of theology. He wrote, *De Baptismo: — De Eterna Praedestinatione Salvandorum: Problemata Sacra: — Comm. in Formulam Concordiae: Dissertationes in Libros Symbolicos: — Quaestione Miscellaneae Hebraeo-Chaldaeo-Syriaco-Græco-Latinae: — De Peccato e Psalmi 51. Enarratione*. See Winer, *Handbuch der theol. Lit.* 1:340; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Pischon, Johann Karl

a Reformed theologian, was born at Cottbus, in Lower Lusatia, October 12, 1764. He studied at Halle, was in 1790 cathedral-preacher there, in 1799 court-preacher at Potsdam, and died November 18, 1805. He published several volumes of sermons. See Doring, *Die deutschen Kanzelredner*, page 297 sq.; Winer, *Handbuch der theol. Lit.* 2:62, 96, 149, 222, 292, 323, 331. (B.P.)

Piscitili

(*little fishes*), a name which the early Christians sometimes assumed, to denote, as Tertullian alleges, that they were born again into Christianity by water, and could not be saved but by continuing therein. *SEE ICHTHUS*.

Pistolies

(*bakers*) was a term of reproach applied to the early Christians in consequence of their poverty and simplicity.

Pistorius, Hermann Alexander

a Lutheran theologian of Germany, was born August 27, 1811, at Walbeck. He studied at Halle, was in 1843 preacher at Supplingen, near Magdeburg, and made himself conspicuous by his opposition against the so-called Friends of Light (q.v.), and by advocating the right of the Lutheran Church in the State Church of Prussia. In 1849 he left the State Church, having the year before published *Aufruf an alle Lutheraner innerhalb der preussischen Landeskirche*, became Lutheran preacher at Wernigerode, afterwards at Wollin, and finally superintendent at Breslau,

where he had to pass through many trials. In 1863 he was called to Basedow, Mecklenburg, and died April 27, 1877. He published, *Das christliche Leben in Liedern* (Dresden, 1840): — *Was und wo ist die lutherische Kirche?* (Magdeburg, 1844): — *Richtige Erklärung der Bibelstellen*, etc. (1845): — *Ueber Kraft und Form der Absolution* (Leipsic, 1858). See Zuchold, *Bibl. Theol.* 2:998 sq. (B.P.)

Pithom

This has recently been identified by Edouard Naville, who has carried on excavations under the auspices of the "Egypt Exploration Fund," with *Tell el-Maskhutah*, or *Abu Kesheid* (usually thought to be the site of Heropolis), and he has published the results of his explorations in a volume entitled *The Store-city of Pithom* (Lond. 1885). The identification rests chiefly on the discovery, upon the spot, of a statue of a squatting man, in red granite, the lieutenant of king Osorkon II, "Ank-renp-nefer, the good recorder of Pithom" (pages 4, 5, 13), together with an inscription on a large monument of Rameses at Ismaileh, containing the words "the lord of Theku, of Succoth." This is certainly somewhat slender ground, but it may perhaps be provisionally accepted for the present. Mr. Naville found the remains of what he regards as a large temple with numerous chambers, indicating the existence of a city there in ancient times, but he was unable to make out its plans, or to unearth it to any great extent.

Pitiscus, Martin Friedrich

a Lutheran theologian. of Germany, was born at Hamburg in 1721. In 1756 he was preacher at his birthplace, in 1768 professor of Oriental languages, and died November 13, 1794. He wrote, *Versuch von der Religion der Stammelten des menschlichen Geschlechts* (Hamburg, 1768): — *Eximium Divinae Sapientia Specimen* (1763): — *Ueber den Kanon der Bucher des Altens Testaments* (1776): — *Zur Beurtheilung der von Herrn Hofrath Lessing herausgegebenen Fragmente eines Ungenannten von Duldung der Deisten* (1779). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 3:106. (B.P.)

Planck, Karl Christian

a philosophical writer of Germany, was born at Stuttgart, January 17, 1819. He studied theology at Tübingen, and commenced his academical career in 1848 as lecturer in philosophy. In 1856 he was professor at the

gymnasium in Ulm, in 1869 at the seminary in Blaubeuren, in 1879 ephorus of the seminary at Maulbronn, and died June 7, 1880. He published, *Gesetz und Ziel der neueren Kunstentwicklung* (Stuttgart, 1870): — *Seele und Geist* (1871): — *Wahrheit und Flachheit des Darwinismus* (1872): *Arundriss der Logik* (1873): — *Anthropologie und Psychologie* (1874): — *Logisches Causalgesetz und natuerliche Zweckthatigkeit* (1877): — *Ziel und Entwicklungsgesetz der alten Philosophie* (1877): — *Testament eines Deutschen* (edited after the author's death by K. Klstlin, Tuingen, 1881). (B.P.)

Platt, James McClure, D.D.

a Presbyterian minister, was born at Athens, Pennsylvania, December 31, 1826. He graduated from the University of the City of New York in 1847, and from Princeton Theological Seminary in 1853; became pastor at Lawesville, Ohio, the same year; at Leetsdale, Pennsylvania, in 1867; and at Bath, N.Y., in 1869, where he died, April 14, 1884. See *Necrol. Reanort of Princeton Theol. Sem.* 1885, page 47.

Plesken, Meinnhard

a Lutheran theologian of Germany, was born at Bremen, June 8, 1696. He studied at Wittenberg. In 1720 he was called as subrector to the cathedral school of his birthplace, in 1725 as pastor to Stade, in 1733 he was member of consistory, in 1743 general superintendent, and in 1748 doctor of theology. Plesken died May 30, 1757, leaving, *Judas Iscariotes Sacrae Eucharistiae Convirus* (Bremen, 1716): — *De Columnis Aeneis Jachil et Boans* (1719): — *De Benjamine Parvo* (1720): — *De Homine, in Caijus Naso est Spiritus* (eod.): — *De Quibusdam pro Existencia Dei Arguimentis Sollicitatis* (1725). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Furst, *Bibl. Jud.* 3:107. (B.P.)

Plessing, Johann Friedrich

a Lutheran theologian of Germany, was born at Conitz, Prussia, October 28, 1720. He studied at Jena and Leipsic, was in 1746 preacher at Cothen, in 1764 at Wernigerode, and died December 31, 1793. He wrote, *Versuch vom Ursprung der Abgottere* (Leipsic, 1757-58, 2 volumes): — *Die Auferstehungs-Geschichte Jesu Christi* (1785; 2d ed. 1788): — *Harmonische Geschichte der Auferstehung Jesu Christi* (Wernigerode, 1789): — *Ueber Golgotha und Christi Grab* (Halle, eod.). See Doring,

Die gelehrten Theologen Deutschlands, s.v.; Winer, *Handbuch der theol. Lit.* 1:560, 561. (B.P.)

Plessner, Solomon

a Jewish rabbi of Germany, was born at Breslau, April 19, 1797. He received a thorough rabbinic education, was in 1822 instructor of religion at Festenberg, Silesia, in 1830 instructor at the teacher's seminary in Berlin, and died at Posen, August 25, 1883, where he had acted as rabbi for nearly forty years. He is the author of, *Die apocryphischen Bucher des Alten Testaments in Hebraische ubersetzt*, etc. (Breslau, 1833): — *Materialien fur tiefere Einblicke in das Alte Testament und die rabbinischen Schriften* (Berlin, 1836), also with the title *Belehrungen u. Erbauungen* (ibid. eod.): — *Die kostbare Perle oder das Gebet* (1837-38): — *Judisch-Mosaischer Religionsunterricht* (1838-39): — *Religiose Vortrage* (1840): — *Festreden* (1841). See Furst, *Bibl. Jud.* 3:107. (B.P.)

Plitt, Gustav Leopold

a noted Lutheran theologian of Germany, was born March 27, 1836, at Genin, near Lubeck. He studied at Erlangen and Berlin, and commenced his theological career at the former place in 1862. In 1866 he was made professor, and in 1872 doctor of theology. He died September 10, 1880. Plitt, who is best known as the associate editor of the second edition of Herzog's *Real-Encyclopadie fur Protestantische Theologie und Kirche*, published the following works: *De Auctoritate Articularum Smalcaldicorum Symbolica* (Erlangen, 1852): — *Festpredigten deus heiligen Bernhard* (1860): — *Melanchthon's Loci Communes in ihrer Urgestalt* (1864): — *Einleitung in die Augustana* (1867-68, 2 volumes): — *Aus Schelling's Leben in Briefen* (1869-70, 3 volumes): — *Die Albrechtsleute oder die Evangelische Gemeinschaft* (1877): — *Die Apologie der Augustana* (1873): — *Grundriss der Symbolik fur Vorlesungen* (1875): — *Iodokus Truffetter von Eisenach, der Lehrer Luther's* (1876): — *Gabriel Biel als Prediger* (1879): — *Dr. Martin Luther's Leben und Wirken* (edited after Plitt's death by Petersen, Leipsic, 1883). See Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Plitt, Johann Jacob

a Lutheran theologian of Germany, was born February 27, 1727, at Wetter, Hesse. He studied at Halle, was in 1749 preacher at Cassel, in 1755

professor at Rinteln, in 1762 preacher at Frankfort-on-the-Main, and died April 7, 1773, doctor of theology. He wrote, *De Gloria Dei in Promulgatione Legis Sinaiticae* (Gottingen, 1755): — *De Nexu inter Bonitatem Dei Infinitam et Justitiam ejus Punitivam Arctissimo* (1756): — *De Vero Conceptu Ceremoniae Religionis* (Rinteln, 1759): — *Testimonia Quorundam Ecclesiae Patum pro Baptisma Infantum* (1760): — *De Poenitentia Caini* (1761): — *Theologische Untersuchungen* (1764-71, 3 volumes); besides he published a number of sermons and other ascetical works. See Doring, *Die gelehrten Theologen Deutschlands*, s.v.; Winer, *Handbuch der theol. Lit.* 1:451. (B.P.)

Plum, Friedric

a Danish Lutheran theologian, who died at Odensee, January 18, 1833, doctor of theology and bishop of Funen, is the author of, *Efterredninger om den udenlandske nyere theologiske og pastorale Litteratur*, etc. (Copenhagen, 1818 sq.): — *Observationes in Textum et Versiones Maxime Graecas Obadiae et Habacuci* (1796). See Winer, *Handbuch der theol. Lit.* 1:12, 224; Furst, *Bibl. Jud.* 3:107. (B.P.)

