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by James Strong & John McClintock

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W

Wackerhagen, Augustus, D.D.

a Lutheran minister, was born in Hanover, Germany, May 22, 1774. He was educated at the University of Gottingen; employed for a time in a young ladies' seminary, and also as private tutor in a nobleman's family. In 1801 he arrived in America, acted as tutor three years to the son of Mr. Bohlen, a Philadelphia merchant, then visited Europe. Returning to the United States, was shipwrecked, but his life was saved. In 1805 he accepted a call to Schoharie, N.Y.; in 1816 was pastor of various churches in Columbia County; for several years had charge of the academy at Clermont, and died there, November 1, 1865. Dr. Wackerhagen was a diligent student of ancient and modern languages. For twelve years he presided over the New York Ministerium, and was an original trustee of Hartwick Seminary. Except a sermon on the *Lutheran Pulpit*, the only work he published was a German volume, *Faith and Morals* (Philadelphia, 1804). See *Fifty Years in the Lutheran Ministry* (1878), page 63.

Wadsworth, Charles, D.D.

a Presbyterian minister, was born at Litchfield, Connecticut, May 8, 1814. He graduated from Union College in 1837, and after teaching one year at Canajoharie, N.Y., graduated from Princeton Theological Seminary in 1840. He was ordained pastor of the Second Presbyterian Church of Troy, N.Y., February 17, 1842; in 1850 was called to the Arch Street Presbyterian Church, Philadelphia, Pennsylvania, which, under his charge, became large, influential, and flourishing; in 1862 he accepted a call to the Calvary Church, San Francisco, California; in 1869 returned to Philadelphia as pastor of the Third Reformed (Dutch) Church, which in 1873 united with the Immanuel Presbyterian Church. He died in Philadelphia, April 1, 1882. Dr. Wadsworth was an earnest, eloquent preacher, and had few equals in the pulpit. See *Necrol. Report of Princeton Theol. Sem.* 1882, page 39. (W.P.S.)

Wait, Samuel, D.D.

a Baptist minister, was born in Washington County, N.Y., December 19, 1789. He made a profession of religion March 12, 1809; was ordained at

Sharon, Massachusetts, June 3, 1818, and afterwards pursued his studies at Columbian College, Washington, D.C., where for a time he was a tutor. He became pastor at Newbern, N.C., in 1827, and for a number of years travelled through that state. Under his auspices the religious organ of the denomination, the *Recorder*, was established. To him, also, Wake Forest College owes its existence. It was started as a manual-labor institution in 1833, and he was called to preside over it. The school, in 1839, having abandoned the manual-labor feature, was made a college, and Dr. Wait continued at its head until 1846, and then resigned, filling the position of pastor of one or two churches until 1851, when he became principal of a female school in Oxford, N.C., where he remained until 1856. He died July 28, 1867. See Cathcart, *Baptist Encyclop.* page 1198. (J.C.S.)

Walcott, Mackenzie E.C.

a minister of the Church of England, was born at Bath, December 15, 1821. He was educated at Winchester and Oxford, at a very early period in life entered upon authorship, and for more than thirty years issued a constant succession of works on topographical and ecclesiastical history. As a curate of the churches of St. Margaret and St. James, Westminster, he' was naturally drawn to the story of the historical associations connected with those parishes. His three volumes on the narrative of Westminster, and the two most famous parish churches which bear its name, were published before 1851. In that year he published *The English Ordinal: its History, Validity, and Catholicity; with an Introduction, The Three Holy Orders of Ministers in the Church*. In 1863 he was appointed to the precentorship and prebendal stall of Oving, at Chichester, and illustrated the history of the cathedral to which he was attached by numerous volumes on its bishops and episcopal registers. He died at London, December 22, 1880. Besides the writings already mentioned, he published, *Sacred Archaeology* (Lond. 1868): — *Traditions and Customs of Cathedrals* (1872): — *The Constitutions and Canons Ecclesiastical of the Church of England* (1874): — *Church-work and Life in English Minsters* (1880). Mr. Walcott was also a frequent contributor to the *Transactions* of the British Archaeological Association and the Royal Society of Literature. (B.P.)

Waldby, Robert, D.D.

an Irish prelate, was born in the city of York, and received the rudiments of his education in the abbey of Tickell, in Yorkshire. He became divinity professor at Toulouse. In 1383 he was sent by Richard II to treat with John, duke of Lancaster, another time to negotiate a neutral league with Charles, king of Navarre, and a third to effect the reduction of John, earl of Armagnac, to true obedience. In 1391 he succeeded to the see of Dublin. In 1392 he was constituted chancellor of Ireland. In 1395 he was summoned to a great council to be held at Kilkenny. He was translated to the see of Chichester, and from that promoted to the archbishopric of York. He died in 1397. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 146.

Walker, Joseph R., D.D.

a Protestant Episcopal clergyman, was ordained deacon in 1817. For fifty-five years, that is, from 1823 to 1878, he was rector of St. Helena's Parish, Beaufort, S.C. He died April 2, 1879, aged eighty-three years. See *Prot. Episc. Almanac*, 1880, page 172.

Walkures

SEE WALKYRIES.

Wallace, Robert

a Scotch prelate, was minister at Barnwell, Ayrshire, and was consecrated bishop of the Isles, at St. Andrews, in January 1661. He died in 1675. See Keith, *Scottish Bishops*, page 310.

Waller, William J., M.D., S.T.D.

a Protestant Episcopal clergyman, was born January 5, 1799. He was ordained deacon in 1844, and presbyter in 1845. From 1847 to 1859 he was president of Shelby College, and then removed to Louisville, Kentucky. About 1864 he returned to his former position at Shelbyville, and there remained until about 1868, when he went to Lebanon. About 1873 he removed to Louisville. In 1877 he went to Anchorage, where he died, April 21, 1879. See *Prot. Episc. Almanac*, 1880, page 172.

Walter (1)

a Scotch prelate, was probably bishop of St. Andrews in the 12th century. See Keith, *Scottish Bishops*, page 9.

Walter (2)

a Scotch prelate, was bishop of Dunkeld in 1324. See Keith, *Scottish Bishops*, page 83.

Walters, W.T., D.D.

a Baptist minister, was born in Pittsylvania County, Virginia, in 1825. He made a profession of religion early in life, and graduated from Wake Forest College in 1848, in which he became first a tutor and then professor of mathematics, remaining in that position until the college was closed by the civil war. He was chosen, in 1867, corresponding secretary of the North Carolina State Convention, and for three years was engaged in the duties of that office. He was also for some time occupied in editorial work, being connected for a while with the *Biblical Recorder*, of which for several years he was the agricultural editor. Two churches, those of Littleton and Wilson, N.C., were organized by him. He died December 31, 1877. See Cathcart, *Bapt. Encyclop.* page 1208. (J.C.S.)

Walton (called Moustern), John

an Irish prelate, was the eighteenth abbot of Osney, near Oxford, to the government of which house he was appointed in 1452. From this abbacy he was advanced to the archbishopric of Dublin, consecrated in England, and invested with the pall in 1472. He did not receive formal restitution of the temporalities of his see until 1477. In 1478 this prelate annexed the perpetual vicarage of St. Kevin to his choral vicar of the prebend of Cullen. He resigned in 1484. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 166.

Warburton, Charles Mongan, D.D.

an Irish bishop, was born in 1755, in the north of Ireland. He was intended for the Roman Catholic Church, sent to study in one of the institutions on the Continent endowed for the education of Romish priests, but was thrown by accident into the society of the earl of Moira, who induced him to become a Protestant. He was, after taking orders, appointed chaplain to

a regiment in America. Not long afterwards he changed his name from *Mongan* to *Warburton*, became dean of Ardagh, then bishop of Limerick in 1806, and of Cloyne in 1820. He died at Cloyne palace, August 9, 1826. See (Lond.) *Annual Register*, 1826, page 270.

Ward

(prop. ῥμνῆα or τῥμνῆα φυλακὴ; occasionally ργῆς [^{<3699>}Ezekiel 19:9], or ἡδῶθ [9:1, 11], *custody* ["oversight," etc.]), a prison (q.v.) or an apartment thereof (^{<0408>}Genesis 40:3; ^{<4120>}Acts 12:10); also a watch-post at the gates of the Temple (^{<1625>}Nehemiah 12:25; ^{<1392>}1 Chronicles 9:23). This term is likewise used to designate a class or detachment of priests or Levites (25:8; ^{<1624>}Nehemiah 12:24; 13:30).

Ward, John, LL.D.

an English Baptist educator, was born in London in 1679, his father being a Baptist minister. He possessed learning of the highest order, and loved the acquisition of knowledge with an intense affection. He was elected professor of rhetoric in Gresham College in 1720, and died in 1758. Among the productions of his pen were, *The Lives of the Gresham Professors: — The Westminster Greek Grammar*. He assisted Horsley in his *Britannia Romana*, and Ainsworth in his *Dictionary*. See Cathcart, *Bapt. Encyclop.* page 1208. (J.C.S.)

Ward, Seth, D.D., F.R.S.

an eminent English divine and mathematician, was born at Buntingford, Hertfordshire, in 1617. He graduated at Sidney Sussex College, Cambridge, about 1637, and became a fellow of the same college in 1640; but was ejected from his fellowship in 1643, for refusing to sign the Solemn League and Covenant. He then became a private tutor, and afterwards went to Oxford, where he was chosen Savilian professor of astronomy in 1649, and remained at that post until 1661. He was elected principal of Jesus College in 1657, but did not receive possession; and president of Trinity College in 1659 but was obliged to resign this position at the Restoration, in 1660. The same year, however, he received the vicarage of St. Lawrence, Jewry, London, and the precentorship of Exeter; and was promoted to the deanery of Exeter in 1661. He became bishop of Exeter in 1662, bishop of Salisbury in 1667, chancellor of the Order of the Garter in 1671, prebendary of Salisbury in 1672, archdeacon of Wilts in

1675, prebendary of Winchester in 1676, chancellor of Salisbury in 1681, and treasurer of Salisbury in 1687. In 1682 he founded at Salisbury a college for the widows of clergymen. About 1687 he lost his mental faculties, and died at Knightsbridge, January 6, 1689. He was a distinguished astronomer, and one of the founders of the Royal Society. He was the author of *An Essay on the Being and Attributes of God; on the Immortality of the Soul*, etc. (Oxford, 1652): — a volume of *Sermons* (Lond. 1674): — *Praelectio de Cometis*, etc. (1653): — *Astronomia Geometrica* (1656): — and other works.

Warden

a keeper, a guardian; a term sometimes applied to the head of a college, and sometimes to the superior of the chapters in conventual churches.

Wardlaw, Walter

a Scotch prelate, was archdeacon of Lothiani, and secretary to king David, II, when he was, consecrated bishop of the see of Glasgow in 1368. He was bishop here in 1389. See Keith, *Scottish Bishops*, page 246.

Wardrobe

(**dgB**, ^{<1224>}2 Kings 22:14; ^{<1402>}2 Chronicles 34:22; *clothing* or *garments*, as usually rendered), the vestry of the palace or temple (q.v.).

Warne, Joseph Andrews, D.D.

a Baptist minister, born in London, England, in 1795, was converted in early life, graduated at Stepney College in 1821, in 1822 came to America, settling first in North Carolina, where, after teaching some time, he became pastor of the Church in Newbern, and afterwards principal of the Furman Academy of Edgefield, S.C. Later he came north, and supplied the pulpit successively of the First Baptist Church in Providence, R.I.; South Reading (now Wakefield), Massachusetts; Brookline (seven years); the Second Baptist Church in Providence, and the Sansom Street Church, Philadelphia. He died at Frankford, March 9, 1881. Dr. Warne was greatly interested in foreign missions. He was editor of a Baptist edition of *The Comprehensive Commentary*. See *The National Baptist*, March 17, 1881. (J.C.S.)

Warneford, Samuel Wilson, D.C.L.

a clergyman of the English Church, was born at Sevenhampton, near Highworth, in Wiltshire, in 1758. He was educated at University College, Oxford, where he received the degree of A.M. in 1786, and B.C.L. in 1790. He became rector of Liddiard Millicent, Wilts, in 1809; and of Bourton-on-the-Hill, in Gloucestershire, in 1810, where he lived plainly, and bestowed the large fortune of which he was then in possession in gifts of public charity and benevolence. He founded schools and almshouses in his own parish, and contributed largely to schools, colleges, and hospitals throughout the kingdom. To the Clergy Orphan-school he gave thirteen thousand pounds, and to Queen's College, Birmingham, upwards of twentyfive thousand pounds. In 1844 the bishop of Gloucester conferred on him an honorary canonry in Gloucester Cathedral; and in 1849 a statue of him was erected in the Warneford Lunatic Asylum at Oxford, the expense of which was met by public subscription. He died at Bourton, January 11, 1855.

Warnefrid, Paul

SEE PAUL THE DEACON.

Warner, John (1), D.D.

an English ecclesiastic, was born in the parish of St. Clement Danes, London, in 1585. He was elected demy of Magdaleon College, Oxford, in 1599; graduated A.B. in 1602; made perpetual fellow in 1605; dean of Lichfield in 1633; and bishop of Rochester, January 14, 1638. He died in 1666. Being a loyalist, he suffered during the usurpation of Cromwell. He was the author of *Church Lands not to be Sold* (Lond. 1646): — and *Letter to Dr. Jeremy Taylor concerning the Chapter on Original Sin in the Usum Necessarium* (1656). He also published several sermons. He possessed considerable fortune, and was very liberal with it, giving during his lifetime and bequeathing at his death some twenty thousand pounds for charitable purposes.

Warner, John (2), D.D.

an English clergyman, son of Dr. Ferdinando Warner, was born at Ronde, Wiltshire, in 1736. He was educated at Trinity College, Cambridge, from which he graduated in 1758; preached many years at a chapel in Long

Acre; became rector of Hockliffe and Chalgrave, Bedfordshire, in 1771, and afterwards of Stourton, Wilts. He died in St. John's Square, Clerkenwell, January 20, 1800. He resided in France during the Revolution, and thus became an ardent republican. He was the author of *Metronariston; or, A New Pleasure Recommended in a Dissertation upon a Part of Greek and Latin Prosody* (Lond. 1797); and *Memoirs of Mekerchus*, in the *Gentleman's Magazine*.

Warpulis

in Slavonic mythology, is the god of the winds; one in the train of followers of Perun, the god of thunder. He causes the roaring of the storm.

Warren, John (1), D.D.

an English clergyman, was born in 1670, became prebendary of Exeter in 1709, and died in 1736. He published some single sermons which have been commended. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Warren, John (2), LL.D.

an English prelate of the 18th century, became archdeacon of Worcester in 1775, bishop of St. David's in 1779, was translated to Bangor in 1783, and died in 1800. He published six single sermons (1777-92). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Warren, Joseph W., D.D.

one of the oldest missionaries of the Presbyterian Board in India, was born at Brunswick, Maine, August 30, 1809. After a course of study at the academy at Plymouth, N.H., he learned the art of printing at Concord, and afterwards resumed his studies at Phillips Academy, Exeter, where he was converted, and soon after determined to devote himself to the work of the ministry. At the age of twenty-five he entered Lane Theological Seminary, and was one of the large body of students who left on account of the abolition excitement. He completed his studies at the Allegheny Seminary, where he connected himself with the Presbyterian Church. In October, 1828, in company with Messrs. Freeman and Scott, he left for India, where his knowledge of printing contributed to his great usefulness in superintending the press. He took with him and set up at Allahabad the first mission press ever established in India north of Serampore. He was much engaged in promoting the cause of education in India, and aided in

establishing the highschool at Agra for European and Eurasian children. In 1853 he returned to the United States to make provision for the education of his children, and entered for a time upon pastoral work in Indiana. He served also as chaplain during the late civil war. In October 1872, he returned to India and completed a *Grammar of the Urdu Dialect*, and partially completed a translation of *Gesenius's Hebrew Lexicon*. The Reverend John S. Woodside, of Dehra, Northern India, in communicating the death of Dr. Warren, writes, among other things, "Throughout his illness his constant prayer was for patience, that he might have grace to endure all he had to suffer. He did not desire that his life should be unduly prolonged, but his prayer was, 'Come, Lord Jesus, and come quickly.'" He died at Morar Gutalior, March 7, 1879. (W.P.S.)

Warren, Samuel, LL.D.

eminent in the History of English Methodism, commenced his career as a Wesleyan minister in 1802. He was a man of large ability, and occupied some of the most important circuits in England. Jealous of the rising influence of Dr. Jabez Bunting, he objected to certain features in the formation of a theological institution in 1834, and not ceasing in his opposition, he was suspended from his ministerial functions at a special district meeting at Manchester, where he was then stationed, in October of that year. Controversial publications were issued by both parties, violent language was indulged in, an extensive agitation followed, and a large defection from the societies was the result, Dr. Warren's case exciting much sympathy. Deeming himself unconstitutionally suspended, Warren appealed to the high court of chancery, but on March 25, 1835, the lord high-chancellor denied the appeal. At the Wesleyan conference at Sheffield, in August following, Dr. Warren was expelled from the connection. Many of his sympathizers amalgamated with the Leeds secessionists, who had adopted the title of the Protestant Methodists in 1828, and assumed the name of the Wesleyan Association Methodists in 1835, and in 1857 both united in the formation of that respectable body, the United Methodist Free Church. Dr. Warren himself, becoming tired of the excitement and extremes connected with an agitation, many features of which could never have been congenial to his sober and deliberate judgment, was received into the Episcopal Church, and became the incumbent of All Souls' Church, Ancoats, Manchester, which preferment he held until his death, in 1874. Dr. Warren published, besides a number of sermons, *Memoirs and Select Letters of Mrs. A. Warren* (1832, 12mo): — *A Digest of the Laws and*

Regulations of the Wesleyan Methodists (2d ed. Lond. 1835). See Stevenson, *Hist. of City Road Chapel*, page 557; Adeline Waddy, *Life of S.D. Waddy, D.D.*, page 98; Smith, *Hist. of Wesl. Methodism* (see *supra* and *Appendices H-P*), 3:575-606; *Minutes of Conference*, 1835, 7:542-591; Jackson, *Life of Robert Newton, D.D.* (Lond. and N.Y. 1855), page 142 sq.

Warren, William, D.D.

a Congregational minister, was born at Waterford, Maine, October 21, 1806. He was a student at Phillips Academy, Andover, Massachusetts; also in Bowdoin College from 1834 to 1836; graduated from Andover Theological Seminary in 1838; preached in Wells, Maine, six months; was ordained at Windham, February 14, 1840; installed at Upton, Massachusetts, November 14, 1849; dismissed April 29, 1856; was district secretary of the American Board of Commissioners for Foreign Missions for northern New England, residing at Gorham, Maine, from 1857 to 1878, and died January 28, 1879. He published, *Geography and Atlas* (1843): — *Household Consecration and Baptism* (1846): — *Teacher's Institute Lecture* (1848): — *Spirit's Sword* (1853): — *Funeral Sermon*: — *Religious Progress*: — *A Voice to the Young*, and other sermons. Also a work on, *Theories of the Will*: — *Twelve Years with the Children*: — *Our Indebtedness to Missions*. See *Cong. Year-book*, 1880, page 31.

Warrener, William

an English Wesleyan minister, was received into the work by Wesley in 1779. After laboring in Great Britain for seven years, he went as a missionary to the West Indies, "being the first of our preachers," say the *Minutes*, "who was regularly appointed to that work." He, with Clarke and Hammet, went over with Dr. Coke, in 1786, on that celebrated voyage intended to terminate in Nova Scotia, but which ended really eighteen hundred miles south, at the island of Antigua. Warrener was stationed on that island, where a most flourishing cause was inaugurated, the society having been, in fact, already formed by Nathaniel Gilbert and John Baxter. In 1797, after a successful career, he returned to his own country and was appointed to a circuit. In 1818 he retired; and on November 27, 1825, in the seventy-fifth year of his age, he passed away, "triumphing gloriously over death." He was the first Methodist missionary who addressed the great annual gatherings of the Wesley in Missionary Society, doing so at

the memorable meeting at Leeds. See Smith, *Hist. of Wes. Methodism*, 3:101 sq.; also 1:544; 2:232, 546; Stevens, *Hist. of Methodism*, 2:353; 3:488; *Minutes of the Conference*, 1826; Newcomb, *Cyclopaedia of Missions* (revised ed. 1854), page 763.

Wars Of The Lord, Book Of The

(~~rpsh20why]twaj]]ne~~) a document cited ^{<0214>} Numbers 21:14. It was probably a collection of poems or songs celebrating the victories which had been achieved by the Israelites by the help of God. That it was an Amoritish work, as Michaelis suggested, is disproved by the use of the term *hwhy*, which Michaelis vainly attempts to show is to be taken as a verb, and the passage translated: "As it is said in the book of the wars, it shall be." There is no reason to doubt that there were minstrels enough in Israel at all times of their history 'to record the events of that history in song, and those composed before the date of this notice might have been written in a book. What confirms this are the undoubted fragments of ancient songs in verses 17,18, and 27-30.

It is not clear what the passage cited means; but it seems to give a geographical notice, and probably was of some importance as indicating the ancient boundaries of the Moabitish territory (Rosenmuller, *ad loc.*; Havernick, *Einleit.* I, 2:504, Eng. transl. page 321; Bleek, *Einleit.* page 199). Hengstenberg has a peculiar view (*Beitrag*, 2:223), which Baumgarten (*Theolog. Commentar*, 2:344) follows. He translates: "And Vaheb (he took i.e., Jehovah) in the storm, and the brooks, the Arnon and the valley of the brooks which goes down to the dwelling of Ar, and leans on the borders of Moab." This is not very different from the Sept. version: *διὰ τοῦτο λέγεται ἐν βιβλίῳ: πόλεμος τοῦ Κυρίου τὴν Ζωὸβ* (they probably read *bhz* for *bhw*). *ἐφλόγισε, καὶ τοῦς χειμάρρους Ἀρνὼν*. - Kitto. It was evidently one of the documents used by Moses in the composition of the Pentateuch. It may have contained, among other matters, the history of the expeditions occasionally made by the Hebrews, while in Egypt, among the surrounding tribes. At any rate, some such document seems to have been used by the writer of Chronicles, and its contents are characterized as "ancient things" (^{<021>}1 Chronicles 4:21-23; 7:21, 22). See *New-Englander*, January 1862. *SEE PENTATEUCH.*

Warton, Joseph, D.D.

an English clergyman, son of Thomas Warton, Sr., was born at Dunsford, Surrey, in 1722. He was educated at Winchester School, and at Oriel College, Oxford, where he graduated in 1744; took orders in the Church of England, and was curate to his father at Basingstoke from 1744 to 1746; curate at Chelsea from 1746 to 1748; became rector of Winslade, Hampshire, in 1748; travelled in France and elsewhere on the Continent with the duke of Bolton in 1751; became rector of Tunworth in 1754, of Wickham in 1782, and of Upham in 1788. He was second master of Winchester School from 1755 to 1766, and head master from 1766 to 1793. He became chaplain to Sir George Lyttelton in 1756; prebendary of St. Paul's, London, in 1782; and prebendary of Winchester in 1788. He died at Wickham, in Hampshire, February 23, 1800. His principal published works are, *Odes on Various Subjects* (1746): — a poetical translation of the *Eclogues and Georgics of Virgil* (1753): — an *Essay on the Genius and Writings of Pope* (1756-82): — twenty-four critical papers in *The Adventurer*: — and editions of the works of *Pope* (1797, 9 volumes) and *Dryden* (1811, 4 volumes). A *Biographical Memoir of Dr. Joseph Warton*, with a selection from his poetry and literary correspondence, was published in 1806 by Reverend John Wooll, master of the school at Midhurst, in Sussex.

Waser, Caspar (Or Gaspar)

a Swiss theologian, was born at Zurich, September 1, 1565. He studied at Altdorf and Heidelberg, travelled extensively through Holland, England, Ireland, and Italy, and after his return, in 1593, was appointed pastor at Witticon, which place he exchanged, in 1596, for the deanery at Zurich, connecting at the same time the professorship of Hebrew. In 1607 he received also the chair of Greek, and in 1611 the theological chair, and died November 9, 1625. He wrote, *Archetypus Gram. Hebraicae, Duabus praecipue Partibus, Etymologia et Syntaxi Absolutus*, etc. (Basle, 1600, and often): — *Tractatus de Antiquis Nummis Hebraeorum, Chaldaeorum, et Syrorum* (Zurich, 1605): — *De Antiquis Hebraeorum Mensuris: — Elementale Chaldaicum*. etc. See Jodoc. a Kuosen, *Oratio de Vita et Obitu C. Waseri*; Witte, *Diarium Biographicum*; Konig, *Bibliotheca Nova et Vetus*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v.; Furst, *Bibl. Jud.* 3:494; Steinschneider, *Bibliographisches Handbuch*, s.v.; *Biographie Universelle*, s.v. (B.P.)

Wash

(denoted by several Hebrew words of varying import; but in Greek *νίπτο*, which applies to a part of the person, is clearly distinguished from *λούω*, which applies to the whole body, in ^{<B30>}John 13:10, where the A.V. unfortunately confounds the two). This act for ordinary purposes of personal cleanliness is considered under *SEE BATHE*. We here treat it under its ceremonial aspect. *SEE ABLUTION*.

The Jews had two sorts of washing for purposes of religious purification: one, of the whole body by immersion, *l bñ*; *tabal*, which was used by the priests at their consecration, and by the proselytes at their initiation; the other, of the hands or feet, called dipping, or pouring of water, *[bñ*; *tsabd*, which was of daily use, not only for the hands and feet, but also for cups and other vessels used at their meals (^{<D2>}Matthew 25:2; ^{<A07B>}Mark 7:3, 4). The six water-pots of stone used at the marriage feast of Cana in Galilee (^{<B16>}John 2:6) were set for this purpose. To these two modes of purification our Lord seems to allude in ^{<B30>}John 13:10, where the being "clean every whit" implies one who had become a disciple of Christ, and consequently had renounced the sins of his former life. He who had so done was supposed to be wholly washed, and not to need any immersion, in imitation of the ceremony of initiation, which was never repeated among the Jews. All that was necessary in such a case was the dipping or rinsing of the hands or feet, agreeably to the customs of the Jews. *SEE WASHING (the Hands and Feet)*. Sometimes the lustration was performed by sprinkling blood or anointing with oil. Sprinkling was performed either with the finger, or with a branch of cedar and hyssop tied together with scarlet wool (^{<B40>}Leviticus 14:4-6; ^{<A9>}Numbers 19:18; ^{<B507>}Psalms 51:7). *SEE BAPTISM*.

The practice of frequent ablutions was not peculiar to the Hebrews; we find it rigidly enjoined by the Mohammedan law. We quote the following extract from Taylor, *History of Mohammedanism*:

"The Sonna of the Mohammedans exactly corresponds with the *hñçm*, *Mishnah*, of the Jews, and comprehends all their religious traditions. (a.) From it we take the following account of the greater purification, *Ghasl*. It must be remembered that there are seven species of water fit for rightly performing religious ablutions; that is

to say, rain, sea, river, fountain, well, snow, and ice water. But the principal requisites for the lustration Ghasl are three:

- (1) intention;
- (2) a perfect cleansing;
- (3) that the water should touch the entire skin and every hair.

There are five requisites of the traditional law, or Sonna:

- (1) the appropriate phrase, Bismillah ('In the name of the most merciful God'), must be pronounced;
- (2) the palms must be washed before the hands are put into the basin;
- (3) the lustration Wodfi must be performed;
- (4) the skin must be rubbed with the hand;
- (5) it must be prolonged. (We omit the cases in which this lustration is required.)
- (6.) The second lustration, Wodfi. The principal parts, indeed the divine (they are called divine because taken from the Koran) institutions, of the lustration Wodfi are six:

- (1) intention;
- (2) the washing of the entire face;
- (3) the washing of the hands and forearms up to the elbows;
- (4) the rubbing of some parts of the head;
- (5) the washing of the feet as far as the ankles;
- (6) observance of the prescribed order.

"The institutes of the traditional law about this lustration are ten:

- (1) the preparatory formula, Bismillah, must be used;
- (2) the palms must be washed before the hands are put into the basin;
- (3) the mouth must be cleansed;
- (4) water must be drawn through the nostrils;
- (5) the entire head and ears must be rubbed;
- (6) if the beard be thick, the fingers must be drawn through it;
- (7) the toes must be separated;
- (8) the right hand and foot should be washed before the left;
- (9) these ceremonies must be thrice repeated;
- (10) the whole must be performed in uninterrupted succession. (We omit the cases in which this lustration is required.)

"Of purification by sand. The divine institutions respecting purification by sand are four:

- (1) intention;
- (2) the rubbing of the face;
- (3) the rubbing of the hands and forearms up to the elbows;
- (4) the observance of this order.

But the Sonnite ordinances are three:

- (1) the formula Bismillah;
- (2) the right hand and foot precede the left;
- (3) that the ceremony be performed without interruption.

The Mohammedans have borrowed the permission to use sand for water, in case of necessity, from the Jews. Indeed, Cedrenus mentions an instance of sand being used for a Christian baptism. Their necessity dictated the permission; we need not therefore have recourse to Reland's strange theory, that sand is really a liquid. Four requisites to its validity are added by the commentators:

- (1) the person must be on a journey;
- (2) he must have diligently searched for water;
- (3) it must be at the stated time of prayer;
- (4) the sand must be clean." *SEE LUSTRATION.*

Washburn, Alvin H., D.D.

a Protestant Episcopal clergyman, was rector of Christ Church, at Hyde Park, Massachusetts, in 1862, and in 1866 removed to Cleveland, Ohio, as rector of Grace Church, where he continued until his death, near Ashtabula, December 30, 1876. See *Prot. Episc. Almanac*, 1878, page 170.

Washburn, Edward Abiel, D.D.

an eminent Protestant Episcopal clergyman, was born in Boston, Mass., April 16, 1819. After receiving a good primary education, he entered the Boston Latin School for preparation for Harvard College, where he was admitted at the age of sixteen. He graduated in 1838 with high honors. After studying a short time at the Theological Seminary at Andover and the Yale Divinity School, he served for about six months as a licentiate under

the Worcester Association of Ministers, but in 1843 took orders as a deacon in the Protestant Episcopal Church. In 1845 he was ordained presbyter by bishop Eastburn, of his native state. His first call was to the rectorship of St. Paul's Church at Newburyport. After laboring seven years in this parish, he spent two. years in travel in the East and on the continent. Returning home in 1854; he succeeded Dr. Coxe at St. John's Church, Hartford, Conn.. His next parish was St. Mark's Church, Philadelphia, Pennsylvania. In 1865 he accepted a call to the Calvary Protestant Episcopal Church on East Twenty-first Street, New York city, where he labored until his death, February 2, 1881. Dr. Washburn was a large-minded, warm-hearted theologian, an evangelical preacher, and an admirable pastor. He was also active in the religious enterprises of his day. He was a member of the American committee for the revision of the Bible, aided Dr. Schaff in the preparation of one of the volumes of *Lange's Commentary*, and was the author of a volume of *Sermons on the Ten Commandments*.

Washing The Hands And Feet

The particular attention paid by the Jews to the cleansing of the hands and feet, as compared with other parts of the body, originated in the social usages of the East. As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and, again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveller. In the following account of them, we add many particulars not given in previous articles. *SEE WASH.*

I. *Washing the Hands* was transformed by the Pharisees of the New-Test. age into a matter of ritual observance (~~407B~~ Mark 7:3), and special rules were laid down as to the times and manner of its performance. The neglect of these rules by our Lord and his disciples drew down upon him the hostility of that sect (~~415D~~ Matthew 15:2; ~~411B~~ Luke 11:38). Whether the expression πυγμῆ used by Mark has reference to any special regulation may, perhaps, be doubtful; the senses "oft" (A.V.) and "diligently" (Alford) have been assigned to it; but it may possibly signify " with the fist," as though it were necessary to close the one hand, which had already been cleansed, before it was applied to the unclean one. This sense appears preferable to the other interpretations of a similar character, such as "up to

the wrist" (Lightfoot); "up to the elbow" (Theophylact); "having closed the hand" which is undergoing the washing (Grotius; Scaliger). The Pharisaical regulations on this subject are embodied in a treatise of the Mishna entitled *Yadaim*, from which it appears that the ablution was confined to the hand (2, § 3), and that great care was needed to secure perfect purity in the water used. The ordinary, as distinct from the ceremonial, washing of hands before meals is still universally prevalent in Eastern countries (Lane, 1:190; Burckhardt, *Notes*, 1:63; Thomson, *Land and Book*, 1:184). *SEE HAND.*

The Mosaic law directed that in certain cases the Jews should wash their hands, to signify that they were guiltless of the blood of an unknown person found murdered (^{<1206>}Deuteronomy 21:6). Pilate was probably aware of this custom, for, from ^{<1274>}Matthew 27:24, we find, "When Pilate saw that he could prevail nothing, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." He knew that this symbolical act was calculated to make an impression, and would be distinctly understood. To himself, also, the adoption of this ceremony was perfectly natural, as the rite was common among the Greeks and Romans as one of expiation for an act of unintentional or unwilling homicide. See the monographs on the subject cited by Volbeding, *Index Program.* pages 55, 59, 121. *SEE RED HEIFER.*

II. *Washing the Feet* did not rise to the dignity of a ritual observance except in connection with the services of the sanctuary (^{<1209>}Exodus 30:19, 21). It held a high place, however, among the rites of hospitality. Immediately after a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (^{<11804>}Genesis 18:4; 19:2; 24:32; 43:24; ^{<17921>}Judges 19:21; comp. Hom. *Od.* 4:49). It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest (^{<12541>}1 Samuel 25:41; ^{<11738>}Luke 7:38,44; ^{<13175>}John 13:5-14; ^{<54501>}1 Timothy 5:10). Such a token of hospitality is still occasionally exhibited in the East, either by the host or by his deputy (Robinson, *Res.* 2:229; Jowett, *Res.* pages 78, 79). The feet were again washed before retiring to bed (Cant. 5:3). A symbolical significance is attached in ^{<13130>}John 13:10 to washing the feet as compared with bathing the whole body, the former being partial ($\nu\acute{\iota}\pi\tau\omega$), the latter complete ($\lambda\acute{o}\upsilon\omega$); the former oft repeated in the course of the day, the latter done once for all; whence they are adduced to illustrate the distinction between

occasional sin and a general state of sinfulness. After being washed, the feet were on festive occasions anointed (~~4073~~ Luke 7:38; ~~6113~~ John 12:3). The indignity attached to the act of washing another's feet appears to have been extended to the vessel used (~~13013~~ Psalm 60:8). *SEE FOOT-WASHING.*

Feet-washing (*pedilavium*) became as might be expected, a part of the observances practiced in the early Christian Church. The real signification, however, was soon forgotten, or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history, and remnants of the abuse are still to be found, at least in the Romish Church. The reader who wishes to see an outline of these may consult Siegel, *Handbuch der christl.-kirchl. Afterthumer*, 2:156 sq.

Wash-pot

Picture for Wash-pot

(/j rirysə) a basin or ewer for washing the hands and feet; put figuratively for the meanest vessel (~~13010~~ Psalm 60:10). Respecting the ancient Egyptians, Wilkinson (*Anc. Egypt.* 1:77 sq.) remarks as follows: "To those who arrived from a journey, or who desired it, water was brought for their feet previous to entering the festive chamber. Joseph ordered his servants to fetch water for his brethren that they might wash their feet before they ate (~~4043~~ Genesis 43:24; comp. also 18:4; 24:32; ~~4234~~ 1 Samuel 25:46). It was always a custom of the East, as with the Greeks and Romans (comp. ~~4074~~ Luke 7:44, 46). The Egyptians also washed their hands before dinner, the water being brought in the same manner as at the present day; and ewers, not unlike those used by the modern Egyptians, are represented, with the basins belonging to them, in the paintings of a Theban tomb. In the houses of the rich they were of gold or other costly materials. Herodotus mentions the golden foot-pan in which Amasis and his guests used to wash their feet. The Greeks had the same custom of bringing water to the guests, numerous instances of which we find in Homer as when Telemachus and the son of Nestor were received at the house of Melelaus, and when Asphalion poured it upon the hands of his master and the same guests on another occasion. Virgil also describes the servants bringing water for this purpose when Aeneas was entertained by Dido. Nor was the ceremony thought superfluous, or declined, even though they had previously bathed and been anointed with oil."

Wasmuth, Matthias

a German doctor and professor of theology, was born June 29, 1625. In 1665 he became professor of Oriental languages at Kiel; in 1667, extraordinary professor of theology; and in 1675, professor in ordinary. He died November 18, 1688. He wrote, *Institutio Methodica Accentuationis Hebr.*, etc. (Kiel, 1664, a.o.): — *Smegma Hebraeum Defricans Pudendam Barbariem Invectam Nuperis quorundam Falsis, Impiis, et Scandalosis Assertionibus*, etc. (ibid. 1668): — *Hebraismus Facilitati et Integritati suae Restitutus*, i.e., 1. *Nova Grammatica*; 2. *Accentuationis Hebr. Institutio Methodica*; 3. *Vindiciae S.S.*, etc. (ibid. 1664, a. o.): — *Defensio Doctrine Accentuum Biblicorum* (ibid. 1670): — *Janua Hebraismi Noviter Aperta* (ibid. 1670): — *Pro Sanct. Hebr. Textu Vindiciarum Anti-Cappell Walton; Pars 1, qua Originalis Authentia Divina tam Accentuum et Vocaliunt quam et Ipsarum Literarum . . . Asseritur; Pars 2, qua Necessarius Accentuum Usus, etc., Demonstratur; Pars 3, Hebraeomastix sive Anti-Conringius Apologet.* etc. (ibid. 1669). See Furst, *Bibl. Jud.* 3:495; Steinschneider, *Bibliog. Handbuch*, page 146; Winer, *Handbuch der theolog. Lit.* pages 93, 114; Hofer, *Nouv. Biog. Generale*, s.v. (B.P.)

Wasuda (or Vasuda)

is the earth in India, a sublime goddess whom they worship alike with the preserver Vishnu. She also carries the surname *Surabhi* cow of plenty; which is not in the least an unbecoming comparison, as it might seem, because the cow in India is worshipped and held sacred to the gods. In poetry she receives still other surnames: the dark border of the ocean, the sea-bordered earth, etc.

Wasuthr

in Norse mythology, is the personification of a condition of the weather. His son was Windloni (iceswind). He made with Swasulthr (warm wind) the season of summer. To this dynasty belong, yet in an unknown degree of kindred, Grimmer and Swalbriostaturo

Watch

in Heb. **רמיז** denoting "to cut into," thence "to impress on the mind," "to observe," "to watch," in the sense of keeping or guarding; or **הפק**; the original meaning of which is "to look out," thence "to watch;" as in

English, "to keep a lookout," in the sense of spying or noticing. Watching must have been coeval with danger, and danger arose as soon as man became the enemy of man, or had to guard against the attacks of wild animals. Among a primitive and nomadic people this is especially necessary. Accordingly, we find traces of the practice of watching in early portions of the Hebrew annals. Watching must have been carried to some degree of completeness in Egypt, for we learn from ^{<01424>}Exodus 14:24 that the practice had, at the time of the Exode, caused the night to be divided into different watches or portions, mention being made of the "morning watch" (comp. ^{<09111>}1 Samuel 11:11). In the days of the Judges (vii, 19) we find "the middle watch" mentioned (see ^{<01238>}Luke 12:38). At a later period Isaiah plainly intimates (^{<29115>}Isaiah 21:5, 6) that there was a watch-tower in Jerusalem, and that it was customary on extraordinary occasions to set a watchman. Watchmen were, however, even at an earlier day, customarily employed in the metropolis, and their post was at the gates (^{<01824>}2 Samuel 18:24 sq.; ^{<13917>}2 Kings 9:17 sq.; ^{<19011>}Psalm 127:1 130:6; ^{<11834>}Proverbs 8:34), where they gave signals and information, either by their voice or with the aid of a trumpet (^{<24617>}Jeremiah 6:17; ^{<25316>}Ezekiel 33:6). At night watchmen were accustomed to perambulate the city (Cant. 3:3; 5:7). In the New Test. we find mention made of the second, the third, and the fourth watch (^{<01238>}Luke 12:38; ^{<01425>}Matthew 14:25). On the watch at Christ's sepulchre (^{<01276>}Matthew 27:66), see the monographs cited by Volbeding, *Index Priograzmmatun*, page 67. **SEE WATCHMAN.**

Watch Of The Night

(**ἡρμυβῆι φυλακῆι**). The Jews, like the Greeks and Romans, divided the night; into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognized only three such watches. These would last respectively from sunset to 10 P.M.; from 10 P.M. to 2 A.M.; and from 2 A.M. to sunrise. It has been contended by Lightfoot (*Hor. Heb.* in ^{<01425>}Matthew 14:25) that the Jews really reckoned four watches, three only of which were in the dead of the night, the fourth being in the morning. This, however, is rendered improbable by the use of the term "middle," and is opposed to Rabbinical authority (Mishna, *Berach.* 1:1; Kimchi, *On* ^{<19517>}Psalm 63:7; Rashi, *On* ^{<01079>}Judges 7:19). We find, however, different opinions on this subject as early as the Talmud (*Berach.* 3, b, etc.). The Old Test. mentions expressly:

1. **two|mw|ai|vao**, *head*, first, of the watches (^{<2129>}Lamentations 2:19).
2. **hnwkyTba|trwon|ai** *middle* watch (^{<3079>}Judges 7:19), which, according to those who affirm that there were always four, means the middle of those three watches which fell in the time of complete night.
3. **rqwBhi8ai** *morning* watch (^{<1212>}Exodus 14:24; ^{<1111>}1 Samuel 11:11).

Subsequently to the establishment of the Roman supremacy, the number of watches (*vigiliae*) was increased to four, which were described either according to their numerical order, as in the case of the "fourth watch" (Matt, 14:25; comp. Josephus, *Ant.* 5:6, 5), or by the terms "even, midnight, cock-crowing, and morning" (^{<4135>}Mark 13:35). These terminated respectively at 9 P.M., midnight, 3 A.M., and 6 A.M. Conformably to this, the guard of soldiers was divided into four relays (^{<4124>}Acts 12:4), showing that the Roman regime. was followed in Herod's army. (See Veget. *De Re Milit.* 3:8, "In quatuor partes ad clepsydrum sunt divisae vigiliae, ut non amplius quam tribus horis nocturnis, necesse est vigilare;" Censorin, *De Die Natal.* **Περὶ φ. τετάρτην**; Josephus, *Ant.* 18:9, C. **Περὶ φ. δευτέρων**; Diod. Sic. 18, 40; Xenoph. *Anab.* 4:1, 5; Buxtorf, *Lex. Talmud.*; Fischerus, *Prolus. de Vitiis Lex. N. Test.*). Accordingly, in the New Test. four night-watches are mentioned (^{<4135>}Mark 13:35):

1. **Ὠψέ**, the *late* watch, lasting from sunset to the third hour of the night, including the evening dawn ; also called **ὄψια ρα**, even-tide (^{<4121>}Mark 12:11), or simply **ὄψια**, evening (^{<3109>}John 20:19).
2. **Μεσονύκτιον**, *midnight*, from the third hour to midnight.
3. **Ἀλεκτοροφωνία**, *cock-crowing*, from midnight to the third hour after midnight. This ended with the second cock-crowing.
4. **πρωί**, *early*, from the ninth hour of the night to the twelfth, including the morning dawn or twilight. It is also called **πρωία**, morning-tide or morning (^{<3128>}John 18:28). **SEE NIGHT-WATCH; SEE VIGIL.**

Watcher

(**ry|awakeing**), a class of angelic beings mentioned in the description of Nebuchadnezzar's dream (^{<2043>}Daniel 4:13-17). The Chaldeans appear to have believed that God had delegated the moral government of the earth to

celestial spirits, who had the charge of making inquisition into human actions, and punishing the guilty. *SEE ANGEL.*

Watchers

a class of monks who are said to have performed divine service without intermission, by dividing themselves into three classes, and taking their turns at the service at stated hours. *SEE ACOEMETAE.* The term is applied to the keepers of the Easter sepulchre. Usually there were two or three who sang psalms and maintained the watch. The term is also used to designate the keepers of the Church who went the rounds at night.

Watching With The Dead

SEE WAKE.

Watching Loft

is an apartment over the aisle, sacristy, or porch of a Church or cathedral, from which the great shrines were observed by the watchers of the Church. Such lofts remain at Nuremberg, Germany; and at Oxford, Lichfield, St. Albans, Westminster, Exeter, Hereford, and other places in England.

Watchman

(**rxco** ^{<1270>} 2 Kings 17:9; 18:8; ^{<2506>} Jeremiah 31:6; "watcher," ^{<2446>} Jeremiah 4:16; elsewhere "keeper," "preserver," etc.; but usually **hpxor rmeo**) Even strong walls and double gates would not of themselves secure a city from the enemy. Men were therefore employed to watch day and night on the top of the walls, and especially by the gates. It was thus that the messengers from the army were seen long before they reached the place where David anxiously sat (^{<10824>} 2 Samuel 18:24-27). In like manner the watchman of Jezreel saw in the distance the company of Jehu driving furiously (^{<1297>} 2 Kings 9:17-20). So Isaiah, in one of his sublime visions, saw a watchman standing by his tower day and night (^{<2205>} Isaiah 21:5-12). A figurative use of the watchman and his work is beautifully made in ^{<2506>} Isaiah 62:6; ^{<2530>} Ezekiel 33:2, 6, 7; ^{<3101>} Habakkuk 2:1. There were others whose duty it was to patrol the streets of the city and preserve order (see ^{<1901>} Psalm 127:1; ^{<2183>} Song of Solomon 3:3). There are such in Oriental cities today, and they challenge all persons found abroad after certain hours of the night, arresting those that are not able to give a good account of

themselves, and sometimes subjecting them to rough treatment. In Persia the watchmen were obliged to indemnify those who were robbed in the streets, and make satisfaction with their own blood for those who were murdered; which accounts for the vigilance and severity which they display in the discharge of their office, and illustrates the character of watchman given to Ezekiel, who lived in that country, and the duties he was required to perform. If the wicked perished in his iniquities without warning, the prophet was to be accountable for his blood; but if he duly pointed out his danger, he delivered his own soul (⁻²³³⁵Ezekiel 33:5). These terms, therefore, were neither harsh nor severe; they were the common appointments of watchmen in Persia. They were also charged to announce the progress of the night to the slumbering city: "The burden of Dumah; he calls to me out of Seir, Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night" (⁻²²¹¹Isaiah 21:11). This is confirmed by an observation of Chardin, that, as the people of the East have no clocks, the several parts of the day and of the night, which are eight in all, are announced. In the Indies, the parts of the night are made known, as well by instruments of music, in great cities, as by the rounds of the watchmen, who, with cries and small drums, give them notice that a fourth part of the night is past. Now, as these cries awoke those who had slept all that quarter part of the night, it appeared to them but as a moment. There are sixty of these in the Indies by day, and as many by night; that is, fifteen for each division. They are required not only at each watch of the night, but at frequent intervals in the progress of it, to cry aloud, in order to give the people, who depend upon them for the protection of their lives and property, assurance that they are not sleeping at their posts or negligent of their charge. On these latter occasions, their exclamations are made in a form calculated to enliven the tediousness of their duties, as, "God be merciful to you;" while the other responds, "Blessings be on you likewise." This practice of salutation, when they met, in the form of a set dialogue, was observed also by the ancient officers of this description among the Jews, the watchword being then, as we have seen it is still among the watchmen of the caravans, some pious sentiment, in which the name of Jehovah was specially expressed. Two remarkable instances of this occur in Scripture. The one is in the prophecies of Isaiah, where, speaking of the watchmen of the Temple, who were always Levites, and among whom the same regulations subsisted as among other watchmen, he addresses them under the poetical description of "Ye that make mention of the Lord," i.e., Ye whose watchword is the name of

Jehovah (²³⁰⁶Isaiah 42:6). The other instance is in Psalm 134, the whole of which, as is justly observed by bishop Lowth, is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each proclaimed aloud at stated intervals to notify the time of night:

First band of watchmen — “Bless ye the Lord, all ye servants of the Lord, who by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord.”

Second band of watchmen, answer — “The Lord bless thee out of Zion, the Lord that made heaven and earth.”

Watch-night

is a Wesleyan custom. Near the beginning of Methodism the members of that body in Bristol began to meet at night, that they might worship without interruption. Mr. Wesley, knowing that such meetings would soon be misinterpreted, made them public, and for a time held them once a month. Afterwards, however, they were observed only on the eve of the new year, which custom prevails to a certain extent to the present time.

Watch-tower

(*typæ* ²³⁰⁶Isaiah 21:5; *hPxMæ* ⁴⁰¹⁴2 Chronicles 20:24; ²³⁰⁸Isaiah 21:8), a structure over or by the side of city gates in the East, in which a watchman was stationed to observe what was going on at a distance, especially in times of danger (³⁰⁸⁵2 Samuel 18:25). We find that he went up by a staircase from the passage, which, like the roof of the dwelling-houses, was flat, for the purpose of descrying at a distance those that were approaching the place, or repelling the attacks of an enemy. The observations made by the watchman were not communicated by him immediately to the king, but by the intervention of a warder at the outer gate of the tower; and it appears that a private staircase led from the lower room, in which David (in the above passage) was sitting, to the upper room over the gateway; for by that communication he retired to give full vent to his sorrow (see Thomson, *Land and Book*, 2:411). *SEE CITY; SEE GATE; SEE TOWER.*

Waterford, Council Of

(*Synodus Guatefordia*). Waterford is a city of Ireland, capital of the county of the same name, situated near the southern coast, on the right bank of the Suir, nine miles from the sea. An ecclesiastical council is said to have been held there about 1158, in which it was ordered that all the English slaves throughout Ireland should be liberated to avert the divine wrath. It seems that many of the English had been in the habit of selling their own children to the Irish for slaves, and that not under the pressure of extreme want. See Mansi, *Concil.* 10:1183.

Both the date and place of this council are probably incorrect, as the account of it in Labbe exactly coincides with that of the Council of Armagh in 1171 (q.v.), and in both the council is said to have been convoked *apud Ardmachiam*. Landon, *Manual of Councils*, s.v.

Waterhouse, Edward

an English author who became a clergyman, was born in 1619. He received a learned education, became a member of the Royal Society in 1668, and took holy orders the same year. He died May 30, 1670. He was the author of *Humble Apology for Learning and Learned Men* (1653): — *Two Contemplations* (eod.): — *Discourse of the Piety, Policy, and Charity of Elder Times and Christians* (1655): — *Gentleman's Monitor* (eod.): — *Short Narrative of the Late Dreadful Fire of London* (1667): — and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Waterlanders

(or Waterlandians), a sect of Anabaptists (q.v.) in Holland, so called to distinguish them from the Flemingians, or Flandrians, and also because they consisted, at first, of the inhabitants of a district in the north of Holland called Waterland. The Flemingians were more rigid in their views and practice than the Waterlandians. Both are governed by presbyters and deacons, and each congregation is independent of all foreign jurisdiction. The Waterlanders are also called *Johannites*, from John de Ries, who was of great service to them in many respects, and who was one of the composers of their *Confession of Faith* in 1580. The Waterlanders of Amsterdam afterwards joined with the Galenists (q.v.). *SEE Mennonites*.

Waterman, Henry, D.D.

an Episcopal clergyman, was born at Centreville, Warwick, R.I., August 17, 1813, and was a graduate of Brown University in the class of 1831. He pursued his theological studies, in part, at Cambridge, at a school taught by Reverend John Henry Hopkins and Reverend George Washington Doane, which, on their appointment as bishops — the one of the diocese of Vermont, and the other of the diocese of New Jersey — was given up. Mr. Waterman completed his course of study at the Episcopal Seminary in New York, and was ordained deacon by bishop Griswold, at Providence, in June 1835, and presbyter by the same, at Boston, in 1837. He commenced the active duties of the ministry at Woonsocket, R.I., as rector of St. James's Church, where he remained six years (1835-41), and then took charge of the parish of St. Stephen's in Providence, commencing his ministry in November 1841. Here he continued for four years (1841-45), and then went to Andover, Massachusetts, where he was rector of Christ Church until June 1849. He spent nearly a year in foreign travel for his health, and, on his return, in the summer of 1850, he again became rector of St. Stephen's Church, occupying that position until October 1874, a period of twenty-four years, during which a strong and vigorous parish grew up under his administration. Resigning his parish, he continued to reside in Providence, preaching in different parts of Rhode Island and other places as his health allowed him. His death occurred in Providence October 18, 1876. "Dr. Waterman," says Prof. Gammell, "was an instructive and effective preacher, and a careful student of the works of the old English divines, and was thoroughly Anglican in all his ecclesiastical views. Beyond his immediate sphere as a clergyman, he seldom cared to appear in public. In that sphere, however, he exerted a very important influence, and was greatly respected by his brethren." (J.C.S.)

Waters, Francis, D.D.

a local deacon and elder, and a noted educator in the Methodist Protestant Church, was born January 16, 1792, in Maryland. He graduated in Pennsylvania University, in 1810, and took charge of Washington Academy in Somerset County, Maryland. In 1818 he was elected president of Washington College, in Chestertown, Kent County, and resigned this position in 1823. From this date until 1828 he resided in Somerset County; from 1828 to 1835 he taught private school in Baltimore. In 1840 he became president of the Theological and Literary School for the education

of young men for the itinerant ministry of the Methodist Protestant Church; in 1846 he went to reside in Baltimore, and filled several important positions of an educational character until January 30, 1860, when, on account of feeble health, he was obliged to resign. He was president of the General Conference of the Methodist Protestant Church in 1846 and 1862. He died April 23, 1868. See Cothouer, *Founders of the M.E. Church*, page 182.

Water-spout

is the rendering, in the A.V. at ^{<1907>}Psalm 42:7, of ^{<1907>}*rwba* ^{<1907>}*asinnor* (from ^{<1907>}*rnx*, a root of doubtful import), which Gesenius thinks a *cataract* or watercourse ("gutter," ^{<1907>}2 Samuel 5:8), and First a pipe or conduit. Water-spouts, it seems, are actually seen on the Mediterranean (see Thomson, *Land and Book*, 2:256). **SEE GUTTER.**

Watson, George, D.D.

a Protestant Episcopal clergyman, was rector in Norwalk, Ohio, in 1854, and from that time until 1865 served the parish of St. Paul, in that city. He died November 15, 1870, aged sixty-eight years. See *Prot. Episc. Almanac*, 1871, page 118.

Watson, James Clemson, D.D.

a Presbyterian minister, was born in Donegal township, Lancaster County, Pennsylvania, January 27, 1805. He graduated from the College of New Jersey in 1827; studied at Princeton Theological Seminary between two and three years; was licensed in 1830, and ordained, in 1832, pastor of the united churches of Gettysburg and Great Conewago, Pennsylvania, where he labored until 1849; then became pastor at Clinton, N.J.; next at Kingston in 1851, and finally in 1854 at Milton, Pennsylvania, where he died, August 31, 1880. See *Naecrol. Report of Princeton Theol. Sem.* 1881, page 31.

Watson, Robert, LL.D.

a minister of the Church of Scotland, professor and author, was born at St. Andrew's about 1730. He was educated at the universities of St. Andrew's, Glasgow, and Edinburgh. In 1751 he began to deliver in Edinburgh a course of lectures on rhetoric and belles-lettres, which he repeated for several successive winters. He became a minister of the Church of Scotland

in 1758; professor of logic, rhetoric, and belles-lettres in the College of St. Salvator, at St. Andrew's, soon after; and principal of the United College of St. Leonard and St. Salvator, and minister of the Church and parish of St. Leonard, in 1777. He died at St. Andrew's, March 31, 1781. He was the author of a *History of the Reign of Philip II, King of Spain* (Lond. 1777, 2 volumes); and a *History of the Reign of Philip III* (1783). The latter work was left unfinished at the author's death, and was completed for the benefit of his family by William Thomson, LL.D. The former was translated into French, Dutch, and German. Both works have been republished in the United States (N.Y. 1818), but are of little value, being heavy and inelegant in style, and yielding inevitably to the more philosophical and elegant works of Prescott.

Watson, Thomas (1), D.D.

an eminent English prelate, was born about 1520. He was educated at St. John's College, Cambridge, of which he became a fellow and master in 1553. He took orders in the Church of England; was appointed dean of Durham in 1553; bishop of Lincoln, in 1557; and was preacher to queen Mary. On the accession of queen Elizabeth, he refused to take the oath of supremacy, was deprived of his bishopric, and from that time until his death adhered firmly to the Roman Church. He was imprisoned near London until 1580, when he was removed to Wisbeck Castle, where he died, September 25, 1582. His published works are *Two Notable Sermons before the Queenes Highnes concerning the Reall Presence* (1554); and *Holesome and Catholyke Doctryne concerninge the Seven Sacramentes* (1558). He was also the author of a Latin tragedy, which was greatly admired, but never published.

Watson, Thomas (2)

an eminent Nonconformist divine, was educated at Emmanuel College, Cambridge, and was pastor of St. Stephen's, Walbrook, London, in 1646. Ejected for nonconformity in 1662, he preached in Crosby Hall in 1672, and died in Essex about 1689. Watson was an eminent preacher, and one of his sermons, entitled *Heaven taken by Storm*, was often reprinted. Besides *A Body of Practical Divinity*, consisting of one hundred and seventy-six sermons on the Assembly's Catechism (1692; last ed. N.Y. 1871), he published *The Christian Charter: — The Art of Divine Contentment: — A Discourse of Meditation* (6th ed. Lond. 1660). His

Select Works were published in London in 1821, and in New York in 1855. See Plitt-Herzog, *Real Encyklop.* s.v. (B.P.)

Watt (also Vadianus), Joachim von

the Reformer of St. Gall, was born December 30, 1484, of ancient family in that city. His father was a merchant, his mother a judicious and pious woman. His early education was conducted by his mother and pedagogues of his native town, but he soon went to Vienna in order to avail himself of the superior privileges there afforded. He there became acquainted with Ulric Zwingli and Heinrich Loriti (Glareanus). A period of dissolute behavior ensued in his life, but it was speedily followed by a continuous season of earnest classical study. A Virgil which he was wont to use as a pillow in those days is still preserved in the town library of St. Gall. He also tried his powers in Latin verse, and, in obedience to the customs of his day, changed his name into the Latin *Vadius*, afterwards *Vadianus*. After a tour through Poland, Hungary, and Carinthia, and an essay at teaching in Villach, he returned, by way of Venice, to Vienna, and resumed his studies. He joined the learned society known as the Danube Association, and included jurisprudence, theology, and medicine in his course, obtaining the doctorate in the last-named department. After the death of Cuspinian, Watt filled the chair of the Greek language and literature. In 1514 he was made poetlaureate by the emperor Maximilian. Four years afterwards he returned to St. Gall for a visit, but was given the post of town-physician, by which he was held to that city as long as he lived. In 1519 he married Martha Greoel.

The Church of St. Gall was wholly controlled by the spirit of Middle-Age Catholicism; but Watt, who had become acquainted with the writings of Luther and the ideas of the Reformation while at Vienna, gave himself to the work of improving its spiritual condition. He was assisted in his endeavors by the newly installed minister of St. Laurent, Benedict Burgauer, and his helper, Wolfgang Wetter. He maintained an active correspondence with Zwingli. He presided in the Colloquy of Zurich in 1523, and of Berne in 1526. He became the chief promoter of the Reformation initiated in St. Gall after the Zurich Colloquy, and incurred much hatred in consequence. The Anabaptist movement in St. Gall and Appenzell also gave him trouble; but the continued support accorded him by his fellow-citizens sustained him even when his brother-in-law, Conrad Grebel, of Zurich, was drowned in punishment of his heresies. He was

chosen burgomaster of St. Gall repeatedly, and in that capacity gave himself to the work of instructing the populace and increasing their comforts. He also participated in the theological controversies of his time, particularly the Sacramentarian and Schwenkfeldian disputes, and in connection with them wrote several books. He died April 6, 1551, and was mourned by Calvin and others as being lost to the great work of the Reformation in whose promotion he took so influential a part.

The life of Watt was first described by Kessler, the friend whom he had brought under the influence of Luther and Melancthon, and thereby gained for the Reformation. Kessler's MS. is preserved in the Library of St. Gall. Other biographers are, Huber, *Ehrengedachtniss des . . . Joachim v. Watt* (St. Gall, 1683); Fels, *Denkmalschweiz. Reformatoren* (ibid. 18i9); Pressel, *Joachim Vadian*, etc. (Elberfeld, 1861), part 9. — Herzog, *Real-Encyklop.* s.v.

Watters, Nicholas

a Methodist Episcopal minister, and brother of William Watters, was born in Anne Arundel County, Maryland, November 20, 1739. He entered the travelling connection about the year 1773, and was appointed as follows: Kent, Maryland, 1776; Hanover, 1777-78; Union, S.C., 1794; Seleuda, 1799; Harford, Maryland, 1800; Winchester, Virginia, 1801; Lancaster, 1802; Broad River, Georgia, 1803; Charleston, S.C., 1804, where he died in peace and triumph August 10, 1804. Bennet Kendrick, his colleague in the ministry, reported to the South Carolina Conference that Nicholas Watters was peculiarly attentive in visiting the sick, and would not let a favorable opportunity slip. He exercised a great degree of humanity in his Christian and ministerial duties. His last words were, "I am not afraid to die, thanks be to God!" See *Minutes of Annual Conferences*, 1805, page 126; Bangs, *Hist. of the M.E. Church*, 2:174; Stevens, *Hist. of the M.E. Church*, 2:21; 3:393; 4:240-241.

Watters, William

a Methodist Episcopal minister, was born in Baltimore County, Maryland, October 16, 1751, of Church of England parents. He was naturally vain, self-willed, and passionate, but his devotion to his widowed mother led him to seek religion early in life. He acquired a good education; joined the Methodists at the age of twenty; soon began earnest Christian work by prayer and exhortation; and in 1773 entered the Philadelphia Conference.

In 1775 he was appointed to Frederick, in 1776 to Fairfax, in 1777 to Brunswick, and in 1779 to Baltimore Circuit. In 1782 he retired from the regular work to his little farm in Fairfax County. In 1786 he re-entered the active ranks, and was appointed to Berkeley Circuit, Virginia, but was soon obliged to return, home because of sickness. He labored in Alexandria, D.C., in 1801, Georgetown in 1803, Alexandria in 1804, and in 1805 was appointed to Washington city. The remainder of his life was spent on his farm in retirement. He died March 29, 1827. Mr. Watters accomplished a great amount of good under very adverse circumstances, and was universally respected and revered. See Sprague, *Annals of the Amer. Pulpit*, 7:46.

Wave-breast

(**hpWnThihzē**) Sept. **στηθόνιον ἀφορίσματος** or **τῆς ἐπιθέματος**; A.V. in ^{<12327>}Exodus 29:27, "breast of the wave-offering") was the breast of the victim offered in sacrifice, a ram (^{<12327>}Exodus 29:27; ^{<0461>}Numbers 6:20), at the consecration of a priest or the purification of a Nazarite after his vow; or of any other animal in thank-offerings (^{<R734>}Leviticus 7:34; 10:14 sq.); or of the first-born-offering (^{<04818>}Numbers 18:18). It was so called because waved by the priest (^{<12327>}Exodus 29:27; ^{<0461>}Numbers 6:20), and belonged to him (^{<12327>}Exodus 29:27; ^{<R734>}Leviticus 7:34), to be eaten by the members of his family who were in a state of ceremonial purity (10:14). **SEE WAVING.**

Wave-loaf

(**hpWnThijj l**) was the first-fruit of bread made of fine wheat flour and leavened, which at the Paschal festival was presented to Jehovah in connection with a burnt, sin, or thank offering (^{<R217>}Leviticus 23:17 sq. **SEE WAVING.**

Wave-offering

(**hpWnTj** "a waving," from **āWn**, "to wave," **h20whyjynp** **āpWnTj** "a waving before Jehovah"). This rite, together with that of "heaving" or "raising" the offering, was an inseparable accompaniment of peace-offerings. In such the right shoulder, considered the choicest part of the victim, was to be "heaved," and viewed as holy to the Lord, only eaten therefore by the priest; the breast was to be "waved," and eaten by the worshipper. On the second day of the Passover a sheaf of corn, in the

green ear, was to be waved, accompanied by the sacrifice of an unblemished lamb of the first year, from the performance of which ceremony the days till Pentecost were to be counted. When that feast arrived, two loaves, the first-fruits of the ripe corn, were to be offered with a burnt-offering, a sin-offering, and two lambs of the first year for a peaceoffering. These likewise were to be waved.

The Scriptural notices of these rites are to be found in ^{<0224>}Exodus 29:24, 28; ^{<0273>}Leviticus 7:30, 34; 8:27; 9:21; 10:14, 15; 23:10, 15, 20; ^{<0461>}Numbers 6:20; 18:11, 18, 26-29, etc.

We find also the word **hpWnT]** applied, in ^{<0284>}Exodus 38:24, to the gold offered by the people for the furniture of the sanctuary. It is there called **bhZ]hpWnT]hi** It may have been waved when presented, but it seems not impossible that **hpWnT]** had acquired a secondary sense so as to denote "free-will offering," In either case we must suppose the ceremony of waving to have been known to and practiced by the Israelites before the giving of the law.

It seems not quite certain from ^{<0226>}Exodus 29:26, 27, whether the waving was performed by the priest or by the worshipper with the former's assistance. The Rabbinical tradition represents it as done by the worshipper, the priest supporting his hands from below.

In conjecturing the meaning of this rite, regard must be had, in the first instance, to the kind of sacrifice to which it belonged. It was the accompaniment of peaceofferings. These not only, like the other sacrifices, acknowledged God's greatness and his right over the creature, but they witnessed to a ratified covenant, an established communion between God and man. While the sin-offering merely removed defilement, while the burnt-offering gave entirely over to God of his own, the victim being wholly consumed, the peace-offering, as establishing relations between God and the worshipper, was participated in by the latter, who ate, as we have seen, of the breast that was waved. The rabbins explain the heaving of the shoulder as an acknowledgment that God has his throne in the heaven, the waving of the breast that he is present in every quarter of the earth. The one rite testified to his eternal majesty on high, the other to his being among and with his people.

It is not said in ^{<0230>}Leviticus 23:10-14 that a peace-offering accompanied the wave-sheaf of the Passover. On the contrary, the only bloody sacrifice

mentioned in connection with it is styled a burnt-offering.. When, however, we consider that everywhere else the rite of waving belongs to a peace offering, and that, besides a sin and a burnt offering, there was one in connection with the wave-loaves of Pentecost (^{<02319>}Leviticus 23:19), we shall be wary of concluding that there was none in the present case. The significance of these rites seems considerable. The name of the month Abib, in which the Passover was kept, means the month of the green ear of corn, the 'month in which the great produce of the earth has come to the birth. In that month the nation of Israel came to the birth; each succeeding Passover was the keeping of the nation's birthday. Beautifully and naturally, therefore, were the two births — that of the people into national life; that of their needful sustenance into yearly life — combined in the Passover. All first-fruits were holy to God: the first-born of men, the first-produce of the earth. Both principles were recognised in the Passover. When, six weeks after, the harvest had ripened, the first-fruits of its matured produce were similarly to be dedicated to God. Both were waved, the rite which attested the Divine presence and working all around us being surely most appropriate and significant in their case. *SEE WAVING.*

Wave-sheaf

(**hpWnThirm**[**ρ**Sept. **δράγμα τοῦ ἐπιθέματος**, A.V. "sheaf of the wave-offering," ^{<02315>}Leviticus 23:15) was the first-fruit of the harvest, which at the beginning of the harvest or Passover (q.v.) was presented to the Jehovah by the ceremony of waving (^{<02311>}Leviticus 23:11 sq., 15). *SEE WAVE-OFFERING.*

Waving And Heaving As Ceremonial Manipulations Of Offerings

SEE OFFERING.

I. *Waving before Jehovah* (**h20whyjnp**] **āyñæ** or **hpWnT**) occurs as a special ceremony by the priests in the Jewish ritual not only in connection with meat-offerings (^{<02224>}Exodus 29:24 [^{<02227>}Leviticus 8:27]; ^{<04125>}Numbers 5:25), in the case of the first-fruits and the first-born (^{<02311>}Leviticus 23:11 sq.; 17:25), but also of bloody offerings, whether (especially in thank-offerings) of single pieces only, as the breast or right shoulder or fore-leg (^{<02226>}Exodus 29:26 sq.; ^{<02231>}Leviticus 7:30, 34; 9:21; 10:14; ^{<04120>}Numbers 6:20), or of the whole animal (a lamb, ^{<02212>}Leviticus 19:12, 24; 23:23),

which was waved before Jehovah in token of presentation; and this principle extended even to the persons of the Levites as an initiatory rite to their office (^{<0481>}Numbers 8:11,15). The waving in case of meat-offerings or pieces of animals was performed upon (with) the hands (^{<0224>}Exodus 29:24; ^{<0487>}Leviticus 8:27; according to the rabbins, it was held upon the hands of the offerers, beneath which were placed those of the priest [Tosi4phta, *Menach.* 7:17], so as to fulfil the requirement of ^{<0224>}Exodus 29:24; ^{<0469>}Numbers 6:19, 20; while whole animals were waved by the hands of the priest alone [Mishna, *Menach.* 5:6]); each having previously been laid upon the altar; in the case of whole animals this was done before slaughtering them (^{<0442>}Leviticus 14:12 sq., 24 sq.). It consisted, according to the rabbins (Mishna, *Meienach.* 5:6), like the *porricere* of the Romans (Macrob. *Sat.* 3:2), also the *obmovere* or *commovere* (Cato, *Res Rust.* 134) in certain respects (Zorn, *Biblioth. Antiq.* 1:74), of a forward and backward motion upward of the articles; while living objects were simply moved to and fro. Whether the motion was ever to the right and left is uncertain, although the import of the word **āynbaē** (see ^{<2318>}Isaiah 30:28; ^{<0310>}Deuteronomy 20:25) would justify such an opinion, which, moreover, would be highly significant. The act, at all events, indicates a festive surrender to Jehovah as a personal service like the peace-offering; beyond this all is speculation (Bahr, *Symbol.* 2:376 sq.; see Reland, *Antiq. Sacr.* page 276). See WAVE-OFFERING.

II. Heaving (**pyrbaē** or **hmWRT**) is associated with the tossing (^{<0227>}Exodus 29:27), as the heave-shoulder (**qwo hmWRTj**) occurs almor, with the wave-breast (^{<0227>}Exodus 29:27; ^{<0473>}Leviticus 7:30,32,34), and what is called (^{<0324>}Exodus 38:24) wave-gold is also called heave-gold (^{<0315>}Numbers 31:52). Indeed, the Jews scarcely distinguish between the two (**hmWRT**] and **hpWNT**) as ritualistic acts, but explain each as an upward and downward motion (Mishna, *Menach.* 5:6), a sort of *elevatio*. Both would thus stand as generally expressive of supreme consecration to God as the universal Owner and Giver (see Gesenius, *Thesaur.* page 866; Bahr, *Symbolik*, 2:355 sq.; 377). Some moderns incorrectly regard the two acts as identical (Jahn, *Archaol.* 3:38), or take "heaving" (**pyrbaē**) in the vague sense of *offerre* or *aufferre* (like Gesenius, *Thesaur.* page 1277), and connect **purWh**, ^{<0227>}Exodus 29:27, with **pyabMbaēl yameē** contrary to the accents and the parallelism; but see Kurtz, *Mos. Opfer*, page 146 sq. **SEE HEAVE-OFFERING.**

Wax

(**gnwD** or **gnwD**, *dondg*, supposed to come from a root **gnd**, significant of *melting* or *yielding*), the soft sticky substance of which bees form their cells, and which is readily separated from the honey by melting in warm water (^{<1224>}Psalm 22:14; 68:2; 97:5; ^{<300>}Micah 1:4). This is properly called *beeswax*, and is of vegetable origin, although manipulated by the bees from the pollen of flowers. But there are other kinds of wax, made from resins, either vegetable or mineral (the latter originally vegetable likewise), by the addition of proportions of grease, such as shoemaker's wax, grafting wax, etc. It is doubtful whether the Hebrews were acquainted with any of these artificial sorts.

Waxen Figures

A well-known custom of cursing an enemy in the Middle Ages was that of making a waxen figure, and, as it melted before the fire, the person represented by it was supposed similarly to waste away. This practice is referred to in Horace (*Satires*, 1:8, 30 sq.), and it is worthy of remark that the same custom is described in the incantations of the ancient Accadian sorcerers. See Lenormant, *Chaldaean Magic*, page 5.

Way

This word has now in ordinary parlance so entirely forsaken its original sense (except in combination, as in "highway," "causeway"), and is so uniformly employed in the secondary or metaphorical sense of a "custom" or "manner," that it is difficult to remember that in the Bible it most frequently signifies an actual road or track. Our translators have employed it as the equivalent of no less than eighteen distinct Hebrew terms. Of these several had the same secondary sense which the word "way" has with us. Two others (**j rāc** and **byta**) are employed only by the poets, and are commonly rendered "path" in the A.V. But the term which most frequently occurs, and in the majority of cases signifies (though it also is now and then used metaphorically) an actual road, is **ĒrD**, *derek*, connected with the German *treten*, and the English "tread." It may be truly said that there is hardly a single passage in which this word occurs which would not be made clearer and more real if "road to" were substituted for "way of." Thus ^{<0117>}Genesis 16:7, "the spring of the road to Shur;" ^{<0424>}Numbers 14:24, "the road to the Red Sea;" ^{<0162>}1 Samuel 6:12, "the road to

Bethshemesh;" ^{<0087>}Judges 9:37, "the road to the oak of Meonenim;" ^{<2119>}2 Kings 11:19, "the road to the gate." It turns that which is a mere general expression into a substantial reality. In like manner the word ὁδός in the New Test. is almost invariably translated "way." ^{<1032>}Mark 10:32, "They were on the road going up to Jerusalem;" ^{<4117>}Matthew 20:17, "and Jesus took the twelve disciples apart in the road"out of the crowd of pilgrims who, like themselves, were bound for the Passover.

There is one use of both *derek* and ὁδός which must not be passed over, viz. in the sense of a religious course. In the Old Test. this occurs but rarely, perhaps twice: namely in ^{<1884>}Amos 8:14, "the manner of Beersheba," where the prophet is probably alluding to some idolatrous rites then practiced there; and again in ^{<1024>}Psalms 139:24, "look if there be any evil way," any idolatrous practices, "in me, and lead me in the everlasting way." But in the Acts of the Apostles ὁδός, "the way," "the road," is the received, almost technical, term for the new religion which Paul first resisted and afterwards supported. See ^{<4012>}Acts 9:2; 19:9, 23; 22:4; 24:14, 22. In each of these the word "that" is an interpolation of our translators, and should have been put into italics, as it is in Acts 24:22.

The religion of Islam is spoken of in the Koran as "the path" (*et-tarik*, 4:66), and "the right path" (1:5, 4:174). Gesenius (*Thesaur.* page 353) has collected examples of the same expression in other languages and religions.
SEE ROAD.

Waynflete, William Of

an eminent English prelate of the 15th century, founder of Magdalen College, Oxford, was born of a noble family in Waynflete, Lincolnshire. He was educated at Winchester School and one of the colleges at Oxford. He was ordained deacon in 1420. and presbyter in 1426; became head-master of Winchester School in 1429; rector of Wraxall in 1433 master of St. Mary Magdalen Hospital in 1438; removed to Eton with a part of his school in 1440, by the advice of Henry VI; became bishop of Winchester in 1447, in which position he continued for thirty-nine years. In 1450 he was called upon by king Henry for advice in the matter of the rebellion of Jack Cade, which he tendered with great prudence; and soon after rendered a like service, when Richard, duke of York, took up arms against his majesty. In 1453 he baptized the prince of Wales, afterwards Edward IV. In 1456 he was appointed lord high chancellor, and resigned the office in

1460. He died August 11, 1486, and was buried in Winchester Cathedral, in a magnificent sepulchral chapel, which is kept in the finest preservation by the Society of Magdalen College. He founded Magdalen College, established a free school in his native town, and was a benefactor to Eton College and Winchester Cathedral. He possessed considerable ability as an architect, which he employed in connection with his benefactions.

Wayside Chapel

is a small house of worship at some frequented place on a public highway, formerly resorted to on pilgrimage, or as a place of safety by pilgrims. "These buildings were commonly attached to bridges at the entrance of towns as at Rochester, Stamford, Elvet, Durham, Exeter, Newcastle, and London. Two still exist at Castle Barnard and Wakefield, the latter being of the 14th century. It has a remarkable carving of the Resurrection. In France, Switzerland, and Italy they are still common; there is a good example at Pisa, about 1230. They were frequented sometimes as objects of pilgrimages, but more commonly by pilgrims going and returning from a shrine, and by ordinary travellers when the dangers of the highway and bypaths were considerable. Until recent times the bishop of Chichester was met at St. Roche's Hill by the civic authorities, on his return from Parliament, to congratulate him upon his safe arrival home."

Wayside Cross

is a cross erected on the public highway, either to commemorate some remarkable event, to indicate the boundary of an estate, to designate a customary station for a public service, or the temporary resting-place of the corpse on a royal or noble funeral; or to mark the confines of a diocesan, monastic, or parochial boundary. Anciently, in England, wayside crosses were abundant, and reminded the faithful of the duty of prayer. They were often of stone, standing on the steps; though, no doubt, wooden wayside crosses were frequently set up. Stone crosses partook of the distinct architectural features of the age and time in which they were erected. One removed from the site of the abbey is preserved in Langley Park, Norfolk. The Weeping Cross at Shrewsbury was a station on Corpus Christi Day, when the various guilds, religious and corporate bodies visited it; and there offered prayers for an abundant harvest, returning to hear mass in St. Chad's. There was a weeping cross at Caen, erected by queen Matilda in memory of her sorrows at the cruel treatment of her husband, William of

Normandy. Sometimes it commemorated a battle, as the Neville's Cross, near Durham, erected in 1346; or a death, like the memorial of Sir Ralph Percy, who was killed on Hedgeley Moor in 1464. There are remains of wayside crosses near Doncaster and at Braithwell. with inscriptions, inviting the prayers of the passing traveller. In Devonshire alone there are one hundred and thirty-five places called by the name of the cross. At Pencrann and St. Herbor, Brittany, there are superb specimens; and others, richly carved, at Nevern, Carew, and Newmarket. Valle Crucis Abbey took its name from Eliseig's sepulchral cross of the 7th century. In Spain, Italy, Lubbeck (near Louvain), Willebrock, and on Boonhill, Berwickshire, there are memorials of a violent death. In the life of St. Willebald the English laborers are said to have gathered round a cross in the middle of a field for daily prayer as an ordinary custom.

Webbe, George, D.D.

an English prelate, was born at Bromham, Wiltshire, in 1581. He was educated at Oxford University, took holy orders, and became minister of Steeple Aston, Wiltshire, where he also kept a grammar-school, as he afterwards did at Bath. In 1621 he became rector of St. Peter and St. Paul's in Bath; was made chaplain to Charles I, on his accession to the throne; and was consecrated bishop of Limerick, Ireland, in December, 1634. Some time before his death he was confined in Limerick Castle by the rebels, and died there near the close of 1641. He was the author of *Practice of Quietness* (3d ed. 1631): — *A Brief Exposition of the Principles of the Christian Religion* (1612): — *Arraignment of an Unruly Tongue* (1619): — *Augur's Prayer; or, The Christian Choice* (1621): — *The Protestant's Calendar* (1624): — *Lessons and Exercises out of Cicero ad Atticum*: — some other text-books for schools, and several *Sermons*, which appeared from 1609 to 1619. He was accounted the best preacher in his time in the royal court, and the smoothest writer of sermons that were then published.

Webber, Francis, D.D.

an English clergyman of the 18th century, was rector of Exeter College, Oxford; and in 1756 became dean of Hereford. He published five single *Sermons* (1738-58). See Alliaone, *Dict. of Brit. and Amer. Authors*, s.v.

Webber, George, D.D.

a Methodist Episcopal minister, was born in Shapleigh, Maine, March 18, 1801. He embraced religion in early life, and, after spending some time as a student in Maine Wesleyan Seminary, joined the Maine Conference in 1828. and was appointed as junior preacher on Strong Circuit, which embraced nearly the whole valley of Sandy River; His reputation as an able preacher soon spread, and he was sought by all the important charges in the Conference. No preacher in the Maine Conference had ever been so highly honored by his brethren. Sixteen years he served as presiding elder; five times was a delegate to the General Conference; once to the Evangelical Alliance in London; and once to the Methodist Episcopal Church of Canada. At the General Conference of 1852 he was a prominent candidate for the office of bishop. For many years he was a trustee of Maine Wesleyan Seminary, and was prominently connected with all the great interests of the Conference for nearly half a century. As a preacher, Mr. Webber was solid rather than brilliant, profoundly impressive, evincing thorough mastery of his subject, deliberate and exhaustive, and purely extemporaneous. His forty-seven years of ministerial record stand without a blemish. In 1874 he superannuated, and retired to his home at Kent's Hill, and died May 11, 1875. See *Minutes of Annual Conferences*, 1876, page 86.

Weber, Ananias

a Lutheran theologian of Germany, was born at Lindenhayn, in Saxony, August 14, 1596. He studied at Leipsic, where he also took the different theological degrees. In 1627 he was appointed to the pastorate at Mutschen, in 1634 to the superintendency at Leissnig, having in the same year received the degree of licentiate of theology. In 1638 he went to Leipsic as archdeacon of St. Thomas', was appointed in 1639 professor of theology, and in 1640 received the doctorate of divinity. In 1645 he was called to Breslau, in Silesia; where he occupied the highest ecclesiastical positions. He died January 26, 1665. He wrote, *Adventus Messianus Dudum Factus et in hunc Mundum Datus, etc.*: — *Problema Theolog. de Auctoritate Divina et Infallibili Verbi Dei Scripti, etc.*: — *Synopsis Doctrine Orthodoxae de Conversione Hominis Irrogeniti contra ψευδοδοξίαν Pelagianorum, etc., Assertae; Paulus anti-Calvinianus, etc.* See Kempf, *Memoria Ananice Weberi* (Lips. 1739); Freher, *Theatrum*

Eruditorum; Orationes in Honorem Scriptorum Habitae; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; *Furst, Bibl. Jud.* 3:496. (B.P.)

Weber, Andreas

a Protestant theologian of Germany, was born March 27, 1718, at Eisleben. From 1738 to 1742 he studied at Jena and Leipsic. In the latter place he publicly spoke on *De Cognitione Spiritus Finiti circa Mysteria* (1742). In 1749 he was called as professor of philosophy to Halle, and in 1750 to Gottingen, where he lectured till 1770, when he accepted a call to Kiel as professor of philosophy and theology. He died May 26, 1781. He wrote, *Die Uebereinstimmung der Natur und Gnade*, etc. (Leips. 1748-50, 3 volumes): — *Commentatio de Prima Melanchthonis Locorum Communium Editione* (Kiloni, 1771): — *Progr. utrum Judeus Mosi ut Legislatori solum. non ob Miracula, quibus Conspicuus erat, Religiosam Obedientiam Debeat*, etc. (ibid, 1771). — See Doring, *Die gelehrten Theologen Deutschlands*, 4:659, s.v.. (B.P.)

Weber, Beda

a Roman Catholic theologian of Germany, was born October 26, 1798, at Lienz, in the Tyrol. In 1824 he received holy orders, and in 1825 was called as professor to Meran. In 1849 he accepted a call to the pastorate in Frankfort, where he died, February 28, 1858. He wrote, *Tirrol und die Reformation* (Innsbruck, 1841): — *Giovanna Maria della Croce und ihre Zeit* (Ratisbon, 1846): — *Predigten an das Tiroler Volk* (Frankfort, 1851): — he also translated six books of Chrysostom on the priesthood (Innsbruck, 1833). See *Theol. Universal Lexikon*, s.v.; Bruhl, *Geschichte der kathol. Lit. Deutschlands* (Vienna, 1861), page 411 sq. (B.P.)

Weber, Christian Friedrich

a Protestant theologian of Germany, was born March 4, 1764, at Cannstadt, and died as dean at Nurtigen, in Wurtemberg, in the year 1832. He wrote, *Beitrage zur Gesch. des neutest. Kanons* (Tubingen, 1791): — *Neue Untersuchungen uber das Alter und Ansehen des Evang. der Hebraer* (ibid. 1806): — *Doctrina Evi Primi ac Prisci praecipue Mosaici de Ente Summo* (Stuttgart, 1828): — *Schurrer's Leben, Charakter u. Verdienste* (Cannstadt, 1823): — *Hegesippus qui dicitur sive Egesippus de Bello Judaico Ope Codicis Casselani Recognitus* (Marburg, 1858). See

Winer, *Handbuch der theol. Lit.* 1:77, 85, 412, 867; *Fiirst, Bibl. Jud.* 3:496. (B.P.)

Weber, Ferdinand Wilhelm

a Lutheran theologian of Germany, was born October 22, 1836, at Schwabach. His preparatory education he received at the gymnasium in Nuremberg, which he left in 1855 for the University of Erlangen. Here he attended the lectures of Hofmann, Delitzsch, Thomasius, Hevder, and Harnack; and, besides theology, he also studied history and Rabbinic literature. After the completion of his academic curriculum, he became vicar of the well known Lohe, and second teacher at the mission school in Neuendettelsau. On account of a dissertation *Ueber den Begriff des Schonaen und Erhabenen bei Kant*, he received the degree of doctor of philosophy. At Neuendettelsau his great talents found a wide scope for usefulness. Here he published his well-known work, *Vom Zorne Gottes* (with an introduction by Delitzsch) in 1862, and his *Introduction to the Writings of the Old and New Testaments* (eod.; 5th ed. 1878). In 1864 he went to Diebach, where he labored until 1872, when he was appointed Lbhe's successor. Bodily infirmities, however, soon obliged him to retire to Polsingen, where he died, July 10, 1879. Besides the works already mentioned, he published, *Hermann der Pramonstratenser, oder die Juden und die Kirche des Mittelalters* (Nordlingen, 1861), with a preface by Lohe: — *Kurze Betrachtungem uber die Evangelien und Episteln der Sonn- und Festtage des Kirchenjahrs*: — *Der Prophet Jesaja in Bibelstunden ausgelegt* (2 parts 1875, 1876). He left in manuscript *Grundzuge der paldstinisch-judischen Theologie aus Targum, Midrasch und Talmud dargelegt*, which will soon be published. See Delitzsch, *Saat auf Hoffnung* (Erlangen, 1879), page 228 sq. (B.P.)

Weber, Georg Gottlieb

a Protestant theologian of Germany, who was born in 1744, and died February 18, 1801, as court deacon and member of consistory at Weimar, is the author of, *Die Augsburgische Confession nach der Urschrift ins Reichsarchiv* (Weimar, 1781): — *Kritische Geschichte der Augsburgischen Confession, aus archivalischen Nachrichten* (Frankf. 1783). See Winer, *Handb. der theol. Lit.* 1:326, 328. (B.P.)

Weber, Johann Georg

a Protestant theologian of Germany, was born at Herwigsdorf, near Zittau, July 10, 1687. He studied at Leipsic, and was appointed there in 1718 preacher in the university church. In 1719 he was called to Weimar, where he was made chief court preacher in 1720. In 1729 he was made general superintendent and chief preacher of St. Paul and St. Peter's, at the same time having the superintendence of the gymnasium there. He died November 24, 1753. Besides a number of ascetical works, he published, *Dissertatio de Sacris Nocturnis* (Lips. 1718): — *Odo Ecclesiasticus in Augustana Confessione Triumphans* (Vimarise, 1730): — *Doctrina Tutior de Descensu Christi ad Inferos*, etc. (ibid. 1731): — O 'AMHN 'AMHN, *hoc est, Commentatio Exegetico-theologica in Amen Evangelicum, vel Veritatem Doctrinae Evangelicta Jure jurando Christi Confirmatam*, etc. (Jense, 1734). See Doring, *Die gelehrten Theologen Deutschlands*, 4:662. (B.P.)

Weber, Joseph

a Roman Catholic theologian of Germany, was born Sept. 23, 1753, at Rhain, in Bavaria. In 1776 he received holy orders; in 1779 he was appointed lecturer on canon law and catechetics at the seminary in Pfaffenhausen; in 1781 he was made professor of philosophical sciences at Dillingen; and in 1800 he was made doctor of divinity. In 1826 he was appointed cathedral dean and general vicar at Augsburg, where he died, Feb. 14, 1831. He wrote, *Leitfaden zu Vorlesungen uber die Vernunftlehre* (Dillingen, 1788); — *Institutiones Logicac* (ibid. 1790): — *Logica in Usum eorum qui eidem Student* (Landshut, 1793): — *Metaphysica in Usum eorum*, etc. (ibid. 1795): — *Character des Philosophen und Nichtphilosophen* (Augsburg, 1786): — *Philosophie, Religion und Christenthum im Bunde zur Veredlung und Beseligung des Menschen* (Munich, 1806-11): — *Lichter fur Erbauung suchende Christen* (ibid. 1816-20, 3 volumes), etc. See Felder, *Gelehrten-Lexikon*, 2:482 sq.; Schmid, *Domdecan Joseph v. Weber* (Augsburg, 1831); *Theolog. Universal-Lexikon*, s.v. (B.P.)

Weber, Michael

a German doctor and professor of theology, was born December 8, 1754, at Groben, near Weissenfeld. In 1784 he was called as professor of theology at Wittenberg, and in 1815 to Halle, where he died, August 1,

1833. He wrote, *Authentia Capitis Ultimi Evangelii Tohannis*, etc. (Halle, 1823): — *Eclogé Exeg. criticae ad Nonnullos Libror. N.T. Historicor. Locos* (ibid. 1825-32): — *Interpretatio Nova Novi Praecepti a Christo Dati* ~~(1833)~~ John 13:34-35.(ibid. 1826): — *Paraphr. Capitis III Epistole Pauli ad Galatas* (ibid. 1833): — *De Descensu Christi ad Inferos e Loco* ~~(1833)~~ 1 Peter 3:19 Tollendo, etc. (Wittenb. 1805): — *Libri Symbol. Ecclesia Evang. Lutherane, Accur. Editi Variique Generis Animadverss. ac Disputat. Illustr.* (ibid. 1809): — *Confessio Augustana eaque Invariata ex Editione Melanchthonis principe Accurate Reddita*, etc. (Halis, 1830): — *Confessio Augustana Anno CIOIOXL, a Melanchthone Edita, qua recte guidem Nominata est Variata, temere autem Vitata Accurate Redditur*, etc. (ibid. eod.): — *Doctrina Biblica de Natura Spiritus Sancti* (ibid. 1825): — *Doctrina Biblica de Natura Christi Fili Dei* (ibid. 1826): — *Eclogé Exegetico-criticae ad Nonnullos Evangelii Marci Locos* (ibid. 1831). See Winer, *Handb. der theol. Lit.* 1:88, 242, 249, 262, 270, 321, 324, 325, 423, 424, 435, 562; Zuchold, *Bibl. Theol.* 2:1423. (B.P.)

Webster, Alexander, D.D.

a Scotch clergyman, was born in Edinburgh in 1707. He became minister of Culross in 1733, and of Tolbooth Church, Edinburgh, in 1737; drew up for the Scotch government in 1755 the first attempt at a census; published several sermons and poems; and died January 25, 1784. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Webster, Noah, LL.D.

the lexicographer, was a learned layman of the Congregational Church, and born in Hartford, Connecticut, October 16, 1758. Under the guidance of Reverend Nathan Perkins, he was fitted for college, and entered Yale in 1774, at the age of sixteen. The Revolution seriously interrupted the college exercises, and in his junior year he joined the army. Notwithstanding, he graduated with his class in 1778. After graduation he was occupied more or less in teaching, and also in the study of law with Oliver Ellsworth, of Hartford, afterwards Chief-justice of the United States. In 1781 he was admitted to the bar, but still taught school; and for a time was principal of an academy in Goshen, N.Y. In 1782 he conceived the plan of preparing and publishing a series of school-books, and returned from Goshen to Hartford; and in the following year published the *American Spelling-book*. Soon after he issued an *English Grammar* and a

Reader. The spelling-book attained an unprecedented popularity. Five million copies had been issued up to 1818, and in the year 1847, 24,000,000 had been published. After that time the annual demand was about 1,250,000 copies. Since 1861 the sale has been about 500,000 copies annually. Among his publications may be mentioned, *Sketches of American Policy (1784-85)*:-*Dissertations on the English Language (1789)*: — *Effects of Slavery on Morals and Industry*, etc. In 1788 he began the publication, in New York, of the *American Magazine*; in 1793 he established there a daily paper called the *Minerva*; and afterwards a semi-weekly paper known as the *Herald*. Between 1783 and 1822 his time was passed at Hartford, New Haven, New York, and Amherst. He removed from Amherst to New Haven in 1822, and made that place his residence until his death. His great work is, of course, his *Dictionary of the English Language*, which he began in 1807. Preliminary to this, he had published, in 1806, an octavo dictionary. In 1823 he received the degree of LL.D. from Yale College; and then, having nearly completed his large dictionary, he sailed for France, in June 1824; spent two months at Paris in consulting rare works in the Royal Library and then went to England, spending eight months at the University of Cambridge, with free access to the libraries. There he finished the *American Dictionary*. An edition of 2500 copies was printed in the United States at the close of 1828, which was followed by an edition of 3000 in England. In 1840 a second American edition was issued—3000 copies in two volumes. In 1843 he published a volume entitled *A Collection of Papers on Political, Literary, and Moral Subjects*. As a religious man, Dr. Webster was earnest and prayerful, having united with the Church in 1808. The Bible was his daily study, and he prepared a revised edition of the common English version (New Haven, 1833, 8vo). He died at New Haven, May 28, 1843. See *Cong. Quar.* 1865, page 1.

Webster, Samuel, D.D.

a Congregational minister, was born at Bradford, Massachusetts, in 1718. He graduated from Harvard College in 1737; was ordained pastor of the Church at Salisbury, August 12, 1741, and died July 18, 1796. In 1757 he published a pamphlet entitled *A Winter Evening's Conversation upon the Doctrine of Original Sin*, etc., which brought out rejoinders from Reverend Peter Clark and others. Mr. Webster issued a defence of his pamphlet, which led to a general controversy. This was conducted with great spirit and ability on both sides. See Sprague, *Annals of the Amer. Pulpit*, 1:291.

Webster, William, D.D.

a learned English divine, was born in 1689. He was educated at Caius College, Cambridge, where he graduated in 1711. He became curate of St. Dunstan in the West, London, in 1715; was removed in 1731; became curate of St. Clement Eastcheap in 1732; rector of Deptden, Suffolk, in 1733; resigned his curacy and rectory for the vicarages of Ware and Thunderidge. He died December 4, 1758. He was the author of *The Clergys Right of Maintenance Vindicated: — Two Discourses*, on the nature of error in speculative doctrines and the doctrine of the Trinity (1729): — *A Translation of Simon's New Testament* (1730): — *The Fitness of the Witnesses of the Resurrection of Christ Considered* (1731): and several other works, chiefly pamphlets of temporary interest. He also edited the *Life of General Monk* (1725); and conducted *The Weekly Miscellany* for a short time, beginning in 1733. See Chalmers, *Biog. Dict.* s.v.

Wechselbalg

in German mythology. The elves or dwarfs sometimes purloin well-formed children from the cradle, and put their own ugly, deformed children, or even themselves, in their stead. These spurious beings are therefore called Wechselbailge. The object for changing seems to be a desire on the part of the elves to improve their race. A protection against such changing, in the popular estimation, is to place a key or a part of the father's clothing, or steel or sewing needles, in the cradle. An interesting piece of superstition is the manner of freeing one's self from such a Wechselbalg. It is necessary, first, by some strange and unusual act, to bring him to an acknowledgment of his own age, and then of the theft and change, upon which he immediately withdraws and the stolen child returns, as the elves want nothing gratis. For example, if the Wechselbalg should see water boiling in egg-shells over a fire, he calls out, "Now I am as old as Westerwald, and have never yet seen water boil in egg-shells."

Weda

in German mythology, is one of the two gods of war among the Friesians. He was represented and worshipped with his brother god Freda. The head was covered with a feathered helmet, the breast with a shield; and he was also represented as having wings. Because Weda and Freda appeared as twins, it was thought they were Castor and Pollux returned.

Wedag, Friedrich Wilhelm

a Protestant theologian of Germany, was born in 1758 at Neuenrade, in Westphalia. He studied at Halle and Duisburg; and after the completion of his academical curriculum he acted as a private tutor. Having no prospects for obtaining a position in his own country, he thought of going to Amsterdam, and there to obtain from the East India Company a position as preacher in the East or West Indies. Having received a call from the Reformed congregation at Dortmund in 1786, he remained at home. But his position was such that he was often obliged to preach in other congregations in order to keep himself. On one occasion he had to preach at Leipsic, where he proved himself such an excellent pulpit orator that after Zollikofer's death (1788) he was called as his successor. Here he labored until his death, May 18, 1799. He published some works of an ascetical character, for which see Doring, *Deutsche Kanzelredner*, page 565; Winer, *Handbuch der theol. Lit.* 2:93, 198, 244. (B.P.)

Wedderburn, James

a Scotch prelate, was born in Dundee, and studied at Oxford. In 1631 he became a prebendary of Whitechurch, in the diocese of Wells, England. He was afterwards professor of divinity at St. Andrews. In February, 1636, he was preferred to the see of Dunblane, and in 1638 deprived and excommunicated by the Assembly at Glasgow. He died in 1639. See Keith, *Scottish Bishops*, page 182.

Wedding

(γάμος, ^{<412B>}Matthew 22:3,8,10,12; ^{<2126>}Luke 12:36 14:8, *marriage*, as elsewhere rendered). See the monographs cited in Volbeding, *Index Program.* page 152, 153. **SEE MARRIAGE; SEE RING WEDLOCK.**

Wedge Of Gold

ִּוֹל ; *lashon*, ^{<4072>}Joshua 7:21, 24, *a tongue*, as elsewhere rendered; more elliptically, מִתְּכָ, *ke'them*, ^{<2132>}Isaiah 13:12, *fine gold*, as elsewhere rendered). **SEE GOLD.**

Wedlock

a word that occurs but once in the A.V. (in the phrase "break wedlock," **āai**; ^{<3168>}Ezekiel 16:38, to *commit adultery*, as elsewhere rendered); but the relation is very often referred to both in its literal and figurative (spiritual) sense in the Scriptures. The term properly designates the state of lawful matrimony as distinguished from all illicit or irregular connection of the sexes. As this is a subject having extensive social relations, we give here a treatment of the several topics embraced under it, presenting some additional points to those given under previous articles, and supplementing the whole from various sources, especially the prescriptions and regulations of the Talmud.

I. The Married State. — This among the Hebrews was contracted by the fathers of the two parties (^{<0346>}Genesis 34:4; 38:6; ^{<1027>}1 Kings 2:17; comp. Homer, *Iliad*, 9:394; 19:291; Arvieunx, *Voy.* 3:254 a), and only in their absence by the mothers (^{<0221>}Genesis 21:21; by daughters with the consent of their full brothers, 24:50; 34:10), so that the bride (**hLK**) and the bridegroom (**tj**) often did not even see each other previously (as is still customary, at least with the inhabitants of cities in the East; see Russell, *Aleppo*, 1:414; Burckhardt, *Proverbs* page 178; *Descr. de l'Egypte*, 18:84; but comp. ^{<0740>}Judges 14:1 sq.; Cant. 8:1 sq.; Tob. 7:10). Indeed, the parents sought the wife for their son (^{<0346>}Genesis 34:4, 8; 38:6; ^{<0740>}Judges 14:1; comp. Ruppell, *Abyss.* 2:49; yet see Tob. 7:10), and a formal price (**rhmp**dowry) had to be stipulated (^{<0295>}Genesis 29:15 sq., 34:12; Exodus 22; 15 sq.; ^{<0825>}1 Samuel 18:25; ^{<2022>}Hosea 3:2), a rule which prevailed likewise with the ancient Greeks (Homer, *Odyss.* 8:318 sq.; Aristotle, *Polit.* 2:8; Pausan. 3:12, 2), Germans (Tacitus, *Germ.* c. 8; see Strodtmann, *Deutsch. Alterth.* page 309 sq.), Babylonians (Herod. 1:196), and Assyrians (Aelian, *V.H.* 4:1; Strabo, 16:745), as still among the Arabians (Arvieux, 3:21, 254; Buckingham, 2: 129; Joliffe, *Trav.* page 304), Kurds (Niebuhr, *Reis.* 2:420), Persians (Olear. *Voy.* page 318), and other Asiatics and Africans (Ruppell, *Abyss.* 2:49; comp. B. Michaelis in Pott's *Sylog.* 2:81). This sum was naturally very various (^{<0346>}Genesis 34:12; ^{<0825>}1 Samuel 18:23; ^{<2022>}Hosea 3:2, etc.), but in one case (^{<0229>}Deuteronomy 22:29) was to be fifty shekels as a minimum (see, on the other hand, ^{<2022>}Hosea 3:2). The practice of the modern Egyptians illustrates this; for with them the dowry, though its amount differs according to the wealth of the suitor, is still graduated according to the

state of the bride. A certain portion only of the dowry is paid down, the rest being held in reserve (Lane, 1:211). Among the modern Jews also the amount of the dowry varies with the state of the bride, according to a fixed scale (Picart, 1:240). **SEE DOWRY**. Different from this was the present ($\hat{T}m$) which the wooer bestowed beforehand (^{<025>}Genesis 24:53; 34:12; Gr. $\pi\rho\acute{o}\iota\zeta$). In some cases, where the suitor was poor or a particular task was exacted, the daughter was earned (^{<023>}Genesis 29:20, 27; ^{<6516>}Joshua 15:16; ^{<0013>}Judges 1:13; ^{<0924>}1 Samuel 18:24-sq.; ^{<0034>}2 Samuel 3:14; comp. Pausan. 3: 12, 2; Herod. 6:127; Diod. Sic. 4:42, 64; Burckhardt, 1:465), and sometimes a dowry accompanied the bride (^{<1096>}1 Kings 9:16; comp. ^{<6518>}Joshua 15:18 sq.; Tob. 8:23). But it is a disgrace, according to Oriental ideas, for a maiden to make the match herself (^{<200>}Isaiah 4:1). The Talmudists specify three modes by which marriage might be effected, viz., money, marriage contract, and consummation (*Kiddush*. 1:1). The matrimonial agreement between the parents was verbal in the presence of witnesses, but occasionally ratified by an oath (^{<3024>}Malachi 2:14); it is only after the Exile (Tob. 7:15) that we meet with a written marriage contract (Talmud, $hb\WtKj$) lit. *a writing*; see the Mishnic tract entitled *Kethuboth*). The technical term of the Talmudists for the dowry which the wife brought to her husband, answering to the *dos* of the Latins, was $aynw\delta n$. The technical term used by the Talmudists for betrothing was *kiddmshin* ($\hat{y}v\W\delta qe$), derived from vdq ; "to set apart." There is a treatise in the Mishna so entitled, in which various questions of casuistry of slight interest to us are discussed. As to the age of the parties, nothing is specified in the Mosaic law; but later enactments require full twelve years for the girl and thirteen for the boy (puberty in both sexes being much earlier in warm climates, so that females of ten or eleven years often become mothers, and lads but little older fathers; see Ruippell, *Nub.* page 42; *Abyss.* 1:201; 2:50, 57; Harmer, *Obs.* 2:312), though the usual age was about eighteen (Mishna, *Pirke Aboth*, 5:21; Carpzov in the *Brem. Biblioth.* 2:907 sq.). **SEE BETROTHAL**.

The Mosaic law permitted several wives to one man, as is universally customary in the East; yet before the Exile this practice seems to have been mostly confined to princes and important personages. **SEE POLYGAMY**. Second marriages, especially on the woman's part, were held in disesteem (see Rau, *De Odio Secund. Nuptiarum* [Lips. 1803]), at least in later times (^{<026>}Luke 2:36 sq.; ^{<008>}1 Corinthians 7:8; ^{<500>}1 Timothy 1:9), if we may judge from the priestly (Josephus, *Life*, § 75, 76) and the apostolical

regulations (^{<5182>}1 Timothy 3:2; ^{<5006>}Titus 1:6), as generally among the Greeks and Romans (Diod. Sic. 13:12; Virgil, *AE*n. 4:23 sq.; Plutarch, *Quaest. Rom.* c. 105; Val. Max. 2:2, 34 Josephus, *Ant.* 18:6, 6). The celibacy of the Essenes (Philo, 2:482, 633; Josephus, *Ant.* 18:1, 5; *War.* 2:8, 2; Pliny, 5:15) was a disreputable asceticism (^{<5048>}1 Timothy 4:3). *SEE MATRIMONY.*

II. The Wedding Itself. — In this the most observable point is that there were no definite religious ceremonies connected with it. It is worthy of note that there is no term in the Hebrew language to express the ceremony of marriage. The substantive *chatunnah* (**חַטּוּנָה**) occurs but once, and then in connection with the day (Cant. 3:11). The word "wedding" does not occur at all in the A.V. of the Old Test. It is probable, however, that some formal ratification of the espousal with an oath took place, as implied in some allusions to marriage (^{<2368>}Ezekiel 16:8; ^{<3024>}Malachi 2:14), particularly in the expression "the covenant of her God" (^{<3027>}Proverbs 2:17), as applied to the marriage bond. and that a blessing was pronounced (^{<0240>}Genesis 24:60; ^{<0841>}Ruth 4:11,12) sometimes by the parents (Tob. 7:13). But the essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. There seems, indeed, to be a literal truth in the Hebrew expression — "to take" a wife (^{<0423>}Numbers 12:1; ^{<3322>}1 Chronicles 2:21), for the ceremony appears to have mainly consisted in the taking. Among the modern Arabs the same custom prevails, the capture and removal of the bride being effected with a considerable show of violence (Burckhardt, *Notes*, 1:108). The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban described by the term *peer* (^{<2310>}Isaiah 61:10; A.V. "ornaments"), and a nuptial crown or garland (Cant. 3:11); he was redolent of myrrh and frankincense and "all powders of the merchant" (verse 6). The bridegroom's crown was made of various materials (gold or silver, roses, myrtle or olive), according to his circumstances (Selden, *Ux. Ebr.* 2:15). The use of the crown at marriages was familiar both to the Greeks and Romans. The bride prepared herself for the ceremony by taking a bath, generally on the day preceding the wedding. This was probably in ancient, as in modern, times a formal proceeding, accompanied with considerable pomp (Picart, 1:240; Lane, 1:217). The notices of it in the Bible are so few as to have escaped general observation (^{<0833>}Ruth 3:3; ^{<2340>}Ezekiel 23:40; ^{<4053>}Ephesians 5:26, 27); but the passages cited establish the antiquity of the custom, and the expressions

in the last ("having purified her by the laver of water." "not having spot") have evident reference to it. A similar custom prevailed among the Greeks (Smith, *Dict. of Class. Ant.* s.v. "Balneae"). The distinctive feature of the bride's attire was the *tsaiph* (אָיִל) or "veil" — a light robe of ample dimensions, which covered not only the face, but the whole person (^{<0245>}Genesis 24:65; comp. 38:14, 15). This was regarded as the symbol of her submission to her husband, and hence in ^{<6110>}1 Corinthians 11:10 the veil is apparently described under the term, "authority." The use of the veil was not peculiar to the Hebrews. It was customary among the Greeks and Romans; and among the latter it gave rise to the expression *nubo*, lit. "to veil," and hence to our word "nuptial." It is still used by the Jews (Picart, 1:241). The modern Egyptians envelop the bride in an ample shawl, which perhaps more than anything else resembles the Hebrew *tsaiph* (Lane, 1:220). She also wore a peculiar girdle, named *kishshmurim* (כִּשְׁמֹרִים) A.V. the "attire"), which no bride could forget (^{<2122>}Jeremiah 2:32). The girdle was an important article of the bride's dress among the Romans, and gave rise to the expression *solvere zonam*. Her head was crowned with a chaplet, which was again so distinctive of the bride that the Hebrew term *kalladh* (כַּלְדָּה "bride") originated from it. The bride's crown was either of gold or gilded. The use of it was interdicted after the destruction of the second Temple, as a token of humiliation (Selden, *Ux. Ebr.* 2:15). If the bride were a virgin, she wore her hair flowing (*Kethub.* 2:1). Her robes were white (^{<6908>}Revelation 19:8), and sometimes embroidered with gold-thread (^{<9513>}Psalms 45:13, 14), and covered with perfumes (verse 8): she was further decked out with jewels, (^{<2498>}Isaiah 49:18; 61:10; ^{<6212>}Revelation 21:2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen, termed in Hebrew *mereim* (מְרֵימִים) A.V. "companions," (^{<0741>}Judges 14:11), and in Greek *ἄνδρες τοῦ νυμφῶνος* (A.V. "children of the bride-chamber," ^{<1095>}Matthew 9:15). Winer (*Realw.* s.v. "Hochzeit") identifies the "children of the bride-chamber" with the *shoshbenim* (שׁוֹשְׁבְנֵי הַבַּיִת) of the Talmudists. But the former were the attendants on the bridegroom alone, while the *shoshbeanim* were two persons selected on the day of the marriage to represent the interests of bride and bridegroom, apparently with a special view to any possible litigation that might subsequently arise on the subject noticed in ^{<6215>}Deuteronomy 22:15-21 (Selden, *Ux. Ebr.* 2:16). These attendants were preceded by a band of musicians or singers (^{<0137>}Genesis 31:27; ^{<2473>}Jeremiah 7:34; 16:9; 1 Macc.

9:39), and accompanied by persons bearing flambeaus (2 Esdr. 10:2; ^{<4127>}Matthew 25:7; comp. ^{<2450>}Jeremiah 25:10, ^{<6183>}Revelation 18:23, "the light of a candle"). With these flambeaus we may compare the **δῶδες νυμφικαί** of the Greeks (Aristoph. *Pax*, 1317). The lamps described in ^{<4127>}Matthew 25:7 would be small hand-lamps. Without them none could join the procession (Trench, *Parables*, page 57, note). **SEE LANTERN**. Having reached the house of the bride, who with her maidens anxiously expected his arrival (^{<4126>}Matthew 25:6), he conducted the whole party back to his own or his father's house. The bride was said to "go to" (**Ι αεαωΒ**) the house of her husband (^{<6518>}Joshua 15:18; ^{<7014>}Judges 1:14) — an expression which is worthy of notice, inasmuch as it has not been rightly understood in ^{<2716>}Daniel 11:6, where "they that brought her" is an expression for *husband*. The bringing home of the bride was regarded in the later days of the Roman empire as one of the most important parts of the marriage ceremony (Bingham, *Christ. Ant.* book 22, ch. 4:§ 7).. This procession was made with every demonstration of gladness (^{<9615>}Psalm 45:15). From the joyous sounds used on these occasions the term *haldl* (**l l h**) is applied in the sense of marrying in ^{<9763>}Psalm 78:63 (A.V. "their maidens were not given to marriage," lit. "were not praised," as in the margin). This sense appears preferable to that of the Sept., **οὐκ ἐπένησαν**, which is adopted by Gesenius (*Thesaur.* page 596). The noise in the streets attendant on an Oriental wedding is excessive, and enables us to understand the allusions in Jeremiah to the "voice of the bridegroom and the voice of the bride." On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed (^{<4126>}Matthew 25:6; comp. Trench, *Parables*, page 244, note). The inhabitants of the place pressed out into the streets to watch the procession (Cant. 3:11). At the house a feast was prepared, to which all the friends and neighbors were invited (^{<1222>}Genesis 29:22; ^{<1211>}Matthew 22:1-10; ^{<2448>}Luke 14:8; ^{<8112>}John 2:2), and the festivities were protracted for seven or even fourteen days (^{<7742>}Judges 14:12; Tob. 8:19). The feast was regarded as so essential a part of the marriage ceremony that **ποιεῖν γάμον** acquired the specific meaning "to celebrate the marriage feast" (Sept. at ^{<1222>}Genesis 29:22; ^{<7218>}Esther 2:18; Tob. 8:19; 1 Macc. 9:37; 10:58; ^{<1214>}Matthew 22:4; 25:10; ^{<2448>}Luke 14:8), and sometimes to celebrate any feast (^{<7222>}Esther 9:22). The guests were provided by the host with fitting robes (^{<4211>}Matthew 22:11; comp. Trench, *Parables*, page 230), and the feast was enlivened with riddles (^{<7742>}Judges 14:12) and other

amusements. The bridegroom now entered into direct communication with the bride, and the joy of the friend was "fulfilled" at hearing the voice of the bridegroom (^{<4133>}John 3:29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. In the case of a virgin, parched corn was distributed among the guests (*Kethub.* 2:1), the significance of which is not apparent; the custom bears some resemblance to the distribution of the *mustaceum* (Juvenal, 6:202) among the guests at a Roman wedding. The modern Jews have a custom of shattering glasses or vessels by dashing them to the ground (Picart, 1:240). The last act in the ceremonial was the conducting of the bride to the bridal chamber, *cheder* (rdj , ^{<4761>}Judges 15:1; ^{<2126>}Joel 2:16), where a canopy, named *chuppah* (hPj ך) was prepared (^{<1915>}Psalms 19:5; ^{<2126>}Joel 2:16). The term occurs in the Mishna (*Kethub.* 4:5), and is explained by some of the Jewish commentators to have been a bower of roses and myrtles. The term was also applied to the canopy under which the nuptial benediction was pronounced, or to the robe spread over the heads of the bride and bridegroom (Selden, *Ux. Ebr.* 2:15). The bride was still completely veiled, so that the deception practiced on Jacob (^{<1223>}Genesis 29:23) was very possible. If proof could be subsequently adduced that the bride had not preserved her maiden purity, the case was investigated; and if she was convicted, she was stoned to death before her father's house (^{<1223>}Deuteronomy 22:13-21). A newly married man was exempt from military service, or from any public business which might draw him away from his home, for the space of a year (^{<1215>}Deuteronomy 24:5): a similar privilege was granted to him who was betrothed (^{<1210>}Deuteronomy 20:7).
SEE MARRIAGE.

III. Violation of Marriage Vows. — Unfaithfulness on the part of the wife was punished with death (^{<1210>}Leviticus 20:10; ^{<1222>}Deuteronomy 22:22; ^{<2168>}Ezekiel 16:38, 40; *Sus.* 45; comp. Josephus, *Apion.* 2:24; *Ant.* 4:8, 23) by stoning (^{<1224>}Deuteronomy 22:4; ^{<2164>}Ezekiel 16:40), and not by strangulation (as the Talmudists maintain, Mishna, *Sanhedr.* 11:1, 6). The legislation of other nations was milder (Tacitus, *Germ.* 19; Elian, *V.H.* 11:6; 12:12; 13:24; yet see Arnob. 4:23). The Roman law (*Lex Julia de Adulteris Coei ocendis*) only prescribed confiscation of part of the culprit's goods, and public infamy, as the extreme penalty. Constantine first made adultery a capital crime (see Dick, in the *Stud. u. Krit.* 1832, volume 4; Rein, *Rom. Criminalrecht*, page 839). The ordeal of the bitter waters (^{<4154>}Numbers 5:14 sq.) is detailed in the Mishna (*Sota*, 2:2), and has its

parallel in other nations (Aelian, *Anim.* 1:57; Achil. Tat. 8:3; see Groddeck, in Ugolino, *Thesaur.* 30; Otho, *Lex. Rabb.* page 52). *SEE ADULTERY.*

IV. Dissolution of the Marriage Tie. — Separation of a man from his wife was legitimate (^{<620>}Deuteronomy 24:1), except in two cases (^{<620>}Deuteronomy 22:19, 29), when he found reason (רַב־דָּבָר, a phrase that led to much Talmudical casuistry); but must be done by a regular certificate of dismissal (תְּוֹרַת־רְפָאָה Isaiah, 1; ^{<248>}Jeremiah 3:8; Talmudic חֲפָצָה or ἡ βίβλιον ἀποστασίου, ^{<407>}Matthew 19:7; ^{<410>}Mark 10:4; or ἀποστάσιον simply, ^{<415>}Matthew 5:31; comp. *repudium*, Suet. *Calig.* § 36). The subject is treated at great length in the Talmud (tract *Gittin*), and by Selden (*Ux. Hebr.*) and Buxtorf (*Sponsal. et Divort.*). *SEE DIVORCE.*

Wednesday is a day often marked by special religious exercises, being numbered among the Rogation and Ember days in the Church of England. At a very early period in the history of the Christian Church, the custom of meeting for divine worship on Wednesdays and Fridays was adopted. Both days were considered as fasts, on the ground that our Lord was betrayed on a Wednesday and crucified on a Friday. The fasting continued till three in the afternoon; hence they were called *semi-jejuna*, or half-fasts, in opposition to the fast of Lent, which was continued till the evening. Subsequently the Montanists introduced the custom of limiting the kind of food to be taken, which consisted only of bread, salt, and water. These fasts were called *stationes*, from the practice of soldiers keeping guard, which was called *statio* by the Romans. Lent begins on that day *SEE ASH WEDNESDAY.* In the Western Church Saturday at length took the place of Wednesday as a fast. *SEE FAST; SEE LENT.*

Wednesday, Ash.

SEE ASH WEDNESDAY.

Wedurhoelner,

in Norse mythology, is the hawk, sitting between the eyes of the eagle, that dwells on the top of the ash Ygdrasil.

Weed

(**āwls**, *suph*, ^{<Q116>}Jonah 2:6; elsewhere rendered "flag," ^{<Q116>}Exodus 2:3; ^{<Q116>}Isaiah 19:6, but usually as an epithet of the Red Sea, lit. the *weed-sea*; Sept. **φῦκος**; Lat. *alga*, see Pliny, 31:46,4; 9:25), the *sea-weed* (*Fucus natans* of Linn.; *Fucus marinus*, Pliny, 26:66 and 79), a sort of sea-grass with lanciform, serrated leaves, and threadlike knotted stalks, which grows in great abundance on the shores of the Mediterranean (Jon. 2:6; see Hirtius, *Bell. Afric.* 24), but especially of the Hellespont (Ovid, *Heroid.* 18:108; Belon, *Observ.* 2:3), as likewise of the Red Sea (comp. Strabo, 16:773; Diod. Sic. 3:19, **μνίον**), the last taking its name (**āwls μνι**) from that circumstance. **SEE RED SEA**. The plant is described by Acosta (in Clusii *Exoticor. Libb.* [Antw. 1605], page 293), Delile (*Flora AEGypt.* in *Descr. de l'Egypte*, 19:113), Bochart (*Phaleg*, 4:29), Celsius (*Hierobot.* 2:67 sq.). There are several varieties (see Pliny, 27:25; 32:22; Galen, *Med. Simpl.* vin.1 21, 9), of which it is uncertain which is the Egyptian species (Pliny, 13:44; Theophr. *Plant.* 4:9; see Gesenius, *Thesaur.* page 944). **SEE FLAG**. Noxious weeds in general seem to be denoted by the phrase "thorns and thistles" (^{<Q116>}Genesis 3:18). **SEE THORN**.

Weed, Bartholomew

a Methodist Episcopal minister, was born at Ridgefield (now Danbury), Connecticut, March 6, 1793. He was trained in the Calvinistic faith and became a Baptist in 1809, but joined the Methodist Episcopal Church in the eighteenth year of his age, under the ministry of Rev. Seth Crowell; was licensed to exhort in 1812; obtained local preacher's license in 1815; and joined the Philadelphia Conference in 1817. During his ministry of sixty-four years he filled appointments in Philadelphia, Bridgeton, Trenton, etc., and was four years a presiding elder in the Rock River Conference, from which he was elected delegate to the General Conference of 1844. His last years were spent in the Newark Conference, which, in 1864, gave him a superannuated relation. During the last eleven years of his life he acted as chaplain of Essex County Jail. He died in Newark, N.J., January 5, 1879. Mr. Weed was ardent in his attachment to the doctrines, discipline, and usages of the Methodist Episcopal Church, and bore with cheerfulness a part in the sacrifices and sufferings of her pioneer work. His ministry was characterized by clearness, warmth, and strength. He was a man of simple tastes and manners, of strong convictions and attachments, and of a heroic and magnanimous spirit. Preaching was his loved employment, and it

seemed as hard for him to quit it, though in his eighty-sixth year, as it was for him, a few weeks later, to die. See *Minutes of Annual Conferences*, 1879, page 73. (R.V.)

Weed, Henry Rowland, D.D.

a Presbyterian minister, was born at Ballston, N.Y., July 30, 1789. He graduated from Union College in 1812, and with the first class of Princeton Theological Seminary in 1815; was ordained pastor at Jamaica, L.I., in 1816; in 1822 went to Albany, N.Y., as pastor of the First Presbyterian Church; in 1830 became agent for the Board of Education; in 1832 pastor of the First Presbyterian Church at Wheeling, Virginia, and died at Philadelphia, Pennsylvania, December 14, 1870. In the councils of the Church he was greatly respected.

Week

([Wbv; or [bv; *shabuia*, from [b̄w̄, "seven," lit. a *heptad* of anything, but specifically used for a period of seven days; Sept. ἑβδομάς; Vulg. *septimana*), **SEE SEVEN**.

1. The *origin* of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things, that it has been very generally thrown back as far as the creation of man, who, on this supposition, was told from the very first to divide his time on the model of the Creator's order of working and resting. The week and the Sabbath are, if this be so, as old as man himself, and we need not seek for reasons either in the human mind or the facts with which that mind comes in contact, for the adoption of such a division of time. since it is to be referred neither to man's thoughts nor to man's will. A purely theological ground is thus established for the week and for the sacredness of the number seven. They who embrace this view support it by reference to the six days' creation and the Divine rest on the seventh, which they consider to have been made known to man from the very first, and by an appeal to the exceeding prevalence of the hebdomadal division of time from the earliest age—an argument the force of which is considered to be enhanced by the alleged absence of any natural ground for it. **SEE DAY**.

To all this, however, it may be objected that we are quite in the dark as to when the record of the six days' creation was made known; that as human

language is used and human apprehensions are addressed in that record, so, the week being already known, the perfection of the Divine work and Sabbath .may well have been set forth under this figure, the existing division of time moulding the document, instead of the document giving birth to the division; that, old and wide-spread as is the recognition of that division, it is not universal that the nations which knew not of it were too important to allow the argument from its prevalency to stand; and that, so far from its being without ground in nature, it is the most obvious and convenient way of dividing the month. Each of these points must now be briefly considered:

(1.) That the week rests on a theological ground may be cheerfully acknowledged by both sides; but nothing is determined by such acknowledgment as to the original cause of adopting this division of time. The records of creation and the fourth commandment give, no doubt, the ultimate and therefore the deepest ground of the weekly division, but it does not therefore follow that it was not adopted for lower reasons before either was known. Whether the week gave its sacredness to the number seven, or whether the ascendancy of that number helped to determine the dimensions of the week, it is impossible to say. The latter fact, the ancient ascendancy of the number seven, might rest on divers grounds. The planets, according to the astronomy of those times, were seven in number; so are the notes of the diatonic scale; so also many other things naturally attracting observation.

(2.) The prevalence of the weekly division was indeed very great, but a nearer approach to universality is required to render it an argument for the view in aid of which it is appealed to. It was adopted by all the Shemitic races, and, in the later period of their history at least, by the Egyptians. On this side of the Atlantic we find it, or a division all but identical with it, among the Peruvians. It also obtains now with the Hindus, but its antiquity among them is matter of question. It is possible that it was introduced into India by the Arabs and Mohammedans. So in China we find it, but whether universally or only among the Buddhists admits of doubt. (See, for both, Priaulx's *Quaestiones Hosaiæ*, a work with many of the results of which we may be well expected to quarrel, but which deserves, in respect not only of curious learning, but of the vigorous and valuable thought with which it is impregnated, to be far more known than it is.) On the other hand, there is no reason for thinking the week known till a late period either to Greeks or Romans.

(3.) So far from the week being a division of time without ground in nature, there was much to recommend its adoption. Where the days were named from planetary deities, as among first the Assyrians and Chaldees, and then the Egyptians, there of course each period of seven days would constitute a whole, and that whole might come to be recognized by nations that disregarded or rejected the practice which had shaped and determined it. But, further, the week is a most natural and nearly an exact quadripartition of the month, so that the quarters of the moon may easily have suggested it.

(4.) Even if it were proved that the planetary week of the Egyptians, as sketched by Dion Cassius (*Hist. Rom.* 37:18), existed at or before the time of the Exode, the children of Israel did not copy that. Their week was simply determined by the Sabbath; and there is no evidence of any other day, with them, having either had a name assigned to it, or any particular associations bound up with it. The days seem to have been distinguished merely by the ordinal numerals, counted from the Sabbath.

2. *History among the Hebrews.* — Whatever controversies exist respecting the origin of the week, there can be none about the great antiquity, on particular occasions at least, among the Shemitic races, of measuring time by a period of seven days. This has been thought to be implied in the phrase respecting the sacrifices of Cain and Abel (^{<01043>}Genesis 4:3), "in process of time," literally "at the end of days." It is to be traced in the narrative of the subsidence of the Flood (^{<01080>}Genesis 8:10), "and he stayed yet other seven days;" and we find it recognised by the Syrian Laban (^{<01227>}Genesis 29:27), "fulfil her week." It is needless to say that this division of time is a marked feature of the Mosaic law, and one into which the whole year was parted, the Sabbath sufficiently showing that. The week of seven days was also made the key to a scale of seven, running through the sabbatical years up to that of jubilee.

We have seen in ^{<01227>}Genesis 29:27 that it was known to the ancient Syrians, and the injunction to Jacob, "fulfil her week," indicates that it was in use as a fixed term for great festive celebrations. The most probable exposition of the passage is that Laban tells Jacob to fulfill Leah's *week*, the proper period of the nuptial festivities in connection with his marriage to her, and then he may have Rachel also (comp. Judges 14). So, too, for funeral observance, as in the case of the obsequies of Jacob, Joseph "made a mourning for his father seven days" (^{<01010>}Genesis 1:10). But neither of

these instances, any more than Noah's procedure in the ark, goes further than showing the custom of observing a term of seven days for any observance of importance. Nor does it prove that the whole year, or the whole month, was thus divided at all times, and without regard to remarkable events.

In Exodus, of course, the week comes into very distinct manifestation. Two of the great feasts — the Passover and the Feast of Tabernacles — are prolonged for seven days after that of their initiation (^{<0215>}Exodus 12:15, 20, etc.), a custom which remains in the Christian Church, in the rituals of which the remembrances and topics of the great festivals are prolonged till what is technically called the *octave*. Although the Feast of Pentecost lasted but one day, yet the time for its observance was to be counted by weeks from the Passover, whence one of its titles, "the Feast of Weeks."

The division by seven was, as we have seen, expanded so as to make the seventh month and the seventh year sabbatical. To whatever extent the laws enforcing this may have been neglected before the Captivity, their effect, when studied, must have been to render the words [ἑβδομα, ἑβδομάς, *week*, capable of meaning a seven of years almost as naturally as a seven of days. Indeed, the generality of the words would have this effect at any rate. Hence their use to denote the latter in prophecy, more especially in that of Daniel, is not mere arbitrary symbolism, but the employment of a not unfamiliar and easily understood language. This is not the place to discuss schemes of prophetic interpretation, nor do we propose giving our opinion of any such, but it is connected with our subject to remark that, whatever be the merits of that which in Daniel and the Apocalypse understands a year by a day, it cannot be set aside as forced and unnatural. Whether days were or were not intended to be thus understood in the places in question, their being so would have been a congruous, and we may say logical, attendant on the scheme which counts weeks of years, and both would have been a natural computation to minds familiar and occupied with the law of the sabbatical year. *SEE DAY*.

3. Christian Observances. — In the New Test., we of course find such clear recognition of and familiarity with the week as need scarcely be dwelt on. Sacred as the division was, and stamped deep on the minds and customs of God's people, it now received additional solemnity from our Lord's last earthly Passover gathering up his work of life into a week.

Hence the Christian Church, from the very first, was familiar with the week. Paul's language (~~4312~~ 1 Corinthians 16:2, *κατὰ μίαν σαββάτων*) shows this. We cannot conclude from it that such a division of time was: observed by the inhabitants of Corinth generally; for they to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the Lord's day, and most probably the Jewish Sabbath. But though we can infer no more than this from the place in question, it is clear that if not by this time, yet very soon after, the whole Roman world had adopted the hebdomadal division. Dion Cassius, who wrote in the 2d century, speaks of it as both universal and recent in his time. He represents it as coming from Egypt, and gives two schemes, by one or other of which he considers that the planetary names of the different days were fixed (Dion Cassius, 27:18). Those names, or corresponding ones, have perpetuated themselves over Christendom, though no associations of any kind are now connected with them, except in so far as the whimsical conscience of some has quarrelled with their Pagan origin, and led to an attempt at their disuse. It would be interesting, though foreign to our present purpose, to inquire into the origin of this planetary week. A deeply learned paper in the *Philological Museum*, by the late archdeacon Hare, gives the credit of its invention to the Chaldees. Dion Cassius was, however, pretty sure to have been right in tracing its adoption by the Roman world to an Egyptian origin. It is very striking to reflect that while Christendom was in its cradle, the law by which she was to divide her time came, without collusion with her, into universal observance, thus making things ready for her to impose on mankind that week on which all Christian life has been shaped-that week grounded on no worship of planetary deities, nor dictated by the mere wish to quadripartite the month, but based on the earliest lesson of revelation, and proposing to man his Maker's model as that whereby to regulate his working and his rest that week which once indeed in modern times it has been attempted to abolish, because it was attempted to abolish the whole Christian faith, but which has kept, as we are sure it ever will keep, its ground, being bound up with that other and sharing therefore in that other's invincibility and perpetuity. *SEE TIME.*

Week, The Great,

is the name of the week following Palm Sunday. *SEE LENT.*

Weeks, Feast Of

SEE PENTECOST.