Plumb, Elijah Whitox, D.D.

a Congregational minister, was born at Halifax, Vermont, July 28, 1798. He attended, Hopkins Academy at Hadley, Massachusetts; spent one year in Harvard College; graduated from Middlebury College in 1824; taught school the next two years in Brattleboro, Vermont; from 1826 to 1828 was similarly employed in Hampton, N.H.; studied theology with Daniel Dana, D.D., of Newburyport; was ordained pastor, May 18, 1831, at Pawlet, Vermontt., and dismissed October 29, 1845; from 1846 to 1851 was pastor of the Presbyterian Church in Potsdam, N.Y.; in 1853 became principal of St. Lawrence Academy; and from 1864 to 1867 was acting pastor in Sterling, Illinois. The two succeeding years he resided at Potsdam without charge, and then removed to East Bloomfield, which was his residence until his death, July 12, 1879. See *Cong. Year-book*, 1879, page 26.

Plumer, William Swan, D.D., LL.D.

a Presbyterian minister, was born at Greenssburg (now Darlington), Beaver County, Pennsylvania, July 26, 1802. He graduated from Washington College, Va., in 1825, and from Princeton Theological Seminary in 1827;

having been licensed to preach in 1826, he soon after organized a Presbyterian Church at Danville, subsequently another at Warrenton, N.C., and preached at Raleigh, Washington, and Newbern, in the same state. In 1834 he became a pastor in Richmond, Virginia, and in 1837 founded the *Watchman of the South*, a weekly religious journal, which he edited for eight years. The same year removed as pastor to Baltimore, Maryland. In 1854 he became professor of didactic and pastoral theology in the Western Theological Seminary at Allegheny City, Pennsylvania; in 1866 was called to the chair of theology in the Theological Seminary at Columbia, S.C., where he remained until it was closed in 1880. He died at the Union Protestant Infirmary, Baltimore, Maryland, October 22 of the same year. Dr. Plumer was the author of many excellent works, among which are, *Argument Against the Indiscriminate Incorporation of Churches and Religious Societies* (1847, 8vo): — *The Bible True, and Infidelity Wicked* (New York, 18mo): — Plum, *Thoughts for Children* (Philadelphia, 18mo): — *Short Sermons to Little Children* (18mo): — *Thoughts Worth Remembering* (New York, 8vo): — *The Saint and the Sinner* (Philadelphia, 18mo): — *The Grace of Christ* (1853, 12mo): — *Rome Against the Bible and the Bible Against Rome* (1854, 18mo): — *Christ our Theme and Glory* (1855, 8vo): — *The Church and her Enemies* (Philadelphia, 1856, 18mo): — *The Law of God as Contained in the Ten Commandments* (ibid. 1864, 12mo): — *Vital Godliness* (New York, 1865, 12mo): — *Jehovah Jireh* (Philadelphia, 1866, 12mo): — *Studies in the Book of Psalms* (1866): — *The Rock of our Salvation* (New York, 1867, 12mo): — *The Words of Truth and Love* (Philadelphia, 1868, 18mo): also commentaries on the epistles to the Romans and Hebrews, works of great merit: besides *Memoirs and Select Remains of William Nevins, D.D.* (1836, 12mo): and an abridgment of Stevenson on the *Offices of Christ* (Philadelphia, 1837, 16mo). He wrote more than fifty religious tracts, issued by six religious societies, several single sermons, and contributed largely to various religious journals and papers. See *Necrol. Report of Princeton Theol. Sem.* 1881, page 20; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Plunket, Thomas Lord, D.D.

a bishop of the Church of Ireland, was born in 1799, being the eldest son of William Conyngham Plunket, the Irish chancellor, distinguished as a lawyer, an orator, and a statesman, and whom he succeeded as second baron in 1854. Dr. Plunket was appointed dean of Down in 1831, and

promoted to the bishopric of Tuam in 1839. He became ecclesiastical commissioner in 1851, and died at Tourmakready, County Mayo, October 19, 1866, being at the time patron of ninety-five livings in his united diocese of Tuam, Killala, and Achonry. He was an indefatigable laborer in the missionary department of his work, especially in Collnaught. See *Amer. Quar. Church Rev.* January, page 655.

Pluquet, Francois Andre Adrien

an ecclesiastical writer of France, was born at Baveux in 1716. He was professor of philosophy at the Collegee e France, canon of Cambrai, and died at Paris in 1790. He published, *Examen du Fatalisme* (Paris, 1757, 2 volumes): — *Dictionnaire des Heresies des de us rreurs et des Schismes* (1762, 2 vols.): — *Essai Philosophique et Politique sur le Luxe* (1786): — *De la Superstition et de l'Enthusiasme* (published after his death, 1804). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Pogatschar, Johannes

prince bishop of Laybach, was born at Brezov, January 22, 1811. From 1838 to 1852 he occupied the theological chair at the Laybach Theological Seminary, was made prince bishop in 1875, and died January 25, 1884. For many years he edited the *Laybbach Church Gazette*, and in the ecclesiastico-political affairs he sided with the Austrian government in behalf of the new school-laws. (B.P.)

Pohlman, Henry Newan, D.D.

a Lutheran minister. was born at Albany, N.Y., March 8, 1800. In August 1820, he graduated from Hartwick Seminary the first student in the first Lutheran theological seminary in the United States. In March following he received license to preach in Rhinebeck, and in May was ordained in New York city. After serving a few months in two small churches at Saddle River and Ramapo, N.J., he took charge of the Lutheran churches in Hunterdon County, which at that time numbered three, many miles apart. For twenty-one years he continued in this work, until each of these congregations was able to support. its own pastor. The great event of his ministerial life was a remarkable revival of religion at New Germantown during the winter of 1839-40. In 1843 he became pastor of the Evangelical Lutheran Ebenezer Church in Albany, N.Y., and remained in this pastorate about three years. Of the General Synod he was three times elected

president, and was a delegate from 1836 to every meeting of that body. At the time of his admission to the ministry the General Synod had just been formed, and the New York Ministerium, a party to the original convention, had already withdrawn. This led to the creation of two parties in the ministerium, resulting in 1830 in the formation of the Hartwick Synod. Dr. Pohlman, with a few other friends of the General Synod, decided to remain with the ministerium; and in 1836 the ministerium renewed its connection with the General Synod. He took an active part in the work of organizing churches. On September 3, 1867, after the New York Ministerium had decided to withdraw from the General Synod, a new synod was organized, and Dr. Pohlman was elected its first president, and held this position until his death in Albany, January 20, 1874. For many years he was a trustee of the State Idiot Asylum at Syracuse. During thirty years he was a trustee of Hartwick Seminary. For three years he assumed the duties of corresponding secretary of the Lutheran Mission Board in New York, and for some time afterwards was an active member of the executive committee. See *Quar. Rev. of Evang. Luth. Church*, 4:359.

Poindexter, Abram Maer, D.D.

a Baptist divine, was born in Bertie County, N.C., September 22, 1809. He studied at Columbian College, Washington, D.C., but did not graduate. He united with the Church in 1831, was licensed in 1832, and ordained in 1834. Most of his life was spent in Halifax County, Virginia. For a time he acted as financial agent of Columbian and Richmond Colleges, was secretary of the Southern Baptist Publication Society, and officially connected with the Foreign Mission Board of the Southern Baptist Convention. He died May 7, 1872. Dr. Poindexter ranked high as a preacher, especially on occasions where a large body of the people were assembled. He was also distinguished as a most skilful debater. See Cathcart, *Baptist Encyclop.* page 924. (J.C.S.)

Polanus, Amandus

a Swiss theologian, was born at Oppeln, Silesia, in 1561, and died at Basle in 1610, professor of theology and Old-Test. exegesis. Polanus was one of the ornaments of the Basle University, and wrote, *Analysis l' Malachiae* (Basle, 1597): — *Commentarius in Daniele* (1593): — *Analysis Hoseae* (1601): — *Commentarius in Ezechielem* (1607): — *Exegesis Aliquot Vaticiniorum Veteris Testamenti de Christi Nativitate, Passione et Morte*,

Resurrectione et Adscensu in Celo (1608): — *De AEterna Dei Praedestinatione* (1600): — *Symphonia Catholica* (1607): — *Theses Bellarminio potissimum Oppositae* (published after Polanus's death by J.G. Grosse, 1613): — *Institutiones de Concionum Sacrarum Methodo* (1604): — *Syntagma Theologiae Christianae* (1612). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Poles, Ancient Mythology Of The

The Poles, a Slavic people, had a religious system agreeing with that of other Slavonic mythologies, and it is an error to call them fire-worshippers, or to say they worshipped Roman gods, as some affirm. Gnesen, the capital of Poland, the seat of prince Primas, contained a row of great temples, of which now only a few traces may be found. There stood the temple of Nija, the god of the soul; of Perun, the god of thunder, etc. There the principal gods of Slavonic heathendom were worshipped with bloody sacrifices. This warlike nation had many gods of war, but some superintended also domestic concerns.

Polish Version Of The Scriptures

The revision of the New Test. from the Greek, undertaken for the British and Foreign Bible Society in 1878, by Messrs. Manitius, Diehl, Poplososki, and Fecht, of Warsaw, was completed in 1881, and an edition of five thousand copies was published at Vienna under the care of the Bible society's agent, Mr. E. Millard. *SEE SLAVONIC VERSION*. (B.P.)

Polyander, Johann

a Reformed theologian, was born at Metz, March 28, 1568. He studied at different universities, was in 1588 pastor at Dort, in 1611 professor of theology at Leyden, and died February 4, 1646. He wrote, *Concertatio anti-Sociniana*: — *Syntagmae Exercitationum*: — *Theologicarum*: — *A Miscellanea Tractationes Theologicae*: — *De Existentia Jesu Christi Essentia et Gloria Divina contra Crellium*: — *Harmonia Lacorum Sacrae Scripturae invicem Discrepantium*: — *Disputatio adversus Invocationem Sanctorum*: — *Annotationes in Jonam*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Meursius, *Athenae Batavae*. (B.P.)

Polychronius

bishop of Apamea, and brother of Theodore of Mopsuestia, was one of the most prominent exegetes of the school of Antioch in the 4th century. Of his life nothing further is known. He wrote commentaries on Job, Daniel, and Ezekiel. Of his commentary on Daniel we have a great many fragments. He explains the book as referring to Antiochus Epiphanes, and not to the anti-Christ; in the fourth monarchy he sees the Macedonian empire, and in the ten heads the diadochai. He everywhere contends for the historical sense and opposes the allegorical interpretation, as well as the theory of a twofold sense. Though he was never formally condemned, yet he was nevertheless considered a heretic. See Plitt-Herzog, *Real-Encyklop.* s.v., but more especially Bardenhewer, *Polychronius* (Freiburg, 1879), and Moller's review, in Schurer, *Theol. Literaturzeitung*, 1879, col. 255 sq. (B.P.)

Polycrates, bishop of Ephesus

A.D. 196, is known in Church history by his opposition to the Roman bishop, Victor, in the famous Paschal controversy (q.v.). Eusebius has preserved Polycrates' letter of protest, which is given in English by Schaff, *History of the Christian Church* (N.Y. 1883), 2:216 sq. See also Eusebius, *Hist. Eccles.* 5:24 (ed. Heinichen, 1:250 sq.); Ceillier, *Hist. des Aut. Sacr. et Eccles.* 2:203 sq.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Pontanus, Heinrich

a Protestant theologian, who died at Utrecht, September 5, 1714, doctor and professor of theology, is the author of, *De Sale Sacrificiorum: — De Ritu Mersionis in Baptismate*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:630. (B.P.)

Pontanus, Jacob

a Jesuit, was born at Brilck, Bohemia, in 1542, and died at Augsburg, November 25, 1626, professor. He edited *Cyrylli Alec. Comment. in Duodecim Prophetas Minores, Graece et Latine cum Notis* (Ingolstadt, 1607). See Winer, *Handbuch der theol. Lit.* 1:889; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Poole, George Ayliffe

an English theologian, was born in 1809. He was a scholar of Emmanuel College, Cambridge, and took his degree in 1831. After holding several curacies and a benefice at Leeds, he settled permanently in Northamptonshire, first as vicar of Welford, from 1843 to 1876, and then as rector of Winwick, from 1876 to 1883. Poole, who died September 25 of the latter year, ranked as one of the leading English authorities on ecclesiastical architecture. He published a variety of sermons and theological works, including an account of the *Life and Times of St. Cyprian* (1840). His chief works, however, related to ecclesiology. In 1842 appeared *Appropriate Character of Church Architecture: — Churches, their Structure* (1845); — *History of Ecclesiastical Architecture in England* (1848); in conjunction with Mr. J.W. Hugall, he issued an account of the *Churches of Scarborough, Filey, and Neighborhood, and Guide to York Cathedral*. Poole's last work was *History of the Diocese of Peterborough*, for the series of *Diocesan Histories*, in the course of publication by the Society for Promoting Christian Knowledge. (B.P.)

Popo Version Of The Scriptures

The Popo or Dahomey is spoken at Dahomey, between the Volta and Lagos. A translation of Matthew and Mark was made by the Reverend T.J. Marshall, a native minister, and printed by the British and Foreign Bible Society at London in 1884. Other parts of the New Test. are now being translated. (B.P.)

Porter, Herschel S., D.D.

a Cumberland Presbyterian minister, was born in Butler County, Kentucky, February 12, 1816. After studying at various academies, he was licensed to preach in May 1835, and in September 1837, was ordained at Glasgow, Kentucky. He spent about four years as an itinerant in Kentucky, travelled also for some time as an agent for Cumberland College; then served a year as pastor at Fayetteville, Tennessee; subsequently made an extensive preaching tour, passing through most of the Southern States, returning to Kentucky in 1843. He spent several months of that year in Western Pennsylvania, then went to Philadelphia to organize a congregation, and remained there until the spring of 1851. In the fall of that year he settled in Memphis, Tennessee, and labored there until the latter part of 1855. He died there October 5 of the same year, professor of natural history in the

Memphis Medical College. In 1853 he was moderator of the General Assembly. Dr. Porter was devoted to science, and was proficient in astronomy and geology. He published a series of *Astronomical Sermons*, 400 pp.: — *The Atonement*: — and a work on the *Foreknowledge and Decrees of God*. See Beard, *Biographical Sketches*, 1st series, page 307.

Porter, Noah, D.D.

a Congregational minister, was born December 15, 1781, at Farmington, Conn. After his graduation he taught for some time, and then studied theology; was ordained over the Congregational Church in his native town, November 5, 1806, where he had a long and successful ministry. From 1823 to 1862 he was a member: of the corporation of Yale College, and was long a member of the prudential committee. He died at Farmington, September 24, 1866. A number of his occasional discourses were published, and among them *A Half Century Discourse*, preached November 12, 1856. See *Obituary Record of Yale College*, 1867.

Porterfield, John

a Scotch prelate, was bishop of Glasgow in 1571 and 1572. See Keith, *Scottish Bishops*, page 260.

Portuguese Version Of The Scriptures

By way of supplement, we add the following: The first New Test. of Almeida was printed at Amsterdam in 1681; a second or revised edition was published at Batavia in 1693, and another again at Amsterdam in 1712. In 1744 were published at Tranquebar the books of Job, Psalms, Proverbs, Ecclesiastes, and Canticles, and in 1751 followed the four greater prophets; the first three of which were translated by Almeida, and the fourth (Daniel), by C.F. Walther, missionary at Tranquebar. A second edition of the entire Old Test. was published at Batavia in 1748. In this edition a version was given of the books left untranslated by Almeida, by Jacob op den Akker, one of the Dutch missionaries at Batavia. Between 1721 and 1757 two revised editions of the Pentateuch and of the Psalms, two revised editions of the New Test., and one of the four gospels, were printed at Tranquebar and Batavia. Another edition of the Old Test. was printed at the latter place between 1783 and 1804, and no further editions appear to have been given of this version until it was republished by the British and Foreign Bible Society.

A Catholic Portuguese version of the entire Scriptures, from the Vulgate, was published in twenty-three volumes, with annotations, at Lisbon, from 1781 to 1783, by Don Antonio Pereira de Figueiredo, a Portuguese ecclesiastic. An edition containing his latest corrections was commenced at Lisbon in 1794, but was not completed till 1815. On account of the numerous corrections, this edition may be regarded as a new version.

A third translation of the Scriptures was accomplished by the Reverend Thomas Boys, at the expense of the Trinitarian Bible Society. This version, based on Almeida's translation, but faithfully made in accordance with the original, was published in London; the New Test. in 1843 and the Old in 1847.

When the British and Foreign Bible Society undertook the publication of the Portuguese Scriptures, the version of Almeida, the only Protestant one, was selected. But this publication was not received as was anticipated, perhaps, because Almeida was a converted Protestant, but mostly because it was an antiquated version, many of the words being obsolete, and the style not idiomatic. The complaints against this version were laid before the society, and in 1818 an edition of Pereira's version of the New Test. was printed, which was followed by another edition of both the entire Bible and the New Test. in 1821, Mr. Cavalho correcting the press. Another edition of Pereira's New Test. was printed in 1823, and a revised edition of the whole Bible was given in 1824, under the care of Messrs. Da Costa and Green. In 1857 the American Bible Society published a Portuguese New Test., the version used being a translation made in London from the Greek. Of late the British and Foreign Bible Society has undertaken a revision of Almeida's Bible translation, the version and idiom being modernized. This edition was printed in Lisbon in 1874, the text being accompanied with occasional alternative renderings, and with the most important references from the Old to the New Test. The orthography and style have been modernized, and the translation has been compared with the original throughout by the society's editorial superintendent, who has been assisted by competent natives in completing the edition. The same society published, in 1879, an edition of the Portuguese Bible of Figueiredo, with alternative readings from the Hebrew and Greek, under the care of the Reverend Robert Stewart and the editorial superintendent. From the report of the British and Foreign Bible Society for 1885, we learn that steps have been taken, in connection with the American Bible Society, for the formation of translation committees in Spain and Brazil for the production

of a new version of the Scriptures, which will be acceptable on both sides of the Atlantic. (B.P.)

Porubssky, Gustav

a Protestant theologian, was born at Presburg, March 13, 1812. He received his classical and. theological training at the Lyceum of his native place, which at that time was one of the most prominent Protestant schools of Austro-Hungary. To continue his studies he went, in 1833, to Vienna, and two years later to Berlin. In 1837 he was called as pastor of the German Slavic congregation at Tyrnau, and in 1840 he accepted a call to Vienna. In this important position he developed all his faculties. for the benefit of the Church, school, and. mission, and his efforts were acknowledged by the Vienna faculty, which honored him in 1871 with the doctorate of theology. He died July 17, 1876. He published, *Evangelische Kanzelvortrage* (Vienna, 1833): — *Festandachten uber das Leiden und Sterben Jesu Chisti* (1854): — *Jacobus, der Zeuge vom lebendigen Glauben* (1861): — *Die Rechte der Protestanten in Oesterreich* (1867). See Zuchold, *Bibl. Theol.* 2:1005; Roskoff, *Zur Erinnerung an Dr. Gustav Porubssky* (Vienna, 1876). (B.P.)

Possinus, Pierre

a French Jesuit, was born at Narbonne in 1590. He was an excellent Hebrew and Greek scholar, and died at Rome towards the end of the 17th century. He published, *Thesaurus Asceticus*, etc. (Paris, 1684): — *Collationes Isidoranae*, etc. (Rome, 1670): — *Nili Opera* (1639): — *Nili Epistolae* (1657), etc. See Winer, *Handbuch der theol. Lit.* 1:878, 880, 881,896, 897, 898; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Postmillenarians

SEE PREMILLENARIANS.

Potrimpos

in Lettish mythology, was a chief deity of the Lithuanians and ancient Prussians before the occupancy of the country by the Germans, being the second person in the Northern trinity, which consisted of Perkunos, Potrimpos and Pikollos. He was the god of victory in war, and in peace the giver of fruitfulness, of blessing, and of domestic felicity. His image stood at Rome. It represented a friendly, laughing youth. As Perrkunos was a

god of the warming and destructive fire, so Potrimpos was a god of the fructifying and destructive water. Ears of corn and wheat were offered to him, and his head was decorated with field products. Many children were also burned as sacrifices to him. In a large brass urn a snake was kept and fed in honor of him; therefore the snake was always a sacred animal among the Prussians. It seems possible that Potrimpos was a female deity, and the wife of Donnerer — at least, some modern writers affirm this. Perhaps this was the mother of the gods, whom Tacitus mentions as worshipped among the AEsthyans.