Weeks, Seventy

SEE SEVENTY WEEKS.

Weeks, John Willis, D.D.

a colonial bishop of the Church of England, died March 25, 1857, having just returned to Sierra Leone, of which he was bishop, on the 17th of that month, after visiting the stations of the Yarriba Mission. His consecration to this see occurred in 1855. See *Amer. Quar. Church Rev.* 1857, page 471.

Weeks, William Raymond, D.D.

a Presbyterian divine, was born at Brooklyn, Connecticut, August 6, 1783. He graduated at the College of New Jersey in 1809; studied theology at the Andover Theological Seminary; was licensed to preach by the Association in Vermont, and was ordained and installed by the Columbia Presbytery as pastor of the church in Plattsburg, N.Y., in February 1812. He resigned this charge in 1814, and was occupied in supplying different churches and teaching until 1832, when he became pastor of the Fourth Presbyterian Church in Newark, N.J., where he continued to perform the double duty of preaching and teaching a school until 1846, when, on account of declining health, he had to give up both. He died June 27, 1848. Dr. Weeks had a mind of more than ordinary activity and independence; the classics and the Hebrew language were the studies of his life, and in these departments few have attained to greater accuracy of scholarship. He published, *Nine Sermons on the Decrees and Agency of God* (1813, three editions): — *Scripture Catechism* (1813, two editions): — *Pilgrim's Progress in the Nineteenth Century* (1849, 12mo, posthumous): also single *Sermons*, *Letters*, and a series of *Short Tracts*. See Sprague, *Annals of the Amer. Pulpit*, 4:473; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Weepers

(*προσκλαίοντες*, *fentes*), the class who lay in the porch weeping and beseeching the 'prayers of all who entered. — Walcott, *Sacred Archaeol.* s.v.

Weeping

(ϣκβλαίω). The ancient Hebrews Wept and made their troubles to appear openly, in mourning and affliction; they were not of opinion that courage and greatness of soul consisted in seeming to be insensible in adversity, or in restraining their tears. It was even looked upon as a great disrespect for any one not to be bewailed at his funeral. Job says of the wicked man, "His widow shall not weep" (¹⁸²⁷⁵Job 27:15). The Psalmist, speaking of the death of Hophni and Phinehas, says, " Their priests fell by the sword, and their widows made no lamentation" (¹⁹³¹⁶Psalm 73:64). God forbids Ezekiel to weep or to express any sorrow for the death of his wife, to show that the Jews should be reduced to so great calamities that they should not have the liberty even to mourn or bewail themselves (²³¹¹⁶Ezekiel 24:16). *SEE MOURNING TEARS.*

Wegelin, Josua

a Lutheran theologian of Germany, was born January 11, 1604, at Augsburg. He studied at Tübingen, and was appointed in 1627 deacon in his native place. In 1629, when, at the command of the emperor Ferdinand III, the evangelical churches were closed and divine service was prohibited, Wegelin had to leave the city with the other evangelical ministers. He returned again in 1632, after Gustavus Adolphus had entered the city, to leave it again in 1635. He went to Presburg, in Hungary, where he died, September 14, 1640. For the benefit of his members in Augsburg, he composed *Augsburger Betbuchlein* (2d ed. Nuremb. 1648), and *Hand-, Land- und Standbichlein* (ibid. 1637). After his death, his ascetical writings were published under the title *Gebete und Lieder* (ibid. 1660). One of his hymns, *Auf Christi Himmelfahrt allein*, has also been translated into English. "Since Christ has gone to heav'n, his home," in the *Choral Bookfo Jr England*, No. 64. See Hartmann; *Wurtembergisches Magisterbuch*, 15th series; Koch, *Gesch. d. deutschen Kirchenliedes*, 3:169 sq. (B.P.)

Wegelin, Thomas

a Protestant divine of Germany, was born at Augsburg, December 21, 1577. At the Ratisbon Colloquy he acted as amanuensis of the Protestant theologians. He died as professor of theology and president of the church-convent at Strasburg, March 16, 1629. He wrote, *Dissert. II de Scripture*

Sacrae Auctoritate, Linguis et Versionibus: — Hgyponema Theoloicum de Hymno Trisagio: — Praelectiones im Pentateuchum: — De Christo: — De Majestate Christi: — De Indulgentiis: — De Resurrectione Mortuorum, etc. See Serpilius, *Epitaphia Theologorum*; Witte, *Memoriae Theologorum*; Jocher, *Allgemeines Gelehrten-Lex.* s.v. (B.P.)

Weger, Laurentius

a German philologist, was born December 30, 1653, at Königsberg. He prosecuted his studies at his native place and Leipsic, and was appointed, in 1679, professor of Oriental languages in his native city, where he died, May 21, 1715. He wrote, *Dissert. de Verbo Dei Occasione Phraseos Chaldaicae yyd armym*: — *De Osculatione Alanus Idololatræ ex* ~~ARSD~~ Job 31:26, etc. He also wrote on Psalm 22; ~~ARH~~ Hosea 3:4; ~~ARH~~ Ezeziel 8:17. See Arnold, *Hist. der Königsbergischen Universität*; Jocher, *Allgemeines Gelehrten-Lex.* s.v.; Furst, *Bibl. Jud.* 3:497. (B.P.)

Wegleiter, Christoph

a Lutheran theologian of Germany, was born April 22, 1659, at Nuremberg. He studied at Altdorf and other universities. In 1688 he was appointed professor of theology and preacher at Altdorf, where he died, August 16, 1706. Besides some dissertations, he is also the author of sermons and hymns. See *Programma Funebre in Obitum Dr. Wegleiteri* (Altdorf, 1706); Zeltneri *Vitæ Theol. Altorphin.* (1720), page 435 sq.; Jocher, *Allgemeines Gelehrten-Lex.* s.v.; Koch, *Gesch. des deutschen Kirchenliedes*, 3:502 sq. (B.P.)

Wegner, Gottfried

a Protestant theologian of Germany, was born at Oels, March 18, 1644, and died June 14, 1709, as doctor and professor of theology, and court preacher at Königsberg. He is the author of, *Dissert. Hist.-theol. de Sabbatho Christianorum Judaico* (Königsb. 1702): — *Disput. Histor. Ecclesiast. de Alba Veste Baptiztorum* (ibid. 1700, 1734): — *Horologium Hebraeum cum Isagoge* (Frankf. 1678): — *Programm ad Computo Ecclesiastico et Accentuatione Hebraice* (ibid. 1680), reprinted in *Syntagma Disputationum Francofurtensium* (ibid. 1700): — *Specimen Analysis Hebr. de Veiarbo arb* (ibid. 1670). See Winer, *Handb. der theol. Lit.* 1:617, 631, Furst, *Bibl. Jud.* 3:497; Steinschneider, *Bibliog. Handbuch*, No. 2130. (B.P.)

Weimar Hymn-book

was a work prepared by Herder at Weimar in 1778. His plan was to restore the old hymns to their original readings, and introduce as many as possible that were already established in the hearts of the people. He thought it subversive of the highest interests of the Church to alter these compositions to meet the peculiar views of theologians of successive generations, yet he would not pursue his own method of restoration without certain restrictions within the bounds of reason. See Hagenbach, *Hist. of the Church in the 18th and 19th Centuries*, 2:53 sq.

Weinbrenner, Friedrich

an eminent German architect, was born at Carlsruhe in 1766. He was trained as a carpenter and builder, and in 1788 began to travel for improvement, visiting in turn Zurich, Dresden, and Berlin, and in 1792 started for Italy. Here he discovered his own want of training and instruction, and entered upon a thorough course of study and research, supporting himself in part by giving instruction in architecture to numerous persons, some strangers of distinction. He returned to Carlsruhe in 1797, where he became inspector of buildings, and soon after erected a synagogue and some private mansions. He removed to Strasburg two years after, but did not find much employment, and in a short time returned to Carlsruhe in his former capacity. He entertained higher views of his art than his countrymen generally, and did much to diffuse the same sentiment throughout the next generation by his instructions. At Carlsruhe he constructed the Catholic church, Lutheran church, Theatre, Museum, Mint, Hochberg Palace, and other edifices. At Baden he supervised the erection of numerous buildings. He also constructed several churches, mansions, villas, etc., in various parts of Germany. He published a number of works on different branches of architectural study, viz., *Zeichnungslehre* (1810): — *Optik* (1811): — *Perspectivlehre* (1817-24): — *Ueber Form und Schouheit* (1819): — *Ueber architektonische Verzierungen* (1820): — and other works. He died March 1, 1826.

Weinrich, Johann Michael

a Protestant theologian of Germany, was born October 12, 1683, at Dettern, in Franconia, and died as court-deacon at Meiningen; March 18, 1727. He wrote, *Kirchen und Schulenstaat des Furstenthums Henneberg alter und mittlerer Zeiten* (Leips. 1720): — *Historische und theologische*

Betrachtungen der merkwürdigen Alterthumer und gelehrten Dinge (Coburg, 1725): — *Comparatio Poeseos Germanicorum cum illa Hebraeorum Veteri* (printed in *Misc. Lips.* 10:76 sq.). See Winer, *Handb. der theol. Lit.* 1:803; Furst, *Bibl. Jud.* 3:502. (B.P.)

Weinrich, Thomas

a Protestant theologian of Germany, who died May 4, 1629, at Leipsic, is the author of, *Examen Synodi Dordracenae de Absoluto Praedestin Decreto*: — *Thronum Christi Regalem ex ³⁹¹⁸Psalm 60:8, Homiliis Explicatum*: — *Controversia de Spiritu S. contra Photinianos*: — **Ἐξέτασις** *Abominationis Pontificiae*. See Freher, *Theatrum Eruditorum*; Ebert, *Leorinum Eruditum*; Cave, *Hist. Lit. Scriptorum Ecclesiasticorum*; Winer, *Handb. der theol. Lit.* 1:445; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.).

Weinzierl, Franz Joseph

a Roman Catholic theologian of Germany, was born December 24, 1777, at Pfaffenberg, in Bavaria. He studied at Munich and Ratisbon, received holy orders in 1801, and acted as chaplain at Penting for a short time. In 1802 he went to Ratisbon as professor of the gymnasium, where he labored until 1806, when he was appointed cathedral preacher. He died January 1, 1829. He published, *Die Klaggednge des Propheten Jeremias nach der Vulgata, in Versen* (Augsburg, 1805): — *Die sieben Busspsalmen in gereimten Versen* (ibid. 1814): — *Die Psalmen nebst den Klageliedern Jeremid und den ubrigen Gesangen der heiligen Schrift in gereimnten Versen* (ibid. 1819; 2d ed. 1823): *Spriiche der Weisheit, aus den heiligen Biichern in gereimten Versen iibersetzt* (ibid. 1821). See Ddring, *Die pelehrten Theologen Deutschlands*, 4:682 sq.; Furst, *Bibl. Jud.* iii, 502; Winer, *Handb. der theol. Lit.* ii, 113. (B. P.)

Weis, Nicolaus Von

a German prelate, was born March 8, 1796, at Schonhof, in the bishopric of Metz. He studied at Mayence, was appointed pastor at Dudenhofen in 1820, and two years later capitulary at Speyer, where he was consecrated as bishop July 10, 1842. He died December 13, 1869. In connection with the bishop of Strasburg, Andreas Rass, he founded the *Catholic*, a very influential paper in Germany, and translated many works into German; thus they translated Butler's *Lives of the Saints* (Mayence, 1821-27, 23

volumes) from the French translation of Godescard; from the latter language they also translated Robelot's work *On the Influence of Luther's Reformation upon Religion, Politics, etc.* (ibid. 1823). See *Literarischer Handweiser für das katholische Deutschland*, 1869, page 550; Winer, *Handbuch der theol. Lit.* 1:350, 352, 405, 673, 742, 818, 847; 2:23, 85, 88, 112, 113. (B.P.)

Weise, Georg Andreas

a Lutheran minister of Germany, was born December 11, 1737, at Astrakhan, in Rmssia. He went to Halle with his father in 1743, and here he received, not only his early education, but also his theological instruction, and Franke, Michaelis, Freylinghausen, Baumgarten, and Knapp were his teachers in the university. From 1761 to 1768 he superintended the schools of the Orphan Asylum; in the latter year he was appointed deacon of St. George's, and in 1774 pastor of that church. In 1783 he was called to Magdeburg, where he died, June 16, 1792. He published, *Ueber die Reden des sterbenden Mittlers* (Halle, 1778): — *Reden über die Weissagung des Jesaias von Christi Leiden und Auferstehung* (ibid. 1780). He also published sermons for the Christian year. See Doring, *Die gelehrten Theologen Deutschlands*, 4:684 sq. (B.P.)

Weiser, Daniel, D.D.

a German Reformed clergyman, was born at Selinsgrove, Pennsylvania, January 13, 1799. In his youth he learned the trade of a nailsmith in Lewisburg, and in 1814 served four months in the United States army. He began to study for the ministry at Hagerstown, Maryland, in 1819, was licensed in 1823, and ordained in 1824. His first charge embraced three congregations in the vicinity of Selinsgrove, which he extended to eleven. After laboring in this field for ten years, he became pastor at New Goshenhoppen and Great Swamp, in Montgomery County, Pennsylvania, to whom he ministered for thirty years. In 1863 he withdrew from the active ministry, but until the close of his life frequently assisted his son, who succeeded him, and supplied neighboring pulpits. He died December 2, 1875. Dr. Weiser was a hard-working pastor, a close student, and a good preacher. See Harbaugh, *Fathers of the German Ref. Church*, 5:146.

Weishaupt, Adam

founder of the sect of the Illuminati (q.v.), was born at Ingolstadt, February 6, 1748. He was educated at the seminary of the Jesuits in his native city, but soon quitted it for the university, where he was made doctor in 1768 and in 1772 professor of jurisprudence. In 1775 he displaced the Jesuits in the chair of canon law, and thence forth became their opponent, first by means of a powerful secret society, and afterwards by the establishment of the mystical or enthusiastic sect above named, in whose interest his works (for which see Hoefer, *Nouv. Biog. Generale*, s.v.) were written. In 1785 here signed his professorship, and retired to Gotha, engaged in scientific and social labors, still occupying the honorary position of aulic counsellor. He died there November 18, 1830.

Weismann, Christian Eberhard

a Lutheran theologian of Germany, was born September 2, 1677, at Hirschau. He studied at Tübingen, was appointed in 1701 deacon at Calw, and in 1704 court chaplain at Stuttgart, but in 1707 he exchanged his position for that of professor of church history and philosophy at the gymnasium there. Here he published *Einleitung in die Merkwürdigkeiten der Kirchenhistorie N. Testaments zur Befunderung der Erkenntniss des Reichs Gottes*, etc. (1718, 1719, 2 parts). In 1721 he was called as professor of theology to Tübingen, was honored in the same year with the degree of D.D., and succeeded G. Hoffmann as provost of St. George's in 1729. He died May 26, 1747. Besides his *Institutiones Theologicae Exegeticodogmaticae* (1739), he wrote some very fine hymns. See Moser, *Beitrage zu einem Lexico der jetzt lebenden luth. und reform. Theologen* (Zidlichatu, 1740), pages 444-454; Brucker, *Bildersaal heutigen Tages lebender Schriftsteller* (Augsb. 1741); Romner, *Kirchl. Gesch. von Wurtemberg* (1848), page 387-395, 421-423; Koch, *Gesch. des deutschen Kirchenliedes*, 5:50 sq.; Winer, *Handbuch der theol. Lit.* 1:293, 534, 760. (B.P.)

Weiss, Charles

a Protestant theologian, was born at Strasburg, December 10, 1812. On publishing his *Richard de Saint-Victor et la Thologie Mystique*, he was appointed professor of history in the Lycée Bonaparte; and both his *L'Espa.qne Depuis le Regne de Philippe II*, etc. (Paris, 1844, 2 volumes), and his *Histoite des Refugies Protestants de Paris* (1853, 2 volumes) were

crowned by the Academy. While preparing a second edition of the last work, Weiss became insane (1864), and spent the rest of his life in an asylum at Vanves, near Paris, where he died in 1881. See Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Weiss (Lat. Weitzius), George Michael

a (Dutch) Reformed minister, was a native of the Palatinate of the Rhine, but was licensed and ordained to the Gospel ministry at Heidelberg in 1725. With about four hundred German emigrants, he settled in Pennsylvania in 1726-27, accompanying them by request of his classis as their spiritual teacher. They were aided on their way by the Classis of Amsterdam. In 1731 the colony numbered fifteen thousand souls, who sought here a refuge from oppression. Mr. Weiss settled and founded a Church at Skippach, about twenty-four miles, west of Philadelphia. In 1,728 he asked help for these scattered sheep in the wilderness from his classis of, the Palatinate. But these persecuted "churches under the cross" could only refer them to the Synod of Holland. In 1729-30 he visited Holland with an elder, J. Reif, to solicit money, which was given to a large amount for that day. But Reif stole most of it, only one hundred and thirty-five pounds being recovered. The Classis of Amsterdam sent over ministers and money to sustain these German churches, and thus began that system of missionary labor and supervision out of. which the German Reformed Church has grown up, and which formed a strong and early tie between her and the Reformed Church of Holland. When Weiss returned to America in 1731, he settled among the Germans in New York state, in Schoharie and Dutoihess and Greene counties, at Catskill (now Leeds), Coxsackie etc. Indian depredations obliged in about fourteen years afterwards to return to Pennsylvania. He was a member of the first German ecclesiastical assembly, held in Philadelphia in 1746, and was minister of three German congregations west of Philadelphia about fourteen years. He died at the age of sixty-five. He is represented to have been a fine speaker, speaking Latin as well as he did his native German. His ministry was. entirely a pioneer work, prosecuted under great difficulties and with manifest blessings attendant upon it. See Corwin, *Manual of the Ref. Ch. in America*, pages 262, 263. (W.J.R.T.)

Weiss, Michael

a German divine, contemporary with Luther, was born at Neisse, in Silesia. When the Reformation began, the Bohemian Brethren were among the first to hail it; as early as 1522 they sent messengers to Luther to wish him success and confer with him on questions of Church discipline. One of these was Michael Weiss, who afterwards became pastor of the German branch of the Bohemian Brethren at Landskron and Fulneck, in Bohemia, and for their benefit translated into German the finest of the Bohemian hymns, adding some of his own. Weiss died in 1540. Of his own hymns we mention: *Christus ist erstanden* (Eng. transl. in *Chorale Book for England*, No. 58: "Christ the Lord is risen again"): — *Lob sei dem allerhochsten Gott* (Eng. transl. in *Moravian Hymn-book*, No. 24: "To God we render thanks and praise"). (B.P.)

Weiss, Paul

a Lutheran theologian of Germany, was born in 1543 at Strelen, in Silesia. In 1568 he was appointed professor of Greek at the Konigsberg University, and in 1581 professor of theology there. In 1589 he was appointed court-preacher, and died January 5, 1612. He wrote, *Disputationes de Peccato Originali ex* ^{צוה} *Jeremiah 17:9: — De Ecclesia ejusque Signis*, etc. See Witte, *Diarium Biographicum*; Arnold, *Historie der konigsbergischen Universitat*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Weisse, Christian Hermann

a Protestant theologian and philosopher of Germany, was born August 10, 1801, at Leipsic. At first he studied law, but betook himself more and more to the study of Hegelian philosophy, and commenced lecturing in his native place in 1823. In 1828 he was appointed professor of philosophy, but in 1837 he retired to spend his time entirely in literary pursuits. Having thus spent a few years, He again commenced lecturing, and in 1845 he was made professor in ordinary of philosophy, lecturing at the same time as *Privat docent* on theology. He died September 19, 1866, having been honored with the doctorate of divinity in 1838 by the Jena University. At first a follower of Hegel, he soon emancipated himself from that system, as may be seen from his *Ueber den Begriff, die Behandlung und die Quellen der Mythologie* (Leipsic, 1827). Prominent among his works are: — *Die Idee Gottes* (Dresden, 1833): — *Die philosophische Geheimlehre von der*

Unsterblichkeit (ibid. 1834): — *Grundzuge der Metaphysik* (Hamburg, 1834): — *Die evangel. Geschichte kritisch und philosophisch bearbeitet* (Leipsic, 1838, 2 volumes): — *Ueber die Zukunft der evang. Kirche* (ibid. 1849): — *Philosophische Dogmatik* (1855-62, 3 volumes): — *Christologie Luthers* (ibid. 1855): — *Die Evangelienfrage in ihrem gegenwartigen Studium* (ibid. 1856). After his death were published, *Beitrage zur Kritik der paulin. Briefe* (ibid. 1867): — *Psychologie und Unsterblichkeitslehre* (1869). See Seydel, *Chr. H. Weisse* (Leipsic, 1866); *Theolog. Universal-Lexikon*, s.v.; Zuchold, *Bibl. Theol.* 2:1431; Winer, *Handbuch der theol. Lit.* 1:412, 472. (B.P.)

Weissel, Georg

a Lutheran theologian of Germany, was born in 1590 at Domnau, in Prussia. He was rector at Friedland for three years, and in 1623 became minister of the newly erected Rosengarten Church at Konigsberg. He is said to have quickened the poetic powers of others, and especially of Simon Dach, his junior contemporary. He died August 1, 1635. Weissel is the author of some very fine hymns, which are still used in the German Evangelical Church, e.g. *Macht hoch die Thur, das Thor macht weit* (Eng. transl. in *Lyra Germ.* 1:10: "Lift up your heads, ye mighty gates"). See Koch, *Gesch. d. deutschen Kirchenliedes*, 3:180 sq. (B.P.)

Weissenbach, Joseph Anton

a Roman Catholic divine of Germany, was born October 15, 1734, at Bremgarten, and died April 11, 1801, at Luzerne. He wrote, *Kritisches Verzeichniss der besten Schriften, welche in verschiedenen Sprachen zum Beweis und zur Vertheidigung der Religion herausgekommen* (Basle, 1784): — *De Eloquentia Patrum Libb. XIII* (Augsburg, 1775, 9 volumes). See Winer, *Handbuch der theol. Lit.* 1:380, 882. (B.P.)

Weissenborn, Friedrich Ludwig

a German theologian, was born April 16, 1816, at Parkentin, in Mecklenburg-Schwerin. He occupied the philosophical chair at Halle, and afterwards at Marburg, where he died, June 4, 1874. He published, *Vorlesungen uber Schleiermachers Dialektik und Dogmatik* (Leipsic, 1847 2 parts): — *Vorlesungen uber Pantheismus und Theismus* (Marburg, 1859). (B.P.)

Weissenborn, Jesaias Friedrich

a Lutheran theologian of Germany, was born November 15, 1673, at Smalcald. He studied at Erfurt, in 1700 was appointed pastor of St. Michael's there, was made superintendent in 1722, professor of theology in 1724, and died July 3, 1750. He wrote, *Dissertt. de εὐδαιμονίᾳ*: — *De Sabbathi Obligatione Naturali*: — *Jesus Pontificiorum cum Jesu Lutheranorum Collatus*: — *Detrimentum Fidei et Pietatis e Dogmate Reformatorum de Absoluto Decreto Enatum*: — *De Negatione Resurrectionis Christi Detestanda e Pauli Verbis* ^{<4657>}1 Corinthians 15:17, 18: — *De Divinitate Spiritus S. contra Pneumatomachos*, etc. See Moser, *Lexikon jetztlebender Gottesgelehrten*; Neubauer, *Nachricht von jetztlebenden Gottesgelehrten*; Jocher, *Allgenzeines Gelehrten-Lexicon*, s.v. (B.P.)

Weissenborn, Johann

a Lutheran theologian of Germany, was born at Siglitz, in Thuringia, November 21, 1644. He studied at Jena, was appointed rector of the Evangelical Lutheran school at Smalcald in 1672, and in 1683 went to Hildesheim as director of the gymnasium there. In 1691 he received a call as pastor to Erfurt, was made doctor of divinity in 1692, and in 1700 followed a call as professor of theology and superintendent to Jena, where he died, April 20 of the same year. He is the author of *Schmalkaldisches kernhaftes Gebetbuch nebst allerhand geistreichen Lebensregeln* (1706; new ed. 1716). See Pipping, *Memor. Theol. Decas IX* (1707); Zeumeri *Vitae Prof: Theol. Jenensium*, page 252; Koch, *Gesch. d. deutschen Kirchenliedes*, 5:418 sq. (B.P.)

Weissensee, Philipp Heinrich

a Lutheran theologian of Germany, was born February 6, 1673, at Vickberg, in Wurtemberg. He studied at Tubingen, was appointed in 1703 teacher at the monastery in Maulbronn, and in 1708 he was called for the same position to Blaubeuren. In 1722 he received the prelacy in the same school, and in 1727 that of Hirschau. In 1740 he was appointed provost and general superintendent at Denkendorf, and died January 6, 1767, as senior of the evangelical church of Wurtemberg. He is the author of some fine hymns which are still in use in Germany, and published in 1718 an edition of Thomas a Kempis's book, *The Imitation of Christ*, in German rhymes. See Burk, *Der Christenbote*, 1847, No. 3, pages 25-28; No. 11,

page 130 sq.; No. 16, page 187; No. 25, page 297; Pregizers, *Gottgeh. Poesie* (Tub. 1727), pages 280-285; Koch, *Gesch. d. deutschen Kirchenliedes*, 5:79 sq. (B.P.)

Weissmann, Ehereich

a Lutheran theologian of Germany, was born July 15, 1641, at Weyerburg, in Lower Austria. Religious intolerance obliged him to leave his country. He went to Wurtemberg and studied at Tubingen. In 1662 he was appointed pastor at Hirschau; in 1680 special superintendent and pastor at Waiblingen; in 1693 he was called to Stuttgart; was made general superintendent and abbot at Maulbronn in 1711: and died February 23, 1717. He wrote *Rhetorica Sacra*, besides ten vols. on homiletical subjects. See Winer, *Handbuch der theol. Lit.* 2:58; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Weisz, George

a pioneer of the German Reformed Church in Ohio. He was born in Northumberland County, Pennsylvania, June 21, 1793. He served as a volunteer in the War of 1812, and was appointed quartermaster. He began his theological studies with Reverend Isaac Gerhart and finished with Reverend Dr. Samuel Helfenstein in Philadelphia. In 1816 he was appointed by the Synod of the German Reformed Church as an exploring missionary to Ohio. In 1817 he settled permanently in Lancaster, Ohio, extending his missionary labors over four counties. He laid the foundation of numerous flourishing churches, being in labors abundant to the end of his life. He died in peace, March 10, 1859. He has a son in the ministry.

Weitenauer, Ignatz

a Roman Catholic theologian of Germany who lived in the last century, is the author of, *Trifolium Hebraicum, Chaldaicum, Syriacum, per quod Possis intra Aliquot Horas cum Hierolexico Auctoris Explicare Canonem Biblicum*, etc. (Augsburg, 1759): — *Job, Psalmi, Proverbs Salomon. et Siracid., ex Hebraicis Graecisque Fontibus ad Mentem Vulgatae et Lat. Sermonis Dilucide Explicans* (ibid. 1757): — *Hexaglotton, seu Modus Addiscendi intra Brevis. Tempus Linguam Gall., Ital., Hisp., Graec., Hebraicam et Chaldaicam*, etc. Frankfort, 1756): — *Novae Grammaticae Biblicae Methodus* (Ulm, 1756): — *Libri Machabaeorum cum Commentario Literali, quibus Addita est Diss. de Doctrina Morum e*

Sacra Scriptura (ibid. 1773): — *Lexicon Biblicum*, etc. (Augsburg, 1758; Venice, 1860). He also translated into German the Old Testament, to which he added annotations. See Furst, *Bibl. Jud.* 3:503; Steinschneider, *Bibliog. Handbuch*, s.v. (B.P.)

Wejones

were fortune-tellers of the barbarous Prussians, who foretold future events from the force of the wind and the direction of the clouds.

Weland, Jakob Christoph

a Protestant theologian of Germany, was born July 18, 1752, at Bremen, and died March 10, 1813, as abbot, general superintendent, and first pastor at Holzminden. He wrote, *Ueber Wunder nach den Bedurinissen unserer Zeit* (Gottingen, 1789): — *Predigten uber die Evangelien* (Brunswick, 1813):-*Einleitung in die Bibel, nach den Bediirfnissen unserer Zeit* (Hanover, 1812). See Winer, *Handbuch der theol. Lit.* 1:334, 393; 2:133, 244, 251, 302, 363. (B.P.)

Welapotren (or Velapotren)

in Hindu mythology, is that giant who came into existence when Siva, in despair, because of his wife's death, pulled a hair from his head. The giant decapitated the father of this lovely wife, Shakti, as he had been the cause of her death.

Weleda

in German mythology, was one of the most famous fortune-tellers in the 1st century of the Christian era. A maiden born of princely parents, she is said to have wielded a mighty political influence over her people. Having been brought to Rome as a prisoner, she was carried about in triumph, and received great distinction at the hands of the emperor Vespasian. After her death the Germans honored her as a goddess.

Weles

in Slavonic mythology, was the first of the deities after Perun, the supreme god of the Poles. He was also worshipped in Russia as a god of protection, especially of horses and cattle.

Well, Ecclesiastical

Picture for Well

The most ancient examples of Christian baptismal wells are to be found in the Catacombs. Wells occur in crypts, some of which were regarded as possessing waters of miraculous powers, as at Pierrefonds; but very possibly they were made in imitation of the baptismal wells of the Catacombs. There was usually a well or fountain in the centre of a cloister garth. There is one highly enriched in the south nave aisle of Strasburg. Probably these wells, as in cathedrals, served to drain water and supply the baptismal font, as in St. Patrick's, Dublin, and at York, Carlisle, Glasgow, and Winchester. In many of the small Cornish oratories or baptisteries there is a well. St. Keyne's Well, in Cornwall, was an object of frequent visits, as was St. Winifred's, in North Wales, which was built in 1495, and contains a star-shaped basin, formerly surrounded with stone screens and contained within a vaulted ambulatory under an upper chapel. Wells are found also in many of the ancient Cornish churches of the 5th and 7th centuries, at Marden, Kirk Newton, and Durham. Joubert's Well at Poitiers is a good mediaeval specimen. At Ratisbon, in the south wing of the transept, there is a well with figures of the Saviour and the woman of Samaria. There is also an ancient well in the cloister of Arles. St. Aldhelm's Well at Shepton Mallet, St. Chad's at Lichfield, St. Julien's at Wellow, Somerset, St. Thomas's at Canterbury, and numerous others in Wales are still regarded as possessing medicinal virtues. Throughout all Christendom such wells exist, and rules concerning them have been made from time to time by canonical decrees, because of abuses which arose in past ages. They were forbidden to be worshipped without the bishop's authority in 960, 1018, and 1102. In 950 they were made sanctuaries. Round them were frithgeards, for sanctuary, which were reputed holy ground. They were determined as holy by the diocesan, by canons passed in 960 and 1102, and abuses were condemned by the Synod of Winchester in 1308. See Lee, *Gloss. of Liturg. and Eccles. Terms*, s.v.; Walcott, *Sacred Archaeol.* s.v.

Well-being

SEE HAPPINESS.

Weller, Hieronymus

a Lutheran theologian of Germany, was born September 5, 1499, at Freyburg. He studied at Wittenberg, where he became intimately acquainted with Luther. In 1535 he took the degree of doctor of divinity, and in 1539 was appointed superintendent at Freyburg, where he died, March 20, 1572. He wrote commentaries on the books of Samuel, Kings, Job; on the epistles to the Ephesians, Philippians, Thessalonians; of Peter and the first of John. He also wrote, *Explicationes in Epistolas et Evangelia Dominicarum et Festorum: — De Passione Domini Nostri Jesu Christi: —* besides homiletical, ascetical, and exegetical works in German. See Freher, *Theatrum Eruditorum; Acta Eruditorum Latina;* Jocher, *Allgemeines GelehrtenLexikon*, s.v.; Winer, *Handb. der theol. Lit.* 2:58. (B.P.)

Weller, Jakob

a Protestant divine of Germany, was born December 5, 1602, at Neukirchen. In 1635 he was appointed professor of Oriental languages at Wittenberg; in 1640 superintendent at Brunswick; and in 1646 first court preacher and church councillor at Dresden, where he died, July 6, 1664. He wrote, *Adnotationes in Epist. Pauli ad Romanos . . . Collectae a J. Schindlero* (Brunswick, 1654): — רַיִשָּׁהּ פֶּקֶל , *Spicilegium Questionum Ebraeo-Syrarum* (Wittenberg, 1673): — *De Linguae Hebraicae Ambiquitate contra Huntleum* (ibid. 1631): — *Disputatio an Puncta Hebr. Literis Coaeva?* (ibid.). See Winer, *Handbuch der theol. Lit.* 1:165, 255; Furst, *Bibl. Jud.* 3:504; Steinschneider, *Bibliog. Handbuch*, s.v. (B.P.)

Wellesley

SEE WESLEY.

Wellesley, Gerald Valerian

an Anglican prelate, was born in 1809. He graduated from Trinity College, Cambridge, in 1830; held the rectory of Strath fieldsaye, Hants, from 1836 till 1855; became domestic chaplain to the queen in 1849; dean of Windsor in 1854, and died September 18, 1882.

Wellesley, Henry, D.D.

an English clergyman, a natural son of Richard Colley Wellesley (marquis Wellesley) and Mlle. H.G. Roland, was born in 1792; graduated at Christ Church, Oxford, in 1816; became rector of Woodmancote, Hurst Monceaux, in Sussex; was appointed principal of New Inn Hall, Oxford, in 1842; became preacher to the University of Oxford; curator of the Bodleian Library, University Galleries, and Taylor Institution; and died January 11, 1866. He was the author of, *Anthologia Polyglotta; or, A Selection of Versions in Various Languages, chiefly from the Greek Anthology* (1849): — and *Stray Notes on Shakespeare* (1865). See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Welliamen (or Velliamen)

in Hindu mythology, was one of the two wives of Kartiavertshunen: the other's name is Devanei, who was the daughter of Indra. Statues of both are erected in the temple of this god.

Well-maids

in Norse mythology, were daughters of Aeger and Ran. They swim upon the stormy sea around their mother, and appear with white veils to assist the unfortunate out of the wild waves, and lay the drowned down in the lap of their mother. Their names are Himinglaffe, Dufa, Blodughadda, Heffring, Udur, Raun, Bylgia, Drobna, and Kolga.

Wells Of Pity

"the five wounds of Christ, distilling his sacred blood — for grace, from the right foot; for ghostly comfort, from the left foot; for wisdom, from the right hand; for mercy, from the left hand; and from the heart, for everlasting life — each represented by a drop of blood in rich ruby glass, issuing from a gash which bears a golden crown as in, a pane of Perpendicular glass at Sidmouth."

Wells, Edward Livingston, D.D.

a Protestant Episcopal clergyman, began his regular ministry in 1860, as pastor of the Church of Our Saviour, Plainville, Connecticut; the following year became rector of Calvary Church, Louisville, Kentucky; in 1865 went to Pittsfield, Massachusetts, as rector of St. Stephen's Church, and

remained there until 1871, when he became rector of Trinity Church, Southport, Conn., and here he continued to reside until 1879, part of the time without charge, and afterwards as minister of St. John's Church, New Milford, where he died, August 7, 1880, aged forty-six years. See Whittaker, *Almanac and Directory*, 1881, page 175.

Wells, Eleazer Mather Porter, D.D.

a Protestant Episcopal clergyman, was born in 1793, being a descendant of Thomas Wells, who had come to Salem with Winthrop and Wilson in 1629. He entered the ministry in 1823, and preached at Plymouth, Calais, and Bangor, Maine. In 1826 he was ordained a deacon by bishop Brownell, of Connecticut, and was professionally engaged for brief periods at more than a dozen places in New England. His special vocation, however, was found when he was placed in charge of the House of Reformation for Juvenile Offenders at Boston, and also became superintendent of St. Stephen's House. He was a most philanthropic city missionary, and up to the time of his death, which occurred in Boston, December 1, 1878, he was "in labors more abundant." (W.P.S.)

Wells, Henry

a distinguished philanthropist, was born in New Hampshire in 1805. He was brought by his parents when a child to Central New York. Without the advantages of an early education, but with a pushing spirit within him, he began his career as an expressman, his first route being from Albany to Buffa), at which time he carried all the matter in a carpetbag himself, and gave personal attention to its delivery. His business gradually prospered, and he increased it as circumstances required. Such was its wonderful progress that he organized a company, under the title of "The American Express Company," which subsequently bore the name of "Wells, Fargo & Co." Their business increased to such an extent that it embraced the whole country from the Atlantic to the Pacific, and from Canada to Mexico and across the ocean. The reward of his enterprise and prudence was a princely fortune. With its avails he purchased a beautiful property. on the banks of the Cayuga Lake, at Aurora, N.Y., and there erected a palatial residence, which he filled with all the comforts and luxuries of art. In the retirement of his lovely rural home, he conceived the idea of erecting and furnishing at his own expense a seminary or college for the higher education of young women. By the side of his own mansion he laid off a park embracing

woodland, hill, and plain, and in the middle of it he erected a splendid brick edifice, with all the appointments that skill, taste, and money could provide for the carrying-out of the great object he had in view. This magnificent edifice, with the entire property, was conveyed by deed as a free gift to a board of trustees, who gave it the name of "Wells College." A board of instruction was soon organized, and the college sprang rapidly into high repute. Its halls were soon filled, and students flocked to it from all parts, many of them the daughters of gentlemen with whom Mr. Wells had been associated in business. Its library and cabinets were made rich by contributions of his friends. The Hon. E.B. Morgan, of Aurora, added the munificent gift of \$100,000 to the endowment of the institution, and is about to erect another important building for the college. On November 9, 1878, Mr. Wells sailed for Glasgow, and reached there on the 19th. He was too far enfeebled to proceed farther, and after lingering for a few weeks, his active, eventful, and useful life closed, December 10, 1878. (W.P.S.)

Wells, Horatio T., LL.D.

a Protestant Episcopal clergyman, was head master of the English department in Burlington College, N.J., in 1859, and the following year acting rector of the college; in 1862 was principal of a boys' school in Andalusia, Pennsylvania, which institution, in 1866, became known as Andalusia College. Mr. Wells was elected president and professor of English literature and commercial law, and remained at the head of the college until his death, in December, 1871. See *Prot. Episc. Almanac*, 1873, page 133.

Wells, William, D.D.

an English Unitarian minister, who afterwards emigrated to America, was born at Biggleswade, Bedfordshire, in 1744. He was educated at the Academy of Daventry; became minister at Bromsgrove, Worcestershire, in 1770; was a friend to the Americans during the Revolution; introduced inoculation for small-pox among his poor neighbors, attending some thirteen hundred cases; removed to America, arriving in Boston with his family, June 12, 1793; settled on a farm at Brattleborough, Vermont, in 1794, residing there and preaching to the Society in the town until his death, which occurred December 27, 1827. See Sprague, *Annals of the Amer. Pulpit*, 8:254 sq.

Wellwood

SEE MONCREIFF.

Welsh Calvinistic Methodists

a considerable body of Methodists, chiefly in Wales, which dates its origin from 1735, sprang from the labors of Mr. Howel Harris, of Trevecca, in Brecknockshire. This young man had gone to Oxford to prepare for the ministry of the Church of England; but, becoming disgusted with the immorality and gross carelessness of that place, he returned home and began to visit from house to house, warning people to flee from the wrath to come. He soon began to preach in public. Crowds flocked to hear him, and many were converted under his preaching. He appointed meetings for religious conversation in several places; hence arose those private societies which form a prominent part of the arrangements of this body. His labors were crowned with extraordinary success, notwithstanding the opposition of the regular clergy and the magistrates; and in 1739, after only four years of effort, he had established as many as three hundred societies in the south of Wales. Mr. Harris was greatly aided in his labors by the Rev. Daniel Rowland, of Llangeitho, Cardiganshire, who attracted large crowds by his eloquence. Several pious ministers of the Establishment seceded and joined the Methodists; a considerable band of itinerant missionaries was formed; a most precious revival spread among the different denominations; and the new sect grew so popular that in seven years from its commencement no fewer than ten ministers of the Church of England had joined it. The first chapel built by the Welsh Calvinistic Methodists was erected at Builth, Brecknockshire, in 1747. In the following year two others were built in Carmarthenshire. The Church made rapid progress in the south of Wales, but was greatly hindered in the north. It was about this time that the Rev. Thomas Charles began his labors. He lived at Bala, Merionethshire, and it is to his exertions and influence that these societies are chiefly indebted for their prosperity. He was converted under the preaching of Mr. Rowland, and, after the usual preparation, entered the ministry of the Church of England. But in 1784 he decided to leave the Established Church and join the Methodists, where he could enjoy greater freedom in evangelical labors. He found the principality in a deplorable condition on account of the ignorance and degradation of the people. A Bible could scarcely be found in any of the cottages of the peasantry, and in some parishes very few were able to read it. He therefore decided to educate the people in the

rudiments of learning and religion. He established for this purpose what he called circulating schools, that is, schools which might be removed from one place to another at the end of a definite period, say nine or twelve months. He induced "a few friends to set a subscription on foot to pay the wages of a teacher, who was to be moved circuitously from one place to another, to instruct the poor in reading, and in the first principles of Christianity by catechising them." This work was begun in 1785 with only one teacher. Others were added as the funds increased, until they numbered twenty.

At first he instructed the teachers himself, and these in turn instructed others. In this manner many thousands were instructed, and the good seed thus sown produced abundant fruit, religious awakenings occurring in many places where the teachers had labored. In 1799 a religious periodical was started by Mr. Charles, entitled *The Spiritual Treasury*, the design of which was to supply the people thus instructed with religious reading. Hitherto, Bibles in the vernacular had been very scarce, and the want was met by the formation of the British and Foreign Bible Society in 1804. By this organization, Welsh Bibles and Testaments were scattered throughout the principality, and eagerly received. In the organization of the Welsh Calvinistic Methodist Society Mr. Charles took an active and prominent part. At an association held at Bala in 1790, he drew up a set of Rules for Conducting the Quarterly Meetings of the North Wales Association, consisting of the preachers and leaders. and these Rules form the basis of the present system of Church government of the whole society. In 1801 *Rules of Discipline* were first published, laying down the order and form of Church government and discipline. To these were added, in 1811, several regulations designed to render the organization, in its membership and ministry, permanently independent of the Established Church.

In 1823 they adopted and published a *Confession of Faith*, which was unanimously agreed upon at the associations of Aberys with and Bala. The doctrines thus avowed are decidedly Calvinistic, and accord with the Thirty-nine Articles and the Westminster Confession in all essential points of doctrine and practice. Their Church government is neither Episcopal, on the one hand, nor Congregational, on the other, but approaches more nearly the Presbyterian form. The private societies are subordinate to the monthly meetings, and these again to the quarterly associations, at which the general business of the body is transacted. Their preachers itinerate from place to place, and, being men of limited education, they are generally

dependent on some secular employment for their support. Of late years they have turned their attention towards the importance of an educated ministry. Accordingly, in 1837, a college for the purpose of training theological students was established at Bala, and in 1842 another at Trevecca.

The ministers of the Connection are selected by the private societies, and reported to the monthly meetings, which examine them as to their qualifications, and permit them to begin on trial. After they have preached for five years or more on trial, and are found properly qualified, they are ordained to administer the sacraments, and the ordination takes place at the quarterly associations. The preachers are expected each to itinerate in a particular county; but generally once in a year they undertake a missionary tour to different parts of Wales, when they preach twice every day, each time in a different chapel. Their remuneration is derived from the monthly pence contributed by the members of each congregation; out of which a small sum is given to them after every sermon; but some have a stated stipend.

The Welsh Calvinistic Methodists have about 1000 chapels and about 80,000 communicants, 60,000 of whom are in Wales and 4000 in America, the rest principally in England.

In 1840 they formed an association for sending missionaries to the heathen, and towards the end of the same year a mission was commenced among one of the hill tribes in the northeast part of Bengal. They have also a mission-station in Brittany, France, the language of that country being a sister dialect of the Welsh; and they have, besides, a mission to the Jews. The operations of the home mission of this denomination are carried on among the English population inhabiting the borders between England and Wales. There are several societies in England belonging to the Connection—for example, in London, Liverpool, Manchester, Bristol, Chester, Shrewsbury, etc. — whose worship, public and private, is performed in the Welsh language. There is also a small congregation among the Welsh miners of Lanarkshire, Scotland, who have preaching in their own language. In some parts of Wales, and on the borders of England where the English language is most prevalent, worship is conducted in that tongue.

Welsh Version

The first edition of the New Test. was printed in London in 1567, in consequence of a law enacted by Parliament in 1562. The translation was made by William Salesbury, assisted by a certain Huet, a chanter of St. David's, and Dr. Richard Davies, bishop of the same place. In 1588 the entire Bible was given to the Welsh people, the Old Test. being translated by Dr. W. Morgan, afterwards bishop of St. Asaph, with the aid of several eminent scholars, who also revised Salesbury's version of the New Test. A new and, revised edition was prepared by Dr. R. Parry, successor to the see of St. Asaph, and published in 1620. This edition was held in such high estimation that it has been used as the text of all succeeding editions. Being in folio, a small and portable edition was published in 1630, which, besides the Old and New Tests., contained the Apocrypha, the Book of Common Prayer, and a metrical version of the Psalms; the latter, which is still used in the Welsh churches, was prepared by Pryss, archdeacon of Merioneth. Of the editions of the whole Bible which have appeared from time to time we mention the following:

1654 — sometimes called Cromwell's Bible.

1678 — with corrections by the Rev. St. Hughes.

1690 — published by the Reverend D. Jones.

1690 — printed at Oxford for the use of churches, in Roman characters, sometimes called Bishop Lloyd's Bible.

1718 — printed at London, often called Moses Williams's Bible.

1727 — printed at London; less valuable.

1746 — printed at Cambridge; the third edition, published by the Society for Promoting Christian Knowledge, and containing the same as published in the first, in 1718.

1752 — reprint of that of 1746.

1769 — by the same society.

1770 — with notes by the Reverend P. Williams, and reprinted very often.

1789 — printed for the use of churches by the same society.

1790 — with Mr. John Canne's references.

1799 — printed by the Society for Promoting Christian Knowledge.

These editions, with the exception of ten thousand copies of the New Test. printed in the year 1800 at Shrewsbury, were all that appeared before the formation of the British and Foreign Bible Society. The great scarcity of

the vernacular Scriptures prevailing in Wales was the cause of finally bringing about the formation of the British and Foreign Bible Society. The first edition of the Scriptures issued by this society was the Welsh Bible, the text adopted being that of 1752. This edition left the press in 1806. Including this, their first edition, the number of copies issued at successive intervals by the British and Foreign Bible Society, from the year 1806 up to March 31, 1879, may be briefly stated as follows:

Bibles	813,466
Testaments	1,038,507
Diglots, Welsh and Englis.....	86,686
Total	1,938,659

Besides the British and Foreign Bible Society, the Society for Promoting Christian Knowledge and the American Bible Society have published the Scriptures in Welsh. See *Bible of Every Land*, page 153 sq. (B.P.)

Welte, Benedict Von

a Roman Catholic theologian of Germany, was born in 1805 at Ratzewied, and acted as professor of Old-Test. exegesis at Tubingen from 1838 to 1857. He died May 27, 1885, at Rottenburg, senior of the chapter, and doctor of theology. He published, *Das Buch Job ubersetzt und erklart* (Freiburg, 1849): — *Nachmosaisches im Pentateuch beleuchtet* (Carlsruhe, 1840): — *Historisch-kritische Einleitung in die Schriften Alten Testaments* (eod.); besides he was co-editor of the *Freiburg Kirchenlexikon*, which he published together with Wetzer (q.v.). (B.P.)

Welton, Richard, D.D.

a Protestant Episcopal clergyman, had been deprived of the rectorship of St. Mary's, Whitechapel, London, on account of his attachment to the non-jurors, and was consecrated in 1722 by Reverend Ralph Taylor. He arrived in America probably in 1723, was invited to take charge of Christ Church, Philadelphia, July 27, 1724, and entered immediately upon his duties. His anomalous relation to the Church as a non-juring bishop occasioned disquietude among the Episcopalians when it became known. Soon after an order came from England to governor Keith of Pennsylvania, enclosing a king's writ addressed to Welton, commanding him to return to England. Accordingly, in January 1726, after a brief but acceptable ministry, he

embarked for Lisbon, where he died shortly after his arrival. See Sprague, *Annals of the Amer. Pulpit*, 5:33.

Weltz, Justinian Ernst Von

a Hungarian nobleman of the 17th century. He is known on account of his connection with the mystics Breckling, Gichtel, and others. At Ratisbon he met with Gichtel, and both united in forming a fraternity of the pious ("Jesus-Gesellschaft") for the purpose of renewing the inner life of the Church. The members received their names from the society to which they belonged; thus, Weltz received Breckling in Holland under the name of "Der Brechende." Being very rich, Weltz gave \$30,000 towards the objects of the fraternity. This was about 1660. The society also had in view a union between the Lutherans and the Calvinists. In 1664 Weltz and Gichtel presented to the *Corpus Evangelicorum* a plan of their tendencies, which Weltz had approved by the most famous theologians. He was also the first who, in two works, reminded the Church of the holy duty of missionary work; but the orthodox superintendent Ursinus, at Ratisbon, dismissed him mockingly. In the same year (1664) Weltz went to Surinam to preach the Gospel there, which he did until his death. This was the beginning of evangelical missions. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Plitt, *Gesch. der lutherischen Mission* (Erlangen, 1871), page 22 sq.; *Theolog. Universal-Lexikon*, s.v. (B.P.)

Wen

is the inaccurate rendering in the A.V. of **l Byi yabbal** (on ~~1822~~ Leviticus 22:22), which means *flowing* with a running sore; spoken of a diseased flock.

Wenceslaus (Wenzel, or Venzeslav), St.

a prince of Bohemia, son of Vratislav and Drahomira, was born about the beginning of the 10th century. His education was intrusted to his grandmother Ludmila, a devoted Christian; and he thus received a training which led him to become a pious Christian, and follow the course of a clergyman more than that of a prince. His brother Boleslaus (or Boleslav) was a fierce pagan; and, in conjunction with his mother, also a pagan, secured a visit from him, and slew him at the foot of the altar while engaged in prayer, September 28, 935. Wenceslaus has been the subject of

many works of art. See Jameson, *Legends of the Monastic Orders*, page 175 sq.; Neander, *Hist. of the Church*, 3:322.

Wendelin (or Wandelin)

a saint of the 7th century whose day is October 20, and who is said to have been of Scottish family. He established himself as a hermit in a forest in the neighborhood of Treves, and afterwards as a herdsman in the late principality of Lichtenberg. His fidelity in this service led the monks of Tholey on the Saar to elect him their prior. The circumstances of his life and career are to be found recorded solely in the *Acta SS. Boll.* Juli 6:171, and similar legendary depositories. Comp. Vogt, *Rhein. Gesch. u. Sagen.* 1:283 sq.; Rettberg, *Kirchengesch. Deutschlands*, 1:480; Berlepsch, *Die Alpen in Natur u. Lebensbildern* (Leips. 1861), page 386 sq.; Herzog, *Real-Encyklop.* s.v.

Wendelin, Marcus Friedrich

a theologian of the Reformed scholastic school in the 17th century, was born near Heidelberg in 1584, and after graduation, presumably at the university of that town, became tutor of the princes of Anhalt-Dessau, and in 1611 rector of the gymnasium of Zerbst. He retained the latter: position during a period of forty-one years, and died there August 7, 1652. He composed a number of textbooks which bear witness to the breadth of his culture; but his most important works were of a theological character. Among them were, *Compend. Christiana Theologiae* (Hanau, 1634): — *Christianae Theologiae Systema Majus* (posthumously published, Frankf. 1656 and 1677): — *Exercitationes Theol. contr. Jo. Gerhard. et Danhauer: and Collatio Doctr. Reformatorem et Lutheranorum* (Cassel, 1660). He avoided abstruse discussions, assumed only simple and evident premises, and made only a formal use of dialectics. His method was to discuss the contents of the dogma itself instead of an extraneous addition of Aristotelian tenets to the doctrine. The arrangement of his material and the determination of the problems presented to his mind give evidence of great acuteness. His *Christ. Theol. Systema* was translated into Dutch and Hungarian. See *Wendelin's Works*; Becmann, *Anhaltische Historie*; Jocher, *Allgemeines Gelehrten-Lexikon*; Herzog, *Real-Encyklop.* s.v.

Wendish Version

SEE SLAVONIC VERSIONS.

Wends

(from *wend*, to "wander"), a Slavic people who as early as the 6th century occupied the north and east of Germany, from the Elbe along the coast of the Baltic to the Vistula, and as far south as Bohemia. They were divided into several tribes, which were successively subdued by the Germans, and either exterminated or Germanized. Charlemagne drove them back towards the Vistula, and by the close of the 13th century his successors in Germany had almost completed the work of extirpation. In the 16th century remnants of this Slavic population were still scattered over the whole region between Berlin and Frankfort-on-the-Oder; and there was a remnant of Wends in Hanover, where they kept up their language until the middle of the 18th century. They are now found in portions of Brandenburg, Silesia, and the kingdom of Saxony, and principally on the banks of the Spree. At present the number of Wends, or those speaking the Wendish language, exclusive of that portion of this people who have been Germanized, is placed at 140,000, of whom 83,000 are in Prussia and 52,000 in Saxony. It is worthy of remark that the Sloventzi of Austria, a Slavic people numbering 1,260,000, are called *Vinds*, and their language the Vindish. To these the name Southern Wends is frequently applied. Most of the Wends are Protestants, though a large portion of those living in Saxony are Catholics. Christianity was introduced among them about the middle of the 11th century by their zealous king Gottschalk, founder of the Wendish kingdom. But they lapsed again into paganism, and were subsequently restored to Christianity by missionaries from the south. The language of the Wends is similar to the other branches of the northwestern stem of the Slavic languages, the Polish and the Bohemian. It has several dialects — the Lower Lusatian, and the Upper Lusatian, which is subdivided into the Evangelical, near Bautzen; the Catholic, near Kamenz and in the northwest; and the Northeastern. The extent of the entire Wendish literature has been estimated at three hundred volumes. The oldest work in the language is a translation of the *Epistle of St. James*, dating from 1548, published at Leipsic (1867). There are grammars of the Wendish language by Ticinus (Prague, 1679), Matthai (1721), Seiler (Bautzen, 1830), and Jordan (Prague, 1841). There are also some collections of Sorbenian-Wendish songs and ballads. See Giesebrecht, *Wendische Geschichten* (Berlin, 1843); *Das hannoverische Wendland* (Luchow, 1863); and Obermuller, *Die Urgeschichte Wenden* (Leipsic, 1874).

Wengersk, Andreas

a Protestant minister of the Lublin diocese in Poland, where he died, January 11, 1649, is the author of, *Systema Hist.-chronol. Ecclesiar. Slavonicar., per Provincias Varias praecipue Poloniae, Bohemis, Lituaniae, Russiae, Prussiae, Moraviae, etc., Distinctar. Libris IV Adornatum, Continens Histor. Ecclesiast. a Chr. et Apostolor. Tempore ad A.D. 1650* (Utrecht, 1652). This work he published under the name of Adr. Regenvolsk; but the new edition which was published at Amsterdam in 1679, with the title *Slavoniae Reformatae, Continentes Hist. Ecclesiast. Ecclesiar. Slavonicarum, etc.*, gave his original name. See Winer, *Handbuch der theol. Lit.* 1:834. (B.P.)

Wenig, Johann Baptist

a Catholic theologian of Germany, was born in 1826 at Neudorf, in Bohemia. In 1844 he entered the Society of Jesus, studied at Linz and Vals, and received holy orders in 1852. In 1854 he was appointed professor at the Episcopal gymnasium in Linz; and in 1857 professor of archaeology and Oriental languages at Innsbruck, where he died, October 25, 1875. He published, *Ueber den Wesensbestand des Menschen* (Innsbruck, 1863): — *Ueber die Freiheit der Wissenschaft* (ibid. 1868): — *Schola Syriaca. Pars Prior: Chrestomathia cum Apparatu Grammatico* (ibid. 1866). See *Literarischer Handweiser*, 1866, page 154; 1875, page 433. (B.P.)

Wenigk, Johann Ernst

a Lutheran theologian of Germany, was born in 1701 at Gotha. In 1731 he was appointed pastor at Crobstadt and Grabsleben, and in 1734 he was called to Bischleben, where he died, February 10, 1745. He is the author of *Hilaria Sacra, oder Heilige Sonntagslust der Kinder Gottes* (Arnstadt, 1731), which contains sixty-eight hymns which he wrote. See Bruckner, *Kirchen-und Schulenstaat im Herzogthum Gotha* (Gotha, 1758), 2:29 sq.; Koch, *Gesch. d. deutschen Kirchenliedes*, 4:536. (B.P.)

Wepler, Johann Heinrich

a Protestant theologian of Germany, was born at Cassel, July 27, 1755. For a number of years he acted as professor of Oriental languages at the Carolinum and Lyceum of his native place. In 1786 was called as professor

of theology to Marburg, where he died, Nov. 30, 1792. He is the author of, *Philologische und kritische Fragmente* (Cassel, 1781-86): — *Diss. Inaug. de Cherubis Angelis Tonantibus Hebraeorum* (Marburg, 1777): — *Nachrichten von den auf der Cassel'schen Bibliothek befindlichen morgenl. Handschriften* (ibid. 1778): — *Gedanken uber die Ursachen, weswegen die Syyrer den Hebraern und Arabern in der Dichtkunst so sehr nachstehen*, in the *Memoires de la Soc. d'Ant. de Cassel*, 1:307 sq. See Winer, *Handbuch der theol. Lit.* 1:280; Furst, *Bibl. Jud.* 3:504. (B.P.)

Werdandi

(*Present*), in Scandinavian mythology, was one of the three deities of fate. *SEE URD.*

Werder, Peter

a Baptist preacher, was born in 1728, and ordained in May 1751, at Warwick, R.I. The first nineteen years of his ministry were spent in that vicinity. He removed in 1770 to a Rhode Island settlement, then known as New Providence Grant within the present limits of Cheshire, Massachusetts, where he labored for thirty-eight years, preaching his last sermon on the Sunday before his death, February 21, 1808. He was an influential and successful preacher, and venerated as a father among the churches of his faith in Western Massachusetts. See *Mass. Bapt. Mag.* 2:348.

Werembert

a learned Swiss monk of the 9th century, was born at Coira, studied at Fulda under Rabanus Maurus, and became teacher in the Monastery of St. Gall, where he died, May 24 (or 29), 884. He was the author of some musical treatises and commentaries, for which see Hoefer, *Nouv. Biog. Generale*, s.v.

Werenfels, Samuel

a Swiss theologian, was the son of the antistes of Basle, Peter Werenfels, and was born March 1, 1657. He was educated at Basle, Zurich, Berne, Lausanne, and Geneva; became professor of Greek at Basle; and soon afterwards undertook an extended scientific tour through Holland and North Germany. On his return he received the chair of rhetoric at Basle. He was himself an orator, and sought to develop the oratorical faculty in

his pupils, encouraging them to cultivate naturalness and simplicity of manner and style, together with elegance of diction. He regarded disputatiousness as a malady having its root in moral conditions, as pride, etc., and for its cure he recommended a universal lexicon containing exact definitions of all scientific conceptions. In 1696 Werenfels became a theological professor, receiving the chair of dogmatics and polemics, and in the same year received the doctor's degree. He interpreted his duty in the new position as having less to do with the antiquated heresies of bygone ages than with the perverse tendencies of the time in which he lived, and as involving the effort of restraining theological zeal within its proper limits. In these opinions he had the sympathy and cooperation of Friedrich Osterwald (q.v.) and Alphonse Turretin (q.v.), with whom he became acquainted at this time, and with whom he formed the so-called theological triumvirate of his day. He also entered into relations with the learned Parisian Benedictine Montfaucon, though by no means indifferent as respects the profound questions at issue between Romanism and Protestantism. In 1703 he was promoted to the chair of Old-Test. exegesis. In this office he devoted himself to an exposition of the Psalms, and introduced a new study into the curriculum of the school — that of hermeneutics. His principles of interpretation were altogether those which were subsequently brought to general recognition and acceptance, viz. the principles of the grammatico-historical method. In 1711 he served for a time as preacher to the French Church, and became very popular, though obliged to speak in an acquired tongue. His sermons were printed and translated into Dutch and German. In the same year he advanced to the foremost theological professorship in the university — that of New-Test. exegesis — and continued to hold that office until his death, June 1, 1740. He rejected a call to the University of Franeker, secured for him through the intervention of Vitringa, but accepted the honor of membership in the "British Society for the Spread of the Gospel in Foreign Lands" and in the "Berlin Scientific Association."

No striking events occurred in the life of Werenfels by which he might secure a name, nor did he compose any important and epochal theological work. His *Opuscula*, however, contain a collection of treatises on different exegetical and doctrinal subjects which are still deserving of notice. His spirit was irenic, and his labors were put forth in constant endeavors to promote honorable fraternity among Christians. He felt assured that the root of evil is not in the head, but in the heart. As a teacher, he combined

practical instruction with theoretical, that he might give a higher fitness to the young men who came under his care. In the evening of his life an effort was made to compel Werenfels to assist in the endeavor to degrade the learned and meritorious Wettstein from the ministry on account of alleged heterodoxy. He consequently absented himself from the sessions of the theological court, and ultimately withdrew from the academical life to privacy.

No suitable biography of Werenfels has yet been prepared, and the many grains of information scattered through his *Opuscula* have not been collected. See the *Athen. Raur.* page 57 sq.; Hanhart, *Erinnerungen an Samuel Werenfels*, in *Basler wissenschaft. Zeitschr.* 1824, page 22; and Hagenbach, *Programme*, 1860. — Herzog, *Real-Encyclop.* s.v

Werf, Adriaan Van Der

an eminent Dutch painter, was born at Kralinger-Ambacht, near Rotterdam, in 1659. He studied under Cornelius Picolett for two years, and under Eglon van der Neer during the next four. At the age of eighteen he commenced his career as a painter at Rotterdam, and met with great encouragement. He was commissioned by the elector-palatine to paint a picture of the *Judgment of Solomon* and his own portrait. After finishing these works he went to Dusseldorf, where the elector desired to retain him in his service; but he agreed to paint for him six months of the year, and give the other six to his own engagements. He received a liberal pension from the elector and many valuable presents, and continued in his service until the death of his royal patron, in 1717. Among his pictures in the Duisseldorf Gallery is a life-size *Magdalene*, painted as a companion-piece to the *St. John* of Raphael, but considered, even by his friends and admirers, as inferior to that work. He carried his finishing to a very high pitch, and as a consequence his works are rare and command a high price. He died in 1722.

Werin

in Persian mythology, was an evil deity, placed by Ahriman against Ormuzd, and designed to hinder the falling of rain, and thus also the fruitfulness of the earth.

Werkmeister, Benedict Maria Von

a Roman Catholic theologian and representative of the so-called Josephinism or reformatory tendency in his Church, was born at Fussen, in Upper Suabia, October 22, 1745, and became a Benedictine monk in 1765. By direction of his abbot he studied theology at Benedictbeuren, making Oriental languages and exegesis his principal subjects, and finding in father Aegidius Bartscherer a teacher who developed in him the faculty for independent research which he naturally possessed. He soon discovered that ethics, which appeared to him to be of primary importance, was altogether overlooked by theologians in their eagerness to employ their wits upon the mysterious. He could not be satisfied with the schemes of probabilists or probabiliorists, of liberalists or rigorists, among the Romish teachers of ethics, and saw himself obliged to seek for what he wanted in the lectures of the Protestants Gellert and Mosheim, and in the *Life of Jesus* by Hess.

In 1769 Werkmeister became a priest and superintendent of novices at Neresheim, the latter post being associated with that of professor of philosophy. He filled a similar chair at Freysing from 1772 to 1774; then became secretary to the prelate of the empire; archivist and librarian at Neresheim; and afterwards resumed his duties as professor of philosophy at Freysing, and added to them those of a director of the curriculum, of a professor of canon law, and a librarian. Duke Charles of Wuirtemberg made Werkmeister his court preacher in 1784, and, being a highly enlightened Roman Catholic, permitted him to both preach and administer the ritual of his Church as he might prefer. A fruit of this liberty is presented to view in the *Gesangbuch nebst angehdngten Gebeten*, etc., for the ducal chapel (1784-86), which contains a large number of Protestant hymns and tunes, and is wholly in keeping with the general style of hymnology and liturgy in that time.

Physical ailments began to trouble Werkmeister seriously in 1787, and to make it difficult and ultimately impossible for him to preach; and as the presumptive heir to the throne, Louis Eugene, brother of Charles, was known to be a bigot, and likely to dismiss every liberal priest from his service whenever he should have the power, he applied for secularization and the canonry of Spires. The former was granted and the latter denied, and in 1794 Werkmeister and his colleagues were superseded by Franciscans and Capuchins. The duke even requested that Werkmeister

should be banished; but the Monastery of Neresheim gave him asylum until another change in the succession of the duchy took place, when he was recalled to his former post at Stuttgart. He now applied for and received the parish of Steinbach (1796). In 1807 he became a member of the ecclesiastical council for the Romnish Church in Wurtemberg, and in 1810 of the newly erected supervisory council. In 1816 he was appointed to the direction of education, and in 1817 he received the title of high councillor for ecclesiastical affairs and the knight's cross of the Order of the Wurtembergian Crown. He died July 16, 1823.

Werkmeister was a rationalist, though of the noble sort, and lacked profoundness of religious thought and feeling. He never penetrated into the spiritual depths of religion, but, on the other hand, he never sought to set aside the authority of Scripture and of the received doctrines of the evangelical faith. He had the boldness to attack various Romish teachings and institutions, e.g. the celibacy of priests, the worship of Mary, the indissolubility of marriage, etc. He did not regard his course in this respect as involving him in conflict with the Church, but only with what was impure and spurious that had fastened itself upon her in the progress of ages. It would seem, nevertheless, that he carried about with him the idea of a German National Church which should be independent of Rome, but none the less Roman Catholic. His works of a literary character possess only historical interest at this distance from his time. The most important is the *Jahresschrift fur Theologie und Kirchenrecht der Katholiken* (1806-20, 5 volumes, edited by him), in which he opposes many abuses of the Roman Catholic Church. Of his ascetical works, his *Neues Gebetbuch fur aufgeklärte katholische Christen* (Heilbronn, 1801; 11th ed. 1818) is especially deserving of mention, as well as his *Sermons* (1812-15, 3 volumes). See Schmidt, *Neuer Nekrolog der Deutschen*, 1823, 2:578; Herzog, *Real-Encyklop.* s.v.

Wermelskirch, Johann Georg

a Lutheran minister of Germany, was born February 22, 1803, at Bremen. In 1820 he entered the missionary institution of father Janicke at Berlin, and some time afterwards the seminary of the English missionary society for the Propagation of the Gospel among the Jews at Henstead, near Portsmouth. From 1824 to 1835 he labored among the Jews. when he accepted a pastorate of a Lutheran congregation in Posen. Not being a Prussian, he was obliged to leave the country in 1836, and went to Dres

den, where he connected himself with the Lutheran. Missionary Society. In 1842 he again returned to Prussia, and in 1844 he became pastor of the Lutheran congregation at Erfurt, and died December 20, 1872.

Wermelskirch was very active in behalf of Christian missions, and the Lutheran Missionary Society in Thuringia is the fruit of his labors. (B.P.)

Wernems, Rollwinck De Laer

a Westphalian, and Carthusian monk at Cologne, was born in 1425. He was the author of some works, among them *Fasciculus Temporum*, embracing all the ancient chronicles, coming down to 1480, and continued by John Linturius to 1514. He died in 1502. See Mosheim, *Hist. of the Church*, book 3, cent. 15, part 2, chapter 2.

Werner, Andreas Konrad

a Protestant theologian of Germany in the first half of the 18th century, is the author of, *Dissertationes Tres de Puritate Fontium Hebraeorum Specialim ex Libro Josuae*, etc. (Stade, 1720-26): — *Diss. de Samaritanis eorumque Templo in Monte Garizim AEdificato* (Jena, 1723): — *De Votis Veterum Israelitarum ex Antiquitate Judaica* (Stade, 1737): — *Diss. de Veritate Doctrinae Divinae de Christo, ex Judaeorum partim Testimoniis, partim Criminationibus et Calumniis eorum Illustrata et Confirmanta* (ibid. 1729): — *Diss. de Bethlethemo apud Hieronymum* (ibid. 1769). See Winer, *Handbuch der theol. Lit.* 1:141 Furst, *Bibl. Jud.* 3:505. (B.P.)

Werner, Friedrich

a Lutheran theologian of Germany, was born May 28, 1659, at Flemingen, near Naumburg. He studied at Leipsic, where he died, April 21, 1741, having received the degree of D.D. in his eighty-second year. He wrote, *Praecepta Homiletica*: — *Tract. Hermeneutico-homileticus in Evangelia Dominicalia et Festivalia*: — *Dicta Biblica ex V. et N.T. cum Scopo Evangeliorum Annuorum Convenientia*: — *De Vana Spe Insignis Judaeorum Conversionis Simultanae ante Diem Extremum adhuc Exspectandae*. See Ranft, *Leben de chursachsichen Gottesgelehrten*; Furst, *Bibl. Jud.* 3:505; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Wernsdorf, Ernst Friedrich

a Lutheran theologian of Germany, was born December 18, 1718, at Wittenberg. He studied theology and philosophy at Leipsic, was made

magister in 1742, and after presenting his dissertation *De Septimia Zenobia, Palmyrenorum Augusta*, was allowed to lecture at the university. In 1746 he was made professor extraordinary of philosophy, and opened his lectures with an oration *De Nexu Historiarum Cognitionis cum Omni Philosophiae Ambitu*. In 1752 he was appointed to the chair of Christian antiquities, and presented on this occasion a dissertation, *De Quinquagesima Paschali*. Four years later, in 1756, he was called to Wittenberg as professor of theology, where he died, May 7, 1782.

Wernsdorf was a very learned man and quite at home in patristic literature, from which, especially from the writings of Ignatius, Eusebius, Tertullian, he explained the Christian antiquities and older ecclesiastical usages which, in the course of time, had either entirely disappeared or received another form. This subject he treated in dissertations like *De Quinquagesima Paschali* (1752): — *De Paschate Annotino* (1760): — *De Sacerdote Latina Lingua ad Altare Cantillante* (1761): — *De Veteris Ecclesiae Diebus Festis Anniversariis* (1767), etc. See Doring, *Die gelehrten Theologen Deutschlands*, 4:698 sq.; Winer, *Handbuch der theol. Lit.* 1:557, 617, 618, 619, 631, 638; Furst, *Bibl. Jud.* 3:505; Hoefler, *Nouv. Biog. Generale*, s.v. (B.P.)

Wernsdorf, Gottlieb (1)

professor of theology in the university, provost in the court church, general superintendent of the diocese of Wittenberg, and ecclesiastical councillor to the duke of Weissenfels, was born February 25, 1668, of a noble but poor family. His theological position was that of strict Saxon orthodoxy, united with Spenerian earnestness as respects the practice of Christianity. His personal piety, and also his irenical disposition, are attested by Zinzendorf, who was at that time a student at Wittenberg (Spangenberg, *Leben Zinzendorfs*, I, 3). The only literary production of Wernsdorf which has come down to us is his *Disputationes Academicæ* (published by Zeiblich, 1736, 2 volumes, 4to), whose subjects are the leading questions of his time, e.g. the controversies with Halle and the mystics, and with unbelief and indifferentism. He defends the idea of a *mediate* inspiration of the symbolical books, as well as their soundness throughout, not confining his argument to their doctrinal parts. The witness of the Spirit to our salvation is made by him to consist in a conclusion deduced from the Scriptures by the human mind, and the operation of the Spirit solely in the bringing to mind of all the passages of Scripture which can demonstrate that the judgment of the understanding with respect to our adoption as

sons of God is well founded. Wernsdorf's book gives evidence of wide learning, a love of truth, an anxious holdingfast to the traditional views of Wittenbergian orthodoxy, and unflinching moderation. His students admired especially the elegance of his literary style. He died July 1, 1729. See Herzog, *Real-Encyclop.* s.v.; Hoefer, *Nouv. Biog. Generale*, s.v.

Wernsdorf, Gottlieb (2)

a Protestant theologian of Germany, son of the preceding, was born Aug. 8, 1717, at Wittenberg, and became doctor of philosophy and teacher of sacred literature, eloquence, and history in the gymnasium at Dantzic, of which he was eventually director. He died January 24, 1774. He is the author of, *Diss. Philologico-critica qua Sententia Jo. Clerici de Arte Poetica Ebrceorum Proponitur et Illustratur* (Dantzic, 1744): — *Oratio Auspicatoria de Cognatione Spartanorum et Judaeorum ac praecipue de Epistola Aarii Regis ad Oniam Pontificem, ad Elucidandum Locum 1 Macc. Cap. 22* (ibid. eod.): — *Diss. de Cultu Astrorum a Deo Gentibus Profanis olim Concesso, ad ^(B.H.)Deuteronomy 4:19, 20* (ibid. 1746): — *Abhandlung von der allgemeiner Bekehrung der Juden zum Christenthum* (ibid. 1748): — *Diss. Fabularis Historia de Baccho ex Mosaica haud Conficta, contra Huetium Aliosque* (ibid. 1753): — *Commentatio de Fide Librorum Maccabaeorum qua Fraehlichii Annales Syriae eorumque Prolegomena ex Instituto Examinantur*, etc. (Breslau, 1747). See Winer, *Handbuch der theol. Lit.* 1:9; Furst, *Bibl. Jud.* 3:505, where some works are mentioned which belong to Gottlieb Wernsdorf; Hoefer, *Nouv. Biog. Generale*, s.v. (B.P.)

Wertheim Bible

designates a German version of the Pentateuch, which excited great interest at the time of its first appearing (Easter, 1735), but has now lost whatever importance it may have heretofore possessed. It has not even the merit of being rare. It is, as its title indicates, the first volume of an intended issue of the whole Bible, and contains a preface of fortyeight pages, followed by ten hundred and forty pages of subject-matter, in small quarto. The preface sets forth the purpose of the author to show that the questionings of the human mind with respect to the divine authority of the Scriptures are to some extent warranted, and that the current conception of their authority rests largely upon prejudice and unscientific notions; and his further purpose to conform the statements of the Scriptures to the

requirements of the human understanding, aided in this work by the light of history and the evidence of sound reason, and also to popularize the language of the Bible more than was done by Luther's version. The work is a simple product of vulgar rationalism, evincing in its features the marks of a half-educated mind and of zealous though private study on the part, of its author, who was Johann Lorenz Schmidt, in 1725 and afterwards tutor in the family of Count Lowenstein, and a graduate of Jena. He spent years in the preparation of the book, and submitted it, with varying result, to different scholars. It was printed in secret and published anonymously, and on its appearance excited a controversy which led to the issue of an imperial mandate, January 15, 1737, ordering its confiscation and the apprehension of its author. Schmidt was imprisoned a whole year before the authorities would admit him to bail, and was soon afterwards arrested again. His trial, however, does not appear to have been carried forward to a conclusion. Schmidt disappeared from view, though it was rumored that he had fled to Hamburg, assumed the name of Schroeder, and found employment as a translator from the English (Tindal), Spanish (Spinoza), and French (Cantimir), and afterwards as chamberlain at Wolfenbiittel, where he died in 1750. Schmidt published in 1738 a collection of writings in support of or in opposition to the *Wertheim Bible*, which contains reviews, polemical pamphlets, and his own replies (528 pages, 4to). A similar collection, augmented with documents bearing on the trial, is that of Sinnhold (Erfurt, 1737 sq., 3 pamphlets containing 217 pages, 4to). See also Walch, *Streitigkeiten in d. lath. Kirche*, part 5; Baumgarten, *Nachrichten von einer Holl. Bibliothek*, part 8; Schrockh, *Neuere Kirchengesch.* 7:598 sq.; Herzog, *Real-Encyclop.* s.v.

Wesalia, John Of

SEE WESEL.

Wessenburg, Ignatz Heinrich

Baron von, was a prominent liberal among the prelates in the Romish Church of Germany, and also a theological writer and a participant in civil affairs. He was born at Dresden, November 4, 1774. His education, being largely under the direction of Jesuits, was defective to a degree that impaired his efficiency as a scholar while he lived. He visited the schools at Augsburg, Dillingen, Wurzburg, and Vienna, nowhere finding the assistance which his active, questioning intellect demanded, and eventually

confining his efforts to the use of the libraries and the study of art, for which latter employment the society of Vienna afforded opportunity. He had come into the possession of benefices as early as 1792, and to one of them, at Constance, he retired when the unpatriotic policy of the state in the closing years of the century drove him from the capital in disgust. In 1799 he published at Zurich a poetical epistle on the corruption of manners in Germany. In 1800, Dalberg (q.v.) called Wessenburg to be his vicar in the diocese of Constance, and he entered on the duties of the place with enthusiasm. He regulated the secular affairs of the diocese with a skill which elicited the commendation of the pope himself. He sought to help his clergy to a more systematic and thorough culture, and to stimulate it to greater activity, giving to the enterprise his personal efforts and reorganizing the seminary at Meersburg in its behalf. He also sent individual clergymen to Pestalozzi, that they might become more practically acquainted with the work of educating the young, and established teachers' seminaries within his own diocese. By such measures he not only contributed materially to the prosperity of his work, but also arrayed against himself the opposition of Rome, which was yet further intensified by his attempts to introduce the German language into the liturgy, and to place Ess's New Testament and Schmid's *Biblische Geschichte* in the schools as text-books. The nuncio in Luzerne, Testaferrate, succeeded in taking Switzerland from under the jurisdiction of Constance. In 1817 Wessenburg was unanimously chosen to succeed Dalberg as bishop of Constance, having previously been coadjutor to that prelate; but the election was set aside at Rome in the most unqualified manner, and when

Wessenburg went to Rome to plead his own cause, he was not granted audience of the pope. The grand-duke Charles of Baden laid the matter before the German Diet, but without effect, and the next duke, Louis (1818), was not favorably disposed towards Wessenburg. On the erection of the archbishopric of Freiburg, the local clergy proposed Wessenburg as its head; but the government this time refused its assent as decidedly as the curia had done in the former instance. The king of Wurtemberg next desired him to fill the episcopal chair of Rottenburg, without being able to secure the assent of Rome. In 1819 a new career opened before Wessenburg through his election to the Chambers of Baden, in which he retained a seat during the next fourteen years, and in which he was a most zealous, eloquent, and influential representative of liberalism in its best and

purest form. In 1833 he retired to private life, devoting his declining years to literary occupations and to the collection of works of art. His circle of friends was very wide, and his influence over them very strong. Queen Hortense, who resided near Constance, was among his friends, and it was her influence which induced Louis Napoleon in 1838 to voluntarily relieve Switzerland of the embarrassment occasioned by the demand of king Louis Philippe for his banishment by forsaking the country. He died August 6, 1860. His leading ideas as a Churchman had occasioned the erection of a German National Catholic Church, and a revivification of Church councils. His principal work was written with an eye to the latter subject. It is entitled *Die grossen Kirchenversamml. des 15. u. 16. Jahrhunderts* (Constance, 1840, 4 volumes), and is considered of some value. His other works are of but little importance, because they lack an adequate basis in historical research. See Wessenburg's writings; Beck, *Freiherr I.H.v. Wessenburg* (Wagner, 1862); Baur, *Kirchengesch. d. 19. Jahrhunderts*, page 147 sq.; Herzog, *Real-Encyklop. s.v.*

Wessobrunn Prayer

(*Wessobrunner Gebet*). Wessobrunn is a Bavarian village in which, according to documentary evidence, duke Thassilo established a monastery in 760; others say 740. Certain remnants of the studies of the monks there domiciled, upon geography, weights and measures, and also certain important glosses of the 8th century, have been preserved, and particularly this prayer, which exists in a codex now at Munich, and which antiquarians assign to the 8th century. The entire piece, as given in Wackernagel's *Altdeutsches Lesebuch*, 3d ed. page 61, reads:

Dat gefregin ih mit firahim	This learned I among men
firiuuizzo meista,	As the greatest of wisdoms,
dat ero ni uuas	That earth was not
noh ufhimil,	Neither the heaven above,
noh paum noh pereg	Nor tree nor hill
ni uuas,	Was not,
ni nohheinig,	Neither was any [star],
noh sunna ni scein,	Nor the sun shone not,
noh mano ni liuhta	Nor the moon gave no light,
noh der mareo seo.	Nor the high sea.
Do dar niuuhiht ni uuas	When there was nothing
enteo ni uunteo	Of ends and bounds

enti do uuas der eino	And there was the one
almahtico Cot,	Almighty God,
manno miltisto;	The mildest of men;
enti dar uuarun auh ma-	And there were also with
make	him
mit inan cootlthhe geista.	Many godlike spirits.

Enti Cot heilac, Cot almah-	And God holy, God Al
tico	mighty,
du himil enti erda gauuo-	Who hast made heaven and
rahtos,	earth,
enti da mannun sa manac	And who hast given to men
coot,	so many a good;
forgapi, forgip mir in dino	Give me true confidence in
ganada rehta galaupa enti	thy grace
cotan	And good
nuilleon, uutstom, enti spa-	Will, wisdom, and judg-
hida,	ment
enti craft tiuflun za uuidar-	And hope to withstand dev-
stantanue	ils
enti arc za piuuisanne enti	And throw off the evil and
dinan	thy
uuilleon za ganurchanne.	Will to perform.

Rettberg argues (2:781) from the superscription to the first part of the piece (*De Poeta*) that it was taken from some other source by the author, who appended to it the second part containing his prayer for faith and strength. Part first seems to be designed for a hymn on the creation, which, however, is not carried beyond the stage of God's premuudane existence. Part second is almost word for word the same as a prayer in St. Emmeraus manuscript, with Latin translation, which was closed in 821. Grimm (*Geschichte d. deutschen Sprache*, page 484 sq.) states that the dialect in which the entire piece is written is genuine old High-German.

See Pertz, *Monum. Germ.* 11:215 sq.; *Monum. Boica. Mon.* (1766), 7:327; Mabillon, *Annales Benedict.* 2:153; Hund, *Metropolis Salisburg. Ratisp.* (1719), 3:335 sq.; Zedler, *Universal-Lexikon* (Leips. 1748), 45; *Geograph.-Lexikon* (ibid. 1749), 12; Wiltsch, *Handb. d. kirchl. Geogr. u. Statistik* (Berl. 1846), 1:380; Rettberg, *Kirchengesch. Deutschlands*, 2:166; the brothers Grimm, *Die beiden ältesten deutschen Gedichte*

(Cassel, 1812); Massmann, *Erläuterungen zum Wessobr. Gebet*; Wackernagel, *Das Wessobr. Gebet u. d. Wessobr. Glossen* (Berl. 1827): — id. *Auswahl deutsch. Gedichte*, 4th ed. page 228; Feussner, *Die ältesten alliterirenden Dichtungsreste in hochdeutscher Sprache* (Hanau, 1845); Kehrlein, *Proben d. deutsch. Poesie u. Prosa*, 1:18; Putz, *Altdeutsches Lesebuch* (2d ed. Coblenz, 1863), page 15, etc. See also Herzog, *Real-Encyklop.* s.v.

Westminster, Councils Of

(*Concilium Westmonasteriense*). Westminster is a city of England, county of Middlesex, forming the west part of London, having on the south and west Chelsea and Kensington, on the north Marylebone, and on the east the Thames. In 1871 the population was 246,606. It contains numerous magnificent public buildings, and is the seat of many important historic events. Several ecclesiastic councils have been held there.

I. Was held about 1070, by archbishop Lanfranc, in the presence of William I, in which Wulstan, bishop of Worcester, who alone of the Saxon bishops had withstood William, was deprived, upon the plea of want of learning. When he found that he was to be stripped of his episcopal vestments, he boldly exclaimed to William, "These I owe to a better man than thee; to him will I restore them." Whereupon he went to the tomb of Edward the Confessor, who had advanced him to his see, and there taking off his vestments he laid them down, and struck his pastoral staff so deep into the stone that, as the legend states, no human force could draw it but. This miracle or his deserved reputation for sanctity, produced a revision of the sentence of deprivation, and he retained his bishopric. See Johnson, *Preface to Lanfranc's Canons at Winchester*; Wilkins, *Concil.* 1:367; Wharton, *Anglia Sacra*, 2:225.

II. Was held in 1102, "in St. Peter's Church, on the west side of London," i.e., at Westminster-Anselm, archbishop of Canterbury, and Gerard of York, being present, with eleven other bishops, and some abbots. In this synod, three great abbots were deposed for simony, three not yet consecrated were turned out of their abbeys, and three others deprived for other crimes. Roger the king's chancellor was consecrated to the see of Salisbury, and Roger the king's larderer to Hereford. Twenty-nine canons were published.

- 1.** Forbids bishops to keep secular courts of pleas, and to apparel themselves like laymen.
- 2.** Forbids to let archdeaconries to farm.
- 3.** Enacts that archdeacons must be deacons.
- 4.** Enacts that no archdeacon, priest, deacon, or canon shall marry, or retain his wife if married. Enacts the same with regard to subdeacons who have married after profession of chastity.
- 5.** Declares that a priest guilty of fornication is not a lawful priest, and forbids him to celebrate mass.
- 6.** Orders that no one be ordained subdeacon, or to any higher order, except he profess chastity.
- 7.** Orders that the sons of priests be not heirs to their fathers' churches.
- 8.** Orders that no clergyman be a judge in a case of blood.
- 9.** Orders that priests go not to drinking-bouts, nor drink "to pegs."
- 10.** Orders that their clothes be all of one color, and their shoes plain.
- 11.** Orders monks or clerks who have forsaken their order to return, or be excommunicated.
- 12.** Orders that the tonsure of clerks be visible.
- 13.** Orders that tithes be paid to the Church only.
- 14.** Forbids to buy churches or prebends.
- 15.** Forbids to build new chapels without the bishop's consent.
- 16.** Forbids to consecrate new churches until all things necessary for it, and the priest, have been provided.
- 17.** Forbids abbots to create knights; orders them to eat and sleep in the same house with their monks.
- 18.** Forbids monks to enjoin penance except in certain cases.
- 19.** Forbids monks to be godfathers, or nuns godmothers.
- 20.** Forbids monks to hire farms.

- 21.** Forbids monks to accept of the impropriations of churches without the bishop's consent, and further forbids them to spoil and reduce to poverty those who minister in their parishes.
- 22.** Declares promises of marriage made without witnesses to be null, if either party deny them.
- 23.** Orders that those who have hair be clipped, so that their ears and eyes shall be visible.
- 24.** Forbids those who are related within the seventh' degree to marry.
- 25.** Forbids to defraud the priest of his dues by carrying a corpse for burial to another parish.
- 26.** Forbids to attribute reverence or sanctity to a dead body, or fountain, etc., without the bishop's authority.
- 27.** Forbids to sell men like beasts, as had hitherto been done in England.
- 28.** Anathematizes persons guilty of certain horrible sins of uncleanness.
- 29.** Orders the publication of the above excommunication in all churches every Sunday. See Johnson, *Eccles. Canons*, A.D. 1102; Wilkins, *Conc.* 1:382.

III. Was held January 13, 1126. Otto, the pope's nuncio, was present, and read a bull of Honorius containing the same proposition which the legate had made to the French clergy assembled at Bourges in November, 1225, viz., that in every cathedral church the pope should nominate to two prebends and in every monastery to two places. The bishops separated without coming to any decision. See Mansi, *Concil.* 11:303.

IV. Was held September 9, 1126, by William Corbeil, archbishop of Canterbury-John de Cremona, legate from Honorius II, presiding. Thurstan, archbishop of York, and about twenty bishops, forty abbots, and an innumerable assembly of clergy and people, were present. Seventeen canons were published.

- 1.** Forbids simony.
- 2.** Forbids to charge anything for chrism, oil, baptism, visiting and anointing the sick, communion, and burial.

- 3.** Forbids to demand cope, carpet, towel, or basin at the consecration of bishops, or churches, or blessing of abbots.
 - 4.** Forbids investiture at the hands of lay persons.
 - 5.** Forbids any one to challenge a church or benefice by inheritance, and to appoint a successor. ^{<1031>}Psalm 83:11, 13 is quoted.
 - 6.** Deprives beneficed clerks who refused to be ordained (priests or deacons) in order that they might live more at liberty.
 - 7.** Orders that none but priests be made deans or priors, nor any but deacons archdeacons.
 - 8.** Forbids to ordain any one a priest without a title.
 - 9.** Forbids, under pain of excommunication, to eject anyone from a church to which he has been instituted without the bishop's sentence.
 - 10.** Forbids bishops to ordain or pass sentence upon any one belonging to the jurisdiction of another bishop.
 - 11.** Forbids, under pain of excommunication, to receive an excommunicated person to communion.
 - 12.** Forbids any one to hold two dignities in the Church.
 - 13.** Forbids priests, deacons, subdeacons, and canons to dwell in the same house with any woman, except a mother, sister, aunt, or unsuspected woman. Offenders to lose their order.
 - 14.** Forbids the practice of usury among clerks.
 - 15.** Excommunicates sorcerers, etc.
 - 16.** Forbids marriage within the seventh degree;
 - 17.** Declares that no regard is to be paid to husbands; who implead their wives as too near akin to them. See Wilkins, *Conc.* 1:406; Johnson, *Eccles. Canons*, A.D., 1126.
- V.** Was held in 1127, by William Corbeil, archbishop of Canterbury, the pope's legate; ten English bishops, attended, and three Welsh. It is also, said that the multitude of clergy and laity of all ranks who flocked to the council was immense, but no mention is made of abbots. The archbishop of

York sent excuses, and the bishops of Durham and Worcester were also absent; the sees of London and Coventry were at that time vacant. This synod sat three several days. and ten canons were published.

1. Forbids, "by authority of Peter, prince of the apostles," and that of the archbishop and bishops assembled, the buying and selling of churches and benefices.
2. Forbids any one to be ordained or preferred by means of money.
3. Forbids all demands of money for admitting monks, canons, or nuns.
4. Orders that priests only shall be made deans, and deacon's archdeacons.
5. Forbids priests, deacons, subdeacons, and canons to live with women not allowed by law. Those that adhered to their concubines or wives to be deprived of their order, dignity, and benefice; if *parish priests*, to be cast out of the choir and declared infamous.
6. Requires archdeacons and others whom it concerned to use all their endeavors to root out this plague from the Church.
7. Orders the expulsion from the parish of the concubines of priests and canons, unless they are lawfully married there. If they be afterwards found faulty, directs that they shall be brought under ecclesiastical discipline, or servitude, at the discretion of the bishop.
8. Forbids, under anathema, any one to hold several archdeaconries in several bishoprics, and directs him to keep to that he first took; forbids priests, abbots, and monks to take anything to farm.
9. Orders the payment of tithe in full. Forbids churches or tithes or benefices to be given or taken without the consent of the bishop.
10. That no abbess or nun use more costly apparel than such as is made of lambs' or cats' skins. Matthew of Paris declares that the king (Henry I) eluded all these provisions (to which he had given his consent) by obtaining from the archbishop a promise that he should be intrusted with their execution; whereas, in reality, he executed them only by taking money from the priests as a ransom for their concubines. See *Johnson, Eccles. Canons*, A.D. 1127; Wilkins, *Conc.* 1:410.

VI. Was held in 1138 by Alberic, bishop of Ostia, legate of pope Innocent II, during the vacancy of the see of Canterbury; eighteen bishops and about thirty abbots attended, who proceeded to the election of Theobald to the see of Canterbury. Seventeen canons were published.

- 1.** Forbids to demand any price for chrism, oil, baptism, penance, visitation of the sick, espousalis, unction, communion, or burial, under pain of excommunication.
- 2.** Orders that the body of Christ be not reserved above eight days, and that it be ordinarily carried to the sick by a priest or deacon only; in case of extreme necessity by any one, but with the greatest reverence.
- 3.** Forbids to demand a cope, ecclesiastical vestment, or anything else, upon the consecration of bishops and benediction of abbots; also forbids to require a carpet, towel, basin, or anything beyond the canonical procuration, upon the dedication of a church.
- 4.** Forbids to demand any extra fees when a bishop not belonging to the diocese consecrates a church.
- 5.** Forbids lay investitures; orders every one, upon investiture by the bishop, to swear on the gospels that he has not, directly or indirectly, given or promised anything for it, else the donation to be null.
- 6.** Is identical with canon 5, A.D. 1126.
- 7.** Forbids persons ordained by other than their own bishop without letters from him to exercise their office; reserves the restoration of them to their order to the pope, unless they take a religious habit.
- 8.** Deprives concubinary clerks, and forbids any to hear their mass.
- 9.** Deprives usurious clergymen.
- 10.** Anathematizes him that kills, imprisons, or lays hands on a clerk, monk, nun, or other ecclesiastical person. Forbids any but the pope to grant him penance at the last, except in extreme danger of death; denies him burial if he die impenitent.
- 11.** Excommunicates all persons violently taking away the goods of the Church.

- 12.** Forbids any one to build a church or oratory upon his estate without the bishop's license.
- 13.** Forbids the clergy to carry arms and fight in the wars.
- 14.** Forbids monks after receiving orders to recede from their former way of living.
- 15.** Forbids nuns, under anathema, to use parti-colored skins or golden rings, and to wreath their hair.
- 16.** Commands, under anathema, all persons to pay the tithe of all their fruits.
- 17.** Forbids schoolmasters to hire out their schools to be governed by others. See Johnson, *Eccles. Canons*, A.D. 1138; Wilkins, *Conc.* 1:413.

VII. Was held in 1176 by cardinal Hugo or Hugezen, who had been sent from Rome to endeavor to settle the dispute between the archbishops of Canterbury and York; the latter of whom claimed the right of having his cross borne before him in the province of Canterbury. Many prelates and clergy attended; but when Roger of York, upon entering the assembly, perceived that the seat on the right hand of the legate had been assigned to the archbishop of Canterbury, and that on the left kept for himself, he thrust himself into the lap of the archbishop of Canterbury; whereupon the servants of the latter and many of the bishops (as Hovenden writes) threw themselves upon the archbishop of York, and forced him down upon the ground, trampled upon him, and rent his cope; upon which the council broke up in confusion. Johnson, *ut sup.*; Wilkins, *Conc.* 1:485.

VIII. Was a national council held in 1200 by Hubert Walter, archbishop of Canterbury, in which fifteen canons were published.

- 1.** Orders the priest to say the canon of the mass distinctly, and to rehearse the hours and all the offices plainly, and without clipping the words. Offenders to be suspended.
- 2.** Forbids to celebrate two masses in one day except in case of necessity. When it is done, it directs that nothing be poured into the chalice after the first celebration, but that the least drop be diligently supped out of the chalice, and the fingers sucked and washed; the washings to be drunk by the priest after the second celebration, except if deacon be present to do so

at the time. Orders that the eucharist be kept in a decent pyx, and carried to the sick with cross and candle; care to be taken not to confuse the consecrated and unconsecrated hosts.

- 3.** Orders that baptism and confirmation shall be conferred upon those concerning whom there exists a doubt whether or not they have received them. Forbids fathers, mothers-in-law, and parents to hold the child at the font. Forbids deacons to baptize and give penance, except in case of the priest's absence, or other necessity. Permits even a father or mother to baptize their child in case of necessity, and orders that all that follows after the immersion shall be completed subsequently by the priest.
- 4.** Relates to the administration of penance.
- 5.** Renews the decrees of the Council of Lateran, A.D. 1179, which restrict the expenses and retinue of prelates and other ordinaries when in visitation, and declares the design of visitations to be to see to what concerns the cure of souls, and that every church have a silver chalice, decent vestments, and necessary books, utensils, etc.
- 6.** Orders that bishops ordaining any one without a title shall maintain him till he can make a clerical provision for him.
- 7.** Renews the canon of Lateran, A.D. 1179, which forbids prelates to excommunicate their subjects without canonical warning. Orders the yearly pronouncement of a general excommunication against persons guilty of various specific crimes.
- 8.** Renews canon 7, Lateran, A.D. 1179.
- 9.** Orders the payment of tithe without abatement for wages, etc.; grants to priests the power of excommunicating, before harvest, all withholders of tithe. Orders the tithe of land newly cultivated to be paid to the parish church. Orders detainers of tithe to be anathematized.
- 10.** Forbids to institute any persons to churches not worth more than three marks per annum who will not serve in person. Renews the 11th canon of Lateran, A.D.
- 11.** Forbids clerks to go to taverns and drinking-booths, and so put themselves in the way of being insulted by laymen. Orders all the clergy to use the canonical tonsure and clerical habit, and archdeacons and dignified clergymen copes with sleeves.

11. Forbids marriage under various circumstances; orders that the banns be thrice published; that marriage be celebrated openly in the face of the Church.

12. Orders those who, being suspected of crimes, deny them, to undergo a purgation.

13. Renews the 23d canon of Lateran, 1179, concerning churches and priests for lepers.

14. Renews canon 9 of Lateran, which forbids the Templars and other fraternities to accept of tithes, churches, etc., without the bishop's consent.

15. Renews canon 10 of Lateran, 1179, and contains various regulations relating to the dress, etc., of the religious. See Wilkins, *Conc.* 1:505; Johnson, *Eccles. Canons*, ad ann.

IX. Was held about 1229 by Richard Wethershed, archbishop of Canterbury. Twelve constitutions were published, eleven of which are the same with those published in the Council of London, A.D. 1175. The last refers to the duties of physicians. See Johnson, *Eccles. Canons*.

X. Was held in 1229 under master Stephen, chaplain and nuncio of the pope, who, sorely to the discomfort of the assembly, demanded on the part of Rome the tenths of all movables belonging to clergy and laity in England, Ireland, and Wales, in order to enable the Roman pontiff to carry on war against the excommunicated emperor Frederick. The arguments by which, assuming Rome as the head of all churches, it was asserted that her fall would involve the ruin of the members, was met on the part of the laity by a plain refusal; and the clergy, after three or four days' deliberation and no small murmuring, were at length brought to consent from fear of excommunication or an interdict being the consequence of disobedience to the demand. See Wilkins, *Conc.* 1:622.

Whalley, Thomas Sedgwick, D.D.

a Church of England divine, was born in 1745. He was educated at St. John's College, Cambridge, graduating B.A. in 1767, and M.A. in 1774; was presented to the rectory of Hagworthingham, Lincolnshire, in 1772, and died at La Fleche, November 30, 1828. He published his *Edwy and Edilda*, a tale (1778, 8vo): — The *Fatal Kiss*, a poem, written in the last stage of an atrophy, by a beautiful young lady (1781, 4to): — *Verses*

addressed to Mrs. Siddons (1782, 4to): — *Mount Blanc*, a poem (1788, 4to): — *The Castle of Montval*, a tragedy (1781, 8vo): — *Poems and Translations* (8vo): — *Kennet and Finelia*, a legendary tale (1809, 8vo). See (Lond.) *Annual Register*, 1828, page 267.

Whedon, Daniel Denison, D.D., LL.D.

an eminent Methodist Episcopal divine, was born at Onondaga, N.Y., March 20, 1808. He graduated from Hamilton College in 1828; studied law in Rochester for a year, and then became teacher in Cazenovia Seminary; in 1831 tutor in his *alms mater*; in 1833 professor of languages in Wesleyan University, Connecticut; in 1834 joined the New York Conference; in 1842 was transferred to the Troy Conference, and stationed in 1843 at Pittsfield, Massachusetts; in 1845 became professor of rhetoric in the University of Michigan; in 1855 pastor at Jamaica, L.I.; in 1856 editor of the *Methodist Quarterly Review*, a position which he retained until 1884. He died at Atlantic Highlands, N.J., June 8, 185. Dr. Whedon was noted for his incisive, vigorous style, both as preacher and writer, and was remarkably powerful in controversy. He wrote very largely for the denominational press, and prominent among his works are a *Treatise on the Will* (New York, 1864), and a *Commentary on the New Test.* (1860-80, 5 volumes, 12mo). See *Alumni Record of Wesleyan University*, 1882, page 29:656.

Wheel

Picture for Wheel

The vision of the wheels demands some remark (²⁰¹⁵Ezekiel 1:15, 16, 19-21): — "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels." This vision of Ezekiel has always been regarded both by Jews and Christians as very abstruse and

difficult of interpretation, so much so, indeed, that the former anciently forbade it to be read by persons under thirty years of age. Bush observes, "From all that we can gather of the form of these wheels, they appear to have been spherical, or each composed of two of equal size, and inserted the rim of the one into that of the other at right angles, and so consisting of four equal parts or half-circles. They were accordingly adapted to run either forward or backward, to the right hand or to the left, without any lateral turning, and by this means their motion corresponded with that of the four faces of the living creatures to which they were attached. 'When they went upon their four sides, they turned not as they went,' Heb. 'When they went, they went upon the quarter-part of their fourfoldness,' i.e., upon or in the direction of one of the four vertical semicircles into which they were divided, and which looked towards the four points of the compass. When it is said 'they turned not,' it is not to be understood that they had not a revolving or rotary motion. but that they, like the faces, never forsook a straightforward course." A similar *cruciform* position of the wheels is adopted by most commentators. Of verses 19 and 20 the same author observes, "These circumstances are doubtless dwelt upon with peculiar emphasis in order to show the intimacy of relation and harmony of action subsisting between the living creatures and the wheels, or, more properly, between the things symbolically represented by them." Layard observes that the "wheel within wheel" mentioned in connection with the emblematical figures may refer to the winged circle or wheel representing at Nimrud the supreme deity (*Nineveh*, 3:352). **SEE CHERUBIM.**

Wheel of Bells

an instrument consisting of a broad wooden wheel to which from eight to twelve silver bells are affixed, rung by a rope at the elevation of the host in certain foreign churches, remarkable examples of which exist at Manresa and Gerona, Spain. The specimen at the former town, placed against the wall of the choir-aisle is contained in an ornamental eight-sided wooden case with Gothic sound-holes; that at the latter, hung against the north wall, is all of wood, its frame being corbelled out from the wall.

Wheelock, Alonzo, D.D.

a Baptist minister, was born in 1801, in Vermont. Although the circumstances of his early life were of a somewhat depressing character, he secured for himself a good classical education, and had almost completed

his studies preparatory to entering upon the practice of medicine, when he became a hopeful Christian. He now decided to fit himself for the ministry. He was a graduate of what is now the Theological Seminary of Madison (N.Y.) University, in the class of 1829. He had an honorable and successful ministry. His life as a minister was spent mostly with churches in the State of New York. For several years he had charge of a Church in the city of New York. He was recognized as an able scholar and an attractive preacher, and made hosts of friends wherever he lived. For two or three years before his death he was obliged to retire from the active duties of the ministry. His death occurred at Fredonia, in March, 1873. (J.C.S.)

Whipping

was a punishment employed in the ancient Church for the discipline of junior monks and inferior clergy for insubordination. It was also applied to others in certain cases. Bingham (*Christ. Antiq.* book 7, chapter 3) quotes from Palladius as follows: "In the Church of Mount Nitria, there were three whips hanged upon three palm-trees — one for the offending monks, another for the correcting of thieves, and a third for the correcting of strangers, whom they entertained in a hospital adjoining." Again, in Bingham's *Antiquities* (book 16, chapter 3), we find these statements: "Cyprian, in the *Life of Caesarius Avelatensis*, says that bishop observed this method both with slaves and freemen; and that when they were to be scourged for their faults, they should suffer forty stripes save one, according as the law appointed. The Council of Agde orders the same punishment. not only for junior monks, but also for the inferior clergy. And the Council of Mascon particularly insists upon the number of forty stripes save one. . . . The Council of Epone speaks of stripes as the peculiar punishment of the minor clergy" for the same crimes that were punished with excommunication for a whole year in the superior clergy." **SEE SCOURGE.**

Whirlwind

Picture for Whirlwind

(hp#w, *supah*, ^{<1870>}Job 37:9; ^{<2012>}Proverbs 1:27; 10:25; ^{<2368>}Isaiah 5:28; 17:13; 21:1; 66:15; ^{<2443>}Jeremiah 4:13; ^{<2307>}Hosea 8:7; ^{<3000>}Amos 1:14; ^{<4008>}Nehemiah 1:3; elsewhere "storm," etc., denoting the sweeping force of the wind or hurricane; also r [šj] *sdar* ^{<2239>}Jeremiah 23:19; 25:32; 30:23;

elsewhere "tempest," or [fem.] *hr[s]* ^{<1211>} 2 Kings 2:1, 11; ^{<1870>} Job 38:1, 6; ^{<342>} Isaiah 40:24; 41:16; ^{<239>} Jeremiah 23:19; 30:23; ^{<3004>} Ezekiel 1:4; ^{<3014>} Zechariah 9:14; elsewhere "storm," etc., which denote rather the violent rain or *tempest*, although accompanied with wind, ^{<1975>} Psalm 107:25; ^{<3311>} Ezekiel 13:11, 13). "The two Hebrew terms above noted convey the notion of a violent wind, but with a different radical import — the former, because such a wind *sweeps away* every object it encounters; the latter, because the objects so swept away are *tossed about* and destroyed. In addition to this, Gesenius gives a similar sense to *galydl*, in ^{<19718>} Psalm 77:18 (A.V. heaven) and ^{<3011>} Ezekiel 10:1.3 (A.V. 'wheel'). Generally, however, this last term expresses one of the effects of such a storm in rolling along chaff, stubble, or such light articles (*Thesaur.* page 288). It does not appear that any of the above terms express the specific notion of a *whirlwind*, i.e., a gale moving violently round on its own axis, and there is no warrant for the use of the word in the A.V. of ^{<1211>} 2 Kings 2:11. The most violent winds in Palestine come from the east; and the passage in ^{<1870>} Job 37:9, which in the A.V. reads 'Out of the south cometh the whirlwind,' should rather be rendered 'Out of his chamber,' etc. The whirlwind is frequently used as a metaphor for violent and sweeping destruction. Cyrus's invasion of Babylonia is compared to a southerly gale coming out of the wilderness of Arabia (^{<2201>} Isaiah 21:1; comp. Knobel, ad loc.), the effects of which are most prejudicial in that country. Similar allusions occur in ^{<1870>} Psalm 58:9; ^{<1027>} Proverbs 1:27; 10:25; ^{<3424>} Isaiah 40:24; ^{<2714>} Daniel 11:40" (Smith). In a large proportion of the passages the terms in question are employed in a figurative sense with reference to the resistless and sweeping destruction that is sure to overtake the wicked, But this of course implies. that tempests of such a character were phenomena not unknown in some parts of Palestine. We have only to look into the accounts of travellers to see how much this is the case, especially in the South Country and the regions bordering on the Dead Sea. Prof. Robinson and party were exposed to a violent. sirocco in the desert, in their route from Akabah to Jerusalem, which continued until towards evening.

"The wind had been all the morning N.E., but at eleven o'clock it suddenly changed to the south, and came upon us with violence and intense heat, until it blew a perfect tempest. The atmosphere was filled with fine particles of sand, forming a bluish haze; the sun was scarcely visible, his disk exhibiting only a dun and sickly hue; and the of the wind came upon our faces as from a burning oven. Often

we could not see ten rods around us, and our eyes, ears, mouths, and clothes were filled with sand. The thermometer at twelve o'clock stood at 88<degrees> Fahr., and had apparently been higher; and at two o'clock it had fallen to 76 <degrees>, although the wind still continued. Our Arabs called it *shurkiyeh*, i.e., an east wind, although it blew from the south. The *simnoon*, i.e., *burning* or *poisonous* wind, they said, differs from it only in its greater heat the haze, and sand, and discoloration of the air being alike in both. Should it overtake a traveller without water, it may, in certain circumstances, prove fatal to him. He needs water, not only to drink, but it is well to wash the skin. The simoon, they said, prevails only during the season when the khamusius blows in Egypt."

Farther on he states, "The tempest had become a tornado. It was with the utmost difficulty that we could pitch our tent, or keep it upright after it was pitched. For a time the prospect was dreadful, and the storm in itself was probably as terrific as most of those which have given rise to the exaggerated accounts of travellers" (*Researches*, 1:287, 289). A similar tempest of hot wind, "the glow of the air being like the mouth of a furnace," and fully charged with dust and sand, overtook him in the Arabah, not very far from the Dead Sea, about the end of May (*ibid.* 2:504). Lieut. Lynch describes, under April 26, a tempest which assailed him on the Dead Sea. It was with difficulty the boat was rowed ashore. He and his companions were nearly stifled with the wind. They sought relief in a ravine, where they found pools sufficient to bathe in; but the relief was only momentary. The wind increased to a tempest; the sun became red and rayless; the thermometer rose to 104 <degrees>; and when "some endeavored to make a screen of one of the boat's awnings, the fierce' wind swept it over in an instant. It was more like a blast of a furnace than living air" (*Expedition*, page 314). Kitto remarks (*Pict. Bible*, note on ^{237/36}Isaiah 37:36):

"As we have ourselves only felt the mitigated effect of this wind on the skirts of deserts and in the shelter of towns, we cannot from experience speak of the more disastrous effects which it exhibits in the open deserts; but, judging from what we observed under the circumstances indicated, and from such information as we have collected, we have no doubt that the numerous accomplished travellers of the last century and the one before, as Chardin, Shaw, Niebuhr, Volney, Bruce, Ives, and others, are correct in their united

testimony, supported as it is by the consenting evidence of natives accustomed to traverse the deserts. It is necessary to mention this, because some more recent travellers, who, on account of the season or direction of their journeys, had no occasion to experience any other than the milder effects of this wind, have seemed to doubt the destructive power which has been attributed to it."

The most complete account of the simoon and its effects is that given by Volney (*Travels*, 1:4). That part which describes its effects in the towns tourists can confirm from their own experience, and the rest is amply corroborated by the testimony of other travellers.

"Travellers have mentioned these winds under the name of *poisonous* winds, or, more correctly, *hot winds of the desert*. Such, in fact, is their quality; and their heat is sometimes so excessive that it is difficult to form an idea of their violence without having experienced it; but it may be compared to the heat of a large oven at the moment of drawing out the bread. When these winds begin to blow, the atmosphere assumes an alarming aspect. The sky, at other times so clear in this climate, becomes dark and heavy, and the sun loses its splendor and appears of a violet color. The air is not cloudy, but gray and thick, and is, in fact, filled with an extremely subtle dust that penetrates everywhere. This wind, always light and rapid, is not at first remarkably hot, but increases in heat in proportion as it continues. All animated bodies soon discover it by the change it produces in them. The lungs, which a too rarefied air no longer expand: are contracted and become painful. Respiration is short and difficult, the skin parched and dry, and the body consumed by an internal heat. In vain is recourse had to large draughts of water; nothing can restore perspiration. In vain is coolness sought for; all bodies in which it is usual to find it deceive the hand that touches them. Marble, iron, water — notwithstanding the sun no longer appears — are hot. The streets are deserted and the dead silence of night reigns everywhere. The inhabitants of towns and villages shut themselves up in their houses and those of the desert in their tents, or in pits they dig in the earth where they wait the termination of the destructive heat. It usually lasts three days; but if it exceeds that time, it becomes insupportable. Woe to the traveller whom this wind surprises remote from shelter! he must suffer all its dreadful consequences,

which sometimes are mortal. The danger is most imminent when it blows ill squalls, for then the rapidity of the wind increases the heat to such a degree as to cause sudden death. This death is a real suffocation; the lungs, being empty, are convulsed, the circulation disordered, and the whole mass of blood driven by the heat towards the head and breast; whence that hemorrhage at the nose and mouth which happens after death. This wind is especially fatal to persons of a plethoric habit, and those in whom fatigue has destroyed the tone of the muscles and vessels. The corpse remains a long time warm, swells, turns blue, and is easily separated; all of which are signs of that putrid fermentation which takes place when the humors become stagnant. These accidents are to be avoided by stopping the nose and mouth with handkerchiefs. An efficacious method is also that practiced by the camels, who bury their noses in the sand, and keep them there till the squall is over. Another quality of this wind is its extreme aridity, which is such that water sprinkled upon the floor evaporates in a few minutes. By this extreme dryness it withers and strips all the plants; and, by inhaling too suddenly the emanations from animal bodies, crisps the skin, closes the pores, and causes that feverish heat which is the invariable effect of suppressed perspiration."

The ninth plague with which the Lord afflicted the Egyptians was a thick darkness, which is generally identified with the tempest called khamsin, prevalent in Egypt in the months of April and May (~~(202)~~ Exodus 10:21,23). When the khamsin blows, the sun is pale yellow, its light is obscured, and the darkness is sometimes so great that one seems to be in the blackest night, even in the middle of the day. Sonini says, "The atmosphere was heated, and at the same time obscured by clouds of dust. Men and animals breathed only vapor, and that was mingled with a fine and hot sand. Plants drooped, and all living nature languished. The air was dark on account of a thick mist of fine dust as red as flame." Hartmann says, "The inhabitants of the cities and villages shut themselves up in the lowest apartments of their houses and cellars; but the inhabitants of the desert go into their tents, or into the holes which they have dug in the ground. There they await, full of anxiety, the termination of this kind of tempest, which generally lasts three days." The hot wind of the desert, called by the Italians *sirocco*, and by the Arabs *shurkiyeh*, i.e., an *east wind*, resembles the khamsin of Egypt. The sand-storms occur in the most awful form in deserts, when the fine sand is

thrown into hillocks, and these are swept by furious winds, the sand of which they are formed being tossed on high, and whirled rapidly and densely through the air, until the storm has finally subsided. Under this most awful visitation of the sand-storm, it sometimes happens that travellers and their cattle are overwhelmed and suffocated. And even the more common and less dangerous forms of this phenomenon, which occur in regions less absolutely sandy, or where the sands are less extensive than in the great sandy deserts of Asia, are still very formidable and alarming. Mr. Buckingham has given a description of such a storm, of that kind which must have been familiar to the Israelites during their wanderings. It occurred in the desert of Suez, that is, on the western verge of that sandy desert which occupies a considerable portion of the country between Egypt and Palestine.

The morning was delightful on our setting out, and promised us a fine day: but the light airs from the south soon increased to a gale, the sun became obscure, and as every hour brought us into a looser sand, it flew about us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted, therefore, for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony. . . . Fifty gales of wind at sea appeared to me more easy to be encountered than one among these sands. It is impossible to imagine desolation more complete. We could see neither sun, earth, nor sky; the plain at ten paces' distance was absolutely imperceptible. Our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment to behold this chaos of mid-day darkness, and wait patiently for its abatement."

Dr. Thomson states (*Land and Book*, 2:311), "We have two kinds of sirocco — one accompanied by vehement wind, which fills the air with dust and fine sand, I have often seen the whole heavens veiled in gloom with this sort of sand-cloud, through which the sun, shorn of his beams, looked like a globe of dull, smouldering fire." *SEE WIND*.

Whitby (or Strenechal), Council Of

(*Concilium Phamense*). Whitby is a seaport town of England, County of York, North Riding, on the Esk, near its mouth in the North Sea. An ecclesiastical council was held there in 664. This was properly a conference between the English and Scotch bishops on the subject of the celebration of

Easter. There were present on the English side Agilbert, a Frenchman, bishop of Dorchester, with his presbyter, Agathoi; Wilfred, a young Northumbrian priest, who had studied at Rome; Romanus, who had before contended the point with Finan, late bishop of Lindistarne; and an old deacon, James, whom Paulinus had left thirty years before. On the Scotch side were Colman, bishop of Lindisfarne; and Cedda, a bishop who acted as interpreter. Oswy, king of Northumbria, was also present, who opened the proceedings, and desired Colman to explain the nature and origin of the rites which his Church had so long practiced. The Scots alleged the example of St. John, Wilfred that of St. Peter, and the latter concluded his address in the following terms: "But for you (Colman) and your adherents, if, after having heard the decrees of the apostolic see, yea, of the whole Church. and these, too, confirmed by Scripture, you refuse to obey them, you certainly are guilty of sin. For, allowing your fathers to have been holy men, is their small handful in a corner of a remote island to be compared to the Church of Christ over the whole earth? And great as that Columba of yours may have been, is he to be preferred to the blessed prince of the apostles, to whom the Lord said, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it; and to thee will I give the keys of the kingdom of heaven?'" — This fortunate quotation from Holy Scripture determined the king in favor of the Roman custom; he, as he said, fearing to contradict one who held the keys of heaven, and might peradventure refuse to open to him when he knocked. In this council, moreover, the affair of the tonsure was discussed, the Roman fashion differing from that in use among the Scotch, which the former pretended had been derived from Simon Magus. See Mansi, *Concil.* 6:491; Wilkins, *Concil.* 1:37.

White

(prop. ⲁⲃⲓ ; λευκός). In Canaan persons of distinction were anciently dressed in fine linen of Egypt, and, according to some authors, in silk and rich cloth shaded with the choicest colors. The beauty of these clothes consisted in the fineness and color of the stuffs; and it seems the color most in use among the Israelites, as well as among the Greeks and Romans, was white, not improved by the dyer's art, but the native color of the wool, being most suited to the nature of their laws, which enjoined so many washings and purifications. (Indeed, so early as the days of Hesiod the Greeks considered white as the color in which the celestials appeared: men

went to heaven in white clothing [*Opera et Diesi* 1:198].) The general use of this color seems to be recognised by Solomon in his direction, "Let thy garments be always white" (^{<2008>}Ecclesiastes 9:8). But garments in the native color of wool were not confined to the lower orders; they were also in great esteem among persons of superior station, and are particularly valued in Scripture as the emblem of knowledge and purity, gladness and victory, grace and glory. The priests of Baal were habited in black, a color which appears to have been peculiar to themselves, and which few others in those countries except mourners would choose to wear. In all countries and all ages white has been regarded as the emblem of purity. *SEE WHITSUNDAY*. Isaiah says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (1:15). See the monographs cited by Volbeding, *Index Programmatum*, page 124. *SEE COLOR*.

White Of An Egg

is the rendering adopted in the A.V. at ^{<1806>}Job 6:6 for the Heb. ⲧⲱⲙⲓ ⲗⲓ ⲓⲣⲓⲣⲁⲓⲣ *challamuth* (Sept. ἐν ῥήμασιν κενοῖς [v.r. καينوῖς], Vulg. *quod gustatum offert mortem*). Most interpreters derive the Hebrew word from ⲙⲓ ⲗ; *chalam*, to dream, and, guided by the context, explain it to denote *somnolency*, *fiatuity* (comp. ^{<2008>}Ecclesiastes 5:2, 9), and so *insipidity* (comp. ⲙⲱⲣϥϩ in Dioscorides, spoken of tasteless roots). The Syriac renders it by *chalamta*, which signifies *portulacca* or *purslain*, an herb formerly eaten as a salad, but proverbial for its insipidity ("portulacca stultior," in Meidan. *Proverb.* No. 344, page 219, ed. 'Schultens). The phrase will thus mean *purslain-broth*, i.e., silly discourse. *SEE MALLOWS*. The rabbins, following the Targums, regard it as i.q. Chald. ⲱⲙⲓ ⲗ, the coagulum of an *egg* or *curd*; and so explain the phrase, as the A.V., to mean the slime or *white of an egg*, put as an emblem of insipidity. This in itself is not ill; but the other seems more consonant with Oriental usage. See Gesenius, *Thesaur.* page 480.

White (or Whyte), John (1), D.D.

an English prelate, was born at Farnham, in Surrey, in 1511. He was educated at Winchester School and at New College, Oxford, of which he became perpetual fellow in 1527; soon after made warden of Winchester College; became rector of Cheyton in 1551; was imprisoned in the Tower for some months during the preceding year for his supposed

correspondence with persons abroad who were opposed to Edward VI; was made bishop of Lincoln by queen Mary in 1554; translated to the 'see of Winchester in 1557; deprived, on the accession of queen Elizabeth, on account of his opposition to Protestantism; and imprisoned for a short time in the Tower in 1559 for his public attacks upon the queen. He died at South Warnborough, January 11, 1560, and was buried in Winchester Cathedral. He was the author of certain Latin poems, and some of his sermons and orations have been published.

White, John (2), D.D.

an English clergyman of the latter part of the 16th and the beginning of the 17th century, was vicar of Eccles, and subsequently chaplain in ordinary to James I. He died in 1615. He published *The Way to the True Church*, and other works. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

White, John (3)

a Puritan divine, known as the *Patritarch of Dorchester*, was born at Stanton, St. John, Oxfordshire, England, in December, 1574. He was educated at Winchester School and New College, Oxford, of which he became perpetual fellow in 1595; here he graduated, took holy orders, and became a frequent preacher at Oxford; became rector of Trinity Church, Dorchester, in 1606; was one of the projectors of the colony of Massachusetts in 1624; had his house plundered and his library carried away by the soldiers of Prince Rupert; escaped to London, and was made minister of the Savoy; was appointed one of the learned divines. to assist in a committee of religion selected by the House of Lords in 1640; became a member of the Westminster Assembly in 1643; was chosen rector of Lambeth in 1645; and afterwards returned to Dorchester, where he died, July 21, 1648. He published, *The Planter's Plea; or, The Grounds of Plantations Examined, and the Usual Objections Answered* (1630): — *A Way to the Tree of Life Discovered*, etc. (1647): — *Commentary on the First Three Chapters of Genesis* (1656).

White, Nicholas

a Methodist Episcopal minister, was born at Middletown, Vermont, June 8, 1786. He received a careful religious training; experienced religion in 1810; joined the New York Conference in 1813; and from that date to 1854, when he superannuated, he led an active, successful itinerant life. In 1854

he retired to Brooklyn, where he resided until his death, February 14, 1861. Mr. White was earnest and fervent as a speaker, greatly beloved as a pastor, devoted and affectionate as a husband and father. See *Minutes of Annual Conferences*, 1861, page 76.

White (Whyte, or Vitus), Richard

an English historian, antiquary, and afterwards Catholic priest, was born at Basingstoke, Hampshire. He was educated at Winchester School; admitted fellow of New College, Oxford, in 1557; lost his fellowship on account of his attachment to Romanism in 1564; became regius professor of civil and canon law at Douay, in which relation he remained nearly twenty years; was appointed by that university tie chancellor, or *rector magnificus*; was created count palatine by the emperor; after the loss of his second wife, was ordained priest and made a canon of St. Peter's Church in Dotiay. He died in 1612 and was buried in St. James's Church. Among his publications were, *AElia Laelia Crispis; Epitaphium Antiquum quod in Agro Bononiensi adhuc Videtur*, etc. (1618): — *Orationes Quinque* (1596): — *Notae ad Leges Decemvirorum in Duodecim Tabulis* (1597): — and *Historiae Britannicae Insulae ab Origine Mundi ad Annun Domini Octinagesimum* (1602).

White Brethren

a body of enthusiasts who appeared in Italy about the beginning of the 15th century, and were so called from being all clad in white linen robes reaching to their feet, with hoods of the same material that left only their eyes exposed. They were first collected together by a priest, whose name is unknown, among the villages on the southern side of the Alps. He led them down, a large multitude, into the Italian plains under the pretence that he was the prophet Elias. Bearing a cross at their head, he bade them follow him in a crusade against the Turks for the purpose of regaining the Holy Land; and so great was his influence that not only the peasantry, but some priests and even cardinals, are said to have enrolled themselves among his army of "penitents." They advanced in troops of ten, twenty, and forty thousand, marching from city to city, singing hymns and muttering loud prayers; and wherever they went multitudes were ready to give them alms and join in their pilgrimage. They were met at Viterbo by a body of papal troops, which had been ordered to march against them by Boniface IX under the impression that their leader intended to dethrone him and seize

upon the papal dominions. The pilgrims were dispersed by the troops, and their leader taken captive to Rome and burned as a heretic, about the year 1403. Their history is very similar in many respects to that of the Apostolicals, led by Srgarenili and Dolcino a century earlier; hence some have supposed that both uprisings were by the same sect. *SEE APOSTOLICI.*

Whitefield, James, D.D.

a Roman Catholic prelate, was born in Liverpool, England, November 3, 1770. Having received a good education he engaged for some time in mercantile pursuits, but abandoned this work for the study of divinity which he prosecuted under Dr. Ambroise Marechal. He was ordained a priest in 1809, settled in Baltimore, Maryland, in 1817 as minister of St. Peter's Church, and succeeded Dr. Marechal as archbishop of Baltimore May 25, 1828. He died at Baltimore, October 19, 1834.

Whitefield, J.G., D.D.

a minister of the Methodist Protestant Church, was born in Virginia, September 10, 1810. He was converted when seventeen years of age; in August 1829, was licensed to preach, and in the following September went to his first appointment. For nearly fifty years he was a faithful minister of the Gospel. He was elected to the General Conferences of 1842, '46, '50, '54, '58, '62, '66, and also of 1870 of which he was president. He was a member of the conventions of 1867 and 1877, when the dissevered Church was reunited. In 1874 he became a member of the North Carolina Conference, and represented that body in the union convention held in Baltimore in May 1877. He died August 28, 1879. See *Founders of the M.P. Church*, page 378.

White Garments

were worn by the clergy as early as the 4th century, and the use has been continued to the present time in the ritualistic churches. White garments were also worn by persons newly baptized. In the Latin Church this vesture came immediately before confirmation, but in the Greek Church immediately after. This ceremony was to represent the having put off the old man with his deeds, and having put on the new man Christ Jesus. Those who wore the garments were called, in the Greek, *λευχειμονοῦντες*, and in the Latin, *grex Christi candidus et niveus* (the

white flock of Christ). The garments were delivered to them with the following solemn charge: "Receive the white and immaculate garment, which thou mayest bring forth without spot before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life. Amen." These garments were commonly worn eight days, and then laid up in the church. The day after Easter is mentioned as the day appointed for this purpose. That was the conclusion of the Paschal festival, and then the neophytes changed their habit; whence that day is thought to have the name of *Dominica in Albis*; and Whitsunday (q.v.) is said to be so called from this custom of wearing white robes after baptism.' These being laid aside, were carefully preserved in the vestries of the church as an evidence against men if they afterwards violated the baptismal covenant. See Bingham, *Christ. Antiq.* book 13, chapter 8; book 12, chapter 4; and book 20, chapter 6.

Whitehead, David

an eminent English divine of the 16th century, was born at Tuderley, in Hampshire. He was educated at Oxford; became chaplain to Anne Boleyn; retired to Frankfort, in Germany, during the reign of queen Mary, and there became pastor to the English congregation; returned to England on the accession of queen Elizabeth, and was one of the committee appointed to review king Edward's liturgy; was selected as one of the public disputants against the popish bishops in 1559; and delined the archbishopric of Canterbury and the mastership of the Savoy. He died in 1571. The only published works left by him are *Lectures and Homilies on St. Paul's Epistles*, and several of his discourses in *Brief Discourse of the Troubles Begun at Frankfort* (1575). Wood speaks of him as "a great light of learning and, a most heavenly professor of divinity." See Chalmers, *Biog. Dict.* s.v.

Whitehead, George

an eminent public preacher of the Quakers, was born at Sunbigg, in the parish of Orton, Westmoreland, England, about 1636. He was educated at the free school of Blencoe, in Cumberland; taught school for a time; began to travel as a Quaker preacher before he was eighteen years old; was several times imprisoned, and sometimes whipped for his preaching; appeared at the bar of the House of Commons in defence of his sect; was very active in behalf of Dissenters, and exercised considerable influence with Charles II. He died in March 1722. Among his numerous publications

the following may be mentioned: *Nature of Christianity in the True Light Asserted* (1671): — *The Christian Quaker*, etc. (1824, 2 parts), in which he was assisted by William Penn: — *Enthusiasm above Atheism* (1674): — *The Way of Life and Perfection Livingly Demonstrated* (1676): — *An Antidote against the Venom of a Snake in the Grass* (1697): — *Christian Progress of George Whitehead, in Four Parts, with a Supplement, being Memoirs of his Life* (1725). See Chalmers, *Biog. Dict.* s.v., Smith, *Catalogue of Friends' Books*, 2:884-908.

Whitehead, John, M.D.

a biographer of Wesley, was born in 1740. He studied medicine, and became physician to the old Bethlehem Hospital, Moorfields, London. From 1764 to 1769 he travelled as a Methodist preacher, returning again to his professional duties. He was a Quaker for some years, but afterwards returned to the Methodists. He was chief physician to John and Charles Wesley during their last illnesses. At the request of the executors of John Wesley and the trustees of City-Road Chapel, he preached the funeral sermon of Wesley to an audience "still and silent as night," to use Crowther's words, March 9, 1791. This sermon was published, went through several editions, and realized to the Book-room a profit of £200. With Coke and Moore, Wesley appointed him literary executor. A long and unfortunate dispute ensued between Whitehead and his two brethren concerning the papers of Wesley, the former refusing to give them up for examination and a possible cremation. For this he was expelled from membership and from his office as local preacher. Whitehead, having the advantage of the possession of Wesley's papers, at once wrote a plain and valuable account of the *Lives of John and Charles Wesley*, the first volume of which was issued in 1793. In the meantime, however (1792), Coke and Henry Moore published a hastily prepared *Life*, heavy editions of which were at once sold, thus supplanting to a large extent the more authoritative biography by the layman. In 1797, Whitehead restored the papers to his co-executors, and was reinstated in his position in the Church. Having served as physician to the Methodists for many years, he died in London, March 18, 1804.

Dr. Whitehead published the following: *Essay on Liberty and Necessity* (1775, 12mo), in which Mr. Wesley's *Thoughts on Necessity* are examined and defended: *Materialism Philosophically Examined, or the Immateriality of the Soul Asserted and Proved on Philosophical*

Principles, in an Answer to Dr. Priestley's Disquisitions on Matter and Spirit (Lond. 1778, 78 pp.): — a *Discourse* (ibid. 1791, 8vo) delivered at the New Chapel, City Road, March 9, 1791, at the funeral of Reverend John Wesley: — *A True Narrative of the Origin and Progress of the Difference concerning the Publication of the Life of Reverend John Wesley* (1792, 8vo): — a *Defence* (eod. 8vo) of the same: — a *Life of the Reverend John Wesley, M.A.* (Lond. 1793-96, 2 volumes, 8vo; reprinted in Dublin in 1806, with an Appendix by the Irish editor, and Whitehead's *Sermon* on Wesley; in Boston, Mass., with Preface by John McLeish, 1844, 8vo; in Auburn and Rochester, N.Y., 1854, 8vo), collected from his private papers and printed works, to which is prefixed some account of his ancestors and relations, with the *Life of Reverend C. Wesley, M.A.*, collected from his private journal and never before published. See Stevenson, *Hist. of City Road Chapel*, pages 87, 377; Crowther, *Delin. of Methodism* (1815, 2d ed.), page 105; Wesley, *Works* (Lond. 3d ed.), 4:295, 351; 13:15; Tyerman, *Life of John Wesley* (see Index, volume 3). For the dispute about Wesley's papers, see Myles, *Chronicles Hist. of Meth. Ann.* 1792; Smith, *Hist. of Wesley and Methodism* (see Index, 3:723); Advertisement in Whitehead's *Life of Wesley*, and *Life of Henry Moore* (1791).

Whitelamb, John

one of the Oxford Methodists, was born in 1707, near Wroot, Lincolnshire. He was educated in the charity-school of that place, and while residing with Samuel Wesley at Epworth, was prepared for Lincoln College, Oxford, where he graduated about 1731. In 1733 he became S. Wesley's curate, and afterwards married his daughter. In 1734 he was promoted to the rectory of Wroot, a position which he retained until his death, in July 1769. In 1742 John Wesley preached once in his pulpit, and friendly but not intimate relations existed between him and Whitelamb ever afterwards. See Tyerman, *Oxford Methodists*, page 374 sq.

White Stone

(ψῆφος λευκή, *a white pebble*), referred to as given to the Christian conqueror (⁴¹²⁷Revelation 2:17), is supposed by many to refer to the usage among the Greeks of absolving those that were tried on the ground of any accusation, by the use of *white balls* or *stones*, and condemning by *black* ones. The balls were thrown together into an urn, whence they were drawn

and counted. But the white stone is given to the victor himself. Hence others think reference is made to the tessera given to the victor at the Olympic games, on which was inscribed the reward to be received from his native city, the value of his prize. But in these cases the white stone is wanting, and the mystic inscription which no one but the recipient could read. The reference is undoubtedly to Hebrew sources. Christians are called kings and priests unto God (^{<BOOK>}Revelation 1:6; 5:10; 20:6; ^{<BOOK>}1 Peter 2:5). On the front of the mitre or turban worn by the Hebrew high-priest was a plate of gold with the inscription "Sacred to Jehovah" (^{<BOOK>}Exodus 28:36). The name Jehovah was the incommunicable and secret name, which could be pronounced only by the high-priest, and was known, as the Jews say, only to him. Victors in the Christian struggle are to be exalted to the dignity of high-priests and kings. Instead of a plate of gold in their mitre they have a white stone, a pellucid or resplendent gem, with an inscription equivalent to "Sacred to Jehovah" (^{<BOOK>}Revelation 1:4), a new name, doubtless some name of the Saviour, perhaps, "Sacred to the Logos or Word," that is, the incarnate Jehovah (^{<BOOK>}John 1:1; 19:13). The whole probably symbolizes the assurance of the faithful by the indwelling of the Holy Spirit. This is the pellucid gem, the seal of the living God, having the inscription of divine acceptance which no one can read but he who possesses it. *SEE SEAL; SEE STONE.*

Whitford (Whytford, or Whytforde), Richard

an English monk of the 16th century, was educated at Oxford; subsequently joined the Order of St. Bridget in the monastery called Sion, near Brentford, Middlesex, and styled himself "The Wretche of Syon;" afterwards became domestic chaplain to William Mountjoy. He was the author of several works, among which we note, *The Fruyte of Redempcyon* (1514): — *A Boke Called the Pye or Toune of the Life of Perfection* (1532): — and *Dyvers Instrucyons and Teachynges very Necessarye for the Helthe of Mannes Soule*, etc. (1541).

Whitford, Walter, D.D.

a Scotch prelate, was first minister at Monkland and sub-dean of Glasgow, then rector of Moffat. In 1634 he was consecrated bishop of Brechin, in which see he remained until deprived by the assembly in 1638, after which he fled to England, where he died in 1643. See Keith, *Scottish Bishops*, page 167.

Whitney, Josiah, D.D.

a Congregational minister, was born at Plainfield, Connecticut, August 11, 1731. He graduated at Yale College in 1752, and was ordained at Brooklyn, Connecticut, in 1756, which charge he retained for sixty-eight years, until his death, September 13, 1824, though two colleagues successively settled with him. To extreme old age Dr. Whitney's mental faculties remained almost as keen as ever; he was social, witty, and yet had the dignity of a Christian old age. In theology Dr. Whitney was a moderate Calvinist. He published seven sermons. See *Cong. Quarterly*, 1859, page 351.

Whitsunday

a festival of the Christian Church commemorative of the descent of the Holy Ghost upon the apostles, as "they were all assembled together with one accord in one place," on the day of Pentecost (q.v.), from which fact the name Pentecost is sometimes used instead of Whitsunday. Blunt says (*Dict. of Doct. and list. Theol.*), "The etymology of the term has been strangely confused. It has been derived (*a*) from White Sunday, in supposed allusion to the white garments of the neophytes, as Whitsuntide was one of the two chief seasons for baptism; and (*b*) from Wytsonday, i.e., Wit, or Wisdom, Sunday, in reference to the outpouring of wisdom upon the apostles. But the real White Sunday is the octave of Easter, or *Dominica in albis*, and both of these derivations must be abandoned when the proper use of the title is considered. It is not Whit Sunday, but Whitsun Day, as Easter is Easter Day; and the week is Whitsun Week, not Whit Week; and the season Whitsuntide, not Whittide. In Yorkshire, and doubtless also in other parts of England, the feast is commonly called Whissun Day, the accent being strongly thrown on the first syllable; and the two days following, Whissun Monday and Whissun Tuesday. The name is thus derived, as Dr. Neale shows (*Essays on Liturgiology*, etc.), directly from Pentecost, passing, by various corruptions, *Pingsten*, *Whingsten*, into the German *Pfingsten* and the English *Whitsun*. The Germans have also their *Pfingsten-Woche*, in exact correspondence to our *Whitsun Week*."

Still other derivations of the term are given, Hamon L'Estrange thinking it is derived from the French *huit*, or eight; because there are eight Sundays between Easter and Pentecost. "Wheatley publishes a letter of the famous Gerard Langbain, written on Whitsuneve, 1650, in reply to a friend who

had asked of him the origin of the name, in which it is attempted to be shown that the festival was so called from a custom among our ancestors upon this day to give all the milk of their ewes and kine to the poor for the love of God, in order to qualify themselves to receive the gift of the Holy Ghost; which milk being then (as it is still in some countries) called *white-meat*, therefore the day from that custom took its name." It is also suggested that all persons were required to pay their tithe of young before that day or be liable to the *wite*, or mulct.

Anciently the whole period of fifty days between Easter and Whitsuntide was a sort of festival, and each was observed as a day of joy. We are told that Christians had solemn worship every day, and paid the same respect to these as they did to the Lord's day. All fasting was forbidden, and no one prayed kneeling, the standing posture being considered more in accordance with the joyous spirit of the season, which was the commemoration of our Saviour's resurrection and ascension. At these services the Acts of the Apostles were read, because they contained a history appropriate to the season; alms were freely distributed; slaves were liberated; places of worship were decorated with evergreens; and baptisms were frequently solemnized. At first all persons were baptized as opportunity served; but when the discipline of the Church began to be settled, baptism was confined, except in urgent cases, to Easter and Whitsuntide, including the fifty days' interval.

In countries where Romanism has prevailed, the greatest absurdities have been practiced on this day; fire has been thrown down from elevated places, to represent the cloven tongues of fire; flowers of various hues scattered abroad, in token of the various tongues and gifts of the Spirit; and doves let loose to flutter about the church as an emblem of the Spirit's presence. The following instances are cited from Walcott's *Sacred Archaeology* (pages 612-613): "At Lichfield, 1197, on Pentecost and the three days ensuing, while the sequence was sung, clouds were by custom scattered." A circular opening still exists in the centre of the vault of Norwich, and there are similar apertures at Exeter. Through it, on Whitsunday, a man, habited as an angel, was let down to cense the rood. At St. Paul's a white dove was let to fly out of it, and a long censer, reaching almost to the floor, was swung from the west door to the choir steps, 'breathing out over the whole church and company a most pleasant perfume.' At Dunkirk, in 1662, the ceremonial was always performed during the chanting of the *Veni Creator*, as in Spain. Balsamon alludes to

the loosing of the dove in the East. At Orleans, on Whitsunday, during the singing of the prose, birds, lighted tow and resin, wildfire, and flowers were thrown into the cathedral. At St. Julien's, Caen, until the end of the 16th century, seven kinds of flowers were showered down. In Sweden churches are on this festival still decorated with the wind flower and Pentecost lily — the daffodil.... In most cathedrals the country folk came in procession on this day, and Sir Thomas More mourns over the unwomanly songs of the women who followed the cross; their offerings then made were called Whitsun-farthings or Pentecostals. On Monday, Tuesday, and Wednesday in Whitsun-week the famous Whitsun plays of Chester were acted from the 14th century until 1594 on Whitsun-Wednesday, 'Whitsunday, the making of the Creed,' being performed. Tilts and tourneys amused knights and fair dames; the morris-dancers delighted the common folks; and in many a rural parish the church ale, a sort of parochial picnic, was kept in an arbor, called Robin-Hood's Bower, followed by dancing, bowls, and archery.... Whitsunday was also called the Easter of Roses.

Whitsun-farthings

SEE PENTECOSTALS.

Whosoever Psalm,

a local term current in parts of England for the Athanasian Creed (q.v.).

Wicelius

SEE WITZEL.

Wichern, Johann Heinrich

father of the Inner Mission in Germany, and one of the foremost Christian, philanthropists of the century, was born at Hamburg, April 21, 1808. He studied theology at Gottingen and Berlin, and reached the degree of "candidate." On his return home, encouraged by his pious mother, he started a Sunday-school for the poorest and most wicked children in the city, and ultimately had five hundred children under his care. It was this school which gave him the idea of the institution which he opened on November 1, 1833, at Horn, a suburb of Hamburg. He called it the "Rauhe Haus" (q.v.). In 1845 Wichern sent out his *Fliegende Blätter aus dem Rauhen Haus*, now the organ of the Inner Mission, in which he urged the

duty of laying to heart the misery of our fellow-mortals, and at the same time told the story of his own institutions. In 1848, at the Church diet held at Wittenberg, Wichern presented with such extraordinary eloquence the claims of the sick, the suffering, and sinful, who were their countrymen, that from that hour a new movement on their behalf was begun. This was the so-called "Inner Mission" (q.v.), the very name of which is due to Wichern. Under Friedrich Wilhelm IV, Wichern found favor in court circles, and exerted great influence upon the aristocracy. In acknowledgment of the great services rendered to the cause of the Church, the University of Halle honored Wichern, in 1851, with the doctorate of theology, while Friedrich Wilhelm IV made him a member of the supreme consistory of Berlin. In his official capacity, Wichern was enabled to provide regular religious services in the prisons. In 1858 he founded the "Evangelische Johannisstift" in Berlin, a similar institution to the Rauhe Hans, and organized the Prussian military diaconate. In 1872 he had a stroke of paralysis, from which he never recovered, and died at Hamburg, April 7, 1881. See Oldenberg, *Johann Heinrich Wichern, sein Leben und Wirken* (Hamburg, 1884), volume 1: Krummacher, *J.H. Wichern, ein Lebensbild aus der Gegenwart* (Gotha, 1882); *Monatsschrift für innere Mission* (edited by Schafer, Gfitterslohe, 1881), 1:380 sq.; Zockler, *Handbuch der theol. Wissenschaften* (2d ed. Nordlingen, 1885), 4:450 sq.; Plitt-Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Wideburg, Christoph Tobias

a Lutheran theologian of Germany, who died at Helmstadt, December 5, 1717, is the author of, *De Inspiratione Divina: — De Peccato in Spiritum Sanctum: — De Persona Christi: — De Unione Personali Duarum Naturarum in Christo: — De Pefectione Hominis Renati: — De Ministerio Ecclesiastico: — De Ministris Ecclesiae: — De Obscuratione Solis in Passione Dominica ex* ⁴⁰⁷⁵ *Matthew 27:51*, etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Wrideburg, Heinrich

a Lutheran theologian of Germany, was born at Gosslar, February 1, 1641. He studied at Helmstadt, was made doctor of theology in 1693, and died May 4, 1696. He wrote, *Systema Theologies Positives: — De Recta Dubitandi Ratione: — De Operationibus Dei: — De fis, quae in Arca*

Foederis Fuerunt Servata: — De Scripturarum Sacrarum Divina Inspiratione, etc. See Pipping, *Memorice Theologorum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Widow

(ⲏⲏⲙⲓ ⲛⲓ ⲕⲏⲣⲁ). The benevolent influence of the Bible is in nothing more apparent than in the superior treatment which woman has experienced among those nations where it has prevailed; especially in that most forlorn; and helpless class of females who have been deprived of the support and protection of a husband. Among pagans, on the contrary, and conspicuously in Oriental lands, the condition of widows is most deplorable. They are generally regarded with suspicion and contempt, and, in many countries, with positive abhorrence, as if the cause of their husbands' death. In India this oppression seems to have reached its culmination of misery; and the atrocious custom of widow-burning or *suttee* (q.v.), was for ages the doom of this unfortunate class. *SEE WOMAN*.

I. *Widows among the Hebrews.* — Besides the general law against their hard treatment (ⲉ⁽¹²²²⁾Exodus 22:22-24), there was special legislation respecting them.

1. Their rights should always be respected (ⲉ⁽⁵¹⁰⁸⁾Deuteronomy 10:18; 27:19); nor should their clothing or cattle be pledged (ⲉ⁽⁵²⁴⁷⁾Deuteronomy 24:17), nor their children be sold for debt (ⲉ⁽¹²⁴¹⁾2 Kings 4:1; ⲉ⁽⁸²⁴⁹⁾Job 24:9). According to Maimonides (*Sanedr.* 21, 6) their cases must be tried next after those of orphans.

2. They must be invited to the feasts accompanying sacrifices and tithes-offerings (ⲉ⁽⁵¹⁴²⁾Deuteronomy 14:29; 16:11 14; 26:12 sq.). Childless priest-widows living in their fathers' houses had a right to the priests' meat (ⲉ⁽⁸²²³⁾Leviticus 22:13). In later times it was the custom that the rich sent them wine for the passover meal; in the time of the Maccabees widows were also allowed to deposit their property in the temple treasury (2 Macc. 3:10).

3. Gleanings were left for them (ⲉ⁽⁸²⁴⁹⁾Deuteronomy 24:19-21), and they shared in the battle spoils (2 Macc. 8:2830). Their remarriage was contemplated (ⲉ⁽⁸²¹⁴⁾Leviticus 21:14, but the high-priest was forbidden to marry one), and only on the childless widow did the Levirate law operate

(^{<1235>}Deuteronomy 25:5; *SEE LEVIRATE*). The later Judaism greatly facilitated the remarriage of widows (*Jebanloth*, 15:1 sq., 4 sq.; 16:4 sq.), but this was to be done not less than ninety days after the husband's demise. According to *Kethuboth*, 12:2 sq.; *Gittin*, 4:3, if the widow remained in her husband's house the heirs had to provide her with the necessary rooms and means for her support; but if she went to her father's home she forfeited her right to support more than was absolutely necessary, and neither she nor the heirs could lay claim to her dowry until the expiration of twenty-five years, provided she could prove by oath that she had not yet received anything of it. In order to get subsistence, widows were allowed to sell the property of their husbands, both real and personal (*Kethuboth*, 8:8; 9:9; Maim. *Ishuth*, 16:7 sq.). In case a man left two widows, the first wife had prior claims (*ibid. Cosj.* 17:1). Betrothed women whose prospective husbands died were considered as widows, and such a one the high-priest was also forbidden to marry. In spite of these laws and regulations, complaints of the unjust treatment of the widows in Israel were heard at different times (^{<2017>}Isaiah 1:17, 23; 10:2; ^{<4076>}Jeremiah 7:6; 22:3; ^{<3277>}Ezekiel 22:7; ^{<3078>}Malachi 3:3), and even in the New Test. period (^{<4234>}Matthew 23:14).

See Selden, *De Succ. ad Leg. Ebr. in bona Defunct.*; Mendelsohn, *Rit. Gesetze*, 4; Gans; *Erbrecht*, 1:152 sq.; Saalschutz, *Mosaisches Recht*, 831 sq., 860 sq.; Fronmüller, *De Vidua Hebraea* (Wittenberg, 1714); Dassovius, *Vidua Hebraea*, in Ugolino's *Thesaurus*, 30:1025 sq.; Herzog, *Real-Encyclop.* s.v.; Lichtenberger, *Encyclop. des Sciences. Religieuses*, s.v. (B.P.)

II. Widows among Christians. —

1. In the early Church abundant and careful provision was made for them by special ministration appointed under the apostles themselves (^{<401>}Acts 6:1-6); and Paul gives particular directions concerning them (^{<5478>}1 Timothy 5:3-16) in terms which have been understood by some commentators as ranking them in a special class of Church officials, but which rather seem to indicate their general maintenance at the expense of the body of believers, after a careful discrimination, such as the nature of the times then dictated. The writers who immediately succeeded the apostles often refer to the duty and practice of caring for the poor widows of the Church (Hermas, *AMand.* 8:10; *Sin7.* 1:8; 5:3; Ignatius, *Ad Smyrn.* 6; *Ad Polycarp.* 4; Polycarp, *Ad Philip.* 4, etc.). In still later times the *Apostolical*

Constitutions and other authorities speak of a distinct order by this name (τὸ χηρικόν), but these appear to have held an eleemosynary office, rather than to have been themselves beneficiaries. **SEE DEACONESS**. They eventually took vows like nuns, and, in fact, devoted themselves to a conventual, or, at least, continent and actively benevolent life. See Smith, *Dict. of Christ. Antiq.* s.v. At the same time this body formed a convenient refuge for the destitute widows of those days, and in the Roman Catholic Church nunneries have largely been recruited from the ranks of bereaved or disappointed women. But, aside from this, Christian churches have in all ages exerted themselves with a praiseworthy diligence and liberality to furnish shelter and maintenance for believing widows whose relatives have been found unable or unwilling to provide for them. In more recent times special retreats, called "Old Ladies' Homes," have been established, where, for a moderate charge or entirely gratuitously, indigent widows are comfortably and pleasantly taken care of, without compelling them to become objects of public charity. **SEE POOR**.

Wiedefeld, Karl Wilhelm

a Protestant theologian of Germany, born at Hiinshoven, Prussia, April 6, 1801, was in 1824 pastor at Grafrath, and died in 1856, doctor of theology. He published, *Jeremia's Klagelieder, sneu ubersetzt und erlautert* (Elberfeld; 1830): *Kritik des Simonismmus* (Barmen, 1832): — *De Homine Sacrae Scripturae Interprete* (Leipsic, 1835): — *Ueber die Ehescheidung unter den Evangelischen* (1837): — *Parabeln Jesu fur Kinder* (1844): — *Christlicher Hausschatz* (1847): — *Geistlicher Rssthgeber* (1848), etc. See Zucclold, *Bibl. Theol.* s.v. (B.P.)

Wieseler, Karl Georg

a Lutheran theologian of Germany, was born at Altezelle, Hanover, February 28, 1813. He studied at Gottingen, and commenced his academical career there in 1839. In 1851 he was called as professor to Kiel in 1863 to Greifswalde, was made member of consistory in 1870, and died March 11, 1883, doctor of theology. He published, *De Christiano Capitis Poenae* (Gottingen, 1835): — *Num Marc. 16:9-20 et John 21 Genuini Sint*, etc; (1839): — *Die 70 Wochen des Propheten Daniel erortert*, etc. (eod.): — *Chronolo qische Synapse* (Hamburg, 1843): — *Chronologie des apostolischen Zeitalters* (Gttingen, 1845): — *Kommentar uber den Brief san die Galater* (1859): — *Untesuchung uber deno Hebrderbrief* (Kiel,

1861): — *Beitrage zur richtigen Würdigung der Evangelien* (Gotha, 1869): — *Geschichte des Bekenntnisstandes der luth. Kirche Pommerns* (Stettin, 1870): — *Die Nationalitat der kleinasiatischen Galater* (Gilterslohe, 1877): — *Die Christenverfolgungen der Casaren* (1878): — *Zu Geschichte der neutestanzentlichen Schrift und des Urchristenthums* (1880): — *Untersuchungen zur Geschichte und Religion der alten Germanen in Asien und Europa* (1881), etc. See Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

Wieser, Johannes

a Jesuit and professor in the university at Innsbruck, who died in 1885 at Botzen, is the author of, *Die Bedeutung der Herz-Jesul-Andacht und des Gebetsapostolates Jitir unsere Zeit* (Innsbruck, 1869): — *Pauli Apostoli Doctrina de Justificatione ex Fide sine Operibus*, etc. (Trient, 1873): — *Die Unfehlbarkeit des Papstes und die iinchenen Erwdyungen* (1870): — *Der jesuitische Krankheitsstoff in der Kirche* (Innsbruck, 1872): — *Die Diollingerische Dreikirchenidee*, etc. (Brixen, 1875): — *Der Spiritismus und das Christenthun* (Ratisbon, 1881). (B.P.)

Wife

SEE MARRIAGE; SEE WOMAN.

Wigand, Johann

a Lutheran theologian of Germany, was born at Mansfeld in 1523. He studied at Wittenberg, and was appointed pastor of his native city in 1546, superintendent of Magdeburg in 1553, professor of theology at Jena in 1560 (from which position he was discharged the next year), superintendent of Wismar in 1562, and again professor at Jena in 1569. In 1570 he accompanied the duke Johann Wilheltn to the diet at Spires, but after the death of the duke, in 1573, Wigand was expelled from Saxony. At the instance of Martin Chemnitz he was appointed professor at Konigsberg, and in 1575 he was made bishop of Pomerania. Wigand died at Liebemnihl, Prussia, October 21, 1587. He was an ultra-Lutheran, an ardent champion of Flacius (q.v.), and took part with great vehemence in all controversies of the time, persecuting with blind fanaticism any one who differed from him in opinions. At last he fell out with his own master, with whom he at one time labored for the establishment of a Lutheran popedom, and wrote against him. Wigand's autobiography is found in *Fortgesetzte*

Sammlung von alten und neuen theologischen Sachen (Leipsic, 1738), pages 601-620, where a complete list of all his writings is also found; comp. also Zeumer, *Vitae Professorum Jenensium*, page 43 sq. Schlfisselburg, *Oratio Funebris de Vita et Obitu J. Wigandi* (Frankfort, 1591); Salig, *Geschichte der augsburg. Confession*, 1:639 sq.; 3:279 sq.; Arnold, *Preussische Kirchengeschichte*, page 346 sq.; Walch, *Hist. und theol. Einleitung in die Religionsstreitigkeiten*, 1:57 sq.; 4:100 sq.; Planck, *Geschichte des protest. Lehrbegriffs*, 4:195 sq.; Dollinger, *Reformation*, 2:476; Preger, *Flacius*, 1:82 sq.; 2:34 sq.; Frank, *Geschichte der protest. Theologie*, 1:97; Schulte, *Beitrage zur Entstehungsgeschichte der Magdeburger Centurien* (Neisse, 1877); Wegele, *Geschichte der deutschen Historiographie* (1885), page 328 sq.; Wagenmann, in Plitt-Herzog's *Real-Encyklop. s.v. (B.P.)*

Wigbert, Saint

the first abbot of Fritzlar, was a native of England. In 734, when Boniface had become bishop of Mayence, he invited Wigbert to come to Germany, and take charge of the Fritzlar abbey. Under the new abbot the school soon became famous. Wigbert died in 747. See Servatus Lupus, *Vita S. Wigberti, Abbatis Fritzlariensis*, in Mabillon, *Acta Benedict.* 3:671 sq.; *Miracula Wigberti*, edited by Waitz in Pertz, *Monumenta Hist. German.* 6:227 sq.; Rettberg, *Kirchengeschichte Deutschlands*, 1:593 sq.; Wattenbach, *Deutschlands Geschichtsquellen in Mittelalter*, 4th ed. 1:195; Ebert, *Geschichte der Literatur des Mittelalters*, 2:206; Hahn, *Bonifaz und Lul*, page 141 sq.; Plitt-Herzog, *Real-Encyklop. s.v.*; Lichtenberger, *Entyclop. des Sciences Religieuses*, s.v. (B.P.)

Wighard

an archbishop of Canterbury, was an Englishman by birth. He had been chaplain to Deusdedit, and had been educated in the Church of Canterbury. He was appointed to the see of Canterbury and metropolitan of all England some time between A.D. 664 and 668. He immediately went to Rome to be consecrated, where he died, soon after his arrival, of the plague. See Hook, *Lives of the Archbishops of Canterbury*, 1:142.

Wight, Henry, D.D.

a Congregational minister, was born at Medfield, Massachusetts, in 1753, and was a graduate of Harvard College in the class of 1782. His ordination

took place at Bristol, R.I., January 5, 1785, in connection with the dedication of a new house of worship. Of this church he continued to be the sole pastor for more than thirty years (from 1785 to 1815). On November 13 of the latter year, the Reverend Joel Mason was ordained as his colleague. Dr. Wight was dismissed at his own request November 11, 1828. His residence during the remainder of his life was among his own people in Bristol. He died August 12, 1837. His ministry in Bristol was a prosperous one, two hundred and thirty-eight persons being received into the membership of the Church during his pastorate. See *Harvard General Catalogue*, page 37; *Memorials of R.I. Cong. Ministers.* (J.C.S.)

Wightman, William May, D.D., LT.D.

a bishop of the Methodist Episcopal Church South, was born at Charleston, S.C., January 8, 1808. He was converted at sixteen, graduated from Charleston College in 1827, entered the South Carolina Conference in 1828, and immediately sprang into position and popularity. After laboring successively on the Pedee, Orangeburg, Sumter, and Abbeville circuits, and in Charleston and Camden stations, he was appointed agent for Randolph Macon College in 1834; in 1837 was made professor of English literature in that institution; two years later presiding elder of Cokesburg District; in 1840 editor of the *Southern Christian Advocate*; in 1854 president of Wofford College; in 1859 president of the Southern University at Greensboro, Alabama; and in 1866 bishop, an office which he filled with great ability until his death in Charleston, February 15, 1882. He was singularly effective as a preacher, dignified and successful as an administrator, ardent as a friend, and modest and earnest as a Christian. See *Minutes of Annual Conferences of the M.E. Church South*, 1882, page 151.

Wigram, Joseph Cotton, D.D.

a bishop of the Church of England, was born December 26, 1798, being the son of sir Robert Wigram, bart. He graduated at Cambridge in 1820, and was ordained deacon in 1822, and priest the next year; in 1827 he was appointed secretary of the National Society for Promoting the Education of the Poor, and in the same year became assistant minister at St. James's, Westminster; in 1835 he was appointed rector of East Tisted, Hants; in 1847 was made archdeacon of Winchester, holding that position until his appointment as bishop of Rochester, to which he was consecrated in 1860i

from 1851 until 1860 he was rector of St. Mary's, Southampton. He died suddenly at London, April 6, 1867. His literary remains consist of a large number of published sermons. See *American Quar. Church Rev.* July 1867, page 346.

Wigrdr

in Norse mythology, is the name of the large plain which serves the Asas and the Einheriars, the Muspelheimers with Hel, Loke, Fenris, and Jormungand, as a battle-field. It has an area of 10,000 square miles.

Wike

in the mythology of the Finns and Lapps, is a child which the moon with Bil, the daughter of the Asas, exalted to heaven, in order that both might be its constant companions. Some see in this a reference to the different phases of the moon.

Wikeford, Robert De, D.C.L.

an Irish prelate, was born in Essex, and was archdeacon of Winchester. For a time he was fellow of Maerton College, and was advanced to the see of Dublin, October 12, 1375; before the close of which year he was consecrated. In 1377 he was appointed chancellor of Ireland. In 1378 he had an exemplification and confirmation of the manor of Swords to him and his successors. About 1380 he had a grant to the see of all its possessions. In 1382 De Wikeford was ordered to attend a conference of the prelates, to be held at Naas. In 1385 he was again appointed lord chancellor. In 1390 he visited England, where he died, August 29 of that year. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 142.

Wila

in Slavonic mythology, is one of the deities worshipped by the Bohemians and Moravians, and was ruler of night and death.

Wilbur, Hervey, D.D.

an American minister, was born at Wendell, Massachusetts, in 1787. He was pastor of his native place from 1817 to 1823; subsequently presided over several female seminaries; and died at Newburyport in 1852. He was the author of, *Discourse on the Religious Education of Youth* (1814): —

Reference Bible (1828): — *Elements of Astronomy* (1829): — *Lexicon of Useful Knowledge* (1830): — and *Reference Testament for Bible Classes* (1831).

Wilbur, John

an American minister of the Society of Friends, was born at Hopkinton, R.I., in 1774. He opposed the introduction into the society of any new doctrines or practices. In 1838 he was accused by several members of the Rhode Island yearly meeting of publishing statements derogatory to the character of Joseph John Gurney, who was then visiting the United States. He was sustained in his course by his own monthly meeting, that of South Kingston; but that body having been superseded by the Greenwich meeting, he was disowned by the latter body, and its action confirmed by the higher powers. His supporters in various parts of New England united in forming a separate yearly meeting, whose members were known as "Wilburites." They maintain the strictest traditions of the sect, and claim that Quakers, as a body, are giving up their principles. Mr. Wilbur died in 1856. He was the author of, *Narrative and Exposition of the Late Proceedings of the New England Yearly Meeting*, etc. (1845): — *A Few Remarks upon the Controversy between Good and Evil in the Society of Friends* (1855): — and his *Journal and Correspondence* have appeared since his death (1859).

Wilburites

SEE WILBUR, JOHN.

Wilcocks, Joseph, D.D.

an English clergyman, was born in 1673. He was educated at Magdalen College, Oxford; chosen demy of his college at the same time with Boulter and Addison, from which circumstance this was called "the golden election;" became chaplain to the English Factory at Lisbon; returned to England, where he became chaplain to George I, and preceptor to the children of George II; became prebendary of Westminster in March, 1720; was made bishop of Gloucester in 1721; translated to the see of Rochester in 1731, and at the same time held the deanery of Westminster; and died March 9, 1756. He published some single sermons.

Wild, Friedrich Karl

a Protestant theologian of Germany, who died at Kirchheim, July 3, 1869, is the author of, *Der moderne Jesuitismus* (Nordlingen, 1843): — *Gottes Wort und die Kirche* (Stuttgart, 1845): *Ein Wort gegen den ublichen Gebrauch und die herkommliche Stellung der Apokryphen in der evangelischen Kirche* (1854): — *Jacob Heilbrunner. Ein Held unter den Streitern Jesu Christi* (Leipsic, 1859). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Wild, Johann

SEE FERUS.

Wild, Johann Christoph Friedrich

a Protestant theologian, was born at Plossberg, June 13, 1803. He studied at Erlangen, was in 1830 preacher at Wassertrudingen, and in 1839 pastor at Schonberg, where he labored for twenty-nine years. In 1868 he was called to Unterschwaninngen, in Bavaria, and died April 5, 1882. He wrote, *Ueber gottliche Strafe utnd Strafgerichte* (Anspach, 1832): — *Systematische Darstellung der Unterscheidungslehre der katholischen und protestantischen Kirche* (Nordlingen, 1842): — *Der Tod im Lichte der Offenbarung* (Nuremberg, 1847). See Zuchold, *Bibl. Theol.* 2:1448. (B.P.)

Wild, Robert, D.D.

an English Nonconformist divine, poet, and wit, was born at St. Ives. Huntingdonshire, in 1609. He was educated at the University of Cambridge; received his first degree in divinity at Oxford in 1642; was appointed rector at Aynhoe, Northamptonshire, in 1646; ejected, at the Restoration; and died at Oundle in 1679. He was the author of, *Tragedy of Christopher Love at Tower Hill* (1660): — *Iter Boreale* (eod.): — *Poem on the Imprisonment of Mr. Edmund Calamy in Neuwate* (1662): — *Poems* (1668): — *Rome Rhym'd to Death* (1683), being a collection of choice poems, in two parts, written by the earl of R[ochester], Dr. Wild, etc.: — *The Benefice; a Comedy* (1689). In 1870 appeared *Poems by Robert Wild, D.D., one of the Ejected Ministers of 1662; with a Historical and Biographical Preface and Notes*, by the Reverend John Hunt.

Wild Ass

Picture for Wild Ass

(arP, *pere.*; once [^{<8915>}Job 39:5] *dwr* [; *arod*; Chald. [^{<2721>}Daniel 5:21] *rr*] *ardd*; Sept. ὄναγρος [ὄνος ἄγριος]; so the Eastern ὄνος ἄγριος, Photius, *Cod.* 42:91; Philostr. *Apoll.* 3:2; Aelian, *Anim.* 5:52), a species inhabiting the desert (^{<8915>}Job 24:5; Isaiah 32; ^{<2410>}Jeremiah 2:2, 4), roaming free (^{<8915>}Job 39:5), living on herbs (6:5; ^{<2445>}Jeremiah 14:6), which is likewise mentioned in profane authors (Aristot. *Anim.* 6:36; Oppian, *Cyneg.* 3:184 sq.), and is especially made in Scripture the symbol of a nomadic life (^{<0162>}Genesis 16:12). The following is a close translation of the poetical description of the wild ass given in the book of Job (^{<8915>}Job 39:5-8): Who sent forth [the] wild-ass free? Yea, the yoke-bonds of the onger who opened? Whom I have assigned the desert [as] his house, Even his couching-places [the sun sterile as if] salt. He will laugh at the crowd of the Sty; The hootings of the driver he cannot hear. The quest of the mountains [is] his feed; Yea, after every green [thing] will he seek.

From the frequent and familiar allusions to the wild ass in Scripture, we may conclude it was much more numerous in the countries adjacent to Palestine in former times than it is at present. Though well known by name, the wild ass is rarely now found west of the Hauran (Bashan); nor do we find it in the Sinaitic wilderness. The species which is found east of Syria is the *Asinus hemippus*, or Syrian wild ass, which differs from the *A sinus hemione*, the wild ass of Central Asia, in sundry slight particulars of osteology and form. This species was undoubtedly known to the Jews, and is probably the *pere* of Scripture. The *Asinus vulgaris*,. or Onager of the ancients, the original of the tame ass, inhabits the Egyptian deserts, and must also have been known. If the species were distinguished from the Syrian one, it may probably be the *arod* of the Hebrew. Travellers have seen this ass wild in the deserts of North Africa, in small troops of four or five. When riding in the Sahara, they have detected what they took to be antelopes on a slightly elevated mound of sand; then, by their glasses, discovering they had no horns, they suspected they were the horses of Bedawin, who might be concealed behind them, till they allowed an approach sufficiently near to make them out more clearly, when, snuffing up the wind, they dashed off at a speed which the best of horses could not have approached. Tristram saw a wild ass in the oasis of Souf, which had been snared when a colt; but though it had been kept for three years in

confinement, it was as untractable as when first caught, biting and kicking furiously at every one who approached it, and never enduring a saddle, on its back. In appearance and color it could not have been distinguished from one of the finest specimens of the tame ass. The Syrian wild ass (*Asinus hemippus*) in no way differs from the African in habits. All the species of wild ass are more or less migratory, travelling north and south, according to the season, in large herds. The Asiatic (*Asinus hemippus*) proceed in summer as far north as Armenia, marking their course by grazing the herbage very closely on their march. In winter they descend as far as the shores of the Persian Gulf. In the same manner the African species is only in summer seen on the confines of Egypt, retiring in winter towards the interior. Their habit of congregating at watering-places, and of standing on the watch on any rising ground, are both alluded to in Scripture (^{<10411>}Psalm 104:11; ^{<2446>}Jeremiah 14:6). See Tristram, *Nat. Hist. of the Bible*, page 42. See Ass.

Wild Beast

is the rendering of the A.V. at ^{<8001>}Psalm 1:11; 80:13 [elsewhere "abundance," ^{<2361>}Isaiah 66:11], of *zyzæiz*, a poetical word for any moving creature of the field. Another Heb. term, *chayah* (**חַיָּה** i Sept. **θηρίον**, **ζῶον**, **θήρ**, **τετράπους**, **κτῆνος**, **ἔρπετόν**, **θηριάλωτος**, **βρωτός**; *Vulg.fera, aninzantia, animal*), also rendered "beast," "wild beast," is the feminine of the adjective **יָיִן** i "living," used to denote any animal. It is, however, very frequently used specially of "wild beast," when the meaning is often more fully expressed by the addition of the word **חַדְבָּי** *has-sadeh* (wild beast) "of the field" (^{<10231>}Exodus 23:11; ^{<1352>}Leviticus 26:22; ^{<1872>}Deuteronomy 7:22; ^{<2114>}Hosea 2:14; 13:8; ^{<2419>}Jeremiah 12:9, etc.). Similar is the use of the Chaldee *awj echevahf* (^{<2707>}Daniel 4:7). **SEE BEAST.**

Wild Beast Of The Desert

is the rendering of the A.V. at ^{<23121>}Isaiah 13:21; 34:14; ^{<24013>}Jeremiah 1:30 [elsewhere "dwelling in the wilderness," (^{<15319>}Psalm 52:9; 74:14; ^{<23213>}Isaiah 23:13) of the Heb. word found only in this sense in the plur. **מַיִלָּים** *tsiyim*, although the sing. **מַיִלָּה** occurs ^{<10244>}Numbers 24:24; ^{<23521>}Isaiah 33:21; ^{<15119>}Ezekiel 30:9; ^{<271130>}Daniel 11:30, in the sense of "ship." It is thought to denote some (or perhaps any) species of animal living in the desert, such' as

jackals, ostriches, etc. The ancient versions are inconsistent (Sept. **θήρια, ἰνδάλματα**; Vulg. *bestiae, dracones*). The Targum understands *apes*, Michaelis (*Suppl.* Page 2086) *serpents*, Aurivillius (*Dissert.* page 298) *vapyraes*, Saadias and Abulwalid *wild bulls*, and others *wild cats*. See Bochart, *Hieroz.* 2:211.

Wild Beast Of The Islands

is the rendering of the A.V. at ^{<2122>}Isaiah 13:22; 34:14; ^{<2408>}Jeremiah 1:39, of the Heb. word which occurs in this sense only in the plur. **יְבֵשִׁימ**, although it frequently occurs both in the sing. and plur. in the sense of "island." The ancient interpreters variously understand *cats* (Chald. and Kimchi) and *spectres* (Sept. **ὀμπλεμταύρος**); but later writers generally agree that the *jackal* (q.v.) is meant, from its habit of *howling* (Bochart, *Hieroz.* 1:843).

Wild Bull

Picture for Wild Bull 1

Picture for Wild Bull 2

is the rendering of the A.V. at ^{<2122>}Isaiah 2:20, of **אֹרֶן**, *to* (Sept. **σεύτλιον**; Vulg. *oryx*), which is now generally thought to denote some of the larger species of *antelope* (q.v.), as the same word in a slightly longer form, **וַעֲטִי תֵּו**, occurs elsewhere (^{<1548>}Deuteronomy 14:3, A.V. "wild ox"), where the ancient interpreters (Sept. **ὄρυξ**; Vulg. *oryx*), as well as the context, agree in that sense. The particular kind is probably the *oryx*, although no exact species may have been intended. Others, however, are inclined to regard the creature intended as kindred rather with the *reem*, or "unicorn" of our version. It is a singular fact that various animals of the ox kind are figured on the monuments as tribute to the ancient Assyrians. **SEE BUFFALO.**

Wilderness

is in the A.V. the most frequent rendering of **רְבִדָּה** *midbar*, **ἡ ἔρημος**, which primarily denotes a region not regularly tilled or inhabited (^{<1832>}Job 38:26; ^{<2325>}Isaiah 32:15; ^{<2402>}Jeremiah 2:2), but used for pasturage (from **רְבַד**; *to track*, referring to the cattle-paths) (^{<2409>}Jeremiah 9:9; ^{<10513>}Psalm 65:13; ^{<2422>}Joel 2:22; ^{<2154>}Luke 15:4); mostly treeless and dry, but not entirely destitute of vegetation or fertility, such as are of frequent

occurrence in the East (Robinson 2:656; occasionally cultivated in spots, Josephus, *Ant.* 12:4, 6). Towers were sometimes erected in them for the protection of flocks (^{<1250>}2 Chronicles 26:10; ^{<1270>}2 Kings 17:9; comp. ^{<3008>}Isaiah 1:8). The term is likewise in some instances applied to particular barren tracts of hard arid steppes (^{<2356>}Isaiah 35:6; 41:18; 43:20; ^{<3018>}Lamentations 4:3; ^{<3008>}Malachi 1:3) overrun with wild animals (see Rosenmiller, *Morgenl.* 1:88 sq.); although for such spots the words **hmmv]** **rBdlnæ** (^{<2008>}Joel 2:3; 4:19), **^wovvy] hbr []** (see Credner, in the *Stud. u. Krit.* 1833, 3:788 sq.), etc., are usually employed. For a remarkable phenomenon of these dry wastes, **SEE MIRAGE**. Although this kind of region is not particularly characteristic of Palestine, yet the term *midbar* is applied to the following localities in it or its immediate vicinity **SEE DESERT**.

1. The Wilderness of Judah also called *Jeshimon* (^{<0239>}1 Samuel 23:19; 26:1, 3), is a rocky district in the eastern part of that tribe adjoining the Dead Sea and including the town of Engedi (^{<656>}Joshua 15:61; ^{<0016>}Judges 1:16). It appears to have extended from the vicinity of the Kedron, a few miles east of Jerusalem, to the S.W. shore of the Dead Sea and to the hills of Judah. The convent of Mar Saba (q.v.) is a marked feature of one of its wild and barren dells. **SEE JUDAH, WILDERNESS OF**. On the N.W. border of the wilderness of Judah lay *the Wilderness of Tekoa* (^{<140>}2 Chronicles 20:20; 1 Macc. 9:33); as in its E. part appears to have lain *the Wilderness of Engedi* (^{<022>}1 Samuel 24:2), and in its S. part *the Wilderness of Ziph* (23:14 sq.) or *Maon* (q.v.), otherwise called *Jeruel* (^{<1404>}2 Chronicles 20:46). *The Wilderness of St. John* (^{<4018>}Matthew 3:1, 3; comp. 11:7; ^{<018>}Luke 1:80) is a part of the desert of Judah; although modern tradition gives that name to the neighborhood of Ain Karim west of Jerusalem. **SEE JOHN THE BAPTIST**.

2. The Wilderness of Beersheba (^{<0214>}Genesis 21:14) lay south of that town on the borders of the desert Et-Tih. **SEE BEERSHEBA**.

3. The Wilderness of Jericho (^{<610>}Joshua 16:1), between that city and the Mount of Olives, or rather Bethany, was an extension of the desert of Judah, a rough and stony tract full of precipices (see Josephus, *Ant.* 10:8, 2), which contains the so-called khan of the Samaritans (^{<0100>}Luke 10:30). Its N, E. extremity is *the wilderness of Quarantana* (q.v.), and its N.W. extremity *the wilderness of Beth-aven* (^{<6812>}Joshua 18:12).

4. *The Wilderness of Gibeon*, in the vicinity of that city, north of Jerusalem (^{<102>}2 Samuel 2:24).

5. *The Wilderness of Reuben* (^{<104>}Deuteronomy 4:43), denotes the barren tract in the neighborhood of Bezer, on the border of the tribe towards the Arabian desert. *SEE REUBEN*.

6. *The Wilderness of Bethsaida* (^{<100>}Luke 9:10), a pasture-ground adjoining that town, apparently extending on both sides of the mouth of the Upper Jordan. *SEE BETHSAIDA*. For the *Wilderness of Arabia Petraea* or of *Mt. Sinai*, including those of *Etham, Paran, Shur*, and the *Arabah*, *SEE WILDERNESS OF THE WANDERINGS*.

Wilderness Of The Wandering Of The Children Of Israel.

This is a convenient popular designation of the wide region in which the people were led by the divine guidance under Moses, for forty years, from Egypt to Canaan. It was here, amid nature's grandest and wildest architecture, wrapped in nature's profoundest silence and solitude, far removed from the din and distraction of the world of life and action, that the people of Israel met with their God, and witnessed manifestations of his glory and majesty and power such as mortals never witnessed before, and never can witness again. There, as Stainley says, "they were brought into contact with a desolation which was forcibly contrasted with the green valley of the Nile. They were enclosed within a sanctuary of temples and pyramids not made With hands — the more awful from its total dissimilarity to anything which they or their fathers could have remembered in Egypt or Palestine. They were wrapped in a silence which gave full effect to the morning and the evening shout with which the encampment rose and pitched, and still more to the thunders, and the voice exceeding loud on the top of Horeb" (*Sin. and Pal.* page 20). The appropriateness of these natural features to the scenes recorded in the sacred narrative cannot safely be overlooked by the modern critic and commentator. They tend to demonstrate the perfect consistency of Bible history in its minutest details. In our treatment of it here we give in detail its geographical character and productions. *SEE EXODE*.

I. *General Configuration and Features.* —

1. *Principal Divisions.* — The country embraced in the "Wilderness of Wandering" extended from the borders of Egypt and the Mediterranean on

the west, to the plateau of Arabia on the east. How much of the latter it included cannot be determined, because the eastern boundary of Edom is indefinite; and even were it minutely defined, it would be impossible to ascertain how close to or how far from it the Israelites travelled. There can be little doubt that their march was never conducted, like that of a modern army, in one dense column. It bore a far closer resemblance to the migration of an Arab tribe, whose flocks, herds, shepherds, and guards, with their families, spread over the country for many miles. Travellers in this region often pass through a moving tribe whose outer extremities are twenty miles apart. The southern limits of the wilderness were marked by the Red Sea and its gulfs; and time northern by Canaan, Moab, and Bashan.

This vast tract is divided by the Gulf of Akabah, and the deep valley of the Arabah, into two great sections. The western section is triangular in form, the base being marked by the Mediterranean coast and the hills of Judah, and the apex by Ras Mohammed on the extreme south. The physical geography of this region is very remarkable, and, as it formed the chief scene of the wanderings of the Israelites, it must be described with some minuteness. From the shore of the Mediterranean a great plain extends inland. At first it is very low and studded with mounds and ridges of drifting sand. It rises gradually, and the sand gives place to a white, flinty soil, which scantily covers the limestone strata. As the elevation increases, long reaches of rolling table-land, and broad ridges with naked crowns and long gravelly slopes, stretch away far as the eye can see, while shallow, naked wadys, and bare, rocky glens, seam its surface and wind away waterless to the sea. Towards the east the tableland becomes still more uneven. The ridges rise higher and are more rugged, and the valleys are deeper and wilder. Here, however, are some smooth expanses of upland plain, and broad beds of wadys, coated with a light hut rich soil. Springs and wells also become more frequent, and occasionally a streamlet may be traced for a mile or two along its tamarisk-fringed bed. At length the plateau, having attained an altitude of about two thousand feet, breaks down abruptly, in a series of irregular terraces, or wall-like cliffs, to the great valley of the Arabah. Such are the general features of the desert of et-Tih. Its name is remarkable. Et-Tih signifies "The Wandering," and is doubtless derived from the wanderings of the Israelites, the tradition of which has been handed down through a period of three thousand years. It was at the eastern border of the plateau, in the valley of the Arabah, that

the camp was pitched so long around the sacred fountain of Kadesh: and it was up the wild passes that lead from the Arabah to the table-land that an infatuated and rebellious people attempted to force their way, against the divine command, into Canaan, when they were driven back with disgrace by the hardy Amalekites (^{Q1140}Numbers 14:40-45).

On the north the plateau of et-Tih rises gradually to meet the swelling hills and green vales of Palestine. On the south it, also rises in long, bare, gravelly slopes to Jebel et-Tih, which sweeps round like the arc of a bow, and regular as a colossal wall, from Suez to the head of the gulf of Akabah.

The Arabah is a deep, wide valley, running in a straight line from the gulf of Akabah to the Dead Sea. From the latter it rises in a series of terraces, supported by wall-like cliffs, until it attains an elevation of three or four hundred feet above the level of the ocean; then it declines gently to the shore of the gulf of Akabah. The greater portion of it is a bare and barren desert, covered in part with a light, flinty soil, and in part with loose smanid. Low shrubberies of tamarisk appear here and there, and clumps of camel-thorn are met with, but these are its only products. Fountains are almost unknown in it. That of Kadesh is the only one of any note recorded in ancient or modern times. Along its western side runs a range of bare, rugged limestone hills, from two to three thousand feet in height. The range is deeply furrowed by long, dry ravines, like rents in the rocky strata — and these form the only approaches to the plateau of et-Tih. Most of them are impassable to human feet: and as they cut far into the table-land, they effectually bar all passage along its eastern border. The Israelites, therefore, in their approach to Kadesh from Sinai, must have travelled along the Arabah, or else have treaded the interior of the plateau itself.

On the east side of the valley is a mountain-range of a different character. Its southern section is granite, showing the sharp peaks and deep colors of the Sinaitic group. The granite then gives place to sandstone, whose hues are still more gorgeous. This range formed the country of the Edomites, into which the Israelites never penetrated. They were compelled to turn back from Mount Hor, march down the Arabah, and pass round the southern and eastern sides of Edom. The desert of Arabia thus formed the scene of their last wanderings. It is a vast table-land, extending from the mountain-range of Edom eastward to the horizon, without tree or shrub, stream or fountain. The surface is either bare rock, or white gravel mixed with flints, or drifting sand. The very Bedawin dread the passage of this

"great and terrible wilderness." For days together the daring traveller who ventures to cross it must hasten onward, and should the supply of water which he is obliged to carry with him fail, all hope is gone. Wallin, one of the very few who traversed it, says, "It is a tract the most desolate and sterile I ever saw. Its irregular surface is, instead of vegetation, covered with small stones, which, shining sometimes in a dark swarthy, sometimes in a bright, white color, reflect the rays of the sun in a manner most injurious to the eyes" (*Journal of the Roy. Geog. Soc.* 24:135).

Mr. Palgrave, who crossed it more recently, almost in the track of Wallin, also gives a frightful account of it (*Travels in Arabia*, 1:8 sq.). It is far more desolate and dreary and terrible than any part of the region west of the Arabah.

2. The Peninsula of Sinai. — The twin gulfs of Suez and Akabah, into which the Red Sea separates, embrace this triangle on its west and east sides respectively. One or other of them is in sight from almost all the summits of the Sinaitic cluster, and from the highest points both branches. The eastern coast of the gulf of Suez is strewn with shells, and with the forests of submarine vegetation, which possibly gave the whole sea its Hebrew appellation of the Sea of Weeds." The "huge trunks" of its "trees of coral may be seen even on the dry shore," while at Tur cabins are formed of madrepores gathered from it, and the *debris* of con'hylia lie thickly heaped on the beach. Similar "coralline forests" are described (Stanuley, *Sinai and Palestine*, page 83) as marking the coast of the gulf of Akabah. The northern portion of the whole peninsula is a plateau bounded southwards by the range of et-Tih, which droops across it on the map with a curve somewhat like that of a slack chain, whose points of suspension are, westwards, Suez, and eastward, but farther south, some "sandstone cliffs, which shut off" this region from the gulf of Akabah. The north-western member of this chain converges with the shore of the gulf of Suez, till the two run nearly parallel. Its eastern member throws off several fragments of *long* and short ridges towards the gulf of Akabah and the northern plateau called from it et-Tih. The Jebel Dillal (Burckhardt, *Dhelel*) is the most southerly of the continuations of this eastern member (Seetzen, *Beisein*, III, 3:413). The greatest elevation in the et-Tih range is attained a little west of the meridian 340, near its most southerly point; it is here 4654 feet above the Mediterranean. From this point the watershed of the plateau runs obliquely between north and east towards Hebron; westward of which line, and northward from the westerly member of Jebel

et-Tih, the whole wady-system is drained by the great Wady el-'Arish, along a gradual slope to the Mediterranean. The shorter and much steeper slupe eastward partly converges into the large ducts of wadys Fikreh and el-Jeib, entering the Dead Sea's south-western angle through the southern wall of the Ghor, and partly finds an outlet nearly parallel, but farther to the south, by the Wady Jerafeh into the Arabah. The great depression of the Dead Sea (1300 feet below the Mediterranean) explains the greater steepness of this eastern slope. In crossing this plateau, Seetzen found that rain and wind had worked depressions in parts of its flat, which contained a few shrubs or isolated bushes. This flat rose here and there in heights steep on one side, composed of white chalk with frequent lumps of flint embedded (*ibid.* 3:48). The plateau has a central point in the station Khan Nukhl, so named from the date-trees which once adorned its wady, but which have all disappeared. This point is nearly equidistant from Suez westward, Akabah eastward, el-'Arish northward, and the foot of Jebel Musa southward. It lies half a mile north of the "Haj-route," between Suez and Akabah, which traverses "a boundless flat, dreary and desolate" (*ibid.* page56), and is 1494 feet above the Mediterranean early on the same meridian as the highest point before assigned to et-Tih. On this meridian also lies um-Shimier, farther south, the highest point of the entire peninsula, having an elevation of 9300 feet, or nearly double that of et-Tih. A little to the west of the same meridian lies el-'Arish, and the southern cape, Ras Mohammed, is situated about $34^{\circ} 17'$. Thus the parallel 31° and the meridian 34° form important axes of the whole region of the peninsula. A full description of the wilderness of et-Tih is given by Robinson (*Bibl. Res.* 1:177, 178, 199), together with a memorandum of the travellers who explored it previously to himself.

On the eastern edge of the plateau to the north of the et-Tih range, which is raised terrace-wise by a step from the level of the Ghor, rises a singular second, or, reckoning that level itself, a third plateau, superimposed on the general surface of the et-Tih region. These Russegger (*Map*) distinguishes as three terraces in the chalk ridges. Dr. Kruse, in his *Anmerkungen* on Seetzen's travels (*Reisen*, III, 3L410), remarks that the Jebel et-Tih is the *montes nigri*, or μέλανες of Ptolemy, in whose view that range descends to the extreme southern point of the peninsula, thus including, of course, the Sinaitic region. This confusion arose from a waist of distinct conception of geographical details. The name seems to have been obtained from the dark, or even black, color which is observable in parts.

Picture for Wilderness 1

The Haj-route from Suez to Akabah, crossing the peninsular in a direction a little south of east, may stand for the chord of the arc of the et-Tih range, the length of which latter is about one hundred and twenty miles. This slope, descending northwards upon the Mediterranean, is of limestone (Stanley, *Sinai and Palestine*, page 7), covered with coarse gravel interspersed with black flints and drift (Russegger, *Map*). But its desolation has not always been so extreme, oxen, asses, and sheep having once grazed in parts of it where now only the camel is found. Three passes through the et-Tih range are mentioned by Robinson (*Bibl. Res.* 1:123: comp. 561-563, App. 22) — er-Rakineh, the western; el-Mureikhy, the eastern; and el-Wirsah, between the two. These all meet south of Ruhaibeh (Rehoboth, ^{<OIES2>}Genesis 26:22?), in about north latitude 31<degrees> 5', east longitude 34<degrees> 42', and thence diverge towards Hebron and Gaza. The eastern is noted by Russegger as 4853 feet above sea-level. Seetzen took the et-Tih range for the "Mount Seir," passed on the way from Sinai (Horeb, ^{<HOB2>}Deuteronomy 1:2) to Kadesh Barnea by the Israelites (*Reisen*, 3:28; comp. Kruse, *Anmerkungen*, 3:417). It would form a conspicuous object on the left to the Israelites, going south-eastwards near the coast of the gulf of Suez. Seetzen, proceeding towards Suez, i.e., in the opposite direction, mentions a high sandy plain (*Reisen*, 3:111), apparently near Wady Ghurundel, whence its steep southern face was visible in a white streak stretching westwards and eastwards. Dr. Stanley (*Sinai and Palestine*, page 7) says, "However much the other mountains of the peninsula vary in form or height, the mountains of the Tih are always alike — always faithful to their tabular outline and blanched desolation." They appear like "a long limestone wall." This traveller saw them, however, only "from a distance" (*ibid.* and note 2). Seetzen, who crossed them, going from Hebron to Sinai, says of the view from the highest ridge of the lower mountain-line, "What a landscape was that I looked down upon! On all sides the most frightful wilderness extended out of sight in every direction, without tree, shrub, or speck of green. It was an alternation of flats and hills, for the most part black as night, only the naked rock-walls on the hummocks and heights showed patches of dazzling whiteness... a striking image of our globe, when, through Phaeton's carelessness, the sun came too near to it." (*Reisen*, 3:50). Similarly, describing the scenery of the Wady el-Biara, by which he passed the et-Tih range, he says, "On the south side rose a considerable range,

desolate, craggy, and naked. All was limestone, chalk, and flint. The chalk cliffs gave the steep offset of the Tih range on its south side the aspect of *a snow mountain*" (page 62). The proper entrance to the interior of this line, although not the usual one for travellers, is by Wady Wutah, which lies at the head of Wady Ghurundel, and is a fair specimen of the passes of this entire region.

The other routes which traverse the peninsula are, that from Hebron to Suez along the maritime plain, at a distance of from ten to thirty miles from the sea, passing el-Arish; that from Suez to Tar, along the coast of the gulf of Suez through the Kaa: and that from Akabah, near Eziongeber, ascending the western wall of the Arabah through the Wady el-Jeib, by several passes, not far from the southern extremity of the Dead Sea, towards Hebron, in a course here nearly north-west, then again north. A modern mountain road has been partially constructed by Abbas Pasha in the pass of the Wady Hebrbn, leading from the coast of the gulf of Suez towards the convent commonly called St. Catherine's. The ascent from the trough of the Armbah (which is steeper-sided at its northwest extremity than elsewhere) towards the general plateau is by the pass el-Khurar, by which the level of that broad surface is attained. The smaller plateau rests obliquely upon the latter, abutting on the Dead Sea at Masada, where its side and that of the lower floor converge, and is reached by ascending through the higher Nukb es-Sifa. Its face, corresponding to the southern face of the Tih plateau, looks considerably to the west of south, owing to this obliquity, and is delineated like a well-defined mountain-wall in Kiepert's map, having at the south-east angle a bold buttress in the Jebel Mikhras, and at the south-west another in the Jebel 'Araif en-Nakah, which stands out apparently in the wilderness like a promontory at sea. From the former mountain, its most southerly point, at about 30° 20' north latitude, this plateau extends northward a little east, till it merges in the southern slope of Judsea, but at about 30<degrees> 50' north latitude is cut nearly through by the Wady Fikreh, trenching its area eastward, and not quite meeting the Wady Murrah, which has its declivity apparently towards the Wady el-'Arish westward. The face of mountain wall mentioned above may probably be "the mountain of the Amorites," or this whole higher plateau may be so (~~DEUTERONOMY~~ Deuteronomy 1:7, 19, 20). A line drawn northwards from Ras Mohammed passes a little to the west of 'Araif en-Nakah.

On the whole, except in the Debbet er-Ralmleh, sand is rare in the peninsula. There is little or in one on the seashore, and the plain el-Kaa on

the south-west coast is gravelly rather than sandy. Of sandstone on the edges of the granitic central mass there is no lack. It is chiefly found between the chalk and limestone of et-Tih and the southern rocky triangle of Sinai. Thus the Jebel Dillal is of sandstone, in tall vertical cliffs, forming the boundary of er-Ramleh on the east side, and similar steep sandstone cliffs are visible in the same plain, lying on its north and north-west sides (Seetzen, *Reisen*, 3:66; comp. 3:413). In the Wady Mokatteb "the soft surface of these sandstone cliffs offered ready tablets" to the unknown wayfarers who wrote the "Sinaitic inscriptions." This stone gives in some parts a strong red hue to the nearer landscape, and softens into shades of the subtlest delicacy in the distance. Where the surface has been broken away, or fretted and eaten by the action of water, these hues are most vivid (*Sinai and Palestine*, pages 10-12). It has been supposed that the Egyptians worked the limestone of et-Tih, and that that material, as found in the pyramids, was there quarried. The hardness of the granite in the Jebel et-Tur has been emphatically noticed by travellers. Thus, in constructing recently the mountain road for Abbas Pasha, "the rocks" were found "obstinately to resist even the gunpowder's blast," and the sharp, glasslike edges of the granite soon wear away the workmen's shoes and cripple their feet (Hamilton, *Sinai, the Hedjaz, and Soudan*, page 17). Similarly, Laborde says (*Comm. on Numb.* 33:36): "In my journey across that country (from Egypt, through Sinai to the Ghor), I had carried from Cairo two pair of shoes; they were cut, and my feet came through; when I arrived at Akabah, luckily I found in the magazines of that fortress two other pairs to replace them. On my return to Sinai, I was barefoot again. Hussein then procured me sandals half all inch thick, which, on my arrival in Cairo, themselves were reduced to nothing, though they had well preserved my feet." Seetzen noticed on Mt. St. Catherine that the granite was "finegrained and very firm" (3:90). The name Jebel et-Tir includes the whole cluster of mountains from el-Fureia, on the north, to um-Shomer, on the south, and from Musa and ed-Deir, on the east, to Hum'r and Serbal, on the west, including St. Catherine, nearly south-west of Musa. By "Sinai" is generally understood the Musa plateau, between the Wady Leja (Stanley, *Map*) and the Wady Shueib, on its western and north-eastern flanks, and bounded north-westward by the Wady er-Raheh, and south-eastward by the Wady Sebayeh. The Arabs give the name of Tur — properly meaning a high mountain (Stanley, *Sinai and Palestine*, page 8) — to the whole region south of the Haj-route from Suez to Alabah as far as Ras-Mohammed. The name of Tur is also emphatically given to the cultivable

region lying south-west of the Jebel et-Tur. Its fine and rich date-palm plantation lies a good way southwards, down the gulf of Suez. Here opens on the sea the most fertile wady now to be found in the peninsula (Burchkhardt, *Arab.* 2:362; Wellsted, 2:9), receiving all the waters which flow down the range of Sinai westward (Stanley, *Sinai and Palestine*, page 19).

II. Interior Peaks. — Nearly in the center of the peninsula lies a wedge of granite, grunstein; and porphyry rocks, rising to between eight thousand and nine thousand feet above the sea. Its shape resembles a scalene triangle, with a crescent cut from its northern or longer side, on which border Russegger's map gives a broad, skirting tract of old red sandstone, reaching nearly from gulf to gulf, and traversed by a few ridges, chiefly of a tertiary formation, running nearly north-west and southeast. On the south-west side of this triangle a wide alluvial plain — narrowing, however, towards the north — lines the coast of the gulf of Suez, while that on the eastern or Akabah coast is so narrow as almost to disappear. Between these alluvial edges and the granitic mass a strip of the same sandstone is interposed, the two strips converging at Ras Mohammed, the southern promontory of the whole. This nucleus of pulmnic rocks is said to bear no trace of volcanic action since the original upheaval of its masses (Stanley, 21, 22). Laborde (*Travels* page 105) thought he detected some, but does not affirm it. Its general configuration runs into neither ranges nor peaks, but is that of a plateau cut across with intersecting wadys, whence spring the cliffs and mountain peaks, beginning with a very gradual and terminating in a very steep ascent.

In the present day the name Sinai, as above stated, is given by Christians to the cluster of mountains, to which we have referred; but the Arabs have no other name for this group than Jebel et-Tur, sometimes adding the distinctive epithet *Sina*. In a stricter sense the name Sinai is applied to a very lofty ridge which lies between the two parallel valleys of Sher and el-Leja. Of this ridge the northern end is sometimes termed Horeb, the southern Sinai, now called Jebel Misa, or Moses' Mount. The entire district is a heap of lofty granite rocks, with steep gorges and deep valleys. The several mountains in the peninsula seem all to ascend gradually till they reach their highest point in the group of Sinlai, which presents a wild aspect of broken, cleft, and irregular masses, with pointed tops and precipitous sides. The entire group is made up of four huge ranges, which run south and north, with an inclination eastward. The ranges are separated

from each other by deep valleys or watercourses. Certain vivid impressions left on the minds of travellers seem to bespeak remarkable features for the rocks of this cluster, and they are generally so replete with interest that a few leading details of the aspect of principal mountains may find place here. Approaching the granitic nucleus from the north side, Seetzen found himself "ever between two high wild and naked cliffs of granite." All possible forms of mountains blended in the view of the group, conical and pointed, truncated, serrated, and rounded (*Reisen*, 3:67, 69). Immediately previous to this he had been upon the perpendicular sandstone cliffs, which in el-Dillal bounded the sandy plain er-Ramleh on the eastern side, while similar steep sandstone cliffs lay on the north and north-west. On a nearer view small bright quartz-grit (*Quarz-kiesel*), of whitish-yellow and reddish hue, was observed in the coarsegrained sandstone. Dr. Stanley, approaching from the north-west, from Wady Shellal, through wadys Sidri and Feirin, found the rocks of various orders more or less interchanged and intermixed. In the first, "red tops resting on dark-green bases closed the prospect in front," doubtless both of granite. Contrast with this the description of Jebel Musa, as seen from Mt. St. Catherine (*ibid.* page 77), "the *reddish* granite of its *lower* mass, ending in the *gray-green* granite of the *peak* itself." Wady Sidri lies "between red granite mountains descending precipitously on the sands," but just in the midst of it the granite is exchanged for sandstone, which last forms the rocktablets of the Wady Mokatteb, lying in the way to Wady Feil-In. This last is full of "endless windings," and here "began the curious sight of the mountains, streaked from head to foot, as if with boiling streams of dark red matter poured over them, the igneous fluid squirted upwards as they were heaved from the ground. The colors tell their own story, of chalk and limestone and sandstone and granite." Besides these, "huge cones of white clay and sand are at intervals planted along these mighty watercourses (the now dry wadys), apparently the original alluvial deposit of some tremendous antediluvian torrent, left there to stiffen into sandstone" (page 71). The Wady Feiran is bounded southwards by the Jebel Nediye and the Jebel Serbal, which extend westwards to the maritime plain, and eastwards to the Sinaitic group, and on whose further or southern side lies the widest part of el-Kaa, previously noticed as the "Wilderness of Sin." Seetzen remarks that Jebel Feiran is not an individual mountain, but, like Sinai, a conspicuous group (*Reisen*, 3:107; comp. 3:413).

1. Serbal rises from a lower level than the Sinaitic group, and so stands out more fully. Dr. Stewart's account of its summit confirms that of Burckhardt. The former mounted from the northern side a narrow plateau at the top of the easternmost peak. A block of gray granite crowns it and several contiguous blocks form one or two grottoes, and a circle of loose stones rests in the narrow plateau at the top (*Tent and the Khan*, pages 117, 118). The "five peaks," to which "in most points of view it is reducible, at first sight appear inaccessible, but are divided by steep ravines filled with fragments of fallen granite." Dr. Stanley mounted "over smooth blocks of granite to the top of the third or central peak," amid which "innumerable shrubs, like sage or thyme, grew to the very summit." Here, too, his ascent was assisted by loose stones arranged by human hands. The peak divides into "two eminences," on "the highest of which, as on the back of some petrified tortoise, you stand, and overlook the whole peninsula" (*Sinai and Palestine*, pages 71, 72). Russegger says "the stone of the peak of Serbal is porphyry" (*Reisen*, 3:276). Dr. Stewart mentions the extensive view from its summit of the mountains "which arise from the western shore of the gulf of Akabah," seen in, the north-east, and of the Sinaitic range, "closely packed" with the intermediate Jebel Wateith, "forming the most confused mass of mountain-tops that can be imagined" (pages 114, 115). His description of the ascent of the eastern peak is formidable. He felt a rarity of the air, and often had to climb or crawl flat on the breast. It was like "the ascent of a glacier, only of smooth granite, instead of ice." At a quarter of an hour from the summit he also "found a stair of blocks of granite, laid one above another on the surface of the smooth, slippery rock" (page 113). On the northern summit are visible the remains of a building, "granite fragments cemented with lime and mortar," and "close beside it three of those mysterious inscriptions," implying "that this summit was frequented by unknown pilgrims who used those characters" (*Sinai and Palestine*, page 72).

2. The approach to Jebel Musa from the west is only practicable on foot. It lies through Wady Solam and the Nikb Hawy, "Pass of the Wind," whose stair of rock leads to the second or higher stage of the great mountain labyrinth. Elsewhere this pass would be a roaring torrent. It is amid masses of rock, a thread of a stream just visible, and here and there forming clear pools, shrouded in palms, or leaving its clew to be traced only by rushes. From the head of this pass the cliff-front of Sinai comes in sight through "a long-continued plain between two precious mountain-ranges of black and

yellow granite." This is the often-mentioned plain er-Rbheh. Deep gorges enter it on each side, and the convent and its gardens close the view. The ascent of Jebel Musa, which contains "high valleys with abundant springs," is by a long flight of rude steps winding through crags of granite. The cave and chapel "of Elias" are passed on the slope of the ascent, and the summit is marked by the ruins of a mosque and of a Christian church. But, Strauss adds, "the Mount of Moses rose in the south higher and higher still," and the point of this, Jehel Musa, eighty feet in diameter, is distant two hours and more from the plain below (*Sinai and Golgotha*, page 116). The Ras Sufsafeh seems a small, steep, and high mountain, which is interposed between the slope of Jebel Musa and the plain; and from its position, surveys both the openings of es-Sheikh north-east and of er-Raheh north-west, which converge at its foot. Opposite to it, across the plain, is the Jebel Fureia, whose peak is cloven asunder, and the taller summit is again shattered and rent, and strewn, as by an earthquake, with its own fragments. The aspect of the plain between Jebel Fureia, which here forms a salient angle, wedging southwards, and the Ras Sufsafeh, is described as being, in conjunction with these mountains, wonderfully suggestive, both by its grandeur and its suitability, for the giving and the receiving of the Law. "That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative, as to furnish a strong-internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness" (*Sinai and Palestine*, pages 42, 43). The character of the Sinaitic granite is described by Seetzen (*Reisen*, 3:86) as being (1) flesh-red with glass-colored quartz and black mica, and (2) grayish-white with abundance of the same mica. He adds that the first kind is larger-grained and handsomer than the second. Hamilton speaks of "long ridges of arid rock surrounding him in chaotic confusion on every side," and "the sharp broken peaks of granite far and near as all equally desolate?" (*Sinai, the Hedjaz, and Soudan*, page 31). This view of "granite peaks," so thickly and wildly set as to form "a labyrinth" to the eye, was what chiefly impressed Dr. Stanley in the view from the top of Jebel Musa (*Sinai and Palestine*, page 77). There the weather-beaten rocks are full of curious fissures and holes (page 46), the surface being "a granite mass cloven into deep gullies and basins" (page 76). Over the whole mountain the imagination of votaries has stamped the rock with tokens of miracle. The dendrites were viewed as memorials of the burning bush. In one part of the mountain is shown the impress of Moses' back, as he hid himself from the presence of God (*ibid.* page 30); in another the hoof-print

of Mohammed's mule; in the plain below a rude hollow between contiguous blocks of stone passes for the mould of the head of the golden calf; while in the valley of the Leja, which runs parallel to and overhanging by the Jebel Musa's greatest length, into er-Ratheh, close to Ras-Sufsafeh, the famous "Stone of Moses" is shown "a detached mass from ten to fifteen feet high, intersected with wide slits or cracks.... with the stone between them worn away, as if by the dropping of water from the crack immediately above." This distinctness of the mass of the stone lends itself to the belief of the rabbis, that this "rock followed" the Israelites through the wilderness, which would not be the case with the non-detached offset of some larger cliff. The Koran also contains reference to "the rock with the twelve months for the twelve tribes of Israel," i.e., the aforesaid cracks in the stone, into which the Bedawin thrust grass as they mutter their prayers before it. Bishop Clayton accepted it as genuine, so did Whiston, the translator of Josephus; but it is a mere *lusus naturae*; and there is another fragment, "less conspicuous," in the same valley, "with precisely similar marks." In the pass of the Wady es-Sheikh is another stone, called the "Sent of Moses," described by Laborde (*Sinai and Palestine*, pages 46-48, and notes). Seetzen adds, some paces beyond the "Stone of Moses" several springs, copious for a region so poor in water, have their source from under blocks of granite, one of which is as big as this "Stone of Moses." These springs gush into a very small dyke, and thence are conducted by a canal to supply water to a little fruit-garden.... Their water is pure and very good. On this canal, several paces below the basin, lies a considerably bigger block of granite than the "Stone of Moses," "and the canal runs round so close to its side as to be half-concealed by it" (*Reisen*, 3:95). He seems to argue that this appearance and half-concealment may have been made use of by Moses to procure belief in his; having produced the water miraculously, which existed before. But this is wholly inconsistent, as indeed is any view of this being the actual rock in Horeb," with his view of Rephidim as situated at el-Hessueh, the western extremity of the Wady Feiran. Equally at variance with the Scriptural narrative is the claim of a hole in er-Rtaheh, below Ras Sufsafeh, to be the "Pit of Korah," whose story belongs to another and far later stage of the march.

3. On Mt. St. Catherine the principal interest is in the panorama of the whole peninsula which it commands, embraced by the converging horns of the Red Sea, and the complete way in which it overlooks the Jebel Musa, which, as seen from it, is by no means conspicuous, being about a thousand

feet lower. Seelzen mounted by a path strewn with stones and blocks, having nowhere any steps, like those mentioned as existing at Serball, and remarks that jasper and porphyry chiefly constitute the mountain. He reached the highest point in three hours, including intervals of rest, by a hard, steep path, with toilsome clambering; but the actual time of ascending was only one hour and three quarters. The date-palm plantation of Tauris said to be visible from the top; but the haze prevailing at the time prevented this traveller from verifying it (*Reisen*, 3:89-93). "The rock of the highest point of this mountain swells into the form of a human body, its arms swathed like that of a mummy, but headless — the counterpart, as it is alleged, of the corpse of the beheaded Egyptian saint.... Not improbably this grotesque figure furnishes not merely the illustration, but the origin, of the story "of St. Catherine's body being transported to the spot, after martyrdom, from Egypt, by angelic hands (*Sinai and Palestine*, page 45).

4. The remaining principal mountain of this central cluster is named variously ed-Deir, "the Convent: "Bestin," from St. Episteme, the first abbess of the nunnery; "Solab," from "the Cross," which stands on its summit; and the "Mount of the Burning Bush," from a legend that a sunbeam shoots down, supposed miraculously, on one day in the year, through the mountain into the chapel "of the Burning Bush": (so called) in the convent (*ibid.* page 78). In the pass of the convent rocks arise on every side, in long succession, fantastically colored, gray, red, blue, bright yellow, and bronze, sometimes strangely marked with white lines of quartz or black bands of basalt; huge blocks worn into fantastic shapes... interrupt the narrow track, which successive ages have worn along the face of the precipice, or hanging overhead, threaten to overwhelm the traveller in their fall. The wady which contains this pass is called by the name of Shueib — a corruption of Hohab, the name of the father-in-law of Moses (*ibid.* pages 32, 33). At the foot of a mountain near the convent Seetzen noticed "a range of rocks of black horn-porphry, of hornblende, and black jasper, and between their scrolls or volutes white quartz." The gardens, as has been noticed, are in sight from the approach through er-Raheh. Seetzen enlarges on their beauty, enhanced, of course, by the savage wild about them; "indeed, a blooming vegetation appears in this climate wherever there is winter" (*Reisen*, 3:70, 73, 87). These proved capabilities of the soil are of interest in reference to the Mosaic and to every period. As regards the convent, the reader may be referred to Dr. Stanley's animated description of its character, the policy of its founder, and the quality of its

inmates (*Sinai and Palestine*, pages 51-56). This traveller took three hours in the ascent. "In the recesses between the peaks was a ruined Bedawin village. On the highest level was a small natural basin, thickly covered with shrubs of myrrh — of all the spots of the kind that I saw, the best suited for the feeding of Jethro's flocks in the seclusion of the mountain" (*ibid.* page 78). He thought the prospect, however, from its summit inferior in various ways to any of the other views from the neighboring mountains, Serbal, St. Catherine, Jebel Musa, or Ras-Sufsafeh.

5. Three or four days' journey south from Jebel Musa lies Jebel um-Shomer, which, although not quite so high as Mt. St. Catherine (the summit being 8449 feet high), may yet be said to be the culminating peak of the entire group. It was ascended by an English party in 1862, and still later by captain Palmer, of the exploration engineers. This mountain is connected in Arab legend with a romantic story of a fairy maiden's abode there, in whose honor one of its cliffs has received the name of Hajr el-Bint. The ascent is extremely laborious, but the view from the summit is extremely fine, embracing the Red Sea, the *gulfs* of Akabah and Suez, and the peaks and ridges between them, while Mt. St. Catherine bounds the scene on the north (see Palmer's *Desert of the Exodus*, page 202 sq.).

Picture for Wilderness 2

6. The rocks, on leaving Sinai on the east for Akabah, are curiously intermingled, somewhat as in the opposite margin of the wadys Sidri and Mokatteb. Wady Seyll contains "hills of a conical shape, curiously slanting across each other, and with an appearance of serpentine and basalt. The wady.... then mounted a short rocky pass — of hills capped with sandstone — and entered on a plain of deep sand — the first we had encountered — over which were scattered isolated clumps of sandstone, with occasional chalk.... At the close of this plain an isolated rock, its high tiers rising out of lower tiers, like a castle." Here "the level ranges of et-Tih rose in front." Soon after, on striking down, apparently north-eastwards: "a sandy desert, amidst fantastic sandstone rocks, mixed with lilac and dull green, as if of tufa," succeeded. After this came a desert strewn with "fragments of the Tih," i.e., limestone, but "presently," in the "Wady Ghuzaleh," which turns at first nearly due northward, and then deflects westward, the "high granite rocks" reappeared; and in the Wady el-Ain "the rocks rise, red granite or black basalt, occasionally tipped as if with castles of sandstone to the height of about one thousand feet... and finally open on the sea. At the

mouth of the pass are many traces of flood-trees torn down, land strewed along the sand (*ibid.* pages 80, 81).

III. Comparative Fertility. — A most important general question is the extent to which this "wilderness" is capable of supporting animal and human life, especially when taxed by the consumption of such flocks and herds as the Israelites took with them from Egypt, and probably though we know not to what extent this last was supplied by the manna by the demand made on its resources by a host of from 2,000,000 to 3,000,000 souls. In answer to this question, "much," it has been observed (*Sinai and Palestine*, page 24), "may be allowed for the spread of the tribes of Israel far and wide through the whole peninsula, and also for the constant means of support from their own flocks and herds." Something, too, might be elicited from the undoubted fact that a population nearly, if not quite, equal to the whole permanent population of the peninsula does actually pass through the desert, in the caravan of the five thousand African pilgrims, on their way to Mecca. But, among these considerations, it is important to observe what indications there may be of the mountains of Sinai having ever been able to furnish greater resources than at present. These indications are well summed up by Ritter (*Sinai*, pages 926, 927). There is no doubt that the vegetation of the wadys has considerably decreased. In part, this would be an inevitable effect of the violence of the winter torrents. The trunks of palm-trees washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced among those mountains where the floods, especially in earlier times, must have been violent to a degree unknown in Palestine; while the peculiar cause — the impregnation of salt — which has preserved the vestiges of the older vegetation there, has here, of course, no existence. The traces of such a destruction were pointed out to Burckhardt (*Arab.* page 538) only the eastern side of Mount Sinai, as having occurred within half a century before his visit; also to Wellsted (2:15), as having occurred near Tur, in 1832. In part, the same result has followed from the reckless waste of the Bedawin tribes — reckless in destroying and careless in replenishing. A fire, a pipe, lit under a grove of desert trees, may clear away the vegetation of a whole valley.

The acacia-trees have been of late years ruthlessly destroyed by the Bedawin for the sake of charcoal, which forms "the chief, perhaps it might be said the only, traffic of the peninsula" (*Sinai and Palestine*, page 24). Thus, the clearance of this tree in the mountains where it abounded once,

and its decrease in the neighbor groups in which it exists still, is accounted for, since the monks appear to have aided the devastation. Vegetation, where maintained, nourishes water and keeps alive its own life, and no attempts to produce vegetation anywhere in this desert seem to have failed. "The gardens at the wells of Moses, under the French and English agents from Suuez, and the gardens in the valleys of Jebel Musa, under the care of the Greek monks of the Convent of St. Catherine," are conspicuous examples (*ibid.* page 26). Besides a traveller in the 16th century calls the Wady er-Raheh, in front of the convent, now entirely bare, "a vast *green* plain" (Monconys). In this wilderness, too, abode Amalek, "the first of the nations," powerful enough seriously to imperil the passage of the Israelites through it, and importantly contributing to subsequent history under the monarchy. Besides them we have "king Arad the Canaanite, who dwelt in the south," i.e., apparently on the terrace of mountain overhanging the Ghor near Masada on the Dead Sea, in a region now wholly desolate. If his people were identical with the Ammorites or Canaanites of ^{<0144>}Numbers 14:43; ^{<0144>}Deuteronomy 1:44, then, besides the Amalekites of ^{<0270>}Exodus 17:8, We have *one* other host within the limits of what is now desert who fought with Israel on equal or superior terms; and, if they are not identical, we have *two* such (^{<0144>}Numbers 14:40-45; 21:1; 33:40: ^{<0144>}Deuteronomy 1:43, 44). These must have been "something more than a mere handful of Bedawin. The Egyptian copper-mines, monuments, and hieroglyphics in Surabit el-Khadim and the Wady Mughara imply a degree of intercourse between Egypt and the peninsula "in a period probably older than the Exodus," of which all other traces have long ceased. The ruined cities of Edom, in the mountains east of the Arabah, and the remains and history of Petra itself, indicate a traffic and a population in these remote regions which now is almost inconceivable" (*Sinai and Palestine*, page 26). Even the 6th and 7th centuries A.D. showed traces of habitation, some of which still remain in ruined cells and gardens, etc., far exceeding the tale told by present facts. Seetzen, in what is perhaps as arid and desolate a region is any in the whole desert, asked his guide to mention all the neighboring places whose names he knew. He received a list of sixty-three places in the neighborhood of Madarah, Petra, and Akabah, and of twelve more in the Ghores-Saphia, of which total of seventy-five all save twelve are now abandoned to the desert, and have retained nothing save their names — "a proof," he remarks, "that in very early ages this region was extremely populous, and that the furious rage with which the Arabs, both before and after the age of Mohammed, assailed the Greek emperors, was able to

convert into a waste this blooming region, extending from the limit of the Hedjaz to the neighborhood of Damascus" (*Reisen*, 3:17, 18).

Thus the same traveller in the same journey (from Hebron to Madarah) entered a wady called el-Jemeu, where was no trace of water save moist spots in the sand, but on making a hole with the hand it was quickly full of water, good and drinkable (*ibid.* page 13). The same, if saved in a cistern, and served out by sluices, might probably have clothed the bare wady with verdure. This is confirmed by his remark (*ibid.* page 83) that a blooming vegetation shows itself in this climate wherever there is water, as well as by the example of the tank system as practiced in Hindustan. He also notices that there are quicksands in many spots of the Debbet er-Ramleh, which it is difficult to understand, unless as caused by accumulations of water (*ibid.* page 67). Similarly in the desert Wady el-Kudeis, between Hebron and Sinai, he found a spot of quicksand with sparse shrubs growing in it (*ibid.* page 48).

Now the question is surely a pertinent one, as compared with that of the subsistence of the flocks and herds of the Israelites during their wanderings, how the sixty-three perished communities named by Seetzen's guide can have supported themselves? It is pretty certain that fish cannot live in the Dead Sea, nor is there any reason for thinking that these extinct towns or villages were in any large proportion near enough to its waters to avail themselves of its resources, even if such existed. To suppose that the country could ever have supported extensive coverts for game is to assume the most difficult of all solutions of the question. The creatures that find shelter about the rocks, as hares, antelopes, gazelles, jerboas, and the lizards that burrow in the sand (el-dsobb), alluded to by this traveller in several places (3:67; comp. 3:415-442, and Laborde, *Comm. on* ^{483D}*Numbers* 33:42), are far too few, to judge from appearances, to do more than eke out subsistence, the staple of which must have been otherwise supplied; and the same remark will apply to such casual windfalls as swarms of odible locusts, or flights of quails. Nor can the memory of these places be probably connected with the distant period when Petra, the commercial metropolis of the Nabathseans, enjoyed the carrying trade between the Levant and Egypt westwards, and the rich communities farther east. There is, least of all, reason for supposing that by the produce of mines, or by asphalt gathered from the Dead Sea, or by any other native commodities, they can ever have enjoyed a commerce of their own. We are thrown back, then, upon the supposition that they must in some way have

supported themselves from the produce of the soil. And the produce for which it is most adapted is either that of the date-palm, or that too which earlier parallels point, as those of Jethro and the Kenlies, and of the various communities in the southern border of Judah (⁰⁸⁰⁴Numbers 34:4, 5; ⁰⁶⁵⁷Joshua 15:3, 4; ⁰⁸⁰⁷1 Samuel 30:27-31), viz., that of pasturage for flocks and herds, a possibility which seems solely to depend on adequately husbanding the water supplied by the rains. This tallies with the use of the word **רְבִדִּין**, for "wilderness," i.e., "wide open space, with or without actual pasture, the country of the nomads, as distinguished from that of the agricultural and settled people" (*Sinai and Palestine*, page 486, App. § 9). There seems, however, to be implied in the name a capacity for pasturage, whether actually realized or not. This corresponds, too, with the "thin," or rather "transparent coating of vegetation," seen to clothe the greater part of the Sinaitic wilderness in the present day (*ibid.* pages 16, 22), and which furnishes an initial minimum from which human fostering hands might extend the prospect of possible resources up to a point as far in excess of present facts as were the numbers of the Israelitish host above the six thousand Bedawin computed now to form the population of the desert. As regards the date-palm, has elquist speaks as though it alone afforded the means of life to some existing Arab communities. Hamilton (*Sinai*, page 17) says that in his path by the Wady Hebran, towards the modern Sinai, "small clumps of uncultivated date-trees rise between the granite walls of the pass, wherever the winter torrents have left sufficient detritus for their nourishment." Again, after describing the pass of the Convent, he continues, "beneath lies a veritable chaos, through which now trickles a slender thread of water, where in winter rushes down a boiling torrent" (*ibid.* page 19). It is hardly too much to affirm that the resources of the desert, under a careful economy of nature's bounty, might be to its present means of subsistence, as that winter torrent's volume to that summer streamlet's slender thread. In the Wady Hebran this traveller found "a natural bath," formed in the granite by the 'Ain Hebrain, called "the Christians' pool" (*ibid.* page 17). Two thirds of the way up the Jebel Musa he came upon "a frozen streamlet" (*ibid.* page 30); and Seetzen, on April 14, found snow lying about in sheltered clefts of Mt. St. Catherine, where the rays of the sun could not penetrate (3:92). Hamilton encountered on the Jebel-Musa a thunderstorm, with "heavy rain" (*Sinai*, page 16). There seems on the whole no deficiency of precipitation. Indeed, the geographical situation would rather bespeak a copious supply. Any southerly wind must bring at fair amount of watery vapor from the Red Sea, or from one of its

expanding arms, which embrace the peninsula on either side, like the blades of a forfex; while at no greater distance than one hundred and forty miles northward roll the waters of the Mediterranean, supplying, we may suppose, their quota, which the much lower ranges of the Tih and Ojme cannot effectually intercept. Nor is there any such shelter from rain-clouds on either of the gulfs of Suez and Akabah, as the long line of mountains on the eastern flank of Egypt, which screens the rain supply of the former from reaching the valley of the Nile. On the contrary, the conformation of the peninsula, with the high wedge of granitic mountains at its core, would rather receive and condense the vapors from either gulf, and precipitate their bounty over the lower faces of mountain and troughs of wady, interposed between it and the sea. It is much to be regretted that the low intellectual condition of the monks forbids any reasonable hope of adequate meteorological observations to check these merely probable arguments with trustworthy statements of fact; but in the absence of any such register, it seems only fair to take reasonable probabilities fully into view. Yet some significant facts are not wanting to redeem in some degree these probabilities from the ground of mere hypothesis. "In two of the great wadys" which break the wilderness on the coast of the gulf of Suez, "Ghurundel, and Useit, with its continuation of the Wady Tayibeh, tracts of vegetation are to be found in considerable luxuriance." The wadys leading down from the Sinai range to the gulf of Akabah "furnish the same testimony, in a still greater degree," as stated by Ruiippell, Miss Martineau, Dr. Robinson, and Burckhardt. "In three spots, however, in the desert... this vegetation is brought by the concurrence of the general configuration of the country, to a still higher pitch. By far the most remarkable collection of springs is that which renders the clusters of the Jebel Musa the chief resort of the Bedawin tribes during the summer heats. Four abundant sources in the mountains immediately above the convent of St. Catherine must always have made that region one of the most frequented of the desert.... Oases (analogous to that of Ammon in the western desert of the Nile) are to be found wherever the waters from the different wadys or hills, whether from winter streams or from such living springs as have just been described, converge to a common reservoir. One such oasis in the Sinaitic desert seems to be the palm-grove of el-Wady at Tur, described by Burckhardt as so thick that he could hardly find his way through it (*Sinai and Palestine*, page 19, note 1; see Burckhardt, *Arab*, 2:362). The other and the more important is the wady Feirnm, high up in the table-land of Sinai itself" (*ibid.* pages 18, 19). Now, what nature has done in these

favored spots might surely be seconded in others by an ample population, familiarized, to some extent, by their sojourn in Egypt with the most advanced agriculturists of the then world, and guided by an able leader who knew the country, and found in his wife's family others who knew it even better than he (^{<Q4KBI>}Numbers 10:31). It is thus supposable that the language of ^{<Q4A7S>}Psalms 107:35-38, is based on no mere pious imagery, but on actual fact: "He turneth the wilderness into a standing water, and dry ground into water-springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields and plant vineyards, which may yield fruits of increase. He blesseth them so that they are multiplied greatly; and *suffereth not their cattle to decrease.*" Thus we may find an approximate basis of reality for the enhanced poetic images of Isaiah (41:19; 45:13). Palestine itself affords abundant tokens of the resources of nature so husbanded, as in the artificial "terraces of which there are still traces to the very summits" of the mountains, and some of which still, in the Jordan valley, "are occupied by masses of vegetation — (*Sinai and Palestine*, pages 138, 297). In favored spots wild luxuriance testifies to the extent of the natural resources, as in the wadys of the coast, and in the plain of Jericho, where "far and wide extends the green circle of tangled thickets, in the midst of which are the hovels of the modern village, beside which stood, in ancient times, the great city of Jericho " (*ibid.* page 306). From this plain alone, a correspondent of the British consul at Jaffa asserts that he could feed the whole population of modern Syria (*Cotton Supply Reporter*, June 14, 1862). But a plantation redeemed from the wilderness is ever in the position of a besieged city; when once the defence of the human garrison is withdrawn, the fertility stimulated by its agency must obviously perish by the invasion of the wild. So we may probably suppose that, from numberless tracts, this temporarily rescued from barrenness, in situations only moderately favorable, the traces of verdure have vanished, and the desert has reclaimed its own; or that there the soil only betrays its latent capacity by an unprofitable dampness of the sand.

Seetzen, on the route from Hebron to Sinai, after describing an "immense flinty plain," the "dreariest and most desolate solitude," observes that, "as soon as the rainy season is over and the warm weather sets in, the pits (of rain-water) dry up, and it becomes uninhabitable," as "there are no brooks or springs here" (3:55, 56). Dr. Stewart (*Tent and the Khan*, pages 14, 15) says of the Wady Ahthi, which he would identify with Etham (^{<Q13I>}Exodus 13:20; ^{<Q43IB>}Numbers 33:6), "sand-hills of considerable height separate it

from the sea, and prevent the winter rains from running off rapidly. A considerable deposit of rich alluvial loam is the result, averaging from two to four inches in thickness, by sowing upon which immediately after the rains the Bedawin could certainly reap a rich harvest; but they affect to despise all agricultural labor... “Yet,” he adds, “the region never could have supplied food by its own natural vegetation for so great a multitude of flocks and herds as followed in the train of the Israelites.” This seems rather a precipitate sentence; for one can hardly tell what its improved condition under ancient civilization may have yielded, from merely seeing what it now is, after being overrun for centuries by hordes of contemptuous Bedawin. Still, as regards the general question, we are not informed what numbers of cattle followed the Israelites out of Egypt. We only know that “flocks and herds” went with them, were forbidden to graze “before the mount” (Sinai), and shared the fortunes of the desert with their owners. It further appears that, at the end of the forty years’ wandering, two tribes and a half were the chief, perhaps the only, cattle-masters. And, when we consider how greatly the long and sore bondage of Egypt must have interfered with their favorite pursuit during the eighty years of Moses’ life before the Exode, it seems reasonable to think that in the other tribes only a few would have possessed cattle on, leaving Egypt. The notion of a people “scattered abroad throughout all the land of Egypt” (⁽¹⁰⁵¹²⁾Exodus 5:12), in pursuit of wholly different and absorbing labor, being able generally to maintain their wealth as sheep-masters is obviously absurd. It is therefore supposable that Reuben, Gad, and a portion of Manasseh had, by remoteness of local position, or other favorable circumstances to us unknown, escaped the oppressive consequences to their flocks and herds which must have generally prevailed. We are not told that the lambs at the first passover were obtained from the flock of each family, but only that they were bidden to “draw out and take a lamb for an house” — a direction quite consistent in many, perhaps in most cases, with purchase. Hence it is probable that these two tribes and a half may have been the chief cattle-masters first as well as last. If they had enough cattle to find their pursuit in tending them, and the others had not, economy would dictate a transfer; and the whole multitude of cattle would probably fare better by such an arrangement than by one which left a few head scattered up and down in the families of different tribes. Nor is there any reason to think that the whole of the forty years’ sojourn was spent in such locomotion as marks the more continuous portion of the narrative. The great gap in the record of events left by the statement of ⁽¹⁰¹⁴⁶⁾Deuteronomy 1:46, “Ye abode in

Kadesh many days," may be filled up by the supposition of quarters established in a favorable site, and the great bulk of the whole time may have been really passed in such stationary encampments. And here, if two tribes and a half only were occupied in tending cattle, some resource of labor, to avoid the embarrassing temptations of idleness in a host so large and so disposed to murmur, would be, in a human sense, necessary. Nor can any so probable an occupation be assigned to the remaining nine and a half tribes, as that of drawing from the wilderness whatsoever contributions it might be made to afford. From what they had seen in Egypt, the work of irrigation would be familiar to them, and from the prospect before them in Palestine the practice would at some time become necessary: thus there were on the whole the soundest reasons for not allowing their experience, if possible, to lapse. Irrigation being supposed, there is little, if any, difficulty in supposing its results; to the spontaneousness of which ample testimony, from various travellers, has been cited above. At any rate it is unwise to decide the question of the possible resources of the desert from the condition to which the apathy and fastidiousness of the Bedawin have reduced it in modern times. On this view, while the purely pastoral tribes would retain their habits unimpaired, the remainder would acquire some slight probation in those works of the field which were to form the staple industry of their future country. But, if any one still insists that the produce of the desert, however supposably improved, could never have yielded support for all "the flocks and herds" — utterly indefinite as their number is — which were carried thither; this need not invalidate the present argument, much less be deemed inconsistent with the Scriptural narrative. There is nothing in the latter to forbid our supposing that the cattle perished in the wilderness by hundreds or by thousands. Even if the words of ^{<9478>}Psalm 107:38, be taken in a sense literally, historical, they need mean no more than that, by the time they reached the borders of Palestine, the number so lost had, by a change of favorable circumstances, been replaced, perhaps even by capture from the enemy, over whom God, and not their own sword, had given them the victory. All that is contended for is that the resources of the wilderness were doubtless utilized to the utmost, and that the flocks and herds, so far as they survived, were so kept alive. What those resources might amount to, is perhaps nearly as indefinite an inquiry as what was the number of the cattle. The difficulty would "find its level" by the diminution of the latter till it fell within the limits of the former; and in this balanced state we must be content to leave the question.

Nor ought it to be left out of view, in considering any arguments regarding the possible change in the character of the wilderness, that Egyptian policy certainly lay, on the whole, in favor of extending the desolation to their own frontier on the Suez side; for thus they would gain the surest protection against invasion on their most exposed border; and as Egypt rather aimed at the development of a high internal civilization than an extension of influence by foreign conquest, such a desert frontier would be to Egypt a cheap defence. Thus we may assume that the Pharaohs, at any rate after the rise of the Assyrian empire, would discern their interest and would act upon it, and that the felling of wood and stopping of wells, and the obliteration, wherever possible, of oases, would systematically make the peninsula untenable to a hostile army descending from the north-east or the north.

IV. Natural History. — The domestic cattle of the Bedawin will of course be found here, but camels more numerous in the drier tracts of et-Tih. Schubert (*Reisen*, 2:354) speaks of Sinai as not being frequented by any of the larger beasts of prey, nor even by jackals. The lion has become very rare, but is not absolutely unknown in the region (*Negeb*, pages 46, 47). Foxes and hyenas, Ritter (14:333) says, are rare, but Mr. Tyrwhitt mentions hyenas as common in the Wady MughAra; and Ritter (*ibid.*), on the authority of Burckhardt, ascribes to the region a creature which appears to be a cross between a leopard and a wolf, both of which are rare in the peninsula, but by which probably a hyena is to be understood. A leopard-skin was obtained by Burckhardt on Sinai, and a fine leopard is stated by Mr. Tyrwhitt to have been seen by some of his party in their ascent of um-Shomer in 1862. Schubert continues his list in the *hyrax Syriacus*, the ibex — seen at Tufileh in flocks of forty or fifty together, and a pair of whose horns, seen by Burckhardt (*Arab.* pages 405, 406) at Kerek, measured three and a half feet in length — the webr, the shrew-mouse, and a creature which he calls the "spring-mamus" (*mus jaculus* or jerboa?), also a *canis famelicus*, or desert-fox, and a lizard known as the *Agama Sinaitica*, which may possibly be identical with one of those described below. Hares and jerboa are found in Wady Feiran. Schubert quotes (*ibid.* note) Riippell as having found specimens of *Helix* and of *Coccinella* in this wilderness; for the former, comp. Forskal. *icones Rerum Natur.* Tab. 16. Schubert saw a fine eagle in the same region, besides catching specimens of thrush, with stonechat and other song-birds, and speaks of the warbling of the birds as being audible from the *Mimosa* bush.

Clouds of birds of passage were visible in the Wady Murrah. Near the same tract of wilderness Dr. Stanley saw "the sky darkened by the flights of innumerable birds, which proved to be large red-legged cranes, three feet in height, with black and white wings measuring seven feet from tip to tip" (*Sinai and Palestine*, page 82). At Tufileh crows abound. On Serbal Dr. Stewart saw the red-legged partridge (*Tent and Khan*, page 117; comp. Burckhardt, *Syria*, page 354); and the bird "katta," in some parts of the peninsula, comes in such numbers that boys sometimes kick over three or four at single throw of a stick. Hasselquist, who saw it here and in Egypt, calls it a partridge, smaller than ours, and of a grayish color (page 204). Ritter (14:333) adds linnets(?), ducks, prairie-birds, heath-cocks, larks, a specimen of finch, besides another small bird, probably redbreast or chaffinch, the varieties of falcon known as the *Brachydactylus* and the Niger, and, of course, on the coast, sea-swallows and mews. Flocks of blue rock pigeons were repeatedly seen by Mr. Tyrwhitt.

Seetzen, going from Hebron to Mladura, makes mention of the following, animals, whose names were mentioned by his guides, though he does not say that any of them were seen by himself: wolf, porcupine, wild-cat, ounce, mole, wild-ass, and three not easily to be identified, the *Sellek*, doe-shaped, the *Anasch*, which devours the gazelle, and the *Ikkajib*, said to be small and in shale like a hedgehog. Seetzen's list in this locality also includes certain reptiles, of which such as can be identified are explained in the notes: *el-Melledsha*, *Um el-Zleiman*, *el-Lidsha or Leja*, *el-Harraba* or *Hirba*, *Jerrar or Jarrareh*, *el-Dab*, otherwise *Dude*, *el-Hanne* or *Hanan*, *el-Leffea*; and among birds the partridge, duck, stork, eagle, a vulture (*rRakham*), crow (*el-Grab*), kite (*Hidayeh*), and an unknown bird called by him *Um-Salet*. His guides told him of ostriches as seen near *Bteiaha* on the way from Hebron to Sinai, and he saw a nightingale, but it seems at no great distance to the south of Hebron. The same writer also mentions the edible lizard, *el-Dsob*, as frequently found in most parts of the wilderness, and his third volume has an appendix on zoology, particularly describing, and often with illustrations, many reptiles and serpents of Egypt and Arabia, without, however, pointing out such as are peculiar to the wilderness. Among these are thirteen varieties of lizard, twenty-one of serpent, and seven of frog, besides fifteen of Nile-fish. Laborde speaks of serpents, scorpions, and black-scaled lizards, which perforate the sand, as found on the eastern border of Edom near Tufileh (*Comm. on* ⁰³²*Numbers* 33:42). The MS. of Mr. Tyrwhitt speaks of starting "a large sand-colored

lizard, about three feet long, exactly like a crocodile, with the same bandy look about his fore-legs, the elbows turning out enormously." He is described as covered not only "in scales, but in a regular armor, which rattled quite loudly as he ran." He "got up before the dromedary, and vanished into a hole among some *retem*." This occurred at the head of the Wady Mokatteb. Hasselquist (page 220) lives a *Lacerta Scincus*, "the Scine," as found in Arabia Petrea, near the Red Sea, as well as in Upper Egypt, which he says is much used by the inhabitants of the East as an aphrodisiac, the flesh of the animal being given in powder, and in loth. He also mentions the edible locust, *Gryllus Arabicus*, which appears to be common in the wilderness, as in other parts of Arabia, giving an account of the preparation of it for food (pages 230-233). Burckhardt names a cape not far from Akabah, Ras Um Haye, from the number of serpents which abound there, and accordingly applied to this region the description of the "fiery serpents" in ^{<0210>}Numbers 21:4-9. Schubert (2:362) remarked the first serpents in going from Suez and Sinai to Petra, near el-Hudherah; he describes them as speckled. Burckhardt (*Syria*, pages 499, 502) saw tracks of serpents, two inches thick, in the sand. According to Riippell, serpents elsewhere in the peninsula are rare. He names two poisonous kinds, *Cerastes* and *Scytalis* (Ritter, 14:329). The scorpion has given his name to the "Ascent of Scorpions," which was part of the boundary of Judah on the side of the southern desert. Wady es-Zuweirah, in that region, swarmed with them; and De Saulcy says "you cannot turn over a single pebble in the Nejd (a branch wady) without finding one under it" (De Saulcy, 1:529, quoted in *Negeb*, page 51).

The reader who is curious about the fish, mollusc, etc., of the gulf of Suez should consult Schubert (2:263 note; 298 note; and for the plants of the same coast, 294 note). For a description of the coral-banks of the Red Sea, see Ritter (14:476 sq.), who remarks that these formations rise from in the coast-edge always in longitudinal extension parallel to its line, bespeaking a fundamental connection with the upheaval of the whole stretch of shore from south-east to north-west. A fish which Seetzen calls the *Alum* may be mentioned as furnishing to the Bedawin the fish-skin sandals of which they are fond. Ritter (14:3127) thinks that fish may have contributed materially to the sustenance of the Israelites in the desert (^{<0112>}Numbers 11:22), as they are now dried and salted for sale in Cairo or at the Convent of St. Catherine. In a brook near the foot of Serbal, Schubert saw some varieties

of *Elaphrus*, *Dyticus*, *Colymbetes*, *Gyrinus*, and other water insects (Reisen, 2:302 note).

As regards the flora of the desert, the most frequently found trees are the date-palm (*Phoenix dactylifera*), the desert acacia, and the tamarisk. The palms are almost always dwarf, as described in *Sinai and Palestine*, page 20, but sometimes the "dom" palm is seen, as on the shore of the gulf of Akabah (Schubert, 2:370; comp. Robinson, 1:161). Hasselquist, speaking of the date-palm's powers of sustenance says that some of the poorer families in Upper Egypt live on nothing else, the very stones being ground into a provender for the dromedary. This tree is often found in tufts of a dozen or more together, the dead and living boughs interlacing overhead, the dead and living roots intertwining below, and thus forming a canopy in the desert. The date-palms in Wady Tur are said to be all numbered and registered. The acacia is the *Mimosa Nilotica*, and this forms the most common vegetation of the wilderness. Its Arabic name is *es-Seyal*, and it is generally supposed to have furnished the "Shittim wood" for the Tabernacle (Forskal, *Deser. Plant. Cent.* 6, No. 90; Celsius, *Hierobot.* 1:498 sq.; Ritter, 14:335 sq.). **SEE SHITTAH-TREE.** It is armed with fearful thorns, which sometimes tear the packages on the camels' backs, and of course would severely lacerate man or beast. The gum arabic is gathered from this tree, on which account it is also called the *Acacia gummifera*. Other tamarisks, beside the *mannifera*, mentioned above, are found in the desert. Grass is comparatively rare, but its quantity varies with the season. Robinson, on finding some in Wady Sumghy, north-east from Sinai, near the gulf of Akalah, remarks that it was the first his party had seen since leaving the Nile. The terebinth (*Pistachia teirebinthus*, Arab. *Butm*) is well known in the wadys about Beersheba, but in the actual wilderness it hardly occurs. For a full description of it see Robinson, 2:222, 223, and notes, also 1:208, and comp. Celsius, *Hierobot.* 1:34. The "broom," of the variety known as *retem* (Heb. and Arab.), rendered in the authorized version by "juniper," is a genuine desert plain; it is described (Robinson, 1:203 and note) as the largest and most conspicuous shrub therein, having very bitter roots, and yielding a quantity of excellent charcoal, which is the staple, if one may so say, of the desert. The following are mentioned by Schubert (2:352-354) as found within the limits of the wilderness: *Mespilus Aaronia*, *Colutea haleppica*, *Atraphaxis spinosa*, *Ephedra alaba*, *Cytisus uniflorus*, and a *Cynamorium*, a highly interesting variety, compared by Schubert to a well-known Maltese one.

To these he adds in a note (ibid.): *Dactylis memphitica*, *Gagea reticulata*, *Rumex vesicarius*, *Artemisia Judaica*, *Leyssera discoidea*, *Santolina fragrantissima*, *Seriola*, *Lindenbergia Sinaica*, *Lamium amplexicaule*, *Stachys affinis*, *Sisymbrium iris*, *Anchusa Milleri*, *Asperugo procumbens*, *Omphalodes intermedia*, *Daemia cordata*, *Reseda canescens* and *pruinosa*, *Reaumuria vermiculata*, *Fumaria parviflora*, *Hypecoum pendulum*, *Cleome trinervis*, *AERua tomentosa*, *Malva Honbezey*, *Fagonia*, *Zygophyllum coccineum*, *Astragalus Fresenii*, *Genista monosperma*. Schubert (2:357) also mentions, as found near Abu Suweil, north-east of Sinai, a kind of sage, and of what is probably goat's-rue, also (note, ibid.) a fine variety of *Astragalus*, together with *Linaria*, *Lotus Cynosurus echinatus*, *Bromus tectorum*, and (page 365) two varieties of *Pergularia*, the *Procera* and the *Tomentosa*.

In the south-west region of the Dead Sea grows the singular tree of the apples of Sodom, the *Asclepias gigantea* of botanists. Dr. Robinson, who gives a full description of it (1:522, 523), says it might be taken for a gigantic species of the milk-weed or silk-weed found in the northern regions of the United States. He condemns the notion of Hasselquist (pages 285, 287, 288) as an error, that the fruit of the *Solanum melongela*, when punctured by a tentredo, resulted in the Sodom apple, retaining the skin uninjured, but wholly changed to dust within (ibid. page 524). It is the 'Osher of the Arabs. Robinson also mentions willows, hollyhocks, and hawthorns in the Sinaitic region, from the first of which the *Ras Sufsafeh*, "willowhead," takes its name (1:106, 109: Stanley, *Sinai and Palestine*, page 17). He saw hyssop (*Jadeh*) in abundance, and thyme (*Zater*), and in the Wady Feiran the colocynth, the *Kirdhy* or *Kirdi*, a green thorny plant with a yellow flower; and in or near the Arabah, the juniper ('*Arar*), the oleander (*Difleh*), and another shrub like it, the *Zaknam*, as also the plant *el-Ghiddah*, resembling the *Retem*, but larger (1:110, 83; 2:124, 126, 119 and note). He also describes the *Ghurkad*, which has been suggested as possibly the "tree" cast by Moses into the waters of Marah (⁽¹⁰⁵⁵⁾Exodus 15:25). It grows in saline regions of intense heat, bearing a small red berry, very juicy, and slightly acidulous. Being constantly found among brackish pools, the "bane and antidote" would thus, on the above supposition, be side by side, but as the fruit ripens in June, it could not have been ready for its supposed use in the early days of the Exodus (Robinson, 1:66-09). He adds in a note that Forskal gives it (*Flor. Egypt. Arab.* page 66), as the *Peganum retusmrrn*, but that it is more correctly the *Nitraria tridentata* of

Desfontaines (*Flora Egypt Arab.* 1:372). The mountain Um Shomer takes its name from the fennel found upon it, as perhaps may Serbal from the *Ser*, myrrh, which "creeps over its ledges up to the very summit" — a plant noticed by Dr. Stanley as "thickly covering" with its "shrubs" the "natural basin" which surmounts ed-Deir, and as seen in the Wady Seyal, northeast from Sinai (*Sinai and Palestine*, pages 17, 78-80). Dr. Stanley also notices the wild thorn, from which the Wady Sidri takes its name, the fig-tree which entitles another wady the "Father of Fig-trees" (*Abi Hamad*), and in the Wady Seyal, "a yellow flowering shrub called *Abeithiran*, and a blue, thorny plant called *Silleh*." Again, north-eastwards, in Wady el-'Ain were seen "rushes, the large-leaved plant called *Esher*," and farther down the "*Lasaf*, or caper plant, springing from the clefts." Seetzen's *mesembryanthemum* is noticed by Forskal who adds that no herb is more common in sandy desert localities than the second, the *nodiflorum*, called in Arabic the *ghasul*. Hasselquist speaks of a *mesemb* which he calls the "fig-marigold," as found in the ruins of Alexandria; its agreeable saltish-aromatic flavor, and its use by the Egyptians in salads, accord closely with Seetzen's description. Seetzen gives also Arabic names of two plants, one called *Ickedum* by the guides, described as the size of heath, with blue flowers; the other named *Subbh-el-dich*, found to the north of Wady el-'Ain, which had a club-shaped sappy root, ranged a foot high above the earth, having scales instead of leaves, and covered, when he saw it, with large, golden flowers, clinging close together, till it seemed like a little ninepin (Kegel). Somewhat to the south of this he observed the "rose of Jericho" growing in the dreamiest and most desolate solitude, and which appears always to be dead (*Reisen*, 3:46, 54). In the region about Madurat he also found what he calls "Christ's-thorn," Arab. *el-Aussitch*, and an anonymous plant with leaves broader than a tulip, perhaps the *Esher* mentioned above. The following list of plants between Hebron and Madura is also given by Seetzen, having probably been written down by him from hearing them pronounced by his Bedawin guides, and some accordingly it has not been possible to identify with any known names — *el-Khurdy*, *el-Bureid*, a hyacinth, whose small pear-shaped bulb is eaten raw by the Bedawin, *el-Arta*, *el-Dscherra*, *el-Sphara* (or *Zafrsa?*), *el-Erbian*, *el-Gdime*, *Schekera* (or *Shakooreeyeh*), *el-Metnan*, described as a small shrub, *el-Hmim*, *el-Schillueh*, possibly the same as that called *Silleh*, as above, by Dr. Stanley, *el-Khala* (or *Khal*), *el-Handeguk* (or *Handakook*), *el-Lidemma*, *el-Haddad*, *Kali*, *Addan el-Hammar* (or '*Adan el-Himar*'). Some more rare plants, precious on account of their products, are the

following: *Balsamum Aaronis*, or *nux behen*, called by the Arabs *Festuck el-Ban*, from which an oil is extracted having no perfume of its own, but scented at pleasure with jasmine or other odoriferous leaf, etc., to make a choice unguent. It is found in Mount Sinai and Upper Egypt — *Cucurbita Lagenaria*, Arab. *Charrah*, found in Egypt and the deserts of Arabia, wherever the mountains are covered with rich soil. The tree producing the famous balsam called "of Mecca," is found many days' journey from that place, in Arabia Petraea. Linnaeus, after some hesitation, decided that it was a species of *Amyris*. The *olibanum* frankincense is mentioned by Hasselquist as a product of the desert; but the producing tree appears to be the same as that which yields the gum arabic, viz., the *Mimosa nilotica*, mentioned above. The same writer mentions the *Schoenanthus officinalis*, "camel's hay," as growing plentifully in the deserts of both the Arabias, and regards it as undoubtedly one of the precious aromatic and sweet plants which the queen of Sheba; gave to Solomon (Hasselquist, pages 255, 288, 296, 297; comp. pages 250, 251, 300). Fuller details on the facts of natural history of the region will be found in the writers referred to, and some additional authorities may be found in Sprengel, *Historia Frei Herb.* volume 2. Besides these, the cultivation of the ground by the Sinaitic monks has enriched their domain with the choicest fruit-trees, and with a variety of other trees. The produce of the former is famed in the markets of Cairo. The cypresses of the convent are visible far away among the mountains; and there is a single conspicuous one near the "cave of Elias" on Jebel Musa. Besides, they have the silver and the common poplar, with other trees, for timber or ornament. The apricot, apple, pear, quince, almond, walnut, pomegranate, olive, vine, citrus, orange, cornelian cherry, and two fruits named in the Arabic *Shelluk* and *Barguk*, have been successfully naturalized there (Robinson, 1:94; Seetzen, 3:70, etc.; Hasselquist, page 425; *Sinai and Palestine*, page 52). Dr. Stanley views these as mostly introduced from Europe; Hasselquist, on the contrary, views them as being the originals whence the finest varieties we have in Europe were first brought. Certainly, nearly all the above trees are common enough in the gardens of Palestine and Damascus. *SEE SINAI.*

Wild Goat

is the rendering in the A.V. of two Heb. words which seem to refer to cognate species of the caprid tribe. *SEE GOAT.*

Picture for Wild Goat 1

1. The more frequent term is always found in the plur. **יָלִים** **yeelim** (Sept. **τραγέλαφοι**, or **ἐλάφοι** Vulg. *ibices*), which occurs ^{<0212>}1 Samuel 24:2, ^{<1890>}Job 39:1; ^{<0418>}Psalm 104:18; besides the fem. sing. **יָלָה** **yaalah** ("roe," ^{<1059>}Proverbs 5:19), it is not at all improbable, as the Vulg. interprets the word, that some species of *ibex* is denoted, perhaps the *Capra Sinaitica* (Ehrenb.), the *beden* or *jaela* of Egypt and Arabia. This ibex was noticed at Siniai by Ehrenberg and Hemprich (*Sym. Phys.* t. 18), and by Burckhardt (*Trav.* page 526), who (page 405) thus speaks of these animals: "In all the valleys south of the Mojob, and particularly in those of Mojob and El-Ahsa, large herds of mountain goats, called by the Arabs *beden*, are met with. This is the *steinbock* or *bouquetin* of the Swiss and Tyrol Alps. They pasture in flocks oft forty and fifty together. Great numbers of them are killed by the people of Kerek and Tafyle, who hold their flesh in high estimation. They sell the large knotty horns to the Hebrew merchants who carry them to Jerusalem, where they are worked into handles for knives and daggers.... The Arabs told me that it is difficult to get a shot at them, and that the hunters hide themselves among the reeds on the banks of streams where the animals resort in the evening to drink. They also asserted that, when pursued, they will throw themselves from a height of fifty feet and more upon their heads without receiving any injury." Hasselquist (*Trav.* page 190) speaks of rock goats, (*Capra cervicapra*, Linn.) which he saw hunted with falcons near Nazareth. But the *C. cervicapra* of Linnaeus is an antelope (*Antilope cervicapra*, Pall.). The *Capra Sinaitica*, however, is not identical with the Swiss ibex or *steinbock* (*C. ibex*), though it is a closely allied species. The wild goat of Arabia and Palestine differs only from the European in the shape and marking of the horns and in its lighter color. It is still occasionally found in the neighborhood of Engedi, its old resort, which thence took the name (see Tristram, *Nat. Hist. of the Bible*, page 96). **SEE IBEX.**

Picture for Wild Goat 2

2. The other word rendered, "wild goat" is **אִיִּים** **akko**, which occurs only in ^{<5415>}Deuteronomy 14:5, as a clean animal, and in which the Sept. and Vulg. understand to be a kind of deer (**τραγέλαφος**, *tragelphus*), and the Targums and Syriac a wild goat (**אִיִּים** **y**). Gesenius concludes in favor of the *roeibuck*; while others prefer the *chamois*, and others the *gazelle*.

Gesenius derives it from Arab. *anak*, while Furst says it is to be traced to a *radix nominalis*, common to both the Sanscrit and Shemitic tongues. Schultens (*Origines Hebraicae*) conjectures that the name arose. *ob fugacitatem*, from its shyness and consequent readiness to flee; and Dr. Harris points out what he takes to be a confirmation of this conjecture in Shaw's *Travels*, which, from the translations of the Sept. and Vulg., makes it a goat-deer, or Tragelaphus, such as the *lerwi or fishtal*, by mistake referred to *Capra mambrica* of Linnaeus; whereas that naturalist (*System. Nat.* 13th ed. by Gmelin) places *lerwi* among the synonyms of *Ant. cervicapra*, which does not suit Shaw's notice, and is not known in Western Asia. The *fishtal* is, however, a ruminant of the African desert, possibly one of the larger Antilopidae, with long mane, but not as yet scientifically described. Some have referred the *akko* to the *ahū* of the Persians, i.e., the *Capreolus pygargus*, or the "tailless roe" (Shaw, *Zool.* 2:287), of Central Asia. If we could satisfactorily establish the identity of the Persian word with the Hebrew, the animal in question might represent the *akko* of the Pentateuch, which might formerly have inhabited the Lebanon, though, it is not now found in Palestine. Perhaps the *paseng* (*Cap. cegagrus*, Cuv.), which some have taken to be the parent stock of the common goat, and which at present inhabits the mountains of Persia and Caucasus, may have in Biblical times been found in Palestine, and may be the *akka* of Scripture. It is, on the whole, as likely to have been the *beden*, or wild goat of Mt. Sinai, as any other. **SEE DEER; SEE ROE.**

Wild Grape

is the rendering of the A.V. at ^{<38P>}Isaiah 5:2, 4 of the Heb. word which occurs only in the plur. *beushim*, **μῦνᾱβ** and indicates a noxious species of plant or kind of fruit. In form the word is a pass. participle of **ᾱβ**; which means to *smell offensively*, as many poisonous vegetables do; and this connects it radically with **ḥᾱβ**; *boshah* ("cockles," ^{<8914>}Job 31:40), although the two seem to denote different plants, but both useless. The Sept. gives **ἀκάνθα** as the Greek equivalent; which is certainly a mistake, unless they had some other reading of the original text. The rendering of Aquila is **σαπρία**, that of Symmachus **ἄτελῆ**; both of which give rather the etymological meaning or force of the original word than translate it into its Greek equivalent as a significative appellation. The rendering of Jerome is *labruscce*; and this has been followed by Luther (*Herlinge*) and the A.V. (*wild grapes*). The species of plant intended has been supposed by some to

be the *Fitis labrusca*, a plant which produces small berries of a dark-red color when ripe, but sour to the taste; Hasselquist suggests the *Solanum incanum*, or gray nightshade; and Celsius contends for the *Aconitum napellus*, wolfs-bane. It seems more probable, however, that no specific plant is referred to in the passage of the prophet; but that the word is simply used as an adjective with its substantive understood, as a designation of bad or worthless grapes. The Lord expected that his vineyard should produce grapes, but it produced only *beihshim*, vile, uneatable grapes. See Rosenmuller, *Bibl. Bot.* (Eng. transl.), page 111; and *Comment. ad loc.*; Gesenius, Henderson, Knobel, *ad loc.* See GRAPE.

Wild Ox

SEE WILD BULL.

Wiley, Isaac William, D.D., LL.D.

a bishop of the Methodist Episcopal Church, was born at Lewiston, Pennsylvania, March 29, 1825. He was converted when ten years old, at eighteen began to preach, and in 1846 graduated from the medical department of the University of the City of New York. After three years of practice as a physician in Pennsylvania, he joined the Philadelphia Conference, and in 1851 went as a missionary to China. Three years afterwards he returned to America, and was engaged in pastoral work in New Jersey, including an agency for Pennington Seminary. In 1864 he was elected editor of *The Ladies' Repository*, at Cincinnati, and in 1872 bishop, an office which he held until his death, November 22, 1884, at Foo-Chow, China. He was distinguished for a calm but impressive manner, deep cordiality of disposition, and great tact and method in labor. See *Meth. Review*, January 1886; *Minutes of Annual Conferences*, 1884, page 318.

Wilhelm, Ludwig Wilhelm

a Reformed theologian of Germany, was born at Neuenhain, November 19, 1796. He studied at Marburg and Heidelberg, was in 1816 assistant preacher at Frankfort-on-the-Main, in 1818 third preacher, in 1828 second, and in 1836 first preacher at Wiesbaden. In 1858 he was made bishop of Nassau, and died May 11, 1882, doctor of theology. (B.P.)

Wilhelmina

a fanatical woman of Milan, who died in 1281, pretended to be the daughter of Constantia, queen of Primislaus, king of Bohemia. She spent the last twenty or thirty years of her life in Milan in pious labors, especially in works of active charity. She had organized a band of followers (afterwards known as Wilhelminians), who revered her as a saint, and began in her lifetime to make her the object of extravagant and fanatical veneration. This increased after her death to an undue extreme. She had claimed that her birth was announced to her mother by the angel Raphael, just as the birth of Christ was announced to Mary by the angel Gabriel, and that the Holy Spirit became incarnate in her for the purpose of working out the salvation of Jews, Saracens, and false Christians, as that of true Christians had been wrought by Christ. She deluded her followers into the expectation, first, of her repeating in her own person the sufferings of Christ, and, secondly, of her resurrection and return to them after her death. But, with no indications of any fulfilment of such promises, a number of her followers, headed by Andrew Saramita, disinterred the recently buried body, arrayed it in costly robes, erected a magnificent monument over the grave, and proclaimed the worship of the Holy Ghost incarnate in Wilhelmina, as of equal importance with the worship of the incarnate Son of God. She had appointed a nun named Mayfreda, of Tirovano, as her vicegerent under the new dispensation of the Holy Ghost — a female pontiff to represent her as the Roman pontiffs represent St. Peter. The sect was entirely rooted out about the year 1300, the remnant of her followers having perished at the stake, and her tomb and dead body having been destroyed. See Muratori, *Antiq. Ital. Medii AEvi*, 5:95 sq.; Palacky, *Literary Tour to Italy* (Prague, 1838), page 72 sq.; Mosheim, *Hist. of the Church*, book 3, cent. 13, part 2, chapter 5.

Wilhelminians

SEE WILHELMINA.

Wilken, Friedrich

a famous historian, was born May 23, 1777, at Ratzeburg, in the duchy of Lauenburg. He studied at Gottingen, at first theology, but afterwards, classic and Oriental philology and history. In 1798 he received the prize for an essay, *De Bellorum Cruciatorum ex Abulfeda Historia*; in 1805 he was appointed professor of history at Heidelberg, and in 1807 director of the

university library. In 1817 he was called to Berlin as first librarian and professor in the university, and in 1819 he was made a member of the Academy of Sciences. He undertook a literary journey to Italy in 1826; in 1829 he went in behalf of the government to France and England, and in 1838 to Wiesbaden and Munich. He died December 24, 1840. His main work is the *Gesch. der Kreuzzuge nach morgenlandischen und abendlandischehn Berichten* (Leips. 1807-32, 7 volumes). He also wrote, *Gesch. der Bildung, Beraubung und Vernichtung der alten Heidelberger Buchersammlung* (Heidelb. 1817): — *Gesch. der koniglichen Bibliothek zu Berlin* (Berlin, 1828). (B.P.)

Wilkie, Sir David

a British painter of great celebrity, was born at the manse of the parish of Cults, on the banks of Edenwater, in Fifeshire, Scotland, November 18, 1785. He received a limited education at the grammar-school of Kettle, when he was sent to the Trustees' Academy of Edinburgh for the Encouragement of Manufactures. Here, in 1803, he won the prize of ten guineas for painting *Callisto in the Bath of Diana*. In 1804 he returned home, and spent some time in painting portraits and scenes of common life. He then went to London, and entered the Royal Academy as a student. His picture of the *Village Politicians*, exhibited in 1806, gained for the young artist great notoriety, and, indeed, established his fame. He now settled in London, and was busily employed in the execution of his commissions for several years. In 1811 he became a member of the Royal Academy. In 1823 he was appointed liminer to the king in Scotland. Two years later he made a tour of the Continent, spending the greater portion of the time in Italy. In 1830 he became painter in ordinary to his majesty. In 1832 he exhibited his celebrated picture of *John Knox Preaching the Reformation in St. Andrews's*, painted for Sir Robert Peel for twelve hundred guineas. It is claimed that his greatest historical work is the picture of *Sir David Baird Discovering the Body of the Sultan Tippu Saib, after Storming Seringapatam*. In 1840 he started for the East, making an extended tour through Holland, Southern Germany, Constantinople, the Holy Land, and Egypt. He died, on his return to England, on board the "Oriental," then off Gibraltar, June 1, 1841, His works have been made known to the world by the engravings of Raimbach, Burnet, Cousins, Doo, and C. Fox.

Wilkins, Ann

an eminent Methodist Episcopal missionary, was born in the state of New York, June 30, 1806. She was converted in 1836, and sailed as a missionary for Africa, June 15, 1837. She labored there until 1841, when she returned to America to recruit her health; went out again in 1842, returned with broken health in 1853; sailed again in 1854, but was once more obliged to return, in 1857. She was preparing for active service in a juvenile asylum; when she suddenly died, November 13 of the last-named year.

Wilkinson, Henry

eldest of those thus named, was born in the vicarage of Halifax, Yorkshire, October 9, 1566. He went to Oxford in 1581, was elected fellow of Merton College, and graduated in 1586 in 1601 became rector at Waddesdon, in Buckinghamshire, and died there, March 19, 1647. He was one of the Puritan divines of the Westminster Assembly, and wrote, *A Catechism: — Debt-book, etc.*

Wilkinson, Jemima

a fanatical Quakeress, was born at Cumberland, R.I., in 1753. In October 1776, on recovering from an, attack of sickness, in which she had fallen into a kind of trance, she announced that she had been raised from the dead, and had received a divine commission as a religious teacher. She gathered around her a few proselytes, who styled themselves "Universal Friends" (q.v.), and formed a settlement between Seneca and Crooked lakes, N.Y., which she called New Jerusalem. Here she secured the belief of her followers in the most absurd pretensions. She claimed to be inspired and to have reached absolute perfection. She pretended to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases. She declared that those who refused to believe in her claims rejected the counsel of God to their own hurt. She even claimed to be Christ in his second coming. On one occasion she declared her intention of walking across Seneca Lake; but when all the preparations were made, she inquired of her followers whether they had faith in her power to do so, and on their replying in the affirmative, said that as they believed in her power it was unnecessary to display it. She claimed to be the one by whom the millennium was to be established, and two of her disciples declared themselves to be the "two witnesses" mentioned in the book of Revelation.

She lived in a luxurious style in an elegant house, having amassed a large fortune by the donations made by her followers. She died in 1819. See Hudson, *History of Jemima Wilkinson* (Geneva, N.Y., 1821); and *Memoirs of Bath*.

Wilkinson, John

a Puritan divine, brother of the Henry foregoing, was born in Halifax, and educated at Oxford, where he became fellow of Magdalen College; in 1605 principal of Magdalen Hall, and in 1648 president of Magdalen College. He died January 2, 1649.

Will (Testament)

SEE WILLS.

Will, Georg Andreas

professor at Altdorf, where he died, September 18, 1798, is the author of, *Beitrag zur Geschichte der Anabaptisten in Deutschland* (Nuremberg, 1773): — *Dissertatio de Nethinaeis Levitarum Famulis, ex Sacrae Potissimum Scripturas Foltibus Institutis* (Altdorf, 1785): — *Typus Pronominum Ebraicorum, quae Suffixa Dicuntur, et Forma Classium Temporumque Verborum Perfectorum in Tabulis* (ibid. 1750). See Winer, *Handbuch der theol. Lit.* 1:767; *Furst, Bibl. Jud.* 3:515. (B.P.)

Will ,Worship

(θελοθρησκεία, ^{<SK23>}Colossians 2:23), the invention and practice of such expedients of appeasing or of pleasing God as neither reason nor revelation suggests.