Potter, Louis Joseph Antoine De

a Belgian writer, was born at Bruges in 1786, and died at Brussels in 1859. He published, *Considerations sur l'Histoire les Principaux Conciles*, etc. (Brussels, 1816; Paris, 1818, 2 volumes): — *Esprit de l'Elise*, etc. (Paris, 1821, 6 volumes). These two works were republished under the title *Histoire Philosophique, Politique et Critique du Christianisme et des Eglises Chretiennes* (ibid. 1836-37, 8 volumes), and an abridged edition, entitled *Resume de l'Histoire du Christianisme* (1856, 2 volumes): — *Vie de Scipion Ricci, Eveque de Pistoie* (Brussels, 1825, 3 volumes; Paris, 1826, 4 volumes): — *Lettres de Pie V, sur les Affaires Religieuses de Son Temps en Franuce* (1827): — *Catechisme Rationel* (eod.; reprinted by baron de Pounat in 1862). But all of Potter's works, written in the philosophical spirit of the 18th century, were placed on the "Index" at Rome. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Winer, *Handbuch der theol. Lit.* 1:543, 866. (B.P.)

Potton, Richard De

a Scotch prelate, was made bishop of Aberdeen about 1256, and died in 1267. See Keith, *Scottish Bishops*, page 108.

Pouchen, Levin

a Lutheran theologian of Germany, was born at Kiinigsberg, October 26, 1594. He studied at the theological university of that city, was in 1621 professor, in 1623 second court-preacher, in 1626 professor of Hebrew, in 1640 doctor of theology, in 1645 attended the colloquy at Thoren, and died May 4, 1648. He wrote, *Commentar. in Prophetiam Joel Explicatio Historiae Passionis Christi*: — *Disputat. de Usu Philosophiae in Theologia*: — *De Protevangelio Paradisiaco*: — *De Resurrsectione Jesu*

Christi: — De Pia et Vera Philosophandi Ratione: — De Ecclesia: — De Baptismo: — De Resurrectione Mortuorum: — De Duabus in Christo Naturis, etc. See Arnold, *Historie der konigsbergischen Universitat*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Poujoulat, Jean-Joseph Francois

a Roman Catholic writer of France, was born at Fare, Bouches-du-Rhone, in 1800. He studied at Aix, and in 1826 went to Paris, and there published, conjointly with Michaild, the *Bibliotique des Croisards*, whom he accompanied in 1830 to the East. Poujoulat died at Paris in 1880. He wrote, *Histoire de Jerusalem, Tableau Religieux et Philosophique*, (1811-42, 2 volumes; 4th ed. 1856): — *Histoire de S. Augustin* (1844, 3 volumes; 3d ed. 1850, 2 volumes): — *Lettres sur Bossuet* (1854): — *Le Cardinal Maury, sa Vie et ses OEuvres* (1855; 2d ed. 1859): — *Vie de Monseigneur Sibour, Archeveque de Paris: — Le Pere Ravignan, sa Vie, ses OEuvres* (1858): — *Le Pape et la Liberti* (1860): — *Examen de la Vie de Jesus de Mons. Renan* (1863). See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Poulain, Nicolas

a Reformed theologian, was born at Mesnils, near Luneray, Seine-Inferieure, Jan. 13, 1807. He was pastor of Nanteuil-les-Meaux in 1832, in 1833 at Havre, in 1857 at Lalusanne, and in 1862 at Luneray. Poulain died at Geneva, April 3, 1868. He published, *Qu'est-ce qu'un Christianisme sans Dogmes et sans Miracle?* (1863): — *Reponse a Trois Lettres de M. Albert Reville* (1864): — *L'OEuvre des Missions Evangeliques* (1867), an apologetical work of great value. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Power, James, D.D.

a Presbyterian minister, was born at Nottingham, Chester County, Pennsylvania, in 1746. He graduated from Princeton College in 1766, was licensed to preach to the Presbytery of Newcastle June 24, 1772, and settled in the western part of Pennsylvania. In 1776 he became pastor of Mt. Pleasant congregation, and retained this position until 1817. He died August 5, 1830. See Sprague, *Annals of the Amer. Pulpit*, 3:326.

Praebenda, Richard de

a Scotch prelate, was consecrated bishop of the see of Dunkehl, in the Church of St. Andrews, August 9, 1169. He died in 1173. See Keith, *Scottish Bishops*, page 74.

Praebenda, Robert de

a Scotch prelate, was elected bishop of Dunblane in 1258. In 1268 he, with one other, was sent to protest against the contributions imposed upon the Scotch clergy by Ottobon. He was still bishop here in 1282. See Keith, *Scottish Bishops*, page 173.

Praetorius

a name common to several Lutheran theologians of Germany, of whom we mention the following:

- 1.** ANDREAS, who died December 20, 1586, at Frankfort-on-the-Oder, doctor of theology, is the author of *Propositiones de Jesu Christo, Dei et Maria Filio*. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.
- 2.** CHRISTIAN GOTTLIEB, born August 30, 1693, at Bertzdorf, Upper Lusatia, studied at Wittenburg, and died in 1738 at Bernstadt, in his native province. He wrote *Amaenitates Biblicae*, comprising only the Pentateuch (1724-29, 6 parts). See Doring, *Die Gelehrten Theologen Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.
- 3.** EPHRAIM, was born at Dantzic, March 11, 1657. He studied at Wittenberg, was in 1685 preacher at Munsterberg, in 1698 at his native city, in 1705 at Thorn, and died February 14, 1723. He wrote, *Exercitationes theol. de Jona: — Athemis Proprio Glidio Jugulatus ex Eccl. 3:18-21: — Bibliotheca Homiletica* (Leipsic, 1691-98, 3 parts; 2d ed. 1711-19). See Doring, *Die gelehrten Thleologen-Deutschlands*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Prakriti

SEE PRACRITI.

Prateolus, Gabriel

a Roman Catholic theologian of France, was born at Marcoussi in 1511, and died at Peronne, April 19, 1588, doctor of theology. His main works are, *De Vitis, Sectis et Dogmatibus Omnium Haereticorum* (Cologne, 1569): — *Histoire de l'Etat et Succes de l'Eglise* (Paris, 1585). See Winer, *Handbuch der theol. Lit.* 1L637; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Pratje, Johann Henrich

a Lutheran theologian of Germany, was born September 17, 1710. He studied at Helmstidt, was in 1735 preacher at Horneburg, his native place, in 1743 at Stade, and in 1749 general superintendent of Bremen and Verdlen. In 1787 his alma mater honored him with the doctorate of theology. He died February 1, 1791. His writings, comprising almost all departments of theology, are given in Doring, *Die gelehrten Kanzelredner*, pages 299-3015; Winer, *Handbuch der theol. Lit.* 1:119, 799; 2:282, 290. (B.P.).

Pratt, James, D.D.

a Protestant Episcopal clergyman, was rector in Portland, Maine, for several years prior to 1858; then of the Church of the Covenant, in Philadelphia, Pennsylvania, where he remained until 1860, when he took charge of Trinity Church, Chicago, Illinois. About 1864 he left that parish, and in 1866 was residing in New York city; in 1868 he removed to Philadelphia as the financial secretary of the Evangelical Knowledge Society of the Protestant Episcopal Church. During several years he resided in Philadelphia without assuming the duties of the regular pastorate, until 1873, when he became rector of St. Philip's Church. in that city. He died January 17, 1874, aged sixty-five years. See *Prot. Episc. Almanac*, 1875, page 144.

Pratt, John, D.D.

a Baptist minister and educator, was born in Windham County, Connecticut, October 12, 1800. After spending a few years in Columbian College, he graduated from Brown University in 1827. For a short time he was a professor in Transylvania University, Ketnucky, and then accepted a call to the pastorate of the First Baptist Church in New Haven,

Connecticut. In 1831 for six months, he had charge of the South Reading, Massachusetts (now Wakefield), Academy, and then was invited to preside over the Galiville, Ohio, Literary and Theological Institution. In 1837 he resigned, and accepted the professorship of ancient languages in that institution, and held this position, with occasional interruptions, for twenty-two-years (1837-59), when he retired to private life. He died January 4, 1882. See Cathcart, *Baptist Encyclop.* page 933. (J.C.S.)

Pratt, Nathaniel Alpheus, D.D.

a Presbyterian minister, was born at Centre Brook, Connecticut, January 29, 1796. He graduated from Yale College in 1820, and from Princeton Theological Seminary in 1823, and was ordained February 25, 1824. From this time till 1826 he labored for the Shrewsbury Church, N.J. From 1827 to 1840 he was pastor of the Church at Darien, Georgia. He organized a Church in Roswell, in 1842, where he continued until his death, August 30, 1879. During the time at Roswell he taught, for five years, a boarding-school for boys. See *Necrol. Report of Princeton Theol. Sem.* 1880, page 11.

Premillenarians

is a popular designation of a class of theologians who understand "the first resurrection," spoken of in ~~66:5~~ Revelation 20:5, as predicting a separate and literal revivification of the saints previous to the millennium, and their personal reign with Christ on earth during that period, in opposition to the usual or *post-millenarian* view, which explains it in a figurative and spiritual sense. Among the advocates of the premillennial scheme have been counted, with more or less reserve, such eminent names as those of Mede, Jurieu, Daibuz, Sir Isaac Newton, archbishop Newcome, bishops Newton, Horsley, and Heber, doctors Gill, Toplady, Bengel, Dörner, Nitzsch, Delitzsch, Van Oosterzee, Hofmann, Aubelen, Ebrard, Roothé, Lange, Christlieb, Luthardt, Gaussen, Godet, Trench, Ellicott, Ryle, Hoare, Tregelles, Elliott, Allord, Bickersteth, Bonar, Tyng, Lord, and many other learned and pious divines, especially among Protestants, while the great majority of scholars and writers of Christendom, in all ages and denominations, have been ranged on the opposite, or postmillennial side, of whom we need mention only, among moderns, Whitby, Faber, Brown, Barnes, Hengstenberg, Stuart, and Worsworth. The history of the Chiliastic doctrine, both Jewish and Christian, is well summarized in the

Speaker's Commentary, excursus at the end of Revelation 20. *SEE RESURRECTION, THE FIRST.*

Preston, William, D.D.

a Protestant Episcopal minister, was born at Woodbury, Connecticut, August 26, 1801. He graduated from Yale College, was first a clerk in New York city. then studied theology in Alexandria, Va., was tutor in Kenyon College for a year, and on October 12, 1828, was admitted to deacon's orders by bishop Chase of Ohio. He began his ministry in the town of Worthington, but soon removed to Trinity Church, Columbus, where he remained for twelve years. In 1841 he accepted a call from the parish of St. Andrew's, in Pittsburgh, Pennsylvania, where he continued ten years. He was then called to his former parish in Columbus, owing to ill-health, removed some four years later to Christ Church, Bridgeport, Connecticut, where he labored until 1856, when he went back to his old charge in Pittsburgh. In 1873 he resigned this post, and after a time removed to Bedford, Pennsylvania, where he was rector of St. James's Church. He died there, April 25, 1875. See, *Obit. Rec. of Yule College*, 1875.