Willard, Samuel, D.D.

a Congregational minister, nephew of president Joseph Willard, was born at Petersham, Massachusetts, in 1775. He graduated from Harvard College in 1803, was tutor at Bowdoin College in 1804 and 1805, became pastor of the Church at Deerfield in 1807, and resigned his pastorate, on account of the total loss of sight, in 1829, but preached occasionally until within a month of his death, which occurred October 8, 1859. He was the author of, *The Deerfield Collection of Sacred Music* (1808): — *Original Hymns* (1823): — *An Index of the Bible* (1826): — *An Improved Reader* (1827):

— *The General Class-book* (1828): — *Sacred Poetry and Music Reconciled: a Collection of Hymns* (1830): — *An Introduction to the Latin Language* (1835), and other school-books (some anonymous), several sermons, papers in periodicals, and left hymns and other works in MS. Willelmus, an ecclesiastic of the 11th century, became abbot of Metz in 1073, and was friendly to Gregory VII. Seven of his epistles and an oration have been published in Mabillon's *Analecta*, 1:247. See Mosheim, *Hist. of the Church*, book 3, cent. 11, part 2, chapter 2.

Willemer, Johann Helvich

a German theologian, who flourished in the latter half of the 17th century, at Wittenberg, is the author of, *Dissert. de Tunica Adami Pellicea* (Wittenberg, 1680): — *Disputatio de Sadduceis* (ibid. eod.): — *Diss. Philolog. de Essenis* (ibid. eod.): — *De Pallio Eliae ad 2 Reg.* 1:8; 2:8, 13, 14 (ibid. 1679): — *De Pronunciatione Noninis hwhy per Legem Levit.* 24:16; *Concessa* (ibid. 1677), etc. See Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 3:515. (B.P.)

Willes, Edward, D.D.

a Church of England divine, was prebend of Westminster in 1724, of Lincoln in 1730, dean the same year, elected bishop of St. David's in 1742, translated to the see of Bath and Wells in 1743, and died November 24, 1773. See (Lond.) *Annual Register*, 1773, page 176.

Willet, Andrew

a learned English divine, was born at Ely in 1562. He was educated at Peterhouse and at Christ College, Cambridge, where he obtained a fellowship; became prebendary of Ely July 22, 1584; had the rectory of Childerly, in Cambridgeshire, and in 1597 that of Little Grantesden, in the same county; became chaplain to prince Henry, and died at Hoddesden, in Hertfordshire, December 4, 1621. He was the author of, *Synopsis Papismi* (1593): — *Tetrastylon Papisticum* (eod.): — *Sacrorum Emblematum Centuria Una*, etc. (1598): — *A Catholicon* (1602): — *Hexapla on Genesis, Exodus*, etc., and other works.

William

the name of several Scotch prelates.

1. Bishop of Moray some time in the 12th century. He died in February 1162. See Keith, *Scottish Bishops*, page 135.
2. Bishop of Dunblane about 1210. See Keith, *Scottish Bishops*, page 172.
3. Bishop of Argyle in 1240. He was drowned in 1241. See Keith, *Scottish Bishops*, page 286.
4. Bishop of the see of Dunblane in 1290. On July 12, 1291, he signed a submission to Edward I, king of England. He was bishop here in 1292. See Keith, *Scottish Bishops*, page 174.
5. Bishop of Dunblane in 1353. See Keith, *Scottish Bishops*, page 175.

William Of Conches

a philosopher of the 12th century, was a native of Conches, Normandy, and instructed at the cathedral-school of Chartres. William was famous as a grammarian, but took part in theological questions. His work, entitled *Philosophia*, in which he espoused Abelard's doctrine of the Trinity, was attacked after his master's condemnation by William of St. Thierry, and the author did not hesitate to recant his errors. William of Conches died in 1154.

His *Philosophia* was published three times, with different titles, and under the name of three different authors:

1. *Philosophicarum et Astronomiarum Institutionum Guilielmi, Hirsangiensis Olim Abbatis, Libri Tres* (Basle, 1531);
2. *sive Elementorum Philosophiae Libri IV*, in Beda's *Opera*, 2:311-343 (Basle 1563); 3. *De Philosophia Mundi*, by Honorius of Autun, in the *Maxima Bibliotheca Patrum*, volume 20 (Lyons, 1667). Another work of William is *Dragmaticon*, in which he rejects the errors expressed in his *Philosophia*. The *Dragmaticon*, too, is extant under at least six different titles. William also wrote a commentary on Boethius's *De Consolatione Philosophiae*. See Werner, in *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften in Wien* (1873), 75, page 311 sq.; Haureau, in *Comptes-Rendus de l'Academie des Inscriptions et des Belles-Lettres* (eod.), 3d series, 1:75 sq.; Prantl, *Geschichte der Logik*, 2:127; Reginal L. Poole, *Illustrations of the History of Mediaeval Thought*, and the same in Plitt-Herzog, *Real-Encyklop.* s.v. (B.P.)

William III Of England

(*William, Henry of Nassau*), prince of Orange, stadtholder of Holland, was born at the Hague, November 4, 1650. He was the son of William II of Orange, by Mary, daughter of Charles I of England, and was born to a large inheritance, though his party was kept in check for some time by the influence of Cromwell. The house of Orange had long sought to obtain supreme power in Holland, a country which its greatest member had freed from the Spanish yoke. The death of William II eight days before the birth of his son put a stop to the projects for the establishment of a despotism over the republic, and threw the power into the hands of the opposite party. For years the Orange party was depressed for want of a representative of sufficient influence to maintain its policy and secure the stateholdership. The republic was governed by Jan de Witt, the grand pensionary. The attack upon Holland by France and England combined, in 1672, made a great change in the fortunes of the young prince of Orange. He was immediately chosen captain and admiral-general of the United Provinces. The contest was at first unfavorable to the Provinces, but by the wisdom and determination of the young stateholder, the struggle, which lasted for nearly seven years, was, in 1678, terminated by the treaty of Nimeguen, in a manner highly advantageous and honorable to Holland. This was brought about more especially by the diplomatic abilities of William, who detached England from the alliance and brought her over to the side of the Dutch. A few years before their ruin had seemed inevitable, and the fame of William became great over Europe. In November 1677, William had married his cousin Mary, eldest daughter of James, duke of York, afterwards James II. This marriage was entered into chiefly for political purposes, and proved very popular in both countries, the prince being regarded as the natural head of the Protestant party, and his wife being expected to succeed to the English throne. James II came to the throne in 1685, and determined to establish the Catholic religion; but William was still the champion of Protestantism, and in 1686 became the head of a league formed among the Protestant princes of Germany, the kings of Spain, Sweden, and others, having for its object the crushing of the power of Louis XIV of France, whose influence was the dread of all Europe, and who was the most dreaded foe of Protestantism. The treaty by which the alliance was constituted was signed at Augsburg in July 1686. The oppressions of James II drove many of the Protestants into exile, and Holland became the place of refuge or the discontented English. The

national dissatisfaction became so great that on June 30, 1688, a number of prominent English statesmen invited the prince of Orange to enter England with an army. William conducted his operations with great secrecy and skill, and on November 15 of the same year he landed at Torbay with an army of fifteen thousand men, composed of English and Dutch. Soon the whole country was at his side, and James was an exile in France. Men of influence of all parties gave him their presence and support; and on December 18 following he entered London triumphantly as a national deliverer. The adherents of James held out for some time in Scotland and Ireland, but the death of Dundee, ended the resistance of the Highlanders; while in Ireland it was quelled after a vigorous contest in 1691. In spite of his sterling qualities and of the debt which they owed him, the English nation never really liked William III. In 1695 the death of queen Mary diminished her husband's influence, and leaving factious opposition at home, he had to maintain unequal strife with Louis, until the treaty of Ryswick was brought about by sheer exhaustion on both sides, in September 1697. During the whole war William had been disturbed by Jacobite plots, some of them against his life. A partition treaty regarding Spain was violated by Louis, who took the throne of that country for his grandson, the duke of Anjou, and the French king, on the death of James II, acknowledged his son as successor. The English, enraged at this, were making preparations for a powerful invasion, when William was thrown from his horse while hunting, and died March 8, 1702. His career was one of incessant and strenuous activity and he carried himself victoriously amidst immense difficulties and numerous discomfitures. The predominant motive of his foreign policy from the beginning of his career as stateholder of Holland until the close of it as king of England was resistance to the aggressive and tyrannous policy of Louis XIV. There is little room for doubt that he accepted the English throne for the sole purpose of enhancing his power against French despotism. While it is true that his policy dragged England more thoroughly than before into the circle of European politics, yet it brought to the English a free constitution, with political institutions capable of receiving indefinite improvement without danger of destruction. The sacred principle of toleration, both in civil and ecclesiastical matters, was firmly established, though its full bearings and application were not yet developed or even clearly apprehended. Covenanters, in the North, and highchurchmen, in the South hated him, but the great mass of moderate and reasonable Protestants felt that he was a thoroughly practical and inflexibly just sovereign.

He loved his own countrymen, and advanced them to positions of trust and honor; but no discredit is to be attached to him on this account, for they were loyal to him and not disloyal to England. While his temper was cold, the nobler passions of man were in him deep and strong, and he possessed that stern love of truth, honor, and right that distinguishes a moral hero. Few greater kings have ever ruled in England, but the massacre of the Macdonalds of Glencoe, and his conduct towards the promoters of the Darien scheme are two blots on his reputation which his most thorough-going apologists have been unable to efface. In addition to the above-mentioned services to the English nation it may be mentioned that during his reign the Bank of England was founded, the modern system of finance introduced, ministerial responsibility recognised, and the liberty of the press secured. His manner was wholly Dutch, and even among his own countrymen he was thought blunt. In his theological opinions he was decided but not illiberal. See Trevor, *Life and Times of William III* (Lond. 1835-36, 2 volumes); Vernon, *Court and Times of William III* (ibid. 1841, 2 volumes); Macaulay, *History of England* (1849-55); Ranke, *Englische Geschichte vornehmlich im 17. Jahrhundert* (1859-67, 6 volumes; Engl. transl. 1875).

William of Tyre

a prominent ecclesiastic and judicious historian, lived in the time of the Crusades. He was born in Syria about A.D. 1130, and reared at Antioch or Jerusalem. About 1160 he visited Italy and France as a student of the liberal arts, and on his return to Jerusalem, after an absence of several years, he became the friend and instructor of king Amalric (reigned 1162-1173). In 1167 he became archdeacon of Tyre, and in the same year was employed by Amalric to negotiate a league with the emperor Manuel I at Constantinople, with a view to the invasion of Egypt. Soon afterwards some unpleasantness arose between his archbishop, Frederic of Tyre, and himself, in consequence of which he visited Rome; and immediately after this Amalric gave him charge of the education and training of his son, the prince Baldwin. In the summer of 1170 a terrible earthquake convulsed the East, destroying many ancient towns and numerous lives, and overthrowing several strong towers in Tyre. King Amalric died July 11, 1173, and his successor, Baldwin, called William to the post of chancellor; about the same time the archbishop Frederic died, and William was given the vacant see, being the sixth incumbent of that diocese since the founding of the kingdom of Jerusalem. In this capacity he was present, in 1178, at

the third Lateran synod at Rome, and on his return wrote out the decisions of the synod, together with a list of the names and titles of all participants in its business, in a work which he deposited in the archives of the principal church at Tyre. He spent seven months in Constantinople in the transaction of business for his see, then visited Antioch on a mission from the emperor Manuel. and, after an absence from home of one year and ten months, returned to Tyre. So much may be gathered from his own writings, which form the almost exclusive source for his life. An ancient French writer adds the statement that William was poisoned through the agency of the patriarch of Jerusalem, Heraclius, at Rome, whither he had gone to effect the deposition of that prelate. Another tradition states instead that William acted as a commissioner to the West after the taking of Jerusalem by Saladin in 1188, and was appointed legate in matters pertaining to crusades by pope Gregory VIII, being present as such at a meeting of Philip Augustus of France and Richard of England, which took place between Gisors and Trie.

William of Tyre composed two historical works, one of which contained the history of Eastern princes from Mohammed to his own time, a period of five hundred and seventy years (*Gesta Principium Orientalium*). It was based upon Arabic sources which were placed at his disposal by the liberality of king Amalic. This work is no longer extant. The other work contains the history of the Crusades, from A.D. 1100 to 1184, in twenty-three books, the last of which is unfinished (*Historia Rerum in Partibus Transmarinis Gestarum a Tempore Mahumeth usque ad A.D. 1184*). It, was drawn from documentary sources and from his personal observations and carefully managed inquiries among his contemporaries. Its learning is very great as respects natural, political, and ecclesiastical conditions in both the East and West, and the literatures of the Arabic, Syriac, Greek, and Latin languages. Its matter also is very full, and its tone, upon the whole, impartial, and little affected by the credulous belief of his age in wonders. Its style, finally, is that of animated description, such as best harmonizes with the portrayal of events in which the military element plays a principal part. It earned for its author the reputation of being one of the foremost historical writers of the Middle Ages. The oldest edition of this work extant is that of Basle (1549 fol.; 2d ed. 1560). Other editions are by Bongarsius (1564), in *Gesta Dei per Francos*, 1:625 sq.; G. du Preau (in French, Paris, 1573 fol.). The continuation of the work to 1285, by an unknown writer, is given in Martene, *Thesaur.* 5:581. An abridgment is

given in Bernhard, *Thesaurus*, with continuation, in French, to 1284; in Latin, by the Dominican Pippin (1320), in Muratori, *Thesaurus*, 7:657 sq. A German edition was issued in 1844 at Stuttgart, by Kausler, with the title, *Gesch. d. Kreuzzuge u. d. Konigreichs Jerusalem*. Comp. Bongarsius, *Praef.*; Vossius, *De List. Lat.* page 53; Fabricius, *Bibl. Lat. Medii AEvi*, s.v.; Wahler, *Handbuch d. Gesch. d. Literatur* (2d ed. Leipsic, 1823), 2:222; Herzog, *Real-Encyklop.* s.v.

Williamites

an order of monks deriving their name from a hermit, who, after conversion from a licentious life, had made a pilgrimage to Jerusalem by the advice of hermits and pope Eugenius III, and had then, in 1153. established a hermitage in a desert of Tuscany, near Pisa. Disorderly followers destroyed all prospect of retirement here, and he sought a new refuge in the depths of a forest on Monte Pruno. New disciples gathered about him, who, in time, became offended with him and expelled him from their society. He returned to his original retreat on the island of Lupocavia, but found the community unimproved, and therefore journeyed until he discovered a stony vale containing a cave, in the bishopric of Grosseto, in Siena. Here he settled in 1155 and began all ascetical life, whose rigor was somewhat relieved by the lord of Buriano, who built him a cell. In the following year Albert became his associate, and a year later Rainald arrived, though only in time to assist at the burial of William, who had died February 10, 1157., These two men remained at the place, which was at first called *Stabulum Rhodis*, and afterwards *Malavalle*, and which became the original of all the congregations of hermits which adopted the name of Williamites. Such congregations extended over the whole of Italy and beyond, to Germany, the Netherlands, and France. The institutions of their founder, together with a description of his life, had been transmitted from Albert. They maintained a perpetual fast. Gregory IX gave them the rule of Benedict, and permitted them to wear shoes. Innocent IV issued a bull in 1248 touching the election of a general prior, and conferring privileges on the order. Alexander IV ordered its incorporation with an order of Augustinian eremites, but recalled his bull of April 13, 1256, in view of the violent protest raised against the scheme, though matters had progressed so far as to occasion serious difficulties in the order, which involved the loss of a number of monasteries in 1266. In 1435 the Couficial of Basle confirmed the privileges possessed by the order, which then covered the three provinces of Tuscany, Germany, and Flanders and France. At the

beginning of the 18th century only twelve convents remained to the order, all of which were in Flanders, and by the end of the century they too were extinct. An order of knights of St. William has been spoken of, but is entirely apocryphal. See Bolland, *Acta Sanctorum*, February 10, with Henschen's *Diss.*; and Helyot, *Hist. d. Ordres Monast. Relig. et Militaires*, 1:250; 3:13; 6:142-152; also Herzog, *Real-Encyklop.* s.v.

Williams, Aaron, D.D.

a Presbyterian minister, was born at Leetsdale, Pennsylvania, November 20, 1807. He graduated from Jefferson College, and in the first class at the Western Theological Seminary at Allegheny. He served with eminent ability as professor of languages in the Ohio University, and subsequently filled the same chair in his alma mater at Cannonsburg, Pennsylvania, being at the time a member of the Presbytery of Allegheny. He died at Leetsdale, December 31, 1878. (W.P.S.)

Williams, Alvin P., D.D.

a Baptist minister, was born in St. Louis County, Missouri, March 13, 1813. At the age of seventeen he was publicly set apart as his father's assistant in the ministry, and afterwards labored as an evangelist. Among his pastorates were Lexington, Miami, Bethel, St. Joseph, and Glasgow, in Missouri. He died at Glasgow, November 9, 1868. He was conspicuous among the most able ministers of his denomination in the South-west. "His sermons, expositions, and essays before the association for twenty-five years mark him as a man of extraordinary ability, a second Andrew Fuller." See Cathcart, *Baptist Encyclop.* page 1247. (J.C.S.)

Williams, Charles P., D.D.

a Protestant Episcopal clergyman, was a teacher for many years in a classical school in Philadelphia, Pennsylvania, and died in that city, June 12, 1859, aged sixty-seven years. See *Prot. Episc. Almanac*, 1860, page 93.

Williams, Isaac

an English clergyman, was born in Wales in 1802. He graduated from Trinity College, Oxford, in 1826, and became a fellow there in 1832; entered into holy orders in 1831, and was curate of Windrush, St. Mary the Virgin's, Oxford, and Bisley, in succession; wrote tracts Nos. 80, 86, and 87 of the Pusey *Tractarian* series; contributed to the *Lyra Apostolica*, and

spent his later years in retirement at Stinchcombe, Gloucestershire, where he died, May 1, 1865. He was a voluminous writer, and we name the following among his numerous works: *The Cathedral; or, The Catholic and Apostolic Church of England* (1838): — *Hymns, translated from the Parsian Breviary* (1839): — *Thoughts in Past Years* (1842): — *Harmony and Commentary on the Whole Gospel Narrative* (1842-45; new ed. 1869-70): — *The Baptistry; or, The Way to Eternal Life* (1842-44): — *Christian Scholar* (1849): — *The Altar; or, Meditations in Verse on the Great Christian Sacrifice* (eod.): — *The Seven Days; or, The Old and the New Creation* (1850): — *The Apocalypse, with Notes and Reflections* (1852): *The Characters of the Old Testament* (1856): — *Female Characters of the Holy Scriptures*, in a series of sermons (1859): — *Beginning of the Book of Genesis* (1861): — *The Psalms Interpreted of Christ* (1864-65).

Williams, John (1)

an English missionary, called "the Apostle of Polynesia" and "the Martyr of Erromanga," was born at Tottenham, near London, June 29, 1796. At the age of fourteen he was apprenticed to an ironmonger, and acquired a knowledge of mechanism which was afterwards of great service to him. He was ordained in 1816, and sent by the London Missionary Society to Eimeo, one of the Society Islands, where he learned the language and began to preach to the natives in two months. From Eimeo he soon removed to Huaheine, and afterwards to Raiatea, where he was eminently successful in introducing Christianity and, at the same time, the arts of civilization. In 1823 he removed to Raratonga, the chief of the Hervey Islands, where he established a mission that was remarkably successful, the population of the entire group having embraced Christianity under his influence. He employed native teachers, and prepared the New Test. and other books *in* the Raratongan language. Being in want of a vessel to journey from island to island, he resolved to build one. He made all the necessary tools, and completed the vessel, which was sixty feet long by eighteen wide, in about fifteen weeks. The sails were of native matting, the cordage of the bark of the hibiscus, the oakum of cocoa-nut husks and banana stumps. With the aid of this vessel he extended his labors during the next four years as far as the Samoa Islands. In 1834 he returned to England, and remained nearly four years, employing himself in the publication of his Raratongan New Test. (by the Bible Society) and in raising £4000 for the purchase and outfit of a missionary ship for the South

Sea Islands. In 1838 he returned to the scene of his labors, and in the following year visited the New Hebrides for the purpose of planting a mission, but was killed on the shore of the island of Erromanga, and most of his body eaten by the savage natives, November 20, 1839. Besides his New Test., above mentioned, he was the author of, *A Narrative of Missionary Enterprises in the South Sea Islands* (1837): — *Missionary's Farewell* (1838). See Prout, *Life of the Reverend John Williams, Missionary to Polynesia; Compiled from his Journals, Correspondence, and other Authentic Sources* (1843).

Williams, John (2)

(called *Ab Ithel*), a Welsh clergyman, was born at Llangyhafel, Denbighshire, North Wales, in 1811. He graduated from Jesus College, Oxford, in 1834; was ordained in the Established Church, and stationed successively at Llanfor, Nerguis, and Llanymowddwyn; and preferred by the bishop of Bangor to the rectory of Llanenddwyn, Merionethshire, a few months before his death, which occurred August 27, 1861. He published, *The Church of England Independent of the Church of Rome in All Ages: — Ecclesiastical Antiquities of the Cymry* (1844): — *Glossary of Terms Used for Articles of British Dress and Armor*. (1851): — *Ancient Welsh Grammar* (1856): — *Brut y Twysogion; or, The Chronicle of the Princes* (1860): — *Barddas, or Bardism: a Collection of Original Documents Illustrative of the Theology, Discipline, and Usages of the Bardo-Druidic System of the Isle of Britain; with Translation and Notes* (1862).

Williams, Samuel, LL.D.

a Congregational minister, son of Reverend Warham Williams of Waltham, Massachusetts, was born there, April 23, 1743. He graduated from Harvard College in 1761; was selected by professor Winthrop to accompany him, the same year, to Newfoundland, to observe the transit of Venus taught school at Waltham, and pursued his theological studies; was licensed to preach October 11, 1763; preached at Concord and Bradford, Mass., and was ordained in the latter place November 20, 1765. In May 1780, he was installed in the Hollis professorship of mathematics and natural philosophy in Harvard College. He was a member of the Meteorological Society of Mannheim, Germany, and of the Philosophical Society of Philadelphia; also of the Academy of Arts and Sciences in Massachusetts. In 1786 he went to Penobscot Bay to observe a total

eclipse of the sun, in a galley fitted out by the General Court of Massachusetts. The same year the government of Massachusetts appointed him to assist in running the line of jurisdiction between that state and New York. He resigned his professorship in 1788, and removed to Rutland, Vermont, preaching there as a stated supply from January 1789, to October 1795. Subsequently he preached at Burlington more than two years. He died at Rutland, January 2, 1817. In 1794 he published *The Natural and Civil History of Vermont* (8vo). which was republished in two volumes in 1809. In 1805 governor Tickenor appointed him to ascertain the boundary of the state of Vermont. A course of lectures was delivered by him in the University of Vermont soon after its establishment. Many MSS. on astronomical, philosophical, and mathematical subjects of great value are among his literary remains. See Sprague, *Annals of the Amer. Pulpit*, 1:595.

Williams, Samuel Wells, LL.D.

a distinguished Chinese scholar, was born at Utica, N.Y., September 22, 1812. He graduated from the Rensselaer Polytechnic Institute, Troy, learned printing, and in 1833 went to Canton, China, as printer for the American mission, where he assisted in editing *The Chinese Repository*. In 1837 he visited Japan, learned the language, and translated Matthew and Luke into Japanese. Returning to China, he edited many works; became interpreter to commodore Perry's Japan expedition in 1853, and in 1855 to the United States legation. In 1860 he revisited the United States, and in 1875, after various public services in China, permanently settled in New Haven, Connecticut, where, he acted as lecturer on Chinese, until his death, February 16, 1884, at which time he was president of the American Bible Society. He is the author of many works on China, especially *The Middle Kingdom* (N.Y. 1848, 1857).

Williams, William, D.D., LL.D.

a Baptist minister, was born at Eatonton, Putnam County, Georgia, March 15, 1821. He united with the Church in 1837; graduated from the University of Georgia in 1840, and from the law-school of Harvard University in 1847; became pastor at Auburn, Alabama, in 1851; professor of theology in Mercer University in 1856; professor of ecclesiastical history, etc., in the Southern Baptist Theological Seminary in 1859, and in 1872 of systematic theology, which office he held until his death, at Aiken,

S.C., February 20, 1879. See Cathcart, *Baptist Encyclop.* page 1255. (J.C.S.)

Williams, William Frederick, D.D.

a Presbyterian minister, was born at Utica, N.Y., January 7, 1818. For a time he studied at Yale College; graduated in 1847 from Auburn Theological Seminary; in 1848 was licensed, and ordained by the Presbytery of Utica; the same year commissioned by the American Board, and sailed for Syria, his first station being at Beyrout. Thence he was transferred to Mosul, and next was called to Mardin, East Turkey, where he died, February 14, 1871. For some years he was especially engaged in training native helpers and preachers.

Williams, William R., D.D., LL.D.

an eminent Baptist divine, was born in New York city, October 14, 1804, being the son of Reverend John Williams (1767-1825), pastor of the Oliver Street Baptist Church for twenty-seven years. He graduated from Columbia College in 1823, studied law and practiced it one year, entered the ministry in 1831, and the ensuing year became pastor of the Amity Street Church, a relation which continued until his death, April 1, 1885. Dr. Williams was an elegant writer, and the author of several valuable works on Baptist history and literature, for which see Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Willigis, archbishop of Mayence

was a statesman and primate of the German Church in the period of the Saxon emperors. His origin is unknown and was probably obscure. His birthplace was, it may be assumed, the town of Schoningen, in Saxony. He was a canon at Hildesheim, when Volcold, tutor of the young Otto II, whose friendship he had been fortunate enough to gain, recommended him to notice, with the result that he was transferred, about A.D. 970, to the imperial chapel and received into the number of imperial councillors. On January 13, 975, he became archbishop of Mayence and archchancellor and metropolitan of Germany, by the appointment of emperor Otto II and the confirmation of the pope, Benedict VII. The papal bull provided that he should have pre-eminence over all prelates in Germany and Gaul in ecclesiastical matters, and particularly on the occasion of royal coronations and in respect to the holding of synods at places to be chosen by himself.

He took part in all the important affairs of the empire until other favorites temporarily usurped his place, but was not a participant in Otto's Italian campaign, A.D. 980. When Otto suffered defeat in Calabria, July 13, 982, Willigis accompanied other German princes to the imperial camp, and at the diet of Verona, where the infant son of Otto was chosen king and successor to his father, he appeared invested in all his former honors. Otto II died December 7, 983, at Aix-la-Chapelle. Willigis officiated at the coronation of the new king as the representative of the transalpine peoples, and in the dispute respecting the guardianship of the young emperor he was the head of the Saxon party and the most terrible opponent of duke Henry of Bavaria, who had seized the prince and had attempted to secure the throne. During this dispute, which closed in 985, Willigis was the constant companion of the empress. When the empress-mother died, June 15, 991, a commission was appointed to assist the grandmother, Adelheid, in exercising care over the prince, and of this commission Willigis was a member. Later authorities even confer upon him a regency of the empire during a period of three years. The education of young Otto was also the peculiar charge of Willigis, and was by him intrusted to his protegee, Bernward, and later bishop of Hildesheim. Willigis prepared the first Roman expedition of his pupil and guided him over the Alps Easter 996, was celebrated at Pavia, and a delegation announcing the death of John XV and asking the king to choose a new pope was received in the same place. Willigis, more than any other person, determined Otto to choose his own cousin, Bruno, the son of the duke of Carinthia; and, in connection with Hildibald, chancellor and bishop of Worms, he escorted Bruno to Rome, and was present at his election by the clergy and people, and his enthronement as Gregory V, May 3, 996. Before leaving Rome he induced the pope to convoke a synod, through which he secured the return of Adalbert, bishop of Prague, to the diocese which that prelate had twice abandoned, though the return was not desired by the emperor, the pope, or Adalbert himself.

The next important affair in the life of Willigis was his dispute with bishop Bernward, of Hildesheim, respecting the right to exercise jurisdiction over the nunnery of Gandersheim, where Sophia, the emperor's sister, was about to take the veil. The emperor sided with Bernward, and Sophia with Willigis. The dispute was finally brought before a synod at Rome, which sent a legate to Gandersheim to forward the interests of Bernward. Willigis refused to obey this authority, and was accordingly suspended from his

offices by the legate, and cited to appear before the pope. He nevertheless persisted in the exercise of his episcopal functions, and found numerous supporters among the German clergy, as is evident from the large attendance of bishops at a synod convoked by him at Frankfort, August 20, 1002. Bernward's entrance at Gandersheim, on the other hand was resisted by its inmates with force of arms. The opposition against both pope and emperor was everywhere, whether in Rome or Germany, so strong as to make it possible for Willigis to despise the wrath of either. The emperor's death, followed by the accession of Henry II, occasioned a truce, during which Willigis consecrated Sophia as abbess of Gandersheim; and in 1007 a peace was negotiated, by the renunciation, on the part of Willigis, of jurisdiction in the disputed territory. Otto's idea of establishing a universal empire, in which Bernward and his coadjutors were his principal supporters and Willigis his principal opponent, had, however, been defeated, and papal intervention in the affairs of the German Church had been effectually rebuked, in the course of a quarrel which seemed to concern local matters only, but which, because of the prominence of the persons engaged, involved issues of the gravest importance for the entire Western Church.

On the accession of Henry II, he found in Willigis, the most prominent supporter of his claims as against those of margrave Eckard of Meissen and of duke Hermann of Suabia. Willigis, assisted by his suffragans, anointed and crowned the emperor, June 6 or 7, 1002, at Mayence, and the empress Kunigunde, August 10, at Paderborn. He accompanied the emperor to Aix-la-Chapelle, where the latter was recognised as sovereign by the assembled princes, and to Bruchsal, where the duke of Suabia made a voluntary surrender of his claims. He was present also at a synod held at Theonville, and was the influential personage who caused the punishment of death, denounced upon count Ernest of Austria, for rebellion, to be changed into the imposition of a fine.

Everything in the records thus reveals Willigis as the counsellor and influential friend of the emperor. His power is evidenced in numerous documents, and in many ecclesiastical provisions and arrangements of the time. He was incessantly, energetically active in the affairs of both Church and State. Several churches in the city of Mayence, a number of bridges and other public works, and various works of art, were among the permanent relics of his administration. He died February 23, 1011.

Literature. — Historical works, like Giesebrecht, *Gesch. d. deutschen Kaiserzeit*; Gfrorer, *Allgem. k. Gesch.* 3:3, 4; and monographs, e.g. *De Willigisi Archicancellarii Regna Germ. et Archiepisc. Mogunt. Vita et Rebus Gestis*, by Ossenbeck (Monasterii, 1859); Euler, *Erzbischof Willigis von Mainz*, etc. (Naumburg, 1860). See also Thietmar, *Chronic.* passim.; Pertz, *Monum. Germi. Script.* 2-7, etc.; Guden, *Cod. Diplom.*; *Monum. Boica*, 31; Origg. *Guelficae*, 4; Schunnat, *Hist. Fuldens.* 150, etc.; Bohmer, *Font. Rer. Germ.* 3; Thangmar, *Vita Bernwardi Episc.*, Canaparius, *Vita S. Adalbert*; and Herzog, *Real-Encyklop.* s.v.

Willison (or Willisone), John

a divine of the Church of Scotland, was born in 1680; became minister at Brechin in 1703, and in 1716 at Dundee, where he remained until his death, May 3, 1750. He was the author of, *Examples of Plain Catechising* (1737): — *Sacramental Directory; or, a Treatise Concerning the Sanctification of a Communion Sabbath* (1745): — *Afflicted Man's Companion* (1755): — *Sacramental Meditations and Advices* (1769): — *Sacramental Catechism*: — *Christian Scripture Directory*: — *Free and Impartial Testimony to the Church of Scotland.* and other works. An edition of his *Works* was published in Aberdeen in 1769, and other editions have since appeared, including his later publications. See *Fasti Eccles. Scoticanæ*, 3:693, 813; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Williston, PAYSON, D.D.

a Congregational minister, was born at West Haven, Connecticut in 1763; graduated at Yale College in 1783; studied theology at New Haven; became pastor at Easthampton, Massachusetts, in 1789 where he remained until 1833. He died there January 30, 1856. He published a *Sermon* in 1799, a *Half-century Sermon* in 1839, and contributed several articles to Sprague's *Annals of the Amer. Pulpit* (volumes 1 and 2).

Willm, JOSEPH

a Protestant pedagogue and philosopher, was born at Heiligenstein in 1792. In 1821 he was professor at the gymnasium in Strasburg, in 1826 professor of philosophy at the seminary, and died in 1853. He published, *De l'Education du Peuple* (1843): — *Histoire de la Philosophie Allemande Depuis Kant* (1844), which received the prize from the French Academy of Sciences. From 1844 to 1850 he was one of the contributors

to the *Dictionnaire des Sciences Philosophiques*, published by Hachette. See Bruch, *Discours Necrologique* (Strasburg, 1853); Lichtenbrenger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Willows, Brook Of

(**מַיְבָאֲרֵי** [**ח**; **ל** **י** **י**], *Ndchal ha-Arabim*; Sept. ἡ φάραγξ Ἰαβὰς; Vulg. *torrens salicum*), a wady mentioned by Isaiah (15:7) in his dirge over Moab. Over this name Jerome takes a singular flight in his *Commentary on* ²³¹⁷*Isaiah 15:7*, connecting it with the *Orebim* (A.V. "ravens") who fed Elijah during his seclusion. The prophet's language implies that this brook was one of the boundaries of the country — probably, as Gesenius (*Jesaia*. 1:532) observes, the southern one. It is possibly identical with a wady mentioned by Amos (6:14) as the then recognized southern limit of the northern kingdom (Furst, *Handwb.*; Ewald, *Propheten*). This latter appears in the A.V. as "the river of the wilderness" (**חַבְרֵי** [**ח**; **8** **י**], *Nachal ha-Arabah*; Sept. ὁ χεῖμαρρος τῶν δυσμῶν; Vulg. *torrens deserti*). Widely as they differ in the A.V., it will be observed that the names are all but identical in the original, the only difference being that it is plural in Isaiah and singular in Amos. In the latter it is *ha-Arabah*. the same name which is elsewhere almost exclusively used either for the valley of the Jordan, the *ghor* of modern Arabs, or for its continuation, the great Arabah, extending to the gulf of Akabah. If the two are regarded as identical, and the latter as the accurate form of the name, then it is probable that the Wady el-Ahsy is intended, which breaks down through the southern part of the mountains of Moab into the so-called Ghor es-Safieh, at the lower end of the lake, and appears to form a natural barrier between the districts of Kerak and Jebal (Burckhardt, *Syria*, August 7). This is not improbably also the brook Zered (*nachal-Zered*) of the earlier history. The Targum Pseudojonathan translates the name Zered by "osiers," or "baskets."

Should, however, the *Nachal ha-Arabim* be rendered "the Willow-torrent" — which has the support of Gesenius (*Jesaia*) and Pusey (*Comm. on Amos*, 6:14) — then it is worthy of remark that the name *Wady Sufsaf*, "Willow Wady," is still attached to a part of the main branch of the ravine which descends from Kerak to the north end of the peninsula of the Dead Sea (Irby, May 9). Burckhardt (*Syria*, page 644) mentions a fountain called *Ain Safsaf*, "the Willow Fountain" (Catafago, *Arabic Dictionary*, page 1051).

The Reverend Mr. Wilton, in his work on *The Negeb, or South Country of Scripture*, endeavors to identify the *Nachal ha-Arabah* of Amos with the Wady el-Jeib, which forms the main drain by which the waters of the present Wady Arabah (the great tract between Jebel Sherah and the mountains of et-Tih) are discharged into the Ghor es-Safieh at the southern end of the Dead Sea. This is certainly ingenious, but cannot be accepted as more than a mere conjecture, without a single consideration in its favor beyond the magnitude of the Wady el-Jeib, and the consequent probability that it would be mentioned by the prophet.

Willow-Sunday

is a local term to designate *Palm-Sunday* in some parts of England; so called because boughs of the willow-tree are used instead of palms.

Wills, John, D.D.

a Church of England divine, was born at Seaborough, Somersetshire, in 1740. He graduated M.A. in 1765 at Wadham College, Oxford; succeeded to the wardenship of that college in 1783; served the office of vice-chancellor from 1792 to 1796, and held the rectorships of Seaborough, and of Tydd St. Mary, Lincoln, in the gift of the crown. Dr. Wills died May 16, 1806, very rich, leaving numerous benevolent bequests. See (Lond.) *Annual Register*, 1806, page 535.

Wills, Samuel, D.D.

an English Baptist minister, youngest son of Reverend Alexander Wills, of Ashley, was born at Salisbury in April 1808. He united with the John Street Church, London, at seventeen. In early manhood he was engaged for several years in preaching in the neighborhood of London; in 1833 opened a boys' boarding-school in Dorking, Surrey, preaching on the Sabbath, chiefly at Mortlake; in 1840 became pastor of a Church in Gosport, remaining till 1846, and then returned to London; in 1847 emigrated to the United States, and in New York established an open-communion church, of which he was the pastor for a time. Besides his ministerial work, he prepared several volumes for the press, which had a large circulation in this country. Among these were, *Daily Meditations* (4 volumes); *The Seven Churches in Asia: — Christian Ordinances: — A Commentary on the Prophet Daniel*. In 1853 he returned to Engarn, and was pastor at Upper Norwood, then at Vernon Chapel, King's Cross, and of West Row,

Suffolk. His last settlements, which was of brief duration, were at Winchester and Milford, Hants. Resigning his pastoral work, he retired to Thornton Heath, Surrey, where he died, April 12, 1873. See (Lond.) *Bapt. Hand-book*, 1874, page 296. (J.C.S.)

Willstadter, Elias

a Jewish rabbi of Germany, was born in the year 1796, at Carlsruhe. In 1821 he attended the lectures at the Wurzburg University, and in 1824, after due examination, was enrolled among the rabbinical candidates of Baden. In 1837 he was appointed to fill the vacancy of the rabbinate at Carlsruhe, and died November 14, 1842. He published, *Abriss der gesammten judischen Theologie* (Carlsruhe): — *Predigten bei verschiedenen Gelegenheiten* (ibid. 1829). Together with some other rabbis he edited an edition of the Old Test. for the use of schools (ibid. 1836-38). See Farst, *Bibl. Jud.* 3:516; Kayserling, *Bibliothek. judischer Kanzelredner*, 1:351 sq. (B.P.)

Wilmeid

in Norse mythology, is the progenitor of all the magicians. He is the originator of the sciences of medicine, magic, and fortune-telling.

Wilmer, Joseph Pere Bell, D.D.

a bishop of the Protestant Episcopal Church, was for a number of years rector of St. Mark's Church in Philadelphia, Pennsylvania, after which, about 1864, he removed to Virginia, residing in Scottsville. In 1866 he was consecrated bishop of Louisiana, in Christ Church, New Orleans, and died December 2, 1878, aged about sixty-five years. See *Prot. Episc. Almanac*, 1879, page 168.

Wilmsen, Friedrich Eduard

a Protestant theologian of Germany, was born January 29, 1736, at Halle. In 1777 he was called as pastor of the Parochial Church to Berlin, where he died, May 23, 1798. He is the author of, *De Sapientia Christi in Seligendo ad Apost. Gent. Munus Paullo Conspicua* (Halle, 1756): — *Betrachtungen uber Weisheit und Thorheit im gemeinen Leben der Menschen* (Berlin, 1786): — *Moralische Predigten* (ibid. 1798; edited by F. Ph. Wilmsen): — *Predigten fur Hausvater und Hausmutter* (Leipsic, 1776). He also translated into German S. Clarke's *Paraphrase of the Four*

Evangelists (Berlin, 1763, 3 volumes). See Winer, *Handbuch der theol. Lit.* 1:243, 569; 2:204, 207. (B.P.)

Wilmsen, Friedrich Philipp

a Protestant theologian of Germany, was born February 23, 1770, at Magdeburg, and died at Berlin, May 4, 1831. He is the author of, *Briefe zur Beforderung des katech. Studiums* (Berlin, 1794-98): — *Die biblischen Geschichten des Alten und Neuen Testaments* (ibid. 1809): — *Das Leben Jesu Christi beschrieben* (ibid. 1816): — *Luther der Reformator* (ibid. 1817): — *Eusebia, Andachtsubungen in Gesängen*, etc. (ibid. 1827): — *Eugenia oder das Leben des Glaubens und der Liebe* (ibid. 1820): — *Herzenerhebungen für stille Abendstunden* (Hanover, 1830). See Winer, *Handbuch der theol. Lit.* 1:862; 2:62, 71, 130, 253, 257, 262, 266, 333, 370, 393; Zuchold, *Bibl. Theol.* 2:1453. (B.P.)

Wilson, Harry Bristow, D.D.

an English clergyman. was born in London in 1774; educated at Merchant-Taylors' School, and at Lincoln College, Oxford; was appointed third undermaster of Merchant-Taylors' School in 1798, and second undermaster in 1805, in which office he continued until 1824, when he resigned; became curate and lecturer of St. Michael's, Bassishaw, in 1807; and was rector of St. Mary Aldermary and St. Thomas the Apostle from August 2, 1816, until his death, November 21, 1853. He published a volume of *Sermons on Several Subjects* (1807): — *History of Merchant-Taylors' School* (1812-14): — *Index to the Bible* (1818), and other works. See (Lond.) *Gentleman's Magazine*, 1854, 1:536.

Wilson, N.W., D.D.

a Baptist minister, was born in Pendleton County, Virginia, October 20, 1824. He was ordained in 1858, and after having been a pastor of country churches for several years, was invited to the pastorate of the Church at Chapel Hill, N.C., and subsequently to Farmdale, Virginia, where he remained two years. In 1870 he was called to the Grace Street Church Richmond; in 1875 he removed to New Orleans, and became pastor of the Colosseum Church. He died of the yellow fever in 1878. He is spoken of as having been "one of the most eloquent ministers in the South." See Cathcart, *Bapt. Encyclop.* page 1260. (J.C.S.)

Wilson, Thomas (1)

an English Puritan divine of the 16th century, preached at St. George's Church in Canterbury thirty-six years, was chaplain to lord Wotton, and died in January 1621. He was the author of a *Dialogue Concerning Justification by Faith* (1610): — *God's Eternal Purpose* (1611): — *Complete Christian Dictionary* (1612): — *Commentary on the Epistle to the Romans* (1614): — *Receipt against Heresies*: — *Christ's Farewell to Jerusalem* (eod.): — *Theological Rules* (1615), and other works. See Chalmers, *Biog. Dict.* s.v.

Wilson, Thomas (2)

an English clergyman and school-master, was born in 1748. He was master of the grammar school at Clitheroe, Lancashire, for about forty years, and died in 1813. He was the author of *An Archaeological Dictionary; or, Classical Antiquities of the Jews, Greeks, and Romans, Alphabetically Arranged*, and a volume of *Miscellanies*.

Wimmer, Gabriel

a Lutheran theologian of Germany, was born at Sagan, in Silesia, October 29, 1671, and died at Alten-Morbitz, in the diocese of Borna, March 14, 1745, in his first and only parish, to which he was appointed in 1697. He is the author of *Ausführliche Liedererklarung* (Altenburg, 1749, 4 parts, published by his son). He also wrote some hymns, which are still in use. See Koch; *Gesch. d. deutschen Kirchenliedes*, 5:497 sq. (B.P.)

Wimpheling, Jakob

a German humanist, was born July 26, 1450. At Freiburg he was the pupil of Geiler von Kaiserberg (q.v.). An epidemic drove him to Erfurt, but he eventually completed his university course at Heidelberg. He became master in philosophy in 1471, and began the study of canon law, exchanging it, however, ere long for that of theology. In 1479 he was made dean of the philosophical faculty, in 1481 superintendent of the Artist College and rector, in 1483 bachelor of theology and licentiate. Soon afterwards he was consecrated to the priesthood, and made preacher and canon at the cathedral of Spire. He was, however, rather suited to be an educator than a preacher, by reason of physical debility and a weak voice, and the natural bias of his mind. He was incessantly busy with his pen, and

constantly had charge of a number of young men, whom he inspired with a love of learning and of truth, which made them, as a rule, the ready, and, in some instances, effective supporters of the Reformation, when that movement began. In this period (1497) he wrote the *Isidoneus Germanicus*, one of his most important works, and one of the first to direct the course of education into a new channel. Fourteen years were spent at Spires, when he resolved upon retiring with Christoph von Utenheim (q.v.), Geiler von Kaiserberg, and others, to a hermitage in the depths of the Black Forest, but was hindered from the execution of the plan by a transfer to the faculty of arts at Heidelberg, September 13, 1498. It was characteristic of his spirit that while concerned to introduce a purer Latin, and engaged in the delivery of lectures on rhetoric and poetry, he should confine himself chiefly to the teaching of Christian authors like Jerome and Prudentius, and that he should reject the study of heathen authors as being injurious to youth. From this judgment he excepted Cicero, Virgil, and a few others only; but slight as was this concession, it obliged him to deliver two apologetic discourses to prove, against the assaults of monastic adversaries, the utility of humanistic studies. In 1500 he resigned his professorship on the invitation of Utenheim, to resume the project of a hermit life, but while tarrying at Strasburg, Utenheim was made administrator of the diocese of Basle, and Wimpheling: accordingly remained with Kaiserberg, and completed (1502) the edition of Gerson's works, upon which the latter had been employed since 1488. At this time he came into conflict with the notorious barefoot monk Thomas Murner (q.v.), through the publication of a work intended to promote the loyalty of Strasburg towards Germany, and basing its plea on the false statement that the Gaul of Coesar's time had never extended to the Rhine, but only to the borders of Austrasia, subsequently a German province; and as he was victorious in the dispute, he retained his erroneous opinion while he lived. In December 1502, Utenheim succeeded to the see of Basle, and invited Wimpheling to collect and examine existing synodal statutes, with a view to reforming the clergy of the diocese. After completing this work Wimpheling returned to Strasburg to take possession of a summisariat, to which he was appointed, but which was given to another person. He was therefore obliged to resume the training of young men as a means of earning a livelihood, and accepted a tutorship over the sons of his friends, Sturm and Paulus. A tract written at this time for one of these young men, in which he proved that Augustine had never been a monk, and that the boast of monasticism, that all wisdom takes refuge in a cowl, was false,

since neither the ancient philosophers nor Moses, nor yet Christ and the apostles, the early fathers of the Church, and later venerable men, such as Gregory the Great, Bede, Alcuin, etc., were in any wise identified with monasticism, brought upon him the full weight of monkish fury, and made him the earliest of humanists to experience its rage. His books enraged many of the secular clergy also, as they contained frequent exposures of the abuses tolerated in the Church, and of vices existing among her ministers, and persisted in demanding a reform of these evils. He was accused at Rome, but pope Julius II commanded the ignorant monks to be silent. Wimpheling now undertook the work of improving the current methods of educating the young, but with indifferent success, as he received no encouragement from persons in authority. He also wrote a history of the diocese of Strasburg, which is still a source of some value. After the death of Geiler von Kaiserberg he wrote an appreciative characterization of the great preacher who had so long been his friend. His next important occupation was the drawing up of the list of complaints laid to the charge of the papacy by the German people, by direction of the emperor Maximilian I. To the list he added a number of recommendations, touching, e.g., the plurality of benefices, and an adaptation of the French *Pragmatic Sanction* to German conditions, which were favorably received, as was a supplementary work entitled *Medulla, Sanctionis Pramaticae*. A nunnery in the diocese of Basle was placed in his charge by his friend, bishop Utenheim, and in this place he spent several years. In 1512 he wrote a valuable psedagogical work, entitled *De Proba Institutione Puerorum in Trivialibus et Adolescentum in Universalibus Gymnasiis*; but he felt himself to be too old to put his theories into practice at the head of a school, and therefore declined a call to teach theology at Strasburg. The warfare with the monks was continued steadily, and drew forth from him a number of exposures of their conduct, and ultimately a broadside from the authors of the *Epistolce Obscurorum Virorum*. Towards the close of 1515 he retired to his native town of Schlettstadt, and thenceforward made that place his home. He surrounded himself with a company of ambitious young men, and organized a literary society which included Bucer and Phrygio among its members, and for a time commended the Wittenberg scholars as promoters of improved methods of study. Wimpheliuig himself greeted the rise of the Reformation, and approved of Luther's course. In 1518 he submitted an opinion to the emperor at the diet of Worms, which, though guarded, was certainly not adverse to Luther's interests. He soon found, however, that the new movement was taking on more extensive

proportions, and assuming a more radical character than he had expected, and, with the timidity which characterized the class to which he belonged, he not only withdrew from its support, but even wrote to Luther to persuade him that the canon of the mass contained nothing contrary to the doctrines and usages of the early Church. He saw with pain that the Reformation was the fruitage of a seed which he had himself helped to sow.

Wimpheling's life and character were full of contradictions, growing out of the fact that while he saw clearly the corruption and danger of the Church and the age, he yet failed to understand the methods through which alone a reform could be secured. He trembled at the idea of lay hands attempting an improvement, even though they might be the hands of emperor or king, and shrank in terror from the idea of assailing the pope and existing institutions in the Church. With scholarly bias he thought that the study of theology would alone elevate the clergy and reform the Church. His pedagogical writings contained many ideas which were reduced to practice by Protestant teachers in the next generation, though he was still too much a schoolman to intend more than a reform in grammatical and rhetorical instruction with his proposals. He cared more for a return to the elegant and correct style of classical writers than for the study of the teachings of antiquity as a means of culture for the mind. He studied the hymnology of the Church, and attempted its improvement. He also wrote an *Epitome Rerum Germanicarum*, which is interesting as the first essay towards the writing of German history. Wimpheling's style was easy and perspicuous, precise, often elegant, lively, and witty, though verbose. He wrote poetry which lacked inspiration and fancy, and which may be characterized as mere practice in Latin versification. He was, in brief, rather practical than speculative, and was devoid of originality. His writings were generally brief tractates, filled with citations from other books, and the influence they exerted was largely due to the elevated sentiments they expressed. His personal bearing was amiable, modest, and yet helpful. Reuchlin honored him as a sturdy supporter of religion, and, after his death, November 17, 1528, Erasmus wrote a very beautiful letter in his praise to Vlatten. For material towards his biography, consult Riegger, *Amenuitates Literariae Friburgenses* (Ulm, 1775; Fasc. 2), and see, generally, Herzog, *Real-Encyklop.* s.v.

Winchell, James Manning

a Baptist minister, was born at North East, Dutchess County, N.Y., September 8, 1791; was converted about 1807; entered Union College in 1808; graduated from Brown University in 1812; was licensed by the Baptist Church at North East, October 4 of the same year; supplied the Baptist Church at Bristol, R.I., during 1813; was ordained pastor of the First Baptist Church in Boston, Massachusetts, March 30, 1814; and died February 22, 1820. He published an edition of *Watts's Psalms and Hymns, with a Supplement, and Two Discourses, Exhibiting an Historical Sketch of the First Baptist Church in Boston from 1665 to 1818 (1819)*. See Sprague, *Annals of the Amer. Pulpit*, 6:595.

Winchester, Councils OF

(*Concilium Wintoniense*). Winchester is a city of England, capital of Hampshire, situated on the right bank of the Itchin, twelve miles north-north-east of Southampton and sixty-two miles west-south-west of London. Several ecclesiastical councils have been held there, as follows:

I. Was held in 856, in the presence of three kings. It was enacted that in future the tenth part of all lands should belong to the Church, free of all burdens, as an indemnification for the losses sustained by the incursion of the Normans who had ravaged England. See Mansi, *Concil.* 8:243; Wilkins, *Concil.* 1:184.

II. Was held in 975, by St. Dunstan, in consequence of the disturbances raised by certain clerks, whom he had deprived of their churches on account of marriage and scandalous life. The well-known incident of the image of our crucified Savior having decided in favor of the monks, is said to have occurred in this council. The clerks were condemned, and implored the intercession of the young king Edward, who entreated Dunstan to re-establish them, but in vain. See Mansi, *Concil.* 9:721; Wilkins, *Concil.* 1:261.

III. Was held in 1021, under king Canute, to confirm the exemption of the abbey of St. Edmund. See Mansi, *Concil.* 9:843; Wilkins, *Concil.* 1:297.

IV. Was held on the octave of Easter, 1070, in the presence of William the Conqueror. The three legates of Rome, Hermenfride, bishop of Syon, and the cardinals John and Peter, presided. Stigand of Canterbury was deposed,

(I) for having retained the bishopric of Winchester together with the archbishopric of Canterbury; (2) for having worn the pall of his predecessor Robert until the pope sent him a new one; and (3) for having received the pall from the anti-pope, Benedict X. Agelmar, bishop of the East Angles, and several abbots were also deposed. Walfred, bishop of Worcester, claimed from William certain lands belonging to his bishopric which the latter had withheld, and the claim was allowed. Thirteen canons were published.

1. Concerning the coming-in of bishops and abbots by simoniacal heresy.
2. Of ordaining men promiscuously, and by means of money.
3. Of the life and conversation of such men.
4. That bishops should celebrate councils twice a year.
5. That bishops ordain archdeacons and other ministers of the sacred order in their own churches.
6. That bishops have free power in their dioceses over the clergy and laity.
7. That bishops and priests invite laymen to penance.
8. Of apostatizing clerks and monks.
9. That bishops have their sees ascertained, and that none conspire against the prince.
10. That laymen pay tithes, as it is written.
11. That none invade the goods of the Church.
12. That no clerk shall bear secular arms.
13. That clerks and monks be duly revered, let him that does otherwise be anathema. See Johnson, *Eccl. Canons*, sub ann.; Mansi, *Concil.* 9:1202; Wilkins, *Concil.* 1:322.

V. Was held probably in 1071, by archbishop Lanfranc. Sixteen canons were published, the heads only of which remain to us.

1. That no one be allowed to preside over two bishoprics.
2. That no one be ordained by means of simoniacal heresy.
3. That foreign clergymen be not received without letters commendatory.
4. That ordinations be performed at the certain seasons.
5. Of altars, that they be of stone.
6. That the sacrifice be not of beer, or water alone, but of wines mixed with water only.
7. Of baptism, that it be celebrated at Easter or Whitfinntide only, except there be danger of death.
8. Whitmasses be not celebrated in churches before they have been

consecrated.

9. That the corpses of the dead be not buried in churches.

10. That the bells be not tolled at celebrating in the time of the Secret (Secretum Missae).

11. That bishops only give penance for gross sins.

12. That monks who have thrown off their habit be admitted neither into the asimy, nor into any convent of clerks, but be esteemed excommunicated.

13. That every bishop celebrate a synod once a year.

14. That tithes be paid by all.

15. That clergymen observe continence, or desist from their office.

16. That chalices be not of wax or wood. It was probably resolved in this council that an institution of penance for the soldiers of William of Normandy, left by the legate Hermenfride, should be executed. It is in thirteen heads. See Johnson, *Eccl. Canons*, 1078; Wilkins, *Concil.* 1:365.

VI. Was convoked by William the Conqueror, and held in 1072; fifteen bishops were present, with Hubert, the Roman legate, and many abbots and barons. The dispute between the archbishops of Canterbury and York was examined with care, and it was established, both from ecclesiastical history and by popular tradition, that, from the time of St. Austin till the last one-hundred and forty years, the primacy of the see of Canterbury over the whole of Great Britain had been recognised; that the archbishop of Canterbury had often held ordinations and synods in the very city of York itself. At the following Whitsuntide it was also decided, in a synod held at Windsor, that the see of York was subject to that of Canterbury. See Mansi, *Concil.* 9:1211; Wilkins, *Concil.* 1:324.

VII. Was held in 1076, by archbishop Lanfranc. Six canons were published.

1. Forbids canons to have wives. Enacts that such priests as live in castles and villages be not forced to dismiss their wives if they have them. Forbids such as have no wives to marry, and bishops to ordain in future any who do not declare that they have no wife.

2. Forbids to receive a clerk or monk without letters from his bishop.

3. Forbids the clergy to pay any service for his benefice hut what he paid, in the time of king Edward.

4. Laymen accused of any crime to be excommunicated after the third summons to appear before the bishop, if they refuse.

5. Declares a marriage made without the priest's benediction to be a state of fornication.

6. Forbids all supplantation of churches. See Johnson, *Eccl. Canons*; Mansi, *Concil.* 10:351; Wilkins, *Concil.* 1:367.

VIII. Was held August 29, 1139, under archbishop Theodore, against king Stephen, who had seized upon certain houses belonging to the churches of Salisbury and Lincoln, and thrown the two prelates into prison. Stephen himself was cited to appear before the council. Henry, bishop of Winchester, the pope's legate, complained of the injury done to the cause of religion by those who plundered the property of the Church upon the plea of the ill-conduct of the bishops. He required that the king should begin by re-establishing the injured bishops, who, by the common law, were incapacitated from pleading on account of their seizure. The king sent a warning to the bishops, that none of them should have the boldness to make complaint to Rome against him. Upon this the council broke up without settling anything, for the king refused to submit to the judgment of the prelates, and the latter did not think it advisable to employ ecclesiastical censures against him upon their own responsibility, and surrounded as they were by his power. See Wilkins, *Concil.* 1:419; Mansi, *Concil.* 10:1014.

IX. Was held in 1143, on the Monday after the octave of Easter, by Henry, bishop of Winchester, legate a latere. Two constitutions were published.

1. Declares that none who violated a church or churchyard, or laid violent hands upon a clerk or religious person, should be absolved by any person but the pope.

2. Declares that the plough and husbandman in the field should, enjoy the same peace as if they were in the churchyard.

All who opposed these decrees were excommunicated with candles lighted. See Wilkins, *Concil.* 1:421; Johnson, sub ann., Mansi, *Concil.* 10:1024.

Wind

(**W**, *rzach*; Sept. **πνεῦμα, ἄνεμος**; Vulg. *spiritus, ventus*). This Hebrew word signifies *air in motion* generally, as breath, wind, etc. Both the Septuagint words occur in the following definition of wind by Aristotle (*De Mundo*, c. 4): "Wind (**ἄνεμος**) is nothing else but a large quantity of air

flowing, which is called **πνεῦμα**. " So also Plato has **μεγάλῳ τινὶ πνεύματι** for a high wind (*Phcedon*, § 24, edit. Forster). Josephus also uses **πνεῦμα βιαῖον** for a violent wind (*Ant.* 14:2, 2), as Lucian also does, **βιαίῳ πνεάματι** (*Ver. Hist.* I, 1:714). The Vulgate word *spiritus*, from *spiro*, "to breathe," "blow," is applied in like manner in Latin, as by Virgil (*AEneid*, 12:365): "Boreae cum spiritus alto Insonat AEgeon," "When the northern blast roars in the AEgean."

1. The wind as a natural phenomenon (^{<0008>}Genesis 3:8; ^{<0218>}Job 21:18; 30:15, 22; 37:21; ^{<0004>}Psalms 1:4; 103:16; ^{<0004>}Proverbs 30:4; ^{<0006>}Ecclesiastes 1:6; 11:4; ^{<0002>}Isaiah 7:2; 17:13; 40:7; ^{<0003>}Jeremiah 10:13; 51:16; Amos 14:13). It is poetically ascribed to the immediate agency of God (^{<0007>}Psalms 135:7; 147:18; comp. Baruch 6:61). In the New Test. it occurs in ^{<0007>}Matthew 11:7; 14:24; ^{<0009>}Mark 4:39; ^{<0008>}John 3:8; ^{<0204>}Acts 27:4; ^{<0014>}Ephesians 4:14; ^{<0006>}James 1:6; ^{<0013>}Revelation 6:13; 7:1). Throughout the New Test. the word is **ἄνεμος**, except in our Lord's illustration, ^{<0008>}John 3:8. In the Apocrypha **ἄνεμος** occurs in Wisdom 5:14; 13:2, etc.; but **πνεῦμα** in 17:18; Ecclus. 5:9; 22:18; Song of the Children, 26:42). We might perhaps attribute the exclusion of the word **πνεῦμα**, for "the wind," from the New Test., to its having become almost entirely appropriated to "heavenly things." In ^{<0002>}Acts 2:2, we have **πνοή**, translated "'wind;" Vulg. *spiritus*. It means the same in Homer (*Iliad*, 5:697), **πνοή** for **πνοή βορέαο**, "the breath or blast of Boreas;" comp. ^{<0370>}Job 37:10, Sept. In ^{<0008>}Genesis 3:8, "the cool of the day," or rather "wind of the day," indicates the evening, since in the East a refreshing breeze arises some hours before sunset; Vulg. *ad auram post meridiem*. Comp. Cant. 2:17; 4:6; where the words "until the day break and the shadows flee away" should be rendered "until the day *breathe* or *blow*" (i.e., till evening); Heb. **י וּפְרִיץ**; Sept. **διαπνεύση**; Vulg. *aspiret*. The evening breeze is still called, among the Persians, "the breeze of the day" (Chardin, *Voyage*, 4:48). In ^{<0013>}Amos 4:13, God is said to "create the wind." Although this idea is very conformable to the Hebrew theory of causation, which does not recognize second causes, but attributes every natural phenomenon immediately to the divine agency, yet the passage may perhaps be directed against the *worship* of the winds, which was common among ancient nations. Comp. Wisdom 13:2. Herodotus relates the same of the Persians (1:131). The words of our Savior "a reed shaken with the wind" (^{<0007>}Matthew 11:7), are taken by some in the natural, and by others in a metaphorical sense. The former view is adopted by Grotius, Beza, Campbell, Rosenmuller, Schleusner, and

Wetstein; and is confirmed, as Rosenmuller observes, by the antithesis of the rich man, whose magnificence all gladly survey. The comparison is adopted to reprove the fickleness of the multitude (comp. verse 15, and ^{<4014>}Ephesians 4:14).

2. The wind occurs as the *medium of the divine interposition, or agency* (^{<0002>}Genesis 1:2; 8:1, ^{<0250>}Exodus 15:10; ^{<0413>}Numbers 11:31; ^{<1185>}1 Kings 18:45; 19:11; ^{<3019>}Job 1:19, ^{<2105>}Isaiah 11:5; ^{<3004>}Jonah 1:4). In the New Test., the wind was supernaturally employed at the day of Pentecost, like the "sound" and "fire" (^{<4403>}Acts 2:3). Indeed, our Lord's illustration (^{<4003>}John 3:8), and the identity of the Hebrew and Greek words signifying breath, wind, and spirit, lead to the inference that the air in motion bears the nearest resemblance of any created object to divine influence, and is therefore the most appropriate medium of it. *SEE SPIRIT*. To this class of instances we refer ^{<0002>}Genesis 1:2, "And the Spirit of God moved upon the face of the waters." Along with Patrick and Rosenmuller, we construe the phrase, "a wind of God," a wind employed as the medium of divine agency. Rosenmuller compares ^{<1440>}Psalms 104:30; 147:8; ^{<2307>}Isaiah 40:7. Dr. Lee refers to ^{<1182>}1 Kings 18:12; ^{<1206>}2 Kings 2:16, and ^{<4936>}Psalms 33:6; ^{<2104>}Isaiah 11:4. In the two latter passages, he observes that the word is equivalent to *power*, etc. The commotions of the elements, etc., through means of which the petulance of Elijah was reprov'd (^{<1191>}1 Kings 19:11), are best understood as having occurred in vision (comp. ^{<2025>}Daniel 2:35; ^{<3819>}Zechariah 5:9).

3. The wind is used *metaphorically* in the following instances: "The wings of the wind" denote the most rapid motion (^{<1021>}2 Samuel 22:11), where the phrase may be a poetical representation also of the incident recorded (^{<1052>}2 Samuel 5:24; ^{<1943>}Psalms 104:3). The onomatopoeia in the two former passages, in Hebrew, is remarkable. Anything light or trifling is called wind (^{<1007>}Job 7:7; ^{<2412>}Isaiah 41:29; ^{<4939>}Psalms 78:39; comp. ^{<4014>}Ephesians 4:14; Ecclus. 5:9). Violent yet empty speech is called "a strong wind," or a mere tempest of words (^{<1882>}Job 8:2). "Vain knowledge" is called **j WrAt [Di]** knowledge of wind (^{<1857>}Job 15:2); "vain words," words of wind (16:3). Many expressive *phrases* are formed with this word. "To inherit the wind," denotes extreme disappointment (^{<3112>}Proverbs 11:29); "to hide the wind," impossibility (27:16); to "labor for the wind," to labor in vain (^{<2156>}Ecclesiastes 5:16); "to bring forth wind," great patience and pains for no purpose (^{<2308>}Isaiah 26:18; comp. ^{<2807>}Hosea 8:7; 12:1); "to become wind," to result in nothingness (^{<2453>}Jeremiah 5:13). "The four winds"

denote the four quarters of the globe (^{<3570>}Ezekiel 37:9); "to scatter to all winds," to disperse completely (5:10; 12:11; 17:21); "to cause to come from all winds," to restore completely (^{<3570>}Ezekiel 37:9). "The wind hath bound her upon her wings," means deportation into a far country (^{<3049>}Hosea 4:19); "to sow the wind and reap the whirlwind," unwise labor and a fruitless result (^{<3807>}Hosea 8:7); "to feed on the wind," to pursue delusory schemes (^{<3807>}Hosea 12:1); "to walk in wind," to live and act in vain (^{<3211>}Micah 2:11); "to observe the wind," to be over-cautious (^{<2104>}Ecclesiastes 11:4); to "winnow with every wind," to be credulous, apt to receive impressions (5:9).

Comparisons. — Disappointment, after high promise or pretension, is "as wind without rain" (^{<3154>}Proverbs 25:14); the desperate speeches of an afflicted person are compared to wind (^{<3835>}Job 6:26).

Symbolically. — Empires are represented as having wings, and "the wind in their wings" denotes the rapidity of their conquests (^{<3310>}Zechariah 5:9). The wind is often used as the symbol or emblem of calamities (^{<2330>}Isaiah 32:2; 41:16; 57:13; 64:6); destruction by the Chaldaean army (^{<2441>}Jeremiah 4:11, 12; comp. *Wisd.* 4:4; 5:23; 11:20). "The windy storm" (^{<3518>}Psalms 55:8) denotes Absalom and his party. The wind is the frequent emblem of the divine chastisements (^{<2708>}Isaiah 27:8; ^{<2422>}Jeremiah 22:22; 51:1, etc.

Beautiful expressions occur, as in ^{<2370>}Isaiah 27:2, "He stayeth his rough wind in the day of the east wind;" that is, God doth not aggravate the misfortunes of mankind by his chastisements; to "make a weight for the winds" (^{<3325>}Job 28:25).

Mistranslations. — In ^{<3783>}Psalms 78:39, "He remembered that they were but flesh, a wind that passeth away and cometh not again," should probably be rendered, "a *spirit* going away and not returning." All the versions make the words relate to the soul of man. Homer has a very similar description of death (*Iliad*, 9:408). In ^{<2105>}Ecclesiastes 1:5, 6, the translation is faulty, and the sense further obscured by a wrong division of verses. The passage should be read: "The sun also ariseth and the sun goeth down, and hasteth to his place where he ariseth, going to the south and circulating to the north. The wind is continually whirling about, and the wind returneth upon its whirlings." All the versions give this rendering; our version alone mistakes the meaning. The phrase "brought forth wind," is understood, by Michaelis as an allusion to the female disorder called. empenumatosi, or windy inflation of the womb (*Syrutagma, Comment.* 2:165). The Syriac

translator also understood the passage in this way: "Enixi sumus ut illae quae ventos pariunt."

4. The *east wind* (μυdqAj wr, ἄνεμος νότος, ἄνεμος καύσων νότος, *ventus urens. spiritus vehemens, ventus auster. μυdq, καύσων, ardor, aestus, ventus urens*). Both forms denote the natural phenomenon (^{<0406>}Genesis 41:6, 23; ^{<1884>}Job 38:24; ^{<1987>}Psalm 48:7; 78:26; ^{<3048>}Jonah 4:8). Considerable indefiniteness attends the use of these words. Dr. Shaw remarks that every wind is called by the Orientals μυdq, an east wind, which blows from any point of the compass between the east and north, and between the east and south (*Travels*, page 285). Accordingly, the Sept. often understands this word to mean the south, as in ^{<0203>}Exodus 10:13; 14:21 (see Bochart, *Hierozoicon*, II, 1:15). If the east wind happens to blow a few days in Palestine during the months of May, June, July, and August, it occasions great destruction to the vines and harvests on the land, and also to the vessels at sea on the Mediterranean (^{<2835>}Hosea 13:15; ^{<3048>}Jonah 4:8; ^{<1842>}Job 14:2; 15:2; ^{<2407>}Isaiah 40:7; ^{<0406>}Genesis 41:6, 23; ^{<3170>}Ezekiel 17:10; 19:12; 27:26; ^{<1987>}Psalm 48:7; 103:5). In ^{<3048>}Jonah 4:8, the phrase occurs, j wr tyçyrj μυdq, a still or sultry east wind. For testimonies to the destructiveness of this wind in Egypt and Arabia, see Niebuhr, *Beschrieb. von Arabien*, page 8; Thevenot, *Voyages*, I, 2:34; Hackett, *Illustrations of Scripture*, page 135.

The east wind crosses the sandy wastes of Arabia Desert before reaching Palestine, and was hence termed "the wind of the wilderness" (^{<1919>}Job 1:19; ^{<2134>}Jeremiah 13:24). It is remarkably dry and penetrating, and has all the effects of the *sirocco* on vegetation (^{<3170>}Ezekiel 17:10; 19:12; ^{<2835>}Hosea 13:15; ^{<3048>}Jonah 4:8). It also blows with violence, and is hence supposed to be used generally for any violent wind (^{<1872>}Job 27:21; 38:24; ^{<1987>}Psalm 48:7; ^{<2378>}Isaiah 27:8; ^{<3176>}Ezekiel 27:26). It is probably in this sense that it is used in ^{<0241>}Exodus 14:21, though the east, or at all events the north-east, wind would be the one adapted to effect the phenomenon described, viz. the partition of the waters towards the north and south, so that they stood as a wall on the right hand and on the left (Robinson, *Researches*, 1:57). In this, as in many other passages, the Sept. gives the "south" wind (νότος) as the equivalent for the Greek *kadim*. Nor is this wholly incorrect, for in Egypt, where the Sept. was composed, the south wind has the same characteristics that the east has in Palestine. The Greek translators appear to have felt the difficulty of rendering *kadim* in ^{<0406>}Genesis 41:6, 23, 27,

because *the parching* effects of the east wind, with which the inhabitants of Palestine are familiar, are not attributable to that wind in Egypt, but either to the south wind, called in that country the *khamisin*, or to that known as the *samum*, which comes from the south-east or south-south-east (Lane's *Modern Egypt*, 1:22, 23). It is certainly possible that in Lower Egypt the east wind may be more parching than elsewhere in that country, but there is no more difficulty in assigning to the term *kadim* the secondary sense of *parching*, in this passage, than that of *violent* in the others before quoted. As such, at all events, the Sept. treated the term both here and in several other passages, where it is rendered *καύσων* (*καύσων*, lit. the *burner*). In ^{<3011>}James 1:11, the A.V. erroneously understands this expression of the burning heat of the sun. In Palestine the east wind prevails from February to June (Raumer, page 79).

It is used *metaphorically* for pernicious speech, a storm of words (^{<1819D>}Job 15:2); calamities, especially by war (^{<2278>}Isaiah 27:8; ^{<2487>}Jeremiah 18:17; ^{<3710>}Ezekiel 17:10; 19:12; 27:26; ^{<2815>}Hosea 13:15). In this latter passage the east wind denotes Shalmaneser, king of Assyria; in ^{<2775>}Ezekiel 27:26, it denotes the Chaldeans. Tyre is there represented under the beautiful allegory of a ship towed into deep waters, and then destroyed by an east wind. A very similar representation is given by Horace (*Carm.* 1:14). The east wind denotes divine judgment (^{<1872>}Job 27:21). "To follow the east wind," is to pursue a delusory and fatal course (^{<2811>}Hosea 12:1).

5. West wind (μυ j wr, ἄνεμος ἀπὸ θαλάσσης, *ventus ab occidente*).

The west and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean (Robinson, 1:429), and are hence expressively termed by the Arabs "the fathers of the rain" (Raumer, page 79). The little cloud "like a man's hand" that rose out of the west, was recognised by Elijah as a presage of the coming downfall (^{<1184>}1 Kings 18:44), and the same token is adduced by our Lord as 'one of the ordinary signs of the weather' (^{<2154>}Luke 12:54). Westerly winds prevail in Palestine from November to February. See WEST.

6. North wind (ἄνεμος βορέας, ἄνεμος βορέας, *ventus Aquilo*). The north wind, or, as it was usually called, "the north," was naturally the coldest of the four (Ecclus. 43:20), and its presence is hence invoked as favorable to vegetation, in ^{<2046>}Song of Solomon 4:16. It is further described in ^{<1823>}Proverbs 25:23, as bringing (A.V. "driveth away" in text; "bringeth forth" in marg.) rain; in this case we must understand the

north-west wind, which may bring rain, but was certainly not regarded as decidedly rainy. The difficulty connected with this passage has led to the proposal of a wholly different sense for the term *taphon*, viz. *hidden place*. The north-west wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox (Raumer, *Palest.* page 79). **SEE NORTH.**

7. South wind ($\mu\omega\rho\delta$, ^{<4871>}Job 37:17; $\acute{\alpha}\mu\upsilon\tau$, ^{<4986>}Psalm 78:26; $\lambda\acute{\iota}\psi$, *ventus Africanus*, ^{<4125>}Luke 12:55; $\nu\acute{o}\tau\omicron\varsigma$ [Sirocco], ^{<4473>}Acts 27:13). The south wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot (^{<4871>}Job 37:17; ^{<4125>}Luke 12:55); but the rarity of the notices leads to the inference that it seldom blew from that quarter (^{<4986>}Psalm 78:26; ^{<2046>}Song of Solomon 4:16; Ecclus. 43:16); and even when it does blow, it does not carry the *samurm* into Palestine itself, although Robinson experienced the effects of this scourge not far south of Beersheba (*Researches*, 1:196). In Egypt the south wind (*khamzin*) prevails in the spring, a portion of which, in the months of April and May, is termed *el-khamzin* from that circumstance (Lane, 1:22). **SEE SOUTH.**

8. The four winds ($\tau\omega\upsilon\ \omega\rho$ [$\beta\rho\alpha$, $\tau\alpha$ τέσσαρα πνεύματα, οἱ τέσσαρες ἄνεμοι, *quatuor venti*). The Hebrews speak only of four winds; and so Josephus (*Ant.* 8:3, 5). This phrase is equivalent to the four quarters of the world (^{<3570>}Ezekiel 37:9; 2 Esdras 13:5), the several points of the compass, as we should say (^{<2788>}Daniel 8:8). See Tristram, *Nat. Hist. of the Bible*, page 33. *Phrases*. — "Striving of the four winds" is great political commotions (^{<2702>}Daniel 7:2; comp. ^{<2041>}Jeremiah 4:11,12; 51:1); to "hold the four winds" is by contrary to secure peace (^{<6602>}Revelation 7:1); "to be divided to the four winds" implies utter dispersion (^{<2710>}Daniel 11:4; ^{<2442>}Jeremiah 49:32; ^{<2150>}Ezekiel 5:10, 12; 17:2). So also the phrase $\acute{\epsilon}\kappa$ τῶν τεσσάρων ἀνέμων (^{<4181>}Matthew 24:31) means from all parts of the world (^{<4137>}Mark 13:27).

9. The Hebrews, like other ancient nations, had but few *names of winds*. Homer mentions only $\beta\omicron\rho\acute{\epsilon}\alpha\varsigma$, $\nu\acute{o}\tau\omicron\varsigma$, $\zeta\acute{\epsilon}\phi\upsilon\rho\omicron\varsigma$, and $\epsilon\upsilon\rho\omicron\varsigma$. Aul. Gellius, indeed, complains of the infrequency of names of winds in ancient writers (*Noct. Att.* 2:22). The same indefiniteness appears in Herodotus (see Larcher's notes on, 1:188). In the course of time the Greeks and Romans added eight other winds to the original four, but that appearing too minute a division, they reduced the additional ones to four, thus making only eight in all. The names of these may be seen in Larcher (*ut supra*), or Pliny (*Hist.*

Nat. 18:34). Further information may be found in Coray's *Translation of Hippocrates, De Aëribus, Aquis et Locis* (Paris, 1800); *Discours Preliminaire*, and see index. For a comparative table of the English, Latin, and Greek divisions of the winds, and their names, amounting to more than thirty, see Beloe's Herodotus (*Polymnia*, notes, 3:293, Lond. 1791).

One Greek name of a wind occurs in ^{<42714>}Acts 27:14, **Εὐροκλύδων**, *Euroclydon*, a tempestuous wind in the Mediterranean, now called a *Levanter*. The Alexandrian MS. has **Εὐρακύλων**; Vulg. *Euroaquilo*; Syriac, **ʾwdyl qṛwa**. The common reading, **Εὐροκλύδων**, seems derived from **Ευρος**, *Eurus*, "east wind," and **κλύδων**, a wave," quasi an eastern tempest. Other MSS. read **Εὐρυκλύδων**, *Euryclydon*, from **εὐρύς**, "broad," and **κλύδων**; a wave," or rough wavy sea; and then the word would mean the wind which peculiarly excites the waves. Shaw defends the common reading, and describes the wind as blowing in all directions from the north-east round by the north to the south-east (*Travels*, page 330, 4to; see Bower's conjectures, and Doddridge, *in loc.*).

The Hebrews had no single terms indicating the relative velocity of the air in motion, like our words breeze, gale, etc. Such gradations they expressed by some additional word, as "great," **hl wdgAj wr**, "a great wind" (^{<3100>}Jonah 1:4), "rough," **hçq**, etc. Nor have we any single word indicating the destructive effects of the wind, like their verbs **r[s** and **r[ças r[saw** (^{<31714>}Zechariah 7:14, etc.), and answering to the Greek word **ἀνεμόφθορος** (see Sept. of ^{<04106>}Genesis 41:6, 23). *Our metaphorical* use of the word *storm* comes nearest. The term *zilaphdh* (**hp[] tæ**, in ^{<9106>}Psalms 11:6 (A.V. "horrible"), has been occasionally understood as referring to the *samunzm* (Olshausen, *in loc.*; Gesen, *Thesaur.* page 418); but it may equally well be rendered "wrathful," or "avenging" (Hengstenberg, *in loc.*). The phrase **hr[s j wr**, "stormy wind," **πνεῦμα καταγίδος**, *spiritus procellae*, occurs in ^{<19475>}Psalms 107:25, 148:8. It is metaphorically used for the divine judgments (^{<31310>}Ezekiel 13:1, 13). The word **hr[s** is usually translated "whirlwind;" it means, however, more properly a storm (^{<11101>}2 Kings 2:1, 11; ^{<88901>}Job 38:1, 40:6; ^{<30914>}Zechariah 9:14; Sept. **συσσεισμός, λαίλαψ, νέφος**; Vulg. *turbo*; Ecclus. 43:17; **συστροφή πνεύματος**, 48:9; **λαίλαπι πυρός**;). We have notice in the Bible of the ilocal squalls (**λαίλαψ** — ^{<10457>}Mark 4:37; ^{<10453>}Luke 8:23), to which the sea of Gennesareth was liable in consequence of its proximity to

high ground, and which were sufficiently violent to endanger boats (^{<4184>}Matthew 8:24; ^{<4168>}John 6:18).

The Hebrew word is used metaphorically for the divine judgments (^{<2414>}Isaiah 40:24; 41:16); and to describe them as sudden and irresistible (^{<2423>}Jeremiah 23:19; 25:32; 30:23). "A whirlwind out of the north " (^{<2404>}Ezekiel 1:4) denotes the invasion from Babylon. Another word, **hpws**, is also translated "whirlwind," and properly so.

It occurs in ^{<1870>}Job 37:9, ^{<2201>}Isaiah 21:1. It is used as a simile for complete and sudden destruction (^{<3107>}Proverbs 1:27); and for the most rapid motion, "wheels of war chariots like a whirlwind " (^{<2468>}Isaiah 5:28; ^{<2413>}Jeremiah 4:13). Total defeat is often compared to "chaff scattered by a whirlwind" (^{<2373>}Isaiah 17:13). It denotes the rapidity and irresistibility of the divine judgments (^{<2415>}Isaiah 66:5).

The *phrase* "to reap the whirlwind" denotes useless labor (^{<2387>}Hosea 8:7); "the day of the whirlwind," destruction by war (^{<3100>}Amos 1:14). "The Lord hath his way in the whirlwind," is probably an allusion to Sinai (^{<3408>}Nahum 1:3). A beautiful comparison occurs in ^{<3105>}Proverbs 10:25: "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." *SEE WHIRLWIND.*

Windesheim

(or Windesen), a Dutch monastery of the order of Regular Canons, celebrated as the center of a somewhat extensive congregation of reformed convents, flourished in the former half of the 15th century. It was intimately connected with the association of *Brethren of the Common Life*, having been established by Radewin, the pupil and successor of Gerhard Groot, to serve as a rallying-point for its members. Berthold ten Have, a citizen of Zwoll, in Zeeland, and one of Groot's converts, donated his homestead property of Windesen, worth above three thousand florins, to the prospective monastery on the inception of the plan, and other donations followed, so that the convent became an accomplished fact in 1386. Six brothers constituted its original congregation. The church was dedicated, and the investing of the brothers with the robes of their order was performed October 16. 1387, Henry of Huxaria being made temporary superior, with the title of rector. Vos von Huesden, who succeeded to the government of the convent as prior, four years afterwards, became the real founder of its importance. During thirty-three years he was zealous in the

promotion of its internom prosperity, as well as in the erection of its buildings and the extension of its influence. Its riches became immense under his administration, and the number of monasteries, and also of nunneries, connected with it, increased remarkably. Among these the monastery of St. Agnes, near Zwoll, became chiefly famous, through Thomas a Kempis and Johann Wessel, who were its inmates. In 1402 the first convocation of the general chapter was held at Windesheim. In 1435 the Council of Basle directed Windesheim to undertake the reformation of the convents of Regular Canons in Germany. This reformatory work extended in time even to the convents of other orders, and continued until the general reformation of the 16th century brought it to a close. The convent of Windesheim itself continued to exist until the end of the 16th century, and a chapter of Windesheim even until the 18th century. Its members were bound only by the three *substantialia* of monasticism, the vows of poverty, chastity, and obedience, and they employed themselves, particularly during the earlier period, with the copying of manuscripts and industrial pursuits. Their reformatory labors aimed merely at a re-establishment of the earlier monastic discipline by reducing ascetical requirements to a tolerable degree. See Busch, *Chronicon Windesemense* (Antwerp, 1621); *De Rel. Maonaster. quorund. Saxoniae*, in Leibnitz, *Scriptores Brunsvic.* c. 2; Delprat, *Over d. Brmoderschap van G. Grootte* (2d ed. Arnhelm, 1856; Germ. ed. by Mohnike, Leipsic, 1846); Herzog, *Real-Encyklop.* s.v.

Windheim, Christian Ernst Von

a Protestant theologian of Germany, was born at Wernigerode, October 29, 1722. He studied at Halle, and after completing his course went to Helmstadt, where he commenced his philosophical lectures. In 1746 he publicly defended a dissertation, *De Intellectu Divino, quo Socianismus Philosophicus Argumentis suis Privatur*, and was appointed adjunct to the philosophical faculty. In 1747 he went to Gottingen as professor of philosophy, and in 1750 to Erlangen, where he also lectured on theology. He died November 5, 1766. He wrote, *Commentatio Philologico-critica de Hebraeorum Vav Conversivo Futurorum* (Halle, 1744): — *Diss. de Paulo, Gentium Apostolo* (ibid. 1745): — *Sylloge 1-10, Thesium Philosophicarum Miscellaneorum* (Helmstadt, 1746-47): — *Conspectus Thesium Philosophicarum* (ibid. 1749): — *Diss. in Danzianam Grammaticam Hebraeam* (Erlangen, 1751): — *Diss. Philol. Litterae Epentheticae Hebraeorum ad Rationem suam Revocatae, Illaeque Voces,*

quibus Inesse Putantur, Resolutae, Variaque Loca Scripture. Sacrae Veteris Testamenti Illustrata (ibid. 1752), etc. See Doring, *Die gelehrten Theologen Deutschlands*, 4:728 sq., Furst, *Bibl. Jud.* 3:522 sq., Steinschneider, *Bibl. Handbuch*, page 150; Winer, *Handbuch der theol. Lit.* 1:153, 158, 187, 259, 343, 572, 2:12, 59. (B.P.)

Winding-sheet

the cloth in which a corpse is wrapped for burial.

Windischmann, Friedrich Heinrich Hugo

a Roman Catholic theologian of Germany, was born at Aschaffenburg, December 13, 1811. In 1836 he received holy orders, went to Munich in 1838 as professor of canon law and New-Test. exegesis, and was made canon of St. Cajetan in 1839; in 1842 he became a member of the Munich Academy of Sciences, in 1846 general vicar, and died August 24 1861. He wrote, *Sancta Sacra de Theologumenis Vedanticorum* (Bonn, 1833): — *Ueber den Somacultus der Arier* (Munich, 1846): — *Ursagen der arischen Volker* (ibid. 1853): — *Die persische Anahita* (ibid. 1856): — *Anahita* (ibid. eod.): — *Mithra* (Leipsic, 1857): — *Vindiciae Petrinae* (Regensburg, 1836): — *Erklärung des Briefes an die Galater* (Mayence, 1843). His studies on Zoroaster were edited by Spiegel (Berlin, 1863). See *Dr. Friedr. Windischmann. Ein Lebensbild* (Augsburg, 1861); *Theol. Universal lexikon*, s.v.; *Literarischer Handweiser*, 1862, page 18. (B.P.)

Windsor, Councils Of

(*Concilium Windoriense, or Windleshoreense*). Windsor is a town in Berkshire, England, on the right bank of the Thames, twenty-three miles south-west of London. Its castle is the residence of the queen of England. Old Windsor is a mile and a half east-south-east of this, and was the royal residence during the Saxon dynasty. The present location was chosen by William the Conqueror. Two ecclesiastical councils have been held at Windsor, as follows:

I. Was held on Whit-Sunday, 1070, in which Agelric, bishop of the South Saxons, was deprived, and committed to prison at Marlborough; no crime was imputed to him, and the sole object of the proceeding seems to have been to make room for a Norman. Several abbots were in like manner

deposed at the same time. See Johnson, *Eccl. Canons, sub ann.*; Mansi, *Concil.* 9:1203.

II. Was held April 26, 1114, in which Ralph, bishop of Rochester, was elected to the see of Canterbury, vacant during the five preceding years. See Mansi, *Concil.* 10:793; Landon, *Manual of Councils*, page 696.

Wine, Eccleastastical Use Of

In the celebration of the Lord's Supper, the common wine was ordinarily used. Such was probably that which our Savior used at the last supper. The ancients mixed water with the wine; and this practice seems at one period to have been general, and is abundantly authorized by canons of the Church. The proportion of water varied at different times. Sometimes it was one fourth, at others, one third. The Western Church mixed cold water only; the Greek Church first cold, and then warm water. This was said to be emblematical at once of the fire of the Holy Spirit and of the water which flowed from our Savior's side. Various idle questions respecting the sacred elements were agitated at different times. With some there was a question of what grain the bread should be made. Others mingled salt and oil with the bread. Some substituted water for the wine. Red wine was preferred in order to avoid mistakes by the use of white wine, and also more sensibly to represent the mystery. The Roman Church now uses white wine. In the 17th century claret and in the 18th century sack was employed in England. *SEE EUCHARIST.*

Wine, Sacramental

The Reverend Dunlop Moore, D.D., shows most conclusively, in the *Presbyterian Review* for January 1882, in opposition to the statements of Dr. Samson (*Divine Law as to Wine*, page 199 sq.), that the early Christian fathers knew only of fermented wine in this connection; and likewise, by the testimony of the most eminent rabbis of modern times, that the Jews to-day use fermented wine for Passover purposes. The use of steeped raisins is only resorted to where pure wine (i.e., wine free from ceremonial impurity by Gentile contact) cannot be procured; but even in that case the Jews are utterly indifferent as to whether it has fermented or not. They also freely use *vinegar* during the Passover, although this is, of course, the product of fermentation.

Wine-cup

Picture for Wine-cup 1

Picture for Wine-cup 2

(¹⁰⁰יַיִן וְכַס, *cup of the wine*). Wine, or the cup in which it is contained, often represents in Scripture the anger of God: "Thou hast made us drink the wine of astonishment" (^{1301B}Psalm 60:3). "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same. But the dregs thereof all the wicked shall wring them out and drink them" (^{1973B}Psalm 75:8). The Lord says to Jeremiah (²²⁵⁵Jeremiah 25:15), "Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it." Elegant forms of drinking-cups are represented on the Assyrian and Egyptian monuments. *SEE CUP*.

Wine-press

Picture for Wine-press 1

is the rendering in the A.V. of three Hebrew and one Greek words: ¹⁰⁰תִּגְיָת (*"wine-press,"* ¹⁰⁰¹Judges 6:11; ¹⁶³⁵Nehemiah 13:15; ²⁰¹⁵Lamentations 1:15; "wine-fat," ²³¹²Isaiah 63:2; "press," ²⁴⁸³Joel 3:13), which denotes the whole apparatus, *SEE GETHSEMANE*, or (as Gesenius prefers) simply the large vat (¹⁰⁰λινόζ) in which the grapes were trodden, the latter being a meaning specifically borne by ¹⁰⁰הַרְוֵץ, *purah* ("wine-press," ²³¹²Isaiah 63:3; "press," ³⁰²⁶Haggai 2:16); while ¹⁰⁰בְּקֵי, *yekeb* ("wine-press," ⁴⁴⁸²Numbers 18:27, 30; ¹⁵¹⁴Deuteronomy 15:14; ¹⁰⁷⁵Judges 7:25; ¹¹⁶⁷2 Kings 6:27; ¹⁸⁴¹Job 24:11; ²³¹²Isaiah 5:2; ²⁴⁸³Jeremiah 48:33; ²⁸⁰²Hosea 9:2, ³⁸⁴⁰Zechariah 14:10; "press," ¹⁰⁰Proverbs 3:10; ²³¹²Isaiah 16:10; "fat," ²⁰²⁴Joel 2:24; 3:13; "press-fat," ³⁰²⁶Haggai 2:16; "wine," ¹⁵¹⁴Deuteronomy 16:13) is thought to denote the lower trough or receptacle into which the expressed juice flows, the ¹⁰⁰ὑπολήνιον of ⁴¹¹⁰Mark 12:1. The last Hebrew word is derived by Gesenius (*Thesaur.* page 619 b) from a root signifying to hollow or dig out; and in accordance with this is the practice in Palestine, where the "wine-press" and "vats" appear to have been excavated out of the native rock of the hills on which the vineyards lay. From these scanty notices contained in the Bible we gather that the wine-presses of the Jews consisted of two receptacles or vats placed at different elevations, the upper one of which the grapes were trodden, while the

lower one received the expressed juice.. The two. vats are mentioned together only in ^{<2483>}Joel 3:13: "The press (*gath*) is full; the fats (*yekebim*) overflow" the upper vat being full of fruit, the lower one overflowing with the must. *Yekeb* is similarly applied in ^{<2024>}Joel 2:24, and probably in ^{<3180>}Proverbs 3:10, where the verb rendered "burst out" in the A.V. may bear the more general sense of "abound" (Gesen. *Thesaur.* page 1130). *Gats* is also strictly applied to the upper vat in ^{<4335>}Nehemiah 13:15; ^{<2515>}Lamentations 1:15, and ^{<2352>}Isaiah 63:2, with *purdh* in a parallel sense in the following verse. Elsewhere *yekeb* is not strictly applied; for in ^{<8241>}Job 24:11, and ^{<2483>}Jeremiah 48:33, it refers to the upper vat, just as in ^{<4233>}Matthew 21:33, ὑπολήνιον (properly the vat *under* the press) is substituted for *ληνός*, as given in ^{<4121>}Mark 12:1. It would, moreover, appear natural to describe the whole arrangement by the term *gath*, as denoting the most important portion of it; but, with the exception of "proper names" in which the word appears, such as Gath, Gath-rinmon, Gath-hepher, and Gittaimn, the term *ye'ekeb* is applied to it (^{<0025>}Judges 7:25; ^{<3840>}Zechariah 14:10). The same term is also applied to the produce of the wine-press (^{<04827>}Numbers 18:27, 30; ^{<0514>}Deuteronomy 15:14; ^{<1072>}2 Kings 6:27; ^{<2002>}Hosea 9:2). The term *purdh*, as used in ^{<3026>}Haggai 2:16, perhaps refers to the contents of a winevat, rather than to the press or vat itself. The two vats were usually dug or hewn out of the solid rock (^{<2482>}Isaiah 5:2, marg.; ^{<4233>}Matthew 21:33). Ancient wine-presses, so constructed, are still to be seen in Palestine (Robinson, *Bibl. Res.* 3:137; comp. page 603). Dr. Tristram examined several of these on Mount Carmel, which he describes as being exactly like others observed in the south of Judah. "In all cases a flat or gently sloping rock is made use of for their construction. At the upper end a trough is cut about three feet deep and four and a half by three and a half feet in length and breadth. Just below this, in the same rock, is hewn a second trough, fourteen inches deep and four feet by three in size. The two are connected by two or three small holes bored through the rock close to the bottom of the upper trough, so that, on the grapes being put in and pressed down, the juice streamed into the lower vat. Every vineyard seems to have had one of these presses" (*Land of Israel*, page 106). The wine-presses were thus permanent, and were sufficiently well known to serve as indications of certain localities (^{<0025>}Judges 7:25; ^{<3840>}Zechariah 14:10). The upper receptacle (*gath*) was large enough to admit of threshing being carried on in (not "by," as in the A.V.) it, as was done by Gideon for the sake of concealment (^{<0081>}Judges 6:11). **SEE PRESS; SEE VINEYARD.**

Picture for Wine-press 2

In Palestine the vintage takes place in September, and is celebrated with great rejoicings (Robinson, *Bibl. Res.* 1:431; 2:81). The ripe fruit was gathered in baskets (^{<2419>}Jeremiah 6:9), as represented in Egyptian paintings (Wilkinson, *Anc. Egypt.* 1:41-45), and was carried to the wine-press. It was then placed in the upper one of the two vats or receptacles of which the wine-press was formed, and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries (^{<4635>}Nehemiah 13:15; ^{<8941>}Job 24:11; ^{<2360>}Isaiah 16:10; ^{<2650>}Jeremiah 25:30; 48:33; ^{<3193>}Amos 9:13; ^{<6195>}Revelation 19:15). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *gleukos*, or "sweet wine," noticed in ^{<4423>}Acts 2:13. The first drops of juice that reached the lower vat were termed the *dema*, or "tear," and formed the first-fruits of the vintage (Sept. ἀπαρχὰς ληνοῦ) which were to be presented to Jehovah (^{<10229>}Exodus 22:29). The "treading" was effected by one or more men, according to the size of the vat, and, if the Jews adopted the same arrangements as the Egyptians, the treaders were assisted in the operation by ropes fixed to the roof of the wine-press (Wilkinson, *Anc. Egypt.* 1:46). They encouraged one another by shouts and cries (^{<2360>}Isaiah 16:9, 10; ^{<2650>}Jeremiah 25:30; 48:33). Their legs and garments were dyed red, with the juice (^{<1491>}Genesis 49:11; ^{<2512>}Isaiah 53:2, 3). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt (Wilkinson, *Anc. Egypt.* 1:45), but we have no notice of such an instrument in the Bible. As to the subsequent treatment of the wine, we have but little information. Sometimes it was drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some: time, a certain amount of lees was added to give it body (^{<2516>}Isaiah 25:6). The wine consequently required to be "refined," or strained, previously to being brought to a table (*ibid.*). For further elucidation of the subject see Hackett, *Illustr. of Script.* page 156 sq.; Van Lennep, *Bibl. Lands*, page 117 sq. **SEE WINE.**

Wingate, W.M., D.D.

a Baptist minister, was born, at Darlington, S.C., July 28, 1828. He graduated from Wake Forest College, N.C., in 1849; for two years. was a student of theology at Furman Institute, S.C. ; from 1852 to 1854 agent of

Wake Forest College, and; in the latter year was chosen president, which office he held for twenty-five years. He died February 27, 1879. (J.C.S.)

Winkellers

a sect existing in Strasburg towards; the end of the 14th century. Their teachings and usages resembled those of the contemporary Waldenses, though with some divergences; but it is probable that the sect was of native growth, and originated in the increasing sense of need for an improvement in religious teaching, which existed in the consciousness of the people. Its members sustained communication with those of other similar associations in different cities along the Rhine and in Wurtemberg and Switzerland. They rejected, on the authority of the Bible, all mariolatry and saints'-worship, the use of images, the priesthood, and the doctrines of meritorious works and purgatory.

They wished to restore the worship of God in spirit and truth. They made use of lay-teachers who were required to be unmarried and unencumbered with property, and who itinerated continuously. The teachers were supported by the members of the sect, whose confessions they also received and upon whom they imposed penances. In their assemblies it was customary to offer prayer, read from books, and preach. They attended mass and confessed minor offenses to the Romish priests for the sake of peace. In Strasburg laborers and artisans composed the sect, master Johann von Blumstein — later, after he had renounced their errors, syndic of the city — being its most prominent member. A number of Beguins were also among its members. They were not disposed to deal aggressively with the Church, and were content to meet in the secrecy of private houses, but the fear of being discovered sometimes led them into crime. In 1374 a Winkeler, who had returned to the Church, was murdered by direction of the sect, which paid a certain sum for the deed and submitted to undergo the penance imposed by its rulers. At another time the inquisitor, Johann Arnoldi, was so emphatically threatened with death in the confessional that he fled the city. In 1400, however, thirty-two members, both men and women, were arrested and tortured. Twenty-six of them acknowledged their connection with the sect, and were banished from the city and diocese, under the penalty of death by fire if they should return. The documents belonging to the trial are yet in existence, and are given in Rohrich's *Mittheilungen aus der Geschichte der evang. Kirche des*

Elsasses (Strasburg, 1855), 1:3 sq. Neither Winkeler nor Waldense was ever found in Strasburg after this trial. See Herzog, *Real-Encyklop.* s.v.

Winkelhofer, Sebastian

a Roman Catholic theologian, was born January 18, 1743, at Munzing, in the Lower-Danube department. When sixteen years of age he joined the order of the Jesuits. Two years later he went to Ingolstadt, where he studied philosophy, Greek, and Hebrew. In 1768 he betook himself into the study of theology, especially of Church history and canon law. In 1772 he received holy orders, and in the year following was made head of the congregation of St. Maria de Victoria. In 1775 he was appointed preacher of St. Maurice, and in 1789 delivered his first sermon as dean in Neuburg, on the Danube. Here he labored till 1794, when he was called as court-preacher to Munich, where he died, November 16, 1806. He wrote, *Reden über die Bergpredigt unseres Herrn Jesu Christi* (edited by S. M. Sailer, Munich, 1809; 2d ed. 1812); the same editor published his *Vermischte Predigten* (ibid. 1814-17, 4 volumes). See Doring, *Die gelehrten Theologen Deutschlands*, 4:731 sq. (B.P.)

Winkler, Hermann Erich

a Protestant theologian of Germany, was born April 11, 1738, at Hildesheim. He studied at Gottingen under Walch, Michaelis, and Heilmann. In 1763 he was appointed pastor in his native place; in 1772 accepted a call to Hamburg, where he labored for twenty years; in 1793 was called to Luneburg as superintendent, and while he was delivering his first sermon, on March 13. he was paralyzed, and died a few hours later. Winkler was very well versed in Greek history, philosophy, and literature; Pindar he knew almost by heart. His published writings are of no importance. See Doring, *Die deutschen Kanzelredner*, page 570 sq. (B.P.)

Winkler, Johann Dietrich

a Protestant theologian of Germany, was born at Hamburg, December 27, 1711. He studied at Leipsic from 1732 to 1736, and in the latter year was made magister, on account of his dissertation, *De Luca, Evangelista Medico*. In the same year he was called as professor to Hamburg, to occupy the chair made vacant by Fabricius. He entered upon his duties by delivering an oration, *De Felici Pariter ac Necessario Nexu Scientiarum Philosophicarum cum Arte Bene et Ornate Dicendi*. In 1744 he accepted a

call to Hildesheim as superintendent and member of consistory. The University of Rinteln conferred on him the degree of doctor of divinity on presenting a dissertation, *De Philosophiae Platonico-Pythagoreae Fraudibus*. Many professorships offered to him he declined. In 1758 he was called as first pastor of St. Nicolai to his native city, where he died, April 4, 1784. Of his many works we mention, *Disquisitiones Philologicae*, etc. (1741). *Hypomnemata Philologica et Critica* (1745): — *Animadversiones Philologicae et Criticae* (1750-52, 3 parts). See Doring, *Die gelehrten Theologen Deutschlands*, 4:735 sq.; Furst, *Bibl. Jud.* 3:523; Winer, *Handbuch der theol. Lit.* 1:191, 279, 545, 570, 796, 909. (B.P.)

Winkler, Johann Friedrich (1)

father of Johann Dietrich, was born December 13, 1679, at Wertheim, in Franconia. He studied at Greifswalde, and, after completing his course, travelled extensively through Holland and England. With the large material which he had collected in England he went to Frankfort, with the view of preparing a new edition of the Ethiopic grammar, published by Ludolph, his former teacher, in 1702. In 1704 he accepted a call to Hamburg as professor of Oriental languages, and in 1712 was made first pastor of St. Nicolai. He died October 24, 1738. Besides his Ethiopic grammar, which he edited in a second edition, he published a number of sermons, for which see Doring, *Die gelehrten Theologen Deutschlands*, 4:742. (B.P.)

Winkler, Johann Friedrich (2)

a Lutheran theologian, was born August 17, 1809, at Hohen-Priessnitz, in Saxony. He studied theology at Halle, and in 1834 came to America. In 1835 he was called to Newark, N.J., where he labored for seven years. In 1842 he was called as professor to the theological seminary at Columbus, Ohio, where he taught for three years. In 1845 he went to Detroit, Mich., and labored there for twelve years. In the meantime he had become acquainted with pastor Grabau, the head of the Lutheran Buffalo Synod, which he joined, and which appointed him, in 1856, professor of the Martin Luther College. Here he labored until his death, June 9, 1877. (B.P.)

Winkler, Johann Joseph

a Lutheran theologian, was born at Luckau, in Saxony, December 23, 1670. He was at first pastor in Magdeburg, afterwards a chaplain in the

army, and accompanied the troops to Holland and Italy. Subsequently he returned to Magdeburg, and became chief minister of the cathedral and member of consistory. He died August 11, 1722. Winkler left some hymns which are still sung in the German Church. Thus, *Sollt' ich aus Furcht vor Menschenkindern* (Engl. transl. in the *Moravian Hymn-Book*, page 718, "Shall I, thro' fear of feeble man"): — *Ringe recht, wenn Gottes Gnade* (Engl. transl. *Lyra Germ.* 1:46, "Strive, when thou art call'd of God") — *Meine Seele senket sich* (ibid. 1:198, "Yea, my spirit fain would sink"). See Koch, *Gesch. des deutschen Kirchenliedes*, 4:383 sq. (B.P.)

Winner, ISAAC

a Methodist Episcopal minister. Scarcely any data of his life are obtainable. He was admitted into the Philadelphia Conference in 1822, and some time later joined the New Jersey Conference. He died July 4, 1868. He was a remarkable man every way; original, strong in his convictions, peerless in self-respect and self-possession. He was one of the founders and fosterers of Pennington Seminary, and took large interest in all educational matters, except theological schools, which he opposed bitterly, on the ground that they were prolific of theological errors. See *Minutes of Annual Conferences*, 1869, page 62.

Winnowing

Picture for Winnowing

(*hrz*; lit. *to scatter*). Among the Hebrews, as still in Palestine, when the grain had been threshed, or, rather, crushed and trodden, in the open threshing-floor, it was thrown out, altogether, into the middle of the floor; it was then tossed up into the wind, which removed the broken straw and the chaff, while the grain, the unthreshed ears, and clods of earth, with grain adhering to them, fell in a separate heap. The earth and other impurities were then removed from the grain by means of a sieve; and the winnowed heap containing many ears that were broken, but not fully crushed out, was exposed again to the threshing operation. This was again thrown across the wind by a shovel (*hrzānā*, rendered "fan" in our version of ^{231B}Isaiah 30:24), when the pure grain fell to the ground and the light chaff was borne away by the wind, as the psalmist describes. The scattered *straw*, so far as required for the fodder of cattle and the making of bricks, was collected for use, but the light chaff of the second

winnowing was left in the ground entangled with the stubble (the threshing-floor being in the harvest-field), with which it was burned on the ground to help to manure the soil. It therefore furnished a fit symbol of the destruction of the wicked. These winnowing processes are still followed in the East; and, as far as appears by their paintings, are much the same as were practiced by the ancient Egyptians. — Kitto, *Pict. Bible*, note on ~~Psalm~~ Psalm 1:4. *SEE AGRICULTURE.*

Winram, John

a Scotch reformer of the 16th century, was superintendent of Fife and Stratherne, and died in 1582. He was the author of a *Catechism*, of which all copies are thought to have perished.

Winter, Veit Anton

a Roman Catholic theologian, was born May 22, 1754, at Hoheneggelkofen, near Landshut. He studied at Ingolstadt, and in 1778 received holy orders. For two years he continued his studies at Rome, and after his return was appointed pastor at Laichling, near Eggmühl. Some years he spent in travelling with the son of a count, whose tutor he was. After returning home, he was called to Ingolstadt as preacher and professor of Church history. In 1795 he commenced his lectures. When the University of Ingolstadt was removed to Landshut, in 1801, he went there, and died February 27, 1814. He wrote, *Versuch zur Verbesserung der katholischen Liturgie* (Munich, 1804): — *Sammlung kleiner liturgischer Schriften* (ibid. 1811): — *Geschichte der baierischen Wiedertidufur im xvi. Jahrhundert* (ibid. 1808): — *Kirchengeschichte von Altbaiern, Oesterreich und Tyrol* (Landshut, 1814): — *Patrologie* (Munich, eod.). See Doring, *Die gelehrten Theologen Deutschlands*, 4:746 sq.; Winer, *Handbuch der theol. Lit.* 1:767, 781, 785, 854; 2:70, 78, 285, 286. (B.P.)

Winterfeld, Georg August Vivigens Carl Von

a German scholar, was born in 1794, and died at Berlin, February 19, 1852, during the morning prayer. He is well known in the department of Church music, and as editor of the following works: *Der evangelische Kirchengesang und sein Verhältniss zur Kunst des Tonsatzes* (Leipsic, 1843-47, in 3 parts): the first is entitled, *Der evangelische Kirchengesang im I. Jahrhundert der Kirchenverbesserung*; the second, *Das siebenzehnte Jahrhundert*; the third, *Das achtzehnte Jahrhundert*: — *Dr. Mart.*

Luther's deutsche geistl. Lieder nebst den wahrend seines Lebens dazu gebrauchten Singweisen (ibid. 1840): — *Ueber Herstellung des Gemeinde- und Chorgesangs in der evang. Kirche* (ibid. 1848): — *Zur Geschichte heiliger Tonkunst* (ibid. 1850, 1852, 2 parts). It must be remarked that Winterfeld was by profession a jurist. See Zuchold, *Bibl. Theol.* 2:1456; Koch, *Gesch. d. deutschen Kirchenliedes*, 7:425, 446, 459, 488. (B.P.)

Winterthur

(*Vitoduranus*, or *Ortus de Oppido Wintertur*, "Fratrum Minorum Minimums," as he describes himself), JOHANNES VON, was a Minorite monk of the 14th century, and the author of a chronicle which is preserved in the town library of Zurich, and is a source for the history of South Germany and Switzerland. He was born in the period 1292-1300, at Winterthur, in the present canton of Zurich, and became a Minorite about 1320. He probably died at Zurich after 1348. The original manuscript of the chronicle was doubtless that owned by Antistes Bullinger of Zurich, a historiographer of the 16th century, and now in the Zurich library. All other manuscripts and editions are derived from that, though an additional codex is mentioned by Montfaucon (*Biblioth. Bibl. Manuscript. Nova*, 1:21, Paris, 1739) as having been transferred from the library of queen Christina of Sweden to that of the Vatican. The period covered by the chronicle extends from the death of the emperor Frederic II to 1348. It is based in part upon more ancient chronicles, in part upon the oral and written statements of contemporary witnesses, and to some extent on personal observations made by the author. The writer was acquainted with the ecclesiastical and profane literature of his time, with the Scriptures, with the works of the masters in his order, Lyra, Occam, etc., and the decretals of the popes. He mentions Aristotle, AEsop, Horace, Isidore, etc. The contents of the book are, however, made up of disconnected notices and illustrations, strung together in chronological order. It is important as a portrayal of the conflicts of the emperor Louis, the Bavarian, with the papacy, and of the consequent disturbances in the life of the Church. It is the earliest report, for Swiss history, of the battle of Morgarten, of the vengeance visited by the dukes of Austria upon the assassin of king Albert, of the history of Zurich, etc. It is also of special importance to the study of the life and conditions of the time in which it originated. See Herzog, *Real-Encyklop.* s.v.

Wintle, Thomas

a learned English divine, was born at Gloucester, April 28, 1737; received the rudiments of learning in his native city; became scholar, fellow, and tutor of Pembroke College, Oxford, where he graduated M.A. in 1759; was appointed rector of Wittrisham, in Kent, and domestic chaplain to archbishop Seeker in 1767, obtained the living of St. Peter's in Wallingford; became rector of Brightwell, in Berkshire, in 1774, where he remained until his death, July 29, 1814. He published, *Daniel, an Improved Version Attempted*, etc. (1792): — *The Expediency, Prediction, and Accomplishment of the Christian Redemption, Illustrated in Eight Sermons* (Bampton lecture, Oxford, 1794): — *Letter to the Lord Bishop of Worcester*. — *Dissertation on the Vision Contained in the Second Chapter of Zechariah* (1797): *Christian Ethics, or Discourses on the Beatitudes*, etc. (1812).

Winzer, Julius Friedrich

a German doctor and professor of theology, was born July 30, 1780, at Chemnitz. In 1802 he was appointed teacher at the famous school in Meissen, in 1809 he was called to Wittenberg as ordinary professor of morals, and in 1812 became ordinary professor of theology. In 1814 he was called to Leipsic, where he died in the year 1845. He wrote, *Adnotationes ad Loca Quaedam Epistolae Pauli ad Romanos* (Leipsic, 1835): — *Commentatio in Locum Pauli ad Ephesios Epistolas Cap. 1:15 sq.* (ibid. eod.): — *Commentatio in Locum*, etc., *Cap. 4:1 sq.* (ibid. 1839): — *Annotatio ad Locum* ⁴¹⁶⁰ *Ephesians 6:10-17, Cui Subjuncte sunt Vitae Doctorum Theologiae a Lipsiensium Theologorum Ordine Recens Creatoraum* (ibid. 1840): — *Annotationes ad Locum Prioris Epistolae Petri Cap. 1:3-12* (ibid. 1843): — *Annotationes*, etc., *Cap. 3:18-22 et 4:6* (ibid. 1844). In connection with H.A. Schott he published *Commentarii in Epistolas Novi Testamenti*. See Winer, *Handbuch der theol. Lit.* 1:29, 164, 213, 249, 252, 257, 263 268, 294, 429, 434, 440, 476; Zuchold, *Bibl. Theol.* 2:1456. (B.P.)

Winzet (or Winget), Ninian

a Scotch clergyman, is supposed to have been born in Renfrewshire in 1518, and to have been educated at the University of Glasgow; was master of the grammar-school of Linlithgow in 1551, and soon afterwards entered into holy orders; was cited before the superintendent of the Lothians in

1561 to answer for his religious opinions, when he gave in his adherence to the Roman Church, in opposition to the Reformation, and was deposed from his office; defended his position, and endeavored to accomplish reform within the Roman Church; was compelled to escape to Flanders in 1563; appointed abbot of the Scottish monastery of St. James at Ratisbon in 1576; and died September 21, 1592. He published, *Certane Tractatis for Reformatoun of Doctryne and Maneris* (1562): — *The Last Blast of the Trumpet of Godis Worde against the Usurpit Auctoritie of Johne Knox and his Calvinian Brether, Intrudit Precheouris* (1592), suppressed by the Protestants in the hands of the printer: — *An Exhortation to Mary Queen of Scottis*, etc. (1562): — *The Buke of Fourescoir and Thre Questions touching Doctrine, Ordour, and Maneris Proponit*, etc. (1563). See Irving, *Lives of Scottish Writers*, 1:98-101.

Wire

(*lyt* *pathil*, ^{<1230>}Exodus 39:3, a *line* or *thread*, as rendered in ^{<0760>}Judges 16:9; ^{<340>}Ezekiel 40:3).

Wiro, Saint

an Irish prelate, was born in the county of Clare, and was at an early period of life elected bishop of Dublin. He went to Rome and was consecrated by the pope. He governed this see some time, and gained a high reputation on account of his sanctity. He finally resigned his bishopric and went to Gaul. He built an oratory at Mons Petri, which he dedicated to the Blessed Virgin, and called it St. Peter's Monastery. He died May 8, on which day his festival is observed. See D'Alton, *Memoirs of the Archbishops of Dublin*, page 18.

Wirth, Michael

a Roman Catholic theologian of Germany, was born October 1, 1788, at Lauingen, and died as professor of hermeneutics, exegesis, and psedagogics at Dillingen, July 17, 1832. He is the author of *Altes und Neues uber den 1. Brief an die Korinther* (Ulm, 1825). See Winer, *Handbuch der theol. Lit.* 2:307. (B.P.)

Wirtz, Johann

a Swiss theologian, who died at Zurich, September 6, 1658, is the author of, *De Munere Ecclesiastico ex 1 Corinthians 4*: — *De Ecclesia ex* ^{<5485>}1

Timothy 3:15: — Emblema Theologicum ex Apocalypsi: — De Communione Sanctorum: — De Christo Unico Novi Testamenti Pontificae: — De Apostolo Petro: — De Bonis Operibus: De Natura Philosophiae: — De Testimonio Divino: — De Caelo, etc. See Witte, *Diarium Biographicum*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Wirz, Ludwig

a Protestant theologian, was born at Zurich in 1756, and died at Monch-Aldorf, in Switzerland, May 29, 1816. He is the author of, *Helvetische Kirchengeschichte aus Hottinger's allterem Werke und andern Quellen neu bearbeitet* (Zurich, 1808-14, 4 volumes). See Winer, *Handbuch der theol. Lit.* 1:809. (B.P.)

Wisdom Of God

is that grand attribute of his nature by which he knows and orders all things for the promotion of his glory and the good of his creatures. It is that perfection of God, by virtue of which he realizes the highest designs by the use of best means. The assertion of Spinoza and Strauss, that no design at all can be ascribed to God, is connected with the pantheistic idea of the impersonality of God. Certainly there does not exist for the infinite understanding the opposition, nor even the great disparity, between means and ends, which so frequently hinder us. The exclusion here of the idea of design is the exclusion of the idea that God is a Spirit who thinks and wills. As such he must not only be the All-wise, but also the Only-wise One, in comparison with whom all human wisdom is as nothing. Holy Scripture also presents him to us precisely in this light (^{<5017>}1 Timothy 1:17). He is a God who not only possesses in himself wisdom in perfection (^{<2182>}Proverbs 8:22), but communicates it to others (^{<5005>}James 1:5) and possesses a manifold wisdom manifest for the eye of angels, although for that of man unsearchable (^{<4080>}Ephesians 3:10; ^{<5113>}Romans 11:33).

This wisdom appears in all the works of God's hands (^{<1942>}Psalm 104:24); in the dispensations of his providence (^{<1970>}Psalm 97:1, 2); in the work of redemption (^{<4080>}Ephesians 3:10); in the government and preservation of his Church in all ages (^{<1940>}Psalm 107:7). This doctrine should teach us admiration (^{<6153>}Revelation 15:3, 4); trust and confidence (^{<1910>}Psalm 9:10); prayer (^{<2105>}Proverbs 3:5, 6); submission (^{<5129>}Hebrews 12:9); praise (^{<1940>}Psalm 103:1, 4). See Charnock, *Works*, volume 1; Saurin, *Sermons*,

1:157, Engl. transl.; Gill, *Divinity*, 1:93; Abernethy, *Sermons*, volume 1, sermon 10; Ray, *Wisdom of God in Creation*; Paley, *Natural Theology*.

In ~~1082~~Proverbs 8:12-36, we have a beautiful and poetic personification of divine wisdom. Some understand wisdom here to be the same as the *Logos* (q.v.) or *Word*, mentioned in ~~600~~John 1:1, 14. We only need observe here that wisdom, in the passage mentioned, is spoken of as an *attribute* and not a *person*; a virtue, and not a concrete being. See the article following. The term wisdom is used of the divine wisdom as revealed in and by Christ (~~4119~~Matthew 11:19; ~~4075~~Luke 7:37; 11:49; ~~4062~~Mark 6:2); also of Christ himself, as the author and source of wisdom (~~403~~1 Corinthians 1:30). See *Bibliotheca Sacra*, April 1858; July 1858.

Wisdom Personified

The foundation of this view is to be found in the book of Proverbs, where (8) wisdom (*Chokmach*) is represented as present with God before (8:22) and during the creation of the world. So far it appears only as a principle regulating the action of the Creator, though even in this way it establishes a close connection between the world, as the outward expression of wisdom, and God. Moreover, by the personification of wisdom, and the relation of wisdom to men (8:31), a preparation is made for the extension of the doctrine. This appears, after a long interval, in Ecclesiasticus. In the great description of wisdom given in that book (24), wisdom is represented as a creation of God (24:9), penetrating the whole universe (4-6), and taking up her special abode with the chosen people (8-12). Her personal existence and providential function are thus distinctly brought out. In the book of Wisdom the conception gains yet further completeness. In this, wisdom is identified with the Spirit of God (9:17) — an identification half implied in Ecclus. 24:3 — which brooded over the elements of the unformed world (9:9), and inspired the prophets (7:7, 27). She is the power which unites (1:7) and directs all things (8:1). By her, in especial, men have fellowship with God (12:1); and her action is not confined to any period, for "in all ages entering into holy souls, she maketh them friends of God and prophets (7:27). So also her working, in the providential history of God's people, is traced at length (10); and her power is declared to reach beyond the world of man into that of spirits (7:23). *SEE ECCLESIASTICUS.*

The conception of wisdom, however boldly personified, yet leaves a wide chasm between the world and the Creator. Wisdom answers to the idea of a spirit vivifying and uniting all things in all time, as distinguished from any

special outward revelation of the divine person. Thus at the same time that the doctrine of wisdom was gradually constructed, the correlative doctrine of the divine utterance was also reduced to a definite shape. The word (*Memra*), the divine expression, as it was understood in Palestine furnished the exact complement to wisdom, the divine thought; but the ambiguity of the Greek *Logos* (*sermo, ratio*) introduced considerable confusion into the later treatment of the two ideas. Broadly, however, it may be said that the *Word* properly represented the mediative element in the action of God, *Wisdom* the mediative element of his omnipresence. Thus, according to the later distinction of Philo, wisdom corresponds to the *immanent* word (Λόγος ἐνδιάθετος), while the word, strictly speaking, was defined as *enunciative* (Λόγος προφορικός). Both ideas are included in the language of the prophets, and both found a natural development in Palestine and Egypt. The one prepared men for the revelation of the Son of God, the other for the revelation of the Holy Spirit. **SEE LOGOS.**

The book of the Pseudo-Solomon, which gives the most complete view of divine wisdom, contains only two passages in which the word is invested with the attributes of personal action (Wisd. of Sol. 16:12; 18:15; 9:1 is of different character). These, however, are sufficient to indicate that the two powers were distinguished by the writer; and it has been commonly argued that the superior prominence given in the book to the conception of wisdom is an indication of a date anterior to Philo. Nor is this conclusion unreasonable, if it is probably established on independent grounds that the book is of Alexandrian origin. But it is no less important to observe that the doctrine of wisdom in itself is no proof of this. There is nothing in the direct teaching on this subject which might not have arisen in Palestine, and it is necessary that we should recur to the more special traits of Alexandrian thought in the book which have been noticed before (§ 6) for the primary evidence of its Alexandrian origin; and starting from this there appears to be, so far as can be judged from the imperfect materials at our command, a greater affinity in the *form* of the doctrine on wisdom to the teaching of Alexandria than to that of Palestine (*comp. Ewald Geschichte*, 4:548 fol.; Welte, *Einleitung*, page 161 sq., has some good criticisms on many supposed traces of Alexandrian doctrine in the book, but errs in denying all). **SEE WISDOM OF SOLOMON.** The doctrine of the divine wisdom passes by a transition, often imperceptible, to that of human wisdom, which is derived from it. This embraces not only the whole range of moral and spiritual virtues, but also the various branches of physical

knowledge. In this aspect the enumeration of the great forms of natural science in Wisdom of Solomon, 7:17-20 (8, 8) offers a most instructive subject of comparison with the corresponding passages in ^{<1062>}1 Kings 4:32-34. In addition to the subjects on which Solomon wrote (Songs, Proverbs: plants, beasts, fowls, creeping things, fishes), cosmology, meteorology, astronomy, psychology, and even the elements of the philosophy of history (Wisd. 8:8), are included among the gifts of wisdom. So far, then, the thoughtful Jew had already at the Christian sera penetrated into the domain of speculation and inquiry, into each province, it would seem, which was then recognised, without abandoning the simple faith of his nation. The fact itself is most significant; and the whole book may be quoted as furnishing an important corrective to the later Roman descriptions of the Jews, which were drawn from the people when they had been almost uncivilized by the excitement of the last desperate struggle for national existence. See Bruch, *Die Weisheitslehre der Hebraer* (1851). **SEE PHILOSOPHY.**

Wise

(**ymkj** ; *chakdm*, **σοφος**). The Hebrew word, **ymkj** }, *chakamin*, rendered "wise men" (^{<0408>}Genesis 41:8; ^{<0711>}Exodus 7:11; ^{<2197>}Ecclesiastes 9:17; ^{<2008>}Jeremiah 1:35; ^{<7013>}Esther 1:13) not only signifies men celebrated for wisdom, *magi*, but also *magicians* or enchanters. **SEE MAGIC.** The feminine of the same term, **hmkj i** *chakmah*, is used for a "wise woman," one noted for *cunning* or *skill* (^{<0442>}2 Samuel 14:2; 20:16). **SEE WITCH.** The Hebrew word **ymkja** *ichartummim*, rendered "magicians" (^{<0408>}Genesis 41:8, 24; ^{<0711>}Exodus 7:11, 22; 8:7, 18, 19; 9:11; ^{<2022>}Daniel 1:20; 2:21), properly signifies *sacred scribes*, skilled in the sacred writing or hieroglyphics; and is applied to a class of Egyptian priests; and also to the *magi* of Babylon and Persia. **SEE MAGI.** In ^{<0101>}Matthew 2:1-16, the Greek term is **μάγος**, having the same significance. **SEE STAR IN THE EAST.**

Wise, Francis

an English clergyman, was born at Oxford in 1695. He was educated at Trinity College, of which he became a fellow in 1718; was assistant to the Bodleian librarian in 1717; afterwards presented to the living of Ellesfield, near Oxford; custos archivorum in 1726; became rector of Rotherfield Greys in 1745; Radcliffe librarian in 1748; and died October 6, 1767. He published, *Annales Rerum Gestarum Aelfredi Magni* (1722): — *Epistola*

ad Joannem Masson de Nummo Abgari Regis (1736): — *A Letter to Dr. Mead Concerning some Antiquities in Berkshire*, etc. (1738): — *History and Chronology of the Fabulous Ages, Considered Particularly with Regard to the Two Ancient Deities, Bacchus and Hercules* (1764), and other works. See Chalmers, *Biog. Dict.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Wise, Michael

one of the most eminent of English Church-music composers, was born in Wiltshire about the middle of the 17th century. He was among the first set of children chosen at the Chapel Royal after the Restoration; became organist and master of the choristers in the cathedral of Salisbury in 1668; was appointed gentleman of the Chapel Royal in 1675; and was made almoner of St. Paul's Cathedral in 1686. Quitting his house at night in a state of great irritation, he was stopped by the watchman, with whom he entered into a quarrel, and was killed in the affray, in August, 1687. His anthems, "Awake up, my Glory," "Prepare ye the Way of the Lord," and "The Ways of Zion do Mourn," are still listened to with admiration.

Wiseheart

the family name of several Scotch prelates.

- 1.** GEORGE, was minister at North Leith, and deposed in 1638 for refusing to take the covenant. He went to England in 1660, and soon after had the rectory of Newcastle-upon-Tyne conferred upon him. Upon the restoration of episcopacy in Scotland, he was preferred to the see of Edinburgh, into which he was consecrated, June 1, 1662, at St. Andrews. He died in 1671. See Keith, *Scottish Bishops*, page 62.
- 2.** JOHN, came into the see of Glasgow in 1319. He was an enemy to the English interest in Scotland. He was taken prisoner and confined in the Tower of London, April 6, 1320, but was probably released in 1322. He died in 1325. See Keith, *Scottish Bishops*, page 243.
- 3.** ROBERT, was consecrated bishop of Glasgow in 1272. In 1296 he swore fealty to king Edward I of England. He was appointed one of the lords of the regency in 1286, and died November 1, 1316. See Keith, *Scottish Bishops*, page 241.

4. WILLIAM, was archdeacon of St. Andrews and lord high-chancellor. He was elected to the see of Glasgow in 1270, and afterwards to that of St. Andrews. See Keith, *Scottish Bishops*, page 241.

Wislicenus, Adolf Timotheus

formerly a leader of the free-religious movement in Germany, and speaker of the society at Berlin, who died at Dresden, March 27, 1883, is the author of, *Beitrag zur Beantwortung der Frage: Ob Schrift? Ob Geist?* (Leipsic, 1845): — *Christus in der Kirche: todt, erstehend ind erstanden* (eod.): — *Zur Vertheidigung der freien Gemeinde* (Halberstadt, 1852), etc. See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Wislicenus, Gustav Adolf

a liberal Protestant theologian of Germany, was born November 20, 1803, at Battaune, near Eilenburg. He studied at Halle, and while yet a student was sentenced, in 1824, to prison for twelve years on account of demagogical intrigues. Having been pardoned after five years' imprisonment, he resumed his studies at Berlin: in 1829, in 1834 was appointed pastor near Querfurt, and in 1841 was called to Halle. Having become a member of the "friends of light," he lectured in their behalf on May 29, 1844, at Kothen. Professor Guericke, then at Halle, denounced him before the ecclesiastical authorities, in consequence of which Wislicenus published his *Ob Schrift? Ob Geist?* (Leipsic; 4th ed. 1845). In 1846 Wislicenus was deposed of his office, and wrote *Die Amtsentsetzung* (ibid. 1846). He now preached to a congregation of so-called "free members" at Halle, and after the publication of *Die Bibel im Lichte der Bildung unserer Zeit* (Magdeburg and Lubeck, 1853), he left for America, and lectured in New York in 1854. At Hoboken he founded an academy, which he left, in 1856, for Switzerland, where he also founded an academy at Zurich. He soon retired for literary pursuits to Fluntern, where he died, October 14, 1875. Besides the publications mentioned already, he wrote, *Nachrichten uber die freie Gemeinde in Halle* (Halle, 1847): — *Beitrage zur Forderung der Religion der Menschlichkeit* (ibid. 1850): — *Aus Amerika* (Leipsic, 1854): — *Die Bibel fur denkende Leser* (ibid. 1863-64, 2 volumes; 2d ed. 1866): — *Entweder — Oder* (Zurich, 1868): — *Gegenwart und Zukunft der Religion* (Leipsic, 1873). See Zuchold, *Bibl. Theol.* 2:1459 sq.; *Theologisches Universal-lexikon*, s.v.; *Literarischer Handweiser*, 1875, page 433. (B.P.)

Wissowatius, Andreas

one of the most prominent Socinians, and grandson of F. Socinus, was born in 1608 at Philippovien, in Lithuania. For many years he was pastor of different Socinian congregations in Poland. He died in Holland in 1678. Of his sixty-two writings we mention, *Religio Rationalis* (1685): — *Stimuli Virtutum Freni Peccator* (Amsterdam, 1682). He edited the *Bibliotheca Fratrum Polonorum*, and the *Raccovian Catechism*. Leibnitz wrote against him a treatise on the Trinity. See Winer, *Handbuch der theol. Lit.* 1:308, 374, 485; *Theologisches Universal lexikon*, s.v. (B.P.)

Witch Of Endor

(Heb. אִשׁתֵּי בְּוֹאֵתֵי אֶבְרָתָא, ^{<0280>}1 Samuel 28:7; lit. *a woman, mistress of an Ob in En-Dor*; Sept. γυνή ἐγγαστρίμυθος ἐν Ἐνδώρ; Vulg. *mulierpythonem habens in Endor*; A.V. "a woman that hath a familiar spirit in Endor"). The story of "the witch of Endor," as she is commonly but improperly called, is usually referred to magical power. She, however, belongs to another class of pretenders to supernatural powers. **SEE DIVINATION**. She was a *necromancer*, or one of those persons who pretended to call up the spirits of the dead to converse with the living (^{<0289>}Isaiah 8:19; 29:4; 55:3). A full account is given of such persons by Lucan (6:591, etc.), and by Tibullus (1:2; 5:45), where the pretensions of the sorceress are thus described —

*"Haec cantu finditque solum, Manesque sepulchris
Elicit, et tepido devocat ossa rogo."*

Of much the same character is the sibyl in the sixth book of Virgil's *AEneid*. For the pretended modern instances of such intercourse, **SEE SPIRITUALISM**. It is related as the last and crowning act of Saul's rebellion against God, that he consulted such a person, an act forbidden by the divine law (^{<0316>}Leviticus 20:6), which sentenced the pretenders to such a power to death (verse 27), and which law Saull himself had recently enforced (^{<0318>}1 Samuel 28:3, 9), because, it is supposed, they had freely predicted his approaching ruin; although, after the well-known prophecies of Samuel to that effect, the disasters Saul had already encountered, and the growing influence of David, there "needed no ghost to come from the grave to tell them this." Various explanations of this story "have been offered. **SEE NECROMANCER**.