Priapus

in Greek mythology, was the son of Bacchus and Venus. The angry Juno touched the body of the pregnant Venus so that she gave birth to a hideous child with unnaturally large genital organs. The older writers do not know him. He was worshipped as the god of country fruitfulness, and his statues were placed in gardens.

Price, Thomas, LL.D.

an English Baptist minister, was born at Bristol, April 21, 1802. He was converted at fifteen, and baptized in Broadmead Chapel by Dr. Ryland. In 1820 he studied in the Bristol Academy, and afterwards at the Glasgow and the Edinburgh universities; was ordained in 1824 copastor of the Devonshire Square Church, London, and in 1826, became pastor. He delivered popular lectures, which he published in two volumes in 1836, with the title, *A History of Protestant Nonconformity*. He resigned his pastorate the same year, and became one of the founders of the Anti-State Church Association, now the Liberation Society; he was appointed treasurer, and was one of the society's most zealous advocates. A disease

in his throat utterly incapacitated him from public speaking, so he devoted his energies to the founding of the Dissenters and General Fire and Life Assurance Company. He also became proprietor and editor of the *Eclectic Review*, which he conducted for nineteen years. In 1848 he became a confirmed invalid, and died May 29, 1867. See (Lond.) *Baptist Handbook*, 1868, page 125.

Prichard, John, D.D.

a Welsh Baptist minister, was born near Amlwch, Wales, in March 1796. He pursued his studies in the College of Abergavenny, and was ordained as pastor of the Church at Llangollen, which was his only settlement. Through his exertions a college was established in the place where he resided, in 1862, for training young men for the ministry, of which he was for a time the president. He died Sept. 7, 1875. See Cathcart, *Baptist Encyclop.* page 939. (J.C.S.)

Pries

a name common to several Lutheran theologians.

1. JOACHIM HEINRICH (1), was born November 12, 1714, at Rostock, where he began his theological studies, which he continued at Jena. At the university of his birthplace Pries commenced his academical career in 1739. In 1745 he was appointed professor, in 1749 he took the degree of doctor of theology, and died August 1, 1763. He is the author of, *De noni Consummatis Patribus Veteris Testamenti ad Dictum Pauli Ebr. 11:39, 40* (Rostock, 1749): — *Quo Sensu A Eternitas Dei Fixa sit Momentum?* (1752): — *De Jona, Christi hypo* (1753): — *De Praeexistentia Dei Ante Abraham* (1755): — *De Prophetis et Apostolis* (1757): — *De Infallibilitate Apostolorum* (1760), etc. See Doringr, *Die gelehrten Theologen Deutschlands*, s.v.

2. JOACHIM HEINRICH (2), son of the preceding, was born at Rostock, September 24, 1747. He studied at the universities of his native place and Jena. For some time preacher at Ribnitz, he was appointed professor of theology at Rostock in 1779, took the degree of doctor of theology in 1791, and died October 24, 1796. He wrote, *Progr. in ^{<1818>}Deuteronomy 18:15* (Rostock, 1779): — *Sapientia Redemptoris in Apparitionibus Post Resurrectionem* (1780): — *Nature Jesu Christi Divina* (1782): — *Mortuorum Resurrectio Teteris Foedere non Incognita* (1783): — *De*

Personis quibus Epistola ad Galatas Scripta est (1786): — *De Mort e Chiristi Vicaria* (1788): — *De Numero Paschatum a Christo Post Baptismum Celebratorum* (1789). See Doring, *Die gelehrten Theologen Deutschlands*, s.v.

3. JOHANN GABRIEL, who died at Gustrow in 1788, rector, wrote, *Progr. in Genes.* 41:43 (Rostock, 1754): — *De Divina Leguni Mosaicarum Praestantia* (1755): — *De Divina Legum Mosaicarum Indole* (1756): — *De Divina Lege, etc., Warburtonom Opposita* (1757): — *De Israelitarum Theocratic Praestantia* (1759): — *De LXX Intepretibus* (1768). See Furst, *Bibl. Jud.* 3:121. (B.P.)

Prime, Samuel Irenaeus, D.D.

an eminent Presbyterian divine, son of Dr. N.S. Prime, was born at Ballston, Saratoga County, N.Y., November 4, 1812. He graduated from Williams College in 1829, and from Princeton Theological Seminary in 1835; was ordained the same year as pastor at Ballston Spa, in 1837 assumed the same relation at Matteawan, but on account of failing health resigned in 1810, and became editor of the *New York Observer*; in 1841 one of the secretaries of the American Bible Society; in 1849 editor of the *Presbyterian*, but the next year resumed the editorship of the *Observer*, with which he remained connected until, his death, July 18, 1885. Dr. Prime was a fine scholar, a genial Christian, and a facile writer. Besides numerous anonymous works, he published many popular writings, the chief of which are enumerated in Allibone's *Dict. of Brit. and Amer. Authors*, s.v., the most important being travels and biographies, and several volumes on prayer.

Prindle, Cyrus, D.D.

a noted Methodist Episcopal minister, was born at Canaan, Litchfield County, Connecticut, April 11, 1800. He was converted in 1816, licensed to preach in 1821, and the same year joined the New York Conference, was appointed to the Plattsburgh Circuit, and thereafter for over half a century continued with but a single month's intermission the active duties of the ministry: twenty-one years in New York, nineteen in Vermont, six in Massachusetts, and ten in Ohio, when he retired in 1877, in the full possession of his bodily and mental powers. In 1843 he was a chief leader in the formation of the Wesleyan Methodist connection in America, which seceded from the Methodist Episcopal Church on account of. its alleged

connection with slavery; but this being removed by the war of the Rebellion, he returned to his former church in 1867. He died at Cleveland, Ohio, December 1, 1885. Dr. Prindle was a man of great pulpit power and singular purity of character.

Proal, Pierre Alexis, D.D.

a Protestant Episcopal minister, was born at Newark, N.J., in 1796. He was ordained deacon in New York, September 18, 1818, his first parish being St. John's Church, Johnstown, where he remained for a short time; then he took charge of St. George's Church, Schenectady; in 1836 he became rector of Trinity Church, Utica, a position which he retained until the spring of 1857, when, on account of impaired health, he resigned. He died in that city September 15 following. Dr. Proal was one of the most prominent clergymen of the diocese of Western New York, from its organization held the post of secretary of the convention, and was deputy to the General Convention. He was an earnest and forcible preacher See *Amer. Quar. Church Rev.* 1857, page 465.

Prometheus

Picture for Prometheus

in Greek mythology, was the son of the Titan Japetus and the Oceanid Clymene, full of wisdom, art, and might, a friend and companion of the gods, who loved him for his gifts, but in whom he awakened hatred when he doubted their omniscience. He once sought to prove Jupiter's knowledge, and the latter never forgot his audacity, but planned his destruction. Vulcan nailed him to the Caucasus, and the eagle of Jupiter daily came down and devoured his liver, which grew again at night. For a long time he bore these tortures with patience, for he knew a mortal would eventually liberate him. This Hercules did by shooting the eagle. According to others Chiron liberated him. A third myth makes Jupiter himself the liberator of the great Titan. Prometheus was married to Asia, and was the father of Deucalion. According to the ancient story, he provoked the gods by forming a man, and then stealing fire from heaven to animate the form.

Pronier, Cesar Louis

a Swiss theologian, was born at Plainpalais, near Geneva, Oct. 19, 1834. I-e was in early life in business in the United States, but returning in 1853,

studied theology at Geneva and Berlin. In 1860 he assisted professor Gausson in his academical duties at Geneva, and in 1863 became his successor. In 1870 Pronier founded the *Liberte Chretienne*, a journal designed to plead the separation of the Church from the State. In 1873 he went as a delegate to the Evangelical Alliance, held at New York city, never to return again to Geneva, for the "Ville du Havre," upon which he embarked with two other members of the alliance, Antonio Carrasco of Madrid, and Cook of Paris, collided with the "Loch Earn," and went down, November 22, 1873. Pronier published, *Questions Indiscrettes Adressees a. Mme. Armengaud et a M. Ed. Kruger* (Geneva, 1857): — *La Suisse Romande et le Protestantisme Liberal* (Lausanne, 1869): — *La Liberte Religieuse et le Syllabus* (Geneva, 1870). See Ruffet, *Vie de Cesar Pronier* (Geneva, 1875); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Prosper

a Scotch prelate, was elected bishop of the see of Caithness about 1461, but resigned in favor of John Sinclair. See Keith, *Scottish Bishops*, page 214.

Prudentius' Hymns

SEE SALVETE FLORES MARTYRUM.

Przypcov, Samuel

a Socinian of Poland, who died June 19, 1670, had studied at Leyden, and occupied high offices in his country. But being a Socinian, he had to leave Poland, and went to Brandenburg. He wrote, *Cogitationes Sacrae ad Initium Evang. Matth. et Omnes Epistolas Apostolicas* (Amsterdam, 1692 fol.): — *Vita Fausti Socini* (1636), etc., to be found in *Bibliotheca Fratrum Polonorum*. See Winer, *Handbuch der theol Lit.* 1:238, 771; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Psellus, Michael

one of the most famous Byzantine writers of the 11th century, was born about the year 1020 at Constantinople. He studied at Athens, and held for many years the first chair in philosophy in his native city. The emperor Constantine Ducas appointed Psellus tutor to the imperial princes. and when Michael Ducas, his former pupil, died, in 1078, Psellus retired to a

monastery, where he died in 1106. On account of his many writings Psellus was styled: **πολογραφώτατος**. His principal works are, *De Omnisaria Doctrina* 157, **διδασκαλία παντοδαπή**, a metaphysical exposition of the fundamental ideas of all science: — *De Demonum Operatione περὶ ἐνεργείας δαιμόνων, a dialogue, edited by Boissonnade (Paris, 1838), and of special interest for the study of the sect of the Euchites. A comparison between the ancient Christian and Attic orators is contained in *Charakteres SS. Gregorii Theologi, Basilli Magni, Joh. Chrysostom, Gregorii Nysseni*. All of Psellus's works are found in Migne, *Patrologiae Graecae*, volume 122. See Leo Allatius, *Diatriba de Psellis* (Paris, 1864; reprinted in Migne); Dimitracopoulos, *Orthodox Greece* (Leipsic, 1872, Greek), page 8; Sathas, *Michel Psellus* (Paris, 1874, 2 volumes); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Plitt-Herzog, *Real Encyclop.* s.v. (B.P.)*

Pseudepigrapha Of The Old Testament

After a careful examination of the scope of the Biblical canon, the ancient Church divided the mass of Biblical literature, in the widest sense of the word. into three classes: 1, the canonical and inspired; 2. the non-canonical, but on account of their long use, worthy of being read in the churches (**ἀντιλεγόμενα** and **ἀναγιγνωσκόμενα, ἐκκλησιαζόμενα**), and, 3, the other books of a Biblical character in circulation (Biblical names in the title, a Biblical form, Biblical contents, but differing greatly in spirit and truth from the canonical books), called apocryphal, or such as should be kept secret (**ἀπόκρυφα**). Virtually the same books which the ancient Church called apocrypha are embraced under the name Pseudepigrapha by the Protestant Church. Since, after the example of Jerome, the non-canonical books of the Old Test. received the name apocrypha, it became necessary to find a new one for the third class. The name **ψευδεπίγραφα** is, indeed, taken only from a single and outward mark, namely, the spurious character of the author's name which they bear. It is neither sufficiently comprehensive, nor does it distinguish sufficiently this class of writings from the antilegomena; nor is it applicable to all the writings of the third class. For many reasons, however, it is probably the best term that could be found.