1. It has been attempted to resolve the whole into *imposture and collusion*. Saul, who was naturally a weak and excitable man, had become, through a long series of vexations and anxieties, absolutely "delirious," as Patrick observes: "he was afraid and his heart greatly trembled," says the sacred writer. In this state of mind, and upon the very eve of his last battle, he commissions his *own servants* to seek him a woman possessing a familiar spirit, and, attended by two of them, he comes to her "by night," the most favorable time for imposition. He converses with her alone, his two attendants, whether his secret enemies or real friends, being absent, *somewhere*, yet, however, close at hand. Might not one of these, or some one else, have agreed with the woman to personate Samuel in another room? for it appears that Saul, though he spoke with, did not *see* the ghost (verses 13, 14): who, it should be observed, told him nothing but what his own attendants could have told him, with the exception of these words, "to-morrow shalt thou and thy sons be with me" (verse 19); to which, however, it is replied, that Saul's death did not occur upon the morrow, and that the word so translated is sufficiently ambiguous, for though **rj m.** means "to-morrow" in some passages, it means the future, indefinitely, in others (^{<D134>}Exodus 13:14, and see the margin; ^{<D06>}Joshua 4:6, 21; comp. ^{<D64>}Matthew 6:34). It is further urged that her "crying with a loud voice," and her telling Saul, at the same time, that she knew him, were the well-timed arts of the sorceress, intended to magnify her pretended skill. It is, however, objected against this, or any other hypothesis of collusion, that the sacred writer not only represents the pythoress as affirming, but also himself affirms, that she saw Samuel, and that Samuel spoke to Saul, nor does he drop the least hint that it was not the real Samuel of whom he was speaking.

2. The same objections apply equally to the theory of *ventriloquism*, which has been grounded upon the word used by the Sept. **ἐγγαστρίμυθος**.

3. Others have given a *literal interpretation* of the story, and have maintained that Samuel actually appeared to Saul. Justin Martyr advocates this theory, and, in his dialogue with Trypho the Jew, urges this incident in proof of the immortality of the soul (page 333). The same view is taken in the additions to the Sept. in ^{<E30E>}1 Chronicles 10:13, **καὶ ἀπεκρίνατο αὐτῷ Σανιψγ' ὁ προφήτης**;. and in Ecclus. 46:9, 20, it is said, "and after his death Samuel prophesied, and showed the king his end," etc. Such also is the view Josephus takes (*Antiq.* 6:14, 3, 4), where he bestows a labored eulogium upon the woman.

It is, however, objected that the actual appearance of Samuel is inconsistent with all we are taught by revelation concerning the state of the dead; involves the possibility of a spirit or soul assuming a corporeal shape, conversing audibly, etc.; and, further, that it is incredible that God would submit the departed souls of his servants to be summoned back to earth, by rites either utterly futile, or else deriving their efficacy from the cooperation of Satan. So Tertullian argues (*De Anima*, cap. 57), and many others of the ancients.

4. Others have supposed that the woman induced Sa-tan or some evil spirit to personate Samuel. But this theory, besides other difficulties, attributes nothing less than miraculous power to the devil; for it supposes the apparition of a spiritual and incorporeal being, and that Satan can assume the appearance of any one he pleases. Again, the historian (verse 14) calls this appearance to Saul, *awh l awmç*, "Samuel *himself*" (the latter word is entirely omitted by our translators); which he could not with truth have done if it were no other than the devil; who, besides, is here represented as the severe reprover of Saul's impiety and wickedness. The admission that Satan or an evil spirit could thus personate an individual at pleasure, would endanger the strongest evidences of Christianity.

5. Others have maintained another interpretation, which appears to us at once tenable, and countenanced by similar narratives in Scripture; namely, that the whole account is the narrative of a miracle, a *divine representation or impression*, partly upon the senses of Saul, and partly upon those of the woman, and intended for the rebuke and punishment of Saul. It is urged, from the air of the narrative in verses 11, 12, that Samuel appeared before the woman had any time for jugglery, fumigations, etc.; for although the word "when" (verse 12) is speciously printed in Roman characters, it has nothing to answer to it in the original, which reads simply thus, beginning at, verse 11: "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And the woman saw Samuel, and cried with a loud voice." No sooner then had Saul said, "Bring me up Samuel," than Samuel himself was presented to her mind an event so contrary to her expectation that she cried out with terror. At the same time, and by the same miraculous means, she was made aware of the royal dignity of her visitant. The vision then continues in the mind of Saul, who thereby receives his last reproof from heaven, and hears the sentence of his approaching doom. Thus God interposed with a miracle previously to the use of all magical formulae, as he did when the king of Moab had

recourse to sorceries to overrule the mind of Balaam, so that he was compelled to bless those whom Balak wanted him to curse (Numbers 23); and as God also interposed when Ahaziah sent to consult Baal-zebub his god, about his recovery, when by his prophet Elijah he stopped the messengers, reproved their master, and foretold his death (^{<1302>}2 Kings 1:2, 16). It may also be observed that Saul was on this occasion simply sentenced to the death he had justly incurred by having recourse to those means which he knew to be unlawful. This theory concerning the narrative of Samuel's appearance to Saul is maintained with much learning and ingenuity by Hugh Farmer (*Dissertation on Miracles*, Lond. 1771, page 472, etc.). It is adopted by Dr. Waterland (*Sermons*, 2:267), and Dr. Delaney, in his *Life of David*; but is combated by Dr. Chandler with objections, which are, however, answered or obviated by Farmer. This last-named writer is of opinion that the suppression of the word "himself" (verse 14), and the introduction of the word "when" (verse 12), are to be ascribed to the prejudices of our translators. If they do not betray a bias on their minds, these instances support the general remark of Bishop Lowth, upon the English translation, "that in respect of the sense. and accuracy of interpretation, the improvements of which it is capable are great and numberless" (*Preliminary Dissertation to Isaiah. ad finem*). *SEE SAUL*.

Witchcraft, Biblical Mention Of

1. The word "witchcraft" occurs in the A.V. as a translation of $\tilde{\alpha}\nu\kappa$, *kesheph* (but only in the plur.), in ^{<1302>}2 Kings 9:22; ^{<2370>}Isaiah 47:9, 12; ^{<3352>}Micah 5:12; ^{<3403>}Nahum 3:4 (Sept. $\varphi\alpha\rho\mu\alpha\kappa\acute{\epsilon}\iota\alpha$, $\varphi\acute{\alpha}\rho\mu\alpha\kappa\alpha$; Vulg. *veneficium*, *maleficium*). In the Apocrypha "witchcraft," "sorcery," occur as renderings of $\varphi\alpha\rho\mu\alpha\kappa\acute{\epsilon}\iota\alpha$ (Wisd. 12:4; 18:13), and in the New Test. (^{<4851>}Galatians 5:20; ^{<6102>}Revelation 9:21; 18:23). As a verb $\tilde{\alpha}\nu\kappa\acute{\alpha}\iota\sigma\eta$, *akishsheph*, "he used witchcraft," occurs in ^{<4436>}2 Chronicles 33:6 (Sept. $\tilde{\epsilon}\varphi\alpha\rho\mu\alpha\kappa\acute{\epsilon}\upsilon\epsilon\tau\omicron$; Vulg. *maleficis artibus inserviebat*). This verb, in Arabic, signifies "to reveal" or "discover;" in Syriac *ethpaal*, according to Gesenius, "to pray;" but this word, he observes, like many other sacred terms of the Syrians, as $\mu\gamma\rho\mu\kappa$ I [b, etc., is restricted by the Hebrews to idolatrous services; hence $\tilde{\alpha}\check{\varsigma}\kappa$ means "to practice magic," literally, "to pronounce or mutter spells." The word $\varphi\alpha\rho\mu\alpha\kappa\acute{\omicron}\varsigma$ is connected with $\varphi\alpha\rho\mu\alpha\kappa\acute{\epsilon}\omega$, *to administer or apply medicines as remedies or poisons, to use magical herbs, drugs, or substances, supposed to derive their efficacy from magical spells, and thence to use spells, conjurations, or enchantments; hence $\varphi\alpha\rho\mu\alpha\kappa\acute{\omicron}\varsigma$*

means, in the classical writers, preparer of drugs, but generally of poisoner or drugs that operate by the force of magical charms, and thence a magician, an enchanter, *of either sex*. It occurs in the latter sense in Josephus (*Ant.* 17:4, 1), and is applied by him to a *female*, τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι (*ibid.* 9:6, 3). This word also answers in the Sept. to **μγμfrj** , "magicians" (^{<0911>}Exodus 9:11), φαρμακοί, *mnalefici*. The received text of ^{<0218>}Revelation 21:8 reads φαρμακεύς; but the Alexandrian, and sixteen later MSS., with several printed editions, have φαρμακός, a reading embraced by Wetstein, and by Griesbach received into the text. Φαρμακεύς occurs in the same sense as φαρμακός in Lucian (*Dial. Deor.* 13:1; *Joseph. Life*, § 31). The word φαρμακεία is used of Circe by Aristophanes (*Plut.* page 302), and in the same sense of enchantment, etc., by Polybius (6:13, 4; 40:3, 7). It corresponds in the Sept. to **μγfl** , **γfhI** , "enchantments" (^{<0071>}Exodus 7:11, 22). The verb. φαρμακεύω is employed in the sense of using enchantments by Herodotus (7:114), saying that when Xerxes came to the river Strymon, the magi sacrificed whitehorses to it.

Some other mis-translations occur in reference to this subject. In ^{<0953>}1 Samuel 15:23, "rebellion is as the sin of witchcraft," should be of "divination." In ^{<0580>}Deuteronomy 18:10, the word **āVkmj** *mekasshsheph*, does not mean. "witch," but, being masculine, "a sorcerer." In ^{<440>}Acts 8:9, the translation is exceedingly apt to mislead the mere English reader: "Simon used sorcery, and bewitched the people of Samaria" — Σίμων προῦπήρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας — i.e., "Simon had been pursuing magic, and perplexing (or astonishing) the people," etc. See also verse 11, and comp. the use of the word ἐξίστημι, Matthew 12. In ^{<801>}Galatians 3:1, "Foolish Galatians," τίς ὑμᾶς ἐβάσκανε, "who *hath fascinated* you?" (For the use of the words **βασκανία** and **φαρμακεία** in magic, among the Greeks, see Potter, *Archaeologia Graeca* [Lond. 1775], volume 1, chapter 18, page 356, etc.). It is considered by some that the word "witchcraft" is used metaphorically for the allurements of pleasure (^{<3404>}Nahum 3:4; ^{<0683>}Revelation 18:23), and that the "sorcerers" mentioned in 21:8 may mean sophisticators of the truth. The kindred word φαρμάσσω is used by metonymy, as signifying "to charm," "to persuade by flattery," etc. (Plato, *Sympos.* § 17), "to give a temper to metals" (*Odyss.* 9:393).

2. The precise idea, if any, now associated with the word "witch," but, however, devoutly entertained by nearly the whole nation in the time of our translators, is that of a female, who, by the agency of Satan, or, rather, of a familiar spirit or gnome appointed by Satan to attend on her, performs operations beyond the powers of humanity, in consequence of her compact with Satan, written in her own blood, by which she resigns herself to him forever. Among other advantages resulting to her from this engagement is the power of transforming herself into any shape she pleases, which was, however, generally that of a hare, transporting herself through the air on a broomstick, sailing "on the sea in a sieve," gliding through a keyhole, inflicting diseases, etc., upon mankind or cattle. The belief in the existence of such persons cannot be traced higher than the Middle Ages, and was probably derived from the wild and gloomy mythology of the Northern nations, among whom the "Fatal Sisters," and other impersonations of destructive agency in a female form, were prominent articles of the popular creed. This comparatively modern delusion was strengthened and confirmed by the translators of the Bible into the Western languages — a *popular* version of the original text having led people to suppose that there was positive evidence for the existence of such beings in Scripture. Bishop Hutchinson declares that our translators accommodated their version to then terminology of king James's *Treatise on Demonologie* (*Encyclop. Metropolitana*, art. "Witch," etc.).

3. A very different idea was conveyed by the Hebrew word, which probably denotes a sorceress or magician, who pretended to discover, and even to direct, the effects ascribed to the operation of the elements, conjunctions of the stars, the influence of lucky and unlucky days, the power of invisible spirits, and of the inferior deities (Graves, *Lectures on the Pentateuch* [Dublin, 1829], pages 109, 110). Sir Walter Scott well observes that "the sorcery or witchcraft of the Old Test. resolves itself into a trafficking with idols and asking counsel of false deities, or, in other words, into idolatry" (*Letters on Demonology and Witchcraft* [Lond. 1830], let. 2). Accordingly, sorcery is in Scripture uniformly associated with idolatry (~~6180~~ Deuteronomy 18:9-14; ~~1192~~ 2 Kings 9:22; ~~4435~~ 2 Chronicles 33:5, 6, etc.; ~~850~~ Galatians 5:20; ~~6108~~ Revelation 21:8). The modern idea of witchcraft, as involving the assistance of Satan, is inconsistent with Scripture, where, as in the instance of Job, Satan is represented as powerless till God gave him a limited commission; and when "Satan desired to sift Peter as wheat," no reference is made to the intervention of a

witch. Nor do the actual references to magic in Scripture involve its reality. The mischiefs resulting from the *pretension*, under the theocracy, to an art which involved idolatry, justified the statute which denounced it with death; though instead of the unexampled phrase *hyj t al*, "thou shalt not suffer to live," Michaelis conjectures *hyht al*, "shall not be" (^{<1728>}Exodus 22:18), which also better suits the parallel, "There shall not be found among you, etc., a witch" (^{<580>}Deuteronomy 18:10). Indeed, as "we know that an idol is nothing in the world, and that there is none other God but one" (^{<684>}1 Corinthians 8:4), we must believe all pretensions to traffic with the one, or ask counsel of the other, to be equally vain. Upon the same principle of suppressing idolatry, however, the prophets of Baal also were destroyed, and not because Baal had any real existence, or because they could avail anything by their invocations.

It is highly probable that the more intelligent portion of the Jewish community, especially in later times, understood the emptiness of pretensions to magic (see ^{<265>}Isaiah 45:25; 47:11-15; ^{<444>}Jeremiah 14:14; ^{<308>}Jonah 2:8). Plato evidently considered the mischief of magic to consist in the tendency of the pretension to it, and not in the reality (*De Leg.* lib. 11). Divination of all kinds had fallen into contempt in the time of Cicero: "Dubium non est quin hsec disciplina et ars augurum evanuerit jam et vetustate et *negligentia*" (*De Leg.* 2:13). Josephus declares that he laughed at the very idea of witchcraft (*Vit.* § 31). For the very early writers who maintained that the wonders of the magicians were not supernatural, see *Universal Hist.* (8vo ed.), 3:374. It seems safe to conclude from the Septuagint renderings, and their identity with the terms used by classical writers, that the pretended exercise of this art in ancient times was accompanied with the use of drugs, or fumigations made of them. No doubt the skilful use of certain chemicals, if restricted to the knowledge of a few persons, might, in ages unenlightened by science, along with other resources of natural magic, be made the means of extensive imposture. The natural gases, exhalations, etc., would contribute their share, as appears from the ancient account of the origin of the oracle at Delphi. **SEE** *PYTHON*. The real mischiefs ever effected "by the professors of magic on mankind, etc., may be safely ascribed to the actual administration of poison, Josephus states a case of poisoning under the form of a philter or love-potion, and says that the Arabian women were reported to be skilful in making such potions (*Ant.* 17:4, 1). Such means doubtless constitute the Teal perniciousness of the African species of witchcraft called Obi, the

similarity of which word-to the Hebrew *k!*, *inflation*, is remarkable. Among the Sandwich islanders, some, who had professed witchcraft, confessed, after their conversion to Christianity, that they had poisoned their victims. The death of sir Thomas Overbury is cited as an instance in England, by sir Walter Scott (ut sup.). There was, indeed, a wide scope for the production of very fantastic effects, short of death, by such means. *SEE MAGIC.*

Witchcraft, In Popular Estimation,

is the practice and powers of a person supposed to have formed a compact with Satan. The powers deemed to be possessed by the witches, and the rites and incantations by which they acquired those powers, were substantially the same as belonged to the devotees of the Greek Hecate, the Striga and Venefica of the ancient Romans, and the Vala or Wise Woman of the Teutonic pagans. But when, along with the knowledge of the one true God, the idea of a purely wicked spirit, the enemy of God and man, was introduced, it was natural that all supernatural powers not proceeding directly from the true God should be attributed to Satan. This gave an entirely new aspect to such arts; they became associated with heresy; those who practiced them must be in compact with the devil, and have renounced God and the true faith. Previous to the development of this doctrine, if a witch was punished, it was because she had been guilty, or, at least, was believed to have been guilty, of poisoning or some other actual mischief. Now, however, such power was only the power to work evil; and merely to be a witch was in itself a sin and crime that filled the pious mind with horror. This feeling, zealously fostered, first by the Catholic clergy, and then no less by the Protestant, rose to a frenzy that for four centuries filled Europe with the most shocking bloodshed and cruelty.

1. The *creed* of witchcraft, in its full development, involved almost all the notions and practices previously connected with magic and sorcery. What was new and distinctive in the witchcraft of Christendom was the *theory* of magical arts which it involved. The doctrine of Satan, as finally elaborated in the Middle Ages, established in the world a rival dominion to that of the Almighty. The arch-fiend and his legions of subordinate daemons exercised a sway, doubtless only permitted, but still vast and indefinite, not only over the elements of nature, but over the minds and bodies of men, except those who' had been admitted to the number of the faithful, and were guarded by the faith and rites of the Church. But even they were not altogether exempt from diabolical annoyance, for the protection does not seem to have

extended to their belongings. All persons in possession of these supernatural powers (and there was no doubt of their existence in all ages) must, therefore, have derived them from the prince of darkness, and be acting under his agency — excepting, of course, those miraculous powers which had been bestowed upon the Church directly by Heaven. But Satan, bestowing these powers, was supposed to demand an equivalent; hence it came to be the established belief that, in order to acquire the powers of witchcraft, the person must formally sell his or her soul to the devil. This, however, was not the early view. Magicians had been diligent students of their art. Alchemists, astronomers, and astrologers had searched into the hidden things of nature as deeply as circumstances would permit. The higher kind of European magic in the Middle Ages was mixed up with what physical science there then was; and the most noted men of the time were addicted to the pursuit, or were at least, reputed to be so. So far from deriving their power from the kingdom of darkness, the scientific magician, by the mere force of his art, could compel the occasional services of Satan himself, and make inferior daemons the involuntary slaves of his will. A belief, however, had early existed that individuals in desperate circumstances had been tempted to purchase, at the price of their own souls, the help of the devil to extricate them from their difficulties; and hence the suspicion began to gain adherence that many magicians, instead of seeking to acquire their power by the laborious studies of the regular art, had acquired it in this illegitimate way. The chief cause of the prominent part in this matter assigned to females, particularly old, wrinkled, and deformed women, is the natural dislike of ugliness. It may also be noted that their more excitable temperament renders them peculiarly liable to those ecstasies which have been associated with the gift of divination from the priestess of the ancient heathen oracle down to the medium of modern spiritualism. And when witchcraft came to be prosecuted for heresy, the part assigned to woman in the Scripture account of the fall led to her being looked upon as specially suited to be the tool of the devil. Upon this circumstance was founded the doctrine in the creed of witchcraft which alleged carnal intercourse between witches and evil spirits.

The bargain by which the soul was sold to the devil was usually in writing, and signed with the witch's own blood. She was rebaptized, receiving a new name, and had to trample on the cross and renounce God and Christ (among the Roman Catholics also the Virgin Mary) in forms parodying the

renunciation of the devil in Christian baptism. She received a "witch mark," which remained, and the location of it was known by that part becoming callous and dead — a matter of great interest to witch-finders. The powers conferred by Satan upon these servants were essentially the same as those ascribed to sorcerers, and the mode of exercising them was the same, viz. by charms, incantations, concoctions, etc. The only change was in the theory, that is, that instead of any power inherent in the sorcerer or derived from any other source, the results were all wrought by the devil through the witch as his servant. The power was also exerted exclusively to work evil — to raise storms, blast crops, render men and beasts barren, inflict racking pain on an enemy, or make him pine away in sickness. If a witch attempted to do good, the devil was enraged and punished her, and whatever she did she was powerless to serve her own interests, for witches always remained poor and miserable.

A prominent feature of witchcraft was the belief in stated meetings of witches and devils by night, called Witches' Sabbaths. The places of meeting were always such as had feelings of solemnity and awe connected with them, such as old ruins, neglected churchyards, and places of heathen sacrifices. First anointing her feet and shoulders with a salve made of the fat of murdered and unbaptized children, the witch mounted a broomstick, rake, or similar article, and making her exit through the chimney, rode through the air to the place of rendezvous. If her own particular daemon-lover came to fetch her, he sat on the staff before, and she behind him; or he came in the shape of a goat, and carried her off on his back. At the place of assembly the archdaemon, in the shape of a large goat with a black human countenance, sat on a high chair and received the homage of the witches and daemons. The feast was lighted up with torches, all kindled at a light burning between the horns of the great goat. Among the viands there was no bread or salt, and they drank out of ox-hoofs and horses' skulls, but the meal neither satisfied the appetite nor nourished. After eating and drinking they danced. In dancing they turned their backs to each other; and in the intervals they related to one another what mischief they had done, and planned more. The revel concluded with obscene debauchery, after which the great goat burned himself to ashes, which he divided among the witches to raise storms. Then they returned as they came. (For a vivid and entertaining description of one of these revels, see the *Tam O'Shanter* of Robert Burns.)

2. The *prosecutions* for witchcraft form a sad episode in human history. Thousands of lives of innocent persons were sacrificed to the silly superstition, and thousands more were tortured in various ways because they were suspected of having some connection with the black art. In the Twelve Tables of Rome there were penal enactments against him who should bewitch the fruits of the earth, or conjure away his neighbor's corn into his own field. A century and a half later one hundred and seventy Roman ladies were convicted of poisoning under the pretence of charms and incantations, and new laws were added. But, in these and in all other heathen laws there was no penalty attached, except in the case of positive injury done. Magical or supernatural power was looked upon rather with favor than otherwise, only it was feared that it might be abused by its possessor.

The early Church was severe in its judgments against magic, astrology, augury, charms, and all kinds of divination. The civil law condemned the *Mathematici*, or men that formed calculations for the prediction of fortunes. *Veneficium*, or *Maleficium*, poisoning and mischief-making, was the name given to sorcery. The Church would not, by a law of Constantine, baptize astrologers, nor a special class of them called *Genethliaci*, or those who calculated what stars had been in the ascendant at a man's nativity. The twenty-fourth canon of Ancyra says: "Let those who use soothsaying after the manner of the heathen, or entertain men to; teach them pharmacy or lustration, fall under the canon, of five years' (penance), viz. three years of prostration, two years of communion in prayer without the oblation." Those who consulted or followed such soothsayers as were supposed to be in compact with Satan were to be cast out of communion. Constantine, however, made such divination a capital crime, as well on the part of those who practiced it as of those who sought information from it. Amulets, or spells to cure disease, were reckoned a species of idolatry, and the makers of such phylacteries shared in the same condemnation. Theabraxis or abracadabra (q.v.) of the Basilidians came, under similar censure. But the prosecutions against witchcraft as such were of minor importance comparatively until as late as the 11th century, when the prosecutions against heresy were systematically organized. Hitherto magic had been distinguished as *white or black*; now no distinction was made, and all magic was reckoned *black*. Almost all heretics were accused of magical practices, and their secret meetings were looked upon as a kind of devil-worship. Fostered by the proceedings against heresy, the popular dread of

witchcraft had been on the increase for centuries, and numerous executions had taken place in various parts of Europe. At last Innocent VIII, by his celebrated bull, *Summis Desiderantes*, issued in 1484, gave the full sanction of the Church to these notions concerning sorcery, and charged the inquisitors and others to discover and put to death all guilty of these arts. He appointed two special inquisitors for Germany, Heinrich Institor and Jacob. Sprenger, who, with the aid of a clergyman of Constance, Johannes Gremper, drew up the famous *Malleus Maleficarum*, or Hammer for Witches, in which the whole doctrine of witchcraft was elaborated, a form of trial laid down, and a course of examination appointed by which the inquisitors could discover the guilty parties. This was the beginning of the witch-mania proper. The edict of Innocent was reinforced by a bull of Alexander VI in 1494, of Leo X in 1521, and of Adrian VI in 1522, each adding strength to its predecessor, and calculated to increase the popular agitation. The results were deplorable. Armed with the *Malleus Maleficarum*, the judge had no difficulty in convicting the most innocent persons. If the accused did not confess at once, they were ordered to be shaved and examined for "witchmarks." If any strange mark was discovered on the person, no further evidence was required. But failing in this, the accused was put to the torture, which in almost all instances elicited confession. Many, in order to avoid this ordeal, confessed at once, and were forthwith led to execution. Others seem to have become insane because of the prevalent excitement, and fancied themselves witches. The extent of the prosecutions in Germany is appalling to consider. In the bishopric of Bamberg 600 victims, fell within four years, and in Wirzburg 900. In the district of Lindheim a twentieth part of the population perished in the same time. And during this inquisition 7000 lives were sacrificed at Trier. Such atrocities were rivalled by 1000 executions in the Italian province of Como within a single year, 400 at Toulouse in one day, and 500 at Geneva in three months. It is said that in France, about the year 1520, fires for the execution of witches blazed in every town. The madness seized upon all nations and all estates of men, alike on Catholics and Protestants, and often on the accused as firmly as on their accusers, so that the trials represented pure and unmingled delusions. Even Luther looked on his earache as "peculiarly diabolical," and exclaimed of witches, "I could burn them all."

England, by its insular position and intense political life, was kept longest from the witch mania; but when it came, it was no less violent than it had

been on. the Continent. The statute of Elizabeth, in 1562, first made witchcraft in itself a crime of the first magnitude, whether directed to the injury of others or not. The act of James I (VI of Scotland), in the first year of his reign in England, defines the crime still more minutely. It is as follows: "Any one that shall use, practice, or exercise invocation of any evil or wicked spirit, *to or for any purpose*, or take up any dead man, etc., such offenders, duly and lawfully convicted and attainted, shall suffer death." Soon the delusion spread throughout all England, and increased to a frenzy. Witch-finders passed through the country from town to town, professing to rid the community of all witches, and receiving therefor a stipulated sum. Their methods were most inhuman. They stripped the accused, shaved them, and thrust pins into their bodies to discover witches' marks; they wrapped them in sheets with the great toes and thumbs tied together, and dragged them through ponds or rivers, and if they sank they were accounted innocent; but if they floated, which they were sure to do for a time, they were set down as guilty, and executed. Many times the poor creatures were kept fasting and awake, and sometimes walking incessantly, for twenty-four or forty-eight hours. Indeed, such cruelties were practiced as an inducement to confession, that the unhappy victims were glad to confess and end their miseries at once. During the sittings of the Long Parliament, *three thousand* persons are said to have been executed on legal convictions, besides the vast number that perished at the hands of the mob. Even so wise and learned a judge as Sir Matthew Hale condemned two women for witchcraft in 1664. Chief justices North and Holt were the first to set their faces steadily against the continuance of this delusion. This was in 1694, but summary executions continued as far down as 1716, when the last victim was hanged at Huntingdon. The English laws against witchcraft were repealed in 1736.

The burning of witches forms a dark chapter in the history of Scotland, and the penal laws are said to have been first inflicted in the reign of James III. In that reign twelve women are said to have suffered, but their witchcraft was associated with treason and murder. James VI was a notorious witch-finder, but his wellknown statute was only in accordance with the spirit of the times. The General Assembly of the Church of Scotland and its presbyteries, from convictions of duty, had often taken the matter up, for the Old Test. had expressly said, "Thou shalt not suffer a witch to live." The number of victims in Scotland from first to last is estimated at over four thousand. When the penal laws were at length repealed, the early

seceders mourned over the repeal as a sad dereliction of national duty to God. The principal scenes of witchcraft were in the lowlands, the fairies of the highlands being harmless and ingenious sprites, rather than dark, ugly, and impious fiends. Many of the Scottish witches, as appears from their trial, were the victims of miserable hallucination; others seem to have gloried in a fancied power to torment others, and to have profited by it; others when some sudden calamity happened, or some individual was afflicted with any mysterious malady, malignantly took credit as having had a hand in producing it; and others made the implied compact with Satan a knavish cover for crimes of various kinds, both against families and against the state. New England was settled at a time when the excitement over witchcraft was very general and intense, and several persons were executed in Massachusetts prior to the extraordinary outburst at Salem. As in Scotland and elsewhere, the clergy were the prime movers. Two clergymen have obtained an unenviable notoriety for the part they had in it. The one was Cotton Mather, a man who was considered a prodigy in learning and piety, but whose writings and proceedings in regard to the trial and punishment of witches display an amount of bigotry almost incredible. The other was Samuel Parris, of Salem Village (now Danvers Centre), who seems to have made use of the delusion to gratify his own personal dislikes. Previous to the outbreak the last instance had been the hanging of an Irish woman in Boston, in 1688, accused of bewitching four children belonging to the family of a Mr. Goodwin. During the winter of 1691 and 1692 a company, consisting mostly of young girls, was accustomed to meet at the house of Mr. Parris for the purpose of practicing magic, necromancy, etc. They soon began to exhibit nervous disorders, contortions, spasms, sometimes dropping insensible to the floor. The children were declared to be bewitched, and, being pressed to reveal the perpetrator of the mischief, they accused an Indian woman, named Tituba, a servant in the family of Mr. Parris; Sarah Good, a woman of ill-repute, and Sarah Osburn, who was bedridden. These were tried before the magistrates March 1, 1692. From this time the excitement became intense. The clergy were zealous in the prosecution, being urged by the belief that Satan was making a special effort to overthrow the kingdom of God in that locality, and all classes were subject, more or less, to the delusion. The special court appointed to try these cases met the first week in June, and continued its sessions until September 9. Nineteen victims were hanged, as a result of the investigation, some of them pious and respectable citizens. An old man, more than eighty years of age, was pressed to death for refusing to plead to

a charge of witchcraft. A reaction now set in, and subsequent sentences were not executed. In May following the governor discharged all then in prison, about one hundred and fifty in number.

Witchcraft still remained, in the minds of the people of many countries, a reality for almost a century after the general excitement had abated. The last judicial execution did not occur in Germany until 1756, in Spain until, 1780, and in Switzerland until 1782. And from the cessation of executions many think that belief in witchcraft has entirely passed away, but facts are contrary to such a supposition. Some occurrences in England in very recent times point to the fact that the popular mind is still infected with the belief in witchcraft as a thing of the present. In 1865 a poor old paralyzed Frenchman died in consequence of having been dragged through the water as a wizard at Castle Heddingham, in Essex; in 1875 the trial at Warwick Assizes of the murderer of a reputed witch brought out the fact that over one third of the villagers of Long Compton are firm believers in witchcraft; and in April 1879, at East Dereham, Norfolk, a man was fined for assaulting the daughter of an old woman who was alleged to have charmed him by means of a walking toad. With very rare exceptions educated people do not believe in witchcraft, but among the ignorant and illiterate of all countries the belief still retains a firm hold. To the mass of the adherents of Buddhism, in Central Asia, the *lama*, or priest, is merely a wizard who knows how to protect them from the malignity of evil spirits; and, according to modern travellers, trials and executions for witchcraft are at this day common throughout Africa, as they were in Europe in the 17th century, and under very similar forms.

3. The *literature* of the subject is copious. Among the many works the following may be noted: Wier, *De Praestigiis Daemonum* (Basle, 1563); Scot, *The Discoverie of Witchcraft* (Lond. 1584); Glanvil, *Sadducismus Triumphatus; or, Full and Plain Evidence concerning Witches and Apparitions* (ibid. 1689); Baxter, *Certainty of the World of Spirits*; Mackenzie, *A History of the Witches of Renfrewshire* (1678); Mather, *Memorable Providences relating to Witchcraft and Possessions, with Discoveries and Appendix* (Loand. and Boston, 1689); Hutchinson, *Historical Essay concerning Witchcraft* (1718); Williams, *Superstitions of Witchcraft* (1865); Mackay, *Extraordinary and Popular Delusions* (1841); Soldan, *Geschichte der Hexenprocesse* (Stuttgart, 1843); Upham, *Salem Witchcraft* (Boston, 1867); Mudge, *Witch Hill: a History of Salem*

Witchcraft (N.Y. 1871); Conway, *Demonology and Devil Lore* (Lond. 1879). *SEE SUPERSTITION.*

Witenagemot (or Witan)

(Anglo-Saxon, *witena*, of wise men, from *witan*, to know, and *genmot*, assembly), the great national council of the Saxons, by which the king was guided in all his main acts of government. Each kingdom had its own witan before the union of the heptarchy, in 827, after which there was a general one for the whole country. Its members are all spoken of as men of rank, and most probably included bishops, abbots, ealdormen of shires, and thanes. In 934 there were present at one of these assemblies king Athelstane, four Welsh princes, two archbishops, seventeen bishops, four abbots, twelve dukes, and fifty-two thanes. Every measure of national importance was debated here, the laws received its sanction, and the succession of the crown depended upon its approval. It could make new laws and treaties; it regulated military and ecclesiastical affairs, and levied taxes; without its consent the king had no power to raise forces by sea or land; and it was the supreme court. of justice, civil and criminal. The voice of the Church was never absent from its deliberations, so that the right of British prelates to sit and vote in the national assembly was one of the principles of the earliest regular form of government, not derived from Norman laws, but from that time, long before, when the Saxon archbishop, bishop, and abbot took their seats three times a year (at Easter, Whitsuntide, and Christmas) in the Saxon witan. The witenagemot was abolished by William the Conqueror and its powers only in part transmitted to parliament. See Hill, *English Monasticism*, page 202; Hallam, *Middle Ages*, chapter 8; Palgrave, *Rise and Progress of the English Commonwealth*; Kemble, *Saxons in England*.

With

(*rty*, *yether*, ^{<0747>}Judges 16:7-9, a rope; "cord," ^{<4801>}Job 30:11; "string," ^{<9102>}Psalms 11:2). In the passage of Judges cited we read that Delilah bound Samson with seven green withs which had not been dried. "Green ropes," as distinguished from "dry ropes," is the proper meaning, the peculiarity being in the greenness, not in the material. It may imply any kind of crude vegetable, commonly used for ropes, without restricting it to withs, or tough and pliable rods, twisted into a rope. Such ropes are used in the East, and while they remain green are stronger than any other. In India the

legs of wild elephants and buffaloes newly caught are commonly bound with ropes of this sort. Josephus says (*Ant.* 5:9, 11) that the ropes which bound Samson were made with the tendrils of the vine. At the present day ropes in the East are rarely made of hemp or flax. Except some that are made with hair or leather, they are generally formed with the tough fibres of trees (particularly the palm-tree) and roots, with grasses, and with reeds and rushes. These ropes are, in general, tolerably strong, but are in no degree comparable to our hempen ropes. They are very light in comparison, and, wanting compactness, in most cases they are also rough and coarse to the eye. The praises which travellers bestow on ropes of this kind must not be understood as putting them in comparison with those in use among ourselves, but with the bands of hay which our peasants twist, and with reference to the simple and crude materials of which they are composed (Kitto, *Pictorial Bible*, note ad loc.). **SEE CORD.**

Withington, Leonard, D.D.

a Congregational minister, was born at Dorchester, Massachusetts, in 1789. He graduated from Yale College in 1814, studied for some time in Andover Theological Seminary, became pastor of the First Church at Newburyport, Mass., in 1816, and died there, April 22, 1885, a colleague having been appointed in 1858. He wrote, *The Puritans* (1836): — *Solomon's Song Explained* (1861), etc.

Witness

(d[efern. hd[eSept. and New Test **μάρτυς**; Vulg. *testis*) is used in the English Bible both of persons and things.

I. *Leading Significations.* — *This* frequent term occurs,

1. In the sense of a *person* who deposes to the occurrence of any fact, a witness of any event. The Hebrew word is from **דַּוַּעַ**, *to repeat*. The Greek word is usually derived from **μείρω**, *to "divide," "decide,"* etc., because a witness decides controversies (Heb. 6:16); but Damm (*Lex. Bom.* col. 1495) deduces it from the old word **μάρη**, "the hand," because witnesses anciently held up their hands in giving evidence. This custom, among the ancient Hebrews, is referred to in ⁽⁻⁰¹⁴²⁾Genesis 14:22; among the heathens, by Homer (*Iliad*, 10:321), and by Virgil (*Aeneid*, 12:196). God himself is represented as swearing in this manner (⁽⁻⁰⁵³⁰⁾Deuteronomy 32:40; ⁽⁻⁰³¹⁵⁾Ezekiel 20:5, 6, 15; comp. ⁽⁻⁰¹⁴³⁾Numbers 14:30). So also the heathen

gods (Pindar, *Olymp.* 7:119, 120). These Hebrew and Greek words, with their various derivations, pervade the entire subject. They are applied to a *judicial witness in* ^{<0231>}Exodus 23:1; ^{<0300>}Leviticus 5:1; ^{<0453>}Numbers 5:13; 35:30 (comp. ^{<0576>}Deuteronomy 17:6; 19:15; ^{<0816>}Matthew 18:16; ^{<0731>}2 Corinthians 13:1); ^{<0445>}Proverbs 14:5; 24:28; ^{<0466>}Matthew 26:65; ^{<0463>}Acts 6:13; ^{<0459>}1 Timothy 5:19; ^{<0808>}Hebrews 10:28. They are applied, *generally*, to a person who certifies, or is able to certify, to any fact which has come under his cognizance (^{<0622>}Joshua 24:22; ^{<2302>}Isaiah 8:2; ^{<0248>}Luke 24:48; ^{<0408>}Acts 1:8, 22; ^{<0320>}1 Thessalonians 2:10; ^{<0462>}1 Timothy 6:12; ^{<0512>}2 Timothy 2:2; ^{<0005>}1 Peter 1:5). So in allusion to those who witness the public games (^{<0821>}Hebrews 12:1). They are also applied to any one who testifies to the world what God reveals through him (^{<0610>}Revelation 11:3). In the latter sense the Greek word is applied to our Lord (^{<0605>}Revelation 1:5; 3:14). Both the Hebrew and Greek words are also applied to God (^{<0310>}Genesis 31:50; ^{<0125>}1 Samuel 12:5; ^{<2425>}Jeremiah 42:5; ^{<0309>}Romans 1:9; ^{<0008>}Philippians 1:8; ^{<0326>}1 Thessalonians 2:5); *to inanimate things* (^{<0352>}Genesis 31:52; ^{<0387>}Psalms 89:37). The supernatural means whereby the deficiency of witnesses was compensated under the theocracy, have been already considered under the articles *SEE ADULTERY, TRIAL OF; SEE URIM AND THUMMIM*. For the punishment of false witness and the suppression of evidence, *SEE PUNISHMENT*. For the forms of adjuration (^{<4485>}2 Chronicles 18:15), *SEE ADJURATION*. Opinions differ as to what is meant by "the faithful witness in heaven" (^{<0387>}Psalms 89:37). Some suppose it to mean the moon (comp. ^{<0725>}Psalms 72:5, 7; ^{<0315>}Jeremiah 31:35, 36; 33:20, 21; *Ecclus.* 43:6); others, the rainbow (^{<0092>}Genesis 9:12-17).

2. The witness or *testimony itself* borne to any fact is expressed by **δ[ε] μαρτυρία** (*testimonium*) . . . They are used of *judicial* testimony (^{<0258>}Proverbs 25:18; ^{<0145>}Mark 14:56, 59). In verse 55, Schleusner takes the word **μαρτυρία** for **μάρτυρ**, the abstract for the concrete (^{<0271>}Luke 22:71; ^{<0317>}John 8:17; *Josephus, Ant.* 4:8, 15). It denotes the testimony to the truth of anything *generally* (^{<0307>}John 1:7, 19; 19:35); that of a poet (^{<0013>}Titus 1:13). It occurs in *Josephus (Cont. Apion, 1:21)*. In ^{<0311>}John 3:11, 32, Schleusner understands the *doctrine*, the thing professed; in 5:32, 36, the *proofs* given by God of our Saviour's mission; comp. 5:9. In 8:13, 14, both he and Bretschneider assign to the word the sense of *praise* In ^{<0228>}Acts 22:18, the former translates it *teaching* or *instruction*. In ^{<0609>}Revelation 1:9, it denotes *the constant profession* of Christianity, or testimony to the truth of the gospel (comp. 1:2; 6:9). In ^{<0437>}1 Timothy 3:7,

μαρτυρία καλή means a *good character* (comp. 3 John 12; Ecclus. 31:34; Josephus, *Ant.* 6:10, 1). In ^{<997>}Psalm 19:7, "The testimony of the Lord is sure" probably signifies the *ordinances, institutions*, etc. (comp. ^{<992>}Psalm 119:22, 24, etc.). Those ambiguous words, "He that believeth in the Son of God hath the witness in himself" (^{<510>}1 John 5:10), which have given rise to a variety of fanatical meanings, are easily understood, by explaining the word **ἔχει**, "receives," "retains," etc., i.e. the foregoing testimony which God hath given of his Son, whereas the unbeliever rejects it. The whole passage is obscured in the English translation by neglecting the uniformity of the Greek, and introducing the word "record," contrary to the profession of our translators in their *Preface to the Reader* (ad finem). The Hebrew word, with **μαρτύριον**, occurs in the sense of *monument, evidence*, etc. (^{<123>}Genesis 21:30; 31:44; ^{<645>}Deuteronomy 4:45; 31:26; ^{<627>}Joshua 22:27; ^{<897>}Ruth 4:7; ^{<1094>}Matthew 8:4; ^{<461>}Mark 6:11; ^{<213>}Luke 21:13; ^{<508>}James 5:3). In ^{<412>}2 Corinthians 1:12, Schleusner explains **μαρτύριον**, *commendation*. In Provo 29:14, and ^{<3006>}Amos 1:11, **d[|** is pointed to mean *perpetually, forever*, but the Septuagint gives **εἰς μαρτύριον**; Aquila, **εἰς ἔτι**; Symmachus, **εἰς αἰεί**; Vulg. *in ceternum*. In ^{<474>}Acts 7:44, and ^{<655>}Revelation 15:5, we find **ἡ σκηνὴ τοῦ μαρτυρίου**, and this is the Sept. rendering for **d[wm | ha** (which really means "the tabernacle of the *congregation*") in ^{<1292>}Exodus 29:42, 44; 40:22, 24 — deriving **d[wm** from **dw[**, "'to testify," instead of from **dwy**, "to assemble." On ^{<508>}1 Timothy 2:6, see Bowyer, *Conjectures*. In ^{<805>}Hebrews 3:5, Schleusner interprets **εἰς μαρτύριον τῶν λαληθησομένων**, "the *promulgation* of those things about to be delivered to the Jews."

3. To be or become a witness, by testifying the truth of what one knows. Thus the Sept. translates **dy[h** (^{<148>}Genesis 43:3), **μαρτυρέω**, *to bear witness*, and ^{<313>}Amos 3:13: see also ^{<1210>}1 Kings 21:10, 13. In ^{<607>}John 1:7; 15:26; 18:23, Schleusner gives as its meaning, *to teach or explain*; in ^{<344>}John 4:44; 7:7; ^{<503>}1 Timothy 6:13, *to declare*; in ^{<403>}Acts 10:43; ^{<821>}Romans 3:21, *to declare prophetically*. With a dative case following, the word sometimes means *to approve* (^{<402>}Luke 4:22). So Schleusner understands ^{<218>}Luke 11:48, "Ye *approve* the deeds of your fathers," and he gives this sense also to ^{<512>}Romans 10:2. In like manner the passive, **μαρτυρέομαι**, "to be approved," "beloved," "have a good character," etc. (^{<443>}Acts 6:3; ^{<451>}1 Timothy 5:10; comp. 3 John 6, 12). "The witness of the Spirit," alluded to by St. Paul (^{<816>}Romans 8:16), is explained by

Macknight and all the best commentators, as the extraordinary operation of the Holy Spirit concurring with the filial disposition of converted Gentiles, to prove that they are "the children of God," as well as the Jews. (See below.)

4. "To call or take to witness," "to invoke as witness," **μαρτύρομαι** (^{<406>}Acts 20:26; ^{<878>}Galatians 5:3; Josephus, *War*, 3:8, 3). A still stronger word is **διαμαρτύρομαι**, which corresponds to **dy[h** (^{<1045>}Deuteronomy 4:26). It means "to admonish solemnly," "to charge earnestly," "to urge upon" (^{<888>}Psalms 81:8; ^{<1028>}Nehemiah 9:26; ^{<2168>}Luke 16:28; ^{<404>}Acts 2:40). In other passages the same words mean to "*teach* earnestly." In ^{<891>}Job 29:11, a beautiful phrase occurs, "When the eye saw me it gave witness to me." The admiring expression of the eye upon beholding a man of eminent virtue and benevolence, is here admirably illustrated. The description of the mischief occasioned by a false-witness, in ^{<1258>}Proverbs 25:18, deserves notice: "A man that beareth false witness against his neighbor, is a maul, and a sword, and a sharp arrow." Few words afford more exercise to discrimination, in consequence of the various shades of meaning in which the context requires they should be understood.

II. Hebrew Usages. —

1. Among people with whom writing is not common, the evidence of a transaction is given by some tangible memorial or significant ceremony. Abraham gave seven ewe-lambs to Abimelech as an evidence of his property in the well of Beersheba. Jacob raised a heap of stones, "the heap of witness," as a boundary-mark between himself and Laban (^{<1213>}Genesis 21:30; 31:47, 52). The tribes of Reuben and Gad raised an "altar," designed expressly not for sacrifice, but as a witness to the covenant between themselves and the rest of the nation; Joshua set up a stone as an evidence of the allegiance promised by Israel to God; "for," he said, "it hath heard all the words of the Lord" (^{<1220>}Joshua 22:10, 26, 34; 24:26, 27). So also a pillar is mentioned by Isaiah as "a witness to the Lord of hosts in the land of Egypt" (^{<2399>}Isaiah 19:19, 20). Thus also the sacred ark and its contents are called "the testimony" (^{<1663>}Exodus 16:33, 34; 25:16; 38:21; ^{<4063>}Numbers 1:50, 53; 9:15; 10:11; 17:7,8; 18:2; ^{<8104>}Hebrews 9:4).

Thus also symbolical usages, in ratification of contracts or completed arrangements, as the ceremony of shoe-loosing (^{<1520>}Deuteronomy 25:9, 10; ^{<8947>}Ruth 4:7, 8), the ordeal prescribed in the case of a suspected wife

(Numbers 5:17-31), with which may be compared the ordeal of the Styx (*Class. Mus.* 6:386). The Bedawin Arabs practice a fiery ordeal in certain cases by way of compurgation. (Burckhardt, *Notes*, 1:121; Layard, *Nin. and Bab.* page 305). 'The ceremony also appointed at the oblation of first-fruits (q.v.) may be mentioned as partaking of the same character (Deuteronomy 26:4)

But written evidence was by no means unknown to the Jews. Divorce was to be proved by a written document (Deuteronomy 24:1, 3), whereas among Bedawin and Mussulmans in general a spoken sentence is sufficient (Burckhardt, *Notes*, 1:110; Sale, *Koran*, c. 33, page 348; Lane, *Mod. Egypt*, 1:136, 236). In civil contracts, at least in later times, documentary evidence was required and carefully preserved (Isaiah 8:16; Jeremiah 32:10-16).

On the whole Moses was very careful to provide and enforce evidence for all infractions of law and all transactions bearing on it: e.g. the memorial stones of Jordan and of Ebal (Deuteronomy 27:2-4; Joshua 4:9; 8:30); the fringes on-garments (Numbers 15:39, 40); the boundary-stones of property (Deuteronomy 19:14; 27:17; Proverbs 22:28); the "broad plates" made from the censers of the Korahites (Numbers 16:38); above all, the ark of testimony itself-all these are instances of the care taken by the legislator to perpetuate evidence of the facts on which the legislation was founded, and by which it was supported (Deuteronomy 6:20-25). Appeal to the same principle is also repeatedly made in the case of prophecies as a test of their authenticity (Deuteronomy. 18:22; Jeremiah 28:9, 16, 17; John 3:11; 5:36; 10:38; 14:11; Luke 24:48; Acts 1:3; 2:32; 3:15, etc.)..

2. Among special provisions of the law with respect to evidence are the following:

(1) Two witnesses at least are required to establish, any charge (Numbers 35:30; Deuteronomy 17:6; 19:15; 1 Kings 21:13; John 8:17; 2 Corinthians 13:1; Hebrews 10:28); and a like principle is laid down by Paul as a rule of procedure in certain cases in the Christian Church (1 Timothy 5:19).

(2) In the case of the suspected wife, evidence besides the husband's was desired, though not demanded. (Numbers 5:13).

(3) The witness who withheld the truth was censured (~~Exod~~ Leviticus 5:1).

(4) False witness was punished with the punishment due to the offence which it sought to establish. *SEE OATH.*

(5) Slandorous reports and officious witness are discouraged (~~Exod~~ Exodus 20:16; 23:1; ~~Levit~~ Leviticus 19:16, 18;; ~~Deut~~ Deuteronomy 19:16-21; ~~Prov~~ Proverbs 24:28).

(6) The witnesses were the first executioners (~~Deut~~ Deuteronomy 13:9; 16:7; ~~Acts~~ Acts 7:58).

(7) In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcass in proof of the fact and disproof of his own criminality (~~Exod~~ Exodus 22:13).

(8) According to Josephus, women and slaves were not admitted to bear testimony (*Ant.* 4:8, 15). To these exceptions the Mishna adds idiots, deaf, blind, and dumb persons, persons of infamous character, and some others, ten in all (*Selden, De Synedr.* 2:13, 11; *Otho, Lex. Rabb.* page 653). The high-priest was not bound to give evidence in any case except one affecting the king (*ibid.*). Various refinements on the quality of evidence and the manner of taking it are given in the Mishna (*Sanhedr.* 4:5; 5:2, 3; *Maccoth*, 1:1, 9; *Sheb.* 3:10; 4:1; 5:1). In criminal cases evidence was required to be oral; in pecuniary, written evidence was allowed (*Otho, Lex. Rabb.* page 653).

3. In the New Test. the original notion of a witness is exhibited in the special form of one who attests his belief in the gospel by personal suffering. So Stephen is styled by Paul (~~Acts~~ Acts 22:20), and the "faithful Antipas" (~~Revel~~ Revelation 2:13). John also speaks of himself and of others as witnesses in this sense (~~Revel~~ Revelation 1:9; 6:9; 11:3; 20:4). See also Hebrews 11 and 12:1, in which passage a number of persons are mentioned, belonging both to Old Test. and New Test., who bore witness to the truth by personal endurance; and to this passage may be added, as bearing on the same view of the term — "witness," ~~Daniel~~ Daniel 3:21; 6:16; 1 Macc. 1:60, 63; 2 Macc. 6:18, 19. Hence it is that the use of the ecclesiastical term "martyr" has arisen, of which copious illustration may be seen in Suicer, *Thes.* 2:310, etc. *SEE MARTYR.*

Witness, False.

The early civil and ecclesiastical laws were very severe in their denunciation and punishment of this crime. We learn from Aulus Gellius that the punishment of false witness among the old Romans, by the law of the twelve tables, was to cast the criminal headlong from the top of the Tarpeian rock. Afterwards, by the law called *Lex Remmia*, false witnesses were burned in the face and stigmatized with the letter *k*, denoting that they were calumniators. In opposition to these the law designates honest men as *homines integrae frontis*, or men without such mark. And, though the Christian law abolished it, as it did other laws of undue severity, still false accusation and calumny were corrected with suitable punishments, such as infamy, banishment, and suffering the same evil, by the law of retaliation, which the accuser intended to draw upon others. The substance of the law is as follows: If any one called another man's credit, or fortune, or life, or blood into question in judgment, and could not make out the crime alleged against him, he should suffer the same penalty that he intended to bring upon the other. And no one could formally implead another at law till he had bound himself to this condition, which the law terms *vinculum inscriptionis*, the bond of inscription. While the civil laws were thus severe, the ecclesiastical laws did all that fell within their province to effect the same results. By a canon of the council of Eliberis the false witness in any case was to do penance five years, and in case the false accusation was of murder, the criminal was to be debarred from communion to the very last, as in the case of actual murder. The councils of Agde and Vannes impose a general penance upon such offenders, without naming the term or duration of their penance, which was left to the discretion of the bishop, who was to judge of the sincerity of their repentance. But the first council of Aries obliges them to do penance all their lives, and the second only moderates their punishment so far as to leave it to the bishop to determine of their repentance and satisfaction. See Bingham, *Christ. Antiq.* book 16, chapter 10:§ 9, and chapter 13, § 1.

Witness Of The Spirit

is a phrase common with many Christians, especially the Methodists, to denote the inward assurance which every believer has of his filial relation to (God namely, that the Holy Ghost *immediately* and *directly* witnesses to and with (συμμαρτυρεῖ) his spirit that he is a child of God, involving the collateral assurance that through faith in Jesus Christ, who died and rose

again for him, all his sins are blotted out, and he is reconciled to God (~~ROM~~Romans 8:14-17; ~~ROM~~Galatians 4:5-7; ~~JOH~~John 1:12; ~~1JOH~~1 John 5:9-13). Mr. Wesley observes, "I do not mean hereby that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although he may do this sometimes. Neither do I suppose that he always applies to the heart, though he often may, one or more texts of Scripture. But he so works upon the soul by his immediate influence, and by a strong though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm — the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that all his 'iniquities are forgiven and his sins covered.' The immediate result of this testimony is 'the fruit of the Spirit — love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance' (~~ROM~~Galatians 5:22, 23). Without these the testimony itself cannot continue; for it is inevitably destroyed, not only by the commission of any outward sin, or the omission of known duty, but by giving way to any inward sin in a word, by whatever grieves the Holy Spirit. of God." Some claim a similar testimony for special states of grace, and even peculiar experiences or prognostications, but such an extension of the privilege is not authorized by; Scripture. *SEE ADOPTION; SEE ASSURANCE.*

Witnesses, The Three Heavenly,

is a convenient designation of the famous controversy respecting the genuineness of the clause in the first epistle of John (~~1JOH~~John 5:7), "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

I. *History of its Introduction into the Text.* — In all the first printed Bibles, which were those of the Latin Vulgate, as amended by Jerome, the clause appeared substantially as at present (*Ed. Princeps*, 1462), being found in the great majority of manuscripts of the Vulgate. It may therefore be considered as the generally received form at that period. But when the first edition of the Greek Test. appeared, which was that of Erasmus, published at Basle in 1516, the clause in question ["in heaven, the Father, the Word, and the Holy Spirit, and these three are one; and there are three which bear witness in earth"] was wanting. Erasmus was attacked by Stunica, one of the editors of the Complutensian Polyglot, of which the New Test. in Greek and Latin had been printed in 1514 (and consequently before the appearance of Erasmus's edition), although not published until 1522.

Erasmus replied to Stunica by observing that he had faithfully followed the Greek manuscripts from which he had edited his text, but professed his readiness to insert the clause in another edition, provided but a single Greek manuscript was found to contain it. Such a manuscript was found in England, upon which Erasmus, although entertaining strong suspicions respecting this manuscript, yet, faithful to his word, inserted the clause in his third edition, which was published in 1522, as it now stands in the common Greek text.

Nevertheless, the absence of the definite article from the six nouns in the disputed passage in this pretended manuscript is of itself sufficient to excite suspicions of, if not completely to overthrow, its genuineness. What has become of the manuscript is not known, but it is generally believed to have been the same with that now possessed by the library of Trinity College, Dublin, called the *Codex Monffortianus*, or *Dublinensis*, in which the disputed clause appears, but without the conclusion, "and these three are one." Erasmus also speaks of a *Codex Britannicus* as containing the entire clause, with some minute variations (*Annot.* 4th ed. page 697). **SEE MONTFORT MANUSCRIPTS.** The Dublin manuscript is generally ascribed to the 15th or 16th century, and cannot possibly be older than the 13th; it likewise varies from the received Greek text in several lesser particulars. The clause has been also found, although in a form still more corrupt, in a manuscript in the Vatican (*Cod. Ottobon.* 298), of the 15th century, first collated by Dr. Scholz, of Bonn.

The above is the amount of Greek manuscript authority for this celebrated clause, for although all the libraries in existence have been examined (containing above one hundred and eighty Greek MSS., written between the 5th and 15th centuries), no other copy has been found which contains a vestige of it. Nor has it been once cited by a single Greek father, although abundant opportunities presented themselves for introducing it, which they could not have failed to avail themselves of, had it existed in their copies; but they have invariably cited the passage as it has been preserved in all the ancient manuscripts. It found its way, however, into the *received text of the Greek Test.*, having been copied from Erasmus's third, fourth, and fifth editions (1522, 1527; and 1535), with more or less of variation, into all Stephens's editions, from the third or folio edition of which it was adopted by Beza in all his editions, the first of which was published in 1565, and again by Elzevir, in his edition of 1624, to which his anonymous editor gave the name of *Textuis undique receptus*. The best critical editions since

have left out the words as spurious. They are wanting in those of Aldus, Gerbelius, Cepheleus, Colinseus, Mace, Harwood, Matthaei, Griesbach, Scholz, Lachmann, Tischendorf, and others. Bowyer enclosed them in brackets, and Knapp in double brackets, indicating their spuriousness. The clause appears in the principal printed editions of the New Test. before the time of Griesbach. These were the editions of Mill (1707), Bengel (1734), and Wetstein (1751), the two former of whom held it to be genuine.

Luther uniformly rejected this clause from all his translations. It is absent from his last edition (1546), published after his death, and was first inserted in the Frankfort edition of 1574, but again omitted in 1583, and in subsequent editions. Since the beginning of the 17th century, with the exception of the Wittenberg edition of 1607, its insertion has been general. This was, however, in opposition to Luther's injunction.

It is inserted in all the early English printed versions, commencing with Coverdale's in 1536, but is generally printed either in brackets or in smaller letters. It was, however, printed in the editions of 1536, 1552, and in the Geneva Bible (1557), without any marks of doubt. It found its way, perhaps, from Beza's Greek Test. into the then authorized English version.

II. External Evidence. — The earliest Greek form in which the disputed clause is found is contained in the Latin translation of the acts of the council of Lateran, held in 1215, and the first Greek writer who absolutely cites any part of it is Manuel Calecas, a Dominican monk of the 14th century, while in the next century it is cited by Joseph Bryennius, a Greek monk.

The clause of the three heavenly witnesses is also absent from all existing manuscripts of the Latin Vulgate, written between the 8th and 10th centuries, anterior to which date there is no manuscript of this version now in existence, containing the Catholic epistles. Nor has any writer of the Western Church cited the passage before Cassiodorus, at the close of the 6th century, although even the fact of his having done so is doubted by Porson. There is, indeed, a preface to the *canonical* epistles, bearing the name of Jerome, in which the omission of this clause is ascribed to "false translators;" but this is a forgery. The clause is also wanting in *all* the manuscripts of the Syriac, Armenian, and other ancient versions.

From the circumstance, however, of the clause in question having been cited by two north-west African writers of the 5th century — Vigilius,

bishop of Thapsus (the supposed author of the Athanasian Creed), and Victor Vitensis, the historian of the Vandal persecution it has been fairly presumed that it existed in their time in some of the African copies of the old Latin version, from whence, or from the citations of these writers, it may have found its way into the later manuscripts of the Vulgate. It is cited by Victor, as contained in the Confession of Faith drawn up by Eugenius, bishop of Carthage. Vigilius, however, cites it in so many various ways, that little reliance can be placed on his authority. After this it is cited by Fulgentius, bishop of Rusopa, in the beginning of the 6th century, but is omitted in the same century by Faicuidus, bishop of Hermione, from which it is at least evident that the copies in that age and country varied. But, at a much earlier period, the whole clause is cited by Augustine of Hippo. Tertullian and Cyprian have been supposed, indeed, to have referred to the clause, but the proof of this depends on the proof of the previous fact, whether the clause existed or not in their copies.

III. Internal Evidence. — Various have been the opinions on this point for and against the genuineness of the passage. The advocates of the clause have generally maintained that the context requires its insertion, while its adversaries maintain that the whole force of the argument is destroyed by it. Lucke, one of the ablest modern commentators on John's writings, maintains that internal evidence alone would be sufficient to reject the passage, inasmuch (besides other reasons) as John never uses ὁ πατήρ and ὁ λόγος as correlatives, but ordinarily, like Paul, and every other writer of the New Test., associates ὁ υἱός with ὁ πατήρ (2:22, 23; 4:14; 5:9, 11, 20, etc.), and always refers the λόγος in Christ to ὁ θεός, and not to ὁ πατήρ. He unites with those critics who look upon the rejected passage as an allegorical gloss, which found its way into the Latin text, where it has, "ever since the 4th century, firmly maintained its place as a welcome and protective passage," etc. He adds, however, that exegetical conscience will, in our age, forbid the most orthodox to apply this passage, even if it were genuine, for such a purpose, as ἔν εἰναι has quite a different sense from that which is required by the doctrine of the trinity. Here Lucke fully coincides with the late bishop Middleton (*Greek Article*). Lucke's conclusion is a strong one." Either these words are genuine, and the epistle, in this case, a production of the 3d or 4th century, or the epistle is a genuine work of John's, and then these words spurious."

Among the latest attempts to vindicate the genuineness of the passage is that of M. Gaussen, of Geneva, in his *Theopneustia* (1839). But his

reasonings are founded on a palpable error — the interpolation of the words *ἐν τῇ γῆ* (*in the earth*) in the eighth verse, which he absolutely cites upon the authority of Griesbach's text, *where they do not exist!* The corresponding words *in terra* are, indeed, found in the *present* text of some MSS. of the Vulgate, and of some ancient writers, although wanting in the seventh verse.

IV. Literature. — The following are some of the principal controversies to which this famous clause has given rise, of which a more complete account will be found in Mr. Charles Butler's *Horac Biblicæ*; and most fully in Orme's *Memoir* (1830) on the subject (under the pseudonym of "Criticus"), especially the American edition by Abbot (N.Y. 1866).

The earliest was the dispute between Erasmus and Lee, afterwards archbishop of York, and between Erasmus and Stunica, one of the Complutensian editors, Erasmus was the first to suspect the genuineness of the preface to the, *canonical* epistles above referred to, which ascribes the omission of the clause to false translators or transcribers. The genuineness of this preface, which led Sir Isaac Newton to charge Jerome with being the fabricator of the disputed clause (whereas it is certain that that learned father was totally unacquainted with its existence) of the text, is now given up. It is considered in the Benedictine edition of Jerome's works to be a forgery of the 9th century (Bufigni, *Vie d'Erasmus*, Paris, 1757, 1:372-381; 2:163-175; *Crit. Sac.* 7:1229).

It was afterwards attacked by Sandius the Arian (*Nucleus Hist. Ecclesiast.* Amsterdam, 1669; and *Interpret. Paradox. in Johan.*). It was defended by Selden (*De Synedricis Ebraeor.*) and ably attacked by the Roman Catholic father Simon (*Hist. Critique du Texte*, 1680, etc.). It was defended again by Martin (pastor of the Reformed Church in Utrecht, 1717), who was replied to by Thomas Emlyn, the celebrated and much-persecuted English Presbyterian (*A Full Inquiry*, etc., 1715-20), and by Caesar de Missy, French preacher in the Savoy. There are other able treatises on the same side by Dr. Benson, Sir Isaac Newton, and the learned printer, Mr. Bowyer; and in its favor by Smith. (1690), Kettner, Calamy (1722), as well as by Bossuet, and by Calmet (1720) in France, and Semler in Germany (1751). In Germany it was also attacked by Schmidt (*Hist. Antiqua*, 1774), and Michaelis, in his *Introduction*; but found an able defender in the excellent Bengel (*Gnomon*, 1773), who conceived that the passage contained a divine internal evidence, but at the same time maintained -that

its genuineness depended on the transposition of the two verses so as to make the earthly witnesses precede the heavenly, according to the citation (*supra*) of Vigilius of Thapsus. (See *Christian Remembrancer*, 4:43, note.)

The third and most important stage of the controversy may be said to commence with the time of Gibbon, and was attacked by archdeacon Travis in three letters (1784-86). This publication gave rise to the most celebrated work which had yet appeared on the subject, professor Porson's *Letters* (1788): "an eternal monument of his uncommon erudition, sagacity, and tact" (*Horae Biblicae*). Mr. Butler concludes his enumeration with the *Observations* of Dr. Adam Clarke on the text of the heavenly witnesses (1805). Griesbach's *Diatribes*, at the close of the second volume of his celebrated critical edition of the Greek Test. (1806), contains a complete and masterly view of the evidence on both sides; but as this eminent critic had completely rejected the passage from the text, he met with an indefatigable adversary in the late bishop Burgess (*Vindication*, 1821, and *Introduction*, 1833). The writings of this prelate drew down many learned replies, but his most able and successful opponent was Dr. Turton, regius professor at Cambridge (*Vindication of the Literary Character of Professor Porson from the Animadversions of the Right Reverend Thomas Burgess, D.D.*, etc., published under the name of Crito-Cantabrigiensis, 1827). A temperate vindication of the genuineness of the passage had been published by the late bishop Middleton (1808), in his work on the Greek article, which was also replied to by Dr. Turton (*ut sup.*). In the year 1834, Dr. Wiseman renewed the controversy in favor of the clause, in two letters in the *Catholic Magazine*, volumes 2 and 3, reprinted at Rome in 1835. Dr. Wiseman's principal arguments are founded on the citations in African writers. Wright's *Appendix* to his *Translation of Seiler's Hermeneutics* contains some account of the state of the controversy respecting this clause to the year 1835, also Horne's *Introduction*, 8th ed. 2:185, 4:448-471. Since the time of Griesbach it has been generally omitted in all critical editions, and its spuriousness was especially shown in that of the learned Roman Catholic professor Scholz, of Bonn (1836), who was replied to by bishop Burgess (eod.). The whole ground of the controversy has more lately been reviewed by Dr. Davidson (*Lectures on Biblical Criticism*, 1853, 2:403-426), who proves conclusively that the clause is indefensible either on its external or internal evidence.

For the exposition of the passage as containing the words in question, see bishop Horsley's *Sermons* (1:193). For the same passage interpreted

without the disputed words, see Sir Isaac Newton's *Hist. of Two Texts* (*Works* [Lond. 1779], 5:528).

Witschel, Johann Heineich Wilhelm

a Protestant theologian of Germany, was born May 9, 1769, at Hensenfeld, near Nuremberg. In 1801 he was appointed pastor at Igensdorf, in 1811 dean at Grafenberg, in 1819 pastor and dean at Katzenhochstadt, in Bavaria, and died April 24, 1847. He is the author of an ascetical work entitled, *Morgen- und Abendopfer* (Nuremberg, 1806; 13th ed. 1854): — *Moralische Blätter* (ibid. 1801; 3d ed. With the title, *Stimmen religiöser Erhebung*, 1852): — *Hermolaus* (ibid. 1796): — *Auswahl von Gesängen und Liedern zur hauslichen Erbauung*, (Hanover, 1817). See Winer, *Handbuch der theol. Lit.* 2:334, 383, 395; *Theol. Universal-lexikon*, s.v.; Zuchold, *Bibl. Theol.* s.v. (B.P.)

Witstack

a citizen of Stettin, Pomerania, of some note, flourished in the early part of the 12th century. He was converted and baptized during the first visit of bishop Otto to Stettin, and endeavored to show his zeal for Christianity by fighting against the pagans. He was taken prisoner on a piratical expedition, and for some time kept in chains. Resorting to prayer for consolation in his confinement, he was, as he thought, providentially released, and made his way back to his home. This deliverance, and some other events of like character, he regarded as the divine call to him to proclaim Christianity to his perishing countrymen. Through his aid Otto was enabled to overcome paganism in Stettin, and place Christianity on a firm footing. See Neander, *Hist. of the Church*, 4:26.

Witt, Daniel, D.D.

a Baptist minister, was born in Bedford County, Virginia, November 8, 1801. He united with the Church in December 1821, was licensed April 13, 1822, and itinerated through several counties in his native state for two or three years. About 1825 he became pastor of a Church which he had organized at Sandy River, and for forty-five years occupied that position. During a part of this long ministry he had the pastoral oversight of several churches. He died November 15, 1871. See Cathcart, *Baptist Encyclop.* page 1267. (J.C.S.)

Wittenberg, The Concord Of

signed May 29, 1536, denotes one of the most interesting, as also one of the most important, stages in that series of negotiations which, during the first period of the Reformation, was carried on in order to bring about an agreement between the Swiss and Saxon reformers. Politically, landgrave Philip of Hesse was the motive power of these negotiations; theologically, Bucer; and the personal meeting which the former brought about, in 1534, between the latter and Melancthon, at Cassel, formed the introduction to the larger assembly at Wittenberg, held in 1536. The hard words which Luther let drop in his letter to Albrecht of Brandenburg, immediately after Zwingli's death, showed the aversion he nourished to him; and it was well known how anxiously he watched that no one inclined to the Zwinglian doctrine of the Lord's Supper should be allowed to keep up community with the Saxon camp, as his letters to Brunswick, Munster, and Augsburg show (De Wette, 4:472; 6:143). With Melancthon, however, a change had taken place. He learned from OEccolampadius's *Dialogus* that many of those passages from the fathers which he had quoted: in his *Sententiae Veterum Aliquot Scriptorum de Coena Domini (Corpus Reformatorum, volume 26)* were mere interpolations, and that Augustine never taught a "manducatio oralis," etc. Thus he wrote to Bucer, in April 1531:

"Aliquando inter nos veram et solidam concordiam coitutum esse, idque ut fiat, deum oro, certe quantum possum ad hoc annitar. *Nunquam placuit mihi haec violentia et hostilis digladiatio inter Lutherum et Cinglium. Melius illi causae consultum fuerit, si sinamus paulatim consulescere has tragicas contentiones*" (ibid. 2:498). Under the influence of Bucer's expositions he gradually lost all interest in Luther's peculiar conception of the Lord's Supper, and became more and more anxious for the elimination of all elements of discord between the two evangelical churches.

In March 1533, he wrote to Bucer concerning the moderation which both had hitherto shown, and begs of him as instantly as possible "ut det operam, magis ut contentiones istae sedentur atque consulescant, quam ut excitentur et inflammentur" (ibid. 2:641); and in a letter written October 10, 1533, Melancthon even goes so far as to write to Bucer, "Utinam saltem nos aliquando possemus una commentari atque communicare de doctrina" (ibid. 2:675). The Swiss had also become more susceptible to the idea of concord. Bucer had succeeded in gaining over to the side of reconciliation Myconius in Basel, Bullinger in Zurich, his colleague Capito, etc., and in the summer of 1534 an attempt at practical union was made,

and proved successful, in Wurtemberg, and on July 31 a colloquy was held at Stuttgart, in the presence of duke Ulrich, between Simon Grynaeus of Basel and Ambrosius Blaurer of Constance, who represented the Swiss, and Erhard Schnepf, the Lutheran representative. In the same year, December 27, Bucer and Melanchthon met at Cassel, and in spite of the very stringent instructions which Luther had given Melanchthon, they succeeded in drawing up a formula of concord which satisfied both. Copies of the formula were sent to Urbanus Rhegius, Brenz, Amsdorf, and Agricola, with the request, "an ita sentientes tolerandi sint, ne damnentur" (ibid. 2:826). On October 5, 1535, Luther wrote to Strasburg, Augbururg, Ulm, Esslingen, to Gerion Seller and Huberinus, etc., inviting them to a general discussion of the formula of concord. Eisenach was decided upon as the place of rendezvous. In April Bucer left Constance, accompanied by nine preachers. As they progressed they were joined by Capito, Musculus, Bonifacius Wolfhard of Augsburg, Gervasius Schuler of Memmingen and Martin Frecht of Ulm. At Esslingen they were joined by others. Meanwhile Luther had fallen sick. and. requested the visitors to come to Grimma; they determined, however, to go directly to Wittenberg. On May 22, at seven o'clock in the morning, Bucer and Capito went to Luther's study. At three o'clock in the afternoon they again went to Luther, accompanied by Bugenhagen, Jonas, Cruciger, Menius, Mecum, Weller, and magister Georg Rovarius. Luther was suffering, irritable, harsh; Bucer became confused. The subject of the debate was the doctrine of the Lord's Supper. Luther demanded that the Swiss should make a formal recantation of what they had hitherto believed and taught; this they refused, on the ground that they could not recant anything which they had never taught or believed. The next day, however, everything was changed. Bucer was clear and adroit, Luther was mild and kind. After some debate the Saxon theologians retired to another room to deliberate in private, and the result was the formula proposed by the Swiss was substantially accepted. May 24 the assembly met in Melanchthon's house. The subjects of the discussion were baptism, absolution, the school, etc., and the agreement which was arrived at was chiefly due to the tact and resolution of Bugenhagen. On Sunday Bucer preached in the forenoon, Luther in the afternoon; and all the members of the assembly took the Lord's Supper together. Lutherans, like Osiander and Amsdorf, were not satisfied with the result; they continued to demand that Bucer should recant. But Luther himself spoke for a long time with great contentment and confidence of the affair. In Switzerland, too,

there were some difficulties to overcome; but Bucer succeeded. See Herzog, *Real-Encyklop.* s.v. (B.P.)

Wittesa (or Vittesa)

in Hindu mythology, is the god of wealth, one of the eight protectors of the world, or of the ten patriarchs, Rishis, masters of created beings. He always appears upon a magnificent wagon, overlaid with precious stones, or on a white feather-covered horse.

Wittich, Christoph

a Reformed theologian of Holland, was born October 7, 1625, at Brieg, in Silesia. He studied at Groningen and Leyden, was in 1655 appointed professor of theology at Nimeguen, where he lectured for sixteen years. In 1671 he was called to Leyden, where his lectures were received with great favor, and died May 19, 1687. He wrote, *Consensus Veritatis in Scriptura Divina et Infallibili Revelatae cum Veritate Philosophica a Cartesio Delecta*: — *Comment. in Epist. ad Romanos*: — *Investigatio Epistolae ad Hebraeos*: — *Dissertatio de Natura Dei*. See Bayle, *Dictionnaire Historique Critique*; Benthem, *Hollandischer Kirchen-Staat*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:303. (B.P.)

Wittichen, Ferdinand Karl

a Protestant theologian, was born April 7, 1832, and died March 30, 1882, at Eschweiler, in Prussia. He is the author of, *Die Lehre Gottes als des Vaters* (Gottingen, 1865): — *Die Idee des Menschen* (ibid. 1868): — *Die Idee des Reiches Gottes* (ibid. 1872): — *Die christliche Lehre, ein Leitfaden für den höheren Religionsunterricht* (ibid. 1874): — *Das Leben Jesu in urkundlicher Darstellung* (ibid. 1876). (B.P.)

Witting, Johann Carl Friedrich

a Protestant theologian of Germany, was born March 30, 1760, at Alfeld, in Hanover. He studied theology and philosophy at Gottingen, and after completing his curriculum he acted for ten years as private tutor in the house of a nobleman. In 1783 he received the pastorate in Ellensen, near Einbeck. Here he wrote his *Stoff zu Unterhaltungen am Krankenbette* (Gottingen, 1788; 2d ed. 1789): — *Gedanken über Kanzelvorträge und deren zweckmassige Einrichtung* (ibid. 1791). In 1799 he went to

Brunswick as second preacher of St. Magnus, and advanced in 1805 to be first preacher. He died January 24, 1824. Belonging to the strict orthodox party, he published, *Ueber Rationalismus und Rationalatrie* (Brunswick, 1822): — *Biblischer Beweiss von der Himmelfahrt Jesu* (ibid. 1820): — *Practisches Handbuch für Prediger* (1791-98, 6 volumes): — *Grundriss der Tugend und Religionslehre* (1802). See Doring, *Die gelehrten Theologen Deutschlands*, 4:750 sq.; Winer, *Handbuch der theol. Lit.* 1:369, 400, 491, 562; 2:40. (B.P.)

Wittmann, Georg Michael

a Roman Catholic prelate of Germany, was born at Finkenhammer, near Pleistein, in the Upper Palatinate, January 23, 1760. He studied at Amberg and Heidelberg, and received holy orders in 1782. In 1803 he became head of the episcopal clerical seminary at Ratisbon, in 1804 was appointed cathedral-preacher, in 1821 made suffragan and general vicar to bishop Sailer, and, at the same time cathedral provost there. When Sailer died he was appointed his successor, but before the confirmation reached him from Rome, he died, March 8, 1833. He wrote, *Principia Cathol. de Sacra Scriptura* (Ratisbon, 1793): — *Principia Catholica de Matrimonii Catholicorum cum Altera Parte Protestantica* (ibid. 1831; Germ. transl. eod.): — *Annotationes in Pentateuchum Moysis* (ibid. 1796): — *Ein Wort über die Denk- und Glaubensfreiheit der Protestanten* (Sulzbach, 1817): — *Confessarius pro Aetate Juvenili* (ibid. 1832; 3d ed. Lat. and Germ. 1852): — *Vollständige Sittenlehre* (Landshut, 1832), and other ascetical works. See *Diepenbrock's Trauerrede* (Stadtamhof, 1833); Schenk, *Sailer und Wittmann* (Ratisbon, 1838); Schubert, *Erinnerungen an Overbeck und Wittmann* (Erlangen, 1835); Sintzel, *Erinnerungen an Bischof Wittmann* (Ratisbon, 1841); *Theol. Universal lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:401, 467; 2:23. (B.P.)

Witzel (Lat. Wicelius), Georg

a German theologian, was born at Vach, Hesse, in 1504. He studied theology at Erfurt, and in 1520 went to Wittenberg to attend the lectures of Luther and Melancthon, but was nevertheless ordained as priest by bishop Adolph, of Merseburg. Appointed vicar in his native town, he preached the doctrines of the reformation, married, and was expelled in 1525. Driven away by the peasants' war from Liibnitz, in Thuringia, where he had settled, he was, on the recommendation of Luther, appointed pastor

of Niemeck, but relapsed into Romalnisim, began to write with great violence against Luther and Melancthon, and was expelled in 1530. After some years of uncertain endeavors, he entered the service of abbot John of Fulda, in 1540, published his principal book, *Typus Ecclesiae Prioris*, and presented his *Querela Pacis* to Charles V at the Diet of Spiers (154-), who appointed him to draw up, together with Agricola, the Augsburg Interim. The troubles of the war induced Witzel to leave Fulda in 1554 and to settle at Mayence, where he published, in 1564, *Via Regia see de Controversiis Religionis Capitibus Reconciliandis Sententia*. He died in 1573. See Strobel, *Beitrag zur Literatur des xvi. Jahrhunderts* (Nuremberg, 1786); Schrockh, *Kirchengeschichte*, 1:570; 4:242 sq.; Neander, *De Georgio Wicelio* (Berlin, 1839); Holzhausen, in Niedner's *Zeitschrift fur histor. Theologie*, 1849, page 382 sq.; Kampfschulte, *De G. Wicelio ejusque Studiis* (Paderborn, 1856); Schmidt, *Georg Witzel. Ein Altkatholik des xvi. Jahrhunderts* (Vienna, 1876); Herzog, *Real-Encyklop. s.v.*; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Witzstadt, Hans

an Anabaptist hymn-writer of the 16th century, is known by some hymns which he probably wrote in the first half of that century, because he speaks of the inroad of the sultan, Soleiman II, in 1521, and of the preparations of the emperor Charles V against the Smalkald League, in 1546. One of his hymns, *Kompt her zu mir, spricht Gottes Son*, has been translated into English, "'Come hither,' says the Son of God," by the late Dr. Mills, in his *Horce Germanicce*, p. 47. See Schade, in the *Weinzars'ches Jahrbuch Mur deutsche Sprache, Liteatur und Kunst* (Hanover, 1856), volume 4; Koch, *Gesch. d. deutschen Kirchenliedes*, 2:141 sq. (B.P.)

Wizenmann, Thomas

a German champion of orthodoxy, was born at Ludwigsburg, in Wurtemberg, November 2, 1759, of pietistic parents. After having passed through preliminary studies, he was received into the training-school and orphanage of his native town, as *famulus*, October 28, 1775. In the spring of 1777 he resigned that position, however. He received the master's degree in October of that year, and in 1780 passed the theological examination and became vicar at Essingen. He had previously studied deeply the writings of Bengel, Oetinger, and Fricker, and continued to employ his leisure in the examination of standard authors, e.g. Locke,

Leibnitz, Wolff, Mendelssohn, Jacob Bdme, Herder. He was also accustomed to commit the results of his thinking to writing, and on many occasions to give them to the public. Pfenninger's *Christliches Magazin* (1780-83) contains an extended series of articles contributed by him; but many papers on theological and psychological subjects were never published, and were found, usually in an unfinished state, among his literary remains after he died. In 1783 Wizenmann exchanged his vicariate for a tutor's place in a private family at Barmen, and, while journeying thither, made the acquaintance of the philosopher Jacobi, which was not without influence over his mental life. Jacobi subsequently made him acquainted with Spinoza's *Ethics* and Kant's *Critique of Pure Reason*. In April 1784, Wizenmann began a work on the gospel according to Matthew, in which he attempted to make the gospel narrative demonstrate its own genuineness. He died before the work was completed, but it was published as a fragment by Kleuker in 1789. In 1785 he resigned his tutorship and took up his abode in the house of Jacobi. In 1786 he published *Resultate der Jacobischen u. Mendelssohn. Philosophie, kritisch untersucht, etc.*, in which he denied the possibility of proving the existence or non-existence of God by the method of demonstration, but asserted the reasonableness of a belief in a revelation whenever trustworthy historical proofs in its support can be adduced. The work excited considerable interest, and was favorably reviewed by many influential scholars, among them Jacobi, but Kant published an unfavorable criticism in the *Berliner Monatsschrift*, alleging that Wizenmann had convicted himself of enthusiasm in the positions assumed in the *Resultate*. Wizenmann felt obliged to reply to the charge of fanaticism emanating from so high a source, and made so masterly an exposure of the weak spots in Kant's argument as gained him friends among those who had not previously approved his book, among them Hamann. The strain upon his delicate constitution had, however, been too severe. His strength gave way, and he lay down to die. The end came February 22, 1787, when he had scarcely begun a course of what promised to be important labors for the cause of truth. A memoir was published by von der Goltz, under the title *Th. Wizenmann, der Freund Jacobi's, etc.* (Gotha, 1859, 2 volumes). See Herzog, *Real-Encyclop.* s.v.

Wjetkars

a small branch of Russian dissenters, who, about A.D. 1730, during a time of persecution, took refuge in the islands of Wjetka, in a small river between Russia and Poland, from which circumstance they derive their

name. Here they formed a separate community and built two monasteries, from which some of them migrated, fifty years later, to Poland, and built a church and convent at Tschernoboltz. They belonged originally to the Popoftschins and their chief peculiarity is that they will not take oaths nor offer prayer for the emperor.

Wo

(usually *ywa* or *ywb*, *ὠαί*, all onomatopoeic) is often used in the English version where a softer expression would be at least equally proper. "Wo to such an one!" is in our language a threat, or imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person; but this is not always the meaning of the word in Scripture. We have the expression "Wo is me," that is, Alas, for my sufferings! and "Wo to the women with child, and those who give suck," etc., that is, Alas, for their redoubled sufferings, in time, of distress. It is also more agreeable to the gentle character of the compassionate Jesus to consider him as lamenting the sufferings of any, whether person or city, than as imprecating, or even as denouncing them, since his character of judge formed no part of his mission. If, then, we should read, "Alas, for thee, Chorazin I alas, for thee, Bethsaida!" we should do no injustice to the general sentiments of the place or to the character of the person speaking. This, however, is not the sense in which wo is always to be taken, as when we read, "Wo to those who build houses by unrighteousness, and cities by blood;" wo to those who are "rebellious against God," etc., in numerous passages, especially of the Old Test. The import of this word, then, is in some degree qualified by the application of it; where it is directed against transgression, crime, or any enormity, it may be taken as a threatening, a malediction; but in the words of our Lord, and where the subject is suffering under misfortunes, though not extremely wicked, a kind of lamentatory application of it would seem to be most proper. *SEE IMPRECATION.*

Wodin

the principal deity of the old German nations, to whom, as the god of battles, the captives taken in war were sacrificed. He was the analogue of the great Scandinavian god *Odin* (q.v.).

Wodrow, Robert

a Scotch minister, antiquary, and ecclesiastical historian, was born in Glasgow in 1679. He entered the university in his native city in 1691, and became librarian of the college while studying divinity; was licensed to preach in March 1703; ordained in the summer of the same year, minister of Eastwood, in Renfrewshire, where he prosecuted his literary labors during the remainder of his life; was active in the interests of a free church, opposing the act of 1712 for re-establishing patronage, and becoming the most prominent member of a committee of five clergymen deputed by the General Assembly to proceed to London, on the accession of George I, to urge its repeal. He died March 21, 1734. He published, *History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution* (1721-22; republished with *Memoir, etc.*, 1828-30): — *Life of Professor (James) Wodrow, A.M., Professor of Divinity in the University of Glasgow from 1692 to 1707* (1828): — *Collections upon the Lives of the Reformers and Most Eminent Ministers of the Church of Scotland* (1834-45): — *Analecta; or, Materials for a History of Remarkable Providences, etc.* (1842-43), and other works.

Wodu

one of the sacred lustrations authorized by the Koran. The principal parts of this institution are six:

- (1) intention,
- (2) the washing of the entire face,
- (3) the washing of the hands and forearms up to the elbows,
- (4) the rubbing of some parts of the head,
- (5) the washing of the feet as far as the ankles, and
- (6) observance of the prescribed order.

The institutes of the traditional law about this lustration are ten:

- (1) the preparatory formula, "In the name of the most merciful God," must be used;
- (2) the palms must be washed before the hands are put into the basin;
- (3) the mouth must be cleansed;
- (4) water must be drawn through the nostrils;
- (5) the entire head and ears must be rubbed;
- (6) if the beard be thick, the fingers must be drawn through it;

- (7) the toes must be separated;
- (8) the right hand and foot should be washed before the left;
- (9) these ceremonies must be thrice repeated;
- (10) the whole must be performed in uninterrupted succession. *SEE ABLUTION.*

Wohlfarth, Johann Friedrich Theodor

a Protestant theologian of Germany, was born at Teuchel, December 16, 1795, and died at Neustadt-on-the-Orla in 1863, doctor of philosophy. He is the author of, *Ueber die Bedeutung und die Folgen des Streites zwischen Rationalismus, Supernaturalismus und Mysticismus* (Halle, 1833): — *Die Lehre von der heiligen Schrift, von dem Standpunkte der Geschichte und Philosophie* (Neustadt, 1835): — *Ueber den Einfluss der schonen Kunste auf die Religion und den Cultus überhaupt* (Leipsic, 1836): — *Triumph des Glaubens an Unsterblichkeit und Wiedersehen uber den Zweifel* (2d ed. 1842): — *Tempel der Unsterblichkeit oder neue Anthologie der wichtigsten Ausspruche uber Fortdauer und Wiedersehen* (1837): — *Das Leben Jesu* (1842): — *Der Pauperismus nach seinem Wesen, Ursprunge, Folgen und Heilmitteln* (1845): — *Blicke in das Jenseits* (1847): — *Luther im Kreise der Seinigen* (1861), etc. See Zuchold, *Bibl. Theol.* s.v.; Winer, *Handbuch der theol. Lit.* 2:32, 39, 56, 77, 149, 174, 321, 373. (B.P.)

Wogulian Version

SEE RUSSIA, VERSIONS OF.

Woken, Franz

a German doctor of theology and professor of Oriental languages, born at Ravin, in Pomerania, in 1685, was called to Wittenberg in 1727, where he died, 5 . 18, 1734. He wrote, *Diatribes de Magistris Collectionum* ([twpwsa yl \[b\]](#)) (Wittenberg, 1727): — *An Moses Genesin e Schedis Patriarcharum Collegerit* (ibid. eod.): — *Dissert. de Utilitate Novae Pentateuchi Samaritani Editionis* (ibid. 1728): — *Alloquium ad Eruditos de Utilitate Novae, quam Parat, Editionis Pentateuchi Samaritani* (ibid. 1729): — *Meletemata Antiquaria*, etc. (ibid. 1730): — *Commentatio Exegetico-critica in Canticum* (ibid. 1729): — *Diss. de Usu Fl. Joseph. in V. et V.T.* (ibid. 1720): — *Meditationes Privatae*, etc. (Leipsic, 1716-18): — *Adnotationes Exegeticae in Prophetiam Haggaei* (ibid. 1719): —

Samaritani Eusebiani, Quatenus ad Vindicandum Textum Hebraeum Praecipue Faciunt (Wittenberg, 1731): — *Pietas Critica, quae V. et N.T. Textum Origini*, etc. (ibid. 1718-20, 2 parts):- *Textus V. T. Originalis Ebr. ab Enallagis Liberatus* (ibid. 1726). See Winer, *Handbuch der theol. Lit.* 1:127, 190, 230, 279; Furst, *Bibl. Jud.* 3:527. (B.P.)

Wolcott, John

an English satirist, better known as *Peter Pindar*, was born at Dodbroke, Devonshire, in 1738. He was educated as a physician, and in 1767 accompanied sir William Trelawney, governor of Jamaica, to the West Indies as medical attendant. Though an avowed unbeliever, he returned to England, took orders in the Church, and sailed again for Jamaica, where he accepted a small curacy until the death of Trelawney, in 1768, when he returned to England, and spent twelve years in trying to establish himself as a physician at several places in Cornwall. He died January 14, 1819. He published numerous satirical pieces, ridiculing the Royal Academy to such an extent that the government, it is said, thought it worth while to purchase his silence with £300 a year. Collections of his writings appeared between 1789 and 1812.

Wolder, David

a Lutheran theologian of Germany, was born at Hamburg, and studied at Rostock. In 1577 he was appointed deacon of St. Peter's, in his native city, where he died, December 11, 1604. He is the editor of a Polyglot Bible in Hebrew, Greek, Latin, and German, which was issued at Hamburg in 1595. Besides, he published *Neu-Catechismus Gesangbuchlein* (ibid. 1598), in which some of his own hymns are given. See Le Long-Masch, *Bibliothecae Sacrae*, 1:387; J. Molleri, *Cimbria Literata* (Havniae, 1744), 1:740 sq.; Koch, *Gesch. d. deutschen Kirchenliedes*, 2:296 sq. (B.P.)

Woldike, Marcus

a Protestant theologian of Germany, born at Sommersted, in Sleswick, November 25, 1699, was professor of theology at Copenhagen from 1731, and died September 26, 1750. He is the author of, *Caput Secundum ex Tr. Berachot Latine Vertit et cum Annotationibus Nonnullis Adjectis Edidit* (Havniae, 1738): — *Tractatus Talm. Chagga cum Gemara Hierosol. Latine Versus Notisque Illustratus* (ibid. 1735): — *Explicatio Numini Cujusdam Judaeo-cabbalistici* (ibid. 1736): — *Mos. Maimonidis Tract. de*

Cibis Veitiis, etc. (ibid. 1722-34): — *Dicta Classica Veteris Testamenti* (ibid. 1735): — *Apologia Concionator. Evangel. adv. Accusation. Episcopor. et Clericorum. Pontificior. Regi et Senatui*, etc. (Copenhagen, 1739). See Winer, *Handbuch der theol. Lit.* 1:327; Furst, *Bibl. Jud.* 3:526. (B.P.)

Wolf, Abraham

a Lutheran theologian of Germany, was born at Cabelitz in 1680, studied at Halle, and was appointed professor at Königsberg in 1708. In 1717 he received the chair of Oriental languages, was made doctor of divinity in 1727, received the pastorate of the Altstadt, together With a seat in consistory, the same year, and died June 20, 1731. He wrote, *Diss. de Animo ad Cohel.* 3:21: — *De Elihu Amicorum Jobi Optimo*: — *De Loco Cohel.* 12:11, 12: — *Diss. in* ^{301B} *Haggai* 2:5, 6, *de ὀρθοδοξίας et ὀρθοτομίας Vinculo Necessario*, etc. See Arnold, *Historie der königsbergischen Universität*; Jocher, *Allgemeines Gelehrten Lexikon*, s.v. (B.P.)

Wolf (or Wolff), Christian von

a German philosopher, was born at Breslau, January 24, 1679. He had been dedicated to the ministry from his childhood by his parents, and hence received, as he himself expresses it, an ecclesiastical education. He studied in the gymnasium at home and at the University of Jena, where he developed a special taste for mathematical studies, and applied the principles of the science to theology. He preached a few times with great acceptability, and was noted for the clearness of his explanations. He was a professor at Halle from 1707 to 1723, when he was driven from the country by Frederick William I, and assumed a similar position at Marburg. In 1740 he was recalled to Halle by Frederick II, where he was received with unbounded enthusiasm. Here he remained until his death, April 9, 1754. See Ueberweg, *History of Philosophy*, 2:116; Hagenbach, *History of the Church in the 18th and 19th Centuries*, 1:117 sq.; *Selbstbiographie* (published by Wuttke, Leipsic, 1841).

Wolf, Friedrich August

a Protestant theologian of Germany, was born July 31, 1784. He was appointed preacher at St. Peter's, in Leipsic, in 1805, and died August 12, 1841. He left in MS. sermons, which were published by Kritz (Leipsic,

1841-44, 6 volumes). See Winer, *Handbuch der theol. Lit.* 2:171; Zuchold, *Bibl. Theol.* 2:1466. (B.P.)

Wolf (Lat. Wolfius), Jerome

a learned German, was born in the principality of Oettingen (Swabia), August 13, 1516. As an envoy to Nordlingen and then to Ntirement, he made rapid progress in the ancient languages. His misanthropy and morbid asceticism prevented his promotion, but at length, in 1536, the death of his father left him at full liberty to gratify his inclination for study. The fame of Melancthon attracted him to Wittenberg, where he had opportunities to hear the lectures of Luther and Amerbach. In 1545 he was charged with the direction of a Protestant school at Mulhausen (Thuringia), but he left this position after a very brief trial, and from that time he lived in the homes of his friends at Tubingen and Strasburg, devoting his time to translating the Greek authors into Latin. In 1557 he obtained the position of director of the college of Augsburg, and thus of the library, which position he held until his death, October 8, 1580. He wrote, *De Vero et Licito Usu Astrologiae* (1558): — *De Expedita Utriusque Linguae Discendae Ratione*: — *Judicium de Poetis Legendiss*: — *De Christianae Classis Victoria*. He is better known by his Latin translations, accompanied with notes of Isocrates (1549, 1570), Demosthenes (1549), Nicetas (1557), Zonaras (eod.), Epictetus (1560), Nicephorus Gregorius (1562), and Suidas (1564). These were published at Basle. See Hoefer, *Nouv. Biog. Generale*, s.v.

Wolf, Martin

a Lutheran theologian of Germany, who died May 31, 1875, at Stulberg, near Homburg, dean and member of consistory, is the author of, *Die Urgeschichte oder Genesis cap. 1-6:6* (Homburg, 1860): *Die Bedeutung der Weltschnopfung nach Natur und Schrift* (1866). (B.P.).

Wolfenbiuttel Fragments

(or *Fragments of the Wofenbuttel Anonymous Work*) is the name of a work written from the deistic point of view to contest the truth of the gospel history, of which Lessing (q.v.) began to publish fragments in 1774. As early as 1771, during a visit to Berlin, he tried to find a publisher of the work, in spite of the advice of Ch. F. Nicolai and Moses Mendelssohn to the contrary, but as the royal censor (though he promised not to interfere

with the publication) refused to authorize it, he gave up the plan for the time. In 1773, however, he began to issue a kind of periodical publication, *Zur Geschichte und Litteratur aus den Schätzen der herzoglichen Bibliothek zu Wolfenbittel*, which was exempted from the control of the ducal censor; and in the third number of that publication appeared, in 1774, the first instalment of the work, *Von Duldung der Deisten, Fragment eines Ungenannten*, accompanied with a few cautious remarks by the editor, but very adroitly introduced by the preceding article. The fragment attracted no particular attention; but when, in 1777, the whole fourth number was occupied by fragments, of which some, *Unmöglichkeit einer Offenbarung, Durchgang der Israeliten durch das rothe Meer, Ueber die Auferstehungsgeschichte*, etc., were of a rather pronounced character, quite a sensation was produced; and Lessing did not fail to deepen the impression by publishing, in 1778, in the form of an independent book, a new fragment, *Von dem Zwecke Jesu und seiner Junger*. He immediately lost his privilege of publishing anything without the permit of the censor, and a violent controversy with the orthodox party began, the most prominent figure of which was the Lutheran pastor, Johann Melchior Gotze (q.v.). After the death of Lessing, the seven fragments which he had published appeared in Berlin in 1784 (4th ed. 1835). Some more fragments, which Lessing had had in his possession, but had not published, appeared in 1787, edited by C.A.E. Schmidt, a pseudonym for Andreas Riem, canon of Brunswick. The anonymous author of the fragments, which form one of the most remarkable productions of German deism, was Samuel Reimarus (q.v.). Lessing tried to lead public curiosity on a wrong track by hinting that the author probably was Johann Lorenz Schmidt, editor of the Wertheim Bible (q.v.). But already Hamann mentions Reimarus as the author in a letter to Herder, of October 13, 1777; and the authorship was afterwards established beyond any doubt by the declaration of the son of Reimarus, made in a letter addressed to the managers of the Hamburg town-library, to whom he also presented a complete manuscript of the entire work of his father. The letter, written in 1813, a year before the death of the younger Reimarus, was published by Gurlitt in the *Leipsic Literatur-Zeitschrift*, 1827, No. 55, and by Klose, in Niedner's *Zeitschrift für die historische Theologie* (1850), page 519 sq. See Rope, *Johann Melchior Gotze* (Hamburg, 1860), page 152 sq.; Strauss, *Herman Samuel Reimarus und seine Schutzschrift für die vernünftigen Verehrer Gottes* (ibid. 1862); Monckeberg, *Hermann S. Reimarus und Johann Christian Edelmann*. (ibid. 1867); Fischer, *Geschichte der neueren Philosophie* (2d

ed. Heidelberg, eod.), 2:759-772, Plitt-Herzog, *Real-Encyklop.* s.v. "Fragmente." (B.P.)

Wolff, Ludwig

a Lutheran minister of Germany, was born in 1808. He was brought up in rationalism, but the influence of Leo and J. Miller, of Halle, gave him that true foundation on which he afterwards lived and labored. In 1866 he was appointed superintendent of the Ottenstein diocese. He died at Halle, October 15, 1877. (B.P.)

Wolfflin, Christoph

a Lutheran theologian of Germany, was born at Owen, in Wurtemberg, December 23, 1625. He studied at Tübingen, was in 1651 deacon at Aurach, in 1657 at Tübingen, in 1659 professor of Greek, and in 1660 was made doctor and professor of theology. In 1669 duke Eberhard III appointed him court preacher, and provost of Lorch. In 1680 duke Frederic Charles appointed him provost of Stuttgart, a position which has never again been occupied after Wolfflin. He died October 30, 1688. He wrote, *Exercitationes 8 de Lapsu Adami: — Exercitt. 7 de Obligatione Credendi in Christum: — Exercitt. 5 de Poenitentia Tyrriorum et Sidoniorum: — Dissert. de Triduo Mortis Christi: — Historia Incestus Lothi, etc.* See Fischlin, *Memoria Theologorum Virtembergensium*; Freheri, *Theatrum Eruditorum Jocher, Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Wolfgang Of Anhalt

is known from the history of the reformation as one of those German princes who fought for the cause of Luther. Born in 1492, he succeeded his father in 1508. At the Diet of Worms, in 1521, the new doctrine found in him a strong arm and Luther a true friend. In his own country he introduced the reformed doctrine, and was its warmest promoter at home and abroad. He opposed the emperor, signed in 1529 the protest, at Spenser, and the Augsburg Confession in 1530; and here (at Augsburg) it was that he, together with George of Brandenburg, told the emperor that they would rather give up their heads than follow the procession on Corpus-Christi day. He belonged to the promoters of the League of Smalkald, and the part which he took in the war brought upon him the ban of the empire and the loss of his estate, which was given to the Spaniard Ladrone. On horseback he left his castle in Bernburg, singing Luther's

famous battle-song of the reformation "Ein' feste Burg." In 1552 his estates were returned to him, and he died March 23, 1566. See *Theol. Universallexikon*, s.v. (B.P.)

Wolflein (Lat. Lupulus), Heinrich

a Swiss hagiographer, was born about 1470 at Berne. He was director of the gymnasium at his native place, and canon of the chapter. The doctrines of Zwingli, who had been his disciple, he corrupted. He spread with ardor the religious reform, married in 1524, was appointed in 1527 secretary of the consistory, and died in 1532. Wolflein contributed much towards reviving the tone of literature among his compatriots. He wrote, *Vita Nicolai Subsilvani* (1501); it was republished by J. Eichhorn, under the title, *Historia F. Nicolai de Saxo* (Fribourg, 1608; Constance, 1631): — *Officium S. Vincentii Martyris* (Basle, 1517). See Hoefer, *Nouv. Biog. Generale*, s.v.

Wolfrath, Friedrich Wilhelm

a Protestant theologian of Germany, was born September 3, 1757. at Glickstadt. In 1794 he was called as pastor primarius to Husum, in 1798 as court-preacher to Gluckstadt, in 1805 as doctor and professor of theology to Rinteln, and died, June 26, 1812. He wrote, *Was soll der Candidat der Theologie wissen?* (Altdorf, 1800): — *Versuch eines Lehrbuchs der allgemeinen Katechetik uend Didaktik*, etc. (Lemgo, 1807, 1808): — *Fragen uber liturgische Gegenstande*, etc. (Hamburg, 1792): — *Predigten* (ibid. 1791-97, 3 volumes): — *Geistliche Reden* (Altona, 1791): — *Menschenlehen und Schicksal* (Rinteln, 1808): — *Religionslehrbuch* (Hamburg, 1811): — *Liturgisches Handbuch* (Marburg, 1806). See Winer, *Handbuch der theol. Lit.* 2:45, 51, 69, 76, 126, 132, 141, 163, 174, 175, 199, 202, 237, 280, 330, 360, 364. (B.P.)

Wolfsohn, Aaron

also called *Aaron Halle*, a German rabbi, was born in 1736, and died at Fuirth, March 20, 1835. He was a distinguished disciple of Mendelssohn, and worked in the department of Biblical exegesis and Hebrew literature in conjunction with Joel Lowe, G. Solomon, etc. He published a German translation of Lamentations, with an elaborate Hebrew introduction and commentary by Lowe (Berlin, 1788): — a translation of Esther, with a Hebrew introduction, etc. (ibid. eod.): — a translation of Ruth, with a

Hebrew introduction, etc. (ibid. eod.): — a Hebrew commentary on the Song of Solomon, written conjointly with Lowe, accompanying Mendelssohn's translation of this book (ibid. 1789): — the book of Job, with a German translation and Hebrew commentary (Prague, 1791; Vienna, 1806): — the first book of Kings, with a German translation and Hebrew commentary (Breslau, 1809): — critical and exegetical annotations on the vision of Habakkuk (ibid. 1806): — a German translation of the first two chapters of Habakkuk, published in the periodical *Jedidja*, 2:107 sq.: — a German translation and Hebrew exposition of the Sabbatic and festival lessons (Berlin, 1790): — a Hebrew primer, entitled װײל פּבא , with an introduction by D. Friedlander (ibid. eod.). See Flurst, *Bibl. Jud.* 3:533 sq.; Kitto, *Cyclop.* 8:5.; Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodl.* col. 2732-2734; the same, *Bibl. Handbuch*, page 151; Dessauer, *Gesch. der Israeliten*, page 508; Delitzsch, *Gesch. d. jud. Poiese*, pages 100,107. (B.P.)

Wollaston, George, D.D.

an English divine, for some time father of the Royal Society, and sixty-two years member of the Society for the Propagation of the Gospel, was born in 1738. He was educated at the Charterhouse, and afterwards at Sidney College, Cambridge, where he graduated A.B. in 1758. Such was the high character he sustained, that he was chosen mathematical lecturer; and while at Cambridge he was also engaged in editing Newton's *Principia*. He was presented to the rectory of Stratford, Suffolk, in 1754; to the rectory of Dengey, Essex, in December, 1762; and to the rectory of St. Mary Aldermary, London, in 1774. He died February 14, 1826. See (Lond.) *Annual Register*, 1826, page 226.

Wollaston, William

an English clergyman and author, was born at Coton Clauford, Staffordshire. March 26, 1659; became pensioner at Sidney College, Cambridge, in 1674; took deacon's orders about 1681; became assistant master of Birmingham School; was ordained priest in 1686; inherited a large estate in 1688, and there after passed his time in literary leisure in London, where he died, October 29, 1724. He published, *The Design of a Part of the Book of Ecclesiastes; or, the Unreasonableness of Men's Restless Contentions for the Present Enjoyments, Represented in an*

English Poem (1691): — and *Religion of Nature Delineated* (1722). He also left a number of works in MS. See Chalmers, *Biog. Dict.* s.v.

Wolle, Christoph

a Protestant theologian of Germany, was born January 24, 1700, at Leipsic, where he also prosecuted his theological, philosophical, and Oriental studies. On presenting and defending his dissertation, *De Facultatibus Intellectualibus in Bonos Habitus Mutandis*, he was allowed to lecture as private docent. In 1746 he was made doctor of divinity, and two years later was appointed to the chair of theology. He opened his lectures with a discourse, *In Anton. Collinum de Christiana Religione ut ab Ipso Christo et Ejus Discipulis Tradita est, Nulli rei Minus quam Pius Fraudibus Favente*. He died July 6, 1761. Of his many writings we mention, *Diss. Philol. Sacra de Regulis xxx Hermeneuticis, ad Circumspectam Scripturae Sacrae Illustrationem*, etc. (Leipsic, 1722): — *Diss. de Mysteriis Orationis ad Mysteria Revelationis Paedagogicis* (ibid. eod.): — *Diss. Regulae Herameneuticae περί τῆς ἑσοδυναμίας sive συγνομίας Usu et Abusu* (ibid. 1723): — *Diss. de Dictis Novi Testamenti Quatuor ab Interpunctionibus Novis Vindicatis* (ibid. 1725): — *Die Ruhe der Seelen, das hochste Gut in diesem Leben, oder kurze Auslegung des Predigers Salomo*. etc. (ibid. 1729): — *Diss. de Singulari Facto et Fato Lothi, ad Genes. 26:26* (ibid. 1730, 1749): — *Diss. de Parallelismo Novi Testamenti Verballi cum 80 Virali Caute Instituendo* (ibid. 1731), etc. See Doring, *Die gelehrten Theologen Deutschlands*, 4:755 sq.; Furst, *Bibl. Jud.* 3:534 sq.; Winer, *Handbuch der theol. Lit.* 1:110, 111, 115, 126, 129, 159, 163, 629. (B.P.)

Wolleb, Johannes

a theologian of the Reformed Church, was born November 30, 1586, at Basle, where his father, Oswald, was a magistrate. At the age of twenty, after preliminary courses in philosophy and theology, in both of which he excelled, he was ordained to the ministry. In 1607 he was made city deacon; in 1611 pastor of St. Elizabeth's; in 1618 pastor at the Cathedral, as successor to Grynaeus, and professor of the Old Test., as successor to Sebastian Beck. He wrote a number of dissertations, and a single theological work, the *Compendium Theologies Christianae* (1626), a volume of only 273 pages, but a masterpiece of compact brevity, clear arrangement, and thorough comprehensiveness as respects all important

doctrinal matters. It was made a text-book at Basle and several other reformed universities. A second edition appeared at Basle in 1634, and a third at Amsterdam in 1638. An English edition was prepared by Alexander Ross, and published under the title, *Wollebius' Christian Divinity*. Wolleb did not live to see the success of his book, but died of the plague, November 24, 1629, leaving two sons, Johann Jacob and Theodor, both of whom afterwards became pastors at Basle, and in 1667 died of the same disease. A volume of funeral sermons by Wolleb appeared in print in 1657. See Herzog, *Real-Encyklop.* s.v.

Wollgast, Johann Friedrich

a Protestant theologian of Germany, was born at Schweidnitz, May 16, 1797 and died March 29, 1839. He is the author of *Kirchenagende fur Stadt- und Landprediger* (Breslau, 1811, 2 parts). See Winer, *Handbuch der theol. Lit.* 2:280. (B.P.)

Wollner, Christoph

the Prussian statesman of the reign of Frederick William II, who originated the famous *religious edict* in which orthodoxy in teaching was commanded, was born in 1732 at Doberitz, and was at first an orthodox, though tolerant, theologian. He became engaged in secular affairs after a time, and resigned his pastorate at Behnitz. During fifteen years (1765-80) he contributed nearly all the reviews on domestic and horticultural matters which appeared in Nicolai's *Allgemeine deutsche Bibliothek*. In 1776 he joined an order of templars founded at Wiesbaden by a certain knight, *Theophilus a Cygna*, which, promised to open the way into the most secret mysteries of nature. In 1777 he published in Nicolai's *Bibliothek* a prophecy concerning "the impending destruction of the prevalent rationalistic enlightenment." He became tutor in political economy to the crown-prince in 1782, was ennobled in 1786, and appointed councillor of finance and intendant of royal buildings, etc. On July 3, 1788, he was made minister of the department of justice, which included in its jurisdiction the affairs of the Church, and in that position was employed by the king to place a barrier in the way of the progress of the "enlightenment," which had become powerful in the land. The notorious religious edict, written by Willner, was issued in consequence, July 9. It accorded liberty of belief to everybody, but ordered that teachers who could not accept the doctrines of evangelical orthodoxy should either resign their positions or refrain from

promulgating their own views, and in public support those of the Church, under penalty of being dismissed and still more severely punished." The edict, issued in the country of Frederick the Great, and after fifty years of governmental principles of a directly opposite character, produced an immense excitement, and called forth more than a hundred pamphlet reviews, about one third of which were in its favor, and, curiously enough, one by Semler, the father of rationalism, was in this class. Nothing in the way of enforcing the edict was done, however, for about two years; but then a royal order, dated August 13, 1791, compelled Wollner to proceed against offenders, e.g. Bahrtdt (q.v.), who had ridiculed the edict by writing a comedy upon it. A commission, of which pastor Hermes of Breslau was the head, was instituted by the king to give effect to the edict; but as its members were altogether unknown in the learned world, its authority was not great, and its work unimportant. It addressed threatening fulminations to Noddselt, Niemeyer, Kant, the University of Halle, etc., which were followed by no consequences whatever. With the accession of Frederick William III (1797), all the measures taken to advance the cause of orthodoxy were set aside. Wollner retained his office, and in 1798 attempted to revive the religious edict, but received a cutting rejoinder from the king. He resigned and retired to his estates, where he died, respected for his character and abilities, in the year 1800. See Teller, *Denkschrift auf Herrn Staatsminister v. Wollner*, etc. 1802; *Das preussische Religionsedikt*, etc. (Leipsic, 1842); Manso, *Gesch. d. preuss. Staats*, 1:165 sq., 201 sq.; Sack, *Gesch. d. geistl. Ministeriums Wollner*, in *Niedner's Zeitschrift. hist. Theol.* 1863, No. 3.

Wolters, Albrecht

a Protestant theologian of Germany, who died at Halle, March 30, 1878, doctor and professor, is the author of *Predigten*, published in 1847, 1860, and 1874:—*Reformationsgeshchihte der Stadt Wesel bis zur Befestigung ihres reformirten Bekenntnisses durch die weseler Synode* (last ed. Bonn, 1868). (B.P.)

Wolters, Otto Ludwig Siegmund

doctor of theology and pastor of St. Catherine's, at Hamburg, was born there December 17, 1796, and died May 13, 1874. For thirty years he occupied the pulpit of St. Catherine's, in his native place, of which he was

one of its truest and most learned sons. His sermons were repeatedly printed. See Zuchold, *Bibl. Theol.* 2:1469. (B.P.)

Woltersdorf, Ernst Gottlieb

an evangelical hymn-writer, was born at Friedrichsfelde, near Berlin, May 31, 1725. He was a student of Halle, and resided and taught in the orphanage. In 1744 he became a private tutor, and four years afterwards associate pastor at Bunzlau. He evinced great interest in the instruction of the young, and consented to assume the direction of an orphanage founded in his parish by a mason named Zahn. This institution enjoyed his supervision until his death, December 17, 1761. Woltersdorf possessed uncommon readiness in versification, and was continually tempted to spread his thoughts over a great deal of surface. Some of his hymns are largely in the style of Zinzendorf, with whom he shared many doctrinal views, though not otherwise connected with him. Several of them have considerable value, and have found deserved admission, in a revised and abridged form, in the hymn-books of various evangelical churches. He had the ability to seize upon some pregnant word taken from Scripture or other source, and to, present it in a different light with every succeeding strophe, and did this in several of his hymns. This power led him to write also a number of parodies. He published a collection of *Psalms* (1750; 2d ed. 1768; a recent ed., by Schneider, accompanied with a biography of the author, Dresden, 1849). A second collection was issued in 1751. This volume contains a list of other writings by Woltersdorf, generally admonitions addressed to the young. After his death a volume of sketches of sermons prepared by him was published. See Herzog, *Real-Encyklop.* s.v.

Wolzogen, Johann Ludwig von

a famous Socinian, was born in 1599, in Austria, of a family belonging to the Calvinistic Church, and died in 1685, at Sohlichtingsheim, near Fraustadt. His exegetical writings are found in the *Bibliotheca Fratrum Polonorum* (Amsterdam, 1656). He also wrote, *Compendium Religionis Christiana*: — (ibid. eod.). His *Opera Omnia* were published at Amsterdam in the same year. See Winer, *Handbuch der theol. Lit.* 1:17, 31, 308, 419; Fock, *Der Socinianismus* (Kiel, 1847), *Theol. Universallexikon*, s.v. (B.P.)

Wolzogen, Ludovicus van

a Reformed theologian of Holland, was born in 1632. After completing his studies, he travelled through France and Germany, and was appointed preacher of the French congregation at Groningen. In 1664 he was appointed professor in Utrecht, and shortly afterwards was called to Amsterdam, where he died, November 13, 1690. He wrote, *Orator Sacer, seu Praeceptiones de Ratione Concionandi: — Tractatus de Scripture Sacrem Intetprete-Dissert. Critico-Theologicam de Correctione Scribarum*, etc, After his death there was published, in 1700, *Explication de la Priere*. See Burmann, *Trajectum Eruditum, Lettres sur la Vie et sur la Mort de Louis de Wolzogue* (Amsterdam, 1692); *Lud. Wolzogenii Apologia Parentalis, Auctore Pet. Ysairnio* (ibid. 1693), Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Woman

(Heb. **hva**, *ishshih* [plur. **μυνη**; a masc. form contracted for **μυνηαἰε** *men*], fem. of **vya**, *ish*, as *vira* [in *virago*] from *vir*, and **ἀνδρίς** from **ἀνήρ**), like our own term *woman*, is in the Hebrew (and so the Greek, **γυνή**) used of married and unmarried females. **SEE MAN**.

I. Original Position of the Sex. — The derivation of the word shows that, according to the conception of the ancient Israelites, woman was man in a modified form one of the same race, the same genus, as man, a kind of female man. How slightly modified that form is, how little in essential structure woman differs from man. physiology has made abundantly clear. Variant, however, in make as man and woman are, they differ still more in character; and yet the great features of their hearts and minds so closely resemble each other, that it requires no depth of vision to see that these twain are one! This most important fact is characteristically set forth in the Bible in the account given of the formation of woman out of one of Adam's ribs: a representation to which currency may have the more easily been given, from the apparent space there is between the lowest rib and the bones on which the trunk is supported. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." An immediate and natural inference is forthwith made touching the intimacy of the marriage-bond: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh" (^{<0021>}Genesis 2:21-24). This narrative is hence effectively

appealed to as supplying an argument for enforcing the duties of the husband towards the wife (⁴¹⁸⁵Ephesians 5:28-31). Those who have been pleased to make free with this simple narrative may well be required to show how a rude age could more effectually have been taught the essential unity of man and woman — a unity of nature which demands, and is perfected only in, a unity of soul. The conception of the Biblical writer goes beyond even this, but does not extend further than science and experience unite to justify. There was solid reason why it was not good for Adam "to be alone." Without a helpmeet he would have been an imperfect being. The genus homo consists of man and woman. Both are necessary to the idea of man. The one supplements the qualities of the other. They are not two, but one flesh, and as one body so one soul.

The entire aim, then, of the narrative in Genesis was, by setting forth certain great physical facts, to show the essential unity of man and woman, yet the dependence of the latter on the former; and so to encourage and foster the tenderest and most considerate love between the two, founded on the peculiar qualities of each pre-eminence, strength, intellectual power, and wisdom on the one side; reliance, softness, grace, and beauty on the other — at the same time that the one set of excellences lose all their worth unless as existing in the possession of the other. Many usages of early times interfered with the preservation of this theoretical equality: we may instance the existence of polygamy, the autocratic powers vested in the head of the family under the patriarchal system, and the treatment of captives. Nevertheless a high tone was maintained generally on this subject by the Mosaic law, and, as far as we have the means of judging, by the force of public opinion.

II. *Condition of Ancient Hebrew Females.* —

1. Liberty. — Women appear to have enjoyed considerably more freedom among the Jews than is now allowed them in western Asia, although in other respects their condition and employments seem to have been not dissimilar. At present, women of all ranks are much confined to their own houses, and never see the men who visit their husbands or fathers, and in towns they never go abroad without their persons and faces being completely shrouded they also take their meals apart from the males, even of their own family. But in the rural districts they enjoy more freedom, and often go about unveiled. Among the Jews, women were somewhat less restrained in their intercourse with men, and did not generally conceal their

faces when they went abroad. Only one instance occurs in Scripture of women eating with men (^{<0824>}Ruth 2:14), but that was at a simple refectory, and only illustrates the greater freedom of rural manners. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life. Rebeleah travelled on a camel with her face unveiled, until she came into the presence of her affianced (^{<0264>}Genesis 24:64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (^{<0291>}Genesis 29:11). Each of these maidens was engaged in active employment, the former in fetching water from the well, the latter in tending her flock. Sarah wore no veil in Egypt, and yet this formed no ground for supposing her to be married (^{<0124>}Genesis 12:14-19). An outrage on a maiden in the open field was visited with the severest punishment (^{<0225>}Deuteronomy 22:25-27), proving that it was not deemed improper for her to go about unprotected. Further than this, women played no inconsiderable part in public celebrations: Miriam headed a band of women who commemorated with song and dance the overthrow of the Egyptians (^{<0151>}Exodus 15:20, 21); Jephthah's daughter gave her father a triumphal reception (^{<0134>}Judges 11:34); the maidens of Shiloh danced publicly in the vineyards at the yearly feast (^{<0221>}Judges 21:21); and the women feted Saul and David, on their return from the defeat of the Philistines, with singing and dancing (^{<0816>}1 Samuel 18:6, 7). The odes of Deborah (Judges 5) and of Hannah (^{<0811>}1 Samuel 2:1, etc.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetess or inspired teacher, as instanced in Miriam (^{<0151>}Exodus 15:20), Huldah (^{<0224>}2 Kings 22:14), Noadiah (^{<0614>}Nehemiah 6:14), Anna (^{<0136>}Luke 2:36), and above all Deborah, who applied her prophetic gift to the administration of public affairs, and so was entitled to be styled a "judge" (^{<0004>}Judges 4:4). The active part taken by Jezebel in the government of Israel (^{<0183>}1 Kings 18:13; 21:25), and the usurpation of the throne of Judah by Athaliah (^{<0118>}2 Kings 11:3), further attest the latitude allowed to women in public life.

2. The *employments* of the women were very various, and sufficiently engrossing. In the earlier or patriarchal state of society, the daughters of men of substance tended their fathers' flocks (^{<0230>}Genesis 29:9; ^{<0116>}Exodus 2:16). In ordinary circumstances, the first labor of the day was to grind corn and bake bread. The other cares of the family occupied the rest of the

day. The women of the peasantry and of the poor consumed much time in collecting fuel, and in going to the wells for water. The wells were usually outside the towns, and the labor of drawing water from them was by no means confined to poor women. This was usually, but not always, the labor of the evening; and the water was carried in earthen vessels borne upon the shoulder (^{<0245>}Genesis 24:15-20; ^{<0407>}John 4:7, 28). Working with the needle also occupied much of their time, as it would seem that not only their own clothes but those of the men were made by the women. Such garments, at all events, were either for the use of the family (^{<0129>}1 Samuel 2:19; ^{<0121>}Proverbs 31:21), for sale (^{<0114>}Proverbs 31:14, 24), or for charity (^{<0139>}Acts 9:39). Some of the needlework was very fine, and much valued (^{<0256>}Exodus 26:36; 28:39; ^{<0753>}Judges 5:30; ^{<0514>}Psalms 45:14). The women appear to have spun the yarn for all the cloth that was in use (^{<0255>}Exodus 35:25; ^{<0119>}Proverbs 31:19); and much of the weaving seems also to have been executed by them (^{<0713>}Judges 16:13,14; ^{<0122>}Proverbs 31:22). The tapestries for bed-coverings, mentioned in the last-cited text, were probably produced in the loom, and appear to have been much valued (^{<0116>}Proverbs 7:16). *SEE HANDICRAFT.*

The value of a virtuous and active housewife forms a frequent topic in the book of Proverbs (^{<0116>}Proverbs 11:16; 12:4; 14:1; 31:10, etc.). Her influence was, of course, proportionably great; and, where there was no second wife, she controlled the arrangements of the house, to the extent of inviting or receiving guests on her own motion (^{<0718>}Judges 4:18; ^{<0251>}1 Samuel 25:18, etc.; ^{<0248>}2 Kings 4:8, etc.). The effect of polygamy was to transfer female influence from the wives to the mother, as is incidentally shown in the application of the term *gebirah* (literally meaning *powerful*) to the queen mother (^{<0129>}1 Kings 2:19; 15:13; ^{<0213>}2 Kings 10:13; 24:12; ^{<0418>}Jeremiah 13:18; 29:2). Polygamy also necessitated a separate establishment for the wives collectively, or for each individually. Thus, in the palace of the Persian monarch there was a "house of the women" (^{<0719>}Esther 2:9), which was guarded by eunuchs (2:3); in Solomon's palace the harem was connected with, but separate from, the rest of the building (^{<0108>}1 Kings 7:8); and on journeys each wife had her separate tent (^{<0313>}Genesis 31:33). In such cases it is probable that the females took their meals apart from the males (^{<0709>}Esther 1:9); but we have no reason to conclude that the separate system prevailed generally among the Jews. The women were present at festivals, either as attendants on the guests (^{<0122>}John 12:2), or as themselves guests (^{<0104>}Job 1:4; ^{<0123>}John 2:3); and

hence there is good ground for concluding that on ordinary occasions also they joined the males at meals, though there is no positive testimony to that effect. *SEE EATING.*

Picture for Woman 1

3. We have no certain information regarding the *dress* of the women among the poorer classes; but it was probably coarse and simple, and not materially different from that which we now see among the Bedawin women, and the female peasantry of Syria. This consists of drawers, and a long and loose gown of coarse blue linen, with some ornamental bordering wrought with the needle, in another color, about the neck and bosom. The head is covered with a kind of turban, connected with which, behind, is a veil, which covers the neck, back, and bosom. *SEE VEIL.* We may presume, with still greater certainty, that women of superior condition wore, over their inner dress, a frock or tunic like that of the men, but more closely fitting the person, with a girdle formed by an unfolded kerchief. Their headdress was a kind of turban, with different sorts of veils and wrappers used under various circumstances. The hair was worn long, and, as now, was braided into numerous tresses, with trinkets and ribbons (⁴¹¹⁵1 Corinthians 11:15; ⁵⁴¹⁰1 Timothy 2:9; ⁶⁰⁸³1 Peter 3:3). With the head-dress the principal ornaments appear to have been connected, such as a jewel for the forehead, and rows of pearls (²¹¹⁰Song of Solomon 1:10; ³⁶⁶²Ezekiel 16:12). Ear-rings were also worn (²³⁸⁰Isaiah 3:20; ³⁶⁶²Ezekiel 16:12), as well as a nose-jewel, consisting, no doubt, as now, either of a ring inserted in the cartilage of the nose, or an ornament like a button attached to it. The nose-jewel was of gold or silver, and sometimes set with gems (¹⁰²⁴⁷Genesis 24:47; ²³⁸²Isaiah 3:21). Bracelets were also generally worn (²³⁸⁹Isaiah 3:19; ³⁶⁶¹Ezekiel 16:11), and anklets, which, as now, were probably more like fetters than ornaments (²³⁸⁶Isaiah 3:16, 20). The Jewish women possessed the art of staining their eyelids black, for effect and expression (¹³⁸⁰2 Kings 9:30; ²⁴⁸³Jeremiah 4:30; ³⁶³⁴Ezekiel 23:40); and it is more than probable that they had the present practice of staining the nails, and the palms of their hands and soles of their feet, of an iron-rust color, by means of a paste made from the plant called *henna* (*Lawsonia inermis*). This plant appears to be mentioned in ²⁰¹⁴Song of Solomon 1:14, and its present use is probably referred to in ⁶⁵¹²Deuteronomy 21:12; ¹⁰⁶²⁴2 Samuel 19:24. *SEE DRESS.*

Picture for Woman 2

4. Family Relations. — The customs concerning marriage, and the circumstances which the relation of wife and mother involved, have been described in the article *SEE MARRIAGE*.

The Israelites eagerly desired children, and especially sons. Hence the messenger who first brought to the father the news that a son was born, was well rewarded (^{<1878>}Job 3:3; ^{<2415>}Jeremiah 20:15). The event was celebrated with music; and the father, when the child was presented to him, pressed it to his bosom, by which act he was understood to acknowledge it as his own (^{<0023>}Genesis 1:23; ^{<1812>}Job 3:12; ^{<1920>}Psalms 22:10). On the eighth day from the birth the child was circumcised (^{<0170>}Genesis 17:10); at which time also a name was given to it (^{<0159>}Luke 1:59). The first-born son was highly esteemed, and had many distinguishing privileges. He had a double portion of the estate (^{<0217>}Deuteronomy 21:17); he exercised a sort of parental authority over his younger brothers (^{<0273>}Genesis 25:23, etc. 27:29; ^{<0129>}Exodus 12:29; ^{<0203>}2 Chronicles 21:3); and before the institution of the Levitical priesthood he acted as the priest of the family (^{<0412>}Numbers 3:12, 13; 8:18). The patriarchs exercised the power of taking these privileges from the first-born, and giving them to any other son, or of distributing them among different sons; but this practice was overruled by the Mosaic law (^{<0215>}Deuteronomy 21:15-17).

The child continued about three years at the breast of the mother, and a great festival was given at the weaning (^{<0208>}Genesis 21:8; ^{<0012>}1 Samuel 1:22-24; ^{<0306>}2 Chronicles 31:6; ^{<0216>}Matthew 21:16). He remained two years longer in charge of the women, after which he was taken under the especial care of the father, with a view to his proper training (^{<0161>}Deuteronomy 6:20-25; 11:19). It appears that those who wished for their sons better instruction than they were themselves able or willing to give, employed a private teacher, or else sent them to a priest or Levite, who had perhaps several others under his care. The principal object was that they should be well acquainted with the law of Moses; and reading and writing were taught in subservience to this leading object.

The authority of a father was very great among the Israelites, and extended not only to his sons, but to his grandsons — indeed, to all who were descended from him. His power had no recognized limit, and even if he put his son or grandson to death, there was, at first, no law by which he could be brought to account (^{<0214>}Genesis 21:14; 38:24). But Moses

circumscribed this power, by ordering that when a father judged his son worthy of death, he should bring him before the public tribunals. If, however, he had struck or cursed his father or mother, or was refractory or disobedient, he was still liable to capital punishment (⁽¹²¹⁵⁾Exodus 21:15, 17; ⁽¹³¹⁹⁾Leviticus 20:9; ⁽¹⁵¹⁸⁾Deuteronomy 21:18-21). *SEE CHILD.*

III. *Description of Modern Oriental Females.* — It will at once be seen that under the influence of a religion, at the bottom of which lay those ideas concerning the relations of the sexes one to another, slavery, on the part of the woman was impossible. This fact is the more noticeable, and it speaks the more loudly in favor of the divine origin of the religion of the Bible, because the East has in all times, down to the present day, kept women everywhere, save in those places in which Judaism and Christianity have prevailed, in a state of low, even if in some cases gilded, bondage, making her the mere toy, plaything, and instrument of man. Nothing can be more painful to contemplate than the humiliating condition in which Islamism still holds its so-called free women — a condition of perpetual childhood — child-hood of mind, while the passions receive constant incense; leaving the fine endowments of woman's soul undeveloped and inert, or crushing them when in any case they may happen to germinate; and converting man into a capricious, haughty idol, for whose will and pleasure the other sex lives and suffers. In those parts of the East where the influence of the Bible has not prevailed, woman has been subjected to degradation, and viewed as little better than the slave of an imperious master. Being mainly immured within the harem, and prohibited from mingling in general society, their minds are left wholly uncultivated; and what time they can spare from their household duties is principally devoted to embroidery, dress, and smoking. This universal want of education, with the influence of polygamy, naturally disqualifies them from being the proper companions of their husbands. The state of morality in the higher circles, in some of the principal Eastern cities, consequent on this condition of society, is just what might be expected. Wherever the influence of Christianity prevails, woman is invariably elevated to her natural position in society — the equal and companion of man.