As there is an Old and a New Test., so likewise there are pseudo-epigrapha of each, all writings that claim either to have been written by or to treat of Old Test. personages, whether these writings are of Jewish or Christian

origin, being called pseudepigrapha of the Old Test.; and those writings which pretend to be gospels, acts of the apostles, epistles of apostles, and revelations under a New-Test. name, being termed pseudepigrapha of the New-Test. The latter class might probably be better called *apocrypha* of the New Test. (in the old sense of the word).

In the following the pseudepigrapha of the Old Test., those that are extant as well as those of which only fragments are preserved, or which are only known by name, will be treated. We premise a few remarks on the origin and development of this whole class of literature. The rapid growth and spread of pseudepigraphic literature among the Chrtia the Jead Christi the last century before, and the early centuries after, Christ, is a peculiar phenomenon, for which other nations have only distant analogies: and it is all the more remarkable, because such writings are in direct contradiction to the duty of strict truthfulness demanded by both Mosaism and Christianity. That these books were used only in sectarian circles cannot be proved. It is true that heretics in early days of the Church frequently adopted this method of promulgating their errors, but this was in the period of the decay of this literature, and we must remember, on the other hand, that, in the course of the centuries during which it flourished, it generally was employed for honorable and usually noble purposes, and by members of the orthodox Church. There is no doubt that their origin is not to be explained as an imitation of the secret books in possession of the priests of the Gentile temples, but that they are the outgrowth of the peculiarity and life of the Jewish congregation, and were then transferred to the Christian Church. Above all, it must be remembered that it was the custom of Jewish writers not to prefix their names to their productions, as these were written for the benefit of the congregation, not for the author's glorification. Different was the practice with the prophets, who, with their names, guaranteed the truth of the revelation. Thus the names of the authors of nearly all other books have been hidden from posterity. This custom of omitting the author's name explains, to some extent, the origin of writings under a strange name. The other weighty reason lies in the inner rupture in the spiritual life of the Jews, which began before the captivity, but showed itself in great potency in the first centuries of the new Jerusalem. With the ruin of the old political and religious organization. and the sufferings under heathen supremacy, the freedom of the national spirit was also broken, the Holy Spirit of revelation withdrew, the state of affairs and the teachings of former days became decisive for the new period; and as all this led to the

formation of a canon in the first centuries after the exile; it also increased the reverence for the old history, the old persons and writings, so much, that these ruled and decided the whole spiritual life of the people. The examination, study, and application of the sacred writings were the fundamental objects of these times. Although, through association with other nations and educational forces (Persians, Greeks, Romans), and through a more systematic and deeper investigation of the old books, new knowledge and aims were born, and although, in extraordinary and dangerous times, prominent men felt themselves called upon to speak to the congregation, yet the lack of personal influence always induced such authors to put their thoughts and words into the mouth of some pious man of antiquity, and conform the shape and style of their writings to those of the Old Test. A thorough acquaintance with these latter facilitated the application of their contents to later circumstances. Such revivification of ancient person's, which makes them the bearers of later thoughts, was common to all literature; and it was but one step further to ascribe a whole book to them. In many respects this kind of literature can be compared with the dramatic works of other nations; but to call it intentionally fraudulent is hardly to be justified, for the multitude of such books shows that the knowledge of their late origin was constantly present to the minds of the readers. Yet the danger of leaving a false impression, at least in the minds of the less cultivated part of the congregation, although for the contemporaries comparatively small, was constantly growing with time, especially when Christianity brought these later spiritual productions of the Jews to nations who did not understand them. The opposition of the early Christian Church against such books can thus be easily understood, but theological science must investigate, and make all possible use of them. The pseudepigraphical form was chiefly adopted for the purpose of instruction, exhortation, and consolation in the great trials and troubles of post-exilic days. What the prophets had been for the past, the later writings were intended to be for the present, by the prophetic character which they assumed. Most of the pseudepigraphical works are prophetic in their nature, some also apocalypses, in imitation of the book of Daniel.

Besides the pseudepigraphical literature, the so-called haggadic midrash, as we find it in the later Targumim, Midrashim, and Talmud, as well as in the Pseudepigrapha, was especially cultivated.

With the rise of Christianity, a new element was introduced into this literature, and contributed to its growth and development, not through the

Essenes, as modern Jewish writers would have it, but through the Judaizing sects, and the gnosticism arising from them, especially in Asia Minor and Egypt. In the hands of the sects and heretics they later became instruments for dangerous purposes, which resulted in the antagonizing attitude of the Church. The number of Jewish and Christian pseudepigrapha was undoubtedly very large. Even in the apocalypse of Ezra (4 Ezra 14:46 Lat., 14:51 Ethiop.), seventy apocryphal writings are distinguished from the twenty-four canonical books, which, however, is probably a round number that became authoritative for later times. It is probable that those preserved are the best of their class. Of many we have only the titles, or short extracts in the Church Fathers. The last decades have discovered some that were regarded as lost, and the future may yet furnish us others. They have more than a passing interest, they have historical value, because they were the popular literature of their day. According to their contents, the pseudepigrapha maybe divided into different classes, viz.:

I. LYRICAL POETRY. To this class belong:

1. *The Psalter of Solomon* (q.v.). By way of supplement to the literature we add Pick, *The Psalter of Solomon* (Greek and English, in the *Presbyterian Review*, October, 1883), and an art. by Dean in the *Expositor* (Lond. December 1883).
2. A pseudepigraphon of $\Delta\alpha\beta\iota\delta$, mentioned in the *Constit. Apost.* 6:16. Whether this is Psalm 151 of the Greek Bible, or a larger, independent work, cannot now be decided.

II. PROPHETIC WRITINGS. Under this head we enumerate:

- a. The so-called *Apocalypses* or *Revelations*. This is the name assigned to those books of fictitious prophecy which, after the spirit of prophecy had-departed from Israel, were written, in the manner of genuine prophetic books, to solve the problems suggested by the fate and sufferings of the people. They seek a solution of the intricacies of the present in predictions of the glory of the future. Accordingly, they do not imitate the old prophets in their chief peculiarity, namely, to counsel and warn the people on account of their sins, but they undertake a subordinate office, that of foreseeing and foretelling the future, their chief object, while they nevertheless endeavor to erect their prophetic building on the foundation of the inspired seers. The chief contents of these revelations are the Messianic times in their relation to the present time and circumstances. Not that the

fact that the Messianic time would come, but when and how, was the question for the waiting congregation. The books that seek to answer these questions are called apocalypses. Their contents are most varied and peculiar, their explanation manifold and strange; the topics discussed all referring directly or indirectly to the kingdom of God, and the future of the chosen people; their style enigmatical and highly figurative. A portion of these apocalypses have been treated by Lufcke, *Einleitung in die Offenbarung des Johannes* (2d ed. Bonn, 1848); Hilgenfeld, *Die judische Apocalyphtik* (1857); Langen, *Das Judenthum in Paldestina zur Zeit Jesu* (1866); Schurer, *Lehrbuch der N.T. Zeitgeschichte* (1874; 2d ed. with the title, *Gesch. des. jud. Volkes im Zeitalter Jesu Christi*, 1886).

3. *The Enoch and Noah Writings*, combined in the *Book of Enoch* (q.v.). We add, by way of supplement to the literature, Drummond, *The Jewish Messiah* (Lond. 1877), page 17 sq.; *The Book of Enoch*, in the *British and Foreign Evangelical Review* (Lond. July, 1879); Bissell, *The Apocrypha of the Old Testament* (New York, 1880), page 665 sq.; Schodde, *The Book of Enoch Translated, with Introduction and Notes* (Andover, 1882); Laurence *Book of Enoch the Prophet, translated, with Text corrected by his Latest Notes. with an Introduction by the Author of Evolution and Christianity* (Lond. 1883); *Enoch's Gospel*, in the *Expositor*, May 1184; *Dictionary of Christian Biography* (ed. Smith and Wace), s.v. Enoch Book of.

4. The **Ἀνάληψις Μωϋσέως**, *Assumptio Mosis* (q.v.).

5. *The Fourth Book of Ezra*, **SEE ESDRAS, BOOK OF**, and add Gildemeister, *Esrae Liber IV, Arabice* (Bonn, 1877); Bensley, *The Missing Fragment of the Latin Translation of the Fourth Book of Ezra* (Cambridge, 1875); Drummond, u.s. pages 84-117.

6. The present Jewish *Ezra revelation* found an entrance into the Church, but usually with some modifications. In the editions of the Vulgate it has, besides these, long additions in front and at the close. These in the MSS., are written as *separate Ezra books*, one of which, at least (chapter 1 sq.), is of Christian origin, to impress the importance of Christianity upon the stubborn Jews; the other, probably a portion of an independent Jewish work. Both are translations from the Greek.

7. The **λόγος καὶ ἀπυκάλυψις τοῦ ἁγίου προφήτου Ἐσδράμ καὶ ἀγαπητοῦ τοῦ θεοῦ**, published by Tischendorf, in *Apocal. Apocr.*

(Leipsic, 1866), pages 24-33, from a Paris MS., has no value. On other Ezra literature, see Tischendorf, *Studien und Kritiken* (1851), part 2; Lucke, l.c.