It will assist the reader in forming a just conception of Hebrew women in the Biblical periods, if we add a few details respecting the actual condition of women in Syria. Mr. Bartlett (*Walks about Jerusalem*, page 291 sq.) visited the house of a rich Jew in the metropolis of the Holy Land. We give the substance of his observations:

Picture for Woman 3

"On entering his dwelling we found him seated on the low divan, fondling his youngest child; and on our expressing a wish to draw the costume of the female members of his family, he commanded their attendance, but it was some time before they would come forward; when, however, they did present themselves, it was with no sort of reserve whatever. Their costume is chastely elegant. The prominent figure in the room was the married daughter, whose husband, a boy of fourteen or fifteen, as he seemed, wanted nearly a head of the stature of his wife, but was already chargeable with the onerous duties of a father. An oval head-dress of peculiar shape, from which was slung a long veil of embroidered muslin, admirably set off her brow and eyes: the neck was ornamented with jewels, and the bosom with a profusion of gold coins, partly concealed by folds of muslin; a graceful robe of striped silk, with long open sleeves, half-laced under the bosom, invested then whole person, over which was worn a jacket of green silk with short sleeves, leaving the white arm and braceleted hand at liberty. An elderly person sat on the sofa, the mother, whose dress was more grave, her turban less oval, and of blue shawl, and the breast covered entirely to the neck with a kind of ornamented gold tissue, and over all was seen a jacket of fur; she was engaged in knitting, while her younger daughter bent over her in conversation; her dress was similar to that of her sister, but with no gold coins or light muslin folds, and, instead of large ear-rings, the vermilion blossom of the pomegranate formed an exquisite pendant, reflecting its glow upon the dazzling whiteness of her skin. We were surprised at the fairness and delicacy of their complexion, and the vivacity of their manner. Unlike the wives of Oriental Christians, who respectfully attend at a distance till invited to approach, these pretty Jewesses seemed on a perfect footing of equality, and chatted and laughed away without intermission." Many of the daughters of Judah, here and at Hebron, are remarkable for their attractions. Mr. Wolff describes one of them with enthusiasm, and no small unconscious poetry — "the beautiful Sarah," whom his lady met at a "wedding-feast."

Picture for Woman 4

"She was scarcely seated when she felt a hand upon hers, and heard a kind greeting. She turned to the voice and saw a most beautiful Jewess, whom I also afterwards saw, and I never beheld a more beautiful and well-behaved lady in my life, except the beautiful girl in the valley of Cashmere; she

looked like a queen in Israel. A lovely lady she was; tall, of a fair complexion and blue eyes, and around her forehead and cheeks she wore several roses. No queen had a finer deportment than that Jewess had."

Mr. Bartlett was also admitted into the abode of a Christian family in Jerusalem, of whom he thus speaks (pages 205, 206):

"The interior of their houses is similar to those of the Jews. In our intercourse with them we were received with more ceremony than among the former. The mistress of the family is in attendance with her children and servants, and besides pipes and coffee, the guest is presented with saucers of sweetmeats and small glasses of aniseed; which, when done with are taken from him by his fair hostess or her servant, who kiss his hand as they receive them. They are more reserved, often standing during the visit. Their dress is more gorgeous than that of the Jewish women, but not so chastely elegant; it suits well with the languor of their air, their dusky complexion, and large black eyes. The head-dress has a fantastic air, like that of a May-day queen in England, and the bust is a little in the style of

*Beauties by sir Peter Lely,
Whose drapery hints we may admire freely.'*

A heavy shawl is gracefully wreathed round the figure, and the dress, when open, displays long, loose trousers of muslin and small slippers. The ensemble, it must be admitted, is very fascinating, when its wearer is young and lovely."

We now pass to the peasantry, and take from Lamartine a sketch of the Syrian women, as seen by him at the foot of Lebanon, on a Sunday. "After having with their families attended divine service, the latter return to their houses to enjoy a repast somewhat more sumptuous than on ordinary days; the women and girls, adorned in their richest clothes, their hair plaited, and all strewn with orange-flowers, scarlet wall-flowers, and carnations, seat themselves on mats before the doors of their dwellings, with their friends and neighbors. It is impossible to describe with the pen the groups so redolent of the picturesque, from the richness of their costume and their beauty, which these females then compose in the landscape. I see among them daily such countenances as Raphael had not beheld even in his dreams as an artist. It is more than the Italian or Greek beauty; there is the nicety of shape, the delicacy of outline, in a word, all that Greek and Roman art has left us as the most finished model; but it is rendered more bewitching

still by a primitive artlessness of expression, by a serene and voluptuous languor, by a heavenly clearness, which the glances from the blue eyes, fringed with black eyelids, cast over the features, and by a smiling archness, a harmony of proportions, a rich whiteness of skin, an indescribable transparency of tint, a metallic gloss upon the hair, a gracefulness of movement, a novelty in the attitudes, and a vibrating silvery tone of voice, which render the young Syrian girl the very hour of the visual paradise. Such admirable and varied beauty is also very common; I never go into the country for an hour without meeting several such females going to the fountains or returning, with their Etruscan urns upon their shoulders, and their naked legs clasped with rings of silver."

The ordinary dress of the women of Palestine is not, perhaps much fitted to enhance their natural charms, and yet it admits of ease and dignity in the carriage. Dr. Olin thus describes the customary appearance of both male and female:

"The people wear neither hats, bonnets, nor stockings; both sexes appear in loose, flowing dresses, and red or yellow slippers; the men wear red caps with or without turbans, the women are concealed by white veils, with the exception of the eyes " (2:437).

Picture for Woman 5

The singular beauty of the Hebrew women, and the natural warmth of their affections, have conspired to throw gems of domestic loveliness over the pages of the Bible. In no history call there be found an equal number of charming female portraits. From Hagar down to Mary and Martha, the Bible presents pictures of womanly beauty that are unsurpassed and rarely paralleled. But we should very imperfectly represent in these general remarks the formative influence of the female character as seen in the Bible, did, not we refer these amiable traits of character to the original conceptions of which we have spoken, and to the pure and lofty religious ideas which the Biblical books in general present. If woman there appears as the companion and friend of man, if she rises above the condition of being a bearer of children to that noble position which is held by the mother of a family, she owes her elevation in the main to the religion of Moses and to that of Jesus. The first system — as a preparatory one — did not and could not complete the emancipation of woman. The Oriental influence modified the religious so materially as to keep women generally in some considerable subjection. Yet the placing of the fondest desires and

the glowing hopes of the nation on some child that was to be born, some son that was to be given, as it made every matron's heart beat high with expectation, raised the tone of self-respect among the women of Israel, and caused them to be regarded by the other sex with lively interest, deep regard, and a sentiment which was akin to reverence. There was, however, needed the finishing touch which the Great Teacher put to the Mosaic view of the relations between the sexes. Recognizing the fundamental truths which were as old as the creation of man, Jesus proceeded to restrain the much-abused facility of divorce, leaving only one cause why the marriage-bond should be broken, and at the same time teaching that as the origin of wedlock was divine, so its severance ought not to be the work of man. Still further — bringing to bear on the domestic ties his own doctrine of immortality, he made the bond coexistent with the undying soul, only teaching that the connection would be refined with the refinement of our affections and our liberation from these tenements of clay in which we now dwell (—⁴¹⁶²Matthew 5:32; 19:3 sq.; 22:23 sq.). With views so elevated as these, and with affections of the tenderest benignity, the Savior may well have won the warm and gentle hearts of Jewish women. Accordingly, the purest and richest human light that lies on the pages of the New Test. comes from the band of high-minded, faithful, and affectionate women, who are found in connection with Christ from his cradle to his cross, his tomb, and his resurrection. These ennobling influences have operated on society with equal benefit and power. Woman, in the better portions of society, is now a new being. Yet her angelic career is only just begun. She sees what she may, and what under the gospel she ought to be; and ere very long, we trust, a way will be found to employ, in purposes of good, energies of the finest nature, which now waste away from want of scope, in the case and refinements of affluence, if not in the degradations of luxury a most precious offering made to the Moloch of fashion, but which ought to be consecrated to the service of that God who gave these endowments, and of that Saviour who has brought to light the rich capabilities, and exhibited the high and holy vocation, of the female sex. *SEE WIFE.*

IV. Literature. — Atkinson, *Women of Persia* (Lond. n.d. 8vo); Jessup, *Women of the Arabs* (ibid. 1874); Lane, *Modern Egyptians*, part 1, chapter 6; Thomson, *Land and Book*, 1:174 sq. On special points, see Selden, *Uxor Ebraica* (ibid. 1646, and later); Schroder, *De Vestitu Mulierum Hebr.* (Leyden, 1745, 1776); Sporn, *De Ornamentis Hebr.* (1758); Srach, *De Mulierum Morbis* (Strasburg, 1597); Zipser, *Ueb. d. Wirter* μυνη Und

μυνα) (in the *Jewish Chronicle*, 7:16), and the monographs cited by Volbeding, *Index Programmatum*, page 105. *SEE WIFE*; *SEE WOMEN*.

Women

The influence of Christianity did much in early times for the female sex. They were freely admitted to the Church, but they sat in upper rooms or galleries set apart for them. In many churches they had a gate of their own by which to enter, and of which the deaconess had charge. *SEE DEACONESS*. But women were never allowed to preach, though they might hold the rank of deaconess, and as such might instruct privately catechumens and their own sex generally. The Montanists (q.v.) were an exception to this general rule. As women were not to preach, so they could not baptize; nor were they allowed to keep private vigils. Tertullian thus describes the felicity of domestic life: "How can we find words to express the happiness of that marriage which the Church effects, and the oblation confirms, and the blessing seals, and the angels report, and the Father ratifies! What a union of two believers, with one hope, one discipline, one service, one spirit, and one flesh! Together they pray, together they prostrate themselves, and together keep their fasts, teaching and exhorting one another. They are together at the Church and at the Lord's Supper; they are together in straits and refreshments . . . Christ rejoices on hearing and beholding such things; to such persons he sends his peace. Where the two are, he is himself; and Where he is, there the evil one is not." — Eadie, *Eccles. Cyclop.* page 662; Bingham, *Christ. Ant.* book 2, chapter 22; *SEE DIVORCE*; *SEE MARRIAGE*; *SEE WIDOWS*.

The estimate of womanhood in the earliest Christian literature exhibits a remarkable contrast to that of paganism, as both attaching far more importance to female modesty and chastity, and, at the same time, greatly enhancing the dignity of the female character and enlarging the sphere of woman's activities. The epistle of Clement of Rome to the Corinthians speaks of the husbands whom he addresses as exhorting their wives to the discharge of their duties with a blameless, grave, and pure conscientiousness, and in a spirit of conjugal affection, and also teaching them to superintend domestic matters with dignified decorum (σεμνῶς) (c. 1, ed. Dressel, page 48). In the same manner, Polycarp (*Ad Philipp.* c. 4) exhorts the Christian wives of Philippi to live in the faith, in love and purity, to duly honor their husbands, and to instruct their children in the fear of the Lord. Second marriages being systematically discouraged in the

early Church, the advice given by the same writer to the widows seems directed against the faults to which women, when lonely and unemployed, are specially prone — "calumny, speaking against their neighbors, bearing false witness, and avarice " (ed. Dressel, page 381).

The advice of Tertullian (*Ad Uxorem*, book 2, c. 8), that a woman should not refuse to marry one slightly below herself in station, provided he is likely to prove in other respects a good husband, points probably to the existence of a certain social ambition among those to whom his treatise is addressed, which he considered unworthy of the Christian character. As contrasted with the cruelty which too often disgraced the privacy of pagan households, we find Chrysostom observing that it is a shame for a man to beat his female slave, much more his wife (*In Epist. I, Ad Corinth. Hom. 26; Migne, Patrol. Graece. 61:222*).

The teaching of the most enlightened of the fathers was, undoubtedly to the effect that there was no natural inferiority in the woman to the man. Theodoret (*Græc. Affect. Curat. book 5*) insists emphatically on their exact equality, and says that God made woman from man in order that the tendencies and action of both might be harmonious. Sometimes, indeed, he observes, woman has been found superior to man in encountering adversity (Migne, 83:836). Chrysostom (*Hoern. 61:3*) says that no one is more fit to instruct and exhort her husband than a pious woman. This conception differed, however, materially from that of Plato (*Repub. 5:455*), in that while the Greek philosopher sought to obliterate the ordinary distinctions between the sexes, the Christian father held that nature assigned to woman her special and distinct province of activity. Chrysostom, in a passage of singular beauty, gives us a comparison between the duties of the wife and those of the husband, the former being represented as in some respects the more dignified; for while the husband is described as engaged in the rougher work of life, in the market or the law-courts, the wife is represented as remaining at home and devoting much of her time to prayer, to reading the Scriptures, — *καὶ τῇ ἄλλῃ φιλοσοφίᾳ*. When her husband returns, harassed with his labors, it is her function to cheer and to soothe him, so that he again goes forth into the world purified from the evil influences to which he has there been exposed, and carrying with him the higher influences of his home-life (*In Joann. Hom. 61; Migne, 59:340*).

The participation of young females in the exercises of the palestra and in races, commended by pagan theorists (Grote, *Plato, 3:217*), is condemned

by Clemens of Alexandria (*Ped.* 3:10) as altogether repugnant to the notions of female modesty (Migne, 8:626). Chrysostom (*In Matthew Hom.* 1) contrasts the difference in relation to these points between Christian and pagan teaching, and even goes so far as to affirm that true virginity was a notion which paganism was unable to realize (Migne, 57:19).

At the same time we have satisfactory evidence that this exalted conception of the female character and female duties did not involve any renunciation of woman's humbler functions. Clemens says that it is right that women should employ themselves in spinning, weaving, and watching the bread-maker (ἡ περτούση), and that it is no disgrace for a wife to grind corn or to superintend the cookery with the view of pleasing her husband (Migne, 8:626).

The excessive luxury of the 4th century would seem, however, to have been not less fatal to the maintenance of this high ideal than to other features of the Christian character. Amedee Thierry says that, by one of those contradictions which "deroutent la logique des idées," christianity itself, essentially the religion of the poor, conspired to give to the manners of the Western empire a degree of effeminacy unknown in pagan times (*Saint Jerome*, page 2). Chrysostom declares that many of the ladies of Constantinople would not walk across even a single street to attend church, but required to be conveyed for the shortest distance (*In Matthew Hom.* 7; Migne, 57:79). When there they were to be seen with their necks, heads, arms, and fingers loaded with golden chains and rings, their persons breathing precious odors, and their dresses of gold stuff and silk (Milman, *Hist. of Christianity*, book 4, c. 1). Others, again, affected masculine apparel, and seemed to blush for their womanhood, cutting short their hair, and presenting faces like those of eunuchs (Jerome, *Epist.* 18). According to the same authority, the greater facilities possessed by ecclesiastics for gaining admission to female society was an inducement with some to become priests (*ibid.*). Elsewhere Jerome strongly dissuades the clergy from accustoming themselves to private interviews with those of the other sex (*Epist.* 52; Migne, 22:260).

The exaggerated importance attached by Jerome to the unwedded life, as one of superior sanctity, seems to have led him to dwell somewhat harshly on the weaknesses and worldliness of many of the wealthy matrons of his day. He represents them as given to excessive personal adornment, and bestowing much of their time on preparations for feasts and other

household matters. When, however, we find him enumerating such obvious duties as "dispensatio domus, necessitates mariti, liberorum educatio, correctio servulorum," as prejudicial to the higher interests of the soul, we perceive that his tone is that of one to whom the ascetic life alone appeared adequately Christian (*De Perp. Virg.* c. 20; Migne, 23:228). On the other hand, it is evident that the state of Roman society at this time rendered it exceptionally difficult for Christian women to carry the principles of their religion into daily practice. Of this Marcella's retirement to her mansion in the suburbs, as described by the same father, is an indication. He depicts the very different future which her mother, Albina, had designed for her a splendid marriage and the possession of great wealth, while the daughter rarely issued from her seclusion save to visit the churches of the apostles and martyrs, especially those least frequented by the multitude (*Epist.* 96). The mistresses of large establishments, according to Jerome, were often exposed to exceptional temptations; and he states that young widows would sometimes consent to marry even pagan husbands, in order to avoid being plundered by dishonest stewards. and to escape the anxieties inseparable from the management of a large household, thus bringing home to their children by a former marriage, "not a guardian, but an enemy; not a parent, but a tyrant" (*Epist.* 54; Migne, 22:291). Among other indications of the confusion and demoralization characteristic of that and the following century must be included that laxity of Church discipline which permitted the performance of public religious rites to be sometimes intrusted to women. In the twenty-first canon of the collection ascribed to Gelasius this is spoken of as evidence of the "contempt" into which religion had fallen.

It is generally assumed, though on somewhat scanty and doubtful evidence, that at the period of the conversion of the Teutonic nations the regard for female chastity and the respect paid to the sex were greater among pagan communities than among the Latin races. But however this may have been, it is certain that the views inherited and handed down by the Western Church with regard to "the personal and propriety liberty of women" were greatly superior to those that find expression in any of the barbaric codes. Something of this feeling seems reflected in Jerome when (*Epist.* 130) he censures parents for their too common practice of leaving deformed or otherwise unmarriageable daughters inadequately provided for (Migne, 22:981). "The Church," says sir Henry Maine, "conferred a great benefit on several generations by keeping alive the traditions of the Roman legislation respecting settled property," and he points out that Christianity was really

carrying on the tradition of the Roman *dos*. The formula of the marriage service, " With all my worldly goods I thee endow," is one, he says, "which sometimes puzzles the English lawyer from its want of correspondence with anything which he finds among the oldest English law" (*Early Hist. of Institutions*, page 337; see also De Broglie, *L'Eglise et l'Empire*, I, 2:273, and *Eclaircissement D*).

Women, Churching Of

(τὸ ἐκκλησιασθῆναι), is alluded to by pope Gregory, in 601, as the thanksgiving, and by the emperor Leo's *Constitutions*, in 460. The Salisbury use calls it the purification after childbirth at the church door, evidently in allusion to the purification of the Virgin Mary. In 1549 the "quire door" was substituted for the original place. A veil, or churching-cloth, of white material, was used in 1560 by the woman and a new or seat was allotted to her from an earlier date.

Women's Galleries

were upper rooms or apartments in ancient churches, set apart for the use of women and catechumens. They were called **κατηχούμενα** and **ὑπερῶα**. The author of the *Constitutions* speaks of it as the custom of the Church in his time, where he gives directions about it that women should sit, in a separate place from the men, and thus orders, Let the doorkeepers stand at the gate of the men, and the deaconesses at the gate of the women. Intimations of this custom are frequent in writers on early Church usages, The barrier between the two was usually made by rails, or wooden walls, as they are called by Chrysostom, who has these remarkable words concerning the origin of this custom: "Men ought to be separated from women by an inward wall, meaning that of the heart; but because they would" not, our forefathers separated them by these wooden walls. For I have heard from our seniors that it was not so from the beginning. For in Christ Jesus there is neither male nor female. Do we not read that men and women prayed together in their upper room?" (*Homil. 74 in Matt.*). In later times, however, as in the Roman and Greek usage, the separation was made by placing the women in galleries directly over the apartments of the men. See Bingham, *Christ. Ant.* book 8, chapter 5, § 6, 7.

Womock, Lawrence, D.D.

an English prelate, was born at Lopham, in Norfolk, in 1612. He graduated from Corpus Christi College, Cambridge, in 1632; took deacon's orders, September 21, 1634; is supposed to have succeeded his father in the living of Lopham upon the latter's decease, in 1642, but was ejected by the Norfolk commissioners, and perhaps imprisoned, for his adherence to the cause of Charles I; was made archdeacon of Suffolk and prebendary of Ely at the restoration in 1660; became rector of Horningsheath, in Suffolk; in 1662, and of Boxford, in the same county, in 1663; was made bishop of St. David's, November 11, 1683, and died March 12, 1685. He published, *Beaten Oile for the Lamps of the Sanctuarie; or, The Great Controversie concerning Set Prayers and our Liturgie Examined* (1641): — *The Examination of Tilenus before the Triers* (1685): — *Arcana Dogmatum Anti-Remonstrantium; or, The Calvinists' Cabinet Unlocked* (1659): — *The Result of False Principles* (1661): — *The Solemn League and Covenant Arraigned and Condemned* (eod.): — *Suffragium Protestantium* (1683), and other works.

Wonder

(usually **al P**, **τέρας**, both generally used in the sense of *prodigy*) is some occurrence, or thing, which so strongly engages our attention by its surprising greatness, rarity, or other properties, that our minds are struck by it into astonishment. Wonder is also nearly synonymous with sign: "If a prophet give thee a sign, or a wonder," says Moses (^{483b}Deuteronomy 13:1), and "if the sign or wonder come to pass," etc. Isaiah says, he and "his children are for signs and wonders" (8:18), that is, they were for indications of, allusions to, prefigurations of, things future, that should certainly take place; and they were to excite notice, attention, and consideration in beholders; to cause wonder in them. Wonder also signifies the act of wondering, as resulting from the observation of something extraordinary, or beyond what we are accustomed to behold **SEE MIRACLES, SEE WONDERS**.

Wonderful

is the rendering in the A.V. at ^{230b}Isaiah 9:6 of the Heb. **al P**, *piel* (Sept. **θαυμαστός**; Vulg. *admirabilis*), as an epithet of the Messiah, and designates his incomprehensible character as the God-man.

Wonders

in an ecclesiastical sense, are those remarkable occurrences, whether deceptive or otherwise, which partake of the nature of miracles, and have been regarded as such by those who witnessed them. Miracles were very common in the early Church, and were a powerful weapon in the hands of the clergy, both to convince unbelievers and to secure submission on the part of believers. It is proposed in the present treatment to consider them under the heads of the persons or objects, by which they were wrought, and in subdivisions to consider their purpose and the manner of their being wrought.

I. *Wonders Wrought by Living Saints.* — These were performed either by direct means, such as invocation of the name of Christ, prayer, signing of the cross, or the imposition of hands, or by indirect means, such as sending to the sick the garments of saints or others, bread, oil, or water which had been blessed by saints. It is a noticeable fact that in the accounts of miracles which have reached us from the early fathers the writers lay no claim to the performance of the miracles they attest, and do not even mention the authors by name. Under this head we notice,

1. *Miracles of Beneficence.* — These consisted of

(1) *Exorcism and Healing.* — Justin Martyr tells us that Christians, in the name of Jesus, cast out daemons from those whom pagan enchanters could not cure. Irenaeus and Cyprian bear similar testimony to their power, while Tertullian declares, "Devils we not only despise, but both overcome and daily expose and expel from men, as is known to very many." Some of the earliest miracles of this class were wrought by Gregory, bishop of Neo-Caesarea, in Pontus, in the 3d century, the record of which, however, belongs to the 4th century. Among those recorded may be mentioned the exorcism of a youth by the imposition of hands, and the healing of the plague-stricken of Neo-Coesarea. Among the miracles of this class wrought by the earlier Eastern monks, those of Antony and Hilarion will serve as examples. As belonging to the former we note the case of a boy in a fishing-boat, whose state of possession was indicated by a foul stench in the boat, but whose spirit yielded to the exorcism of the monk; and also that of a girl from whom he cast out an evil spirit at Alexandria in his old age; while among his cures may be mentioned the case of a man afflicted either with epilepsy or madness, upon whom he employed no means to

effect a cure at once, but sent him away into Egypt, declaring that there he would be cured. Hilarion wrought chiefly in Sicily and Palestine. Of his miracles in the former place we have the testimony of a Grecian Jew that "a prophet of the Christians had appeared in Sicily, and was doing so many miracles and signs that men thought him one of the old saints." Jerome, who was his biographer, records among his miracles the restoration of sight to a woman who had been blind for ten years, a cure of paralysis, another of dropsy, and exorcising the possessed, even a camel, which, in its fury, had killed many. In one case a man was dispossessed, and offered a sum of money to the saint for the cure which had been wrought, but was informed that his acceptance of the money would surely bring back the possession. In another instance he effected the cure of an uneducated Frank, who began at once to speak Syriac and Greek, although having no previous knowledge of those languages. In the West we find, in the 4th century, St. Ambrose curing a woman of palsy, laying his hands on her in prayer while she touched his garment, casting out evil spirits, and, on the other hand, causing a thief to be repossessed on account of his misdeeds; also St. Martin of Tours delivering a slave of a devil, and healing a leper at Paris; while, in the following century, Germanus of Auxerre, at Aries, cures a praefect's wife of a quartan ague, at Alexia bestows power of speech on a girl who had lost it twenty years, at Autun heals a girl of a withered hand, in England a boy of contracted limbs, and at Milan and Ravenna casts out evil spirits.

Thus far the examples have been confined to exorcisms and cures by direct means. Some examples of the same results wrought through *indirect* means will next be presented. The monk Pachomius had been applied to by a man, whose daughter had an evil spirit, to work a cure. The saint bade the man bring him one of his daughter's tunics, warning him at the same time that the blessing he should bestow upon it would be of no avail so long as his daughter continued to live a sinful life. Accordingly, the girl was not cured until she had confessed and forsaken her sin. In another instance the saint had directed that in order to obtain a cure the energumen should, before each meal, take a small piece of a loaf of bread which had been blessed. As, however, he refused to touch the bread, the device was adopted of concealing morsels of it inside dates, but with no better success. The daemoniac carefully extracted them. At last, having been left some days without food, he took the bread and was cured. By means of consecrated oil Hilarion healed the bites of serpents, and St. Martin of Tours cured a

paralytic girl, when at the point of death, by putting into her mouth a few drops of this oil. Threads frayed from St. Martin's garments healed the sick when wound around the neck or fingers, and a letter written by the saint cured a girl of fever when laid upon her chest. Straw upon which Germanuis of Auxerre had reposed for a single night cured a demoniac when bound upon it, and a barley loaf, which the bishop had blessed and sent to the empress Placidia, possessed and retained for a long time wonder-working properties. St. Genevieve of Paris cast out devils by threads of her garments, and cured the sick by bits of her candle.

With regard to the comparative prevalence of miraculous gifts of healing, as exercised by living saints in different ages, we can form an opinion only from tile records which have reached us. It would appear, however, that the power of working cures was in nowise diminished in the 6th, 7th, and 8th centuries. Daemoniacal possessions, madness, leprosy, paralysis, blindness, deafness, lameness, and many other diseases and infirmities constantly called forth, and found relief through, the thaumaturgic powers with which monks and bishops were endowed, while accidents, such as those to which monks themselves were exposed in the performance of their agricultural labors, were naturally not excluded from the sphere of miraculous treatment. Nor was there any partiality in the distribution of these gifts over the various regions of Christendom, although the accident of the birthplace or dwelling of some of those who undertook to record certain miracles might lead us to a contrary opinion. If, for example, during the 6th century, thaumaturgy, as exercised in the matter of healing and exorcism, shone brightly in the persons of monks and bishops, it shone no less brightly in Palestine in the person of the abbot Theodosius, or in France in the instances of Melanius, bishop of Rennes, and St. Genevieve of Paris.

(2) *Raising from the Dead.* — Irenaeus declares that "with much fasting and prayer the spirit of the dead returned;" and again, "before now, as we have said, even the dead have been raised up, and have remained with us many years." We mention a few alleged instances of this wonder occurring at different times. Julian, who suffered martyrdom at Antioch in the Diocletian persecution, raised a dead man to life, and St. James, bishop of Nisibis, in A.D. 325, a man who was brought to him as dead, with a view to obtaining money (presumably to defray the expenses of burial), and who really died while counterfeiting death. St. Martin of Tours restored to life a catechumen, who had died in his monastery unbaptized, by throwing

himself upon the dead body and praying earnestly for its *restoration*, and on another occasion a slave, who had hanged himself. Hilary of Poitiers raised a child to life who had died unbaptized; Marcellus, abbot of a monastery of the Acoemetse, near Constantinople, in 446, a monk; and Gelasius, abbot of a monastery in Palestine, in 452, a child. Germanus of Auxerre, when at Ravenna, raised a man from the dead; St. Benedict of Nursia, a boy; St. Bavo of Ghent, in 653, a man; St. Walaricus, abbot of a monastery on the Somme, in 662, one who had been unjustly hanged; St. Wulfram, bishop of Sens, in 720, five Frisian youths who had been hanged as a sacrifice to the gods.

(3) *Miracles of Deliverance, Protection, and Succor.* These afford a series of wonders which range all the way from the deliverance of cities from siege or assault, or of districts from inundation, to the multiplication of corn in a granary, or of wine or beer in a cask. They differ widely from one another in respect of their object and importance, and the sphere they affect, and often degenerate into little else than a display of miraculous power for its own sake, thus losing the character of a true miracle. The raising of the siege of Nisibis will serve as an example of the power ascribed to living saints in this direction. Sapor II was besieging the city. The inhabitants, in their alarm, appealed to their bishop, St. James. In answer to the supplications he offered, swarms of gnats attacked the besiegers, their horses and elephants, irritating them to such a pitch of frenzy that they broke loose. To increase his discomfiture, the Persian king mistook the bishop, when he appeared on the walls in his purple and with his diadem on his head, for the Roman emperor, and thereupon raised the siege. According to Theophanes, (*Chronographia*, pages 52, 53), the bishop's prayers had the further result of bringing famine and pestilence upon the besiegers when they returned to their own land. The deliverance of Paris from the Huns by St. Genevieve is a case of like import. The miracle wrought by Gregory Thanmaturgus on the banks of the river Lycus furnishes an instance of the exercise of this power in another direction. The bishop, having been appealed to by the inhabitants of a certain district to deliver them from the calamities to which they were from time to time exposed by the overflowing of this river, made a journey to the place, and, invoking the name of Christ, planted his staff at the particular spot where the stream was wont to burst through the mound which had been erected on its banks to prevent its encroachments. The staff became a tree; the water rose as usual, but henceforth never passed the tree. The miracle had

its ethical result in the conversion of the inhabitants, who were at that time heathens. Similar miracles are ascribed to several others in different places.

As a rule, however, such interpositions of miraculous power were in behalf of small communities and frequently of individuals. As illustrations of this fact, we mention the cases in which St. Hilary cleanses the Insula Gallinaria of serpents; St. Martin of Tours, when, in his missionary zeal, he has set fire to a heathen temple, successfully repels the flames from an adjoining building; St. Maur walks on the water to save his friend Placidius; Germanus of Auxerre restores a stolen valise to its owner; St. Benedict of Nursia, and Leutfred, abbot of a monastery near Evreux, in A.D. 738, cause iron to swim, and others of like import. In marked contrast with the miracles of Christ and his apostles, we find the monks, on their missionary journeys or at home, working miracles in behalf of their own special needs, such as causing water to flow in dry places by the simple expedient of planting a staff in the ground or of striking on the rock with a rod, multiplying wine or beer in the cask, and of quenching the flames when fire had chanced to break out in a monastery or convent.

2. *Miracles of Power.* — In the early Church these assumed the forms of speaking with tongues, prevision of events, and the seeing of visions. Under this head we shall consider,

(1) *Miracles Wrought in Confirmation of Christianity.* For example, Gregory Thaumaturgus on one occasion was forced, through storm and the approach of nightfall, to take refuge, together with his companions in travel, in a heathen temple which happened to be famous for its oracles. Having invoked the name of Christ and signed the cross, the bishop spent the night in praising God. In the morning the priest of the temple found upon his arrival that the demons had forsaken their shrine. Gregory informed him that he could bring them back as well as expel them. Challenged to do so, he wrote upon a piece of paper, "Gregory to Satan — enter" and handed it to the priest, who placed it upon the altar. Forthwith the daemons gave evidence of their return. To satisfy the priest still further as to the truth of Christianity, Gregory accepted a challenge to move a large stone which lay near, by means of his word alone. He at once moved it, and thus convinced his opponent. Hilarion wrought a remarkable miracle of this class at Gaza. A Christian named Italicus, who bred horses for the chariot-races, applied to Hilarion to help him against a rival who made use of magic to check the speed of his horses, and thus secure the victory for

his own steeds. The saint, although at first unwilling to lend his aid in so trivial a matter, acceded to the request, and sent Italicus the vessel he was wont to use in drinking, filled with water, wherewith horses, chariot, and charioteers were to be sprinkled. This done, the Christian's horses, flying like the wind, easily won the race.. Whereupon the pagan party, whose god was Miarnas, raised a loud shout, Marmas is conquered by Jesus Christ."

(2) *Miracles Wrought in Confirmation of Orthodoxy.* — St. Arnulph, having received a command from the king of the Visigoths, who wished to test the saint's powers, to rid the land of a serpent whose breath was of so fiery a nature as apparently to dry up water, was conducted to the serpent's lair, where he laid his stole upon the head of the monster, and, bidding him follow, led him to a pond, and forbade him ever to leave it, or thenceforth to injure any living creature. In the same pond lay the body of a man who had died a violent death. Upon the approach of the saint the dead man prayed to be delivered from his miserable resting-place. In answer to the prayer, St. Arnulph raised the body and buried it in a fitting place. These miracles are said to have made such an impression upon the king and his courtiers that they forsook their Arianism and accepted the Catholic faith.

(3) *Miracles Wrought in Punishment of Evil-doers.* — When St. Willibrod, A.D. 739, was on a missionary journey, he, with his company, sought rest one day in a field. The owner of the land proceeded to drive him away, refusing to listen to his remonstrances, or to drink with him in token of amity. "Then drink not," exclaimed the saint, and the man lost the power of drinking, while suffering all the pangs of thirst, nor did he regain it till he had confessed his sin to the saint upon his return in the course of a year.

(4) *Miracles Wrought in Illustration of the Gifts, Bestowed upon Men by their Enterprise and Piety.* — St. Benedict of Nursia miraculously detected an infraction of the monastic rules by some of his monks, and a theft on the part of a messenger, and enabled two monks to carry a heavy fragment of a rock. Numerous other examples of miracles performed by living saints might be cited, but the foregoing will suffice.

II. *Wonders Wrought by Relics.* — The relics of a saint perpetuated the benefits which the saint himself, during his lifetime, had conferred upon those who stood in need of healing or succor. They originated in the latter half of the 4th century, and may be divided into

1. *Miracles of Beneficence,* consisting of

(1) Exorcisms and Miraculous Cures, wrought

1. By the Bodies of Saints. — Many miracles were wrought by St. Stephen's relics. The town of Calama had possessed relics of St. Stephen for about eight years, and that of Hippo for less than two years, when St. Augustine declared that many books would have to be written in order to recount all the miracles of healing alone which had been wrought by means of these relics during this space of time in the two districts of Calama and Hippo, and that of those which had been wrought in the latter district alone nearly seventy accounts had already been written (*De Civitate Dei*, 22:8, § 20).

2. By Objects brought into Contact with, or Proximity to, the Bodies of Saints, Living or Dead. — Such miracles, according to Gregory the Great, were likely to make a deeper impression on the popular mind than those wrought by the bodies of the saints themselves, for the reason that in the latter case they might be regarded as wrought in answer to prayer, by the saint himself, whose spirit was supposed to hover about its former tenement. These may be further classified:

(a) The Garments or Possessions of Saints. — The tunic of St. John the Evangelist, preserved in Rome, worked many miracles; the shoes of St. Gall; A.D. 646, healed a man to whom they were given after the saint's death of contraction of the limbs; while the keys of St. Peter wrought many cures at Rome.

(b) Cloths Laid upon the Bodies of Dead Saints. — Cloths were laid upon the face of Miletius of Antioch on the occasion of his funeral at Constantinople, in 381, and distributed among the people as prophylactics. Handkerchiefs and garments in use were cast upon relics, in order to invest them with remedial properties, and even threads which had been frayed from a handkerchief that had been used to cover the face of Nicetius, bishop of Lyons, on the day of his death, when laid upon an altar, cured an epileptic who prayed before it.

(c) The Candles or Lamps which Illuminated the Tomb of a Saint.

(d) The Dust which Gathered upon the Tomb, e.g. of St. Hilary of Poitiers, was the means of cleansing two lepers, of bestowing sight upon a blind person, and soundness of limb upon two persons with withered hands.

Dust from the tomb of martyrs in Lyons, when gathered in a spirit of faith, cured the infirm.

(e) *Water with which the Tomb was Washed.* — Several persons at Tours were cured of dysentery by the water with which St. Martin's tomb was washed in preparation for Easter.

(f) *The Fabric and Furniture of the Church which field the Relics.* — A boy suffering from the effects of a poisoned dart was cured upon kissing the threshold of St. Martin's basilica. Sidonius Apollinaris tells a friend that he lost the sense of his debility when prostrate upon the threshold of the Vatican basilica at Rome.

(2) *Raising the Dead.* — A presbyter at Calama, in Africa, laid out as dead, revived when a tunic which had been taken to a memoria containing relics of St. Stephen was placed on his body. A wagon-wheel went over a child and killed him, his mother took him to the same memoria, "and he not only came to life again, but even appeared unhurt" (Augustine, *De Civitate Dei* 22:8, § 12).

(3) *Deliverance, Protection, Succor.* — This belief came into existence along with that in their curative properties, and has been quite as prevalent and deep-seated. The Romans regarded the relics of St. Peter and St. Paul as safeguards to their city. When a band of rebellious monks, belonging to the monastery of St. Sabas, in Palestine, were on their way to attack the monastery, they were seized with blindness, and unable to reach their destination. This deliverance of the abbot and his party was attributed to the presence of the relics of St. Sabas. In the time of Gregory of Tours, the population of several districts of Gaul were visited with a plague of an infectious character, and among them the province of Prima Germania. The town of Rheims, however, escaped by virtue of the pall or covering of St. Remignis's tomb, which was carried in procession, accompanied by crosses and candles, round the town. The belief in the miraculous virtues of relics led to the practice of carrying them, as the Jews their ark, into battle. The Frankish princes required their army chaplainus to carry them at the head of their forces; Chilperic had them carried before him when he entered Paris, and an Eastern king, according to a story repeated by Gregory of Tours, went so far as to insert the thumb of St. Surgius in his own right hand, and was able, by raising his arm, to conquer his enemies. Besides this public use of relics, many individuals were accustomed to carry them about their persons for their own protection, especially when travelling.

2. *Miracles of Power*, consisting of

(1) *Those Wrought in Attestation of the Righteousness of the Innocent and the Guilt of the Wrong-doer.* — Gregory of Tours relates that a priest who had taken refuge in the Church of St. Martin 'at Tours, and was there put into chains, was proved to be innocent by the fact that his chains fell off him, and could not be made to remain on him when replaced. On the other hand, a priest who had falsely asserted his innocence before the tomb of St. Maximin, in Treves, fell down dead.

(2) *Those Wrought in Punishment of Such as Treated Relics with Contempt.* — For example, when the relics of St. Babylas, bishop of Antioch, had been removed at the emperor Julian's command from Daphne, where their presence was supposed to render dumb the oracles of Apollo, the temple of that god caught fire, and not traces of it were left (A.D. 354).

III. *Wonders Wrought by the Eucharist.* — It is a noteworthy fact that the miracles alleged to have been effected by the eucharist were wrought by it not only as a sacrament, but as that of the Catholic faith, in contradistinction to the rite, and in condemnation of the doctrines, of a heretical creed.

1. *Miracles of Beneficence.*

(1) — *Exorcism and Healing.* — A girl possessed of an evil spirit, upon receiving the eucharist from St. Austregisile of Bourges, in 624, at once ceased to shout and rave; and a singer in a church choir, having been exhausted and in a prostrate condition from a conflict with daemons, revived upon receiving it from Sulpicius, bishop of the same see, in 644.

(2) *Deliverance, Protection, Succor.* — During the reign of Justinian it was customary to distribute among the young children of Christian parents such fragments of the eucharistic bread as remained after communion. By accident a Jewish child, mingling with his Christian companions, received and ate one of these fragments. The father of the boy, a glass-blower by trade, was so enraged that he shut his son into his furnace, in order not only to kill him, but to destroy all traces of him. The child, however, was saved, and the miracle resulted in the conversion of the mother, who was baptized, together with her child.

2. *Miracles of Power*, wrought

(1) *In Condemnation of Immorality.* — Gregory of Tours relates that as a deacon, a man of unholy life, was one day carrying the eucharist into a church, the bread flew out of his hands and placed itself on the altar.

(2) *In Condemnation of Heresy.* — Certain members of the Donatist sect, in token of their contempt for the Catholics, once ordered the eucharistic bread to be given to their dogs. Upon eating it the dogs went mad and bit their masters. A woman receiving some of the eucharistic bread of the Macedonians, to her alarm found that it had turned into stone.

Similar miracles were also wrought by holy baptism. For example, as related by Augustine, the cure of a surgeon afflicted with the gout, and of an actor having paralysis.

IV. *Wonders Wrought by Pictures and Images.*

1. *Miracles of Beneficence.* — A picture of the Virgin Mary at Sozopolis, in Pisidia, was wont to shed, at the point where the hand of the Virgin was represented, a sweet-smelling ointment. The fact has been asserted, it is claimed, by many witnesses. An image of our Lord on the cross, which stood near the great gate of the imperial palace at Constantinople, was supposed to possess miraculous virtues, and, in fact, was believed to have wrought a cure of hemorrhage similar to that mentioned in the gospels.

The victories which Heraclius won over the Persians were attributed to the fact of his carrying at the head of his legions images of our Lord and the Virgin Mary; and the repulse of a Saracen army before the walls of Nicnea, A.D. 718, to the possession by that city of images of the saints.

2. *Miracles of Power.* — A Jew stole a picture of our Lord from a church, and in token of his contempt and hatred for the person it represented transfixed it with a dart. Forthwith blood began to flow from the picture, and in such quantity that the Jew was covered from head to foot. Thereupon he resolved to burn it, but the blood it had shed enabled its rightful owners to trace and bring condign punishment upon the thief.

Images of the cross, as representatives of the true cross, on the same theory, came to be regarded as possessing the same miraculous powers.

V. *Wonders Wrought by Celestial Visitants.* — Whatever miracles were attributed to living saints were also attributed to those beings supposed to possess the holy qualities, the angelic visitants. For example, St. Cuthbert.,

bishop of Lindisfarne, in 687, was cured of weakness in his knee by an angel who appeared to him on horseback; and a nun in a convent at Fautvilly, in Normandy, of an ulcer in her throat, after the hand of some invisible personage had been placed in support of her head, and a vision had been subsequently accorded to her of one clothed in the white robes of a virgin.

VI. *Wonders Wrought Apart from Human or Angelic Agency.* — Of this class of wonders, those which are best attested are least marvellous, while those which are most miraculous rest on manifestly insufficient testimony. Many of them might be looked upon as special providences, others as extraordinary coincidences; but at the time of their recurrence they were all looked upon as interpositions of Providence, intended to supply the needs or confound the enemies of the faithful. Of these we note

1. *Miraculous Occurrences.*

(1) *Miracles of Beneficence.* — A body of Catholics living in Typasa, in Mauritania, A.D. 484, for the crime of holding assemblies and refusing to communicate with a heretical bishop, had their right hands amputated, and their tongues cut out by the roots, by order of Hunneric, the Arian king of the Vandals. But on the third day after this occurrence they were able to speak as before. At least three of the narrators of this miracle AENEAS of Gaza, a rhetorician and philosopher, the emperor Justinian, and count Marcellinus, his former chancellor were witnesses of the mutilation inflicted, and of the capacity of some of these martyrs to articulate who were living in their time. Marcellinus adds that one of the confessors having been born dumb, spoke for the first time after the excision of his tongue. Procopius states that two out of their number lost their supernatural power of speech through having lapsed into evil living. No contemporary authority gives the number of the confessors, but in an old menology it was stated as sixty.

When the emperor Marcus Aurelius was waging war against the Quadri, his troops suffered greatly on one occasion from thirst, owing to the intense heat. Among his soldiers were many Christians. Those who belonged to the Melitene legion fell on their knees in prayer; a shower of rain fell, refreshing and invigorating the Roman army, but terrifying and dispersing the enemy, to whom it had been a storm of thunder and lightning. The account is sometimes given without any mention of the prayers of the Christians, and again the miracle is attributed to the prayers

of the emperor. Individuals are mentioned as having been miraculously protected. We may mention Theotimus, bishop of Tomi, A.D. 400, who became invisible to his pursuers; St. Martin of Tours, the arm of whose assailant fell powerless; Armogastus, a young Catholic in Theodoric's service, whose limbs were freed from their bonds on his signing the cross and invoking Christ.

(2) *Miracles of Powers.* — As an example of a primitive miracle, which rests upon ample testimony, we note the fiery eruption on the rebuilding of the Temple of Jerusalem. The emperor Julian had given orders for the rebuilding of the Temple, having intrusted the superintendence of the work to his lieutenant, and himself issued invitations to the Jews of all countries to assemble at Jerusalem and aid him in accomplishing his purpose. Of the marvellous manner in which the work was interrupted and the emperor's designs thwarted, we learn the particulars from several writers. A whirlwind arose, scattering heaps of lime and sand in every direction; a storm of thunder and lightning fell, melting in its violence the implements of the workmen; an earthquake followed, casting up the foundation of the old Temple, filling in the new excavations, and causing the fall of buildings, especially the public porticoes, beneath which the terrified multitude had sought shelter. When the workmen resumed their labors balls of fire burst out beneath their feet, not once only, but as often as they attempted to continue the undertaking. The fiery mass traversed the streets, repelling from the doors of a church, even with the loss of life or limb, those who had fled to it for safety. This miracle has the support of contemporary writers, Gregory Nazianzen (*Orat.* 5:4), and Ammianus Marcellinus (*Hist.* 23:1); and of later historians, Rufinus (*Hist.* 1:37), Socrates (3:20), Sozomen (5:22), Theodoret (*Hist. Eccles.* 3:20). See also Warburton, *Julian*; Gibbon, *Decline and Fall*, c. 23; Newman, *On Miracles*, 175; Migne, *Dict. des Mir.* 2:1115.

2. *Miraculous Appearances.* — Gibbon (c. 15) declares that "it is impossible to overlook the clear traces of visions and inspirations which may be found in the early fathers." The purport of visions was sometimes to allay the fears, to solve the doubts, to direct the steps of those who were in trouble or difficulty, sometimes to forewarn of approaching calamities. They were not restricted in their coming to any particular sort of persons, but appeared to all. We may classify them into

(1) *Apparitions of Beings.*

(a) Angels. — The appearances of the archangel Michael were numerous, both in the East and the West. An angel appeared to St. Theuderius, directing him where to erect his monastery, two angels to Furseius, A.D. 650, admonishing him, as abbot of a monastery, that monks should pay less attention to the mortification of the body, and more to the cultivation of an humble, contented, and charitable disposition.

(b) Daemons. — The evil one appeared to St. Anthony in the guise of a woman, then of a black child; as a monk with loaves in his hands, when the saint was fasting; as a spirit calling himself the power of God, and, lastly, avowing himself to be Satan.

(c) Departed Spirits. — St. Stephen appeared, A.D. 420, to Pulcheria, sister of Theodosius II, informing her of the safe arrival of his relics (right hand) from Jerusalem. St. Ambrose, on the night, being Easter eve, on which he was laid out for burial, appeared to the newly baptized infants, varying the manner of his appearance, but to the parents of the children remaining invisible, even when pointed out. Again, on the day of his death, he appeared to saints in the East, praying with them and laying his hands on them, while in Florence he was frequently seen after his death, praying before the altar of the church he had built in that city.

(d) Living Saints. — A child who had fallen into a well was found sitting upon the surface of the water. His account was that St. Julian Sabas, who at the time was entertained by the mother of the child, had appeared to him and borne him up. A similar story is given in the life of Theodosius of Palestine.

(2) Visions of Purgatory, Hell, and Heaven. — A vision the martyr Perpetua had of her brother, in whose behalf she had been led to pray, first as suffering and in a place of darkness, and then as comforted and surrounded with light, has been supposed to refer to a state of purgatory. As indicative of the punishment of the wicked, an abbot in Auvergne had a vision of a stream of fire, and of men immersed in it, bitterly bemoaning their sufferings. These had lost their footing when crossing a narrow bridge which spanned the stream, and were men who had been careless in the discharge of their spiritual duties. After this vision the abbot became stricter in the regulation of his monastery. Visions of heaven were accorded among others to St. Furseius and to Salvius, bishop of the Albigenses, as a place paved with gold and silver, and illuminated by a cloud shining beyond the light of sun or moon.

(3) *Apparitions of Crosses.*

(a) *In the Air.* — Constantine, when marching against Maxentius, A.D. 311, and in doubt' to what deity he should apply for succor against an enemy whose forces outnumbered his own, saw, in company with his whole army, a luminous cross in the sky above the mid-day sun, with this inscription, "In this conquer." The same night our Lord appeared to Constantine in a vision, showed him a cross, and bade him fashion a standard after the pattern of it as a means of victory in his contest against Maxentius. This is the account given by Eusebius in his *Life of Constantine* (1:28-32), but not till twenty-six years after the occurrence, and which he professes to have heard from the emperor himself, who affirmed his statement with an oath. Socrates, Philostorgius, Gelasius, and Nicephorus speak of the phenomenon as seen in the sky; Sozomen and Rufinus in a dream, although on the authority of Eusebius they also mention the apparition in the sky. On the feast of Pentecost, May 7, 351, a cross appeared in the sky at Jerusalem, stretching from Mount Calvary to Mount Olivet, and shining with a brilliancy equal to that of the sun's rays. The apparition lasted for several hours; the whole city beheld it, and all, residents and visitors, Christians and unbelievers, alike joined in the acknowledgment that "the faith of the Christians did not rest upon the persuasive discourses of human wisdom, but upon the sensible proofs of divine intervention." Of this phenomenon Cyril, then patriarch of Jerusalem, wrote an account to the emperor Constantius, who at the time was fighting against Maxentius in Pannonia, where also, according to Philostorgius (*Hist. Eccles.* 3:26), it was seen by the contending armies, to the confusion of the pagan and the encouragement of the Christian host. Several other appearances of like character are mentioned.

(b) *On the Garments of Men.* — We read that when the emperor Julian was entering Illyricum the vines appeared laden with unripe grapes, although the vintage had taken place, and that dew falling from them on the garments of the emperor and his companions left upon them the imprint of crosses; a phenomenon which by some was supposed to portend that the emperor should perish prematurely, like unripe grapes. The appearance of the luminous cross in the sky, on the occasion of Julian's attempt to rebuild the Temple, was accompanied by the appearance on the bodies and garments of men of crosses which were luminous at night, in some instances of a dark color, and would not wash out.

(c) *On Animals*. — When the emperor Julian was inspecting the entrails of an animal he was offering in sacrifice, he beheld in them the figure of a cross encircled by a crown. St. Placidus, when hunting a stag, beheld amid its horns a luminous cross and the figure of the Crucified, and heard a voice saying, "Why persecutest thou me, Placidus? Behold, I am here on account of thee. I am Christ whom thou, ignorant of, dost worship." St. Minulphus also saw a cross amid a stag's horns,

Besides the foregoing there are many ether marvels mentioned in ancient writings, but illustrations of the leading classes have been given. For the credibility of such accounts *SEE MIRACLES, ECCLESIASTICAL*.

For additional information see *Acta Sanctorum*; *Acta SS. Benedict.*; Newman, *On Miracles*; Fleury, *Histoire Eccles.*; Butler, *Lives of the Saints*; Gregory the Great, *Dialogues*; Augustine, *De Civitate Dei*; Gregory of Tours, *De Gloria Martyrum*; Migne, *Dict. des Mir. and Patrol. Lt.*; Sulpicius Severus, *Life of St. Martin of Tours*; the various *Apologies* of the fathers, with many of their other writings; and the *Ecclesiastical Histories* of Eusebius, Socrate, S Sozomen, Philostorgius, Rufinus, and Theodoret, as well as many of the later writers on the same subject.

Wood, Andrew

a Scotch prelate, was bishop of the Isles, where he continued until 1680. when he was translated to the bishopric of Caithness. See Keith, *Scottish Bishops*, pages 218, 310.

Wood, Jeremiah, D.D.

a Presbyterian minister, was born at Greenfield, N.Y., November 11, 1801. He graduated from Union College, Schenectady, in 1824; spent over two years in Princeton Theological Seminary; began his labors at Mayfield, N.Y., November 26, 1826; was ordained as an evangelist, January 10, 1828, and continued his work as stated supply at Mayfield until 1840. He was installed pastor at that place in September 1841, and continued to labor there until his death, June 6, 1876. Dr. Wood was a man of clear intellect, and of unusual power in the pulpit and in debate; a wise counsellor, deeply pious, consistent in life, and successful as a pastor. See *Necrol. Report of Princeton Theol. Sem.* 1877, page 20.

Wood, N.N., D.D.

a Baptist minister, was born at Fairfax, Vermont, May 1, 1808. He graduated from Middlebury College, in 1835; for one year was principal of the Black River Academy; studied theology for a part of the regular course at Madison University; was ordained pastor of the Church at Lebanon Springs, N.Y., in 1838; in 1842 went to Vicksburg, Miss.; resigned his pastorate in 1845, and went to Market Street Church, Zanesville, Ohio, where he remained until 1850, when he was called to the presidency of Shurtleff College, Upper Alton, Illinois, holding this office until 1855. For one year after his resignation he was pastor at Palmyra, Missouri; then became a chaplain in the Union army. Near the close of the war he removed to Jacksonville, Illinois, where, for several years, he was professor of mental and moral philosophy and logic in the Young Ladies' Athenaeum. He died there, January 21, 1874. See *Minutes of Illinois Anniversaries*, 1874, page 16. (J.C.S.)

Woodbridge, George, D.D.

a Protestant Episcopal divine, was born in Massachusetts. He graduated at West Point, served a short period in the United States army at Old Point, and afterwards at Fort Independence, near Boston; resigned, and went to Maryland, where he edited a political newspaper. He subsequently went to the Theological Seminary at Alexandria, Virginia, graduating in 1833, was ordained by bishop Moore, and soon after was called to the Monumental Church, Richmond, where he remained until his death, February 14, 1878, at the age of seventy-four years.

Wood-carrying, The Feast Of

one of the annual festivals instituted after the Babylonian captivity, although not mentioned in the Bible. *SEE FESTIVAL*.

I. *Name of the Festival and its Significance.* — The name $\mu\upsilon\chi\alpha\epsilon\alpha; \breve{\text{b}}\rho\grave{\text{q}}$; or $\mu\upsilon\chi\alpha\epsilon\breve{\text{b}}\rho\grave{\text{q}}$; which literally denotes *the wood-offering*, $\xi\upsilon\lambda\omicron\phi\acute{\omicron}\rho\iota\alpha$ *Xylophoria*, or its fuller phrase, $\mu\upsilon\chi[\ \grave{\text{a}}\breve{\text{b}}\rho\grave{\text{q}}\ \text{I}\ \zeta\alpha\omega\text{f}\ \mu\omega\upsilon$, *the feast of wood-offering*, — $\acute{\eta}\ \tau\acute{\omega}\nu\ \xi\upsilon\lambda\omicron\phi\acute{\omicron}\rho\acute{\iota}\omega\nu\ \acute{\epsilon}\omicron\rho\tau\acute{\eta}$ (Josephus, *War*, 2:17, 6), by which this festival is designated, is derived from ^{<1018>}Nehemiah 10:35; 13:31. It obtained its name from the fact that on the day in which it was celebrated all the people, without any distinction of tribe or grade, brought

wood to the temple, being the last day in the year whereon wood could be felled for the burning of the sacrifices and the perpetual fire on the altar. It is also denominated *aynhkl y[a ^mz*, the *time of wood for the priests* (*Megillath Taanith*, 5), because on this festival the priests too, like the rest of the people, offered wood.

II. The Day, and Manner of its Celebration. — The day on which this festival was annually celebrated was the 15th of Ab (*ba* =August). This is distinctly attested by the unanimous voice of the most ancient and most trustworthy records (comp. *Mishna, Taarnith*, 4:8; *Babylon Genzara*, *ibid.* 30 a.; *Baba Bathra.*, 121 a; *Mlegillath Taanlith*, 5; *Midrash Rabba*, on Lamentations, 57). The remark in Josephus, that this festival was celebrated on the 14th (τῆ δὲ ἐξῆς τῶν ξυλοφορίων ἑορτῆς οὐσης-ἐν ἡ πάσιν ἕθος υλην τῷ βωμῷ προσφερειν, *War*, 2:17, 6; and τῆ δὲ ἐξῆς, πεντεκαϊδεκάτῃ δε ἦν Λώου μηνός, κ.τ.λ., *ibid.* 2:17, 7), mustn therefore be regarded as the error of a copyist (comp. Herzfeld, *Geschichte des Volkes Israel*, 1:144; Gratz, *Geschichte der Juden*, 2d ed. 3:478). The nine days in the year appointed for the delivery of wood by the respective families were as follows: On the 20th of *Ab*, when the descendants of Pachat-Moab b. Jehudah furnished the wood; the 20th of *klul*, the family of Adeen b. Jehudah; the 1st of *Tebet*, the family of Parosh; the 1st of *Nisnan*, the family of Arab b. Jehudah; the 20th of *Tamuz*, the family of David b. Jehudah; the 5th of *Ab*, the family of Parosh b. Jehudah; the 7th of *Ab*, the family of Jondab b. Rechab; the 10th of *Ab*, the family of Senaa b. Benjamin; and on the 15th of *Ab*, the family of Saltu b. Jehudah, with the priests, Levites, and all those who did not know from what they descended, as well as the families of Gonbei Ali and Kozai Keziath (*Mishna, Taanith*, 4:3). So general was the delivery of wood on this day (i.e., the 15th of *Ab*) that even proselytes, slaves, Nethinim, and bastards brought fuel (*Mengilluth Taanith*, 5). Hence the remark of Josephus, that on this day all the people brought wood, from which circumstance it derived its name (*War*, 2:17, 6). On this day, when all the people were thus congregated together, discarding all distinction of tribe, of rich and poor, of Israelite and proselyte, of master and slave, the maidens of Jerusalem met together for singing joyful and religious songs, and for dancing. Dressed in white garments, which they borrowed in order not to shame those who had none of their own, these damsels assembled together in an open place in the vineyards. They sang strophic songs in the sacred language, and danced in the presence of the congregation. It was on this

occasion that the happy choice of partners in life frequently took place, since it was one of the two annual opportunities afforded to the nolling people of making their attractions known without violating feminine modesty (Mishna, *Megilla*, 4:8). Cessation from manual labor on this day was, however, not enjoined; but fasting, penitential prayers, and mourning for the dead were forbidden (*Megillath Taanith*, 5; Maimonides, *Yad ha-Chezaka Hilchoth Kelei ham-Mikdash*, 6).

III. Origin and Date of this Festival. — The origin of this festival is involved in great obscurity, as the ancient Talmudic authorities which describe its celebration differ materially in their opinions about the occasion which gave rise to its institution. From ^{<61035>}Nehemiah 10:35; 13:31, we learn that this statesman, in order to supply the necessary fuel for the burning of the sacrifices and the keeping up of the perpetual fire on the altar, ordained that each family in rotation was to furnish wood for the temple at a certain period of the year, and that the order and time of delivery were to be settled by casting lots. The result obtained by the casting of lots is not mentioned in the canonical Scriptures; but the post-canonical documents, which describe the temple service, furnish us with a minute account of both the names of the respective families upon whom it devolved to supply the wood, and the periods of the year in which they delivered it. This account is given in the preceding section of this article. It is, therefore, only natural to conclude that the different families who are thus recorded to have offered the wood at appointed times did so in accordance with the results obtained by the casting of lots. Now, the reason why the 15th of *Ab* was kept as a special festival, and why all the nation at large took part in the offering of wood on this day, is, according to some authorities in the Talmud, that on it the people ceased to fell wood for the temple, because, according to R. Eliezer the Great, the heat of the sun begins to diminish on this day, and the wood which was cut after this date did not become sufficiently dry. Hence the 15th of *Ab* was designated "the day on which the axe is broken." As it was also believed that the wood cut down after the 15th of *Ab* is sapless (*Rosh hash-Shana*, 2 a, 14 a), Herzfeld (*Geschichte des Volkes Israel*. 1:145) ingeniously conjectures that the trees were regarded as dead after this date, and the wood of such trees was considered as unfit for the altar. The other ancient opinion about the origin of this festival is, that the furnishing of wood for the temple by the pious, which existed from time immemorial, and which Nehemiah reinstated after the return from Babylon, was prohibited by some wicked

sovereign, and that this interdict was abolished on the 15th of *Ab*. Hence this day was constituted a festival, and the families who jeopardized their lives in stealthily supplying wood for the temple during the time of the prohibition are those named above, who, as a privilege, continued to bring some wood on this festival, whether the fuel was wanted or not. There is, however, a difference of opinion as to who this wicked monarch was. The *Jerusalem Talmud* will have it that it was Jeroboam who placed guards on the roads leading to the temple in order to prevent the people from taking to the sanctuary the first-fruits and the wood, and the families of Gonbei Ali and Kozai Kezioth, mentioned in the Mishna, were those who encountered the danger in clandestinely supplying the wood (*Jerusalem Taanith*, 4:6).

The *Megillath Taanith* (cap. 5) again has it that this interdict proceeded from "*the kings of Greece*," who imitated the conduct of Jeroboam; while the *Babylonian Talmud* omits the dynasty altogether, and simply remarks that the prohibition emanated from *some government* (*Taanith*, 28 a). As the reference to Jeroboam on the part of the *Jerusalem Talmud* is simply to make this monarch the author of all the wicked deeds in connection with the Jews, and as, moreover, the ascription of this deed in the *Megillath Taanith* to Greek rulers is unhistorical — since Antiochus Epiphanes, to whom alone it could refer, totally abolished the temple service, which rendered it useless to smuggle the firstfruits and wood — Gratz concludes that this prohibition could only proceed from Alexander Jannaeus, who forbade the offering of wood out of hatred to the Pharisees, and that then the above-named pious families clandestinely furnished the fuel. When this interdict ceased with the reign of Alexander, and the ancient custom of wood-offering was resumed, the concluding day for the delivery of it (comp. *Taanith.*, 31 a) obtained a higher significance, and was elevated into a national festival (Gratz, 3:477). It will be seen from the account of the nature of this festival that the custom for all the people to bring large supplies of firewood for the sacrifices of the year could not possibly have been designed to relieve the Nethinim, and that these Nethinim did not bear a conspicuous part in it, as is supposed by many.

IV. Literature. — Mishna, *Taanith*, 4:5, 8; the *Jerusalem* and *Babylon Gemaras* on this Mishna; *Megillath Taanith* (ed. Meyer, Amsterdam, 1724), 5:32-39; Maimonides, *Yad ha-Chezaka Hilchoth Kelei ham-Mikdash*, 6; Herzfeld, *Geschichte des Volkes Israel* (Nordhausen, 1855), 1:67 sq.; 144 sq.; Jost, *Geschichte des Judenathums* (Leipsic, 1857),

1:169; Gratz, *Geschichte der Juden* (2d ed. ibid. 1863), pages 122, 477 ff.
SEE OFFERING.

Wooden Churches

In Walcott's *Sacred Archaeology* (pages 614, 615), the principal facts concerning the wooden churches of the Middle Ages and a little later are given in brief.

"Nether Peevor, built in the time of Henry II; a chapel at Bury St. Edmund's until 1303; St. Aldhelm's, Durham, 998; St. Stephen's, Mayence, 1011; a stud Lady-chapel at Tykford, and another at Spalding, in 1059, were all built of wood, as many of the Norwegian churches (like Little Greenstead, 1013; Newtowni, Montgomeryshire; and Newland, Worcestershire) are to this day. The latter may have been a grange altered to form a church. Ribbesford has wooden nave-arcades. The excellence of English carpentry is conspicuous in the woodwork preserved to us in roofs, as at Peterborough, Ely, Old Shoreham, Polebrooke, Warmiugton, and St. Mary's Hospital and the palace kitchen, Chichester; the Gueston-hall, now in a church, mit Worcester; and St. Mary's, Reading; doors, as at Beaulien and Luion; cloisters, like the dean's at Windsor, of the 14th century; lychgates, as at Beckenham; windows, like those of Englefield; stalls, as at Lancaster, and some of early English date at Salisbury; screens, as at St. John's Hospital, Winchester, Roydon, Ewerby, the palace chapel, Chichester, Lavenham, and St. Margaret's, Lynn; or early stall desks, like one preserved at Rochester, of the 12th century. The curious 'fish-scale' ornament of Norman spires is an imitation of the oaken shingle so common in Kent and Sussex, a clear proof that there were earlier spires of wood. Probably the Gothic stone spire was derived from Normandy, where the earliest — the pyramid of Thann — forms a succession of steps, of the end of the 12th century, and was the prototype of Comornes, Basley, and Rosel. But England never produced such a grand example of ornamental carpentry and lead as the fleche of Amiens."

American churches and chapels from the first have been largely of wood; but the present tendency is towards structures built of more substantial material.

Woodford, James Russell, D.D.

an English prelate, was born at Henley-on-Thames, April 30, 1820. He graduated from Pembroke College, Cambridge, in 1842; was ordained deacon in 1843, and presbyter in 1845; became incumbent at St. Mark's, Easton, near Bristol, in 1847; vicar at Kempsford, Gloucestershire, in 1855; of Leeds in 1868; bishop of Ely in 1873; and died October 24, 1885. He published several volumes of sermons, lectures, etc.

Woodhead, Abraham

all English clergyman, and subsequently a Roman Catholic controversial writer, was born at Meltham, Yorkshire, in 1608. He was educated in University College, Oxford, of which he became fellow in 1633, and soon after entered into holy orders. In 1641 he was proctor at Oxford, and about this time travelled on the Continent as tutor to some, young gentlemen of distinction. While at Rome he became a secret convert to the Catholic religion. In 1648 he was deprived of his fellowship for absence, but was reinstated at the Restoration in 1660. Finding it impossible to conform, however, he obtained leave to travel with an allowance of £20, on which he lived in concealment, teaching Roman Catholic pupils and writing controversial books, at Hoxton, near London, until his death, May 4, 1678. He was considered one of the ablest controversial writers, on the popish side, of his time, and his abilities and candor have been commended by some Protestant writers. Among his publications we note, *Brief Account of Ancient Church Government* (1662): — *Guide in Controversies, in IV Discourses* (1666): — *Dr. Stillingfleet's Principles* (1671): — *Life of St. Tereza, from the Spanish* (eod.): — *Paraphrase of the Apocalypse* (1682): — *Two Discourses Concerning the Adoration of our Blessed Savior in the Eucharist* (1687): — *Of Faith Necessary to Salvation, etc.* (1688): — *A Compendious Discourse on the Eucharist, etc.* (eod.): — *Motives to Holy Living* (eod.): — *Cattholick Theses* (1689): — and *Concerning Images and Idolatry* (eod.).

Woodland

(**μῦρ** [**y**] "forests"). The groves of Palestine, inhabited by wild and even rapacious animals (^{<1124>}2 Kings 2:24, ^{<2106>}Jeremiah 5:6, 12:8, ^{<3104>}Amos 3:4, etc.), were, especially before the cultivation of the soil by the Israelites, not inconsiderable, but not adequate to supply timber, much less fuel. **SEE**

WOOD. In the Mosaic law there is reference to forests and their employment (^{<15905>}Deuteronomy 19:5), and conflagrations in them are occasionally noticed (^{<18815>}Psalm 83:15; ^{<21917>}Isaiah 9:17; comp. ^{<2014>}Jeremiah 21:14, ^{<5085>}James 3:5). Several tracts of woodland are enumerated in the Bible (Reland, *Palest.* page 378 sq., Hamesveld, 1:436 sq.). **SEE FOREST.**

Woodruff, George W., D.D.

a Methodist Episcopal minister, was born in New York city, April 21, 1824. He was educated in the public schools of that city and at Oberlin, Ohio; joined the New York Conference in 1845, was ordained deacon in 1847, and elder in 1849. His successive appointments were: Greenport, Riverhead, Flatbush, Long Island; New Britain, West Winsted, Connecticut; York Street, Brooklyn, N.Y.; Danbury, Connecticut; St. John Street, New Haven; Middletown; Waterbury; Hanson Place, Brooklyn; Seventh Street, Alanson Church, New York City; First Church, New Haven; New Rochelle, N.Y.; in 1874 superannuated; St. Paul's, Fall River, Massachusetts; Alien Street, New York City; Nostrand Avenue, Brooklyn; in 1881 supernumerary. He was secretary of the New York East Conference fourteen consecutive years, and was delegate to the General Conference four times, of which body he was three times secretary. He died March 20, 1882. He was an able and effective preacher, a good pastor, and a zealous counsellor. See *Minutes of Annual Conferences*, 1882, page 77.

Woodworth, Francis C.

a Presbyterian minister and author, was born at Colchester, Connecticut, February 12, 1813. He served eight years as a printer; was educated at Oneida Institute, N.Y., graduated at Union Theological Seminars in 1840, was licensed by the Third Presbytery of New York, April 26 of that year, and ordained as pastor of the Congregational Church, Fairhaven, Vermont, on the 28th of October. Here he labored three years, and then resigned, on the failure of his health, and devoted himself to juvenile literature, in which department he acquired a wide reputation. He died June 5, 1859, on board a steamer, at the wharf in New York, just arrived from Florida. He published, *Uncle Frank's Home Stories* (6 volumes, 16mo): — *Uncle Frank's Boys' and Girls' Library* (6 volumes, 16mo): — *Uncle Frank's Picture Gallery* (2 volumes, 16mo): — *Theodore Thinker's Stories for Little Folks* (12 volumes, 18mo). He also published in England, *England*

as It Is (18mo): — *Scotland as It Is* (18mo): — *The World as It Is* (2 volumes, 18mo): — *Youth's Book of Gems* (8vo): — *Young American's Life of Fremont* (1856, 18mo): — *Uncle Frank's Pleasant Pages for the Fireside* (1857, 12mo): — *A Wheat-sheaf from Our Own Fields* (16mo; republished as *Buds and Blossoms from Our Own Garden*, 16mo): — *String of Pearls for Boys and Girls* (16mo): — *American Miscellany of Entertaining Knowledge* (6 volumes, 12mo), which is warmly commended: — *Youth's Cabinet*, and *Uncle Frank's Dollar Magazine*, of which he edited about fifteen volumes, and which made his name a familiar sound in many households. See Wilson, *Presb. Hist. Almanac*, 1861, page 168; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Woof

(**br**⌈, *ereb, mixture*, as sometimes rendered), the cross-threads inserted into the warp in weaving (^{<1838>}Leviticus 13:48-59). **SEE WEB.**

Woog, Carl Christoph

a German linguist, was born in 1713 at Dresden, and died as professor of Greek and Latin at Leipsic, April 24, 1771. He is the author of, *Presbyteror. et Diaconor. Achaiae de Martyrio S. Andrae Epistola Encyclica* (Leipsic, 1749): — *Progr. de Genuinis Antiquitatum Sacrar. in Primitiva Ecclesia Obviar. Fontib.* (ibid. 1745): — *Historiola de Synesio Episc. et Evagrio Philos.* (ibid. 1758): — *Hippolyti Fragmentum ad* ^{<1818>}*Proverbs 9:1-5* (ibid. 1762). See Furst, *Bibl. Jud.* 3:536; Winer, *Handbuch der theol. Lit.* 1:566, 606, 900. (B.P.)

Wool

(Gr. **ἔριον**, ^{<809>}Hebrews 9:19; ^{<1004>}Revelation 1:4). The fleece of the sheep, as such, was properly called **zgo** **h76**⌈ while the material of which it was composed was called **rmx**; hence **rmXhitZgæ** *fleece of wool* (^{<1067>}Judges 6:37). Wool was used by the Hebrews from an early period extensively for clothing (^{<1834>}Leviticus 13:47; ^{<1621>}Deuteronomy 22:11; ^{<1891>}Job 31:20; ^{<1813>}Proverbs 31:13; ^{<1643>}Ezekiel 34:3; ^{<2015>}Hosea 2:5). The importance of wool is incidentally shown by the notice that Mesha's tribute was paid in a certain number of rams "with the wool" (^{<1818>}2 Kings 3:4), as well as by its being specified among the first-fruits to be offered to the priests (^{<1804>}Deuteronomy 18:4). The wool of Damascus was highly prized in the

mart of Tyre (Ezra 27:18), and is compared in the Sept. to the wool of Miletus (ἔρια ἐκ Μιλήτου), the fame of which was widely spread in the ancient world (Pliny 3:73; Virgil, *Georg.* 3:306; 4:334.) Wool is occasionally cited as an image of purity and brilliancy (^{<2018>}Isaiah 1:18; ^{<2009>}Daniel 7:9; ^{<6114>}Revelation 1:14), and the flakes of snow are appropriately likened to it (^{<476>}Psalms 147:16). The art of dyeing it was understood by the Jews (Mishna, *Shab.* 1, § 6). *SEE SHEEP; SEE WOOLLEN.*

Woollen And Linen

(i.e., *linsey-woolsey*). Among the Mosaic laws against unnatural mixtures is found one to this effect, "A garment of mixtures (זנעִיַיִ shaatnez) shall not come upon thee" (^{<899>}Leviticus 19:19); or, as it is expressed in ^{<621>}Deuteronomy 22:11, "thou shalt not wear *shaatnez*, wool and flax together." Our version, by the help of the latter passage, has rendered the strange word *shaatnez* in the former, "of linen and woollen;" while in Deuteronomy it is translated "a garment of divers sorts." In the Vulgate the difficulty is avoided; and κίδηλος, spurious" or "counterfeit," the rendering of the Sept., is wanting in precision. In the Targum of Onkelos the same word remains, with a slight modification to adapt it to the Chaldee; but in the Peshito-Syriac of Leviticus it is rendered by an adjective, "motley," and in Deuteronomy a "motley garment," corresponding in some degree to the Samaritan version, which has "spotted like a leopard." Two things only appear to be certain about *shaatnez* — that it is a foreign word, and that its origin has not at present been traced. Its signification is sufficiently defined in ^{<621>}Deuteronomy 22:11. The derivation given in the Mishna (*Kilaim*, 9:8), which makes it a compound of three words, signifying "carded, spun, and twisted," is in keeping with rabbinical etymologies generally. Other etymologies are proposed by Bochart (*Hieroz.* part 1, b. 2, c. 45), Simonis (*Lex. Heb.*), and Pfeiffer (*Dub. Vex.* cent. 2, loc. 11). The last-mentioned writer defended the Egyptian origin of the word, but his knowledge of Coptic, according to Jablonski, extended not much beyond the letters, and little value, therefore, is to be attached to the solution which he proposed for the difficulty. Jablonski himself favors the suggestion of Forster, that a garment of linen and woollen was called by the Egyptians *shaatnez*, and that this word was borrowed by the Hebrews, and written by them in the form *shaatnez* (*Opusc.* 1:294). *SEE LINEN.*

The reason given by Josephus (*Ant.* 4:8, 11) for the law which prohibited the wearing a garment woven of linen and woollen is, that such were worn by the priests alone (see Mishna, *Kilaim*, 9:1). Of this kind were the girdle (of which Josephus says the warp was entirely linen, *Ant.* 3:7, 2), ephod, and breastplate (Braunius, *De Vest. Sac. Hebr.* pages 110, 111) of the high-priest, and the girdle of the common priests (Maimonides, *Cele ham-Mikdash*, 108). Spencer conjectured that the use of woollen and linen inwoven in the same garment prevailed among the ancient Zabii, and was associated with their idolatrous ceremonies (*De Leg. Heb.* 2:33, 3); but that it was permitted to the Hebrew priests, because with them it could give rise to no suspicion of idolatry. Maimonides found in the books of the Zabii that "the priests of the idolaters clothed themselves with robes of linen and woollen mixed together" (Townley, *Reasons of the Laws of Moses*, page 207). By "wool" the Talmudists understood the wool of sheep (Mishna, *Kilairu*, 9:1). It is evident from ~~3008~~ Zephaniah 1:8, that the adoption of a particular dress was an indication of idolatrous tendencies, and there may be therefore some truth in the explanation of Maimonides.

SEE DIVINE.

Woolston, Thomas

an English divine, who was noted in his day for the boldness of his opinions, was born at Northampton in 1669. He received the proper training in the grammar-school, and entered Sidney College, Cambridge, in 1685, where he subsequently graduated, and became fellow of his college. He was prosecuted before lord chief-justice Raymond for the views advanced in his *Discourses on the Miracles of Our Savior*, and sentenced to a year's imprisonment and a fine of £100. He purchased the liberty of the rules of the King's Bench, where he continued after the expiration of the year, being unable to pay the fine. Efforts were made for his release, but were unsuccessful, because he refused to desist from offensive writings. He died in the bounds of King's Bench prison, January 27, 1732. Among his principal writings are the following: *The Old Apology for the Truth of the Christian Religion against the Jews and Gentiles Revived* (1705): — *Dissertatio de Pontii Pilati ad Tiberium Epistola* (1720): — *A Free Gift to the Clergy, in Four Parts* (1722-24): — *Moderator Between an Infidel and an Apostate* (1725): — *Six Discourses on the Miracles of Our Savior* (1727-29): — *Defence of the Six Discourses on the Miracles of Our Savior* (1729-30).

Worcester, Councils Of

(*Concilium Vigornienne*). Worcester is a city of England, capital of the county of the same name, situated on the left bank of the Severn, twenty-five miles south-west of Birmingham. Under the name *Caer Guorangon*, it was one of the principal cities of the ancient Britons. Two ecclesiastical councils have been held there, as follows:

I. Was held about 601, by St. Austin, in which he endeavored, ineffectually, to persuade the bishops of the British Church to observe the festival of Easter, to administer baptism according to the custom of the Latin Church, and to yield obedience to the Church of Rome. See Mansi, *Concil.* 5:1610; Wilkins, *Concil.* 1:24.

II. Was held July 26, 1240, by the bishop Walter of Chanteloup. Fifty-nine constitutions were published, which, among other things, enjoin to baptize conditionally in doubtful cases, but always with trine immersion. Forbids to celebrate mass before having said prime, to plight troth except when fasting, and to observe any particular day or month for marriage. It is also ordered that any person desiring to confess to any other than his own priest, shall first modestly ask permission of the latter. See Mansi. *Concil.* 11:572; Wilkins, *Concil.* 1:665.

Word

is in Hebrew (**רַבִּד**) often put for *thing* or matter; as ^(**רַבִּד**)Exodus 2:14. "Surely this thing [Heb. *word*] is known;" "Tomorrow the Lord shall do this thing [Heb. *word*] in the land" (9:5); "I will do a thing [Heb. *word*] in Israel, at which both the ears of every one that heareth it shall tingle" (^(**רַבִּד**)1 Samuel 3:11); "And the rest of the acts [Heb. *words*] of Solomon" (^(**רַבִּד**)1 Kings 11:41). So likewise the Gr. **ῥῆμα**, which properly signifies an *utterance*, came to denote any sensible object or occurrence.

Word Of God, Or, Of The Lord.

Sometimes Scripture ascribes to the word of God supernatural effects; or represents it as animated and active. So, "He sent his word, and healed them" (^(**רַבִּד**)Psalm 107:20). Enlarging upon this idea, the apocryphal book of Wisdom ascribes to the word of God the death of the first-born of Egypt (18:15; 16:26; 9:1; 16:12); the miraculous effects of the manna; the creation of the world; the healing of those who looked up to the brazen

serpent. In a similar sense of omnific- power the centurion in the gospel says to our Savior, "Speak the word only, and my servant shall be healed" (^{<4188>}Matthew 8:8). Referring to the preserving influence of divine truth, Christ says to the devil that tempted him, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God " (4:4).

From these and other passages we see that the phrase "word of God" or "of the Lord" is taken

- (1) for that internal word heard by the prophets, when under inspiration from God;
- (2) for that which they heard externally, when God spoke to them; as when he spoke to Moses, face to face, or as one friend speaks to another (^{<12311>}Exodus 33:11);
- (3) for that word which the ministers of God, the priests, the apostles, the servants of God, declare in his name to the people;
- (4) for what is written in the sacred books of the Old and New Tests.;
- (5) for the only Son of the Father, the uncreated wisdom. For the first four of these, *SEE BIBLE*; the last only we propose to discuss here.

I. *The Logos* (ὁ Λόγος) is the name given to the divine or pre-existent nature of Christ, designating him as the great medium of communication between God and man (^{<4114>}John 1:14; ^{<6101>}1 John 1:1; 5:7; ^{<6913>}Revelation 19:13; comp. ^{<3042>}Hebrews 4:12). This remarkable usage of the term *word*, as designating not a mere *attribute*, but a *hypostasis* in some respects diverse from God, yet at the same time God himself, does not appear to have been derived from the poetical personification of "wisdom," in ^{<1182>}Proverbs 8:12, 22; nor from the apocryphal books of Wisdom, 7:22-26; and of Ecclesiasticus, 1:1-10; 24:1-14. Even the Logos of Plato, and that of Philo, is no more than an abstraction or personification of divine power, intelligence, and wisdom. As John has united the idea of proper personality with his designation of the Logos, it is certain that he could not have derived his views from any of those writers. There is an immeasurable discrepancy between the views of John and those of Plato and the Jewish writers. If the Logos of John be the same as theirs, then proper personality and divinity are out of the question. But from the passages cited it is evident that the Logos of the New Test. is a proper and real person, not a mere personification, i.e., a philosophical, speculative, or poetical

abstraction, amounting to nothing more than a poetical or rhetorical method of describing either divine attributes or divine operations or energies. In the prologue to the gospel of John, the original state or condition of the Logos, and his essential nature, are first described; and then the developments of himself, which had been made either in the way of creation or redemption. He is eternal; was with God; was God. As such he was the Creator of all things without exception. In particular, he was the source of all life; and as the author of spiritual life, he was the source also of all true spiritual light (1. Corinthians 8:6; ^{<5015>}Colossians 1:15-19; ^{<3002>}Hebrews 1:2, 3). *SEE FULNESS.*

How God communed with the first human pair in the innocence of Eden we know not; but after the first transgression his communings were in a different mode, and adapted to man in his altered circumstances. The Logos was *God revealed* — communicating with his creatures, and disclosing to them the way of salvation. The various divine revelations to the patriarchs, and to others under the law, whether as the angel Jehovah, or otherwise in visions, voices, and symbols, were revelations by the Logos. So, in the tabernacle, God of old dwelt, and the *shekinah*, as significant of the abiding divine glory over the mercy-seat, was the symbol of his presence among his people. So also in the theophany described in ^{<2301>}Isaiah 4:1-13, we learn something of the glory of the Logos before 'he became incarnate' (^{<4014>}John 1:14; 12:41; 17:5). Jehovah was indeed revealed in many respects, in the Old Test.; but God as Father, and Christ 'as Son and Redeemer, and the Holy Spirit as Sanctifier, were, to say the most, only foreshadowed in the Hebrew Scriptures. It is the Logos manifested in the flesh, Christ the Son of God, who hath revealed God, i.e., placed the character and designs of God in the light that the gospel affords. His light shone on the darkness of all time ages which preceded his coming; but this darkness was so gross that little impression was made upon it. In order to save the world from its ruinous state, the Logos became incarnate, i.e., took on him the human form and nature, and thus dwelt among men, and manifested his glory, which was truly that of the Only Begotten of the Father. Neither Moses nor any other prophet ever understood and disclosed the character and designs of God in such a way as was adequate to accomplish the plan of our redemption. But he who is in the bosom of the Father exhibited grace and revealed truth in such a way as fully to satisfy our wants and alleviate our woes. *SEE LOGOS.*

II. *The Memra* (armymæ) — The Chaldee paraphrasts, the most ancient Jewish uncanonical writers extant, generally use this name (signifying *word*) where Moses puts *Jehovah*, and it is thought that under this term they allude to the Son of God. Now, their testimony is so much the more considerable, as, having lived before or at the time of Christ, they are irrefragable witnesses of the sentiments of their nation on this article, since their Targum, or explication has always been, and still is, in universal esteem among them. In the greater part of the passages where the sacred name occurs, these paraphrasts substitute *Memra Jehovah* (y8 8yd armym), *the Word of God*, and as they ascribe to Memra all the attributes of deity, it is concluded that they believed the divinity of the Word. In effect, according to them, Memra created the world; appeared to Abraham in the plain of Mamre, and to Jacob at Bethel. It was to Memra Jacob appealed to witness the covenant between him and Laban: "Let the Word see between thee and me." The same Word appeared to Moses at Sinai, gave the law to Israel, spoke face to face with that lawgiver, marched at the head of that people, enabled them to conquer nations, and was a consuming fire to all who violated the law of the Lord. All these characters, where the paraphrasts use the word Memra, clearly denote Almighty God. This Word, therefore, was God, and the Hebrews were of this opinion at the time when the Targum was composed. *SEE SHEKINAH.*

The author of the book of Wisdom, as above observed, expresses himself much in the same manner. He says that God created all things by his Word (Wisd. 9:1); that it is not what the earth produces that feeds man, but the Word of the Almighty that supports him (16:26). It was this Word that fed the Israelites in the desert, healed them after the biting of the serpents (verse 12), and who, by his power, destroyed the first-born of the Egyptians (18:15; see ^{<0129>}Exodus 12:29, 30), and by which Aaron stopped the fury of the fire that was kindled in the camp, which threatened the destruction of all Israel (Wisd. 18:22; see ^{<0466>}Numbers 16:46). *SEE WISDOM PERSONIFIED.*

III. *The Bath-Kol* (l wq tBj *daughter of the voice*). Under this name the Talmud, the later Targums, and the rabbinical writers make frequent mention of a kind of oracular voice, constituting the fourth grade of revelation which, although it was an instrument of divine communication throughout the early history of the Israelites, was the most prominent,

because the sole, prophetic manifestation which existed during (and even after) the period of the second temple. The *Midrashim* and the *Gemara*, cited in Reland's *Antiq. Sacr.* part 2, chapter 9 severally affirm that the Bath-Kol is the voice which spoke to Abraham, Moses, David, Nebuchadnezzar, and others; and the Targums of Jonathan and of Jerusalem make the Bath-Kol appear in ^{<01335>}Genesis 38:26; ^{<02105>}Numbers 21:6, and in other places. The treatise *Sanhedrin*, cited in Vitrinuga's *Obser. Sacr.* 2:338, uses the words, "From the death of Haggai, Zechariah, and Malachi, the Holy Spirit (**vdqh hwr** , which, according to the Jewish distinction, is only the second degree of the prophetical gift) was withdrawn from Israel; but they nevertheless enjoyed the use of the Bath-Kol."

The Jewish authorities are not agreed as to what the Bath-Kol was, nor as to the precise reason of its designation. It is disputed whether the persons hearing the Bath-Kol heard the very voice from heaven, or only a daughter of it — an *echo* of it; whether, as thunder is often mentioned as a sign of the divine presence, and as the word *voice* appears to be used for thunder in ^{<01123>}Exodus 9:23; ^{<2103>}Jeremiah 10:13; ^{<0213>}Psalms 29:3, the Bath-Kol may not signify an articulate voice proceeding out of the thunder; or whether, according to the explanation of Maimonides, "the Bath-Kol is when a man has such a strong imagination that he believes he hears a voice from without himself."

As to the meaning of the name itself, passages are cited in Buxtorf's *Lex. Talm.* s.v. **tb**, and in Reland's *Antiq. Sacr.* loc. cit., which show that the daughter of the voice sometimes means the echo of a sound, and sometimes merely a primary sound itself. It is certain that the *Peshito* has sometimes rendered the simple Greek (**φωνή** by "daughter of the voice," as in ^{<01122>}Acts 12:22; ^{<0411>}1 Timothy 6:20; ^{<0315>}Hebrews 3:15. It is necessary, however, to remark that, according to a fundamental law of all Syro-Arabian grammar; these two words must either stand to each other in the relation of a *position* or of the *state construct*. But as apposition can only take place between equivalent and convertible terms, which "daughter" and "voice" are not, accordingly the alternative rendering of *daughter voice* proposed by Prideaux (which Hormne also has adopted, *Introduct.* 4:149) violates that rule, because, in such an English combination, the word "daughter" has the force of an *adjective*; and the Hebrew language, possessing but few adjectives, would have expressed the sense of *daughter*

voice (if that had been the sense intended to be conveyed by Bath-Kol) by making Bath the *last* word, depending as a genitive on the former. For instance, what we render the Holy Spirit is literally "the spirit of holiness" in Hebrew. Thus, "*daughter voice*" is not an apposition in English, nor-is it the translation of a state construct according to the, Hebrew order, but of a state construct in which Prideaux has taken the liberty of transposing the dependent word, i.e., of making "daughter of the voice" become, in effect, "voice of a daughter." Jennings also, in his *Jewish Antiq.* page 229, when he renders Bath-Kol by "*filie vox, seu filia vocis,*" only commits, in the first case, the same error more palpably, and is guilty of quite as great a violation of the first principle of Hebrew grammar as he would be, in the case of Latin, were he to translate *filia vocis* by "voice of the daughter."

The occasions on which it is alleged that the Bath-Kol was heard after the death of Malachi are of very various degrees of solemnity or significance. Supposing the instances mentioned in Josephus (*Ant.* 13:10), of the voice which announced to Hyrcanus that his sons had conquered Antiochus, and (*War.* 6:5) of the awful voice which was heard in the temple, just before the capture of Jerusalem, to exclaim, **Μεταβαίνωμεν ἐντεῦθεν!** not to belong to the Bath-Kol (as it is to be observed that the pseudo-Josephus ben-Gorion has, in these cases, merely used the Hebrew word for *voice*), most of the other recorded instances fall far short of these in dignity, and some appear irreconcilable with even very credulous notions of the limits of divine interposition. Only a few of them, however, can be classed with quite as trivial a species of divination as the *Sortes Virgilianæ*, which is done in the unfair statement of Prideaux (*Connex.* 2:354). The fact is, that most Christian writers who have treated of the Bath-Kol have not been able to divest themselves of an undue desire to discredit its pretensions, in consequence of their fearing ally comparison which might be instituted between it and the voices from heaven mentioned in the New Test. Indeed, Lightfoot (in his *Hor. Hebr. ad* ⁴¹⁸⁷ *Matthew* 3:17) considers all cases of Bath-Kol to be either Jewish fables or devices of the devil. Instances of voices from heaven, on occasions outwardly very analogous to some among the Jews, are recorded in the history of the early Christian Church, as the voice which was instrumental in making Alexander bishop of Jerusalem, and that which exhorted Polycarp to be of good courage (Eusebius, *Hist. Eccles.* 4:15; 6:11). **SEE BATH-KOL.**

Words of Institution are those words which were used by our Savior when he instituted the sacrament of his body and blood, the essential parts of

which are commonly held to be "This is my body" and "This is my blood of the New Testament," words found in all the ancient liturgies.

Wordsworth, Christopher, D.D.

an English prelate, nephew of the poet, was born in 1807. He graduated from Trinity College, Cambridge, in 1830; was elected a fellow, ordained, and in 1836 appointed public orator at Cambridge and head-master of Harrow School; in 1844 canon in Westminster, and bishop of Lincoln in 1869, a position which he held until his death, March 20, 1885. He was of the Low-church or evangelical type, and the author of numerous critical and historical works, the most important being his *Holy Bible, with Annotations* (Lond. 1856-76, 10 volumes). *SEE COMMENTARY*.

Worger, Franz

a Protestant theologian of Germany, was born at Lubeck in 1647. He studied at different universities, became preacher of St. Laurence, in his native place, in 1673, was suspended in 1692 on account of his great zeal, and disobedience against the magistrate, and died, as a private scholar, in 1708. He was a voluminous writer. See Seelen, *Athenae Lubecenses*; Moller, *Cimbsia Litterata*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:567. (B.P.)

Works

(ἔργα), "works, or deeds, of the law," is equivalent to the works which the law requires, or the entire performance of those works which the *moral* law, whether written or unwritten, i.e., law in general, whether applicable to Gentile or Jew, demands (^{<B15>}Romans 2:15; 3:20; 9:12, 32; 10:6; 11:3; ^{<B16>}Galatians 2:16; 3:2, 5, 10; ^{<B17>}Ephesians 2:9). On the ground of works, i.e., of perfect obedience and therefore of merit, none can be justified, because "all have sinned and come short of the glory of God." If, then, any are justified at all, it must be of *grace*; but this grace, although freely bestowed and without any just claims on the part of the sinner, is still *not unconditionally* bestowed. *Faith* in him who died to save sinners is requisite to prepare one for the reception of pardon; and he who is justified in this way, as a consequence of his faith, is still justified in a *manner* altogether gratuitous.

The reader will mark the difference between the phrase "works of the law," in the above passages, and the expression "work of faith" or "good works" (~~500B~~1 Thessalonians 1:3; ~~501B~~2 Thessalonians 1:11; ~~500B~~2 Corinthians 9:8; ~~402D~~Ephesians 2:10; ~~501D~~Colossians 1:10; ~~505D~~1 Timothy 5:10, 25; 6:18; ~~507B~~2 Timothy 3:17; ~~500B~~Titus 1:6; 2:7, 14; 3:1, 8, 14). In the writings of Paul, *works of the law* always designates the idea of *perfect* obedience, i.e., doing all which the law requires. But *works of faith or good works* are the fruits of sanctification by the Spirit of God; the good works which Christians perform, and which are sincere, are therefore acceptable to God under a dispensation of grace, although they do not fulfil all the demands of the law. On the ground of the first, Paul earnestly contends, at length, in his epistles to the Romans and Galatians, that no one can be justified. The latter he everywhere treats as indispensable to the Christian character. So also the apostle James, when disputing with those who make *pretensions* to Christian faith, and mere pretensions, maintains that no man has any good claim to the faith of a Christian who does not at the same time exhibit good works; in other words, he avers that a mere speculative faith is not a real Christian faith (~~5024~~James 2:14-26). In a word, Paul has taught us that *justification* is not on the ground of merit, but of grace: James has taught us that a faith which will entitle one to hope for justification must be accompanied with evangelical obedience. Both are true and faithful teachers; the doctrines of both are equally the doctrines of the gospel. *Good works*, in the gospel sense of these words, are an essential condition of our acceptance with God; but on the ground of perfect obedience to the divine law, no one ever was or ever will be accepted. **SEE JUSTIFICATION.**

In an evangelical sense, *good works* are those actions which spring from pure principles, and are conformable to truth, justice, and propriety; whether natural, civil, relative, moral, or religious. The phrase is often used of acts of charity. The qualities of a good work, in the Scriptural sense of the term, are,

- (1) That it be according to the will of God;
- (2) that it spring from love to God (~~500B~~1 Timothy 1:5);
- (3) that it be done in faith (~~514B~~Romans 14:23);
- (4) that it be done to the glory of God (~~460B~~1 Corinthians 10:31; ~~501B~~Philippians 1:11).

The causes of good works are,

- (1) God himself (^{<S12>}Hebrews 13:21);
- (2) union with Christ (^{<S12>}Ephesians 2:10);
- (3) through faith (^{<S104>}Hebrews 11:4, 6);
- (4) by the word and spirit (^{<S185>}Isaiah 3:3; ^{<S185>}Luke 8:15; ^{<S186>}2 Timothy 3:16).

As to the nature and properties of good works in this world,

- (1) They are imperfect (^{<S172>}Ecclesiastes 7:20; ^{<S182>}Revelation 3:2;
- (2) not meritorious (^{<S170>}Luke 17:10; ^{<S185>}Titus 3:5);
- (3) yet found only in the regenerate (^{<S177>}Matthew 7:17).

The necessary uses of good works,

- (1) They show our gratitude (^{<S162>}Psalms 116:12, 13);
- (2) are an ornament to our profession (^{<S170>}Titus 2:10);
- (3) evidence our regeneration (^{<S185>}Job 15:5);
- (4) are profitable to others (^{<S185>}Titus 3:8). See Gill, *Body of Div.* volume 3, book 4.

World

is the English term by which our translators have rendered four Hebrew words (in addition to the general term */ra, erits*, "earth"):

1. *l dj*, *chedel*, which is erroneously supposed by some to have arisen by transposition of letters from *dl j*, comes from a root which signifies "to rest," to "discontinue," and hence "to cease from life," "to be at rest;" and as a noun, "the place of rest," "the grave." The word occurs in the complaint uttered by Hezekiah, when in prospect of dissolution, and when he contemplates his state among the inhabitants, not of the upper, but the lower world (^{<S181>}Isaiah 38:11); thus combining with many other passages to show that the Hebrews, probably borrowing the idea from the Egyptian tombs, had a vague conception of some shadowy state where the manes of their departed friends lay at rest in their ashes, retaining only an indefinable personality in a land of darkness and "the shadow of death" (^{<S181>}Job 10:21, 22).

2. *dl j*, *cheled* (^{<S181>}Psalms 42:14), means "to conceal," and derivatively "any hidden thing," hence "age," "antiquity," "remote and hidden ages;" also "the world," as the hidden or unknown thing (^{<S181>}Psalms 49:1).

3. **μῖ νφ**, '*olam* (in the New Test. αἰών), the root-signification of which is "to hide," denotes a very remote, indefinite, and therefore unknown period in time past or time to come, which metaphysicians call eternity a parte ante, and eternity a, parte post (^{<2081>}Ecclesiastes 3:11). In ^{<4972>}Psalm 73:12, it is rendered "world;" but in this and in the previous instance it may be questioned whether the natural creation is really meant, and not rather "the world" in our metaphorical use of the term, as denoting the intelligent world, the rational inhabitants of the earth, and still more specifically that portion of them with which we are immediately concerned.

4. **ἰ βῆεβελ** (the usual word so rendered the Greek κόσμος), comes from a root that signifies "to flow," and as water is the unfailling cause of fertility in the East, it denotes "to be productive," "to bear fruit;" and as a noun, "the fruit-bearer," that is, the earth. This word is frequently rendered "world" in the common version, but if more was intended than the earth on which we dwell, it may be doubted if the passages in which it occurs will justify the translators. In truth, the Hebrews had no word which comprised the entire visible universe. When they wanted to speak comprehensively of God's creation, they joined two words together and used the phrase "heaven and earth" (^{<0000>}Genesis 1:1). We have already seen that they had an idea of an under world; the meaning of their ordinary term for earth, */ra*, which signifies the "lower," shows that they also regarded the earth as beneath the sun; while the term for heaven, *μγᾶν*; denoting "what is elevated," indicates that their view was that the heavens, or the heights, were above. Above, below, and under these three relations of space comprehend their conception of the world. *SEE EARTH; SEE HEAVEN.*

The following Greek words are also translated "world:"

1. **κόμος**, *kosmos*, the world, *universe* (^{<0135>}Matthew 13:35; 24:21; ^{<2151>}Luke 11:50; ^{<5175>}John 17:5, 24; ^{<4472>}Acts 17:24; ^{<5022>}Romans 1:20); the inhabitants thereof (^{<4049>}1 Corinthians 4:9); also the *earth*, as the abode of man (^{<0138>}Matthew 13:38; ^{<4165>}Mark 16:15; ^{<5100>}John 1:9; 3:19; 6:14; 16:21, 28; 21:25; ^{<5105>}Hebrews 10:5; ^{<4048>}Matthew 4:8; ^{<5008>}Romans 1:8); the *inhabitants* of the earth (^{<4054>}Matthew 5:14; ^{<5029>}John 1:29; 3:16; 17:14, 25; ^{<5106>}Romans 3:6, 19; ^{<5107>}Hebrews 11:7; ^{<6005>}2 Peter 2:5; ^{<5102>}1 John 2:2); the *multitude*, as we say "everybody" (^{<5004>}John 7:4; 12:19; 14:22; 18:20; ^{<4012>}2 Corinthians 1:12; ^{<6005>}2 Peter 2:5); also the *heathen world* (^{<5112>}Romans 11:12, 15). It likewise designates the *state* of the *world*, as opposed to the

kingdom of Christ (^{<0165>}Matthew 16:26; ^{<1036>}Mark 8:36; ^{<3836>}John 18:36; ^{<4182>}1 Corinthians 3:22; 5:10; ^{<4018>}Ephesians 2:2; ^{<4164>}Galatians 6:14; ^{<5004>}James 4:4) and men of the world, *worldlings* (^{<4923>}John 12:31; ^{<4002>}1 Corinthians 1:2; 3:19; ^{<4770>}2 Corinthians 7:10; ^{<5045>}Philippians 2:15); also the *Jewish dispensation*, founded on Sinai and ended on Calvary (^{<4004>}Ephesians 1:4; ^{<4021>}1 Peter 1:20; ^{<3026>}Hebrews 9:26)

2. Οἰκουμένη, Oikounene, the inhabited earth, the *world* as known to the ancients (^{<4008>}Matthew 4:8; 24:14; ^{<4045>}Luke 4:5; ^{<5108>}Romans 10:18; ^{<3006>}Hebrews 1:6; ^{<6644>}Revelation 16:14); the inhabitants of the earth (^{<4173>}Acts 17:31; 19:27; ^{<6180>}Revelation 3:10; 12:9); the Roman empire (^{<4176>}Acts 17:6; 24:5); Palestine and the adjacent countries (^{<4018>}Luke 2:1; ^{<4128>}Acts 11:28).

3. Αἰών, Aihn, the *world*, or *age*, the *present time*, or the future, as implying duration (^{<0122>}Matthew 12:32; ^{<1037>}Mark 10:50; 3:28, 29; ^{<2880>}Luke 18:30); the *present world* or *age*, with its cares, temptations, evils, etc. (^{<4132>}Matthew 13:22; ^{<2168>}Luke 16:8; 20:34; ^{<5122>}Romans 12:2; ^{<4121>}1 Corinthians 1:20; 2:6, 8; ^{<4044>}2 Corinthians 4:4; ^{<5040>}2 Timothy 4:10; ^{<5012>}Titus 1:12; ^{<4004>}Galatians 1:4); and men of the world, wicked generation (^{<4018>}Ephesians 2:2; ^{<2168>}Luke 16:8; 20:34); also the *world itself*, as an object of creation and existence (^{<0130>}Matthew 13:40; 24:3; ^{<3002>}Hebrews 1:2; 11:3). This term also denotes the *age* or *world* before the Messiah, i.e., the *Jewish dispensation* (^{<4001>}1 Corinthians 10:11; ^{<3026>}Hebrews 9:26); also, after the Messiah, i.e., the *Gospel dispensation* (^{<3026>}Hebrews 2:5; 6:5). **SEE COSMOGONY.**

In popular Christian phraseology, *the world* is taken also for a secular life, the present state of existence, and the pleasures and interests which steal away the soul from God. The love of the world does not consist in the use and enjoyment of the comforts God gives us, but in an inordinate attachment to the things of time and sense. We love the world too much

- (1) when, for the sake of any profit or pleasure, we wilfully, knowingly, and deliberately transgress the commands of God;
- (2) when we take more pains about the present life than the next;
- (3) when we cannot be contented, patient, or resigned, under low and inconvenient circumstances;

- (4) when we cannot part with anything we possess to those who want, deserve, and have a right to it;
- (5) when we envy those who are more fortunate and more favored by the world than we are;
- (6) when we honor and esteem and favor persons purely according to their birth, fortunes, and success, measuring our judgment and approbation by their outward appearance and situation in life;
- (7) when worldly prosperity makes us proud and vain and arrogant;
- (8) when we omit no opportunity of enjoying the good things of this life; when our great and chief business is to divert ourselves till we contract an indifference for rational and manly occupations, deceiving ourselves, and fancying that we are not in a bad condition because others are worse than we (Jortin, *Sermons*, volume 3, ser. 9). See Hopkins, *On the Vanity of the World*; Stennet, *Sermon on Conformity to the World*; More, *On Education*, volume 2, chapter 9; Walker, *Sermons*, volume 4, ser. 20.

Worm

is the rendering, in the A.V., of several Hebrew and one Greek word.

1. *Sas* (SS; from its *leaping*; Sept. σῆς; Vulg. *tinea*) occurs only in ^{<2508>}Isaiah 51:8, "For the *ash* (v[; 'moth') shall eat them up like a garment, and the sas shall eat them like wool." The word probably denotes some particular species of moth, whose larva is injurious to wool, while perhaps the former name is the more general one for any of the destructive *tineas*, or "clothesmoths." **SEE MOTH.**
2. *Rimmduh* (hMræ of uncertain etymology; Sept. σκόληξ, σῆψις, σαπρία; Vulg. *vermis, putredo, tineas*) occurs ^{<2164>}Exodus 16:24; ^{<1806>}Job 6:5; 17:14; 21:26; 24:20; 25:6; ^{<2341>}Isaiah 14:11, and seems to denote worms in putrid substances, or putridity itself. The Hebrew word points evidently to various kinds of maggots, and the larvae of insects which feed on putrefying animal matter, rather than to earth-worms. Job, under his heavy affliction, exclaims, "My flesh is clothed with *rinmah*" (^{<1806>}Job 7:5; see also 17:14). There is no reason to doubt that the expression is to be understood literally; a person in Job's condition would very probably suffer from *entozoa* of some kind. In ^{<1826>}Job 21:26; 24:20, there is an allusion to

worms (insect larvae) feeding on the dead bodies of the buried (comp. Ecclus. 10:11; 19:3; 1 Macc. 2:62). Our translators, in the well-known passage (^{<8192>}Job 19:26) — "And though after my skin worms destroy this body" have over-interpreted the words of the original, "My skin shall have been consumed," for there is no mention of worms whatever in the original. These passages, and especially the last, have contributed to the popular impression that the human body, when buried in the grave, is consumed by worms. The Oriental method of burial in wrappers, and of depositing the corpse in caves, etc., would no doubt often afford the spectacle of the human body devoured by the larvae of different insects; but the allusions in Scripture to such sights do not apply to burial elsewhere, except where the body is buried in a wooden coffin only, in vaults which have communications with the external air, when swarms of a species of fly, of a cimex aspect, insinuate themselves between the lid and lower part of the coffin, and their larvae batten in the corpse within, while the adult insect sports in the lurid atmosphere of the vault.

3. The distinctive term is *told* ([l wō, ^{<1260>}Exodus 16:20; ^{<2018>}Isaiah 1:18; ^{<2015>}Lamentations 4:5), or (fem.) *toledh*, or *toldath* (h l | wō, or t [l wō, ^{<639>}Deuteronomy 28:39; ^{<8276>}Job 25:6; ^{<1926>}Psalms 22:6; ^{<2341>}Isaiah 14:11; 41:14; 66:24; ^{<3017>}Jonah 4:7; besides the use of the latter in connection with *ynæ*, together rendered "scarlet" [q.v.]), yet it often stands in parallelism with the preceding term. The manna that the disobedient Israelites kept till the morning of a week-day "bred worms" (μυ [θαιω), and stank (^{<1260>}Exodus 16:20); while of that kept over the Sabbath and gathered the night before, it is said that "it did not stink, neither was there any worm (hMr) therein." The patriarch uses both terms in ^{<8276>}Job 25:6, where he compares the estate of man to a *rimmah*, and the son of man to a *toleah*. Homer also compares a man of inferior consequence to a worm, *στε σκόληξ ἐπὶ γαίῃ κείτο ταθείς* (*Iliad*, 13:654). [l wt is applied to that which preys on human flesh (^{<8141>}Job 14:11; 66:24); on vegetables, as on the gourd of Jonah (^{<3017>}Jonah 4:7), and on vines (^{<639>}Deuteronomy 28:39). The ancient Hebrews applied such words as indeterminately as the common people now do the words "worm," "fly," etc. Similar indeterminateness attends the Sept. and Vulg. renderings. Aristotle also applies the word *σκόληξ* to the larva of any insect — *τίκτει δὲ πάντα σκωληκα*, "all insects produce a worm" (*Hist. Anim.* 5:19).

The insect which the manna is said to have "bred, when kept till the morning" (^(~~126~~)Exodus 16:20, 24), whatever it was, must be considered as miraculously produced as a punishment for disobedience, since the substance now understood to be the same keeps good for weeks and months, nor did the specimen laid up in the ark breed worms. **SEE MANNA.**

An insect is alluded to as injuring vines and grapes (^(~~128~~)Deuteronomy 28:39; [I wt , σκόληξ, *vermis*). The Greeks had a distinct name for this insect. and probably as early as the Sept. translation of Exodus was made, ἴψ and ἰξ (Theophrastus, *De Causis*, 3:27). It was called by the Latins *involvulus*, *convolvulus*, and *volvox* (Plautus, *Cistell*: act 4. sc. 2; Pliny, *Hist. Nat.* 17:28). Rosenmuller thinks it was the *Scarubaeus hirtellus*, or the *Scarabcaus muticus hirtus testaceo-nigricans* of Linnaeus (*Syst. Nat.* I, 4:1577) Forskal calls it the *Pyralis vitanal*, or *Pyralis fasciana*. Various kinds of insects attack the vine, among which one of the most destructive is the *Tortrix vitisana*, the little caterpillar of which eats off the inner parts of the blossoms, the clusters of which it binds together by spinning a web around them. A species of beetle, *Lethrus cephalotes*, is injurious to the vines of Hungary; other species of beetles do similar mischief (*rynchites*, *bacchus*, *eumolpus*). Vine-leaves in France are frequently destroyed by the larva of a moth, *Tortrix vitana*. In Germany another species does great injury to the young branches, preventing their expansion by the webs in which it involves them; and a third species, *Totrix-fasciana*, makes the grapes themselves its food (Kirby and Spence, *Introd. to Entomology* [Lond. 1828], 1:205). It may serve as an illustration of the looseness of popular diction. respecting insects to remark that what the farmers call "the fly" in the turnip is in reality a small species of jumping beetle, for which *turnip-flea* would be a more appropriate name.

The "gourd" of Jonah is said to have been destroyed by "a worm" (^(~~127~~)Jonah 4:7; t [I wt , σκόληξ *veranis*). The identity of the gourd with the *Ricinus communis* has been thought to be well established, **SEE GOURD**, and Rumphius (*Herbar. Amboinens.* 4:95) testifies to the ravages of a species of black caterpillar upon it. These are produced, he says, in great quantities in the summer-time, during a gentle rain, and eat up the leaves of the *Palma Christi*, and gnaw its branches to the pith in a single night (Michaelis, *Suppl. ad Lex. Hebraic.* page 2187). Allusions to the *worm in wood* occur in the Sept. of ^(~~129~~)Proverbs 12:4, and 25:20: ἐν ξύψω

σκώληξ ; Vulg. *vermis ligno*, which words have nothing corresponding to them in the present Hebrew text (see Vulg. of ^{<1238>}2 Kings 23:8).

It is possible that the word [I wT was also given as a proper name; thus "Tola" occurs among the descendants of Issachar (^{<0463>}Genesis 46:13), and was also the name of a person of the same tribe (^{<0700>}Judges 10:1). Bochart conjectures that the name was given to these children by their parents because the tribe of Issachar was one of the meanest, and they were themselves in needy circumstances, or that these were very sickly children when born. He remarks, however, that the first Tola became a great man, the head of the Tolaites (^{<0253>}Numbers 26:23), who, in the days of David, amounted to 22,600 (^{<1302>}1 Chronicles 7:2), and that the latter judged Israel twenty years (^{<0700>}Judges 10:1, 2).

4. In Mich 7:17 the words "like worms of the earth" represent the Heb. /ræyl ʔəḇaḏ. "creepers in the dust," "serpents;" Vulg. *Reptila terrae* (comp. ^{<0524>}Deuteronomy 32:24).

5. The usual Greek word for worm is σκώληξ. In 1 Macc. 2:62, "Fear not the words of a sinful man, for his glory shall be dung and worms," instead of κοπρία, "dung," should be read σαπρία, "rottenness," as in the Sept. of ^{<8075>}Job 7:5; 25:6. So also in Ecclus. 19:3, "Moths and worms shall have him that cleaveth to harlots," instead of σήτες, moths," read σήπη, "rottenness."

"Worm" occurs in the New Test. in a figurative sense only (^{<4094>}Mark 9:44, 46, 48), "Their worm dieth not, and the fire is not quenched;" words borrowed from ^{<2764>}Isaiah 66:24, Which originally relate to a *temporal* state of things, but which had also become, in our Lord's time, the popular representation of future punishment (^{<0767>}Judges 16:17; Ecclus. 7:17). **SEE TOPHET**. Origen here understands "worm" in a metaphorical sense, as denoting the accusation of conscience; but Austin, Chrysostom, Cyril of Alexandria, Theophylact, etc., contend that the word should be understood literally.

The death of Herod Agrippa I was caused by worms (σκωληκόβρωτος, ^{<4123>}Acts 12:23); according to Josephus (*Ant.* 19:8, 2), his death took place five days after his departure from the theatre. It is curious that the Jewish historian makes no mention of worms in the case of Agrippa, though he expressly notes it in that of Herod the Great (*Ant.* 17:6, 5; *War.* 1:33, 5). A similar death was that of Antiochus Epiphanes (2 Macc. 9:9; see also

Eusebius, *Eccles. Hist.* 8:16; *Lucian, Pseudomant*, 1:904; comp. Wetstein on ^{<4123>}Acts 12:23). Whether the worms were the cause or the result of the disease is an immaterial question. The "angel of the Lord struck Herod" with some disease, the issue of which was fatal, and the loathsome spectacle of which could not fail to have had a marked humiliating effect on his proud heart. It has been attempted to explain all these instances as cases of phthiriasis, or the *lousy* disease, but the conjecture is inconsistent with the words employed in the several narratives; and since they are instances of persons being devoured by *worms* while *alive*, contrary to the order of nature, we are compelled to ascribe the phenomenon to divine agency. At all events, the larvae in Herod's case were internal. On the other hand, the cruel Pheretima, the wife of Battus, whose horrible vengeance is detailed by Herodotus (*Hist.* 4:202-204), is described by him as dying under a disease which, from the terms he uses, must have been peculiarly terrible. "She died miserably; for even while alive *she swarmed with maggots*. So odious to the gods are the excesses of human vengeance." The word εὐλαί, which the father of history employs in this passage, is generally considered as synonymous with σκώληξ, inasmuch as it signifies the maggots or larvae produced by the carrion-eating flies; but the two terms are not equivalent, since the Greek σκώληξ has a wider meaning, including all insect larvae without an exception (*Arist. Hist. Anim.* 2:1). For the account of insects infesting the human frame, from disease, see Kirby and Spence, *Introd. to Entomology*, 1:84; Bartholin, *Morb. Bibl. c.* 23; Mead, *Bibl. Diseases*, c. 15.

There are several species of earth-worms (*lambricus*) in Palestine similar to our own, but by far the most abundant of the so-called worms there are the *myriapoda*, or mellipedes, especially the *scolopendra*, which appear to perform the functions of the earth-worm in nature, though belonging to a very different order of animal life, and which supply food to many of the birds of the country (Tristram, *Nat. Hist. of the Bible*, page 301). On the general subject, see Bochart, *Hieroz.* (ed. Rosenmuller, Leipsic, 1793-96), 3:519 sq.

Worm, Christian

a Protestant theologian of Germany, who died in 1737, professor of theology and bishop of Seeland, is the author of, *De Corruptis Antiquitatum Hebraicarum apud Tacitum et Martialem Testigiis* (Hafniae, 1693, 1694): — *De Corruptione Antiquitatum Hebr. apud Tacitum*

(reprinted in Ugolino's *Thesaurus Antiquitatum Hebr. Sacr.* tom. 2): — *Historia Sabelliana seu de Origine et Incrementis Haereseos Sabellianae Usque ad Initium Seculi 5 Deductae ex Antiquitate Ecclesiast. Observatt.* (Frankfort, 1696). See Furst, *Bibl. Jud.* 3:536; Winer, *Handbuch der Theol. Lit.* 1:137, 642. (B.P.)

Worms, Councils Of

(*Concilium Vormatiense*). Worms is a city of Germany, in Hesse, province of Rhein Hessen, on the Rhine, twenty-six miles south-east of Mentz. It was formerly an imperial city, and is very ancient, having existed before the arrival of the Romans. Three ecclesiastical councils have been held there, as follows:

- I.** Was held in 829. Several regulations were published, one of which condemns the ordeal by cold water; a treatise written by Agobard against these practices is still extant. See Mansi, *Concil.* 7:1669.
- II.** Was held May 16, 868, in the presence of Louis of Germany, to which all the bishops of his kingdom were cited. Having drawn up a confession of faith, in which the procession of the Holy Spirit from the Father and the Son was clearly stated, the council proceeded to publish forty-four canons.
 - 1.** Forbids to administer holy baptism except at Easter and Whitsuntide, unless in a case of necessity.
 - 2.** Orders that the chrism be consecrated by the bishop only.
 - 3.** Forbids bishops to exact any fee or present for the consecration of a church; also forbids them to consecrate any church except there be a writing under the hand of the founder, confirming the foundation, and signifying what endowment he has given.
 - 4.** Forbids to offer upon the altar for the eucharist anything save bread, and wine mixed with water. States that wine and water should be used, "quia videmus in aqua populum intelligi, in vino vero ostendi sanguinem Christi," and thus, by the union of the water with the wine, the union of Christ with his Church.
 - 5.** Approves the regulations of St. Gregory, upon the subject of single and trine immersion.

- 6.** Gives to the bishop, and not to the founders, the disposal of the revenues of new churches.
- 7.** Orders that all offerings and revenues belonging to a church be divided into four portions — one for the bishop, the second for the clerks serving the church (according to their zeal and diligence), the third for the poor, and the fourth to the fabric.
- 9.** Orders the celibacy of the clergy.
- 13,14.** Forbid excommunication, without weighty and sufficient cause, and declare that the bishop so excommunicating without sufficient cause shall be deprived of the communion of the neighboring bishops.
- 15.** Enacts that when a robbery shall have been committed in any monastery, the thief being unknown, the abbot or some other priest shall celebrate mass, at which all the inmates shall attend, in order by this to prove severally their innocence.
- 16.** Excommunicates bishops who refuse to attend synods, or who retire before the conclusion of business.
- 17.** Orders bishops keeping sporting dogs, or birds, to be suspended for three mouths; a priest, two; and a deacon, one.
- 19.** Excommunicates and suspends priests who refuse to obey their bishop.
- 22.** Forbids those who, having been in their infancy offered by their parents to some monastery, for the service of God, and who have accordingly been brought up to the regular life, when they come to the age of puberty, to renounce that life and return into the world.
- 26.** Declares that a man who has murdered a priest shall neither eat meat nor drink wine, but fast on every day, except festivals, till the evening; that he shall never carry arms, never go except on foot, nor enter a church for the space of five years; after which he may enter the church, but shall still not be received to communion. At the expiration of ten years he may be received, but shall fast three times a week to his life's end.
- 28.** Orders that a madman who has killed any one shall be put to a light penance should he ever recover his senses.
- 31.** Orders that the holy eucharist be given to lepers. See Mansi, *Concil.* 8:941.

III. Was held September 8, 1122. It was settled that all elections of bishops were to be freely conducted according to the laws of the Church, but under the supervision of the emperor; and that the right of spiritual investiture by ring and staff belonged to the pope,, while that of secular investiture with the sceptre was conceded to the emperor. This agreement was confirmed by the first general council of Lateran in 1123.

Worms, Diet Of,

was held in 1521; for an account of which *SEE LUTHER*.

Worms, Edict Of,

was the edict passed at the diet of Worms, which declared Luther a heretic and schismatic. *SEE LUTHER*.

Worms, (Religious) Colloquies Of.

This title applies to two conferences held at Worms, in Germany, in the 16th century, for the purpose of effecting a reconciliation between the Romish and Protestant parties in the German states.

I. The first Colloquy of Worms formed a link in the long series of negotiations by which it was hoped to render an appeal to the sword unnecessary. It is certain that the desire for peace was very sincere, whether the situation be regarded in its religious or its political features. The Augsburg Confession, though the ultimatum of the Protestant party at the time, was yet intended to serve as a new basis upon which the entire Church, rather than a separate part, might stand. The Romanists conceded the need of reforms in the Church, and a spirit of improvement seemed disposed to assert itself even in the immediate vicinage of the pope. The emperor, also, though emphatically rejecting the demands of the evangelical party, evinced an intention to make some concessions in important matters. It was natural, therefore, that the Protestants should indulge the hope of ultimate reconciliation, however strongly a few of the more sagacious minds among them might insist that no solid peace could be thus secured. In its political bearings, the Augsburg Confession led to the formation of the Smalkald League (q.v.), an alliance intended to be wholly defensive in its nature, but nevertheless constituting a powerful influence in favor of peace, by reason of the general complication in which the affairs of the empire were involved. The result of these conditions was

an alternation of warlike preparation with efforts to preserve the peace, continued through more than a decade of years.

The Reformation had been able, in about twenty years, to extend its rule over regions previously regarded as the strongholds of Romanism, and seemed likely to obtain control of the whole of North Germany. A majority of the electoral college, too, was on its side. These facts, coupled with the pressure brought to bear by the offensive operations of the Turks on the one hand, and the hostile attitude of France on the other, compelled the emperor to give respectful attention to Protestant grievances and demands, and to arrange for a conference which should attempt a reconciliation upon disputed matters of doctrine, such as had been suggested in 1539. The assembly was appointed to meet at Spires, April 2, 1540, but was compelled by an epidemic to convene at Hagenau instead, in June of that year. A preliminary meeting of Romanists, called by king Ferdinand, had been held in May, however, in which Morone, the papal legate, aided by the emperor and king, who imagined the holding of a national council to be contrary to the interests of the empire, was able to start a train of influences which led to the breaking up of the Hagenau Conference before it had fairly begun. The emperor's necessities, however, compelled its revivification, and a decree recalled its members to Worms to open the renewed conference, October 28. The actual date of its opening was, however, November 25, the imperial chancellor, Granvella, presiding. As at Hagenau, the princes were represented by their political and theological agents. Rome was represented by Campeggio, brother to the cardinal, and bishop of Feltre, whose diplomatic ability was equal to the task of preventing the success of this renewed attempt to secure a national council. He proposed that the discussions should be in writing, and that each party should have but one vote, instead of being permitted to secure victory by a majority of individual voices, both of which measures were rejected. Granvella's proposition, however, that a single theologian from either party should represent his side, but that any member of the conference should be at liberty to add whatever he might deem proper, was rejected by the nuncio, and afterwards admitted only with the proviso that such additions might be made by a majority of either party only, a minority being allowed to submit their objections in writing to the president and the imperial orator. Discussions respecting such matters of form occupied the whole of December. The business of the conference began January 2, 1541. Melancthon and Calvin were prominent on the Protestant side, and the

former was opposed to his familiar antagonist, Eck, the disputation beginning with the charge, advanced by Eck, that the alterations made in the Augsburg Confession marked a departure from the original ground of that instrument, and the response by Melancthon that the changes made had respect merely to matters of form. The question of original sin was again taken in hand, but with no result, as might have been expected from a disputation to which a man like Eck, whose vanity would permit no retraction even if he were defeated, was a party. The conference was thus fruitlessly occupied from January 14 to 17, and on the following day an imperial rescript brought the Conference of Worms to a close, and transferred its business to Ratisbdn, where a diet of the empire had begun to assemble. The result of that congress demonstrated completely the impossibility of a peaceful settlement of existing differences, and left the prospect dark with clouds of strife, which ultimately burst in the Smalkiald war.

Documents relating to the first Colloquy of Worms are quite fully given in *Corp. Reform.* 3:1132-4:90. See, in addition, Raynald, ad ann. 1540, 47-59; Seckendorf, *Hist. Luth.* 3:21, § 79, 80; Salig, *Hist. d. Augsburg Conf.* I, book 3, 2, § 3, 4; Ranke, *Deutsch. Gesch. im Zeitalter d. Reformation*, 4:151 sq.; Herzog, *Real-Encyklop.* s.v.

II. The Colloquy of 1557 was the last in the series of fruitless endeavors to bring together the now completely divided religious parties of the German empire. Its principal importance, however, consists in its bearing upon the internal conditions of the Protestant Church itself. The religious peace of Augsburg had secured the external interests of that Church for a time; but the rise of Flacianism originated most bitter controversy within its own pale, whose subject was the *Augustana*, the confession upon which the Evangelical Church based its right to recognition itself. There was consequently no desire among theologians for a religious congress, particularly such a congress as was called for by the recess of the Diet of Ratisbon in 1557, which directed that a colloquy between the adherents of the Roman Catholic faith and of the Augsburg Confession should be held. Statesmen, for their part, had learned by repeated experiences to regard such measures as wholly unsuited to accomplish the end in view and give the desired rest to Church and country. The wish of king Ferdinand, however, decided the case, and the colloquy was fixed for August 1557. A previous diet of Protestant princes was convoked at Frankfort, for the purpose of attempting a reconciliation of parties in the evangelical camp,

but without result; and the representatives of Ernestinian Saxony went to Worms instructed to labor that a solid front might be presented to the Roman Catholic foe, but to make the utterance of the Flacian *shibboleth* the condition of any unity that might be reached. The arrival of the delegation from' electoral Saxony was delayed, and the Flacianists used the opportunity thus afforded to attempt the proselytizing of the representatives of other governments as they arrived; but in this respect their success was very imperfect. An attack directed against Melanchthon in the assembly of September 4 by the theologians of Weimar was equally without satisfactory result, and even led to threats of excluding the troublesome party from the colloquy, the occasion being marked with great violence and passion. A written condemnation of the corrupters of the Augsburg Confession was finally placed in the hands of the Protestant assessors, with the reservation of liberty to publish the paper if it should become necessary. Melanchthon, against whom ,all those efforts were principally directed, endeavored to harmonize the conflicting elements, and even drew up a formula of consensus, which amounted to a retraction of the points offensive to Flacianists, but was thwarted in his purpose to restore peace by the obstinacy of others, particularly the Wuirtembergers. In the absence of the princes king Ferdinand had appointed the bishop of Spire to preside at Worms, and when that prelate became sick he substituted for him the bishop of Naumburg, Julius von Pflug, the only person, perhaps, besides Melanchthon, who cherished a real desire for reconciliation. Pflug was supported by Seldius, the royal vice-chancellor, and each party had its assessors, adjuncts, auditors, and notaries. The principal collocutors were Melanchthon, Brentius, Morlin, Schnepf, etc., on the Protestant, and the theologian Canisius and the perverts Staphylust and Wicelius (q.v.) on the Romish, side. A preliminary meeting, for agreement on the methods to be observed in the disputation, was held in September, which, however, served only to begin the series of difficulties encountered in the progress of the conference, and to foretell its failure. Melanchthon made a preliminary statement, unequivocally based on the Augsburg Confession, in behalf of the Protestant party; and Sidonius, speaking for the other party, interposed objections, whose effect the president was able to neutralize only by refusing to. receive either statement in documentary form. On September 14 the expectation of ultimate failure to realize the ends hoped for from the conference, which the delegates evidently entertained, found expression in the decision to conduct the disputation in writing — a decision which protracted the

debate interminably. On the following day a question of fundamental importance was discussed, upon which the parties came to a disagreement so unqualified that no future reconciliation was possible — the question respecting standards of authority by which to test questions of doctrine, etc. The Romanists proposed and insisted on the *Consensus Patrum* as such a standard, but the Protestants interposed a formal protest against the proposition. The attempt to ignore the fundamental character of this difference, made by introducing and proceeding to discuss the doctrine of original sin, met with failure; and as it was now evident that no agreement could be reached where the opposing principles were so surely destructive of each other, the Romish party adopted the tactics of exciting quarrels among their opponents, which should necessitate the adjournment of the conference. Canisius called attention to the many alterations made in the *Augustana*, and Sidonius demanded that the evangelicals should declare whether Zwinglians and Calvinists on the sacraments, Osiaudrians on justification, Flacianists with respect to the *De Servo Arbitrio* and good works, and the Picards on many points, were judged to be beyond the pale of the Augsburg Conference. The Weimar theologians now submitted their hitherto unpublished protestation to the president and the Romish councillors, despite the opposition of the Protestant assessors and the threat that they should be excluded from the congress. Duke John Frederic the Intermediate attempted, by personal intervention, to influence Melancthon to favor the Weimar party, but that theologian could lay the blame for the failure of the colloquy at no other door than that of the Weimar delegation, and was, besides, too closely united with the Wuirtembergers to become the ally of Weimar. The Flacianists thereupon wrote to Pflug to explain their action, and to protest against their exclusion from the congress; and the Romish assessors, etc., voted against the continuation of the colloquy, on the ground that it was no longer possible to determine the party with which the disputation ought, by the terms of the Ratisbon recess, to be held. Both protestations were officially acknowledged by Pflug, October 6. Duke Christopher of Saxony sent other theologians, but the Romanists persisted in their refusal to dispute. A delegation of French Protestants arrived at this precise juncture to invoke the good offices of their coreligionists with Henry II, who had incarcerated one hundred and thirty-five members of the Evangelical Church in Paris, and their arrival complicated matters by raising the question whether adherents of the Augsburg Confession could properly take action in favor of members of the Reformed churches; and the difficulty was still further

aggravated by a violent controversial sermon, with which George Major, at Leipsic, responded to the charges submitted by the Weimarians at Worms. The protest rendered October 21 by the evangelical party, in which they charged the failure of the colloquy upon the Romish opponents, though in some respects authorized, was yet neutralized by the irreconcilable differences which were thus shown to exist among its alleged supporters, and elicited no response. All the papers relating to the colloquy were sent to Ferdinand, and the members of the congress scattered. A royal rescript was received, November 16, ordering, if possible, a renewal of the colloquy, in which the Weimar theologians should be allowed to participate, and in connection with which the Romish party should be satisfied with a general profession of adherence to the Augsburg Confession on the part of its opponents. A long series of protests and responses was the result of this order, whose persistency finally exhausted even the patience of Pflug. He forwarded the whole collection to the king, and reported the impossibility of securing the results desired from a disputation. The last official attempt to unite the two opposing religious parties of Germany was ended.

For documentary sources, see *Corp. Reform.* volume 9, and Raynald, ad ann. 1557, No. 31-35. The most thorough presentation of the colloquy is that of Salig, *Hist. d. Augsbur. Conf.* 3:9, 1; see also Planck, *Gesch. d. Prot. Lehrbegriffs*, 3:8, 8; Bucholtz, *Gesch. Ferdinands I*, 7:5; Herzog, *Real-Encyklop.* s.v.