8. Closely related to the Ezra prophecies is the apocalypse of Baruch, published in a Latin translation from a Syriac MS. in the Anmbrosiana **at** Milan, by Ceriani (*Monum. Sacra*, I, 2, page 73 sq.), in 1866, and by Fritzsche (pages 654-699), also in Syriac, by the former, in 1871. It is a revelation to Baruch concerning the destruction of Jerusalem, the ensuing captivity, and the second destruction, to which are added visions of the Messianic future. It is allied in contents and style to 4 Ezra, and called forth by the same historical events, but is a later production. The original language is Greek. See Ewald, *Göttingen Gelehrten Anzeige*, 1867, page 1706 sq.; Ewald, *Geschichte* (3d ed.), 7:83 sq.; Langen, *De Apoc. Baruch Comment.* (Freiburg, 1867); Hilgenfeld, *Messias Judaecorum*, page 63 sq.: Fritzsche, u.s. page 30 sq.: Schurer, u.s. page 542 sq.; Renan, *Journal des Savants*; 1877, page 222 sq.; Drummond, u.s. 117-132; Kneucker, *Das Buch Baruch*, page 190 sq. (Leipsic, 18779).

9. Whether the *Pseudepigraphon Baruch* mentioned in the *Synopsis Palmi Athanasiz* is the same as the above is uncertain. We still, however, possess a Christian Baruch book, for which see **SEE BARUCH, BOOK OF**, in the supplement of this Cyclopaedia.

10. *Eliae Revelatio et Visio.* **SEE ELIAS, APOCALYPSE OF.**

11. *Ascensio et Visio Isaiae.* **SEE ASCENSION OF ISAIAH.**

12. An apocalypse or prophecy of Zephaniah is mentioned in the four catalogues of the Apocrypha, and is also quoted by Cletenes Alexalnd. *Stromata*, 5:11, § 78.

13. An apocrypha of Jeremiah, in Hebrew, used by the Nazarenes, is mentioned by Jerome (see Fabricims, 2d ed. 1:1102 sq.), as the source of the quotation in ^{417D}Matthew 27:9; but this is probably fictitious.

Concerning the apocalypses of, 14. Habakkuk: 15. Ezekiel; 16. Daniel; 17. Zechariah, the father of John the Baptist, we have no further information.

18. An apocalypse of Moses, distinct from the *Book of Jubilees* (No. 31), and the *Asstumpcio Mosis* (No. 4), we know only from Syncellus, *Protius*

Amphil., and others (Fabricius, page 838), who mention it as the source of Galatians 6:15.

19. A Lamech book is mentioned in the catalogues of Cotelier and Montfaucon; and

20. The Gnostic Sethites possessed an apocalypse of Abraham (q.v.).

b. Testaments:

21. A διαθήκη τῶν πρωτοπλαστῶν, according to Fabricius, 2:83, contained the mention, that Adam was taken into Paradise when forty days old. It is probably a portion of the *Vita darri* (No. 35).

22. *The Testaments of the Twelve Patriarchs* (q.v.); to the literature must be added Pick, *The Testaments of the Twelve Patriarchs*, in the *Lutheran Church Review* (Philadelphia, July 1885); Schapp, *Die Testamente der zwölf Patriarchen* (Halle, 1884).

23. An apocryphon, τῶν τριῶν πατριαρχῶν, is mentioned in the *Const. Apost.* 6:16.

24. An apocryphal testament of Jacob, mentioned in the *Decretum Gelasii* (Fabricius, 1:437, 799).

25. A προσευχή Ἰωσήφ, "prayer or blessing of Joseph," is frequently mentioned, and is also counted among those read (παρ' Ἑβραίοις) by Origen and others (Fabricius, 1:765-768). It seems to have been strongly cabalistic.

26. A διαθήκη Μωϋσέως is mentioned in the four catalogues and in the *Catena* of Nicephorus, 1, col. 175.

27. Concerning the διαθήκη Ἐζεκίου, *Asc. Jes.* cap. 1-5, see No. 11.

28. The testaments of Adam and Noah are portions of the *Vita Adami* (No. 35).

c. Other books concerning the Prophets:

29. In the acts of the Nicene synod (Fabric. 1:845) mention is made of βίβλος λόγων μυστικῶν Μωϋσέως. What book is meant is uncertain. The later Jews had a work, *P'etirat Moshe*, the death of Moses.

30. *Liber Eldad et Mledad* is mentioned in *Pastor Hermae*, 1, vis. 2, 3, and cited as the holy writings generally are; later authorities mention it as an apocryphon of the Old Testament.

III. BOOKS ON HISTORICAL MATTERS AND HAGGADIC WRITINGS. These include:

31. *The Book of Jubilees* (q.v.). To the literature we add Drummond, page 143-147; Delane, *The Book of Jubilees*, in the *Monthly Expositor*, August and September 1885; Dillmann, *Beitrage aus dem Buche der Jubilden zur Kritik des Pentateuch-Textes* (Berlin, 1883, in reports of the Berlin Academy of Sciences); Schodde, *The Book of Jubilees* (translation, etc., in *Bibliotheca. Sacra*, October 1885, etc.).

32. *Jannes et Mambres* treats of the contest between Moses and the Egyptian sorcerers (^{<01711>}Exodus 7:11). Cf. ^{<0188>}2 Timothy 3:8. See Health, *Quar. Statement of the "Palest. Exploration Fund,"* October 1881, page 311 sq.

33. Manasseh's conversion (^{<04811>}2 Chronicles 33:11) early gave rise to an apocryphon of Manasseh, used both by Christian writers and by the Targum on Chronicles (Fabricins, 1:1000 sq.).

34. A novel based on ^{<0445>}Genesis 41:45, we have in *Asenath* (q.v.).

35. *Books of Adam*, see ADAM, BOOK OF. To the literature we add, Trumpp, in *Abhandlungen der bayrischen Akademie der Wissenachften* (Munich, 1880, 1882); Meyer, *Vita Adae et Evae*, in the same journal (1879); Malan, *The Book of Adam and Eve* (Loud. 1882).

36. A gnostic writing, called *Noria*, after the wife of Noah, is mentioned by Epiphanius, *Haer.* 26.

37. An Ebionitic book, *ἀναβαθμοὶ Ἰακώβου* (Genesis 28), also mentioned by Epiphanius (Fabricius, 1:437).

On the Jewish Midrashim. See MIDRASH, in this Supplement.

Later, this class of literature was used for worldly and evil purposes, and stood in the service of quackery, witchcraft, and sorcery. The name of Solomon was, above all others, connected with this kind of works; sometimes, also, that of Joseph and Abraham (Fabricius, 1:1043, 390, 785). See Plitt-Herzog, *Real Encyklop.* s.v. (B.P.)

Pseudo-Isidorian Decretals

SEE DECRETALS, PSEUDO-ISIDORIAN.

Pufendorf, Samuel

a German historian, was born at Chemnitz, Saxony, in 1632. He lectured on jurisprudence at Heidelberg and Lund, and finally settled at Berlin as historiographer to the elector of Brandenburg. Pufendorf died in 1694. His principal work is *De Jure Naturae et Gentium* (Lund, 1672 and often; transl. into German, English, and French). Though essentially only an elaboration and systematization of the ideas of Grotius, it forms the foundation of the modern conception of the doctrine of natural and international rights. Previously that doctrine had been based on the decalogue and developed in accordance with the idea of the justice of God. But Pufendorf emancipated the natural law from theology, without opposing the dogmas of the latter, because he recognized in religion the means of realizing the right and God as its author. Pufendorf's work attracted great attention, but also met with much opposition; indeed, Buddlaeus and Wolff were the first who fully recognised it. Among his other works, his *De Habitu Religionis Christianae ad Vitum Civilem* (Bremen, 1687) has also theological interest as a defence of his colleagues' system. In a work published after his death, in 1695, entitled *Jus Feziale Divinum seu de Consensu et Dissensu Protestantium*, he demonstrates the impossibility of uniting the Lutherans and Reformed as long as the latter retain the doctrine of absolute predestination. See Stahl, *Die Philosophie des Rechts* (3d ed. Heidelberg, 1854), 1:182; Hettuer, *Literaturgeschichte des XVIII. Jahrhunderts* (Brunswick, 1856-62), 3:83 sq.; Bluntschli und Brater, *Deutsches Staats Wotfelrbuch*, 8:424-439; Droysen, *Zuro-Kritik Pufendorf's*, in *Abhundlugen zur neueren Geschichte* (Leipsic, 1876); Franck, *Geschichte der protestantischen Theologie*, 2:62 sq.; Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Pullen (Pulley, Puley, Pulby, or Bullen), Richard

SEE PULLTYN.

Punjer, Georg Christian Bernard

a Protestant theologian of Germany, was born at Friedrichs, Schleswig-Holstein, June 7, 1850. He studied at different universities took the degree of doctor of philosophy in 1874, and commenced his academical career at Jena in 1875. In 1880 he was made professor, and in 1883 doctor of theology. Punjer died May 13, 1885. He is the author of, *Die Religionslehre Kant's* (Jena, 1874): — *De Michaelis Serveti Doctrina Commentatio Dogmatico-historica* (1876): — *Geschichte. der christlichen Religionsphilosophie seit der Reformation* (Brunswick, 1880, 1883, 2 volumes): — *Die Aufgaben des heutigem Protestantismus* (1885). Besides contributing to different encyclopaedic works and literary journals, he started in 1881 the *Theologischer Jahresbericht*, giving an annual review of all theological works published in German, French, English, Dutch, etc., a work indispensable to the student in spite of its many deficiencies. (B.P.)

Punshon, Williambi Morley, LL.D.

an eminent Wesleyan Methodist minister, was born at Doncaster, Yorkshire, England, May 29, 1824. His home influences were decidedly Methodistic, and at the age of seventeen he gave himself to Christ. He at once conscientiously devoted himself to a rigid course of selfculture and energetic usefulness, which he continued until his death. In 1840 he removed to Sunderland, where he became an accredited local preacher. In 1843 he began his preparation for the ministry, under that devoted missionary, Benjamin Clough, at Woolwich. He was accepted as a probationer by the conference in 1844, and went to the theological school at Richmond, but did not complete his course, as he was sent to Maidstone Circuit to supply a vacancy. In 1845 he was appointed to the Whitehaven Circuit. In 1867 he was appointed by the conference as its representative to the Canadian Conference, and also elected to its presidency. He arrived in America in 1868, and met the General Conference of the Methodist Episcopal Church at Chicago the same year, to which he was the representative of the Wesleyan Church. He visited the General Conference of 1872, and his speech before that body at that time was probably by far the best he ever delivered in America. The Wesleyan Church honored him by making him president of the conference in 1874. In 1875 he was appointed one of the secretaries of the Foreign Missionary Society, which position he held until his death, in London, April 14, 1881. Dr. Punshon

was undoubtedly the greatest orator which the Wesleyan body of England has produced in this century. He was by nature poetic, and his style was largely controlled by this tendency, highly ornate, with great beauty and variety of illustration. In early life his discourses were rhetorical rather than logical, but during the latter part of his career his efforts "combined, as far as would be possible, the Ciceronian and Demosthenic styles." These qualities, coupled with a wonderful voice and great personal magnetism, gave him a power over an audience which is seldom equalled. His character as a Christian was specially attractive. "A remarkable fact in the history of Mr. Punshon is that he displayed, in the important positions in which he was placed in later years, very great practical sagacity, and proved that a great semi-poetic orator may be a successful man of affairs." He published several volumes of sermons and addresses, also one of poems. See *Minutes of the British Conference*, 1881, page 36; (N.Y.) *Christian Advocate*, April 21, 1881; also his *Biography* (Lond. 1881).

Purcell, John Baptist, D.D.

an eminent Roman Catholic prelate, was born of humble parents at Mallow, County Cork, Ireland, February 26, 1800. In his eighteenth year he left his home for the United States, and in June 1820, entered Mount St. Mary's College, Emmittsburg, Maryland. After three years he received minor orders, and the following year was sent to France to complete his theological course at the seminary of St. Sulpice, Paris. On May 21, 1826, he was ordained priest by archbishop Queen in the Notre Dame cathedral. Immediately on his return to America he was appointed professor of philosophy at Mount St. Mary's College, and in 1828 he became president of it. On October 13, 1833, he was consecrated bishop of Cincinnati. By his unflagging zeal he saw his large diocese flourishing with its churches and charitable and religious foundations. In 1836 he had his great public debate, which lasted a week, with Alexander Campbell. In 1850 Cincinnati was made an archiepiscopal see, and Purcell and Hughes received the pallium together in the pope's private chapel. Bishop Purcell died at St. Martin's, Ohio, July 4, 1883. He was a man of great vigor, devotion, and labor, naturally generous and charitable. His latter years were made unhappy by the memorable financial disaster which overtook him, and which caused him to retire some time before his death to a monastery. He left debts to the amount of one million of dollars. He published several volumes, chiefly sermons and biographies. See *Cath. Annual*, page 34; Gilmour, *Funeral Oration* (N.Y. 1883).

Purinton, Jesse M., D.D.

a Baptist minister, was born at Coleraine, Massachusetts, August 12, 1809. He united with the Church at the age of eleven, studied at Hamilton, N.Y., and was ordained in 1834. His pastorates were in his native-place; Arcade, N.Y.; Forestville and Mount Moriah, Pa., and at Morgantown, West Virginia. For several years he was a missionary in north-western Virginia, and assisted pastors much in times of revival. He died at Morgantown, June 17, 1869. See Cathcart, *Baptist Encyclop.* page 950. (J.C.S.)

Purviance, James, DD.

a Presbyterian minister; was born at Baltimore, Maryland, February 19, 1807. He was educated at St. Mary's College and at the U.S. Academy at West Point, subsequently studied law, and graduated from Princeton Theological Seminary in 1835. He was ordained an evangelist by the Presbytery of Louisiana in 1837; served one year thereafter as stated supply at Baton Rouge; at Carmel, Mississippi, in 1841, and pastor from 1846 to 1854. He was president of Oakland College from 1855 to 1860; resided at Carrollton, Louisiana, from 1861 to 1862; at Natchez, Mississippi, in infirm health, from 1863 to 1871, and died there, July 14 of the latter year. See *Genesis Cat. of Princeton Theol. Sem.* 1881, page 90; Nevin, *Presbyterian Encyclop.* s.v.

Pusey, Edward Bouverie, D.D., D.C.L.

an eminent Anglican divine, son of the late Hon. Philip Bouverie (half-brother of the first earl of Radnor), who assumed the name of Pusey by royal license, was born in 1800. He was educated at Christ Church College; Oxford, where he graduated with high honor in 1822, and the next year was elected to a fellowship in Oriel College. After studying in Germany for two years, he was appointed in 1828 regius professor of Hebrew at Oxford University, a position to which is attached a canonry in Christ Church, and he retained these offices until his death, September 16, 1882. His connection with the *Tracts for the Times*, and the controversies growing out of them, are detailed under PUSSYISMS *SEE PUSSYISMS* (q.v.). Dr. Pusey was a High-churchman of the purest morals and the stanchest orthodoxy, and also a scholar of no ordinary character. Besides his doctrinal writings, he published several exegetical works (on the minor prophets and Daniel), and a number of small volumes on Church-history.

See his *Life*, by Bigg (Lond. 1883); *Memorial Sermon*, by Liddon (ibid. 1884).

Puseyites

a term often applied to the High-Church party in the Anglican Church, from their adherence to the views of Dr. Edward Pusey (q.v.), but repudiated both by him and by them.

Pushtu Version Of The Scriptures

By way of supplement we add here the following. The first attempt to produce a Pushtu version of Scripture seems to have been made by Dr. Leyden, who in 1811 furnished the corresponding committee of Calcutta with a translation of the gospels of Matthew and Mark. At his death the translation was continued by the Serampore missionaries, with the aid of some learned natives previously in the employ of Dr. Leyden. In 1819 the New Test. was published at Serampore, and in 1832 the Pentateuch and the historical books of the Old Test. were also issued there. Considering the circumstances under which these versions were made, they were very fair productions, in spite of their deficiencies. A need for a new translation was, however, felt more and more, and efforts were made in that direction. Previous to the mutiny in India, the gospel of John, translated by the Reverend R. Clark, and that of Luke, by captain James, had been placed in the hands of the North India Auxiliary Bible Society. But both were destroyed with the press at Agra, in 1857. Copies, however, were soon ready for publication, to which were added the gospels of Matthew and Mark, and the Acts as translated by the Reverend J. Lowenthal (q.v.). In 1864 the entire Pushtu; New Test. was printed, the translation having been made by Mr. Lowenthal. He was not allowed to translate the Old Test. into the Pushtu. Before he had fairly entered upon the duty, he was killed, in 1864. The work of translating the Old Test. was taken up by the Reverend T.P. Hughes, of the Church Missionary Society, in 1873. Besides Mr. Hughes, the Reverend T.J.L. Mayer, also of the Church Missionary Society, has been engaged in translating the Old Test., and, assisted by Quazi Abdur Rahman, he translated the Psalms, which were printed in 1881. From the report of the British and Foreign Bible Society for 1885 we learn that considerable progress has been made in translation work, both in the Old and New Test., and preparations are in progress for a revision of the New Test. The bishop of Lahore has arranged to have meetings of the

revision committee at Kohat and at Murri, when it is hoped that the different translations will be harmonized under the guidance of the bishop (B.P.)

Putnam, Israel Warburton, D.D.

a Congregational minister, was born at Danvers, Massachusetts, November 24, 1786. He entered Harvard College in 1805, but left in his sophomore year, and graduated from Dartmouth in 1809. He began the study of law; in 1811 united with the Church in Salem, and not long afterwards began the study of theology, graduating from Andover Theological Seminary in 1814. In October of that year he preached at Brookfield and in various other places, and in January 1815, accepted a call to the First Church in Portsmouth, N.H. Some time after he engaged in a controversy on Unitarianism, with Dr. Nathan Parker, pastor of the South Parish Church in Portsmouth. In October 1835, he was installed pastor of the Old Pilgrim Church, Middleborough, Massachusetts, and continued in that relation until his death, May 3, 1868. See *Cong. Quarterly*, 1868, page 317.

Puto (Pooto, Pouto, or Poo-Teon-Shan)

is a small rocky island off the eastern extremity of Chusan, coast of China. It is about seventy miles from the mainland, near Ningpo, in latitude $30^{\circ} 25'$ north, and longitude $122^{\circ} 40'$ east, and is about five miles long and from one to two broad. It is famous in the annals of Chinese Buddhism, as having been devoted to the religious rites and services of that faith for more than a thousand years. It has numerous shrines and temples, and here Chinese Buddhism may be seen in its perfection, its rites being carefully practiced in the great temple.

Pyraeum

a fire temple of the ancient Persians. It was simply an enclosure, in the centre of which was placed the sacred fire, and the building was so constructed that the rays of the sun could not fall on this fire. The first pyrmeum was built by Zoroaster, at Balk, in Persia; and thence the sacred fire was conveyed to other fire-temples both in Persia and India. *SEE PARSEESK, ZOROASTER.*

Pyre

(πυρά, from πῦρ, *fire*), the funeral pile of wood on which the ancient Greeks often burned the bodies of their dead. The body was placed upon the top with oils and perfumes, and in the heroic age it was customary to burn animals and even slaves along with the corpse. When the body was consumed and the pyre burned down, the fire was extinguished by throwing wine upon it, and the bones were collected, washed with wine and oil, and placed in urns.

Pyt, Henri

a Protestant theologian of France, was born April 5, 1796, at Sainte Croix, canton of Vaua, Switzerland. He studied at Geneva, and in 1818 went to Saverdun, France, where he acted as an evangelist. In 1819 he entered the services of the London Continental Society, and was ordained at London in 1821. He was pastor at Bayonne and Boarn, but most of his time he spent in missionary work at Boulogne-sur-Mer, Versailles, and Paris. Pyt died at the latter place, June 24, 1835. Of his literary work we mention the revision of the New Test. into the French Basque, which he undertook at the instance of the British and Foreign Bible Society. See Guers, *Vie de Henri Pyt* (Paris, 1850); A. de Montet, *Dict. Biogr. de Geneve et de Vaud*, 2:344; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Pythia

the priestess of Apollo at Delphi, who gave forth the oracular responses of the god. At first there was only one Pythia, but afterwards there were always two, who alternately took their seat upon the tripod. **SEE ORACLE.**

Pythian Games

one of the four great national festivals of the Greeks. They were celebrated on a plain in the neighborhood of Delphi in honor of Apollo, Artemis, and Leto, and on one occasion they were held at Athens. They are said to have originated in a musical contest, which consisted in singing a hymn in honor of Apollo, with an accompaniment on the cithara. The other exercises customary at the Grecian games were subsequently added. Originally they were celebrated at the end of every eighth year, but in the forty-eighth Olympiad they began to be held at the end of every fourth year, and were

regularly observed down to the end of the fourth century. Lesser Pythian games were celebrated in many other places where Apollo was worshipped. *SEE GAMES.*