Wormwood, Star Of

(**ἀστὴρ ἄψινφος**, ⁽⁶⁸⁰⁾Revelation 8:10., 11), the Apocalyptic appellation for the national daemon of Egypt, set forth in the vision of Patmos as a luminous *idol* presiding over "the third part of the waters." The vocation of this star was to destroy by *poison*, not by fire, sword, or famine; hence the Talmudic phrase "poison in Egypt" is put in opposition to food or "corn in Ephraim" as the symbol of blasphemy and idolatry (Bab. Talmud, *Menacoth*, fol. 85, 1). Philo also, speaking of Helicon, "the scorpion-like slave," represents him as having cast tip **τὸν Αἰγυπτιακὸν ἰόν**, "the Egyptian venom," against the dwellers in Palestine (*De Leggat.* page 102, ed. Turneb.). Daniel gives a clear intimation of his acquaintance with the prevalent belief that, like Persia, Greece, and Judaea, every nation had a celestial prince or patron, **רִצְבַּסַּר**, or *sir* (⁽²⁷⁰⁾Daniel 10:21). This *sar laneala*, "prince on high," of the rabbins had also a representative image in

the material firmament (rabbi Salomon on ^{<2710B>}Daniel 11:1), some (**l l y h**, *hilel*) glittering son of the morning (^{<2342>}Isaiah 14:12), or "light of lights" (*moreg re6*) among the splendid stars or intercessors above (*Melitim*, ^{<2537>}Ezekiel 32:7, 8), who were "darkened" when Pharaoh was extinguished. Eusebius (*Demons. Evang.* 4:8, 10) and Iamblichus (*De Egyptiorum Mysteriis*, § 5, c. 25) both mention "the angels who preside over the nations;" and rabbi Solomon, the chief of the Gallican synagogue in his day, affirms that "before God wreaks his vengeance on a people he punishes their *prince*, because it is written, The Lord shall punish *the host of the high ones* on high,' and then follows 'and the kings of the earth upon the earth;' and, moreover, it is written, 'How art thou fallen, O Lucifer, son of the morning!'" (*Comment. on* ^{<2313>}Isaiah 13:13). Hence, as the literal fulfilment of ^{<2321>}Isaiah 24:21, the Jews yet anticipate "the extirpation of all the Gentiles, with their princes on high and their (pretended) gods" (*Nizzehon*, page 255, in Wagenseil's *Tela Ignea*).

John seems to employ this symbol of Egyptian. poison and bitterness, as the prototype of a great antiChristian power, which would poison and embitter the pure waters of Christian life and doctrine, converting them into "wormwood," *mitzraim* being a figure of apostasy and rebellion. **SEE STAR.**

Woronicz, Jan Pawel

an eminent Polish prelate and writer, was born in 1757. He was educated in a Jesuit seminary, entered that order at an early age, and on its abolition, in 1772, entered the Society of Missionaries. In consideration of important literary services rendered bishop Cholm, then vice-chancellor, he was rewarded with the deanship of Lvov. In 1795 he retired to the small town of Kazimierz, and took upon him the duties of a parish priest. When the duchy of Warsaw was formed, in 1808, he was made both a member of the council and dean in the chapter of the cathedral. In 1815 he became bishop of Cracow, and in 1827 archbishop of Warsaw and primate of Poland. Going abroad for medical advice, he died at Vienna, October 16, 1829. He published, among other works, *Sibylla*, a poem: — *Sejm Wislicki*, or the *Diet of Wislica*, also a poem. His sermons were published at Cracow in 1829, under the title of *Kazania, ezyli Nauki Parafjalne*.

Worrell, Charles Flavel, D.D.

a Presbyterian minister, was born in Chester County, Pennsylvania, June 30, 1805. He graduated from Lafayette College in 1836 and from Princeton Theological Seminary in 1840. He was licensed by the Presbytery of Newton in 1839. During his last year in the seminary he supplied the churches of Knowlton and Blairstown, N.J., preaching half of his time in Titusville. He was ordained an evangelist by the Newton Presbytery, and supplied the Upper Freehold (now Perrineville) Church for two years, when he was installed pastor. He labored here for twenty-five years, when he was released, in 1868, and supplied the Plumsted Church at New Egypt for one year. His next charge was at Squan Village, where he was installed in 1880. He then retired in very infirm health to his farm in Perrineville, and gradually declined until his death, January 27, 1881. See *Necrol. Report of Princeton Theol. Sent.* 1881, page 58. (W.P.S.)

Worship

(properly some form of **h****j** **v**; especially in Hithpael; **λατρεία**), homage paid to a superior, especially to God (which we consider only), usually expressed by prayer, sacrifice, and ritual. See each term in its place; also *SEE ADORATION*.

I. *General View.* — The homage of the progenitors of our race was the direct and simple effusion of gratitude (see Schroder, *De Prima Cultus Divini Publici Institutione*, Marburg, 1745). There can be no doubt that the Most High, whose essence no man hath seen, or can see, was pleased to manifest himself in Eden, by an external symbol, to the eyes of his innocent worshippers. This divine manifestation is called the presence of the Lord; and may have been in connection with the tree of life in the midst of the garden (^{<0019>}Genesis 2:9; 3:8).

After the first transgression the mode of the divine manifestation was altered; and a mediatorial economy was established. Henceforth, the homage paid by man was the service of a creature conscious of crime, approaching God through the medium of sacrifice, pleading for forgiveness, and confiding in mercy. Though the divine manifestation was no longer immediate, yet a visible symbol of Jehovah was still vouchsafed in the *Shekinah* or visible glory, from which Cain was exiled (^{<0046>}Genesis 4:16; comp. ^{<3009>}2 Thessalonians 1:9; ^{<9908>}Psalms 96:8); which was *seen* by

Abraham (<400>Acts 7:2); by Moses and the people (<400>Exodus 3:2-6; 13:21, 22; 24:16, 18; <440>Numbers 14:10; 16:19, 42); by the high-priest (<420>Exodus 25:22; <480>Leviticus 16:2); by Solomon in the temple (<1080>1 Kings 8:10-12); and finally in "the WORD made flesh " (<404>John 1:14). "

Since this last visible manifestation, the worship of the Most High, which is no longer external and symbolic, has not been confined to any one place. "God is a Spirit, and they that worship him must worship him in spirit and in truth" (<402>John 4:21-24). God now manifests himself to the spirits of his faithful worshippers, helping their infirmities. Hence the presence of the Lord is in every place where Christ is active in the Spirit, and where through him, the sole mediator, the faithful pay their homage. As the true worship of God is only in the inward heart, and the whole life a spiritual service, every Christian in particular, and every Church in general, now represent a spiritual temple of the Lord. In the assemblies of the faithful, God by his Spirit diffuses his vital and sanctifying influence, and takes his devout worshippers into fellowship with himself, from which they derive strength to do and suffer his will in the various scenes of life, while he there affords them a foretaste of the deep and hallowed pleasures which are reserved for them in his immediate presence forevermore (<408>Matthew 5:8; <824>Hebrews 12:14). See the monographs cited by Volbeding, *Index Programmatum*, pages 107, 127, 130.

II. Among the Ancient Israelites. —

1. In General Acts. The forefather of the Hebrew nation, Abraham, appears at the outset as a firm monotheist; but in his migrations there are obscure traces of a lingering idolatry, at least in his family (<4219>Genesis 21:19, 30; 35:2 sq.; comp. <424>Joshua 24:2, 14; <4006>Judges 5:6 sq.; see Jonathan, *Targ.* on <4019>Genesis 31:19; also Sonne, *Der Gott Abraham's* [Hanover, 1806]). **SEE TERAPHIM.** The worship of the patriarchs (Ben-David, *Ueb. die Relig. der Ebraer vor Moses* [Berlin, 1812], contains strange hypotheses) was exceedingly simple, consisting of offerings and prayer (<4026>Genesis 24:63), presented at whatever place of residence, although very early particular spots seem to have been held sacred (i.e., where God had specially manifested himself; see <4127>Genesis 12:7, 8 [comp. 13:4; 46:1 [comp. 26:23]; e.g. anointed pillars, <4028>Genesis 28:18; 35:14), heights having the preference to plains (<4022>Genesis 22:2; 31:54; see Creuzer, *Symbol.* 1:158 sq.; Zacharia. *De More Vett. in Locis Editis Colendi Deum* [Halle, 1704]). **SEE HIGH-PLACE.** Subsequently worship

was held under (shady) trees and in groves (^{<0138>}Genesis 13:18; 21:33; comp. Tacit. *Germ.* 39:7; Callim. *In Dian.* 38; Soph. *Track.* 754; Ovid, *Fast.* 3:295; Apollon. *Rhod.* 4:1714; see Woken, *De Locis Temporibusque quae Fideles, Ante Legem Cerimon. Preces Destinerunt* [Rostock, 1720]; Doughtei, *Analect.* 1:24 sq.). **SEE GROVE.** In the offerings the ruling idea was that of thanking and propitiating God in general, the proper notion of expiation not yet appearing. **SEE OFFERING.** The priests were the heads of the families. **SEE MELCHIZEDEK.** In Egypt the larger part of the Israelites may perhaps have been more or less addicted to nature worship (see Exodus 32; ^{<0870>}Leviticus 17:7; ^{<0344>}Joshua 24:14; ^{<3010>}Ezekiel 20:7), and in the desert traces of Sabaism are evident (Numbers 25; ^{<3025>}Amos 5:25 sq.). Moses, however, established the cultus of Jehovah as the exclusive religion, and to him the strict rule of monotheism is due. The ritual of the law is no copy of the Egyptian (Spener) nor of the Phoenician (Vatke) institutions, although particular features may have been derived from the former (Hengstenberg, *Moses*, page 147 sq.; Bahr, *Symbol.* 1:39 sq.), but recognised Jehovah as the sole national deity, and stood in direct personal as well as public relation to him. **SEE LAW.** It contained a multitude of special provisions (such as sacrifices, vows, fasts, etc.), both of a positive and a negative kind, pointing to God as the giver of all good, and the object of all moral obligation, both of blessing and atonement; especially embodying the distinction of *clean and unclean* in all the bodily relations of life. The cardinal sections of this cultus are marked by the regularly recurring festivals (q.v.), and the tabernacle and temple were its central rallying-points as a national system of observance, while the priesthood formed its official conservators and expounders. **SEE PRIEST.**

The most marked of its peculiar features were the *invisible* character of the deity adored, in which it stood in bold contrast with all the prevalent idolatries; and the *universality* of its prescriptions, as pertaining not only to the whole nation, but to every individual in it, and to the minutest affairs of social and private economy. **SEE MOSAISM.**

In later times, especially after the exile, the national worship was in some degree affected by foreign subjugation, and in process of time abnormal elements gradually crept in, such as Sadduceeism and Essenism. Under Antiochus Epiphanes a violent effort was made to force paganism bodily upon the Jews, but it succeeded only to a small extent. Under the Ptolemies full toleration was allowed, and under Alexander extraordinary privileges were granted even to foreign Jews. During all this period the heathen rulers

occasionally contributed to the Mosaic worship (see ^{<1000>}Ezra 6:9; 1 Macc. 10:34; 2 Macc. 3:3; Josephus, *Ant.* 12:3, 3; 14:10-23). It is well known that under the Roman rule, the Jews, even in Rome itself (Dio Cass. 37:17), were allowed the full exercise of their religion (see Zimmern, *Gesch. d. rom. Privatrechts*, I, 2:470; Levysohn, *De Judaeor. sub Caesar. Conditione* [L.B. 1828]). *SEE JUDAISM.*

2. In Prayer Particularly. — This, as constituting the central idea of worship, was always strictly, although not formally, understood in the Mosaic service. There are no directions as to prayer given in the Mosaic law; the duty is rather taken for granted, as an adjunct to sacrifice, than enforced or elaborated. The temple is emphatically designated as "the House of Prayer" (^{<2807>}Isaiah 56:7); it could not be otherwise, if "He who hears prayer" (^{<1900>}Psalms 65:2) there manifested his special presence; and the prayer of Solomon offered at its consecration (^{<1080>}1 Kings 8:30, 35, 38) implies that in it were offered, both the private prayers of each single man, and the public prayers of all Israel. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice, whether propitiatory or eucharistic, as regularly as the incense, which was the symbol of prayer (see ^{<1900>}Psalms 141:2; ^{<6000>}Revelation 8:3, 4). Such a practice is alluded to as common in ^{<4010>}Luke 1:10; and in one instance, at the offering of the first-fruits, it was ordained in a striking form (^{<6000>}Deuteronomy 26:12-15). In later times it certainly grew into a regular service, both in the temple and in the synagogue. *SEE SYNAGOGUE.*

But, besides this public prayer, it was the custom of all at Jerusalem to go up to the temple, at regular hours if possible, for private prayer (see ^{<2000>}Luke 18:10; ^{<4000>}Acts 3:1); and those who were absent were wont to "open their windows towards Jerusalem," and pray "towards" the place of God's presence (^{<10000>}1 Kings 8:46-49; ^{<19000>}Psalms 5:7; 28:2; 138:2; ^{<20000>}Daniel 6:10). The desire to do this was possibly one reason, independently of other and more obvious ones, why the house-top or the mountain-top were chosen places of private prayer.

The regular hours of prayer seem to have been three (see ^{<19500>}Psalms 55:17; ^{<20000>}Daniel 6:10), the "evening," that is, the ninth hour (^{<40000>}Acts 3:1; 10:3), the hour of the evening sacrifice (^{<20000>}Daniel 9:21); the "morning," that is, the third hour (^{<40000>}Acts 2:15), that of the morning sacrifice; and the sixth hour, or "noonday." To these would naturally be added some prayer at rising and lying down to sleep; and thence might easily be developed (by

the love of the mystic number seven), the "seven times a day" of ^{<3976>}Psalm 119:164, if this is to be literally understood, and the seven hours of prayer of the ancient Church. Some, at least, of these hours seem to have been generally observed by religious men in private prayer at home, or in the midst of their occupation and in the streets (^{<4065>}Matthew 6:5). Grace before meat would seem to have been an equally common practice (see ^{<0153>}Matthew 15:36; ^{<4275>}Acts 27:35).

The posture of prayer among the Jews seems to have been most often standing (^{<0025>}1 Samuel 1:26; ^{<4065>}Matthew 6:5; ^{<4112>}Mark 11:25; ^{<4281>}Luke 18:11); unless the prayer were offered with especial solemnity and humiliation, which was naturally expressed by kneeling (^{<1054>}1 Kings 8:54; comp. ^{<4443>}2 Chronicles 6:13; ^{<3905>}Ezra 9:5; ^{<4946>}Psalm 95:6; ^{<2060>}Daniel 6:10); or prostration (^{<0676>}Joshua 7:6; ^{<1182>}1 Kings 18:42; ^{<4686>}Nehemiah 8:6). The hands were "lifted up," or "spread out" before the Lord (^{<0983>}Exodus 9:33; ^{<4942>}Psalm 28:2; 134:2, etc.). In the Christian Church no posture is mentioned in the New Test. excepting that of kneeling; see ^{<4070>}Acts 7:60 (St. Stephen); 9:40 (St. Peter); 20:36; 21:5 (St. Paul); perhaps from imitation of the example of our Lord in Gethsemane (on which occasion alone his posture in prayer is recorded). In after-times, as is well known, this posture was varied by the custom of standing in prayer on the Lord's day, and during the period from Easter to Whitsunday, in order to commemorate his resurrection, and our spiritual resurrection in him. *SEE PRAYER.*

II. Christian Worship. — This is usually divided into three kinds, according to the extent of the persons engaged in it.

1. Private Worship, otherwise called *secret prayer*, is between the individual and his Maker. It is specifically enjoined by our Lord (^{<4065>}Matthew 6:6), and is essential to the maintenance of spiritual life in the soul of the believer. *SEE CLOSET.*

The lately discovered *Teaching of the Twelve Apostles* (§ 8) enjoins the use of the Lord's Prayer "three times a day," evidently for private devotion. *SEE LORDS PRAYER.*

Private worship should be conducted with,

- (1) reverence and veneration;
- (2) self-abasement and confession;

- (3) contemplation of the perfections and promises of God;
- (4) supplication for ourselves and others;
- (5) earnest desire of the enjoyment of God;
- (6) frequency and regularity. *SEE DEVOTION.*

2. Family Worship, i.e., regular domestic prayer. This is obviously called for in order to the proper religious conduct of the Christian household and its obligation is enforced by nearly every branch of evangelical Christendom. *SEE FAMILY.*

3. Public Worship, i.e., religious services conducted in the general congregation. Some who have acknowledged the propriety of private worship have objected to that of a public nature, but without any sufficient ground. For Christ attended public worship himself (Luke 4); he prayed with his disciples (~~4028~~ Luke 9:28, 29; 11:1); he promises his presence to social worshippers (~~4080~~ Matthew 18:20). It may be argued also from the conduct of the apostles (~~4124~~ Acts 1:24; 2; 4:24; 6:4; 20:36; ~~4550~~ Romans 15:30; 1 Corinthians 14; ~~5001~~ 2 Thessalonians 3:1, 2; 1 Corinthians 11) and from general principles (~~45912~~ Deuteronomy 31:12; ~~49004~~ Psalm 100:4 ~~5402~~ 1 Timothy 2:2, 8; ~~5805~~ Hebrews 10:25).

The obligation of public worship is partly founded upon example, and partly upon precept; so that no person who admits that authority can question this great duty without manifest and criminal inconsistency. The institution of public worship under the law, and the practice of synagogue worship among the Jews, from at least the time of Ezra, cannot be questioned; both of which were sanctioned by the practice of our Lord and his apostles. The preceptive authority for our regular attendance upon public worship is either inferential or direct. The command to publish the gospel includes the obligation of assembling to hear it; the name by which a Christian society is designated in Scripture is a Church, which signifies an assembly for the transaction of business; and, in the case of a Christian assembly, that business must necessarily be spiritual, and include the sacred exercises of prayer, praise, and hearing the Scriptures.

But we have more direct precepts, although the practice was obviously continued from Judaism, and was therefore consuetudinary. Some of the epistles of Paul are commanded to be read in the churches. The singing of psalms, hymns, and spiritual songs is enjoined as an act of solemn worship to the Lord; and Paul cautions the Hebrews that they "forsake not the assembling of themselves together." The practice of the primitive age is

also manifest from the epistles of Paul. The Lord's Supper was celebrated by the body of believers collectively; and this apostle prescribes to the Corinthians regulations for the exercises of prayer and prophesyings, "when they came together in the Church" — the assembly. The periodicity and order of these holy offices in the primitive Church, appear also from the apostolic epistle of Clement of Rome "We ought also, looking into the depths of the divine knowledge, to do all things in order, whatsoever the Lord hath commanded to be done. We ought to make our oblations, and perform our holy offices, at their appointed seasons; for these he hath commanded to be done, not irregularly or by chance, but at determinate times and hours; as he hath likewise ordained by his supreme will where, and by what persons, they shall be performed; that so all things being done according to his pleasure, may be acceptable in his sight." This passage is remarkable for urging a divine authority for the public services of the Church, by which Clement, no doubt, means the authority of the inspired directions of the apostles. *SEE SERVICE.*

The ends of the institution of public worship are of such obvious importance that it must ever be considered as one of the most condescending and gracious dispensations of God to man. By this his Church confesses his name before the world; by this the public teaching of his word is associated with acts calculated to affect the mind with that solemnity which is the best preparation for hearing it to edification. It is thus that the ignorant and the vicious are collected together, and instructed and warned; the invitations of mercy are published to the guilty, and the sorrowful and afflicted are comforted. In these assemblies God, by his Holy Spirit, diffuses his vital and sanctifying influence, and takes the devout into a fellowship with himself, from which they derive strength to do and to suffer his will in the various scenes of life, while he there affords them a foretaste of the deep and hallowed pleasures which are reserved for them at his right hand forevermore. Prayers and intercessions are offered for national and public interests, and while the benefit of these exercises descends upon a country, all are kept sensible of the dependence of every public and personal interest upon God. Praise calls forth the grateful emotions, and gives cheerfulness to piety; and that instruction in righteousness, which is so perpetually repeated, diffuses the principles of morality and religion throughout society, enlightens and gives activity to conscience, raises the standard of morals, attaches shame to vice and praise to virtue, and thus exerts a powerfully purifying influence upon mankind.

Laws thus receive a force which, in other circumstances, they could not acquire, even were they enacted in as great perfection; and the administration of justice is aided by the strongest possible obligation and sanction being given to legal oaths. The domestic relations are rendered more strong and interesting by the very habit of the attendance of families upon the sacred services of the sanctuary of the Lord; and the meeting of the rich and the poor together, and their standing on the same common ground as sinners before God, equally dependent upon him, and equally suing for his mercy, has a powerful, though often an insensible, influence in humbling the pride which is nourished by superior rank, and in raising the lower classes above abjectness of spirit, without injuring their humility. Piety, benevolence, and patriotism are equally dependent for their purity and vigor upon the regular and devout worship of God in the simplicity of the Christian dispensation.

Public worship therefore is of great utility, as

- (1) it gives Christians an opportunity of openly professing their faith in and love to Christ;
- (2) it preserves a sense of religion in the mind, without which society could not well exist;
- (3) it enlivens devotion and promotes zeal;
- (4) it is the means of receiving instruction and consolation;
- (5) it affords an excellent example to others, and excites them to fear God, etc.

Public worship should be

- (1) solemn, not light and trifling (~~4807~~ Psalm 89:7);
- (2) simple, not pompous and ceremonial (~~2350~~ Isaiah 62:2);
- (3) cheerful, and not with forbidding aspect (Psalm 100);
- (4) sincere, and not hypocritical (~~2312~~ Isaiah 1:12; ~~4233~~ Matthew 23:13; ~~4024~~ John 4:24);
- (5) pure, and not superstitious (~~2575~~ Isaiah 57:15). *SEE PUBLIC WORSHIP.*

Worship Of Images.

SEE IMAGE-WORSHIP.

Worship Of Saints.

SEE INVOCATION OF SAINTS.

Worship Of The Virgin Mary.

SEE MARIOLATRY.

Worshipper

is a translation of the Greek word **νεωκόρος**, used once only (⁴¹⁸²⁵Acts 19:35; marg. "temple-keeper"). The *neocoros* was originally an attendant in a temple, probably intrusted with its charge (Eurip. *Ion* [ed. Dindorf], pages 115, 121; Plato, *Leg.* [ed. Bekker], 6:7; Theodoret, *Hist. Eccles.* 3:14, 16; Pollux, 1:14; Philo, *De Proverbs Sac.* 6, 2:237; Hesychius explains it by **ὁ τὸν ναὸν κοσμῶν, κορεῖν γὰρ τὸ σαίρειν**; Suidas, **κοσμῶν καὶ εὐτρεπίζων, ἀλλ' οὐχ ὁ σαρῶν** [ed. Gaisf. p. 2579]). The divine honors paid in later Greek times to eminent persons, even in their lifetime, were imitated and exaggerated by the Romans under the empire, especially in Asia (Plut. *Lys.* page 23; Appian, *Mith.*, page 76; Dion Cass. 31:6). The term *neocorsos* became thus applied to cities or communities which undertook the worship of particular emperors, even in their lifetime, but there is no trace of the special title being applied to any city before the time of Augustus. The first occurrence of the term in connection with Ephesus is on coins of the age of Nero (A.D. 54-68), a time which would sufficiently agree with its use in the account of the riot there, probably in 55 or 56. In later times the title appears with the numerical adjuncts **δύς**, **τρίς**, and even **τετράκις**. A coin of Nero's time bears on one side **Ἐφεισίων νεωκόρων**, and on the reverse a figure of the temple of Artemis (Mionnet, *Inscr.* 3:93; Eckhel, *Doctr. Vet. Num.* 2:520). The ancient veneration of Artemis and her temple, on the part of the city of Ephesus, which procured for it the title of **νεωκόρος τῆς Ἀρτέμιδος**, is too well known to need illustration; but in later times it seems probable that with the term **νεωκόρος** the practice of neocorism became reserved almost exclusively for the veneration paid to Roman emperors, towards whom many other cities also of Asia Minor are mentioned as neocorists, e.g. Nicomedia, Perinthus, Sardis, Smyrna, Magnesia (see Herod. i, 26; Strabo,

14:640; Aristid. *Or.* [ed. Dindorf], 42:775; Mionnet, *Inscr.* 3:97, Nos. 281, 285; Eckhel, *De Num.* 2:520, 521; Boeckh, *Inscr.* 2617, 2618, 2622, 2954, 2957, 2990, 2992, 2993; Krause. *De Civ. Neocoris*; Hoffmann, *Lex.* s.v. "Neocoros." *SEE EPHESUS.*

Worthington, John T., D.D.

a Protestant Episcopal clergyman, was rector at Pittsfield, Illinois, several years prior to 1856, and then at Prairieville, Mo. In 1859 he became rector at Louisiana, Missouri. The following year he served two churches, viz., Calvary Church, in the same place, and St. Mark's Church, in Bowling Green. He served these two parishes until about 1864, when he fixed his residence at Pittsfield, Illinois.; but in 1865 again became rector of Calvary Church, in Louisiana, Missouri. The following year he was employed as a missionary at Macon City and Shelbina, and in 1867 officiated at Pittsfield, Illinois, where he died in 1868, at the age of sixty-six years. See *Prot. Episc. Almanac*, 1869, page 109.

Wotjakian Version

SEE RUSSIA, VERSIONS OF

Wound

(usually **hKmi πληγή**, a *stroke*; but prop. [**xP**, **τραῦμα**]). The Hebrews had but little knowledge of surgery, less than the Egyptians. They seldom used inward remedies, but trusted mainly to outward applications. ²⁰⁰⁶Isaiah 1:6 illustrates the treatment of wounds; they were "closed," that is, the lips of the wound were pressed together and bound, that cohesion of the parts might be effected. "There was, and is, no sewing up of wounds in the East; and hence the edges, healing without being perfectly united, make the scar of a wound more conspicuous and disfiguring than with us. The only attempt to produce cohesion is by 'binding up' the wound, after the edges have been as far as possible 'closed' by simple pressure" (Kitto, *Daily Bible Illustr.* 6:25). *SEE MEDICINE.*

Wrangel, Charles Magnus, D.D.

a Lutheran clergyman, regarded as the ablest of the early Swedish Lutheran ministers, entered upon his labors in America, as provost or chief pastor of the Swedish churches, in 1759. During his brief ministry here two new churches were built at Kingsessing and at Upper Merion, Pennsylvania. He

preached with facility and acceptance in Swedish, German, and English. The Synod of Pennsylvania recommended the use of his translation into English of Luther's *Catechism*. He preached, not only throughout Pennsylvania, but occasionally in New Jersey, laboring in company with the Reverend Dr. Muhlenberg. He was a man of culture, large and varied acquisitions, and great eloquence. The crowds that attended his preaching compelled him to hold service in the open air. After a residence of nine years in America he was recalled, and returned to Sweden in 1768, where he received from the government an episcopal appointment. He died in 1786. See (Lond.) *Evangelical Review*, 2:589.

Wrath

is great and permanent anger (q.v.). The wrath of God is his indignation at sin and punishment of it. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness!" (^{<4118>}Romans 1:18) The objects of God's anger or wrath are the ungodly, whom he has declared he will punish. His wrath is sometimes manifested in this life, and that in an awful degree, as we see in the case of the old world, of Sodom and Gomorrah, the plagues of Egypt, the punishment and captivity of the Jews, and the many striking judgments on nations and individuals. But a still more awful punishment awaits the impenitent in the world to come, for the wicked, it is said, shall go away into everlasting punishment (^{<4256>}Matthew 25:46), where the worm dieth not and the fire is not quenched (see ^{<4118>}Romans 2:8, 9). *SEE MEDIATION; SEE PUNISHMENT.*

Wreath

(^{<hk20c>}*sebekdh*, a net-work or lattice [as often rendered], i.e., *balustrade*, ^{<4257>}2 Kings 25:17; ^{<4412>}2 Chronicles 4:12, 13; but perhaps really a festoon or checkerwork, as ^{<1 yd&g>}*gedil*, ^{<4107>}1 Kings 7:17 ["fringe," i.e., tassel, ^{<4521>}Deuteronomy 22:121 certainly means). Garlands in ancient times were chiefly made of green leaves or twigs (Wisdom 2:18), which, among the ancient Israelites, likewise were symbols of joy (3 Macc. 7:16). Accordingly, victorious chieftains and warriors were crowned with such wreaths (Judges 3, 8; comp. Herod. 1:7, 11), and they were sometimes strewn in their path (Sueton. *Ner.* 25; Livy, 33:33; Curtius, 9:10, 25). Guests were adorned with them (see Heindorf, *Ioraat. Satir.* [2:3], page 256) at feasts (3 Macc. 4:8; comp. Athen. 15:674); and on gala occasions

dwelling and sacred objects were decked with them (1 Macc. 4:57; Let. of Jeremiah 9 [in the Apocr. Greek]; see Voss, *Virg. Georg.* page 826; Orelli, *Arnob.* 2:43), as likewise sacrificial victims (Herod. 4:11, 3) and altars (~~4443~~Acts 14:13; comp. Herod. 2:45; Strabo, 15:732; Pliny, 16:4; Ovid, *Met.* 5:366; see Tzetzes, *Lycoph.* page 327; Wetstein, *N.T.* 2:543; Doughtaei *Anal.* 2:81; Perezon. *Aelian.* V.H. 3:3); and finally the worshippers themselves (Herod. 1:132; Athen. 15:674; Lucian, *De dea.* Syr. 46; Tibull. 1:10, 28; 2:2, 16; Apollon. *Rhod.* 2:159; see Bahr, *Symbol.* 2:252). See Stuck, *Antiq. Conviv.* page 368 sq.; Dieteric and Nikolai, in *Ugolini Thesaur.* 30. **SEE CROWN.**

Wreath, Ecclesiastical,

is a circular garland of flowers intertwined; a chaplet; that which is interwoven or entwined. Such symbols were made use of to designate certain saints, and are found represented both in old MSS., stained glass, and on the lower panels of rood-screens. A wreath of flowers, sometimes designated a "marriage. crown," was often placed on the head of a virgin bride. Wreaths were also carried at funerals. One, of the 17th century, remains suspended in the south aisle of St. Alban's Abbey. And they were anciently, and are now not uncommonly, put upon graves and memorial crosses. **SEE CORONA.**

Wren, Sir Christopher

an eminent English architect and mathematician, son of Dr. Christopher Wren, was born at Knoyle, in Wiltshire, October 20, 1632, and early discovered a special genius for mathematics. He entered Wadham College, Oxford, at the age of fourteen, and graduated A.B. in 1650. He was then chosen fellow of All-Souls' College, and graduated A.M. in 1652. He was made professor of astronomy in Gresham College, London, in August, 1657, and three years later he received the Savilian professorship at Oxford. In 1661 he was appointed by Charles I assistant to sir John Denham, the surveyor-general, and was commissioned, in 1663, to survey and report upon St. Paul's Cathedral, with a view to its restoration in such a form as to harmonize it with the Corinthian colonnade added to it by Jones. The scheme met with such opposition from many quarters that it was indefinitely postponed. Wren was in the meantime employed on some other buildings, as the Sheldonian Theatre at Oxford, from 1664 to 1669, and the library of Trinity College, Cambridge, which, however, was not

built until 1772. He visited Paris in 1665, while the works of the Louvre were in progress. After the great fire of 1666 he began at once a plan for the entire reconstruction of the city of London on a magnificent architectural plan, with wide streets and piazzas at intervals. But the immediate necessities of the citizens prevented the accomplishment of so vast a design, so he was obliged to, content himself with labors upon individual structures. Among these were the Royal Exchange, Custom-House (both since destroyed by fire and rebuilt), Temple Bar, the Monument, and some churches, including that of St. Stephen's, Walbrook, all of which were built before St. Paul's was begun. He was busy in the meantime with designs for St. Paul's Cathedral, and when it came to the actual construction of the edifice, the plan which he preferred was rejected, and the one chosen he was compelled to modify contrary to his own judgment. The first stone of the present edifice was laid June 21, 1675, and the last stone on the summita of the lantern was laid by the architect's son, Christopher, in 1710. On the decease of sir John Denham, in March 1688, Wren succeeded him in the office of surveyor-general of his majesty's works, an office which he held until after the death of queen Anne, in 1714. He had resigned the office of Savilian professor in 1673, and accepted that of president of the Royal Society in 1680. He also sat several times in Parliament, but his numerous and important professional engagements left him little leisure for other pursuits or duties. He was found dead in his chair after dinner, February 25, 1723, and received the honor of a splendid funeral in St. Paul's, where his remains were deposited in a crypt, with no other adornment to his tomb than the inscription, "Si monumentum quaeris, circumspice." Among his numerous architectural works not already mentioned are, spire and Church of St. Mary-le-Bow (1671-78); St. Lawrence, Jewry (1671-86); Royal Observatory, Greenwich (1675); Chelsea Hospital (1682-90); St. James's, Westminster (1683); Hampton Court (1690), and towers of the west front of Westminster Abbey (1713). See Chalmers, *Biog. Dict.* s.v.; Knight, *Engl. Cyclop.* s.v.

Wrenning-day

a term used in certain parts of England to designate St. Stephen's day, because on that day a wren was stoned to death, in commemoration of the Christian proto-martyr.

Wrest

a screw in a cross or banner-staff.

Wrestling

(I WTρῆι, ^{<1018>}Genesis 30:8, figuratively; πάλη, ^{<1612>}Ephesians 6:12, literally in ^{<1012>}Genesis 22:25, 26, the verb is qbā; used in a literal sense). This was one of the principal exercises in all the public games of Greece. The Greeks ascribed the invention of wrestling to mythical personages, and Mercur, the god of all gymnastic exercises, also presided over wrestling. In the Homeric age wrestling was much practiced; during this period wrestlers contended naked, and only the loins were covered with the *perizoma* (περίζωμα), and this custom probably remained throughout Greece until Ol. 15, from which time even this covering was no longer used, and wrestlers fought entirely naked. In the Homeric age the custom of anointing the body for the purpose of wrestling does not appear to have been known, but in the time of Solon it was quite general, and was said to have been adopted by the Cretans and Lacedamonians at a very early period. After the body was anointed it was strewed over with sand or dust, in order to enable the wrestlers to take a firm hold of each other. The Greeks, in their combats, were generally matched two against two; but sometimes several couples contended at the same time. In case the whole aim and design of the wrestlers was to throw their adversary upon the ground, both strength and art were employed for this purpose; they seized each other by the arms, drew forward, pushed backwards, used many distortions and twistings of the body, locking their limbs in each other's, lifting from the ground, dashing their heads together, and twisting one another's necks. In this manner the athletes wrestled standing, the combat ending with the fall of one of the competitors. *SEE GAMES.*

Picture for Wrestling 1

Picture for Wrestling 2

Among the ancient Egyptians likewise, according to Wilkinson, "wrestling was a favorite amusement; and the painting of the grottoes at Beni Hassan presents all the varied attitudes and modes of attack and defence of which it is susceptible. In order to enable the spectator more readily to perceive the position of the limbs of each combatant, the artist has availed himself of a dark and light color, and even ventured to introduce alternately a black

and red figure. It is not, however, necessary to give an instance of every position indicated in those varied subjects; and a selection of the principal groups will suffice to convey some idea of their mode of representing the combatants, and of their general system of attack and defence. It is probable that; like the Greeks, they anointed the body with oil when preparing for these exercises, and they were entirely naked, with the exception of a girdle, apparently of leathern thongs. The two combatants generally approached each other holding their arms in an inclined position before the body, and each endeavored to seize his adversary in the manner best suited to his mode of attack. It was allowable to take hold of any part of the body, the head, neck, or legs; and the struggle was frequently continued on the ground, after one or both had fallen, a mode of wrestling common also to the Greeks. I do not find that they had the same sign of acknowledging their defeat in this game as the Greeks, which was by holding up a finger in token of submission; and it was probably done by the Egyptians with a word" (*Anc. Egypt.* 1:204). **SEE SPORT.**

Wright, Lyman, D.D.

a Baptist minister, was born at Westford, Otsego County, N.Y., September 28, 1816. He united with the Church September 3, 1831, pursued his studies at Madison University, was ordained as an evangelist February 11, 1838, became pastor at Exeter in 1839, at Cockville in 1841, at Fayetteville in 1845. For one year he was collecting agent of the Missionary Union. In 1854 he became pastor at Norwich, N.Y., in 1858 at Trenton, N.J., returned to Norwich in 1859, where he remained until 1861, when he undertook to raise funds for Madison University. His next pastorate was in Newburgh, from 1864 to 1869, and his next and last in Binghamton, where he died, April 2, 1879. (J.C.S.)

Wright, Robert, D.D.

an English prelate, became prebendary of Wells in 1594; bishop of Bristol in January 1623; of Lichfield and Coventry in 1632, and died in August 1643. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Wright, William, D.D.

an Irish clergyman, was educated at Trinity College, Dublin, and died in 1856. He published, *Doctrine of the Real Presence: — Slavery at the Cape of Good Hope* (1831): — *Biblical Hermeneutics, from the German*

of G.F. Seiler, D.D. (1835), etc. See Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Writing

(some form of **btK**; *kathab*, γραφή) is the art of expressing thought by letters or other marks. *SEE LETTER*.

I. Origin and Various Kinds of Writings. — Language expresses thought, preserves thought, and also suggests or creates thought. But it is obvious that, so long as language is unwritten, it can accomplish these ends only in a very imperfect measure. Hence we may well suppose that, at a very early stage of man's history, attempts were made to present in some way to the eye the thought which spoken language conveyed to the ear, and thus give it visible form and permanence. But we cannot wonder that no record remains of the origin of an art, the beginnings of which must be placed in the political infancy of mankind. Pliny speaks of the "aeternus literarum usus" (*N.H.* 7:56).

The various kinds of writing which have been in use in different ages and in different parts of the world may be classified in two great divisions, according as the object of their inventors was to present the ideas to which they wished to give visible expression directly and immediately to the mind, or indirectly, through the medium of spoken language. Each of these methods the ideographic and the phonographic or phonetic has its attendant advantages and disadvantages; but the advantages of the latter method greatly preponderate. The principal recommendation of the former method, in which the depicted idea is caught up immediately by the mind, is that it addresses itself to a much wider circle than the latter, being intelligible, so far as it is intelligible, alike by all classes and in all countries; whereas the latter, in which the *word* is depicted, not the *idea*, is of course intelligible only to those who are acquainted with the language to which the depicted word belongs. On the other hand, the very serious drawbacks attendant upon the direct method are (1) that it is capable of giving distinct expression only to a very limited range of ideas, viz. the ideas of sensible objects and qualities, and if it attempts to go beyond that range at once becomes arbitrary and obscure; and (2) that in its representation even of the limited class of ideas to which it is capable of giving distinct expression, it is cumbrous and altogether unfitted for general use.

The sacred writing of the Egyptians may be regarded as forming a stage of transition between the two sorts of writing just described. Regarding the Mexican writing, see Robertson's *America*, book 7, and Prescott's *Mexico*, 1:86. See also Kopp's remarks on the Chinese writing in *Bilder u. Schriften*, 1:66, 76, 87. Till the present century it was the received opinion that the ancient Egyptian was an exclusively ideographic writing, and to this conclusion the testimonies of those ancient writers who have given any account of it seemed to point (Kenrick, *Anc. Egypt*, 1:285- 292). But the labors of Young, Champollion, Wilkinson, Lepsius, and others, during the last half-century, have thrown new light on those ancient and mysterious characters; and it is now agreed that, though very possibly a picture writing originally, the hieroglyphic, in the form in which it appears on the most ancient monuments, and which it retains unchanged down to the early centuries after, Christ, bears a composite character, being in part ideographic, in part phonetic. According to Mr. Kenrick (1:300, etc.), "the characters are used in three different ways." There is first of all the pictorial use, in which ' the character is designed to convey to the mind the idea of the object it represents, and nothing more.... This pictorial representation sometimes stands instead of a phonetic name for the object, but the most common use of it is to make the phonetic group of characters more intelligible by being subjoined to them. Thus, to the names of individuals the figure of a man is subjoined." Such characters Champollion *calls deternzinatives*. "The second use of the hieroglyphical writing is the symbolical, in which the object delineated is not meant to convey to the mind the idea of itself, but of something associated with it and suggested by it. Thus, a crescent denotes a month,... a stretched-out hand the act of giving, etc." "The last class, the phonetic, is really by far the most extensive. The greater part of the characters are as truly letters as if the language were English or Greek;... syllabic characters are the exception, not the rule." Mr. Kenrick adds that "in every inscription of any length we find these three modes of writing in use together, but with a great predominance of phonetic." *SEE HIEROGLYPH*. Thus, in the hieroglyphic, we find the point of meeting between the two great classes of written characters, the ideographic and phonetic, and, as it seems, we have some light thrown on their mutual relation, and the manner in which the one arose, or, at least may have arisen, out of the other. It has been affirmed, indeed, that the two kinds of writing are so entirely distinct that it is impossible. to entertain the idea of a historical relationship between them (Kopp, 2:62). But the fact is, that in the hieroglyphic, and to a certain

extent also in the Chinese, such a relationship is already established. No nation which has made any considerable advances towards civilization can remain satisfied with a pictorial or symbolic writing, more particularly if it be disposed to cultivate to any extent intercourse with other nations. To represent by means of such a method of writing foreign words and names is a matter of the utmost difficulty; and it is not improbable that the origin of the phonetic writing may be traced to the intercourse of nations speaking different languages. Thus the Chinese are compelled to employ their ideographic characters phonetically in writing foreign words; and something of the, same kind may, it is said, be discovered even in the Mexican writing. In the hieroglyphic the process had advanced much further. In Chinese, the name of the patriarch Shem is represented in writing by the ideograph for "life," *sem* being the Chinese for life (Kopp, 2:80, 81). Here, consequently, we have an example of the same character used in two ways: (1) ideographically, to represent the idea of life, and (2) phonetically, to represent the sound *sem*.

From this there is but a step to the discovery of an alphabet, viz. the employment of the same sign to represent not the combination of sounds forming the word *sem*, but the initial sound *s*. That this step was actually taken by the Egyptians we appear to have sufficient evidence. "Thus, an eagle stands for A, and its Coptic name is *ahom*; a leaf of an aquatic plant, Coptic *achi*, stands for the same letter; a lion for L, Coptic *labo*; an owl for M, Coptic *moulad*, etc." (Kenrick, 1:305, 306). It is true, as Mr. Kenrick remarks, this correspondence cannot be traced through the whole of the phonetic alphabet. But when we consider how very imperfect is the knowledge which even the most distinguished Egyptologists possess of the ancient Egyptian language, we are fully warranted in putting aside this negative evidence, and receiving the hypothesis just mentioned (which was that of Champollion), as furnishing a very probable explanation of the origin of what may be called the Egyptian alphabet. Passing now to the purely phonetic system of writing, it is of two sorts, viz. syllabic and alphabetic, in the former of which each character represents a combination of sounds, in the latter a simple sound. The most ancient alphabet is the Hebrew, or Phoenician, which, having its origin in the south-western corner of Asia, the home of the Shemitic nations, was at a very early period introduced by the Phoenicians into Greece, and perhaps at a somewhat later period even into India (Max Muller, *Ancient Sanscrit Literature*, page 521; *Journal of Asiatic Society*, 6:461, etc.; *Zeitschrift d. D.M.G.* 10:390,

etc.), and thus became the medium through which almost all that is known of the ancient world has been preserved for the instruction of mankind. Who the person was who framed the first alphabet, and thus conferred upon his race a benefit of incalculable value, is unknown. It is the received opinion that in Southwestern Asia, as in Egypt, the alphabetic writing had for its precursor an ideographic, which, after passing through several stages of change, assumed at last the form in which it has come down to us. This opinion is founded (1) on a comparison with the hieroglyphic and other forms of writing, in which, as has already been observed, we detect the process of transition from the ideographic to the phonographic; and (2) on the names of the letters. These names are all significant; and it is probable that each of the letters in its original form was an ideograph representing the object denoted by the name which the letter still bears. Thus *aleph* (**a**) in its original form would be the ideograph of ox, *beth* of house, etc. Afterwards, when the ideographic writing gave place to the alphabetic, each of the alphabetic sounds was represented by a character which had formerly been the picture or symbol of an object of whose name that letter was the initial sound. We admit that it is by no means easy in the case of several of the letters to trace the resemblance between the letter form and the object of which, according to this hypothesis, it was originally the picture. But this need not excite our surprise, if we consider how great the change of form which these letters must have undergone as they passed from one country to another, or were transmitted from age to age (see Kopp, 2:157, 377-399). The ancient Shemitic stone-cutters and engravers were not always careful to preserve an exact uniformity in their delineation of the several characters; they were probably less expert than their Egyptian contemporaries; and, it may be, had no very fixed standard by which to test the accuracy and to correct the errors of their workmanship. Moreover, the wide diffusion of the Shemitic alphabet would naturally occasion still more extensive changes in the forms of the letters. Ewald (*Lehrbuch*, § 77, b) speaks of three main branches from the parent stem, a southern, western, and eastern, viz. (1) the Himyaritic, in Southern Arabia, and the Ethiopic, though the latter is by others brought into closer connection with the Greek form of the Shemitic alphabet; (2) the western, including the Phoenician writing, and the Samaritan, which closely resembles it; and (3) the Babylonian or Assyrian, of which it is generally agreed that the Hebrew square character is an offshoot. Now, it is impossible to say which of these different forms of the Shemitic alphabet approaches nearest to the original. It is probable that all have deviated from

it more or less. The original symbolic meaning of the characters having fallen into disuse, there was nothing to be gained by rigid adherence to all the details of the original forms. Some writers, admitting that a resemblance does exist between the letters and the objects denoted by their names, have attempted to account for it otherwise than by the hypothesis of an earlier ideographic use of the alphabetic forms. They are of opinion that letters were from the first arbitrary signs of sounds, never of objects; and that the names they have so long borne originated, like the names of the constellations, in some fancied resemblance between them and the objects denoted by these names (*Zeitschrift d. D.M.G.* 11:83). But, not to mention other objections to this view, when we consider that this resemblance in form is not the only point of correspondence, that there is the further correspondence between the sounds expressed by the letters and the initial sounds of the letter-names, it must appear improbable that whoever invented the latter should have been at the pains to search for names bearing to the letters this twofold correspondence, in initial sound and in form, and should not have been satisfied with a single point of correspondence. On the whole, the weight of argument, and also the weight of authority, are in favor of the other hypothesis.

It is impossible with any confidence to decide to which branch of the Shemitic family of nations the invention of the Shemitic alphabet is to be traced. From the names of the letters one might expect to have some light thrown upon this point; but this expectation is not realized. For, though the names are certainly Shemitic, there is no single language of the Shemitic family (so far as these languages are known) in which they all find explanation. But, in truth, of the Shemitic languages in their ancient form, with scarcely the exception of the Hebrew, our knowledge is very imperfect; and it would be extremely rash to say that such and such words did not exist in, for example, the old Phoenician language, because they have not been found in the few fragments of that language which have come down to us. *SEE PHOENICIA.*

It is the opinion of some that the idea of the alphabet was borrowed from Egypt. Hug (*Die Erfindung der Buchstabenschrift*, page 32, etc.) thinks the Phoenicians resident in Egypt were the inventors of the alphabet, the forms of the letters being Egyptian, the names Phoenician. But if the Shemitic nations did borrow the idea from Egypt, they certainly worked it out much more successfully than those with whom, according to this hypothesis, it originated; and moreover, when we consider that there is no very marked

correspondence between the Egyptian and Shemitic alphabets, except in the general idea, it is on the whole safer to conclude, in the absence of all historical evidence, that the two alphabets originated independently of each other, and were alike the offspring of that necessity which is the mother of invention. *SEE ALPHABET.*

II. *The Hebrew Alphabet.* — This consists of twenty-two letters. It has been conjectured that several of these letters did not belong to the alphabet in its original form; and there is a traditional statement found in some Greek writers of authority that the Phoenician alphabet (which, there is no question, was identical with the Hebrew) when first introduced into Greece consisted of not more than fifteen letters (see Hug, *Erfindung ders Buchstabenschrift*, page 12, etc). However this may be, it is certain that at a very early period the Hebrew alphabet included the same number of letters as at present. This is ascertained

- (1) from those Scriptural songs and poems, the several lines or stanzas of which begin with the successive letters of the alphabet, *SEE POETRY*; and
- (2) from the use of the letters as marks of number, particularly when compared with the corresponding use of the Greek letters.

With regard to these twenty-two letters various questions have been started, to some of the more important of which it is necessary briefly to advert.

1. Did these letters originally represent syllables or simple sounds? Some writers, as Lepsius (*Paliographie*, § 19), have maintained that originally one and the same sign stood for both vowel and consonant. They hold that after the ideographic writing comes not the alphabetic but the syllabic, our separation of vowels and consonants being entirely ideal, and never actually possible, inasmuch as consonants cannot find expression without the aid of a vowel sound; and vowels cannot be pronounced except in dependence on a preceding consonantal element more or less distinct. In all this these writers are probably theoretically correct. Of the phonetic writing the syllabic is naturally the earliest stage, and in the Assyrian cuneiform we have the example of such a writing in actual use among the Shemitic nations (Rawlinson, *Ancient Monarchies*, 1:84, 337). But how essentially different in their nature the Assyrian letters are from the Hebrew is evident from the fact that the former, according to Sir H. Rawlinson and M.

Oppert, number from three to four hundred, the latter only twenty-two. Indeed, it is impossible that a really syllabic alphabet should have fewer characters, except in the case of such a state of language as Lepsius presupposes, in which all the syllables are open, i.e., end with a vowel, and there is no variety of vowel sounds.

It is to be noted, however, that in the Ethiopic alphabet, in which each letter appears under seven different forms, according to the vowel sound associated with it, the simplest form is not that which the letter takes when no vowel follows, as we might expect, but that which it takes when followed by short *a*. When this sound follows, the original form of the letter is retained unchanged; when no vowel follows, a slight alteration is made in the form of the letter to indicate that it closes the syllable. *SEE ETHIOPIC LANGUAGE.*

2. Admitting that the Hebrew writing is alphabetic, is it purely consonantal, or does it contain sign to express vowel sounds as well as consonants? Some have held that the letters *a*, *w*, *y*, were originally vowels, and that their use as consonants was of later introduction. It has been said that the alphabet of each language must contain a sufficient number of letters to represent all the sounds of the language, and that it is as easy to conceive of a language without vowel sounds as of an alphabet without vowel letters. And further, with regard to the Hebrew alphabet, Kopp (*Bilder u. Schriften*, 2:112, etc.) thinks it absurd to suppose that it originally contained separate forms for guttural breathings so little differing from one another as *a*, *h*, *א* and not a single sign to represent the vowels, which constitute the life of every language. Now, with regard to the letters *w* and *y*, it is certain they were used as vowels from a very ancient period; but there is no reason whatever to suppose that this use of these letters preceded their use as consonants, but every reason to suppose the contrary. At the beginning of a syllable only *w* is ever used as a vowel, and in the few cases in which it is so used it has been softened from an original consonantal sound. In the middle of a word, *w* and *y* appear as vowels much less frequently in the earlier Hebrew books than in the later; and on the surviving monuments of the Phoenician language and writing they have uniformly a consonantal force. Besides, it is known that one of these letters, viz. *w*, passed over from the Phoenicians to the Greeks as a consonant, though as a Greek letter it afterwards fell out of use. As for *a*,

it is difficult to conceive how, if it originally stood for A in the Hebrew alphabet, it should, even at the date of the very earliest monuments of the language, have so entirely lost this power, and passed into a simple breathing. With regard to the alleged improbability of so ancient an alphabet distinguishing the closely allied sounds of a, h, 2nd by the use of different characters, we are scarcely in a position to form a sound judgment on such a point, as the languages we speak differ so entirely from the Shemitic tongues, and our organs are consequently incapable of giving distinct expression to the variety of guttural sounds which characterized the ancient Hebrew, as it does the modern Arabic.

3. As to the origin of the Hebrew square characters, which appear in all extant MSS., as well as in our printed Bibles, the most diverse views have been propounded; some, especially among the older scholars, tracing them back to the age of Moses and the tables of the law; and others believing them to be of comparatively recent origin. The latter view is taken by Kopp (*Bilder u. Schriften*, 2:164), who places their introduction somewhere about the 4th century, chiefly on the ground that the Palmyrene characters, from which, in his opinion, they were derived, were in use, as appears from inscriptions yet extant, as late as the 3d century of our era. But whatever may be the connection between the square character and the Palmyrene (and there is no doubt it is very intimate), the opinion of Kopp is quite untenable. We have direct testimony to the fact that the square character belongs to a much earlier age than that to which he assigns it. Jerome informs us that in his day the ineffable name Jehovah, *hwby*, was sometimes introduced into Greek MSS. in its Hebrew form, and that readers of these MSS. unacquainted with Hebrew often by mistake read the name *Pipi*. IIIII: from which it is quite certain that, in Jerome's age, the Hebrew Bible must have been written in the square character presently in use, for only on this supposition was such a mistake possible. But, if Kopp's hypothesis be well founded, the square character must then have been quite recently elaborated from the Palmyrene. Was it so? Let us turn to another passage of Jerome, in his celebrated *Prologus Galeatus*, in which he informs us that the Hebrew character in use in his day had been introduced by Ezra, in place of a more ancient character which had passed over to the Samaritans. Is it credible that the square character was invented by the Jewish scholars, and introduced into MSS. for the first time in the 4th century, and yet that before the close of that same century its origin

was completely forgotten, and had passed from the region of history to that of tradition or fable?

A similar testimony on the part of Origen carries us back a century earlier. He, too, mentions the Jewish tradition of a change of characters by Ezra, and speaks of MISS. in which the divine name was found even in his day written in the ancient characters (Montfaucon, *Hexapla*, 2:94). The expression in the sermon on the mount, "not one jot," carries us back a step further still, indeed, almost to the beginning of our era; for it is evident that the phrase was a proverbial one, and that the alphabet which gave rise to it must have been in use for a considerable time. Now, it is only in the square character (also, though not so decidedly, in the Palmyrene) that the letter *yod* is very much smaller than the others. Kopp, who not unfrequently makes up by strength of assertion for weakness of argument, declares the foregoing argument to be "indescribably weak." He points to the Greek iota (I), in the writing of those days by no means a small letter.

To all this we may now add the still more decisive evidence of monumental inscriptions, from which it appears that even before the period of the Maccabees the square character was in use among the Jews (*Revue Archeol.* 1864; *Zeitschrift d. D.M.G.* 19:637-641; comp. Chwolson, *Achtzehn Grabschriften aus der Krim*). That another character, more closely allied to the Phoenician and Samaritan, is found on the extant coins of the Maccabees does not militate against this conclusion. Ancient forms and usages often survive in coins and official documents after they have fallen into disuse in common life. Besides, it is not impossible that the Maccabees, vindicating as they did the nationality of Israel against the tyranny of Syria, may have purposely revived the use of the old characters, regarding, it may be, those in common use, which had been introduced under foreign auspices, as a badge of national servitude. However this may be, it is pretty certain that the old Jewish tradition of a change of letters having taken place in the time of Ezra, however erroneous it may be in some of its details, is not without a solid foundation in fact. *SEE HEBREW.*

III. *Progressive Diffusion of the Art among the Ancient Hebrews.* — The art of writing is not mentioned in the Hebrew Scriptures previous to the age of Moses. In the book of Genesis there is no allusion to documents of any sort. Abraham buys the field and cave of Machpelah, but there is no bill of purchase as in the case of a similar transaction in the history of Jeremiah

(comp. Genesis 23 with Jeremiah 32). The cave and the field "were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city" (⁽⁰²³¹⁸⁾Genesis 23:18). There is no hint of any documentary proof of the purchase being given or asked. It does not, however, by any means follow from this absence of allusion to the art of writing in the book of Genesis that that art was altogether unknown in Palestine in the patriarchal age. It may have been unknown, or but rarely practiced, by the nomad and rural population, in the midst of which the scene of the patriarchal story is laid; and yet have been known and practiced in the great centres of population and civilization, as it certainly was in Egypt, and we can scarcely doubt in Mesopotamia also, even at that early period (Kenrick, *Egypt*, 2:101, 102). In confirmation of this we may refer to the story of Ruth, from which we find that even in a much later age it was not uncommon in Palestine to transact and complete purchases similar to Abraham's without the aid of writing materials, though no one will now maintain that the art of writing was then unknown (⁽⁰⁰⁴⁷⁾Ruth 4:7-11). Instances of the same sort might be adduced from the history of all nations at a similar stage of social advancement.

When we pass from the age of the patriarchs to that of Moses, from the family life of Palestine to the political life of Egypt, and afterwards of the desert; we first meet with distinct traces of the art of writing. It is probable that the *shoterim*, or "officers" subordinate to the taskmasters, mentioned in ⁽⁰⁰⁷⁶⁾Exodus 5:6-19, whose duty it was to see that the full amount of labor was performed by their enslaved countrymen, were so named from the use they made of writing in the discharge of their degrading functions (Arab. *satarā*, to write). But, however this may be, we immediately afterwards read of the two tables of the law, and of the "book of the covenant" which "Moses read in the audience of all the people" (⁽⁰²⁴⁷⁾Exodus 24:7, 12); also of a book, in which was entered a record of the victory over Amalek in Rephidim, and which Moses was directed to "rehearse in the ears of Joshua" (⁽⁰²⁷⁴⁾Exodus 17:14; this *sepher* or document may afterwards have formed part of the "Book of the Wars of the Lord," mentioned in ⁽⁰²¹⁴⁾Numbers 21:14); and at a later period mention is made of a written account of the journeyings of the Israelites in the wilderness (⁽⁰⁰³²⁾Numbers 33:2). We also read of the high-priest's breastplate with its four rows of stones, on which were engraven, "like the engravings of a signet," the names of the twelve tribes of Israel; and of the mitre with its plate of pure gold, on which was a "writing like to the engravings of a signet," Holiness

to the Lord (^{<12914>}Exodus 39:14, 30). Of the use of writing in legal transactions and processes mention is made in ^{<14623>}Numbers 5:23; ^{<16341>}Deuteronomy 24:1, 3. Specially to be noted is the figurative use which is made of the word *sepher* in ^{<12322>}Exodus 32:32, 33: "Blot me out of the book which thou hast written," in which we already meet with the idea of a memorial book kept by God, "for them that feared the Lord and that thought upon his name" (^{<30816>}Malachi 3:16; ^{<15609>}Psalms 56:9 [8]). From all this it is evident that in the age of Moses the art of writing was commonly employed for the purpose of preserving the knowledge of important truths and the memory of important events. The assumption by some writers that the art of writing among the Hebrews is due to and dates from the delivery of the Law on Sinai, is negated by the fact that it was evidently accepted at that time as a well-known art, and no hint is there given of it as a new invention.

We are not, however, to conclude from this that in that age, or for many ages after, writing was in common use among the body of the people. The knowledge of it was probably confined to the few who occupied an official position; the people being still dependent chiefly on oral instruction for their knowledge of what God had done for them, and what he required of them. Writing was in those days employed rather as a means of preserving than of circulating knowledge. The tables of stone were laid up in the ark. The book of the covenant (mentioned Exodus 24) was read to the people. The book of the law (mentioned ^{<16324>}Deuteronomy 31:24-26) was given to the Levites "to put it in the side of the ark;... for a witness against Israel." The song of Moses (chapter 32) was not circulated in writing among the people, but "was spoken in their ears" (31:30); and thus they were taught to repeat it and to transmit it to others (verses 19, 22). It is only the king who was expressly enjoined to have written out for his special use a copy of the law, and to *read* therein all the days of his life (17, 18, 19). Of the people in general it was required that they should learn God's statutes, and have them in their heart, and teach them diligently to their children (6:6, 7), plainly by word of mouth; for when it is added (verse 9), "Thou shalt write them upon the posts of thy house, and on thy gates," the expression is probably to be understood figuratively, like the "binding on the hand, and as frontlets between the eyes" (verse 8; comp. also ^{<19442>}Psalms 44:2 [1], 78:3, with 101:19 [18]).

Picture for Writing 1

During the wars under Joshua no advancement in the art of writing is to be looked for. In the book of Joshua, accordingly, there is mention made but of one new document, viz., a geographical description and sevenfold division of the land west of Jordan, drawn up by delegates from the several tribes (^{<6889>}Joshua 18:9). The *shoterin* are likewise mentioned among the civil and military officers (1:10; 3:2; 8:23; 23:2; 24:1). In the same connection, also, frequent reference is made to the book of the law, which Joshua, in accordance with the injunction of Moses, wrote upon great stones on Mount Ebal, and afterwards read in the hearing of all the people. The book of Jasher (quoted 10:13) probably belongs to a somewhat later age (^{<1018>}2 Samuel 1:18). *SEE BOOK.*

Important to our present purpose is the mention in ^{<6515>}Joshua 15:15, 16, and ^{<1011>}Judges 1:11, 12, of Kirjath-sepher (*book-town*), afterwards named Debir; and with this may be conjoined the allusion in the immortal song of Deborah to the *mechokekiim* (engravers) and *sopherim* (writers), who led the bands of Machir and Zebulon "to the help of the Lord against the mighty" (^{<1054>}Judges 5:14). As yet the art of writing was not only confined to certain classes, but would seem to have been cultivated chiefly in certain localities (yet comp. 8:14).

The vicinity of Zebulon and Machir to Phoenicia and Damascus is to be noted (^{<1093>}Genesis 49:13).

Under Samuel the institution of the schools of the prophets must have conducted not less to the literary than to the religious advancement of Israel. The seed which was then sown ripened into an abundant harvest during the glorious reigns of David and Solomon, which were rendered not less illustrious by the literary achievements which distinguished them than by the successful cultivation of the arts of war and peace. During these reigns the art of writing must have been largely employed, not only for literary, but for political purposes. The *sopher*, or secretary, scribe, was a constant attendant upon the monarch's person (^{<1087>}2 Samuel 8:17; 20:25); so also the *mazkir*, or recorder. We also read of David himself writing a letter (*sepher*) to Joab (11:14, 15), though the fact that the reply of Joab was by messenger, and not by letter, would seem to indicate that the latter mode of communication was still rare and exceptional.

we find delineated on the Egyptian. monuments (Kenrick, *Egypt*, 1:283, 284; 2:52). A still wider diffusion of the art of writing is indicated by, the notices in ^{<212>}Ecclesiastes 12:12, and Ecclus. 42:7; ^{<216>}Luke 16:6. **SEE SCRIBE.**

IV. Materials of Writing. — We have no very definite statement in the Old Test. as to the material which was in most common use for the purposes of writing. In all ages it has been customary to engrave on stone or metal, or other durable material, with the view of securing the permanency of the record; and accordingly, in the very commencement of the national history of Israel, we read of the two tables of the law written in stone, and of a subsequent writing of the law on stone (^{<178>}Deuteronomy 27:3; ^{<182>}Joshua 8:32). In the latter case there, is this peculiarity, that plaster (*sid*, lime or gypsum) was used along with stone, a combination of materials which Hengstchberg, in the valuable dissertation on the art of writing among the Hebrews, contained in his *Genuineness of the Pentateuch*, illustrates by comparison of the practice of the Egyptian engravers, who, having first: carefully smoothed the stone, filled up the faulty places with gypsum or cement, in order to obtain a perfectly uniform surface on which to execute their engravings (1:433, Clarke's transl.; comp. also Wilkinson, *Anc. Egypt*. 2:111).

The metals also are mentioned as a material of writing; as *lead*, in ^{<182>}Job 19:23, 24 (though whether the reference in that passage is to writing on lead, or filling up the hollow of the letters with lead, is not certain) (comp. Pliny, *Nat. Hist.* 13:11; Hengstenberg, 1:433); *brass* (1 Macc. 8:22; 14:18, 27, 48); *gold* (^{<130>}Exodus 39:30). Of stamped coins of the Hebrews there is no trace earlier than the age of the Maccabees (1 Macc. 15:6).

To the engraving of gems there is frequent reference in the Old Test., as in the account of the high-priest's breastplate (see also ^{<291>}Isaiah 29:11, 12, 18; ^{<424>}Jeremiah 32:14; ^{<714>}Daniel 12:4). In ^{<1318>}Genesis 38:18 we read of Judah's signet, and from the recent discoveries in the East we learn that it was the custom of the ancient Chaldaeans to carry about with them an engraved cylinder in agate or other hard stone, which was used as a seal or signet, and probably worn round the wrist; but the engraving on these cylinders was not always accompanied with an inscription. (For specimens, see Rawlinson, *Anc. Mon.* 1:87, 117, 118, 134, 211, 331; comp. also Heeren, *Hist. Res.* 2:203). **SEE SEAL.**

The common materials of writing were the tablet (𐤅 𐤍 , *luach*) and the roll (𐤇𐤋𐤁𐤍 *megillah*), the former probably having a Chaldaean origin, the latter an Egyptian.

"The tablets of the Chaldaeans," says Rawlinson (*Anc. Mon.* 1:85-87), "are among the most remarkable of their remains.... They are small pieces of clay, somewhat rudely shaped into a form resembling a pillow, and thickly inscribed with cuneiform characters... What is most curious is that these documents have been in general enveloped, after they were baked, in a cover of moist clay, upon which their contents have been again inscribed, so as to present externally a duplicate of the writing within; and the tablet in its cover has then been baked afresh." The same material was largely used by the Assyrians, and many of their clay tablets still remain. "They are of various sizes, ranging from nine inches long by six and a half wide, to an inch and a half by an inch wide, and even less... Some thousands of these have been recovered; many are historical, some linguistic, some geographical, some astronomical" (comp. Pliny, *Nat. Hist.* 7:56; Heeren, *Hist. Res.* 2:185). For the similar use of hollow cylinders, or prisms of six or eight sides, formed of fine terra cotta, sometimes glazed, on which the characters were traced with a small stylus, in some specimens so minutely as to be capable of decipherment only with the aid of a magnifying-glass, see Rawlinson (*Anc. Mon.* 1:330, 478). **SEE BRICK.**

In Egypt the principal writing material was quite of a different sort. Wooden tablets are indeed found pictured on the monuments (Wilkinson, *Anc. Egypt.* 3:100); but the material which was in common use, even from very ancient times, was the papyrus. This reed, found chiefly in Lower Egypt, "had various economic uses; for writing, the pith was taken out, and divided by a pointed instrument into the thin pellicles of which it is composed; it was then flattened by pressure, and the strips glued together, other strips being placed at right angles to them, so that a roll of any length might be manufactured (Pliny's account, *Nat. Hist.* 13:23, is partly erroneous)" (Kenrick, *Egypt*, 1:89, 90). That this material was in use in Egypt from a very early period is evidenced by still existing papyrus MSS. of the earliest Theban dynasties (*ibid.* 1:283, 357, 485, 497; 2:102, 142; see also Wilkinson, *Anc. Egypt.* 2:99). As the papyrus, being in great demand, and exported to all parts of the world, became very costly, other materials were often used instead of it, among which Wilkinson mentions

leather, a few leather rolls of an early period having been found in the tombs (ibid. page 152).

Picture for Writing 2

Now, as Palestine lay between Babylonia and Assyria on the one hand, and Egypt on the other, and formed the highway of union and commerce between them, we may expect to find the materials of writing very similar to those in common use in the two great centres of civilization, with which it was so intimately connected. Accordingly, we (do find mention made in the Old Test. both of the tablet (*luach*) and of the roll (*megillah*); but we are not distinctly informed of what substance either tablet or roll was composed. From the character of the soil of Palestine it is pretty certain that the tablet was not, as usually in Assyria and Babylonia, of baked clay, unless we are to suppose an importation of Assyrian tablets, which is scarcely possible, as the writing seems to have been inscribed on these tablets when the clay was fresh, which, of course, it could not be after the lapse of time occupied in its carriage from Assyria to Palestine.

Accordingly, brick is mentioned in Scripture usually in connection with Babylonia or Egypt (⁰¹¹⁰³Genesis 11:3; ⁰¹⁸⁷⁷Exodus 5:7-19; ³¹⁸⁴Nahum 3:14; ²⁴⁸⁹Jeremiah 43:9, ²⁹⁰¹Ezekiel 4:1); rarely in connection with Palestine (²³⁹⁹Isaiah 9:9 [101]; and we read of no tablet of clay, but either of stone (as in the case of the tables of the law), or of metal (¹¹⁰⁷⁶1 Kings 7:36; ²³⁸¹Isaiah 8:1; comp. 3:23), or of wood, which was probably the material commonly employed for writing on (⁰⁰⁶Luke 1:63; comp. 2 Esdras 14:24), where tablets of box-wood are mentioned.

Picture for Writing 3

The roll, **hLgæ** (or **rpsetLgæ**) ⁰⁹⁰⁸Psalms 40:8 [7]; ²⁸⁹²Jeremiah 36:2, 4; ²⁸⁹⁹Ezekiel 2:9), is not mentioned before the time of Jeremiah (unless Psalm 40 be earlier), and only in Jeremiah 36; Ezekiel 2 and 3, and Zechariah 5 (comp. also ²³⁴⁶Isaiah 34:4, "And the heavens shall be rolled up as a book;" also 1 Esdras 6:23; ⁰⁴⁴⁷Luke 4:17; ⁶⁶⁴Revelation 6:14). Considering the close connection between Judaea and Egypt, especially in the later period of the kingdom, it is probable that the roll was of papyrus, though we have no actual statement to that effect in the Hebrew Scriptures. All we certainly know is that it was of a substance which might be torn and burned (²⁸²³Jeremiah 36:23): that the writing was with ink, **wD]** *deyo*, and was arranged in columns, **ttbD]** *delathoth*, lit. *doors* (ibid.); and that both

sides of the material were sometimes written on (^{<2120>}Ezekiel 2:10). Mention is made of paper in 2 John 12; also 2 Esdras 15:2; Tobit 7:14. *SEE PAPER.*

That prepared skins were used for writing on by the ancient Hebrews is probable, but we have no direct evidence of the fact. Whether the Hebrew *sepher*, book or document, was so called from its connection with a root meaning to "scrape," is very doubtful; it is certain that in Hebrew the root *saphdr* has no such meaning. The only Scriptural mention of parchment is found in the New Test. (^{<5043>}2 Timothy 4:13). *SEE PARCHMENT.*

Picture for Writing 4

The tablet was inscribed with a stylus, which made an indentation in the substance of which the tablet was composed; the roll was written on with ink (^{<4183>}2 Corinthians 3:3; 2 John 12; 3 John 13). In ^{<2012>}Ezekiel 9:2, 3, 11, the inkstand, **rpšbitsq**, is mentioned. As to the stylus or pen, the Hebrew word for it is, **f[et]** the derivation of which is obscure. It is found in four passages, in two of which it has attached to it the epithet "iron" (^{<1823>}Job 19:24; ^{<2470>}Jeremiah 17:1); in the other two (^{<1942>}Psalms 45:2 [1]; ^{<2483>}Jeremiah 8:8) it denotes the pen in common use among the *sopherim* or scribes, of whatever sort that may have been. The word **frj**, *cheret*, which is usually conjoined by writers upon this subject with **f[et]** is mentioned only in one somewhat obscure passage (^{<2103>}Isaiah 8:1) as an instrument of writing; it has probably some connection with *chartummim*, the name of the Egyptian sacred scribes. In Egypt the reed-pen seems to have been in use from the earliest times. It even forms part of one of the ancient alphabetic characters. "The reed-pen and linkstand, and scribes employed in writing, appear among the sculptures in the tombs of Gizeh, which are contemporaneous with the pyramids themselves" (Kenrick, *Egypt*, 2:102, 142). *SEE PEN.*

Wucherer, Johann Friedrich

a Lutheran theologian of Germany, was born March 8, 1803, at Nordlingen. He studied at Erlangen, and, after completing his course, acted for some time as assistant minister in his native place. In 1832 he was appointed hospital preacher of Nordlingen, and pastor at Baldingen. In 1855 he was called to Aha, and died there, December 26, 1881. Wucherer was a faithful follower of his Master, and the many difficulties which he

had to overcome in the early period of his ministry proved to be a blessing not only to him but also to his flock. He wrote, *Vom evangelisch-lutherischen Hauptgottesdienst* (Nordlingen, 1846): — *Zu einem Zeugniss* (ibid. eod.): — *Populare Einleitung in die Schriften des Neuen Testaments* (ibid. 184850, 2 parts): — *Ausführlicher Nachweis aus Schrift und Symbolen*, etc. (ibid. 1853). See Zuchold, *Bibl. Theol.* 2:1475. (B.P.)

Wulfer, Johann

a Protestant theologian of Germany, was born at Nuremberg, June 7, 1651, and died there, September 3, 1724. He is the author of, **μϋλ ρϛ** *Hebraice et Latine cum Amplo et Erudito Commentario Perpetuo* (Altdorf, 1680): — *Theriaca Judaica ad Examene Revocata, etc., Acc. Is. Viva Vindex Sanguinis* (Nuremberg, 1681). See Furst, *Bibl. Jud.* 3:537; Winer, *Handbuck der theol. Lit.* 1:525. (B.P.)

Wulffer, Daniel

a Lutheran theologian of Germany, was born at Nuremberg, July 3, 1617, and died there, May 11, 1685, professor and pastor. He is best known as the author of that fine hymn, *O Ewigkeit, O Ewigkeit*, a favorite with the historian Niebuhr. It has been translated into English in the *Lyra Germ.* 1:26: "Eternity! Eternity! How long art thou, Eternity!" See Will, *Nurnberger Gelehrtez-Lexikon*, 3:1757; *Wulfferische Leichenpredigt* (Nuremberg, 1685); Kocl, *Gesch. d. deutschen Kirchenliedes*, 3:144 sq. (B.P.)

Wulfhelm

archbishop of Canterbury, was consecrated by archbishop Athelm, to whom, both at Wells and at Canterbury, he was the successor. One of the first public acts he was called upon to perform, within two years of his appointment, was to officiate at the coronation of Athelstan, which occurred in 925. In January, soon after the coronation, his services were required at Tamworth, to officiate at a political marriage. Again, at a later period, the good offices of the archbishop of Canterbury were required at the marriage of the daughter of Edward the Elder to Hugh the Great, count of Paris, the son of Robert I. As a ruler he was discreet, and did much to civilize the people and promote Church privileges. He died in 942. See Hook, *Lives of the Archbishops of Canterbury*, 1:339 sq.

Wulflach (or Wulf)

an ecclesiastic of Longobardian origin, established himself as a stylite, in the latter half of the 6th century, in the district of Triers, France, and gained the admiration of the people for whose conversion he prayed, preaching to the multitudes that thronged around him, and persuading them to destroy their idols. See Neander, *Hist. of the Church*, 3:28.

Wulfred

an English ecclesiastic of the 10th century, went over as a missionary to Skara, in West Gothland, and very inconsiderately seized an axe and dashed to the ground a much venerated idol, for which act he was attacked by a body of furious pagans and put to death at once. See Neander, *Hist. of the Church*, 3:292.

Wulfred, archbishop Of Canterbury

was nominated by Ethelhard, and was the first occupant of that important office. His consecration took place in August, 805, and it is said that, although he held the archbishopric for more than twenty-eight years, he did nothing worthy of record. He died March 24, 832. See Hook, *Lives of the Archbishops of Canterbury*, 1:270 sq.

Wundemann, Johann Christian Friedrich

a Protestant theologian, who died doctor of theology and pastor at Wahlendorf, in Schleswig, December 26, 1827, is the author of, *Meletemata de S. Cana Comm. Exeg. Critic.* (Rostock, 1820): — *Geschichte der christlichen Glaubenslehren vom Zeitalter des Athanasius bis auf Gregor den Grossen* (Leipsic, 1798-99, 2 volumes). See Winer, *Handbuch der theol. Lit.* 1:454, 594 . (B.P.)

Wunderbar, Reuben

a Jewish teacher at Riga, where he died, August 19, 1868, is the author of, **tmkj ybl hawprh** i.e., *Biblich-talmudische Medicin* (Riga, 1850-60, 2 volumes). Besides, he contributed largely to Furst's *Orient* and other periodicals. See Furst, *Bibl. Jud.* 3:537. (B.P.)

Wundt, Daniel Ludwig

a Protestant theologian of Germany, was born November 12, 1741, at Creuznach. He studied at Heidelberg, was appointed in 1765 second preacher at Ladenberg, and in 1770 first preacher at Oppenheim. In 1773 he was called to his native place, where he labored till 1788, when he was appointed second professor of theology at Heidelberg, advancing in 1797 to the first professorship. He died February 19, 1805. Of his writings we mention, *Kurzer Entwurf von Vorlesungen über die Geschichte des jüdischen Volkes* (Heidelberg, 1788): — *Magazin für die Kirchen- und Gelehrten-geschichte des Churfürstenthums Pfalz* (ibid. 1789-90, 2 volumes): — *Magazin für die pfälzische Geschichte* (ibid. 1793). See Doring, *Die gelehrten Theologen Deutschlands*, 4:758 sq. (B.P.)

Wuorin Vaki

in Finnish mythology, were the genii of the rocks and mines, who worked under the guidance of Kamulainen.

Wurdwein, Stanislaus Alexander

a Roman Catholic, prelate of Germany was born at Amorbach in 1719, and died, as suffragan of Worms, April 12, 1796. He is the author of, *Monasticon Palatinum* (Mannheim, 1793-97, 6 volumes): — *Dioecesis Megunt. in Archidiacon. Distr. et Comment. Dipl. Illustr.* (ibid. 1767-77, 3 parts): — *Thuringia et Eichsfeldia Med. Aevi Eccles.* (ibid. 1790): — *Subsidia Diplom. ad Selecta Juris Eccles. Germ. et Historiar. Cripita Elucidanda* (Bamberg, 1772-80, 13 parts): — *Nova Subsidia Diplom. etc.* (ibid. 1781-90). See Winer, *Handbuch der theol. Lit.* 1:791, 792, 802, 916; 2:5. (B.P.)

Wurfel, Andreas

a Protestant theologian of Germany, was born at Nuremberg, February 28, 1718, and died at Offenhausen, in Bavaria, October 6, 1769. He is the author of, *Lebensbeschreibungen aller Geistlichen, welche in der Reichsstadt Nurnberg und auf deren Land seit der Reformation gedient* (Nuremberg, 1756; continued until 1779 by Waldau, ibid. 1779-85): — *Historische Nachricht von der Judengemeinde, welche ehemals in der Reichsstadt Nurnberg angerichtet gewesen, aber anno 1499 ausgeschafft worden* (ibid. 1755): — *Historische Nachricht von der Judengemeinde in*

der Hofmark Furth, etc. (Frankfort and Prague, 1754). See Winer, *Handbuch der theol. Lit.* 1:787; Furst, *Bibl. Jud.* 3:538. (B.P.)

Wurskaiti

were priests of the third order among pagan Prussians. Griwa takes the lead as supreme head; next in order come the Griwaites, then the Siggones, and lastly the Wurskaiti. They are said to have had in control the management of religious duties. Probably the dedication, cleansing, and sacrificing of the offerings was their main duty.

Wurtemberg, The Kingdom Of

has, according to the censuses of 1880, a population of 1,971,255 souls, of whom 1,361,412 are Protestants, 590,405 Roman Catholics, 13,326 Jews, etc. The constitution of the Protestant Church is consistorial. The highest legislative and administrative authority is, so far as regards purely ecclesiastical matters, vested in the consistory, composed of a president, a legal councillor, and seven ordinary councillors (five laymen and two ecclesiastics), who are all appointed by the king. Since 1848, however, there has been established alongside the consistory, and acting in unison with it, a series of parish councils, diocesan synods, and annual synods-general, to which the membership is elective. The territory of the Church is divided into six superintendencies, each with a "prelate" at the head. These prelates superintend 49 deaneries, comprising 906 parishes, with 1021 pastors. Each prelate has to visit his diocese every three years. The general synod meets every four years, and is composed of fifty-six members, viz., of forty-nine members representing the different deaneries, one representing the theological faculty of Tubingen, and six nominated directly by the king. The University of Tubingen has a faculty of Protestant theology, consisting of five ordinary professors, besides professors extraordinary and "Privatdocenten." The Roman Catholics in Wurtemberg form the episcopal diocese of Rottenburg, which comprises 672 parishes and 946 priests, paid by the state. The University of Tubingen has also a faculty of Roman Catholic theology, consisting of six professors. The diocese of Rottenburg belongs to the ecclesiastical province of Freiburg, to which its relations have been arranged by the papal bull *Provida solersque*, of August 11, 1821. The present incumbent of the episcopal see at Rottenburg is the famous Church historian Hefele. Besides the Catholic facility, there is also a clerical seminary at Rottenburg, with three

professors. The relations of the Jews are regulated by the law of April 25, 1825. The territory of the synagogue is divided into twelve rabbimates which are governed by an ecclesiastical council, consisting of the chief rabbi of Stuttgart and five laymen, who are responsible to the ministry for ecclesiastical affairs. See Schmid-Sonneck, *Die evangelische Diaspora Wurtemberg's nach Entstehung und gegenwartigem Bestand* (Stuttgart, 1879); Helfferich, *Chronik der evangelischen Kirche Wurtemberg's vom Jahre 1879* (ibid. 1880); *Hof- und Staats-Handbuch des Konigreichs Wurtemberg* (1881); Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v.; Herzog, *Real-Encyklop.* s.v. (B.P.)

Wurzburg (or Wurtzburg), Council Of

(*Concilium Herbipolense*). Wurzburg is a fortified city of Bavaria, capital of the circle of Lower Franconia, one hundred and forty miles north-west of Munich, on the right bank of the Main. An ecclesiastical council was held there March 18, 1287, in the presence of the emperor Rudolph, by the legate, John, bishop of Tuseclum, assisted by four archbishops, viz. those of Mayence, Cologne, Salzburg, and Vienna, some of their suffragans, and many abbots. Forty-two canons were published.

The first five relate to the moral conduct and manner of life of clerks, enjoining them not to frequent taverns, nor play with dice, and to dress according to their calling.

7. Forbids to celebrate two masses in one day, except in a case of necessity.
8. Orders that the Body of our Lord shall be carried with proper solemnity to the sick, and to women near the time of their delivery.
10. Forbids to holds two vicarages.
14. Orders those who have received investiture at the hands of laymen to resign their benefices into the bishop's hands, to whom the collation properly belongs.
15. Forbids any fee for the nuptial benediction and for funerals.
28. Forbids to fortify a church without the bishop's consent.
29. Forbids to excommunicate wives or mothers on account of their deceased husband's or children's debts, except they have succeeded to their

property. See Mansi, *Concil.* 11:1318; Landon, *Manual of Councils*, page 696, 697.

Wustan

SEE WODAN.

Wuttke, Karl Friedrich Adolph

a Protestant theologian and philosopher of Germany, was born at Breslau, November 10, 1819. Here he studied theology and philosophy, and lectured from 1843 as a private teacher on philosophy. In 1854 he was called as professor of theology to Berlin, and in 1861 as ordinary professor to Halle, where he died, April 12, 1870. He wrote, *Abhandlung über die Cosmogonie der heidnischen Völker vor der Zeit Jesu u. der Apostel*, a prize essay (Hague, 1850): — *Geschichte des heidenthums in Bezug auf Religion, Wissen, Kunst, Sittlichkeit und Staatsleben* (Breslau, 1851-53, 2 volumes): — *Der deutsche Volksaberglaube der Gegenwart* (Hamburg, 1850; 2d ed. 1869): — *Handbuch der christlichen Sittenlehre* (Berlin, 1861-62, 2 volumes; Engl. transl. by J.P. Lacroix, *Christian Ethics*, N.Y., 1873, 2 volumes). After his death was published *Zur Vorgeschichte der Bartholomäusnacht von Dr. S. MillerFrauenstein* (Leipsic, 1879). Besides these works he published some minor writings. See *Literarischer Handweiser*, 1870, page 489; *Theologisches Universal lexikon*, s.v.; Zuchold, *Bibl. Theol.* 2:1478. (B.P.)

Wyasa

in Hindu philosophy, is probably a generic name of the founders of the Vedanta (q.v.).

Wyatt, Christopher B., D.D.

a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N.Y. He was ordained deacon in 1846 and presbyter in 1849; became rector of a church in San Francisco, California, which he served until about 1856; in 1858 of St. Thomas's Church, New Windsor; N.Y.; in 1862 of Mount Calvary Church, Baltimore, Maryland; in 1864 of Trinity Church, San Francisco, California, whence he removed, in 1869 or 1870, to New York city, where he resided until 1872, and then became rector of St. Peter's Church, Westchester, N.Y., in which office he remained until his

death, November 8, 1879, at the age of fifty-four years. See *Prot. Episc. Almanac*, 1880, page 172.

Wycliffites

the followers of John Wycliffe (q.v.). For their history and doctrines, *SEE LOLLARDS*.

Wylie, Samuel, D.D.

a Reformed Presbyterian minister, was born in Ireland about 1792, and came to the United States when a boy. He was educated under the supervision of his uncle, the Reverend S.B. Wylie, D.D., of Philadelphia. He graduated from the University of Pennsylvania and at the theological seminary of the Reformed Presbyterian Church, and was ordained in 1818. He acted as a home missionary until 1820, when he was settled as pastor of a church at Sparta, Illinois, where he remained until his death, March 20, 1872. He exerted a wide influence in his field of labor, above a dozen churches having been formed from the nucleus of his original congregation.

Wymnundus

a Scotch prelate, was consecrated bishop of the Isles in the 12th century. He was deprived about 1151. See Keith, *Scottish Bishops*, page 297.

Wyntown (Wynton, or Winton), Andrew Of

a Scotch ecclesiastic and poet, was a canon regular of the priory of St. Andrews, and in or before 1395 was elected prior of St. Serf's Inch, Lochleven. He was prior at least as late as 1413, and records the death of Robert, duke of Albany, which occurred in 1420. But the dates of his own birth and death are unknown. He is the third of the early Scotch poets whose works are extant. Of his writings we have *De Orygynale Cronykil of Scotland, be Andrew of Wyntown, Priour of Sanct Serfis Ynche, in Loch Levyn; now first published, with Notes, etc., by David Macpherson* (1795). See Mackenzie, *Scotch Writers*; Irving, *Scotch Poets*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Wytttenbach, Daniel

one of the most prominent theologians of the Reformed Church of the 18th century, was born at Worb, near Berne, June 26, 1706. He studied in

Switzerland, Germany, Holland, and France. In 1746 he was appointed professor at Berne, and in 1756 was called to Marburg, where he also received the degree of doctor of divinity. He died June 29, 1779. He is the author of, *Praelectio de Iis, quae Observanda sunt circa Theologiam et Dogmaticam et Eleuchticim Docendam* (Berne, 1747): — *De Principiis Statuum Evangelicorum circa Res Ecclesiasticas* (Marburg, 1756): — *Testament Theologiae Dogmaticae Methodo Scientifica Pertractatae* (Berne, 1741-47, 3 volumes): — *Compendium Theol. Dogmaticae et Moralis* (Frankfort, 1754), etc. See Curtius, *Memoria D. Wytenbachii* (Marburg, 1779); Bang, *Elogium in D. Wytenbachium* (Berne, 1781); Strieder, *Hess. Gell.-Geschichte*, 17:322 sq.; Heppe, *Geschichte der theol. Facultat zu Marburg* (Marburg, 1873); *Theol. Universallexikon*, s.v.; Furst, *Bibl. Jud.* 3:538. (B.P.)

X

Xantes Pagninus

SEE PAGNINUS, SANCTES.

Xanthicus

(Ἐαυθικός), the name of the sixth month among the Seleucid Syrians (2 Macc. 11:30, 33 38 [12:1]), i.e., in the Macedonian calendar (Ideler, *Handb. d. Chronol.* 1:392 sq.). Josephus makes it parallel with the Jewish *Nisan* (*Ant.* 1:3, 3; 3:10, 5; comp. *War*, 5:3, 1). *SEE MONTH.*

Xanthopulos

SEE NICEPHORUS CALLISTUS.

Xaverius Society

This is the name of a missionary society founded in 1822 by some laymen at Lyons, in honor of Francis Xavier. This society is found all over the globe. Its income was, in 1869, five millions and a half in francs. See Aloys, *Statist. Jahrbuch der Kirche*, 1:179-182; Marx, *Generalstatistik der Kathol. Vereine* (Trier, 1871). (B.P.)

Xenaeans

a Monophysite sect which held a middle line between the *Aphartodcetae* (q.v.) and the *Phthartolatrae* (q.v.), maintaining that Christ truly became man, with the same capacities for suffering and the same human sensations as men in general, but that he did so of his own free will and choice, and not by the physical necessity of his human nature. This doctrine originated with Xenaias, of Tabal, in Persia, afterwards known as Philoxenus of Mabug (q.v.). The Xenean party was strongly opposed, in common with the other Monophysites, by Flavian, the patriarch who succeeded Peter the Fuller.

Xeniades

a Greek philosopher, was a native of Corinth. The age in which he flourished is uncertain. Our knowledge of him is derived chiefly from

Sextus Empiricus, who represents him as the most ultra sceptic, maintaining that all notions are false, and that there is absolutely nothing true in the universe.

Xenaias

SEE PHILOMENUS OF MABUG.

Xenocrates

a Greek philosopher, was born in Chalcedon, 396 B.C. He was originally a pupil of Eschines, the Socratic philosopher, and afterwards of Plato. His intimate connection with Plato is indicated by the account that he accompanied that master to Syracuse. After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus and Assus, and, after his return to Athens, was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater, during the Lamian war. The want of quick apprehension and natural grace he compensated by persevering and thorough-going industry, pure benevolence, purity of morals, unselfishness, and a moral earnestness which compelled esteem and trust even from the Athenians of his own age. Yet even he experienced the fickleness of popular favor, and being too poor to pay the *μετοίκιον*, or protection money, is said to have been saved only by the courage of the orator Lysurgus, or even to have been bought by Demetrius Phalereus, and then emancipated. He became president of the academy, 339 B.C., even before the death of Speusippus, and occupied the post for twenty-five years. He died in 314 B.C. Xenocrates' doctrines were discussed by Aristotle and Theophrastus, and he was held in high regard by such men as Panaetius and Cicero. Diogenes Laertius gives a long list of his writings, but the works themselves have perished. With a more comprehensive work on dialectic there were connected separate treatises on science, on divisions, on genera and species, on ideas, on the opposite, and others, to which probably the work on mediate thought also belonged. Two works on physics are mentioned, as are also books upon the gods, on the existent, on the One, on the indefinite, on the soul, on the affections, on memory, etc. In like manner, with the more general ethical treatises on happiness and on virtue, there were connected separate books on individual virtues, on the voluntary, etc. His four books on royalty he had addressed to Alexander. Besides these, he had written treatises on the state, on the power of law, etc., as well as upon geometry, arithmetic, and astrology. We know little of

the doctrines of Xenocrates, but we may infer that he exhibited his opinions in a systematic form, and not in dialogues, like his master, Plato. To him is attributed the division of philosophy into logic, ethic, and physic, or physics. He occupied himself principally with attempting to reduce the ideal doctrines of Plato to mathematical elements. He predicted three forms of being — the sensuous, that which is perceived by the intellect, and that which is compounded and consists in opinion. In his positions we see the tendency of the academy towards the Pythagorean doctrines of number. Unity and duality he considers as the gods which rule the world, and the soul as a self-moving number. Other like conceits are attributed to him. Xenocrates considered that the notion of the deity pervades all things, and is even in the animals which we call irrational. He also admitted an order of daemons or something intermediate between the divine and the mortal, which he made to consist in the conditions of the soul. In his ethical teaching he made happiness consist not in the possession of a virtuous mind only, but also of all the powers that minister to it and enable it to effect its purposes. How decidedly he insisted, not only on the recognition of the unconditional nature of moral excellence, but on morality of thought, is shown by the declaration that it comes to the same thing whether one casts longing eyes or sets his feet upon the property of others. His moral earnestness is also expressed in the warning that the ears of children should be guarded against the poison of immoral speeches. See Van de Wynpersee, *Diatribes de Xenocrate Chalcedonio* (1822); Diogenes Laertius, *Xenocrates*; Ritter, *Geschichte der Philosophie*, 2; Ueberweg, *History of Philosophy*, 1:133 sq.; Smith, *Dict. of Greek and Rom. Biog. and Myth.* s.v.

Xenophaneis

a Greek philosopher, was born at Colophon, Ionia, probably about 570 B.C. He was the son of Orthlomenes, or, according to others, of Dexius. He left his native land as an exile, and betook himself to the Ionian colonies, Sicily, Zancle, and Catana. There can be no doubt that, as the founder of the Eleatic school, he lived for some time at least in Elea (Velia, in Italy, founded by the Phocceans about 536 B.C.), the foundation of which he had sung. His death occurred probably about 480 B.C., though amid the conflicting statements concerning his age it is best to say that he lived between the times of Pythagoras and Heraclitus, for he mentions the one and is mentioned by the other.

Xenophanes was a poet as well as a philosopher. He wrote an epic of two thousand verses on the founding of Elea, and a poem on the foundation of his native city, Colophon. His philosophical doctrines were expressed in poetic form, and from the few fragments of his poetry which remain, and the brief notices of him by other writers, we collect what we know of his doctrines. He attacked Hesiod and Homer, in hexameter verses, elegiacs, and iambic verses, for their representations of the deities, to whom those poets attribute all the vices and weaknesses of men. He taught that God was one, unlike men either in form or mind. He pointed out the fact that men, in their representations of the gods, depict them as having bodies like their own, and declared that if animals could make representations of the deity, they would make them like themselves. Assuming that the deity is the most powerful of beings, he proves that he must of necessity be one, all alike, all endued with equal powers of seeing, comprehending, and hearing. He asserted that the deity is of a spherical form, neither limited nor unlimited, neither moving nor at rest. God rules and directs all, and things as they appear to us are the imperfect manifestations of the One eternal. He maintains that God's true nature cannot be known. He has been charged with being a pantheist, but from this accusation Cousin takes some pains to defend him. In the early history of philosophy the language of the science was not well defined, so that many expressions which have since come to mean certain things did not then have those meanings. Certain expressions of Xenophanes have been quoted by modern writers to prove his pantheism; but other quotations, as, for example, those of Aristotle, show that he speaks of God as a Being eternal, and distinct from the visible universe.

See Diogenes Laertius, *Xenophanes*; Ritter, *Geschichte der Philosophie*, volume 1; Cousin, *Nouveaux Fragmens Philosophiques*, art. *Xenophane*; Simon Karsten, *Xenophanis Colophonii Carminum Reliquae, de Vita ejus et Studiis Dissertit, Fragmenta Explicavii, Placita Illustravit*; Smith, *Dict. of Greek and Rom. Biog. and Myth.* s.v.

Xenxi

a sect of materialists in Japan, who believe in no other life than the present.

Xeodoxins

are a sect among the Japanese who acknowledge a future state, and believe in the immortality of the soul. Amidas is their favorite deity, and the bonzes

of this sect go up and down the public streets and roads, summoning devotees by the sound of a bell, and distributing indulgences and dispensations, constantly crying in a chanting tone, "O ever blessed Amidas, have mercy upon us."

Xerophagia

(Ξηροφάγια, from ξηρός, *dry*, and φαγεῖν, *to eat*) were fast-days in the early ages of the Christian Church, on which they ate nothing but bread and salt, and drank water; but afterwards pulse, herbs, and fruits were added. Epiphanius says, "throughout the Holy Week people continue to use dry food, viz. bread and salt, using water only in the evening" (*Compend. Doct. Cath.*). This great fast was kept six days of the Holy Week for devotion, and not by obligation; so that the Church condemned the Montanists, who, of their own private authority, would not only oblige all people to observe the xerophagia of the Holy Week, but also other fasts that they had established, as well as several Lents. The Essenes, whether they were Jews or the first Christians of the Church of Alexandria, observed xerophagia on certain days; for Philo says that they put nothing to their bread and water but salt and hyssop. During Lent fish was the only animal food permitted; but, according to some authorities, fowls were afterwards added.

Xerxes

Picture for Xerxes

(Ξέρξης; Pers. *Kheshwershe*, or *Ks'harsa* ; according to Benfey, *K'hshyarshe*), king of Persia, is chiefly known for his gigantic but unsuccessful invasion of Greece (Herod. 7:8; Diod. Sic. 11). He was the son of Darius Hystaspis, and of Atossa, daughter of Cyrus. He succeeded his father, 485 B.C., having been declared heir to the kingdom of Persia a short time before his father's death, who preferred him before his elder brother Artabazanes, because the latter was born while Darius was a private individual; but Xerxes was born after his elevation to the throne. He was the "fourth" king prophesied of in ²¹⁰⁰Daniel 11:2: "Behold there shall stand up yet three kings in Persia (Cyrus, Cambyses, and Darius, son of Hydaspes), and the fourth (Xerxes) shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Greece." Xerxes, on his accession, showed himself very friendly to the Jews of the captivity, and confirmed all the favors granted to them by his father; indeed, Josephus (*Ant.* 11:5) ascribes to Xerxes the letter in behalf

of the returning Jews given in ^{<אזר}Ezra 7:11-26. He began his reign by conquering Egypt; and rapidly subdued the Phoenicians, Ciliiaa, Pamphylia, Pontus, Pisidia, Lycia, Caria, Myria, Troas, Bithynia, the Hellespont, and the Isle of Cyprus. Four years previously the forces of Darius had been defeated by the Greeks under Miltiades at the battle of Marathon, and the interval had been passed in preparing for a second expedition. These preparations Xerxes continued on a scale of magnificence almost incredible, and in the spring of 480 B.C. he commenced his march from Sardis: his army was moved forward with great deliberation, and being numbered on its arrival in Europe was found to muster 1,700,000 foot, and 80,000 horse, besides camels, chariots, and ships of war. These numbers, and the undisciplined crowds who must have attended them, to supply their necessities, are perfectly bewildering on to the Xmaginationi; and they become still more so when their varied costumes, the silken and gilded tents, the standards, the costly armor, and the variety of national weapons are considered. One of the political parties of Greece, it must be borne in mind, was in league with the Persian court, and the terror of the country verged upon despair of maintaining their liberties. Themistocles, however, while the pass of Thermopylae was defended by Leonidas and his Spartans, succeeded in rallying his countrymen, and, having created a navy, defeated Xerxes at the battle of Salamis. This great event took place in the year of the expedition, 480 B.C. The Persians were allowed to retreat in such order as they could, but Mardoniums, one of the principal commanders, reserved a more manageable army, the best he could pick from the flying host, and with these he was defeated by the combined Greeks the year following. After the return of Xerxes from his unsuccessful campaign, he ordered the demolition of all the Grecian temples in Asia; that of Diana at Ephesus alone being spared. He had been instructed in the religion of the magi by Zoroaster, and was inspired with a horror of idolatry; wherefore he also destroyed all the idols in Babylon; thus fulfilling the prophecies of ^{<אזר}Jeremiah 6:2, and 51:44-47. **SEE BABYLON.** Xerxes was assassinated by Artabanus, one of the great officers of his court, who aspired to found a new dynasty in Persia, 465 B.C. See Smith, *Dict. of Class. Biog.* s.v. **SEE PERSIA.**

This prince was, according to most interpreters (see especially Scaliger, *Enaend. Temp.* 6:587, 596), the *Ahasuerus* (**vwoww] ä**) of the book of Esther (q.v.), an identification which the whole romantic story of Esther goes to confirm (see Rosenmuller, *Alterth.* I, 1:338 sq.; Havernick, *Einl.*

ins A.T. II, 1:339 sq.; Baumgarten, *De Fide Libri Esth.* page 123 sq.; Rodiger, in the *Halle Encyclop. I*, 38:295 sq.). The enumeration of his resources (^{<T00B>}Esther 1:2; 2:16) agrees with the statement of Herodotus (7:7 sq.) respecting the rallying of his forces against Egypt; and the date of the great feast, the third year of his reign (^{<T00B>}Esther 1:3), tallies with the successful conclusion of that expedition which took place in his second year, the luxurious character of the carousal, moreover, being consistent with Persian customs (Herod. 1:133). Between the dismissal of his sultana Vashti, resulting from that feast, and the reception of Esther into his harem in his seventh year (^{<T00B>}Esther 2:16), falls appropriately the Greek campaign which Xerxes, after several years of preparation, undertook in his fifth year (Herod. 7:20. The duration of the expedition, from the crossing of the Hellespont by Xerxes [ibid. 7:33 sq.], to the return to Susa, is disputed by chronologers [see Baumgarten, l.c. page 142 sq.]; but two years is a most probable interval [see Clinton, *Fasti Hellen.* 2:28; *L'Art de Verifier les Dates*, 2:387 sq.]). Again, the extent of the dominions (^{<T00B>}Esther 1:1 sq.) corresponds with the classical description of Xerxes; he occupied Ethiopia, which Cambyses had already attempted (Herod. 3:20 sq.; moreover, the Ethiopians served in Xerxes' armies, ibid. 7:69 sq.), as well as India, to which Darius Hystaspis had advanced (ibid. 4:44 sq.). Moreover the voluptuousness and imperiousness of women (^{<T00B>}Esther 5:3; 7:3 sq.; 8:3 sq.; 9:12) in the time of Xerxes are well known (Herod. 9:10 sq.). But especially does the vexation which Xerxes experienced from the failure of his expedition to Greece explain why, while living entirely for his own pleasure (Cicero, *Tusc.* 5:7), he should not only abandon the most important affairs of state to an upstart (^{<T00B>}Esther 3:15), but also give his assent to deeds of violence, now on this side, and now on that (3:10 sq.; 7:10; 8:8); all of which facts characterize, according to our ideas, a senseless (Herod. 7:35), godless (8:109), and cruel despot (7:37 sq.). Finally the raising of a large tax (^{<T00B>}Esther 10:1) may readily have followed the exhaustion of the royal treasury by the disastrous expedition into Greece. **SEE AHASUERUS.**

Xisuthrus (or Xisithrus)

the Chaldeaan *Noah*. **SEE DELUGE.**

Xt, Xtian, Xtmas

are abbreviations for *Christ*, *Christian*, and *Christmas*, respectively. Other abbreviations of a similar character are used: *Xmas*, or *Xm.*, for Christmas; *Xn*, for Christian; *Xmty*, or *Xty*, for Christianity.

Xylolaters

(literally, *worshippers of the wood*) was a term of reproach applied by the old iconoclasts; to the orthodox Christians, who revered both the symbol of their faith and representations of sacred persons and objects.

Xylon

(*the wood*), i.e., the *Cross* on which our Lord was crucified.

Xylophoria

SEE WOOD-CARRYING, FEAST OF.

Xuarez, Juan

an early Roman Catholic prelate in America, was a native of Valencia, Spain, and entered the Franciscan order in the province of St. Gabriel, established by Martin at a time when, by the zealous reforms of cardinal Cisneros, the Franciscans of Spain were full of fervor and piety. When Cortez applied for Franciscan missionaries to undertake the conversion of the thickly settled towns in the kingdom just reduced by his arms, a Spanish father, Francis de los Angeles, had just been elected general of the order of St. Francis. For the leader of the twelve missionaries chosen, he selected Martin de Valencia, and fourth among their number was Juan Xuarez. With his superior, he embarked at San Lucar, January 15, 1524, and on May 13 they reached the castle of San Juan de Ulloa, before Vera Cruz, and met Cortez at Mexico. Father Xuarez was placed at Huegocongo, and as the result of his labors there the temple, where human sacrifices had often been perpetrated, was destroyed. After laboring here two years he returned to Spain, in 1526, accompanied by some of his Indian pupils, and sent out six more missionaries. In 1527 Xuarez was assigned to the expedition then fitting out by Pamphilo de Narvaez, which was intended to establish in Florida a settlement to rival that of Mexico. Xuarez was not only made commissary of his order, but was nominated bishop of Florida, his diocese to extend from the Atlantic to Rio de las

Palmas, Mexico. With four Franciscan fathers and other priests, he sailed from San Lucar, June 17, 1527, and reached Florida in April. Misfortune attended this ill-starred expedition. The people were fierce and hostile, and the force, thinned by disease and constant engagements, crept along the northern coast of the gulf of Mexico. The brave Narvaez was driven out to sea, and never again heard of. The party then scattered, and many perished on an island called Malhado, probably that called Massacre Island by the French. There is no record of the death of bishop Xuarez and his companion, John de Palos. Alvar Nunez Cabeza de Vaca, with three others, reached a Spanish post in Sonora, but has left no details. They either perished of hunger or at the hands of the Indians, about the close of 1528. The portraits of the original twelve Franciscans of Mexico have been preserved, and that of Xuarez appears in the relation of Cabeza de Vaca. See (N.Y.) *Catholic Almanac*, 1872, page 67.

Y

Yaalah

SEE ROE.

Yaanah

SEE OWL.

Yacna

(literally, *sacrifice*), in Parsee philosophy, is a book of the Zend Avesta (q.v.).

Yadayim

SEE TALMUD

Yael

SEE WILD GOAT.

Yaen

SEE OSTRICH.

Yahalom

SEE DIAMOND.

Yahgan Version Of The Scriptures

Yahgan is the language spoken by a tribe in the south of Tierra del Fuego. The Reverend T. Bridges, of the South American Missionary Society, who has been laboring among this people for the last eleven years, and has taught them to read and write their own tongue, written according to Ellis's phonetic system, has prepared the gospel of Luke in the above language, spoken by about three thousand people. This is the only part of the Bible which has been published in Yahgan by the British and Foreign Bible Society, and appears for the first time in the seventy-sixth report (1880), in the table of languages. (B.P.)

Yaks

are a species of daemons recognized as remnants of the primitive superstition of the Singhalese in Ceylon. They are supposed to be the authors of diseases and other misfortunes, and the *Yakadura*, or devil-dancer, is almost invariably called upon to overcome their malignity by his chants and charms. In these exorcisms the performers wear horrible masks, which have beaks, and are, in fact, caricatures of birds' heads. These daemons are believed to marry, and delight in dances, songs, and other amusements. They have great strength, and some of them are represented as possessing splendor and dignity.

Yalden (or Youlding), Thomas, D.D.

an English divine and poet, was born at Exeter in 1671. He was educated at Magdalen College, Oxford, and chosen fellow in 1700. He entered into holy orders the following year, became rector of Willoughby, in Warwickshire, and was chosen lecturer of moral philosophy. In 1706 he entered the family of the duke of Beaufort, and soon after became rector of Chalton and of Cleanville, in Hertfordshire. He also had the sinecure prebends of Deans, Hains, and Pendles, in Devonshire. In 1713 he was chosen preacher of Bridewell Hospital, on the resignation of Dr. Atterbury. He was arrested and tried for complicity in what is known as Bishop Atterbury's Plot, in 1722, but was soon released for want of evidence. He died July 16, 1736. He published an *Ode for St. Cecilia's Day* (1693): — *On the Conquest of Namur*, a Pindaric ode (1695): — *The Temple of Fame*, a poem (1700): — *A Hymn to Darkness*: — *A Hymn to Light*, and other works, chiefly poetical. See *Johnson, British Poets*; Dryden, *Miscellanies*, volume 3, 4; Linton, *Miscellanies*; Chalmers, *Biog. Dict.*; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Yale, Elisha, D.D.

a Presbyterian divine, was born at Lee, Massachusetts, June 15, 1780. He was converted in 1799; pursued his classical and theological studies, under the Reverend Dr. Perkins, at West Hartford, Connecticut; was licensed to preach by the North Association of Hartford County in February 1803, and ordained and installed pastor of the Church at Kingsborough, N.Y., May 23, 1804, where he remained until 1852. He was chosen a corporate member of the American Board of Foreign Missions in 1838. He died January 9, 1853. Dr. Yale was an excellent classical and general scholar.

His discourses were always rich in substantial and well-matured thought, and in nothing was he more remarkable than his devotion to the cause of missions and to the preparation of young men for the ministry. He published, *Divine Method for Raising Charitable Contributions* (Boston, 1845): — *Select Verse System, for the Use of Individuals, Families, and Schools* (Rochester, 1853). He also published single sermons and articles in periodicals, and left in MS. *A Review of a Pastorate of Forty-eight Years* and *Helps to Cultivate the Conscience*. See Sprague, *Annals of the Amer. Pulpit*, 4:348; Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Yang and Yin (or Yen)

are terms used in Chinese philosophy to indicate the two phases under which the ultimate principle of the universe displays itself in the phenomenal world. They were generated by *Tai-ki*, or the supreme principle — Yang being a perfect, subtle, celestial, luminous nature; Yin being matter, imperfect, crude, earthly, obscure. From this duality of opposite essences, called the two *Ke*, all created existences have sprung. Gardner (*Faiths of the World*, s.v.) quotes from Hardwick as follows: "According to the different proportions in which Yang and Yin are blended is the character of every created existence. Everything is Yang and Yin together. For the highest actual manifestation in which Yang preponderates we look to heaven itself, which is, accordingly, to be esteemed the aptest image cognizable by the senses of the ultimate and all-embracing principle. Earth is, on the contrary, the highest form of Yin. The same duality, where one or other of the factors operated, either for the purpose of transforming or uniting, issued in the first production of the innate essences, which constitute the five elements of water, fire, wood, metal, and earth. A transcendental union and coagulation now takes place of the ultimate principle, the two essences, and the five elements. The positive essence becomes the masculine power, the negative essence the feminine power; conceived in which character the former constitutes the heavenly mode, or principle; the latter the earthly mode, or principle. By a mutual influencing, the two produce all things in the visible, palpable world, and the double work of evolution and dissolution goes on without end — Yang evincing its peculiar force in every kind of progress, Yin in every kind of retrogression; Yang determining commencement, Yin completion; Yang predominant in spring and summer, and the author of all movement and activity; Yin more visible in the autumn and the winter, passive, drooping, and inert." The same idea pervades their notions of rational as well as

irrational beings. In the ethical system of the Chinese, evil is *Yin* of the moral world, and good is *Yang*. *SEE CHINA*.

Yanshuph

SEE OWL.

Yao Version Of The Scriptures

This language is spoken by the Yaos, occupying the country to the east and south of Lake Nyassa, including the Scotch stations Blantyre and Livingstonia. The Reverend Chauncy Maples, of the Universities' Mission, after working three years at Masasi, in Africa, with bishop Steere, prepared a translation of the gospel of Matthew into that language, which was printed by the British and Foreign Bible Society in London in 1880, at the recommendation of bishop Steere, the translator himself carrying the work through the press. (B.P.)

Yariba (or Yoruba) Version Of The Scriptures

Yariba is an African language spoken by the tribes on the right, or west, bank of the Niger. A translation into this dialect is of recent date. The first part printed was the epistle to the Romans, translated by the Reverend S. Crowther, a native of the country. It was published in 1850. In the following year the gospel of Luke, the Acts of the Apostles, together with the epistles of James and Peter, were printed by the British and Foreign Bible Society. Other parts were added from time to time, and at present the Yorubas enjoy the entire New Test., together with the books of Genesis to Ruth, Psalms, and Daniel, of the Old Test., in their vernacular. (B.P.)

Yarn

(*hwq̄m̄mikveh*, a collection or *awq̄m̄mikve*). The notice of yarn is contained in an extremely obscure passage in ^{<1108>}1 Kings 10:28 (^{<4016>}2 Chronicles 1:16): "Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price." The Sept. gives *Θεκοβέ*, implying an original reading of [*iq̄Tm̄*]. The Vulg has *de Coa*, which is merely a Latinized form of the original. The Hebrew received text is questionable, from the circumstance that the second *mikvah* has its final vowel: lengthened as if it were in the *status constructus*. The probability is that the term does refer to some entrepot of

Egyptian commerce, but whether Tekoah, as in the Sept., or Coa, as in the Vulg., is doubtful. Gesenius (*Thesaur.* page 1202) gives the sense of "number" as applying equally to the merchants and the horses: "A *band* of the king's merchants bought a *drove* (of horses) at a price;" but the verbal arrangement in 2 Chronicles is opposed to this rendering. Thenius (*Exeg. Handb.* on ^{<1103>}1 Kings 10:28) combines this sense with the former, giving to the first *mikveh* the sense "from Tekoah," to the second the sense of "drove." Bertheau (*Exeg. Handb.* on ^{<4016>}2 Chronicles 1:16) and Furst (*Lex.* s.v.) side with the Vulgate, and suppose the place called *Coa* to have been on the Egyptian frontier: "The king's merchants from Coa (i.e., stationed at Coa) took the horses from Coa at a price." The sense adopted in the A.V. is derived from Jewish interpreters. **SEE LINEN,**

Yashpeh

SEE JASPER.

Yatum

the religion of the Yatus, a name given to the enemies of Zoroaster in the Zend-Avesta. These were overthrown by Darius, the son of Hystaspes, and the religion of Zoroaster re-established. See Lenormant, *Chaldaean Magic*, page 219.

Year

(*hny*; *shannah*, lit. *repetition*, kindred with *ynæ* *second*; ἔτος), the highest ordinary division of time, marked by the solar revolutions of the seasons.

SEE TIME.

I. *Years, properly so called.* — Two years were known to, and apparently used by, the Hebrews. **SEE CALENDAR.**

1. A year of 360 days, containing 12 months of 30 days each, is indicated by certain passages in the prophetic Scriptures. The time, times, and a half, of Daniel (7:25; 12:7), where "time" (Ch. ^{<1103>}D[α] Heb. d[α] ^{<1103>}WD) means "year," evidently represent the same period as the 42 months (^{<6113>}Revelation 11:2) and 1260 days of the Revelation (^{<6113>}Revelation 11:3; 12:6), for 360 x 3.5 = 1260, and 30 x 42 = 1260. This year perfectly corresponds to the Egyptian Vague year, without the five intercalary days. It appears to have been in use in Noah's time, or at least in the time of the

writer of the narrative of the flood, for in that narrative the interval from the 17th day of the 2d month to the 17th day of the 7th of the same year appears to be stated to be a period of 150 days (~~Q001~~Genesis 7:11,24; 8:3, 4; comp. 13), and, as the 1st, 2d, 7th, and 10th months of one year are mentioned (7:11; 8:4, 5,13, 14), the 1st day of the 10th month of this year being separated from the 1st day of the 1st month of the next year by an interval of at least 54 days (8:5, 6, 10, 12, 13), we can only infer a year of 12 months. Ideler disputes the former inference, arguing that as the water first began to sink after 150 days (and then had been fifteen cubits above all high mountains), it must have sunk for some days ere the ark could have rested on Ararat, so that the second date must have been more than 150 days later than the first (*Handbuch*, 1:69, 70, 478, 479). This argument depends upon the meaning of the expression high mountains, and upon the height of "the mountains of Ararat," upon which the ark rested (~~Q004~~Genesis 8:4), and we are certainly justified by Shemitic usage, if we do not consider the usual inference of the great height attained by the flood to be a necessary one (*Genesis of the Earth and of Man*, 2d ed. pages 97, 98). The exact correspondence of the interval mentioned to 5 months of 30 days each, and the use of a year of 360 days, or 12 such months, by the prophets, the latter fact overlooked by Ideler, favor the idea that such a year is here meant, unless, indeed, one identical with the Egyptian Vague year, of 12 months of 30 days and 5 intercalary days. The settlement of this question depends upon the nature and history of these years, and our information on the latter subject is not sufficiently certain to enable us to do more than hazard a conjecture.

A year of 360 days is the rudest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the Vague year of 365. That it should have continued any time in use would be surprising were it not for the convenient length of the months. The Hebrew year, from the time of the Exodus, as we shall see, was evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year is as old as the date of the Exodus. As the Hebrew year was not an Egyptian year, and as nothing is said of its being new, save in its time of commencement, it was perhaps earlier in use among the Israelites, and either brought into Egypt by them or borrowed from Shemite settlers.

The Vague year was certainly in use in Egypt in as remote an age as the earlier part of the 12th dynasty (cir. 2000 B.C.), and there can be no

reasonable doubt that it was there used at the time of the building of the Great Pyramid (cir. 2350 B.C.). The intercalary days seem to be of Egyptian institution, for each of them was dedicated to one of the great gods, as if the innovation had been thus made permanent by the priests; and perhaps rendered popular as a series of days of feasting and rejoicing. The addition would, however, date from a very early period, that of the final settlement of the Egyptian religion.

As the lunar year and the Vague year run up parallel to so early a period as that of the Exodus, and the former seems to have been then Shemitic, the latter then, and for several centuries earlier, Egyptian; and probably of Egyptian origin, we may reasonably conjecture that the former originated from a year of 360 days in Asia, the latter from the same year in Africa, this primitive year having been used by the Noachians before their dispersion.

2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first Passover was kept, was then made the first month of the year. The essential characteristics of this year call be clearly determined, though we cannot fix those of any single year. It was essentially solar, for the offerings of productions of the earth, first-fruits, harvest-produce, and ingathered fruits were fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. It seems evident that the year was made to depend upon these times, and it may be observed that such a calendar would tend to cause thankfulness for God's good gifts, and would put in the background the great luminaries which the heathen worshipped in Egypt and in Canaan. Though the year was thus essentially solar, it is certain that the months were lunar, each commencing with a new moon. There must, therefore, have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed. On the 16th day of Abib ripe ears of corn were to be offered as first-fruits of the harvest (⁽¹²¹⁴⁾Leviticus 2:14; 23:10, 11): this was the day on which the sickle was begun to be put to the corn (⁽¹⁵¹⁰⁾Deuteronomy 16:9), and no doubt Josephus is right in stating that until the offering of first-fruits had been made no harvest-work was to be begun (*Ant.* 3:10, 5). He also states that ears of barley were offered (*ibid.*). That this was the case, and that the ears were the earliest ripe, is evident from the following circumstances. The reaping of barley commenced the harvest (⁽¹²¹⁹⁾2 Samuel 21:9), that of wheat following, apparently without any considerable interval (⁽¹⁸¹²³⁾Ruth 2:23). On the day of

Pentecost thanksgiving was offered for the harvest, and it was therefore called the Feast of Harvest. It was reckoned from the commencement of the harvest, on the 16th day of the 1st month. The 50 days must include the whole time of the harvest of both wheat and barley throughout Palestine. According to the observations of modern travellers, barley is ripe, in the warmest parts of Palestine, in the first days of April. The barley-harvest, therefore, begins about half a month or less after the vernal equinox. Each year, if solar, would thus begin at about that equinox, when the earliest ears of barley must be ripe. As, however, the months were lunar, the commencement of the year must have been fixed by a new moon near this point of time. The new moon must have been that which fell about or next after the equinox, not more than a few days before, on account of the offering of first-fruits. Ideler, whose observations on this matter we have thus far followed, supposes that the new moon was chosen by observation of the forwardness of the barley-crops in the warmer parts of the country (*Handbuch*, 1: 490). But such a method would have caused confusion on account of the different times of the harvest in different parts of Palestine; and in the period of the Judges there would often have been two separate commencements of the year in regions divided by hostile tribes, and in each of which the Israelitish population led an existence almost independent of any other branch. It is more likely that the Hebrews would have determined their new-year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. By such a method the beginning of any year could have been fixed a year before, either to one day, or, supposing the month-commencements were fixed by actual observation, within a day or two. We need not doubt that the Israelites were well acquainted with such means of marking the periods of a solar year. In the ancient Song of Deborah we read how "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon" (⁽⁴⁷⁸⁾Judges 5:20, 21), The stars that marked the times of rain are thus connected with the swelling of the river in which the fugitive Canaanites perished. So, too, we read how the Lord demanded of Job, "Canst thou bind the sweet influences of Kimah, or loose the bands of Kesil?" (⁽⁴⁸⁸⁾Job 38:31). "The best and most fertilizing of the rains," in Palestine and the neighboring lands, save Egypt, "fall when the Pleiades set at dawn (not exactly heliacally), at the end of autumn; rain scarcely ever falling at the opposite season, when Scorpio sets at dawn." That Kimah signifies the Pleiades does not admit of reasonable doubt, and Kesil, as opposite to it, would be Scorpio, being

identified with Cor Scorpionis by Aben-Ezra. Therefore it cannot be questioned that the Israelites, even during the troubled time of the Judges, were well acquainted with the method of determining the seasons of the solar year by observing the stars. Not alone was this the practice of the civilized Egyptians, but, at all times of which we know their history, of the Arabs, and also of the Greeks in the time of Hesiod, while yet their material civilization and science were rudimentary. It has always been the custom of pastoral and scattered peoples, rather than of the dwellers in cities; and if the Egyptians be thought to form an exception, it must be recollected that they used it at a period not remote from that at which their civilization came from the plain of Shinar.

It follows, from the determination of the proper new moon of the 1st month, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the captivity, the addition of a 13th month whenever the 12th ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. This method is in accordance with the permission granted to postpone the celebration of the Passover for one month in the case of any one who was legally unclean, or journeying at a distance (~~4000~~ Numbers 9:9-13); and there is a historical instance in the case of Hezekiah, of such a postponement, for both reasons, of the national celebration (~~4000~~ 2 Chronicles 30:1-3:15). Such a practice as that of an intercalation varying in occurrence is contrary to Western usage; but the like prevails in all Moslem countries in a far more inconvenient form in the case of the commencement of every month. The day is determined by actual observation of the new moon, and thus a day is frequently unexpectedly added to or deducted from a month at one place, and months commence on different days at different towns in the same country. The Hebrew intercalation, if determined by stellar phenomena, would not be liable to a like uncertainty, though such may have been the case with the actual day of the new moon.

The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. Ideler admits that these reckonings obtained at the time of the second temple. The sacred reckoning was that instituted at the Exodus, according to which the 1st month was Abib; by the civil reckoning the 1st month was the 7th. The interval between the two commencements was thus exactly half a year. It

has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes. The former supposition is a hypothesis, the latter may almost be proved. The strongest point of evidence as to two beginnings of the year from the time of the Exodus, strangely unnoticed in this relation by Ideler, is the circumstance that the sabbatical and jubilee years commenced in the 7th month, and no doubt on the 10th day of the 7th month, the Day of Atonement (⁽¹²³¹⁾Leviticus 25:9, 10), and as this year immediately followed a sabbatical year, the latter must have begun in the same manner. Both were full years, and therefore must have commenced on the 1st day. The jubilee year was proclaimed on the 1st day of the month, the Day of Atonement standing in the same relation to its beginning, and perhaps to the civil beginning of the year, as did the Passover to the sacred beginning. This would be the most convenient, if not the necessary commencement of a year of total cessation from, the labors of agriculture, as a year so commencing would comprise the whole round of such occupations in regular sequence from seed-time to harvest, and from harvest to vintage and gathering of fruit. The command as to both years, apart from the mention of the Day of Atonement, clearly shows this, unless we suppose, but this is surely unwarrantable, that the injunction in the two places in which it occurs follows the regular order of the seasons of agriculture (⁽¹²³⁰⁾Exodus 23:10, 11; ⁽¹²³⁵⁾Leviticus 25:3, 4, 11), but that this was not intended to apply in the case of the observance. Two expressions, used with reference to the time of the Feast of Ingathering, on the 15th day of the 7th month, must be here noticed. This feast is spoken of as **taxBæ hnyhj** "in the going out" or "end of the year" (⁽¹²³⁶⁾Exodus 23:16), and as **hnyhi tpwqT** "[at] the change of the year" (⁽¹²⁴²⁾Exodus 34:22), the latter a vague expression, so far as we can understand it, but quite consistent with the other, whether indicating the turning-point. of a natural year, or the half of the year by the sacred reckoning.. The rabbins use the term **hpwqT** to designate the commencement of each of the four seasons into which they divide the year (*Handbuch*, 1:550, 551). Our view is confirmed by the similarity of the 1st and 7th months as to their observances the one containing the Feast of Unleavened Bread, from the 15th to the 21st inclusive; the other, that of Tabernacles, from the 15th to the 22d. Evidence in the same direction is found in the special sanctification of the 1st day of the 7th month, which. in the blowing of trumpets resembles the

proclamation of the jubilee year on the Day of Atonement. We therefore hold that from the time of the Exodus. there were two beginnings of the year, with the 1st of the 1st and the 1st of the 7th month, the former being the sacred reckoning, the latter, used for the operations of agriculture, the civil reckoning. In Egypt, in the present day, Moslems use the lunar year for their religious observances, and for ordinary affairs, except those of agriculture, which they regulate by the Coptic Julian year.

3. We must here notice here theories of the derivation of the Hebrew year from the Egyptian Vague year, as they are connected with the tropical point or points and agricultural phenomena, by which the former was regulated. The Vague year was commonly used by the Egyptians; and from it only. if from an Egyptian year, is the Hebrew likely to have been derived. Two theories have been formed connecting the two years at the Exodus.

(1) Some hold that Abib, the 1st month of the Hebrew year by the sacred reckoning, was the Egyptian Epiphi, called in Coptic, Epepi, and in Arabic, by the modern Egyptians; Abib, or Ebib, the 11th month of the Vague year. The similarity of sound is remarkable, but it must be remembered that the Egyptian name is derived from that of the goddess of the month, PEP-T or APAP-T (?) whereas the Hebrew name has the ense of "an ear of corn, a green ear," and is derived from the unused root **bbā**; traceable in **baē**"verdure," Chaldee, **baē**"fruit," Arabic, *ab*, "green fodder."

Moreover, the Egyptian P is rarely, if ever, represented by the Hebrew **b**, and the converse is not common. Still stronger evidence is afforded by the fact that we find in Egyptian the root AB, "a nosegay," which is evidently related to Abib and its cognates. Supposing, however, that the Hebrew. calendar was formed by fixing the Egyptian Epiphi as the 1st month, what would be the chronological result? The latest date to which the Exodus is assigned is about 1320 B.C. In the Julian year 1320 B.C., the month Epiphi of the Egyptian Vague year commenced May 16, 44 days after the day of the vernal equinox, April 2, very near which the Hebrew year must have begun. Thus, at the latest date of the Exodus, there is an interval of a month and a half between the beginning of the Hebrew year and Epiphi 1. This interval represents about 180 years, through which the Vague year would retrograde in the Julian until the commencement of Epiphi corresponded to the vernal equinox, and no method can reduce it below 100. It is possible to effect thus much by conjecturing that the month Abib began somewhat after this tropical point, though the precise details of the

state of the crops at the time of the plagues, as compared with the phenomena of agriculture in Lower Egypt at the present day, make half a month an extreme extension. At the time of the plague of hail the barley was in the ear and was smitten, with the flax, but the wheat was not sufficiently forward to be destroyed (~~Abib~~ Exodus 9:31, 32). In Lower Egypt, at the present day, this would be the case about the end of February and beginning of March. The Exodus cannot have taken place many days after the plague of hail, so that it must have occurred about or a little after the time of the vernal equinox, and thus Abib cannot possibly have begun much after that tropical point half a month is therefore excessive. We have thus carefully examined the evidence as to the supposed derivation of Abib from Epiphi, because it has been carelessly taken for granted, and more carelessly alleged in support of the latest date of the Exodus.

(2) We have founded an argument for the date of the Exodus upon another comparison of the Hebrew year and the Vague year. We have seen that the sacred commencement of the Hebrew year was at the new moon about or next after, but not much before, the vernal equinox the civil commencement must usually have been at the new moon nearest the autumnal equinox. At the earliest date of the Exodus computed by modern chronologers, about the middle of the 17th century B.C., the Egyptian Vague year commenced at or about the latter time. The Hebrew year, reckoned from the civil commencement, and the Vague year, therefore, then nearly or exactly coincided. We have already seen that the Hebrews in Egypt, if they used a foreign year, must be supposed to have used the Vague year. It is worth while to inquire whether a Vague year of this time would further suit the characteristics of the first Hebrew year. It would be necessary that the 14th day of Abib, on which fell the full moon of the Passover of the Exodus, should correspond to the 14th of Phamenoth, in a Vague year commencing about, the autumnal equinox. A full moon fell on the 14th of Phamenoth, or Thursday, April 21, 1652 B.C., of a Vague year commencing on the day of the autumnal equinox, October 10, 1653 B.C. A full moon would not fall on the same day of the Vague year within a shorter interval than twenty-five years, and the triple near coincidence of new moon, Vague year, and autumnal equinox would not recur in less than fifteen hundred Vague years (*Encyclop. Brit.* 8th. ed. "Egypt," page 458). This date of the Exodus, 1652 B.C., is only four years earlier than Hales's, 1648 B.C., and only six years later than that adopted in this *Cyclopaedia*, 1658 B.C. In confirmation of this early date, it must be added that in a list

of confederates defeated by Thothmes III at Megiddo, in the twenty-third year of his reign, are certain names that we believe can only refer to Israelitish tribes. The date of this king's accession cannot be later than about 1460 B.C., and his twenty-third year cannot therefore be later than about 1440 B.C. Were the Israelites then settled in Palestine, no date of the Exodus but the longest would be tenable. *SEE CHRONOLOGY.*

I Divisions of the Year. —

1. Seasons. — Two seasons are mentioned in the Bible, /yæþ "summer," and ā̄rj ɔ̄ "winter." The former properly means the time of cutting fruits, the latter, that of gathering fruits; they are therefore, originally, rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year, the warm and cold seasons, is evident from their use for the whole year in the expression ā̄rj ɔ̄ /yæþ "summer and winter" (^{<19747>}Psalm 74:17; ^{<3848>}Zechariah 14:8; perhaps ^{<1082>}Genesis 8:22), and from the mention of "the winter house" (^{<2462>}Jeremiah 36:22) and "the summer house" (^{<3185>}Amos 3:15, where both are mentioned together). Probably ā̄rj ɔ̄ when used without reference to the year (as in ^{<8304>}Job 29:4), retains its original signification. In the promise to Noah, after the flood, the following remarkable passage occurs: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (^{<1082>}Genesis 8:22). Here "seed-time," [rī, and "harvest," ryxæþ are evidently the agricultural seasons. It seems unreasonable to suppose that they mean winter and summer as the beginnings of the periods of sowing and of harvest are not separated by six months, and they do not last for six months each, or nearly so long a time. The phrase "cold and heat," μj ɔ̄ rɔ̄q̄ probably indicates the great alternations of temperature. The whole passage, indeed, speaks of the alternations of nature, whether of productions, temperature, the seasons, or light and darkness. As we have seen, the year was probably then a wandering one, and therefore the passage is not likely to refer to it, but to natural phenomena alone. *SEE SEASON.*

2. Months. — The Hebrew months, from the time of the Exodus, were lunar. The year appears ordinarily to have contained 12, but when intercalation was necessary, a 13th. The older year contained 12 months of 30 days each. *SEE MONTH.*

3. Weeks. — The Hebrews, from the time of the institution of the Sabbath, whether at or before the Exodus, reckoned by weeks, but, as no lunar year could have contained a number of weeks without a fractional excess, this reckoning was virtually independent of the year as with the Moslems. *SEE WEEK.*

4. Festivals, Holy Days, and Fasts. — The Feast of the Passover was held on the 14th day of the 1st month. The Feast of Unleavened Bread lasted 7 days; from the 15th to the 21st; inclusive, of the same month. Its first and last days were kept as Sabbaths. The Feast of Weeks, or Pentecost, was celebrated on the day which ended 7 weeks, counted from the 16th of the 1st month, that day being excluded. It was called the Feast of Harvest, and Day of First-fruits. The Feast of Trumpets (lit. "of the sound of the trumpet") was kept as a Sabbath on the 1st day of the 7th month. The Day of Atonement (lit. "of Atonements") was a fast, held the 10th day of the 7th month. The Feast of Tabernacles, or Feast of Gathering, was celebrated from the 15th to the 22d day, inclusive, of the 7th month. Additions made long after the giving of the law, and not known to be of higher than priestly authority, are the Feast of Purim, commemorating the defeat of Haman's plot; the Feast of the Dedication, recording the cleansing and re-dedication of the Temple by Judas Maccabaeus; and four fasts. *SEE FESTIVAL.*

III. Sacred Years. —

1. The Sabbatical year, *tniv]hFmæhi*, "the fallow year," or, possibly, "year of remission," or *hFmæd* alone, kept every seventh year, was commanded to be observed as a year of rest from the labors of agriculture and of remission of debts. Two Sabbatical years are recorded, commencing and current, 164-3 and 136-5 B.C. *SEE SABBATICAL YEAR.*

2. The Jubilee Year, *l bœthi tñiv]*, "the year of the trumpet," or *l bœp* alone, a like year, which immediately followed every seventh Sabbatical year. It has been disputed whether the jubilee year was every forty-ninth or fiftieth; the former is more probable. *SEE JUBILEE.*

Year, Ecclesiastical.

The present arrangement of the ecclesiastical year is one which has grown up and developed during the course of a long time, representing the wisdom of successive ages. It was but natural that the anniversaries of the

chief events of our Lord's life, and of the day on which the Holy Ghost came down upon the Church, should be observed by the disciples. Accordingly, it is not surprising that one of the very earliest questions debated in the Church was as to the time of keeping Easter. As early as A.D. 158, Polycarp went to consult Anicetus at Rome on this question, and the controversy, which they could not settle, was brought to a close by the Council of Nicea. Similar early testimony may be found as to other festivals and solemn days. The anniversary of our Lord's death, Good Friday, must have been kept from the first. So, too, Epiphanius (*Haeres.* 75; *Arian.* 6) speaks of St. Paul as keeping the feast of Pentecost, and quotes ~~Acts~~ Acts 20:16, in that connection. We find notices of the Epiphany as early as A.D. 200. Augustine observes that it, with other anniversary solemnities, was either instituted by the apostles themselves or by plenary councils.

Next after these "days which the Lord hath made," there arose the commemorations of the saints and martyrs of the Church. These are of very high antiquity. In the epistle of the Church at Smyrna to the Church at Philomelium (Eusebius, *Hist. Eccles.* 4:15), the Christians of Smyrna tell their brethren where Polycarp's body was entombed, and how they intended to assemble at that place and celebrate his birthday with joy and gladness. The festival of St. Peter is traced back to the 3d century, and no doubt was observed much earlier as a festival of Peter and Paul. Origen names the Commemoration of the Holy-Innocents, and Chrysostom the Festival of All Martyrs, which was kept on the octave of Pentecost. Then, in course of time; other festivals were introduced; such as the Encaenia (q.v.). Bishops were also wont to keep the anniversaries of their consecrations, and particular churches had special days of thanksgiving for great mercies and deliverances vouchsafed to them from God. Ordination was gradually limited to the Ember (q.v.) season, that thus there might be a special time of prayer and fasting on behalf of the newly ordained. Marriages were forbidden in certain parts of the year; as from Advent Sunday to Epiphany, from Septuagesima to the octave of Easter, three weeks before the feast of St. John, and from Rogation Sunday to Trinity Sunday. The special times for baptism were Epiphany, Easter, and Whitsuntide, but chiefly the latter two. During certain festal seasons kneeling at prayers was forbidden, as from Easter to Whitsuntide inclusive, as ordered by the twentieth canon of Nicema. On the Lord's day the standing posture was also adopted, in memory of our Lord's resurrection.

Thus gradually were ordered and harmonized the seasons of the Church. Kurtz says:

In the East, the symbolical relation between the natural and the ecclesiastical year was ignored, except so far as implied in the attempt to give to the Jewish feasts a Christian adaptation. To some extent, indeed, Western ideas had been imported in reference to the great festivals, such as Christmas, Easter, and Pentecost, but not, in connection with the ordinary sum and feast days. At first the ecclesiastical year in the East commenced with Easter, afterwards with Quadragesima or with Epiphany, and ultimately in September, as under the old dispensation. The year was divided into four parts, according to the 'lectio continua' of the gospels, and the Sundays obtained corresponding names. The **κυριακή πρώτη τοῦ Μαθαίου** took place immediately after Pentecost. The Latin ecclesiastical year commenced in Advent, and was divided into a 'Semestre Domini' and a Semestre ecclesiae.' But the idea underlying this arrangement was only carried out in reference to the 'Semestre Domini' Christmas, Easter, and Pentecost, with the Sundays which they included, indicating the commencement, the development, and the completion of the history of redemption. In reference to the 'Semestre ecclesiae,' only the commencement of a symbolical arrangement was made. Thus the Feast of Peter and Paul, on June 29, represented the foundation of the Church by the apostles; the Feast of Laurentius, the *martyr*, on August 10, the contest awaiting the 'Church militant;' and the Feast of Michael, the archangel, on September 29, the complete success of the 'Church triumphant.' That these feasts were intended to form the basis of three cycles of festivals we gather from the circumstance that the Sundays after Pentecost had been arranged as 'Dominicae post Apostolos, post Laurenti, post Angelos.' But the idea was not developed; the frequency of saints' days not only made this arrangement impossible, but rendered it even necessary to encroach on the 'Semestre Domini.' The principle of attempting to Christianize the worship of the heathen was authoritatively sanctioned by Gregory the Great, who, in 601, instructed the Anglo-Saxon missionaries to transform the heathen temples into churches, and the pagan into saints' festivals or martyr days, 'ut durae mentes gradibus vel passibus non antem saltibus eleventur.' Saints now took the places of the old gods, and the ecclesiastical was made in every respect to correspond with the natural year, only in a Christianized form." "Ecclesiastical festivals became seasons of home enjoyment; holy days were turned into holidays; the Church's children learned, in private

life, to think and to speak in the Church's way.... The governors of the state fell almost unconsciously into the times and seasons of her who is not of this world; sheriffs were pricked on the morrow of St. Martin; lawyers reckoned by Hilary or Trinity term; every class was subject to the same moulding influence.... It was the same influence always and everywhere at work; sometimes beautifully, sometimes amusingly, sometimes extravagantly, but always really" (Neale, *Essays*, etc., page 508). *SEE CALENDAR.*

Yebamoth

SEE TALMUD.

Yedinovertzi

a name signifying co-religionists, was given to some members of the Russian sect of the *Starovertzi*, *SEE RUSSIAN SECTS*, I, 4, in the reign of the emperor Alexander (1801-25), when strong hopes were entertained of regaining them to the orthodox communion. They assume for themselves the name of *Blagoslovenni*, or, *The Blessed*.

Yelek

SEE LOCUST.

Yellow

SEE COLOR.

Yemim

SEE MULE.

Yeomans, Edward Dorr, D.D.

a Presbyterian minister, was born at North Adams, Massachusetts, September 27, 1829. He spent one year in Princeton Theological Seminary, N.J., and became stated supply at New Columbia, Pennsylvania, from 1847 to 1849; was principal of the academy at Danville, from 1847 to 1850; ordained by the Presbytery of Northumberland, November 29, 1854; pastor at Warrior Run from 1854 to 1858; of the Fourth Church of Trenton, N.J., from 1859 to 1863; at St. Peter's Church, Rochester, N.Y., from 1863 to 1867; of Central Church, Orange, N.J., in 1867 and 1868, and died there,

August 25 of the latter year. See *Genesis Cat. of Princeton Theol. Sems.* 1881, page 160.

Yesterday

(prop. *vmā*, *e'mesh*; but frequently **Ι** **ω****Ω****Τ**] *aforetime*; **χ****θ****έ****ς**) is sometimes used in Heb. to denote all time past, however distant; as today denotes time present, but of a larger extent than the very day on which one speaks. "If the ox was wont to push with his horn in time past" (^{<0272>}Exodus 21:29; Heb. *yesterday*). "And it came to pass, when all that knew him before time (Heb. *yesterday*); whereas thou camest but yesterday" (^{<0150>}2 Samuel 15:20). "Jesus Christ, the same yesterday, today, and forever" (^{<010>}Hebrews 13:8). His doctrine, like his person, admits of no change; his truths are invariable. With him there is neither yesterday nor tomorrow, but one continued today. Job says (^{<0000>}Job 8:9), "We are but of yesterday, and know nothing; because our days upon earth are a shadow."

Yew Sunday

is a term used in some parts of England to designate Palm-Sunday (q.v.).

Yew-tree

an evergreen tree of the genus *taxus*, allied to the pines, and valued for its wood or timber, is very commonly found planted in the old English churchyards; and was formerly much used to decorate churches at Christmas, Palm-Sunday, and Easter.

Yezidis

Picture for Yezidis

an ancient sect of unknown origin, forming a tribe with a distinct nationality, in the neighborhood of Mosul, in Asiatic Turkey. This obscure race appears to be a relic of the ancient Chaldaeans, and their religion seems to be a confused mixture of Gnostic Christianity, grafted upon the Chaldean superstitions, including Magianism, and then adulterated with Moslemism. They are generally called devil-worshippers, but profess to take their name from Azad, the ancient name for God in the Yezidi dialect. "We are Yezidis," they say, "that is, worshippers of God." The following account is taken from Layard's *Nineveh and its Remains* (New York, 1849), 1:245 sq.:

"The Yezidis recognize one Supreme Being, but, as far as I could learn, they do not offer up any direct prayer or sacrifice to him. Sheik Nasr endeavored to evade my questions on this subject, and appeared to shun, with superstitious awe, every topic connected with the existence and attributes of the deity. The common Mohammedan forms of expression — half-oath, half-ejaculation are nevertheless frequently in the mouths of the people, but probably from mere habit. The name of the evil spirit is, however, never mentioned, and any allusion to it by others so vexes amid irritates them that, it is said, they have put to death persons who have want only outraged their feelings by its use.. So far is their dread of offending the evil principle carried that they carefully avoid every expression which may resemble in sound the name of Satan, or the Arabic word for 'accursed.'... When they speak of the devil they do so with reverence, as *Melek Taus* (king Peacock) or *Melek el-Kut* (the mighty angel). Sheik Nasr distinctly admitted that they possessed a bronze or copper figure of a bird, which, however, he was careful in explaining was only looked upon as a symbol, and not as an idol. It always remains with the great sheik, and is carried with him wherever he may journey.... This symbol is called Melek Taus, and is held in great reverence.... They believe Satan to be the chief of the angelic host, now suffering punishment for his rebellion against the divine will, but still all-powerful, and to be restored hereafter to his high estate in the celestial hierarchy. He must be conciliated and revered, they say, for as he now has the means of doing evil to mankind, so will he hereafter have the power of rewarding them. Next to Satan, but inferior to him in might and wisdom, are seven archangels, who exercise a great influence over the world: they are Gabrail, Michail, Raphail, Azrail, Dedrail, Azrapheel, and Sheinkeel. Christ, according to them, was also a great angel, who had taken the form of a man. He did not die on the Cross, but ascended to heaven.

"They hold the Old Test. in great reverence, and believe in the cosmogony of Genesis, the Deluge, and other events in the Bible. They do not reject the New Test. nor the Koran, but consider them less entitled to their veneration. Still, they always select passages from the latter for their tombs and holy places. Mohammed they look upon as a prophet — as they do Abraham and the patriarchs. They expect the second coming of Christ, as well as the reappearance of Imaum Mehdi, giving credence to the Mussulman fables relating to him. Sheik Adi is their great saint....

"It is difficult to trace their ceremonies to any particular source. They baptize in water, like the Christians; if possible, within seven days after birth. They circumcise at the same age and in the same manner as the Mohammedans; and reverence the sun, and have many customs in common with the Sabreans.... They are accustomed to kiss the object on which its beams first fall; and I have frequently, when travelling in their company at sunrise, observed them perform this ceremony. For fire, as symbolic, they have nearly the same reverence: they never spit into it, but frequently pass their hands through the flames, kiss them, and rub them over their right eyebrow, or sometimes over the whole face. The color blue, to them, as to the Sabaeans, is an abomination, and never to be worn in dress, or to be used in their houses. Their Kubleh, or the place to which they look while performing their holy ceremonies, is that part of the heavens into which the sun rises, and towards it they turn the faces of their dead. In their fondness for white linen, in their cleanliness of habits, and in their frequent ablutions, they also resemble the Sabaeans....

"They have four orders of priesthood, the Pirs, the Sheiks, the Cawals, and the Fakirs; and what is very remarkable, and, I believe, unexampled in the East, these offices are hereditary, and descend to females, who, when enjoying them, are treated with the same respect and consideration as the men.

"The *Pirs*, or saints, are most revered after the great sheik, or religious head of the sect. They are believed to have power, not only of interceding for the people, but of curing disease and insanity. They are expected to lead a life of great sanctity and honesty, and are yoked up to with great reverence...

"The *Sheiks* are next in rank. They are acquainted with the hymns, and are expected to know something of Arabic, the language in which the hymns are written. Their dress should be entirely white, except the skull-cap beneath their turbans, which is black. As servants of sheik And they are the guardians of his tomb, keep up the holy fires, and bring provisions and fuel to those who dwell within its precincts, and to pilgrims of distinction....

"The *Cawals*, or preachers, appear to be the most active members of the priesthood. They are sent by sheik Nasr on missions, going from village to village as teachers of the doctrines of the sect. They alone are the performers on the flute and tambourine, both instruments being looked upon, to a certain extent, as sacred....

"The *Fakirs* are the lowest in the priesthood. They wear coarse dresses of black or dark-brown cloth or canvass, descending to the knee and fitting tightly to the person, and a black turban, across or over which is tied a red handkerchief. They perform all menial offices connected with the tomb, trim and light the votive lamps, and keep clean the sacred buildings."

For many interesting particulars concerning this strange sect, see Layard, *Nineveh and its Remains*, volume 1, chapter 9; *Nineveh and Babylon*, page 92; Badger, *Nestorians and their Ritual*, 1:105-134.

Ygdrasil

in Norse mythology, is the tree of the world, an enormous ash, whose branches touch the sky and stretch out over the entire surface of the earth. Three roots feed it: one extends to the assembling place of the gods, Asgard; another into the giant country, Jotunheim; and the third reaches down to Niflheim (infernal regions). By the spring, Urdarborn, live the three holy destinies of fate, who daily water the roots with the water from the spring. This fountain is in the country of the Asas. By the other root, in Jotunheim, is the well of Minvers, and in the kingdom of Hel is the spring Hwergelmer, from which the hellstreams flow. The tree is inhabited by different animals. The two harts, Dunair and Duratoor, eat the buds of the tree. In the peak of the tree lives an eagle, who carries the hawk Wedurfolner between his eyes; at the bottom of the tree the reptile Nidhogr lives, and gnaws at the root of the tree; between both there travels up and down a squirrel, Ratatosker, that seeks to cause discord between the eagle and the snake. The harts bite its branches to destroy it, but the tree is preserved by watering, and will be preserved till the destruction of the earth, up to which time the gods will assemble daily in its shade to seek advice — and even at the end of the world it will not be destroyed, but only receive a heavy shock. *SEE NORSE MYTHOLOGY.*

Yih-king

"the book of changes," is the oldest of the sacred books of the Chinese. It was written by Fohi, the reputed founder of Chinese civilization, and is described as a very mysterious and almost unintelligible work, treating chiefly of the nature of the universe in general, the harmonious action of the elements, and periodic changes of creation. These ideas were expressed by means of eight peculiar diagrams, which constitute the basis of natural philosophy as well as of religion. Some contend that in Fohi and his family

we may recognise Noah and the second parents of our race. Many commentaries have been written on the *Yih-king*, and very varied have been the expositions, so that, from being regarded originally as a cosmological essay, it came to be looked upon as a standard treatise on ethics.

Ymer

in Norse mythology, is the giant from the separate parts of whose body the world was created. The heat at Muspelheim made the ice in Niflheim melt, which caused the creation of the great giant Ymer and the cow Audumbla, from whose milk the former was nourished. The cow satisfied her hunger by licking the salt-stones, by which means the first man, Bure, was created. Ymer himself created the frightful dynasty of the Hrymthussen. But he did not live long, for Bure's nephews, sons of Bors—Odin, Wile, and We — killed Ymer, and of his blood they made the sea, of his flesh, the earth, of his bones, the rocks and hills, of his skull, the firmament, of his brain, the clouds, and of his eyelashes, the battlements about Asgard.

Yoga

(Sanskrit *yug*, "to join;" hence, *junction*, and figuratively, *contemplation*, religious or abstract) is the name of one of the two divisions of the *Sankhya* (q.v.) philosophy of the Hindius. The main object of the Yoga is to establish the doctrine of a supreme being, and to teach the means by which the human soul may become permanently united with it. The reputed author of the system is Patanjali, who explains the term *Yogat* as meaning "the hindering of the modifications of thinking." These are accomplished either by a repeated effort to keep the mind in its unmodified state, or by dispassion, which is the consciousness of having overcome all desires for objects that are seen or heard. According to the founder of the system, the practical Yoga by which "concentration" is to be attained comprises mortification, the muttering of certain hymns, and a devoted reliance on the Supreme Being. Through it meditations are established, and afflictions got rid of. By afflictions are understood ignorance, egotism, affection, aversion, and tenacity of life; which terms are then the subject of an especial investigation into the nature of what is to be got rid of, of what is not desired to be got rid of, of what is constituted by the cause, and of what is the constitutive cause.

There are eight means or stages subservient to the attainment of concentration, viz. *yama*, forbearance; *niyama*, religious observance; *asana*, postures; *pranayama*, regulation of the breath; *pratyabara*, restraint of the senses; *dharana*, steadying of the mind; *dhyana*, contemplation; and *samadhi*, profound meditation. The practical part of the Yoga was admitted into the later Vedanta (q.v.). Its ethical part is especially dwelt upon in the Mahabharata (q.v.). But the great power it has at all periods exercised over the Hindu mind is less derived from its philosophical speculations, or its moral injunctions, than from the wonderful effects which the Yoga practices are supposed to produce, and from the countenance they give to the favorite tendency of orthodox Hinduism — the performance of austerities. Frequently these practices were and are merely a cloak for imposture and hypocrisy. Professional Yogins (q.v.), numbers of whom are met with throughout India are often nothing but lazy mendicants or jugglers, who, by impressing the vulgar with a belief in their supernatural powers, convert it into a source of easy livelihood. Such followers of Yoga pretend, for instance, to foretell future events; they deal in palmistry, and profess to cure diseases. There are instances, too, where, for a handsome consideration, they allow themselves to be buried for a certain time, so as to exhibit the power of the Yoga. Two such cases are related as authentic in the treatise of Navinachandrapala; and it would appear from them that a human being, after having undergone certain preparations, such as the Yoga prescribes, may be shut up in a box, without either food or drink, for the space of a month, or even forty days and nights, and yet remain alive. The author of the treatise endeavors, indeed, to show that the rules laid down by the Yoga regarding the mode of respiration, the postures, and the diet of a Yogin, may have been founded on a careful observation of hibernating animals; and in support of this view he enters into a detailed investigation of the effect of the Yoga practices on animal life. If, as it seems, his statements are correct, much of what otherwise would be incredible in the accounts given of the performances of the Yogins, could be received as true, because admitting of explanation.

The system of Patanjali was taught by him in a little work called *Yogasutra*, which consists of four padas, or chapters, each comprising a number of sutras, (q.v.). The oldest commentary on it is ascribed to a *Vyasa* (q.v.); and this was commented on by Vachaspati Misra. For an elaborate enumeration of works on the Yoga, see *A Contribution towards an Index*

to the *Bibliography of the Indian Philosophical Systems*, by Fitzedward Hall (Calcutta, 1859). The first two chapters of the sutras have been translated, with annotations—founded on the commentary of Bhojaveda, by the late J.R. Ballantyne (Allahabad, 1853); and a paraphrase, but somewhat too free, of the same commentary is contained in volume 4 of William Ward's *View of the History, Literature, and Religion of the Hindus*, etc. (Lond. 1817-20, 4 volumes). For a brief account of the system, see also volume 1 of H.T. Colebrooke's *Miscellaneous Essays* (Lond. 1837, 2 volumes); and for the practice of the Yoga, *A Treatise on the Yoga Philosophy*, by N.C. Paul (Berlares, 1851).

Yogins

are the followers of the Yoga (q.v.) system of Hindu philosophy, but in popular acceptance a term generally denoting a Hindu ascetic or devotee, a man who has entered the fourth stage of religious life as described in the sastras. A large class of such persons forms a division of the votaries of Siva.

Yoke

Picture for Yoke 1

an agricultural term used in two senses.

1. The curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam. This well-known implement of husbandry is described in the Hebrew language by the terms *mot* (𐤍𐤕), *motah* (𐤍𐤕𐤐), and *'ol* (𐤀𐤋), the former two specifically applying to the bows of wood out of which it was constructed, and the last to the application (*binding*) of the article to the neck of the ox. The expressions are combined in ^{<0313>}Leviticus 26:13 and ^{<0347>}Ezekiel 34:27, with the meaning, "bands of the yoke." The Hebrew word *'ol* (^{<0402>}Numbers 19:2; ^{<0218>}Deuteronomy 21:3; ^{<0007>}1 Samuel 6:7) is often used as the symbol of servitude or slavery (^{<1124>}1 Kings 12:4-11; ^{<2304>}Isaiah 9:4; 10:27; 14:25; 47:6; ^{<2415>}Jeremiah 5:5), and to break the yoke is to become free (^{<0274>}Genesis 27:40; ^{<2422>}Jeremiah 2:20; 5:5; ^{<3013>}Nahum 1:13). An *iron yoke* is the symbol of severe bondage (^{<1538>}Deuteronomy 28:48; ^{<2314>}Jeremiah 28:14). The term "yoke" is also used as the symbol of calamity or suffering (^{<2014>}Lamentations 1:14; 3:27). The Hebrew word *motah* also signifies a yoke as worn chiefly by men; probably such as is still borne by water-

carriers, having a vessel suspended by a rope or chain at each end (^{<270>}Jeremiah 27:2; 28:10, 12). The breaking or removal of the yoke is an emblem of freedom (^{<2806>}Isaiah 58:6, 9; ^{<333>}Leviticus 26:13; ^{<308>}Ezekiel 30:18; 34:27; ^{<3013>}Nahum 1:13). So, likewise, the corresponding Greek term, ζύγος is used as the emblem of spiritual *service* (^{<4012>}Matthew 11:29, 36), also of spiritual bondage (^{<4450>}Acts 15:10; ^{<400>}Galatians 5:1).

Among the ancient Egyptians yokes of different kinds were used for several purposes (see Wilkinson, *Anc. Egypt.* 1:33, 379; 2:15).

Picture for Yoke 2

(1) In many instances men were employed to carry the water in pails, suspended by a wooden yoke borne upon their shoulders. The same yoke was employed for carrying other things, as boxes, baskets containing game and poultry, or whatever was taken to market; and every trade seems to have used it for this purpose, from the potter and the brick-maker to the carpenter and the shipwright. The wooden bar or yoke was about three feet seven inches in length; and the straps, which were double, and fastened together at the lower as well as at the upper extremity, were of leather, and between fifteen and sixteen inches long. The small thong at the bottom not only served to connect the ends, but was probably intended to fasten a hook, or an additional strap, if required, to attach the burden; and though most of these yokes had two, some were furnished with four or eight straps; and the form, number, or arrangement of them varied according to the purposes for which they were intended.

Picture for Yoke 3

(2) For ploughing the mode of yoking the beasts was exceedingly simple. Across the extremity of the pole a wooden yoke or cross-bar, about fifty-five inches or five feet in length, was fastened by a strap lashed backwards and forwards over a prominence projecting from the centre of the yoke, which corresponded to a similar peg, or knob, at the end of the pole; and occasionally, in addition to these, was a ring passing over them as in some Greek chariots. At either end of the yoke was a flat or slightly concave projection, of semicircular form, which rested on a pad placed upon the withers of the animal; and through a hole on either side of it passed a thong for suspending the shoulder-pieces which formed the collar. These were two wooden bars, forked at about half their length, padded so as to protect the shoulder from friction, and connected at the lower end by a strong,

broad band passing under the throat. Sometimes the draught, instead of being from the withers, was from the head, the yoke being tied to the base of the horns; and in religious ceremonies oxen frequently drew the bier, or the sacred shrine, by a rope fastened to the upper part of the horns, without either yoke or pole. *SEE PLOUGH.*

Picture for Yoke 4

(3) For curricles and war-chariots the harness was similar, and the pole in either case was supported on a curved yoke fixed to its extremity by a strong pin, and bound with straps or thongs of leather. The yoke, resting upon a small, well-padded saddle, was firmly fitted into a groove of metal; and the saddle, placed upon the horses' withers, and furnished with girths and a breast-band, was surmounted by an ornamental knob; while in front of it a small hook secured the bearing rein. *SEE CHARIOT.*

The word "yoke" also signifies a pair of oxen, so termed as being yoked together (^{<9107>}1 Samuel 11:7; ^{<1199>}1 Kings 19:19, 21). The Hebrew term, *tsemed* (*dmx*), is also applied to asses (^{<0790>}Judges 19:10) and mules (^{<1257>}2 Kings 5:17), and even to a couple of riders (^{<2307>}Isaiah 21:7). The term *tsemed* is also applied to a certain amount of land, equivalent to that which a couple of oxen could plough in a day (^{<2350>}Isaiah 5:10; A.V. "acre"), corresponding to the Latin *jugum* (Varro, *R.R.* 1:10). The term stands in this sense in ^{<0144>}1 Samuel 14:14 (A.V. "yoke"); but the text is doubtful, and the rendering of the Sept. suggests that the true reading would refer to the instruments (*ἔνκόλαξι*) wherewith the slaughter was effected. *SEE OX.*

Yoke-fellow

(*σύζυγος*), a *colleague* (^{<3043>}Philippians 4:3). But many interpreters regard the word there as a proper name, *Syzigus* (although the gender is uncertain), as it occurs in connection with other actual names, and the person addressed would not otherwise be specified at all.

Yoma

SEE TALMUD.

Yonah

SEE DOVE.

Yonetus

SEE YONETUS.

York, Councils OF

(*Concilium Eboracense*). York is the second city of England in point of rank, though not in size or in commercial importance, a parliamentary and municipal borough, and county of itself, capital of the county of the same name (Yorkshire), near its centre, at the junction of the Three Ridings on the Ouse, at the influx of the Foss, one hundred and seventy-five miles north-north-west of London. The ecclesiastical authority of the archbishop extends over the province of York, consisting, with the archbishopric, of the bishoprics of Durham, Carlisle, Chester, Manchester, Ripon, and Sodor and Man. It contains York cathedral, the finest structure of the kind in England, mostly built in the 13th and 14th centuries. Several ecclesiastical councils have been held there, as follows:

I. Was held June 14 and 15, 1195, in the Church of St. Peter, at York, by Hubert Walter, archbishop of Canterbury, legate and chancellor of England. No other bishop was present in the council, which was attended by Simon, dean of the Church, the 'precentor,' the archdeacons of Nottingham and Cleveland, the chancellor, Robert, the provost of Beverley, and some of the canons, with almost all the abbots, priors, officials, deans, and pastors of the churches in the diocese of York. Pope Celestine III appears to have suspended Geoffry, archbishop of York (son of the fair Rosamond), from the exercise of all his episcopal functions, and a few years before had cut off from his province the whole of Scotland, which he made immediately subject to the see of Rome. Nineteen constitutions were published.

- 1.** Relates to the administration of the holy communion: directs that the minister shall take care that bread, wine, and water be provided for the sacrifice, that it shall not be celebrated without a lettered minister, that the host be kept in a decent Pyx, and renewed every Lord's day.
- 2.** Directs that the host be carried to the sick with suitable solemnity.
- 3.** Orders archdeacons to take care that the canons of the mass be corrected according to some approved copy.

- 4.** Forbids to impose masses as part of penance, in order to obtain money for saying them. Forbids also priests to make bargains for celebrating masses.
- 5.** Ordains that no more than two or three persons shall take a child out of the sacred font; that a child found exposed shall be baptized, whether it be found with salt or without, for that cannot be said to be iterated which was not known to have been done before.
- 6.** Forbids deacons, except in cases of urgent necessity, to baptize, administer the body of Christ, or enjoin penance at confession. Charges priests, when desired to baptize a child, or administer the communion to the sick, to make no delay.
- 7.** Directs that parsons land vicars shall take care that their churches are kept in proper repair.
- 8.** Directs that in all ministrations the proper ornaments shall be used.
- 9.** Orders that the chalice shall be of silver.
- 10.** Orders all clerks to preserve their crown and tonsure, under pain of losing their benefices, if they have any, and of being forcibly clipped by the archdeacon or dean, if they have not.
- 11.** Forbids priests to go about in copes with sleeves; orders them to wear suitable apparel.
- 12.** Forbids any money to be taken by the judge in ecclesiastical causes.
- 13.** Orders that the tithe be paid to the Church first, before the wages of the harvestmen, etc.
- 14.** Forbids monks to take estates to farm, and to leave their houses without reasonable cause.
- 15.** Forbids nuns to leave the verge of their monastery, unless in the company of their abbess or prioress.
- 16.** Forbids laymen to farm churches or tithes.
- 17.** Orders that every priest shall annually excommunicate, with candles and bells, those who forswear themselves.

18. Requires priests to abstain from drinking-bouts and taverns. Forbids them, under pain of suspension, to keep concubines in their own houses, or in the houses of others.

19. Orders that when any one is suspected of a crime on public report, the dean of the place shall familiarly admonish him thrice; if he do not thereupon reform, the dean shall reprove him in conjunction with two or three more with whom he has lost his reputation; if he cannot be reformed by this means, the dean shall bring the matter before the chapter, in order that the accused may be either punished or canonically purged. See Wilkins, *Concil.* 1:501; Johnson, *Eccl. Canons*, 10:1791.

II. Was held about the year 1363, by John Thorsby, archbishop of York. Five fresh constitutions were published, and seven constitutions published by archbishop Zouche. in a provincial synod held at Thorp, in 1347.

- 1.** Forbids to hold markets, pleadings, etc., in churches, churchyards, and other holy places, on the Lord's day, or other holy days.
- 2.** Forbids the performance of plays and vanities in churches on vigils.
- 3.** Relates to the salaries to be assigned to stipendiary priests and chaplains, and renews a constitution made by William Greenfield, archbishop of York, which assigns a salary of not less than five marks. Also renews the seven constitutions made by archbishop Zouche, at Throrp, in 1347, viz.
 - 1.** Relating to the stipends to be assigned to assisting priests, etc.
 - 2.** Concerning the overlaying of children.
 - 3.** Concerning the obstruction offered by tithe payers to those who take it, and declares that some hindered the tithe-owner from carrying it by the accustomed way, and compelled him to take it by intricate and roundabout paths; others forbade him to carry it until all their own corn was carried, and maliciously permitted the tithe to be trampled upon and destroyed.
 - 4.** Forbids to give away property at death to the injury of the Church's rights, and those of the king's relations, etc.
 - 5.** Forbids priests to wear ridiculous clothes, and to seek glory from their shoes; declares that many priests did, "out of an affection to show

their shapes," in defiance of the canons, wear clothes so short as not to come down to the knees.

6. Relates to the trying of matrimonial causes.

7. Forbids clandestine marriages, and orders that the banns be published on three several solemn days.

4. States how the above statute was in some particulars modified in another provincial council.

5. Specifies for the guidance of rectors, vicars, and other confessors, thirty-seven cases, which were to be reserved, either for the judgment of the archbishop, and his penitentiary, or for that of the pope; and orders that, in each of these cases, the offender shall be sent to the archbishop or his penitentiary, unless he be in danger of death, with letters granted to him free of cost, explaining his case. See Johnson, *Eccl. Canonis*, 11:2482.

III. Was held in 1444, by John Kemp, archbishop of York, and cardinal of Balbina, in a provincial synod. Two constitutions were published.

1. Is with little variation the same with the fifth constitution of Merton, A.D. 1305.

2. Lays certain restrictions upon the sale of trees, woodlands, etc., and upon the granting of rights, rents, pensions, etc., by abbots, priors, and other administrators of Church goods. See Johnson, *Eccl. Canons*.

IV. Was held April 26, 1466, in the metropolitan church of York, by George Neville, archbishop. From various causes connected with the state and liberty of the Church, it was assembled without a royal brief. Eleven constitutions were published..

1. Is the same with the ninth constitution of Lambeth, A.D. 1281.

2. Is the same with the fifth constitution of London, A.D. 1343.

3. Is the same with the ninth constitution of London, A.D. 1343.

4 and **5.** Are the same with the twelfth constitution of London, A.D. 1343, *mutatis mutandis*, against the obstructers of ecclesiastical process.

6. Is the same with the last constitution of London, A.D. 1343.

7. Declares that some quaestors, in defiance of the decrees of the Council of Lateran, in 1215, had, with extreme impudence, granted indulgences to the people of their own will, had dispensed with vows, absolved for murders; had, for a sum of money, relaxed a third and fourth part of the penance enjoined, had falsely affirmed that they had drawn out of purgatory three or more souls of the parents or friends of those who had given them alms, and conveyed them to the joys of paradise; that they had, moreover, absolved such as had been excommunicated by the ecclesiastical judges, buried suicides in the churchyards, and done in sorts of like abominations. Orders, in consequence, that the decrees of Lateran and Vienne (A.D. 1312), which restricted the operations of the quaestors, be rigidly enforced, and subjects to a fine of forty shillings any rector, vicar, etc., who shall admit any such quiestotor to preach contrary to the form prescribed. The fine to be applied to the fabric of the cathedral church of York.

8. Declares parishioners who attend a chapel of ease instead of their parish church, and contribute to the repair of it, shall nevertheless be bound to contribute to the fabric of the mother Church, and to support the other burdens thereof, at the discretion of the ordinary; and orders further, that if they refuse so to contribute, the said chapels shall be interdicted, and no service performed in them.

9. Forbids abbots, priors, and provosts to permit any of the religious belonging to their several houses to dwell alone out of the verge of their monasteries, in their manors, or churches, under penalty of paying forty shillings towards the fabric of York Minster. The religions vaganbond himself to be deemed an apostate.

10. Forbids, under pain of excommunication, any ecclesiastical or secular person to arrest, cite, fire out, or cause to be arrested, cited, or forced out, any man that is in church, during the celebration of the divine offices.

11. Is the same with the fifth constitution of Merton, A.D. 1305, except that no mention is made of the tithe of wine, whereas it speaks of the tithe of coal where it is dug, and of the tithe of saffron.

After these constitutions follow the constitutions of archbishop Kemp, published in 1444, as given in the preceding council. See Johnson, *Eccl. Canons* 13:1423, Wilkins, *Concil.* 3:599.

York Use

is a term employed to designate that ritual which, taking its name from the cathedral of York, was commonly used in the northern province of England prior to the Reformation. Printed editions of the York Ritual were issued in A.D. 1516, 1518, and 1532. In the main it differs but slightly from that of Salisbury — first, in the manner of making the first oblation; and, secondly, in the words used by the priest in partaking of the sacrament. Other minor differences exist, but they are unimportant. See *Usn*.

Young, John

a Scotch prelate, was professor of divinity in Glasgow, when he was elected bishop of Argyle, but died before he was consecrated, in 1661. See Keith, *Scottish Bishops*, page 291.

Young, John Freeman, LL.D.

a bishop of the Protestant Episcopal Church, was born at Pittston, Maine, October 30, 1820. He graduated from the Alexandria Theological Seminary in 1845, was ordained deacon the same year, and became rector of St. John's Church, Jacksonville, Florida; in 1846 was ordained presbyter, and removed to Texas as a missionary; in 1850 to Mississippi, and in 1852 to Louisiana; subsequently became assistant minister of Trinity-Parish, New York city; was consecrated bishop of Florida, July 25, 1867, and died in New York city, November 15, 1885. See *The Church Almanac*, 1886, page 102.

Young, William McIntosh, D.D.

a Baptist minister, was born at Edinburgh, Scotland, about 1820. In early life he went to Providence, R.I., where he was converted, and subsequently graduated from Columbian College, Washington. His first settlement was at Norfolk, Virginia; next at Williamsburg, and then at Wilmington N. C. Afterwards he became pastor at Pittsburgh, Pennsylvania; then successively of churches at Oil City, Woburn (Massachusetts), Meadville (Pennsylvania), and Cheyenne (Wyoming), where he died suddenly, February 20, 1879. See *Cathcart, Baptist Encyclop.* page 1288. (J.C.S.)

Younger

Under the Jewish dispensation it was frequently the will of God to prefer the younger sons before the elder, notwithstanding the right of primogeniture, as Shem before Japheth, Isaac before Ishmael, Jacob before Esau, Joseph, Judah, and Levi, before Reuben, Ephraim before Manasseh, Moses before Aaron, and David before all his brethren. In some of these cases the elder had forfeited his right of primogeniture by transgression, as Esau and Reuben, but not so the others. The cause of the proceeding of God's providence may be conjectured to have been twofold—first, as a memorial of the sin of Cain, first-born of Adam, by which Seth and his posterity were preferred before them; and, secondly, as a type of the future preference of the Christian, or younger Church, before the Jewish, or elder Church, in consequence of the forfeiture of the latter by unbelief. See AGE.

Younglove, Jon, D.D.

a Presbyterian minister, was a native of Cambridge, N.Y. He graduated from Union College in 1801, was tutor in the college from 1802 to 1805, settled in the ministry at Brunswick, N.Y., and died there in 1833. See Sprague, *Annals of the Amer. Pulpit*, 4:97.

Youth

The ancients considered youth in a much more extended view than we do. They regarded it relatively with strength, activity, vigor; and while a man retained those attributes he was reckoned a young man, or a youth, without reference to the number of his years. Thus Benjamin is viewed as a mere youth when upwards of thirty years old.. So in ^{אֶלֶּם}Numbers 21:28, Joshua is called a young man when about forty. The word frequently translated in our version young man is **rwj B;**, *bachur*, from **rj B;** *bachdr*, "to choose;" it signifies primarily a choice man — one who may be chosen for some particular qualities. **SEE LAD.**

Yuga

SEE JOGA.

Yule

the old name for *Christmas*, still in provincial popular use in England. It points to heathen times, and to the annual festival held by the Northern nations at the winter solstice as a part of their system of sun-worship. In the *Edda* (q.v.) the sun is styled *fagrahoel* (fair or shining wheel), and a remnant of his worship, under the image of a fire-wheel, survived in Europe as late as 1823. The inhabitants of the village of Konz, on the Moselle, were in the habit, on St. John's Eve, of taking a great wheel wrapped in straw to the top of a neighboring eminence, and making it roll down the hill, flaming all the way: if it reached the Moselle before being extinct, a good vintage was anticipated. A similar usage existed at Trier. The Greenlanders of the present day have a feast at the winter solstice to rejoice at the return of the sun, and Wormius (*Fast. Dan.* lib. 1) tells us that in his time the Icelanders dated the beginning of their year from Yule. The old Norse *hoel*, Anglo-Saxon *hveol*, have developed into Iceland *hiol*, Sweden and Danish *hjul*, English *wheel*; but from the same root would seem to have sprung old Norse *jol*, Sweden and Danish *jul*, Anglo-Saxon *geol*, English *yule*, applied as the name of the winter solstice, either in reference to the conception of the sun himself as a wheel, or, more probably, to his wheeling or turning back at that time in his path in the heavens. The general nature of the observances of this festival are noticed under the head of Christmas. (q.v.). In the greenery with which we still deck our homes and places of worship, and in the Christmas trees laden with gifts, we may see a relic of the symbols by which the pagan ancestors of the modern English signified their faith; in the power of the returning sun to clothe the earth again with green and hang new fruit on the trees; and the furmety, until lately eaten in many parts of England (in Scotland the preparation of oatmeal called sowans) on Christmas eve or morning, seems to be a lingering memory of the offerings paid to Hulda, or Berchta, the divine mother, the Ceres of the North, or personification of fruitfulness, to whom they looked for new stores of grain. The burning of the *Yule-log*, *Yule-log*, or *Christmas-block*, testifies to the use of fire in the worship of the sun. This custom still survives in the north of England. In 1684 Herrick tells, in his *Hesperides*, how the *Yule-log* of the new Christmas was wont to be lighted "with last year's brand," and already, in the same year, its blazes are condemned by Warmstrey as "foolish and vaine, and not countenanced by the Church." The religious keeping of Yule and Easter had been one of the articles of Perth (q.v.), which had been strongly

objected to. On the accession of William and Mary the Scottish discharged what was called the "Yule vacancy" of the Court of Sessions, and compelled the judges to attend court at that period. But in 1712 an act was passed re-enacting, the Christmas recess. The act gave great offence to many Presbyterians in Scotland. See Atkinson, *Glossary of the Cleveland Dialect* (1868); Grimm, *Deutsche Mythologie*; Brand, *Popular Antiquities*, s.v.

Yule Boughs

are branches of holly, ivy, yew, and mistletoe, used to decorate churches and private houses at Christmas.

Yule Festival

is the same as *Yule* (q.v.).

Yule Mass

a name for the three masses of Christmas-day.

Yves

(IVES DE RER-MARTIN, known by the name of *Saint*) was born at the manor of Rer-Martin, parish of Menehi, Bretagne, October 17, 1253. Sprung from a noble family of the diocese of Treguier, he was son of Heelor, or Helori, and Azo of Kenquis. Being sent to Paris, he devoted ten years to the study of theology and of civil and canon law (1267-77). Having passed through the University of Orleans, he attended the lectures of William of Blaye, with whom he examined the *Decretals*. Afterwards, at Rennes, under the Franciscans, he studied the *Sentences* of Pierre Lombard and the interpretation of the Scriptures. Having received the minor orders, he was successively rector of Tredrez (1285) and curate of Lohanec (1293). He was connected with the hospital of the patrimonial estate of Rer-Martin, and appointed *Advocate of the Poor*. The fasts and austerities to which he submitted himself did not hinder him, in the meantime, from actively engaging in preaching, nor from filling his judicial functions with such energy and equity as to make him an object of terror to the evil litigants. The croon found no favor in his eyes in urging fiscal claims against the clergy, and he opposed more than once the levying of royal impositions, which he deemed unjust. He died at Lohanec, May 19, 1303. At the solicitation of duke Jean de Montfort, who made a trip to Avignon

for that purpose, the canonization of Ives was declared by a brief of Clement VI on May 19, 1347, and his anniversary has since been held on that day. See Hofer, *Nouv. Biog. Generale*, s.v. See also Ivo.

Yvon, Peter

the friend and successor of Labadie (q.v.), was born at Montauban in 1646. At the age of five he already listened to Labadie's sermons, and his association with him was only severed by the master's death in 1674. He now became the head and leader of the Labadists, settled at Wiewert, in West Frisia, and died in 1687. His writings, mostly in French, but translated into Dutch and German, were once extensively read, and were not without influence upon the formation of Christian life in the Reformed Church. We mention, *L'Impiete Convainone: — Essentia Religionis Christiane Patefacta: — De Praedestinatione: — Emmanuel, ou la Connoissance du Seigneur Jesus*, etc. See Moller, *Cimbria Litterat.* 2:1020 sq.; *Theologisches Universallexikon*, s.v.; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Winer, *Handbuch der theol. Lit.* 1:505. (B.P.)

Yvonetus

a Dominican who was supposed to be the author of a tract of the 13th century, entitled *Tractatus de Haeresi Pauperum de Lugdumio*, and given in Martone and Durand's *Thesaurus Novus Anecdote*. volume 5, page 1777, of whom nothing else is known. Pfeiffer has proved that the tractate is the production of the Franciscan David of Augsburg early in the 13th century. Two manuscript copies. of the piece exist, at Stuttgart and Strasburg. See Pega, in Eymenricus, *Directorium Inquisitionum* (Rome, 1587 fol.); page 229, 279; D'Argentre, *Collectio Judiciorum de Novis Erroribus*, 1:84, 95; Haupt, *Zeitschr. fur Deutsch. Aetherthim*, 1853, page 55; Herzog, *Real-Encyklop* s.v.

Z

Zabarella (or De Zabarellis)

archbishop of Florence and cardinal, the most notable man among the Italians present at the Council of Constance, was born at Padua in 1339. He studied canon law at Bologna, and taught at Padua. During the siege of the city by the Venetians he was deputed to invoke the assistance of France, and, after Padua had surrendered, he was the orator of the fourteen deputies who, in St. Mark's Place in Venice, handed over the Paduani flag. He subsequently migrated to Florence, and engaged in teaching canon law. After a time the town authorities elected him archbishop, but it was found that the pope had already given the place to another. Boniface IX called him to Rome to submit an opinion respecting the best methods for healing the schism in the Church, on which question he wrote the book *De Schismatibus Auctoritate Imperatoris Tollendis* (Basle, 1565; Strasburg, 1609, 1618), which, together with the preface by Schardius, was placed in the index. He was appointed archipresbyter to the cathedral on his return to Padua, and held a wealthy abbacy for a time, and until the dissolute John XXIII, who favored learned men, called him to Rome and made him archbishop of Florence and cardinal-deacon, with the title of *St. Cosmas and Damianus* (1411). He had previously earned a scholarly reputation by the numerous books which emanated from his pen.

When arrangements were made for the Council of Constance, Zabarella was one of the papal envoys to the court of emperor Sigismund. In the council itself he, as the youngest cardinal, announced the time of the first session and read the bull of John XXIII, intended to regulate the drift of its business. He joined other cardinals in submitting a memorial relating to a reform in the administration of the papal court, and read the offer by which the pope volunteered to abdicate if the antipopes would renounce their pretensions to his office. When John fled from Constance, Zabarella supported the resolutions affirming the superiority of a general council to a pope; but he nevertheless incurred the censure of the council by an unfairness committed in the interest of the pope, in connection with the reading of resolutions which had been agreed upon, affirming the divine right of the council to require the submission of all people, including the pope, in all matters concerning the faith, the removal of the existing

schism, and *the reformation of the Church in head and members*, the italicized clause having been omitted by him from the reading. He was eventually sent with a delegation of cardinals to negotiate with John, and obtained from him the unconditional surrender of his pontificate.

Zabarella participated also in the negotiations with Huss, and suggested the drawing up of an exceedingly mild formula of retraction, which the reformer, however, refused to sign. In connection with the schism he delivered a strong argument against pope Benedict, in which he charged the miserable state of the Church upon the obstinacy of its leaders; and when a new pope was to be chosen, he delivered another speech in support of the cardinals' view that the election ought to precede any movement looking towards a reformation of the Church, which was so violent that he predicted it would be the occasion of his death. He soon became dangerously sick, and died September 26, 1417 (others say November 5). It is probable that he would have been chosen pope, instead of Martin V, but for his early death.

Zabarella wrote numerous works of limited extent, e.g. *Comment. in Libros Decretal, et Clementinas* (Venice, 1602): — *Comment. in Clementinas* (ibid. 1481, 1487): — *Consilia Juris* (ibid. 1581): — *Variar. Legum Repetitiones* (ibid. 1587): — *De Schisnatibus* (sulpra), etc. See Von d. Hardt, *Aktenz d. Conast. Concils*, tom. 1; Lenfant, *Hist. du. Concil. de Constance*, passim; Herzog, *Real-Encyklop.* s.v.

Zabarella, Bartholomew

nephew and heir to the cardinal, a teacher of canon law at Padua, participant in important consultations at the papal court, and ultimately archbishop of Florence. He died in 1445. See Herzog, *Real-Encyklop.* s.v.

Zabarella, Jacob

professor at Padua, A.D. 1564 et seq., and author of the book, *De Inventione Eterni Motoris*. Ideas presented in the book and otherwise, exposed him, before the inquisition, to the charge of doubting the immortality of the soul, from which, however, he was acquitted. He was born at Padua in 1533, and died in 1589. See Herzog, *Real-Encyklop.* s.v.

Zabathaites

the followers of Zabathai Zevi (or Sabatai Sebi), a celebrated Jewish impostor, who appeared at Smyrna about 1666, and, pretending to be the Messiah, promised to deliver the Jews, and re-establish them in more than pristine glory. Multitudes of his nation were deceived by him, and many of his followers pretended to visions and prophetic ecstasies. At length, falling into the hands of the sultan, he ordered him to be placed as a mark for his archers, to prove whether he was vulnerable or not (as he pretended), to avoid which Zevi turned Mohammedan. *SEE MESSIAHS, FALSE*. His sect, however, survived, and there is said to be still a remnant of them at Saloniki, who, while they profess to be Mussulmans, observe the Jewish rites in secret, marry among themselves, and all live in the same quarter of the city, without communicating with the Turks, except in commerce, and in the mosques. Zevi, it seems, had also adherents among the Jews of England, Holland, Germany, and Poland, some of which have remained to our own time; and M. Gregoire mentions a musician of this sect who came to Paris so lately as in 1808. See Adams, *Hist. of the Jews*, pages 316, 528; Gregoire, *Hist.* 2:309-313. *SEE SABBATHAI*.

Zabians

an ancient sect, said to be Chaldeans, addicted to astrology and star-worship. The word is derived, according to Pococke, from the Aramaic *tsabad*, the heavenly host, from which same root the word Sabian is taken, but in the different sense of "to change religion." The Zabians were idolaters, (dwelling in the north of Mesopotamia, in the Biblical Haran. An Arabic writer, quoted by Chwolsohn, says that they adopted the name Zabian as being a religion tolerated by the Koran, and so escaped the persecution to which their star-worship would have exposed them. They first gave planetary names to the days of the week; the feast day of each planet being determined by the time of its culmination; hence, also, the alchemists of the Middle Ages, and through them heralds, have borrowed the notion of assigning a particular metal and a particular color to the several planets. In common with other Aramaic races they had a civil year, which began like the Jewish *Rosh Ia-Shanah* in autumn, and an ecclesiastical year commencing at the vernal equinox. Before the time of Mohammed they offered human sacrifices to the deities which they believed were embodied in the planets. See Herzog, *Real-Encyklop.* s.v. *SEE SABIANS*.

Zabism

the religion of the Zabians (q.v.), or Haranian idolaters. It was formerly understood that they were a distinct race, and that their religion was composed of Chaldaism, Parsaism, Judaism, Christianity, Neo-Platonism, Gnosticism, and cabalistic speculations. This is not, however, strictly true. They might best be described as Syrians, who, partly descended from Greek colonists, had been subject so long to Syrian influences that they became in a manner Syrianized. Their religion was the old heathenism of their fathers, which had, with incredible obstinacy, resisted not only Christianity, but rendered even Mohammedan ill-will harmless by stratagem. But there were certain nonpagan elements which crept into it during the early centuries, and many other additions of later years. We mention, first of all, a number of legends about Biblical personages, from whom they pretend to be descendants. There are also laws of purity and impurity, and of sacrifices, which are very similar to Judaism. Then again, names of Greek and Roman gods, such as Helios, Ares, and Kronos, occur, a circumstance which may be explained from the prevailing tendency of the period of exchanging the names of native divinities for Greek and Roman names. There are also certain metaphysical and physical views incorporated in their creed, which are distinctly traceable to Aristotle, and finally, the Neo-Platonic philosophy of heathenism, as presented by Porphyry, Proclus, Iamblichus, and others. All these elements, infused into it by the circumstances of the period, do not prevent it from being in reality heathenism.

The sources of information in reference to the creed are written in Arabic, in Hebrew, and in Greek. The Arabic are the most copious; the Hebrew are chiefly, represented by Maimonides; and the Greek are ascribed to various pseudonymous writers, among whom are Aristotle and Hermes Trismegistus. From these, though somewhat various and contradictory, the following facts may be gathered in reference to the creed. The Creator is one in essence, primity, originality, and eternity; but manifold in his manifestations in bodily figures. He is chiefly personified by the seven leading planets, and the good, knowing, and excellent of earthly bodies. But his unity, their claim, is not thereby disturbed; and it is "as if the seven planets were his seven limbs, and as if our seven limbs were his seven spheres, in which he manifests himself, so that he speaks with our tongue, sees with our eyes, hears with our ears, touches with our hands, comes and goes with our feet, and acts through our members." Zabism expresses the

idea that God is too great and too sublime to occupy himself directly with the affairs of this world; that he therefore has handed over its ruling to the gods, and that he himself only takes the most important things under his special care; and that man is too weak to address himself directly to the highest, and is therefore obliged to direct prayers and sacrifices to the intermediate deities to whom the rule of the world is intrusted. Thus the veneration of the planets, and even the worshipping of idols, is nothing but a symbolical act, the consequence of that original idea. There are many gods and goddesses in Zabism of this intermediate stamp. It is not the planets themselves, but the spirits that direct them, conceived as deities that stand to the spheres in the relation of soul and body. Apart from these there are those gods who cause or represent every action in this world. Every universal natural deed or effect emanates from a universal deity, every partial one from a partial deity that presides over part of nature. These gods know our most secret thoughts, and all our future is open to them. The female deities seem to have been conceived of as the feeling or passive principle. These gods or intelligences emanate directly from God without his will, as rays do from the sun. They are of abstract forms, free of all matter, and neither made of any substance nor material. They consist chiefly of a light in which there is no darkness, which the senses cannot appreciate, by reason of its immense clearness, which the understanding cannot comprehend, by reason of its extreme delicacy, and which fancy and imagination cannot fathom. Their nature is free from all animal desires, and they themselves are created for love and harmony, friendship and unity. Their existence is full of the highest bliss, by reason of their nearness to the Most High; they have a free choice, and always incline to the good; and are the "lords and gods" of the Zalians, their "intermediators and advocates with the Lord of lords and God of gods." All substances and types of the bodily world emanate from the spiritual world, which is one from which everything flows and to which everything returns, and which is full of light, sublime and pure. These two worlds correspond to each other, and are to each other like light and shadow. The way to approach these gods, and through them the highest essence, is by purifying the soul from all passions, by keeping a strict guard over one's words and deeds, by fasting, sincere prayer, invocations, sacrifices, fumigations, and incantations. By steadfastly persevering in these and similar acts of devotion, man may reach so high a step of perfection that he may communicate even directly with the Supreme Power. The planets, as the principal representative and intermediate gods, are to be carefully observed, especially as regards (1) the houses and

stations of the planets; (2) their rising and setting; (3) their respective conjunctions and oppositions; (4) the knowledge of their special times and seasons, the hours and days of the ruling of special planets; (5) the divisions of the different figures, forms, climates, and countries, according to their dominant stars — in fact, everything below heaven, according to their belief, was subject in some way to the influence of the stars or the spirits which inhabit them. Every substance and every action, every country and every hour, had its special planetary deity. It is important, therefore, to study carefully the special conjunctions and figures, as well as the special mixtures of incense, which might render the individual numen propitious. Thus, for example, the first hour of Saturday stands under Saturnus, and it is right and advisable at that time to select such prayers, seals, amulets, dresses, and fumigations as might be especially pleasing to that planetary god.

In order to address themselves to *visible* mediators, some of the Zabians are supposed to have directed their devotions to the stars themselves. But they soon found a worship that addressed itself to things that appeared and disappeared in turn very unsatisfactory. Accordingly they manufactured permanent representatives of them in the shape of idols, wrought in as complete accordance as possible with the themurgical rules derived from the nature of the deity to be represented. They were of gold to represent the sun; of silver, to represent the moon. The very temples in which they were placed were of as many corners as were supposed to correspond to the form of certain stars. Zabism teaches that man is composed of contradictory elements, which make him the vacillating, struggling creature he is. Passions and desires rule him and lower him to the level of the brute creation, and he would utterly lose himself were it not for such religious rites as purifications, sacrifices, and other means of grace, by which he may be enabled to approach the great gods once more and attempt to become like them. The soul of man partakes partly of the nature of the animal soul and partly of that of the angelic soul. The soul never dies, and rewards and punishments will affect only it. These, however, will not be wrought in any future world, but in this, only at different epochs of existence. Thus all our present joys are rewards for good deeds done by us in former epochs, and the sorrows and griefs we endure spring in the same manner from evil actions we committed at former stages. As to the nature of the general world-soul itself, they say it is primitive, for if it were not so it would be material, as every newly-created being partakes of the material nature.

Kathibi says, "The soul, which is thus an immaterial thing, and exists from eternity, is the involuntary reason of the first types, as God is the first cause of the intelligences. The soul once beheld matter and loved it. Glowing with the desire of assuming a bodily shape, it would not again separate itself from that matter by means of which the world was created. Since that time the soul forgot itself, its everlasting existence, its original abode, and knew nothing more of what it had known before. But God, who turns all things to the best, united it to matter which it loved, and out of this union the heavens, the elements, and composite things arose. In order that the soul might not wholly perish within matter, he endowed it with intelligence, whereby it conceived its high origin, the spiritual world, and itself. It further conceived through this that it was but a stranger in this world, that it was subject to many sufferings in it, and that even the joys of this world are but the source of new sufferings. As soon as the soul had perceived all this. it began to yearn again for its spiritual home, as a man who is away from his birthplace pines for his homestead. It then also learned that, in order to return to its primitive state, it had to free itself from the fetters of sensuous desires, and from all materialistic tendencies. Free from them all, it would regain its heavenly sphere again, and enjoy the bliss of the spiritual world."

The life of the sect holding this creed was but short. After having first been on terms of great friendship with the ruling powers of Mohammedanism, as well as with Christians and Jews, and having filled many of the highest and most responsible posts at the courts of the caliphs, they were, by degrees, made the butt of fanaticism and rapacity. Mulcted, persecuted, banished at different periods, they disappear from history since the middle of the 11th century. Thus obscurely ended a sect which for two hundred years had produced a host of men pre-eminent in every branch of learning and literature, in philosophy, astronomy, history, natural history, poetry, medicine, and the rest. See Chwolsohn, *Die Sabien und die Sabismus* (St. Petersburg, 1856, 2 volumes).

Zaccaria, Antonio Maria

an Italian monk, founder of the congregation of the Barnabites, was born at Cremona in 1500. He studied at first medicine and philosophy at Padua, and afterwards theology also. Having received holy orders, he settled at Milan, where, in 1525, he joined the fraternity of Eternal Wisdom, and where he soon, in connection with several other members, and with the

sanction of Clement VII, founded a new congregation, of which he was made superior. From their first church, St. Paul's, in Milan, they were originally called the Regular Clerks of St. Paul's (Panlines), which name they exchanged for Barnabites, when, in 1541, they were presented with the Church of St. Barnabas, in Milan. Zaccaria, who is said to have had the power of prophecy and of working miracles, died, according to his own prediction, July 5, 1539, at Cremona. Of his writings, we mention a compilation from the Church fathers, *Detti Notabili Raccolti da Diversi Autori* (Venice, 1583; printed in French, Lyons, 1625; Latin, by J.A. Gallicus, *Axiomata Sacra*). See Arisius, *Cremona Literata*, 2:88 sq., Biedenfeld, *Monchsorden*. 1:180; *Theol. Universallexikon*, s.v. (B.P.)

Zacchaeans

is a local name for the Gnostics, mentioned by Epiphanius (*Haeres.* 26:3), but without adding where they were so called.

Zac'chur

(^{139B}1 Chronicles 4:26). *SEE ZACCUR*.

Zachalios

an ancient Babylonish writer, is mentioned by Pliny (*Hist. Nat.* 37:10) as the author of a book on gems and their magical powers, which was dedicated to the king Mithridates. "It was evidently a writing belonging to that Graeco-Babylonian literature which was so widely developed during the centuries bordering on the Christian aera, and which had the same connection with the real Chaldaean doctrines as the Grecian literature of the hermetical books had with the doctrine of ancient Egypt" (Lenormont, *Chaldaean Magic*, page 176).

Zacharia, Just Friedrich

a Protestant theologian. was born at Haina, in Gotha, in 1704. He studied at Jena and Kiel, was appointed at the latter place, in 1735, professor of Oriental languages, in 1742 elected to the chair of Biblical antiquities, and in 1747 to that of theology. He died March 8, 1773. He published, *Dissertatio seu Commentatio Solemnis, Comma Secundam Quinti Hoseae Capitis Explicans* (Kiloni, 1731): — *Progr. de Usu Linguae Ebraeae in Philosophia* (ibid. 1736): — *Diss. de Ritibus Scholasticis Judaorum-*

(ibid. 1745). See Doring, *Die gelehrten Theologen Deutschlands*, 4:767 sq.; Furst, *Bibl. Jud.* 3:540. (B.P.)

Zacharias, Bishop Of Anagni

Italy, was sent in A.D. 860, as one of the legates of pope Nicholas I, to Constantinople with letters of reply to those of the emperor Michael and the patriarch Photius, making overtures to the Church of Rome for sympathy and cooperation. See Neander, *Hist. of the Church*, 3:562.

Zacharias Scholasticus Bishop Of Mitylene,

in the island of Lesbos, was present at the Synod of Constantinople (A.D. 536) which deposed Anthimus, the patriarch of Alexandria. Zacharias had studied philosophy at Alexandria, and for some time practiced as an advocate at Berytus. He is the author of *Amnmosius sive de Mundi Opificio*, a dialogue in which he defends the Christian view of creation and government of the world against objections to it raised from the point of view of the Greek philosophy. It was first published at Paris in 1619. The best edition is that by Jean Fr. Boissonade, *Aeneas Gazaeus et Zacharias Mityleniaeus, de Immortalitate Animae et Mundi Consummatione* (Paris, 1836). He also wrote, *Disputatio contra Ea, quae de Duobus Principiis a Manichaeo quodam Scripta et Projecta in Viam Publicam Reperit Justinianus Imperator* (Latin interpretation by Turriano, in *Bibl. Pat. Max. Lugd.* 9:794). See Brucker, *Hist. Crit. Philos.* 2:528; Ritter, *Geschichte der christl. Philosophie*, 2:495, Herzog, *Real-Encyklop.* s.v. (B.P.)

Zacuto, Abraham

SEE SAKKUTO, ABRAHAM.

Zacynthian Manuscript

(designated as Z) is a palimpsest uncial fragment in the library of the British and Foreign Bible Society in London, which, under an evangelistary, written on coarse vellum in or about the 13th century, contains large portions of Luke's gospel down to 11:33, in full, well-formed characters, but surrounded by, and often interwoven with, large extracts from the Lectors, in a hand which cannot be earlier than the 8th century. It was obtained from Zante in 1821. The entire volume must have originally been a large folio (14 inches by 11), of which eighty-six leaves and three half-leaves survive. The readings are very valuable. They were communicated

to dean Alford for the fourth edition of his New Test. by Dr. Tregelles, who has since (1861) collated and published it in full. See Scrivener, *Introd. to the New Test.* page 126; *Christian Remembrancer*, January 1862; *Journ. of Sac. Lit.* January 1862, page 495. **SEE MANUSCRIPT.**

Zahab

SEE GOLD.

Zahalon, Abraham Ben- Isaac

a Jewish writer of Spain, who flourished in the 16th century, is the author of, **צפני אפרם**, or *Healing of the Soul*, an ascetical work, treating on repentance (Venice, 1595): — **פּוּרְגָנוּס**, on the Jewish, Christian, and Mohammedan calendar (ibid. 1594-95): — **פּוּרְגָנוּס אַלְפָּה**, a grammatical and pedagogical commentary on the book of Esther (ibid. 1595). See Furst, *Bibl. Jud.* 3:541; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; De' Rossi, *Dizionario Storico Degli Autori Ebrei* (Germ. transl.), page 333. (B.P.)

Zahalon, Jacob Ben-Isaac

a Jewish writer of Rome, was born in 1630, and died at Ferrara in 1693. Besides a large medical work), **פּוּרְגָנוּס הַרְשָׁוָה**, he left, in MS., a commentary on Isaiah, entitled **תּוֹרַת מְצֵיבָה שֶׁבַח**: — a commentary on Ecclesiastes, **בְּרִייתֵי דְדָנְיֵל**: disquisitions on Daniel, **אֵילָנוֹת**: — homiletical expositions on the Pentateuch, **תּוֹרַת שִׁיר הַשִּׁירָה**: — a commentary on the Song of Songs, **הַלְלֵנוּ לַיהוָה**, etc. See Fiirst, *Bibl. Jud.* 3:541, Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; De' Rossi, *Dizionario Storico Degli Autori Ebrei* (Germ. transl.), page 332. (B.P.)

Zahn

a German philanthropist, was a mason of Bunzlau, who wandered about as an orphan in childhood, and learned to read at the age of twenty-four. He carried on a little school in his own house for the benefit of orphans. He made the first movement towards the establishment of an orphan-house in Bunzlau, and went to Berlin to solicit the royal sanction. The corner-stone was laid in 1755. Zahn became the first superintendent, but died of the plague in 1756. The institution was conducted from that time by Ernest

Gottlieb Woltersdorf. See Hagenbach, *Hist. of the Church in the 18th and 19th Centuries*, 1:146.

Zair

Conder suggests (*Hand-book to the Bible*, page 427) that this is "perhaps the ruin *Zueireh* on the south-west shore of the Dead Sea." Zallwein, GREGORIUS, a Roman Catholic theologian of Germany, was born at Obervinchtach, in the Palatinate, October 20, 1712. In 1733 he joined the order of the Benedictines, and received holy orders in 1737. In 1744 he was elected prior of the monastery at Wessobrunn, and shortly afterwards was called to Strasburg, in Carinthia, as professor of theology, Church history, and canon law. In 1749 he was called to the Salzburg University, and died August 9, 1766. Of his publications, we mention, *Fontes Originarii Juris Canonici*, etc. (Salzburg, 1754-55): — *Jus Ecclesiasticum Particulare Germanice ab Era Christi usque ad Carolumn IX Imp.* (ibid. 1757): — *Collectiones Juris Ecclesiastici Antiqui et Novi*, etc. (ibid. 1760): — *Principia Juris Ecclesiastice Universalis et Particularis Genrmanica* (1763 sq. 4 volumes). See Doring, *Die gelehrten Theologen Deutschlands*, 4:770; Winer, *Handbuch der theol. Lit.* 2:8. (B.P.)

Zamora, Alphonso

SEE ALPHONSO DE ZAMIORA.

Zampieri, Domenico

(commonly known as *Domenichino*), an eminent Italian artist, was born at Bologna in 1581, and received his first instructions from Denis Calvart, but, on account of severe treatment by that master, he was removed to the Academy of the Caracci. His great talents did not develop themselves so early as in many other painters, and his studious and thoughtful manner drew from his fellow-students the appellation of the Ox; but Annibale Caracci testified of his abilities by saying to his pupils, "This Ox will in time surpass you all, and be an honor to the art of painting." In the first contest of the students for a prize after he entered the academy, Domenichino was triumphant; but this triumph, instead of rendering him confident and presumptuous, only stimulated him to greater assiduity, and he pursued his studies with such patient and constant application that he made such progress as to win the admiration of some of his contemporaries and to beget the hatred of others. After leaving the school of the Caracci, he

visited Parma, Modena, and Reggio, to study the works of Correggio and Parmiggiano; and soon after returning to Bologna he went to Rome, where he commenced his brilliant career. Cardinal Agucchi was the first to patronize him, and he employed him in his palace, and commissioned him to paint three pictures for the Church of St. Onofria, representing subjects from the life of St. Jerome. He was employed about this time to assist Annibale Caracci in his great works in the Farnesian Gallery at Rome, and he executed a part of them from the cartoons of Caracci. He also painted in the loggia in the garden, from his own designs, the *Death of Adonis*, in which he represented Venus springing from her car to succor her unfortunate lover. He was employed by cardinal Borghese to assist in decorating the Church of San Gregorio, in which his *Flagellation of St. Andrea* is so justly celebrated. Cardinal Farnese next employed him to paint some frescos in a chapel in the abbey of Grotto Farrata, where he executed several subjects from the life of St. Nilo; one of these, representing the cure of a diemoniac, is considered one of the finest productions at Rome. Soon after this he executed his famous *Communion of St. Jerome*, painted for the principal altar of San Girolamo della Cavita. a work which has immortalized his name, and which was accounted, next to the *Transfiguration* of Raphael, the finest picture of Rome. This work has experienced some removals, but has been returned to its original place and copied in mosaic to preserve the design, the original having suffered from the effects of time. His next great work was in the Church of San Lodovico, representing the life of St. Cecilia. His great success and increasing fame had by this time so excited the envy and hatred of his contemporaries that he was constrained to leave Rome in disgust. He therefore returned to Bologna, where he resided several years in the quiet practice of his profession, and executed some of his most admired works, particularly the *Martyrdom of St. Agnes*, for the church of that saint, and the *Madonna del Rosario*, both of which were engraved by Gerard Audran for the Louvre at Paris by order of Napoleon. The fame of Domenichino was now so well established that intrigue and malice could not suppress it, and pope Gregory XV invited him back to Rome, and appointed him principal painter and architect to the pontifical palace. Cardinal Montalto employed him, to decorate the vault of San Andrea della Valle, where he represented the four evangelists, with angels, in such a masterly manner that they were the admiration of Italy and the study of artists. He also painted in the chapel of cardinal Bandini, in the Church of San Sylvestro, in the Quirinal, four pictures — *Queen Esther before Ahasuerus*, *Judith with*

the Head of Holofernes, David Playing on the Harp before the Ark, and Solomon and his Mother, Bathsheba, Seated on a Throne — which were esteemed among his finest works. Soon after he painted the *Four Cardinal Virtues* in the Church of San Carlo Catenari. He was next invited to Naples to paint the chapel of St. Januarius. He executed one of his most admired works in the Palazzo della Torre, representing the dead Christ supported on the knees of the Virgin, together with Mary Magdalene and others. But his life soon became so embittered by the jealousy and hatred of his rivals that he quitted Naples in disgust, and returned once more to Bologna, where he died. in 1641. His work as an architect began with the superintendence of the pontifical palace under Gregory XV, but he executed various other works, particularly two designs for the Church of San Ignazio, at Rome. He was not, however, allowed to complete this edifice, but his designs were combined by the Jesuit Grassi in another edifice. Thereupon Domenichino refused to furnish additional plans, and the building was transferred to Algardi. In Santa Maria Trastevere he designed the rich and ingenious entablature, also the chapel, called Della Madonna di Strada Cupa. He also designed the greater part of the elegant villa Belvidere at Frascati, and designed and erected the picturesque villa Lodovico at Rome, the gardens of which he laid out with a number of verdant walks, and divided the grove with exquisite taste. No better proof of his great merits as an artist can be desired than the fact that upwards of fifty of his works have been engraved by Gerard Audran, Raphael Morghen, and other famous engravers, and that many of them have been frequently copied. See Spooner, *Biog. Hist. of the Fine Arts*, pages 265, 1119; Milizia, *Lives of Celebrated Architects*, 2:152.

Zanchi, Jerome

a clergyman and theologian of the German Reformed Church, was born at Alzano, in the territory of Bergamo, February 2, 1516, and was the son of the historian Zanchi. He entered the Augustinian order of regular canons in 1531, engaged in philosophical and theological studies, and, on their completion, came with his friend, count Celso Martinengo of Brescia, to the monastery of Lucca, where Vermigli was teaching, and where they became acquainted with the writings of Luther, Melancthon, Bullitnger, and Calvin. They soon afterwards came into notice as evangelical preachers, and were compelled to flee — Martinengo to Milan and Geneva, where he became pastor of the Italian Church, in 1552, and Zanchi to Switzerland and Geneva, in 1551. In 1553 Zanchi accepted a

professorship of the Old Test. at Strasburg, where Marbach and other Lutherans were his colleagues, the association involving him in controversies upon the doctrines of the antichrist, predestination, and the perseverance of the saints, which began in 1561, and were superficially settled by arbitrators, who drew up a formal agreement, which was signed by all the clergy and professors of the city, Zanchi, however, appending a reservation to his signature intended to prevent his being compelled to teach what he did not receive as the truth. Calvin and other reformed theologians, however, censured the yielding temper which Zanchi had exhibited, and thus induced him to speak his sentiments more positively. This naturally renewed the strife and involved disagreeable consequences, from which he was glad to escape by accepting a call to Chiavenna as pastor of the Italian congregation. He had previously declined repeated calls to a similar post at Lyons., False teachers and uneasy Italian agitators troubled him at Chiavenna, and in 1564 a pestilence interrupted the services of his Church and compelled his retirement to a mountain near Piuri, where he occupied himself with writing a sketch of his controversy with Marbach, which afterwards appeared under the title of *Miscellanea* (1566, 4to). In 1568 he became professor of theology at Heidelberg, and rapidly earned the first place among the scholars of the theological faculty. His advice was sought by persons in every quarter and upon all the debated questions of the day, e.g., the sacraments, the Trinity, the mediation of Christ, and replies in great number were written to inquirers, sometimes in the name of the faculty, and often in his own name, all tending to the confirmation of the teachings of Reformed orthodoxy. He was equally zealous and influential in the work of introducing a strict discipline in the churches of the palatinate. Of larger theological works written by him in this period we mention *De Tribus Elohim*, etc. (1572), which is chiefly important as collocating the grounds upon which the antitrinitarians based their opinions; *De Natum Dei*, etc.; a sort of speculative philosophy of religion, in which the doctrine of predestination especially is carried to its logical consequences; and *De Operibus Dei infra Spatium Sex Dierum Creatis*, a cosmology in which dogmatic hypotheses and physical facts are intermingled-interesting as showing the amount of knowledge possessed, or supposed to be possessed, respecting nature and natural forces in that day. A fourth work, *De Primi Hominis Lapsu*, etc., was begun at Heidelberg, but not completed. A Lutheran prince succeeded to the throne of the Palatinate, and Zanchi was dismissed. The newly established University of Neutstadt-on-the-Hardt .received him, and made him its

professor of the New Test. in 1578, and this post he retained until he died, November 19, 1590, though he had been invited to return to Heidelberg when the Palatinate was restored to Calvinism. In 1577 he was required to write a confession by the deputies of the Reformed churches, then assembled at Frankfurt, which confession was intended to be opposed to the *Formula of Concord*. This work became the basis of the *Harmonia Conf. Fidei Orthodoxarum* of Beza and Danaeus (1581). His children collected his works and published them after his death, though no complete edition appeared prior to that of Geneva (1619, 3 volumes, fol. 8 parts). These works rank among the leading sources of the Reformed theology of his time, but are already tainted with the scholastic spirit. See Schmid, in *Stud. u. Krit.* 1859; Herzog, *Real-Encyklop.* s.v.

Zanchius, Basil

a learned Italian monk and writer, was born at Bergamo in 1501. His real name was Peter, which he exchanged for Basil when he became a canon regular. He studied at Rome and various other places, but resided for the greater part of his life at Rome, where he died in 1560. He was the subject of persecution, for some cause not clearly ascertained, and died in prison. He, was one of the best Latin poets of his age. His Latin poems were first printed at Rome in 1540, and were often reprinted. He also wrote observations on all the books of Scripture (Rome, 1553). He published *Epithetoum Commentarii*: (1542), a second edition of which appeared under the title *Dictionarium Poeticum et Epitheta Veterum Poetarum*, etc. (1612).

Zanoah

(1) In the plain of Judah. The present *Khurbet Zanuua* lies one and a half miles north of Belt Nettif and two and a half south-east of Ain Shems (Beth-Shemeh), and is "a large and important ruin on highground, mainly east of the road; but remains are also found on the hill-top to the west," consisting of chambers with arched entrances, foundations of housewalls, traces of mills, cave-tombs, etc. (*Memoirs to the Ordnance Survey*, 3:128).

(2) In the hills of Judah. The modern *Khurbet Zanuta* lies four and a half miles south-west of Es-Semua (Eshtemoa), and one and a half north-west of Attu, and consists of "heaps of stones and foundations, fallen pillars, caves and cisterns on a hill" (described in the *Memoirs to the Ordnance Survey*, 3:410 sq.).

Zanolini, Antonio

a Jewish writer of the 18th century, is the author of, *Quaestiones e Scripture Sacra* (Padua, 1725): — *Lexicon Hebraicum* (ibid. 1732): — *Lexicon Chaldaico-Rabbinicum* (ibid. 1747): — *Ratio Institutioque Addiscendae Linguae Chald.-Rabb.-Talmudicae cum Singularum Dialectorum Exemplis etiam Latinitate Donatis*, etc. (ibid. 1750). See Furst, *Bibl. Jud.* 3:542 sq.; Wolf, *Bibl. Hebr.* 4:312; Steinschneider, *Bibl. Handbuch*, s.v. (B.P.)

Zanti, Abraham

a Jewish physician, philosopher, and poet, was born in 1670, and died, rabbi of Venice, in 1729. He is the author of **μhrba tnhk**, or a metrorhythmic paraphrase of the Psalms (Venice, 1719). See Furst, *Bibl. Jud.* 3:543; De' Rossi, *Dizionario Storico* (Germ. transl.), page 335. (B.P.).

Zanzalus, Jacob

(called also *Baradaeus*), a monk of the 6th century, became conspicuous by reviving the Monophysite (q.v.) sect of the Eutychians (q.v.). They had been reduced to a very small number, but these had ordained Zanzalus bishop of Edessa, and by his zeal and unceasing toil he left the sect, at his death in A.D. 588, in a flourishing condition in Syria, Mesopotamia, Armenia, Egypt, and other countries. These are known as Jacobites (q.v.).

Zaremba, Felician Martin Von

a famous missionary, was born at Zaroy, in the Russian government of Grodno, in Lithuania, March 15, 1794. He studied at Dorpat for a political career. In 1816 he was made doctor of philosophy, and in 1817 engaged at St. Petersburg in the college for foreign affairs. In the same year he concluded to give up everything and to work in the service of his Master. He went to Basle in 1818, and having spent there nearly three years, was appointed to commence missionary operations in Grusia. Having received his ordination in 1821, he went to Shusha, which became the nucleus for his operations. In 1830 he was obliged to leave his post on account of feeble health, and returned to Basle. In 1835 he again returned to his post, but, on his way, an imperial ukase forbade further operations. All representations were in vain, and Zaremba, the first and last missionary of

the Basle Society, left Shusha in 1838 for Basle. From 1839 to 1864 he travelled through Europe in behalf of his society, but in 1865 he was struck with apoplexy. He died May 31, 1874. See *Der evangelische Heidenbote*, 1874, No. 7. (B.P.)

Zeal

a passionate ardor for any person or cause. The word in Hebrew is, **hanq̄ kinah**, from **anq̄**; *kanah*, "to flush" with passion. The Sept. usually renders it by **ζήλος** (the New Test. term), which is derived from **ζέω**, "to be hot." Thus we say, "a fiery zeal." The psalmist says (^{<990>}Psalm 69:9), "The zeal of thine house hath eaten me," or consumed me like fire (see Bauer, *De Messiae Zelo pro Domo Dei*, Viteb. 1744). Zeal is an earnestness arising either from good or evil motives (^{<1212>}2 Samuel 21:2; ^{<6142>}1 Corinthians 14:12; ^{<5043>}Colossians 4:13). Thus Phinehas was commended because he was zealous for Jehovah (^{<0251>}Numbers 25:11-13); but Jehu, when he slew the priests of Baal and the family of Ahab, was zealous in order to gain public applause, (^{<1206>}2 Kings 10:16-31). Zeal may be misdirected, or it may be honorable (^{<5086>}Philippians 3:6; ^{<8047>}Galatians 4:17,18; ^{<5024>}Titus 2:14; ^{<990>}Psalm 69:9; ^{<8217>}John 2:17). Zeal is attributed in Scripture to God as well as to man (^{<1268>}2 Kings 19:31; ^{<2307>}Isaiah 9:7; ^{<3553>}Ezekiel 5:13). There are a various kinds of zeal, as

- (1) an ignorant zeal (^{<502>}Romans 10:2, 3);
- (2) a persecuting zeal (^{<5086>}Philippians 3:6);
- (3) a superstitious zeal (1 Kings 18; ^{<8014>}Galatians 1:14);
- (4) a hypocritical zeal (^{<1206>}2 Kings 10:16);
- (5) a contentious zeal (^{<6116>}1 Corinthians 11:16);
- (6) a partial zeal (^{<3008>}Hosea 7:8);
- (7) a temporary zeal (^{<1213>}2 Kings 12:13; ^{<8045>}Galatians 4:15);
- (8) a genuine zeal, which is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind (^{<8048>}Galatians 4:18; ^{<6189>}Revelation 3:19).

This last is generally compounded of sound knowledge, strong faith, and disinterested regard; and will manifest itself by self-denial, patient endurance, and constant exertion.

The motives to true zeal are

- (1) the divine command (~~4189~~ Revelation 3:19);
- (2) the example of Christ and the end of his death (~~4127~~ John 2:17; ~~4108~~ Acts 10:38; ~~4114~~ Titus 2:14);
- (3) the importance of his service;
- (4) the advantage and pleasure it brings to the possessor;
- (5) the instances and honorable commendation of it in the Scriptures: Moses, Phineas, Caleb, David, Paul, etc. (~~4088~~ Galatians 4:18; ~~4185~~ Revelation 3:15, etc.);
- (6) the incalculable good effects it produces on others (~~4181~~ James 5:20).

See Reynolds and Orton *on Sacred Zeal*; Massillon, *Charges*; Evans, *Christian Temper*, sermon 37; Hughes, Channing, and Chapin, *Sermon on Zeal*; Mason, *Christ. Mor.* sermon 28; *Natural History of Enthusiasm*.
SEE FAITH; SEE FANATICISM; SEE JEALOUSY,

Zealots

(*ζηλωταί*) were, in a technical Jewish sense, the followers of Judas the Gaulonite, or Galilsean (q.v.). Josephus speaks of them as forming the "fourth sect of Jewish philosophy," and as distinguished from the Pharisees chiefly by a quenchless love of liberty and a contempt of death. Their leading tenet was the unlawfulness of paying tribute to the Romans, as being a violation of the theocratic constitution. This principle, which they maintained by force of arms against the Roman government, was soon converted into a pretext for deeds of violence against their own countrymen, and during the last days of the Jewish polity the Zealots were lawless brigands or guerrillas, the pest and terror of the land. After the death of Judas, and of his two sons, Jacob and Simon (who suffered crucifixion), they were headed by Eleazar, one of his descendants, and were often denominated *Sicari*, from the use of a weapon resembling the Roman sica (Joseph. *Ant.* 18:1; *War*, 4:1-6; 7:8; see Lardner,

Credibility, part 1, book 1, chapter 6, 9; Kitto, *Palestine*, pages 741, 751).
SEE ZELOTES.

Zedner, Joseph

for a long time custodian at the British Museum, in London, was born at Gross-Glogau in 1804, and died in Berlin, October 10, 1871. He wrote, *Ueber den Wortton in der hebr. Sprache* (Berlin, 1817): — *Auswahl historischer Stücke aus hebr. Schriftstellern vom II. Jahrhundert bis auf die Gegenwart* (Heb. and Germ. *ibid.* 1840): — **μhrba āšwyw**, or *Abraham ben-Ezra's Commentary on the Book of Esther after another Version* (Lond. 1850): — *Catalogue of the Hebrew Books in the Library of the British Afuseum* (*ibid.* 1867). He also contributed to the *Ha-Maskir* for 1859 and 1861. See Furst, *Bibl. Jud.* 3:546. (B.P.)

Zegedin (or Szegedin), Stephen Dan

an eminent Lutheran divine, was born at Zegedin, a city of Lower Hungary, in 1505. His family name was *Kis*. He studied under Luther and Melancthon at Wittenberg, taught and preached Lutheranism in several cities in Hungary, and was taken prisoner by the Turks, who treated him with great cruelty. He subsequently officiated as minister at Buda and in many other places. He died at Reven, in Hungary, May 2, 1572. He left the following works, which were afterwards published: *Assertio de Trinitate* (1573): — *Tabulae Analyticae in Prophetas, Psalmos, et Novum Testamentum* (1592): — *Speculuns Romanum Pontificum Historicum* (1602). See Chalmers, *Biog. Dict.* s.v.

Zeibich, Carl Heinrich

a Protestant theologian of Germany, was born at Eilenburg, June 19, 1717. He studied theology, philosophy, and philology at Wittenberg, was made magister in 1737, on presenting a dissertation, *De Chaldaicorum Veteris Testamenti apud Judaeos Auctoritate*. In 1752 he was made professor, and died August 3, 1763. Of his writings we mention, *De Lingua Judaeorum Hebraica Temporibus Christi et Apostolorum* (Viteb. 1741): — *De Codicum Veteris Testamenti Orientalium et Occidentalium Dissensionibus* (*ibid.* cod.): — *De Ritu Baptizandi in Mortem Christi, ab Eunomianis Recentioribus Introducto* (*ibid.* 1752): — **Σύμμικτα** *Antiquitatum Tarsicarum ex Scriptorum Veterum Monumentis Collecta* (*ibid.* 1760). See

Dbring, *Die gelehrten Theologen Deutschlands*, 4:772 sq.; Furst, *Bibl. Jud.* 3:547. (B.P.)

Zeibich, Heinrich August

a German theologian, was born at Merseburg, June 22, 1729, and died March 30, 1787, at Gera, being professor of elocution there. He is the author of, *Vermischte Betrachtungen aus der Theologie und Philologie* (Leipsic, 1772-74, 3 parts): — *Progr. de Velo Hierosolymitano*, etc. (Gera, 1757): — *Von dem Grabe Mosis* (ibid. 1758): — *Progr. de Vento, Praesentia Divinae Documento* (ibid. eod.): — *Pr. de Thuribulo Aureo* (ibid. 1768): — *Pr. de Radiante Mosis Facie a Cincinorum Cornibus Defensa* (ibid. 1764): — *De Censibus Hebraeorum* (ibid. 1764-66): — *De Circumcisionis Origine* (ibid. 1770): — *Progr. duo de Miraculo Manna Israelitica* (ibid. 1770-71): — *Pr. Isaaci Ortus in Fabula Orionis Vestigia* (ibid. 1776): — *Pr. de Fl. Josepho Vespasiano Imperium Romanum Vaticinante* (ibid. 1783). See Winer, *Handbuch der theol. Lit.* 1:31; Furst, *Bibl. Jud.* 3:547. (B.P.)

Zeisberger, David

a Moravian missionary among the Indians of North America, was born in Moravia, Germany, in 1721 whence his parents emigrated to Herrnhut, in Upper Lusatia, for the sake of religious liberty. He was educated by the Moravians in Saxony, and afterwards lived at their settlement of Nerrendyk, Holland. In 1738 he came to Georgia, where some of his brethren had begun a settlement, that they might preach the gospel to the Creeks. Thence he removed to Pennsylvania, and assisted in the commencement of the settlements of Bethlehem and Nazareth. Soon afterwards he became a missionary to the Indians, and labored among the Delawares. at Shamokin, and the Iroquois at Onondaga, N.Y., till after the breaking out of war in 1754. On the return of peace, after the conspiracy of Pontiac, he led the remnant of the Christian Indians, who had found a refuge in Philadelphia, Pennsylvania, to Wyalusing, on the Susquehanna. in Bradford County. In 1767 he established a Church among the Monseys, on the Alleghany. In 1772 he penetrated still farther, exploring the Muskingum region, and laying out the town of Schoenbrunn, on the Tuscarawas, about ten miles from the present Canal Dover, Ohio. Here he was joined by all the Moravian Indians of Pennsylvania, and the mission was greatly enlarged. In 1781, at the instigation of the British commandant

at Detroit, a party of Wyandots broke up these settlements, and compelled the Christian Indians to remove, to Sandusky. The missionaries were shamefully abused. In the following year a party of ninety-six of those who had been driven to Sandusky returned to their former homes to gather their corn, and were treacherously murdered at Gnadenhiitten by a party of the white settlers. After this melancholy incident most of the converts dispersed, and Zeisberger, with a small remnant, went to the Clinton River and formed a settlement in the present state of Michigan. In 1786 he returned to the southern shore of Lake Erie, and soon began another settlement, which he called New Salem. In 1791. however, he was obliged to remove to Canada on account of the hostility of the other Indians. There he founded Fairfield on the Thames. In 1798 the Moravian Indians received a grant from Congress of the tract of land which had been their former home in the valley of the Tuscarawas. To this locality Zeisberger returned with some of his converts, and established a new station, which he called Goshen. Here he remained until his death, November 17, 1808. Perhaps no man ever preached the gospel so long among the Indians, and amid so many trials and hardships. He was a man of small stature, with a cheerful countenance, of a cool, intrepid spirit, with a good understanding and sound judgment. His portrait is prefixed to Heckewelder's *Narrative*. Amid all his privations and dangers he was never known to complain, nor ever regretted that he had engaged in the cause of the Redeemer. He would never consent to receive a salary, although he deemed it proper for some missionaries. He trusted in his Lord for the necessaries of life, and he looked to the future World for his reward. Free from selfishness, a spirit of universal love filled his bosom. A more perfect character has seldom been exhibited on the earth. It is a melancholy fact that he suffered more from white men, called Christians, by reason of their selfishness and depravity and hostility to the gospel, than from the Indians. Had the back settlers of our country participated in the benevolent spirit of the Moravians the benefit to the natives would have been incalculable. Amid all obstacles the brethren, in the days of Mr. Zeisberger, instructed and baptized about fifteen hundred Indians. The calm death of those who were murdered at Muskingum, in 1782, is a striking proof of the influence of the gospel on men, concerning whom it is sometimes said they cannot be made Christians. About 1768 he wrote two grammars of the Onondaga, in English and German, and a dictionary, German and Indian, of more than seventeen hundred pages. In the Lenape, or language of the Delawares, he published a spelling-book, sermons to children, and a hymn-book,

containing upwards of five hundred hymns, translated partly from German and partly from English. He left in manuscript a grammar in German of the Delaware language, which has been translated by Mr. Du Ponceau; also a harmony of the four gospels, translated into Delaware. See De Schweinitz, *Life and Times of David Zeisberger* (Philadelphia, 1870); Heckewelder, *Narrative of the Missions. among the Delaware and Mohegan Indians* (ibid. 1820); Allen, *Amer. Biog. Dict.* (1857); Allibone, *Dict. of Brit. and Amer. Authors*, s.v.

Zeitmann, Gottfried Thomas

a Lutheran minister, was born of Jewish parentage at Cracow, Poland, in 1696. On account of the war between Poland and Sweden, Zeitmann's father had to leave his country, and settled at Frankfort, where his son Hirschel (this was Zeitmann's name before his baptism) received his early education. In 1707 he was baptized, taking the above-mentioned name. He desired to learn a trade, but his friends advised him to attend the gymnasium of St. Anna at Augsburg, where he had gone on account of being persecuted by his relatives. In 1717 he commenced his studies at Jena, where he remained till 1721. Having passed some years as a private tutor, he was, in 1728, chosen pastor at Oberode, and in 1736, one of the pastors of Frankfort and Sachsenhausen. He died February 7, 1747. His biographer, Dr. C.H. Martin, says of him, "Zeitmann preferred to speak in Latin, and as oft as we quoted a passage of Scripture, whether of the Old or New Test., he repeated the same in the original, with chapter and verse. He never entered the pulpit without having studied his subject with prayer and meditation. His delivery was distinct, his voice powerful; he could be heard in the largest church in Frankfort." (B.P.)

Zell, Matthew

the earliest Reformed preacher of Strasburg, was born in 1477 at Kaisersberg, in Upper Alsace, and graduated in theology at Freiburg. In 1518 he became pastor to the cathedral of Strasburg, having already been strongly influenced by Luther's *Theses*, and in 1521 he took decided ground as an evangelical preacher, while engaged in the exposition of the epistle to the Romans. Some persons traduced him for his course, but others became his supporters. and even the magistracy of the city pledged themselves in his defence against the chapter. In 1523 his bishop formulated a series of charges against him, to which Zell replied with a

refutation, which was at the same time a Scriptural authentication of the evangelical doctrines. In the same year two clergymen publicly renounced their allegiance to the papacy and entered into wedlock, and Zell improved the occasion by publishing a sermon in defence of the marriage of priests. Soon afterwards he was himself married. On December 1, 1523, the magistracy directed all preachers "to proclaim, freely and in public, to the people nothing but the Holy Gospel and the doctrines of God, and whatever may tend to the promotion of love for God and our neighbor." A few months later all the married priests were excommunicated by the bishop, but the measure proved ineffective. Zell replied with an *Appellation*, and the citizens continued in increasing numbers to turn away from Romanism. Zell was as liberal towards all who believed in Christ as he was firm in his own convictions. He gave hospitable entertainment to the fugitive Schwenkfeld, and refused to anathematize the Swiss because of their opinions respecting the sacraments. He attached no great importance to formulated creeds, and took no part in current disputes, nor yet in Bucer's attempt at union. In 1534 he published, in the name of the Strasburg clergy, a catechism (*Kurtze christliche Erbauung fur die Kinder u. Angohnden*, etc.) for beginners; which seems suited rather to teachers than to children. He also wrote for the latter class an exposition of the Lord's Prayer. In 1542 he united with his colleagues in sending an opinion respecting images, etc., to the preachers of Frankfort, which decided them to be *adiaphora*, and which asserted the real presence of Christ in the sacrament, but in a heavenly and not bodily manner. Zell died in 1548. His widow, Catharine, was a skilful disputer, and maintained a correspondence with Schwenkfeld during many years, besides issuing a defence of her association with him. She also wrote a brave defence of her husband's memory, in 1557, against an attack made by Louis Rabus. She obtained the reputation of a pious benefactor of the afflicted, and especially of "poor scholars" and such as had fled for refuge to Strasburg on account of their religious convictions, not excluding even Anabaptists. See the biographies of Zell and his wife in Rhilrich, *Mittheil. aus d. Gesck. d. Evang. Kirche d. Elsasses* (Strasburg, 1855), 3:89 sq.; Herzog, *Real-Encyklop. s.v.*

Zella, Council Of

(*Concilium Zellense* or *Teleptense*), was held in 418, at Zella, or Tella, in the province of Bvzacena, in Africa, Donatianus, bishop of Zella, presiding. Various regulations were made.

1. Enacts that no man shall be admitted to holy orders who has served in war after baptism.
2. Enacts that every bishop shall be consecrated by three bishops, with the consent of the metropolitan, and that of the bishops of the provinces, expressed in writing.
3. Declares that one bishop only cannot consecrate another, except in the Roman Church.
4. Exhorts bishops, priests, etc., to observe continence. 8. Directs that the Montauists and Novatianists shall be admitted into the Church by imposition of hands. See Mansi, *Concil.* 2:1577.

Zeller, Christian Heinrich

a Protestant pedagogue, was born at Hohen-Entringen, near Tubingen, March 29, 1799. He studied law at Tiibingen, which he did not practice, but gave himself entirely to the cause of education. In 1820 he founded his famous institution for children and teachers at Beuggen-on-the-Rhine, where he died, May 18, 1860. He published, *Gottliche Antworten auf menschliche Fragen* (2d ed. Basle, 1852): — *Kurze Seelenlehre* (Stuttgart, 1846): — *Monatsblatt von Beuggen*, which contains a great many essays on various subjects. Zeller also distinguished himself as a hymn-lwriter; one of his hymns, *Gott bei mir an jedem Ort*, is found in an English translation in *Hymns from the Land of Luther*, page 27 ("My God with me in every place"). See Zuchold, *Bibl. Theol.* s.v.; Herzog, *Real-Encyklop.* s.v.; Koch, *Geschichte des deutschen Kirchenliedes*, 7:188 sq. (B.P.)

Zeller, Hermann

a Lutheran theologian of Germany, was born at Neckarweihingen, August 26, 1807, and died at Muhlhausen, April 10, 1885. He is best known as the editor of *Biblisches Worterbuch fur das christliche Volk* (3d ed. Leipsic, 1884). (B.P.)

Zeller, Johann

a Protestant theologian, was born at Zurich, June 29, 1807, and died July 6, 1839. He is the author of *Stimmen der deutschen Kirche uber das Leben Jesu von Strauss* (Zurich, 1837). His *Predigten* were published after his death (1840). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Zemzem

is the name of a well at Mecca accounted sacred by the Mohammedans. It is said to have been formed from the spring of water which God pointed out to Hagar and Ishmael when they were driven from the house of Abraham and compelled to flee into Arabia. The Mohammedan pilgrims drink of its waters and believe it to be effectual in healing diseases, and even in purifying the soul.

Zend-Avesta

is the name commonly given to the sacred books of the Parsees (q.v.), which are ascribed to Zoroaster (q.v.). The word *avesta* (*avastha*) means *text*, or *original text*; *zend*, or *zand*, means *translation and paraphrase*. According to the latest researches, it would seem as if only a small portion of the entire collection now extant were formed by *avesta*, or *text*, the rest being made up of *zend*, or *commentary*, without *text*. The term *zend* has changed its meaning repeatedly. Originally it indicated an authoritative interpretation coming from the highest source, which was in time embodied in the text itself. Later it came to denote a translation into the *Pehlvi*, or native idiom of Persia, made by the Zoroastrian priests during the Sassanian period. There is also a special *zend* doctrine which differs considerably from that contained in the *avesta*. A still further explanation of the *zend* doctrine is the *pazend*, a word which often occurs in connection with *avesta* and *zend*.

The doctrine of the "Magi," as the Zoroastrian priests were anciently called, as well as those of India and babylonia, is first alluded to in Jeremiah, where the chief of the Magi is mentioned among Nebuchadnezzar's retinue. In the New Test. (~~Mat~~ Matthew 2:1) the Magi came to worship Jesus at Bethlehem. The earliest account among Greek writers is furnished by Herodotus. There are also accounts by Ctesias, the Greek physician of Artaxerxes II, by Denion, Theopomus, and Hermippus. But only fragments from their writings remain, embedded chiefly in Plutarch and Diogenes Laertius. The writings of Pliny, Strabo, Pausanius, Dion. Chrysostomus also contain more or less information on the subject. Among the Armenian writers of the 5th century of our aera we find Eznik and Elizaeus, from whose records we may gather that the Zdroastrians at their time were split into two parties, the one called Mog, the other Zendik — the former inhabiting chiefly Media and Persia, and acknowledging in

the main the avesta; the latter living principally in Bactria, and following the traditional explanations, or zend proper. The nations of modern Europe came into contact with the adherents of Zoroastrianism in the western parts of India, and in the 17th century some MSS. of their sacred books were brought to England. But no one was able to read them; and Hyde himself, the celebrated Oxford scholar, was unable to make any use of them when, in 1700, he wrote his learned work on the Persian religion. The key to this book was first obtained by Anquetil Duperron, a young Frenchman, who went to Bombay in 1754, and there prevailed on some of the dusturs, or learned priests, to introduce him into the mysteries of the holy language and rites. and to sell him some of their most valuable works written in it. In 1759 he commenced a translation of the whole Zend-Avesta. In 1761 he returned to Paris with one hundred and eighty MSS. in different Oriental languages, and in 1771 published in French the first European translation of the Zend-Avesta, to which was added a great deal of supplementary matter. This work produced a profound sensation throughout Europe. In England it was pronounced a forgery by almost all scholars. In France there was but one opinion, viz., that English scholars were trying to run down the work out of sheer spite and jealousy. In Germany, however, opinions were divided; for while some acceded to all the arguments arrayed against it, there arose another renowned German scholar, Kleuker, who, in token of his complete and unreserved trust in the genuineness, set about translating Anquetil's work into German, adding much supplementary matter. After the lapse of more than fifty years, Rash, a Danish scholar, undertook an investigation of the matter. In 1826 he wrote a pamphlet, in which he pointed out (as had been done before) the close affinity between the language of the Zend-Avesta and the Sanscrit, and proved it to be, not a corruption of Sanscrit, but a distinct language.' He, also proved that modern Persian is derived from Zend, as Italian from Latin, and this gave the key to many of the errors of Anquetil's version. The learned dustur himself, from whom Anquetil derived his information of the language, possessed no grammatical knowledge of it. Rash had pointed out the way, Eugene Burnouf followed it. He, indeed, may be called the father of Zend philology. For more than twenty years this eminent scholar devoted all his energies to elucidating, commenting on, and discussing this language, and the sacred writings couched in it, and in publishing texts and translations. In Germany, Olshausen, Bopp, Miuller, Brockhaus, Spiegel, Haug, and in Copenhagen, Westergaard, have been busy ever since in editing and translating the Zend-Avesta or some portions of it.

The Zend-Avesta was originally of very great extent, consisting of vastly more than at present. Pliny says that Zoroaster composed two million verses, and Attavari, an Arabian author, says that his writings covered twelve thousand cow-skins. But from the conquest of Persia by Alexander the Great, in 330 B.C., to the accession of the Sassanidae, in A.D. 235, the religion of Zoroaster and the wisdom of the Magi were thrown into the background by Greek ideas, and became nearly lost. When, however, the Sassanidae assumed the rule their principal endeavors were directed to the revival of the ancient faith, and their unceasing efforts after the ancient fragments of the Zoroastrian doctrine have resulted in the small collection which we now possess. The whole Scripture is said to have consisted of twenty-one *nosks*, or parts, each containing avesta and zend, that is, text and commentary. The number, twenty-one, was to correspond to the twenty-one words of which the most sacred prayer of the Zoroastrians (the *Honovar*) was composed. By the unanimous consent of both classical and Persian writers the whole bulk of the sacred literature is ascribed to Zoroaster himself. They are supposed to be the substance, or, as was subsequently held, the very words of divine revelations to the prophet in the form of conversations.

The name Zend-Avesta belongs more particularly to the three collections which are severally called *Vendidad*, *Vispered*, and *Yasna*, while the remaining writings are comprised under the name of *Khorda-Avesta*, or small Avesta. The latter contains short prayers, and especially the *Yashts*, or *Yeshts*, hymns addressed to the different genii, on the days which bear their names and are sacred to them, or on the days of those genii who are considered to be the attendants of the former.

The *Vendidad* consists of twenty-two *fargards*, or sections, which treat of cosmogony, and may be called the religious and civil code of the old Parsees. The first fargard relates how. *Ahura-Mazda* (now called Ormuzd), the good spirit, created the several countries and places (of which sixteen are named), excellent and perfect in their kind, but that *Angro-Manyus* (now called Ahriman), the evil or black spirit, created in opposition all the evils which infest these worlds. In the second fargard Zoroaster bids Yima announce to mankind the sacred law which he had taught him, but Yima refuses compliance with this behest. He then bids him enlarge the worlds and make them prosperous. This he obeys, and carries out the orders given him by Ahura-Mazda. The third fargard enumerates the five things which are the most agreeable, then the five things which are

the most disagreeable, and afterwards the five things which convey the greatest satisfaction in this world. The fourth fargard may be termed the criminal code of the Avesta. It enumerates, in the first instance, various offences, which are considered to be so grave as to affect, not only the person, who commits them, but also his relatives, and then proceeds to define the punishments incurred by the offender. The eight following fargards contain injunctions in reference to impurities caused by dead bodies. The thirteenth fargard begins with the description of two kinds of dogs, the one created by Ahura-Mazda, the other by Angro-Manyus — the killing of the former being a criminal, that of the latter a meritorious act; and the remaining part of the book is devoted to the proper treatment of dogs in general, while the same subject is continued in the fourteenth fargard, which enumerates also the penalties for injuring dogs. The treatment of young dogs is likewise the subject matter of the latter part of the fifteenth fargard, which, in its first sections, treats of sexual offences, and the bringing up of illegitimate children. The great care and attention given to dogs seems to have arisen from the fact that the country was infested with wolves. The sixteenth fargard teaches how to treat women when affected with impurities. The seventeenth fargard, treats of impurities caused by the cutting of hair and the trimming of nails. The next fargard is more of a mixed character; it treats of various ceremonies, and gives injunctions on cleanliness, decency, and moral conduct. The nineteenth fargard relates how Angro-Manyus endeavored to kill Zoroaster, but how the latter successfully defended himself with weapons given him by AhuraMazda. Then the evil spirit, being aware that it had no material power over Zoroaster, next resorted to temptations; but those, too, were defeated by the prophet, who now resolved to conquer the, evil spirit, and for this purpose addressed to Ahura-Mazda various questions on the rites of purification and the condition of souls after death. The twentieth fargard gives some information about the first mall who understood curing disease. The twenty-first fargard is devoted to the phenomena of the sky and the luminous bodies, and comprises invocations of the clouds, the sun, the moon, and the stars. The last fargard relates that AngroManyus, having engendered diseases, Ahura-Mazda is compelled to devise remedies against them. The book concludes with an account of the creation of various animals and other objects to this end. The form of all these fargards is nearly always that of a dialogue between Ahura-Mazda and Zoroaster, and the same form is occasionally observed in the two other portions of the Avesta, which differ materially from those of the Vendidad.

The *Vispered* contains a collection of prayers, composed of twenty-three chapters, resembling the younger *Yasna*, next to be noticed, and referring to the same ceremonies. The *Vispered* and the *Yasna* bear prominently a liturgical character. All that can really be held to emanate from Zoroaster himself are the five *Gathas*, which form part of the *Yasna*. This *Yasna* consists principally of prayers to be recited at the sacrificial rites, such as the consecration of Zoothra, or holy water; of the Baresona, or bundle of twigs of a particular tree; the preparation of the sacred juice of the *homa* (Indian, *soma*, q.v.), taken to be an emblem of immortality; the offering of certain cakes, etc. The whole of the *Yasna* now comprises seventy-two chapters. It consists apparently of two parts belonging to different periods. The older is written in what has been called the Gatha dialect, and was considered sacred even at the time when the other books of the *Zend-Avesta* were composed. This "older *Yasna*" was divided into the *Gathas* and some minor pieces. The former, five in number, are small collections of sacred prayers, songs, and hymns, arranged in meter, and exhibiting philosophical and abstract thoughts about metaphysical subjects. The name itself signifies *song*. Their metre resembles chiefly that of the Vedic hymns. They are without rhymes, and only the syllables are counted. The first bears the heading (which is implied as to the other four), "The Revealed Thought, the Revealed Word, the Revealed Deed of Zarathustra the Holy; the Archangels first sang the *Gathas*." They are all more or less devoted to exhortations on the part of the prophet, to forsake polytheism, and to bow only before Ahura-Mazda. The difference between monotheism and idolatry is pointed out in the respective sources whence they flow, "existence " and "nonexistence." The mission, activity, and teaching of Zoroaster are dwelt upon more or less in all the *Gathas*, but chiefly in the second. To the other portion belongs the "*Yasna* of Seven Chapters," which seems to have been composed by early disciples, and which consists of prayers, in prose, addressed to Ahura-Mazda, the angels, the fire, the earth, the waters, and other spiritual beings, genii presiding over the different parts of the good creation. There is also a chapter containing a formula by which the ancient Iranians were received into the new religious community. The so-called younger *Yasna*, written in the common *Zend* language, is of more varied contents, such as an invitation to Ahura-Mazda and all the good spirits to be present at the sacrifice, pieces referring to the preparation and drinking of the *homa* juice, the praises of the genius Serosh, and a commentary on the; most sacred prayers.

The *Yashts* are in twenty-four divisions. *Yasht* (*yesti*) means worship by prayers and sacrifices, and in the Avesta indicates certain laudations of sacred persons and objects, called *yazatas* (*izad*), or angels; and in so far different in nature from the invocations in the *Yasna* and *Vispered* that, while in the latter the divine beings are invited promiscuously, the single *yashts* are addressed to individual minima. In these songs are also found the primary sources of the legends contained in the *Shah-nameh*.

There yet remain some smaller pieces. *Khorda-Avesta*, which are now used by the Parsees as common prayers, such as the five *Nijayish*, addressed to the sun, the moon, the water, and the fire; the *Afrigans*, or blessings to be recited over a certain meal prepared for an angel or a deceased person; the five *Gabs*, or prayers to the angels set over the five different times of the day and night; and finally the *Sirozah*, or thirty days, being a calendar, or rather an enumeration, of the thirty divine beings that preside over each of the days. It is chiefly recited on the thirtieth day after the death of a man.

The religious belief taught in the Avesta rests on the dualism of the two great principles — *Ahura-Mazda* or the good, and *Angro-Manyus*, or the evil principle. The genii subordinate to the former are the *Amesha-spentas*, six of whom are named in the *Yasna*, viz., *Vohumano*, who protects living beings; *Asha-vahishta*, or the genius of fire; *Kshathra-vairyā* or the genius of metals; *Spenta-armaiti*, or the genius of earth; *Haurvat*, or the genius of water; and *Ameretat*, or the genius of the trees. They are severally opposed by the *Devas*, or *dsemons*, subordinate to *Angro-Manyus*, viz., by *Akomano*, *Andar*, *Saurva*, *Naonghaithi*, *Tauru*, and *Zairicha*. Other *dsemons* are named in the *Vendidad*. The worshippers of fire belong to *Ahura-Mazda*, whereas the worshippers of the *Devas* are possessed by *Angro-Manyus*. **SEE ZOROASTER.**

The worship taught by Zoroaster seems to have been of the simplest kind, the adoration of fire by means of hymns and offerings, chiefly, if not exclusively, taken from the vegetable kingdom, an essential concomitant of the sacrifice being the juice of the *homa* (or *soma*), which occupies an important part also in the Vedic rites. This worship, however, must not be confounded with the complicated ritual of later periods of the Parsee creed, which assumed a similar development to that based by the Hindus on the *Rigveda* text, and is indicated by several portions of the Avesta, which cannot be looked upon as its earliest part. At the present day every Parsee child is taught to repeat long passages in the original *Zend*; but hardly a

single word of that language is intelligible even to the Parsee priests or dusturs.

Literature. — In the Zend language this consists chiefly of its translated text, the accompanying glosses, and a few independent works in the same language, the Huzvaresh, or literary Pehlevi, as the *Bundeheesh* and the *Din-karb*, of much later date. It is an important aid to the understanding of the Avesta; yet its interpretation is not to be implicitly trusted. That part of the Zoroastrian literature which is composed in the so-called Parsmee dialect is of still more modern date and limited extent. Glosses or interpretations of the Avestan texts, called *Pa-Zend*, versions of certain portions of them and of Pehlevi texts, sundry invocations and ascriptions of praise, and expositions of Parsee doctrine constitute nearly its whole substance. Several passages of these texts were published in Spiegel's *Parsee Grammar* (Leipsic, 1851). After the settlement of the Parsees in India, a Sanscrit version of the Yasna and some other parts of the Avestan text was made by Nerioseugh. It has been published in a Latin transliteration by Spiegel (Leipsic, 1861). See Spiegel, *Avesta; die heiligen Schrifteen der Parsen, aus dem Grundtext ubersetzt* (Leipsic, 1852-63, 3 volumes; Eng. ed. of the same by Bleek, Lond. 1864); Haug, *Essays* (1st ed. Bombay, 1862); Havelacque, *Grammaire de la Langue Zende* (Paris, 1878); Harlesz, *Avesta, Livre Sacre des Sectateurs de Zoroastre* (Liege, 1875-78, 3 volumes); Burnouf, *Vendidad-Sade*; Olshausen, *Vendidad Zend-Avesta*; Rask, *Alter und Echtheit der Zendsprache*; Spiegel, *Eranische Alterthumskunde* (Leipsic, 1872, 1873, 2 volumes); Muller, *Chips from a German Workshop*, volume 1, lectures 5-8. For the language of the Zend-Avesta, see Pietraszenski, *A br qge de la Grammaire Zend* (Berlin, 1861, 8vo); Haug, *Outlines of Zend Grammar* (Bombay, 1862, 8vo).

Zend Language

SEE ZEND-AVESTA.

Zenkel, Georg Peter

a Protestant theologian of Germany, was born March 20, 1717, at Schwarzenbach, in Bayreuth, He studied theology, Oriental languages, and natural sciences at Jena. In 1740 he was permitted to lecture, and in 1746 was made adjunct to the philosophical faculty. In 1754 he was called as professor of philosophy to Erlangen, and opened his lectures with an

address, *De Methodo Docendi apud Veteres Hebraeos*. In 1755 he resigned his position, and died December 14, 1760. He wrote, *Commentarii Grammatici Ebraeae Lingua* (Jena, 1748, 1749): — *Commentarius Evagelico-Homileticus* (ibid. 1747 a.o.): — *Beitrage zur Vertheidigung, der Mosaischen Religion*, etc. (Gotha, 1752-56, 2 volumes): — *Diss. Philologica de Sepultura Christi, ad Locum Esaiiae 53:9* (Jena, 1754). See Doring, *Die gelehrten Theologen Deutschlands*, 4:782 sq.; Furst, *Bibl. Jud.* 3:550; Steinschneider, *Bibl. Handbuch*, page 152. (B.P.)

Zeno

a reputed bishop OF VERONA, and alleged author of ninety-three sermons, which were published in 1508 by Jacob de Lenco and Albert Castellan under the title, *S. Zenoni Episc. Vetroneus. Sermones*, after a very ancient manuscript found fifty years before in the episcopal library of Verona by Guarinus. These sermons were previously wholly unknown, and Zeno himself lived only in a few miracle-legends. He was represented with a fish attached to his angle or episcopal staff, because he had, while angling, delivered a drowning man from the clutches of the devil. Eleven of the sermons are certainly not by the author of the general mass. The age of the collection is variously estimated; Vogel, in Herzog (following Dorner), dating them back perhaps to the beginning of the latter half of the 3d century, Barbnus to A.D. 200, others to A.D. 450-500. It would seem that they emanated from the mind of a bishop who was endowed with earnestness and dignity of character as well as theological learning, and who presided over an established Church and a regularly organized clergy. See Fessler, *Institut. Patrolog.* (Oenipont, 1851), 1:73 sq.; Wetzer u. Welte, *KirchenLexikon*, s.v.; Jazdzewski, *Zeno, Verooinensis Episc.* (Ratisbon, 1862); Dorner, *Enwicklungsgesch. d. Lehre von d. Person Christi*, 2d ed. 1:754 sq.; Herzog, *Real-Encyklop.* s.v.

Zenobia

SEE TADMOR.

Zenonism

SEE STOIC PHILOSOPHY; SEE STOICS.

Zentgrav, Johann Jacob

a Lutheran theologian of Germany, was born at Strasburg, May 21, 1643. he studied at Leipsic and Wittenberg, was in 1676 professor in his native city, in 1678 doctor of theology, and died November 28, 1707. Zentgrav was a voluminous writer. A complete list of his writings, embracing all departments of theology, is given by Jocher, *Allgemeines Gelehrten-Lexikon*, s.v. (B.P.)

Zephyrus

Picture for Zephyrus

in Greek mythology, the representative of the west wind, was a son of Astrseus and Eos. He was represented in Athens on the tower of winds, lightly draped with a mantle, because he was the warmest wind. In the lap of his mantle he carried a quantity of flowers.

Zer

(Heb. *Tser*, רֶצֶק; Sept. by misapprehension, Τύρος, Vulg. *Ser*), one of the fortified towns of Naphtali (^{<1695>}Joshua 19:35), where it is named between Ziddim and Hamnath; but from the absence of the copulative ("and") between this and the preceding name, as well as from the total ("nineteen cities") in verse 33, it is evidently a part of the preceding name, Ziddim-zer. *SEE ZIDDIM*. Schwarz remarks (*Palest.* page 182) that Zer is mentioned in the Jerusalem Talmud (*Megillah*, 1) as lying near Ziddim.

Zera Abraham

(μῆρβῆι [רז]) is the title of a grammatico-historical commentary on the Pentateuch, written by Abraham Seeb, of Brzesc, in the 17th century, and published at Sulzbach in 1685. See De' Rossi, *Dizionario Storico* (Germ. transl.), page 65; Furst, *Bibl. Jud.* 1:11. (B.P.)

Zerdust

SEE ZOROASTER.

Zereda

The present *Surdah* lies twenty-one and a half miles north-west of Beitin (Bethel), and is "a small village on a hillside, with a garden to the south of

it, and the spring Ain Jelazun on the east" (*Memoirs to the Ordnance Survey*, 2:295).

Zerremer, Heinrich Gottlieb

a Protestant theologian of Germany, was born at Wernigerode, March 8, 1750. He studied at Halle, and, after completing his studies, accepted a position as teacher of Latin and mathematics at Klosterbergen. In 1775 he was called as pastor to Bayendorf. In 1787 he was appointed, first preacher at Derenburng, in the duchy of Halberstadt. In 1810 he was appointed general superintendent at Halberstadt, where he died, November 10, 1811. He was a popular writer, and his publications were greatly esteemed in his day; though of little value for the present. They are given by Doring, in his *Die gelehrten Theologen-Deutschlands*; 4:787; see also Winer, *Handbuch der theol. Lit.* 1:192, 196, 226, 233, 248, 394. (B.P.)

Zestermann, August Christian Adolf

who died at Leipsic, March 16, 1869, doctor and professor, is the author of, *De Basilicis Libri Tres* (Leipsic, 1847): — *Die antiken und christlichen Basiliken nach ihrer Entstehung, Ausbildung und Beziehung zueinander dargestellt* (1847). See Zuchold, *Bibl. Theol.* s.v. (B.P.)

Zickler, Friedrich Samuel

a Protestant theologian of Germany, was born November 14, 1721, at Schwabsdorf, in Weimar. He studied at Jena, where he was made magister in 1744, on presenting a dissertation, *Ad Vaticinium Jacobaeum Genes.* 49:12. In 1758 he was made professor of philosophy, and at the jubilee of the Jena University was made doctor of theology, presenting a dissertation, *De Glorioso Servatoris in Coelum Adscensu*. In 1760 he went to Erlangen as third professor of theology and university-preacher. He opened his lectures with a dissertation on *De ὀρθοδοξία et ὀρθοτομία Necessary in Doctore Ecclesiae Requisitis*. He returned again to Jena in 1768, advanced rapidly, and died April 25, 1779, having four years before been chosen first professor of theology. He wrote, *Diss. I et II. Historico-Exegeticae, Religionem Bestiarum ab Egyptiis Consecratarum Exponentes*, etc. (Jena, 1745-46): — *Diss. Exegetica Statum Ecclesiae Novi Foederis Primaevae a Jerenziae 3:14 sq., Praedictum Exponens* (ibid. 1747): — *Chaldaismus Danielis Prophete*, etc. (ibid. 1749, etc.).

See Doring, *Die gelehrten Theologis Deutschlands*, 4:789 sq.; Furst, *Bibl. Jud.* 3:550. (B.P.)

Ziddim

The modern *Hattin* lies seven and a quarter miles north-west of Tiberias, and four and three quarters south-west of Mejdal (Magdala); it contains several rock-cut tombs to the west, and the wady of Neby Shuaib (Jethro) on the south (*Memoirs to the Ordnance Survey*, 1:384).

Ziegenbalg, Bartholomäus

a well-known Protestant missionary of Germany, was born June 14, 1683, at Pulsnitz, in Lusatia. He studied at Halle, where A.H. Francke enlisted him for missionary service. On November 29, 1705, he left for Tranquebar with his friend Pliitschow. For a time his work was opposed by the Danish officers, but finally he succeeded. Having mastered the language, he translated Luther's smaller catechism, the New Test., and commenced the translation of the Old Test. into the Malabar language. He also founded schools and built chapels there. In 1714 he returned to Europe, to return again to Tranquebar in 1716, where he died, February 23, 1719. He published, *Grammatica Damulica* (Halle, 1716): — together with J.E. Grundler, he published *Theologia Thetica in qua Omnia Dogmata ad Salutem Cognoscendam Necessaria Perspicua Methodo Tractantur*, etc. (2d ed. Halle, 1856). — See German, *Ziegenbalg und Plutschow* (Erlangen, 1868, 2 vols.); *Theologisches Universallexikon*, s.v.; Zuchold, *Bibl. Theol.* 2:1491. (B. P.)

Ziegenbein, Johann Wilhelm Heinrich

a Protestant theologian of Germany, was born in 1766 at Braunschweig. In 1798 he was appointed pastor of St. Peter's, in his native place, and advanced in 1803 as general superintendent of the duchy of Blankenburg. In 1819 he was appointed abbot of Michaelstein, and died January 12, 1824. Ziegenbein's writings are mostly of a pedagogical nature. He translated from the French Senebrier's lives of Calvin and Beza (Hamburg, 1789); from the English Priestley's *Comparison of the Institutions of Moses with those of the Hindus and other Ancient Nations; The Life of Gibbon*, etc. See Doring, *Die gelehrten Theologen Deutschlands*, 4:793 sq; Winer, *Handbuch der theol. Lit.* 1:142; 2:73, 95, 228, 237, 239, 245, 248, 260, 339, 354; Furst, *Bibl. Jud.* 3:550. (B.P.)

Ziegler, Daniel, D.D.

a German Reformed minister, was born at Reading, Pennsylvania, July 11, 1804. His parents removing to New Berlin, Union County, in his infancy, his youth was spent there. He was a saddler by trade, and went to Philadelphia to work; but his mind being turned towards the ministry, he entered the University of Pennsylvania, located at Philadelphia; studied theology in the seminary of the Reformed Church at Carlisle; was licensed in 1830, and became pastor of some congregations in York County; was called to the Kreuzcreek charge, where he spent the whole of his life, with the exception of the last few years, which were devoted to the First Reformed Church in York. He died May 23, 1876. He preached almost exclusively in German which he spoke with great fluency, accuracy, and elegance. His preaching was calm, clear, and impressive. He was a man of culture, pleasant, open-hearted, kind, and sympathizing. See Harbaugh, *Fathers of the Germ. Ref. Church*, 5:199.

Ziegler, Werner Carl Ludwig

a Protestant theologian of Germany, was born May 15, 1763, at Scharnebeck, in Luneburg. He studied at Gottingen, some time lectured in the Gbttingen University, and was called, in 1792, as professor of theology at Rostock. He died April 24, 1809, leaving, *De Mimis Romanorum Commentatio* (Gottingen, 1788): — *Vollstandige Einleitung in den Brief an die Hebraer* (ibid. 1791): — *Progr. Adit. Historia Dogmatis de Redemptione*, etc. (ibid. eod.): — *Beitrage zur Geschichte des Glaubens an das Daseyn Gottes in der Theologie* (ibid 1792). See Doring, *Die gelehrten Theologen Deutschlands*, 4:798 sq.; Winer, *Handbuch der theol. Lit.* 1:32, 90, 211, 572, 596, 599, 610; Furst, *Bibl. Jud.* 3:551. (B.P.)

Zierold, Johann Wilhelm

a Lutheran theologian of Germany, was born May 14, 1669, at Neustadt-oberWiesenthal, in Meissen. He studied at Leipsic, travelled extensively through Austria, Holland, and England, was appointed, in 1696, pastor and professor of theology at the Groningen College in Stargard, received the doctorate of theology in 1698, and died September 1, 1731. He wrote, *Analogismus Nominum et Rerum ex Psalm 1* (Stargard, 1701): — **bfyh rab** *oder deutliche Erlauterungen der heiligen Schrift* (Leipsic, 1715): — *Der Prediger Salomo aus der Bedeutung der Buchstaben* (ibid. eod.): —

Der Prophet Obadja, etc. (ibid. eod.): — *Der Prophet Joel*, etc. (ibid. 1720). — See Hildebrand, *Hirten nach dem Herzen Gottes zu Stargard*; Jocher, *Allgemeines Gelehrten-Lexikon*, s.v.; Furst, *Bibl. Jud.* 3:551. (B.P.)

Zigabenus, Euthymius

SEE EUTHYMIUS ZIGABENUS.

Ziller, Tuiskon

a German philosopher, was born December 22, 1817, and died April 20, 1882, at Leipsic, doctor and professor of philosophy. He was a pupil of Herbart, whose system he followed. Ziller published, *Die Regierung der Kinder* (1859): — *Grundlegung zur, Lehre vom erziehenden Unterricht* (1861): — *Vorlesungen uber allgemeine Padagogik* (1876): — *Allgemeine philosophische Ethik* (1880). In 1860 he started with Allihn the *Zeitschrift fur exakte Philosophie im Sinne des neueren philosophischen Realismus*. He also organized the society of scientific pedagogics, whose organ, the *Jahrbucher*, he edited for fourteen years. (B.P.)

Zillerthal

a valley of Tyrol, stretching for about five miles along the Ziller, between Salzburg and Innsbrtick, and inhabited by about 15,000 souls, has become memorable in Church history on account of the infamous manner in which the Roman Catholic clergy succeeded in suppressing an evangelical rising which took place in our century. As in other countries of Germany, the Reformation found its way into Salzburg and Tyrol, but it was suppressed, in the latter part of the 16th century, in Salzburg, by the archbishops, and in Tyrol by the government, in connection with the nobility and the ecclesiastics. In 1730 archbishop Frinian inaugurated a cruel persecution, with a view of exterminating all adherents to the evangelical faith. Nevertheless it reappeared in the Zillerthal in the beginning of the present century. As soon as the Roman clergy became aware of the danger, the number of, priests was doubled in the villages and the strictest watch was kept. When, in 1832, the emperor Francis of Austria visited the valley, the evangelical Zillerthalers petitioned him in behalf of their religion. The emperor promised to do what he could. When the Roman clergy became aware of this, they resorted to violent measures. The toleration edict of Joseph II, and the stipulations of the congress of Vienna, were thrown

aside, and, instigated by the fanatical clergy, the provincial estates of Tyrol decreed that no split in the Church of the country should be allowed, that those who would not conform to the Church of Rome should leave the country and settle under an evangelical prince. But before this could be effected the Evangelicals had to suffer many things. Being under the ban of the Church, their neighbors were warned against holding any kind of intercourse with them. The children of the Evangelicals were forced to frequent the Roman Catholic schools where they were placed on separate seats, as "children of the devil," apart from the "Christian children." When, after eleven years of perpetual chicanery, the Evangelicals were advised from Vienna that they could emigrate, they addressed themselves to Friedrich Wilhelm III of Prussia, in 1837, and by his humane intercession they were allowed to sell their estates and remove to his dominions, where they were settled, four hundred and forty-eight souls, in Hohen-Mittel, and Nieder-Zillerthal, in Silesia. See Rheinwald, *Die Evangelischesinnten im Zillerthal* (Berlin, 1837); *Evangelische Kirchenzeitung* (1835), pages 813-815, 820-823; (1836), page 132; (1837), page 343; Herzog, *Real-Encyklop.* s.v. (B.P.)

Zimmer, Patriz Benedict

a Roman Catholic theologian of Germany, was born February 22, 1752. He studied theology and philosophy, received holy orders in 1775, was made professor of dogmatics at Ingolstadt in 1789, and died at Steinheim, October 16, 1820. He wrote, *Theologiae Christianae Theoreticae Systema* (Detlingen, 1787): — *Veritas Christianae Religionis* (Augsburg, 1789-90): — *Theologia Christiana Specialis et Theoretica* (Landshut, 1802-1806): — *Philosophische Religionslehre* (ibid. 1805): — *Untersuchung uber den allgemeinen Verfall des menschl. Geschlechts* (ibid. 1809): — *Untersuchung uber den Begriff und die Gesetze der Geschichte* (Munich, 1818). See his biography in Widmer's edition of Sailer's works, 38:117 sq., and appendix to his biography (Uri, 1823); Denzinger, *Religiose Erkenntniss*, 1:209 sq., 540 sq.; Werner, *Gesch. der kathol. Theologie*, page 254 sq., 310 sq.; *Theol. Universallexikon*, s.v. (B.P.)

Zimmermann, Ernst

a brother of Karl, was born September 18, 1786. Like his brother, he studied theology and philology at Giessen. In 1805 he was "called as assistant preacher and teacher to Auerbach (where he published an edition

of Euripides [Frankfort, 1808 sq.], and Suetonius's *History of the Roman Emperors* [Darmstadt, 1810]). In 1809 he was appointed deacon at Grossgerau, in 1814 advanced as court-deacon and in 1816 made court-preacher, at the same time acting as tutor of prince Ludwig of Anhalt-Kochen. He died June 24, 1832, having been appointed prelate. He was an excellent preacher, and his homiletical works are still of great value. Besides sermons, he published, *Homiletisches Handbuch für denkende Prediger* (Frankfort, 1812-22, 4 volumes): — *Monatsschrift für Predigerwissenschaften* (Darmstadt, 1821-24, 6 volumes): — *Jahrbuch der theol. Literatur* (Essen, 1832-36, 4 volumes): — *Geist aus Luther's Schriften* (Darmstadt, 1828-31, 4 volumes). In 1822 he commenced the *Allgemeine Kirchenzeitung*, which is still published. See Karl Zimmermann, *Ernst Zimmermann nach seinem Leben, Wirken u. Character geschildert* (Darmstadt, 1833); Zuchold, *Bibl. Theol.* 2:1497 sq.; *Theo. Universallexikon*, s.v. (B.P.)

Zimmermann, Johann Christian

a Lutheran theologian of Germany, was born at Langenwiesen, near Ilmenau, August 12, 1702. He studied at Leipsic, and was appointed court-chaplain at Hanover in 1738. In 1743 he was called as provost and superintendent to Ueltzen, in Hanover, where he died, May 28, 1783. He is the author of several hymns, which are found in *Vermehrtes Hanoverisches Kirchen-Gesangbuch* (edited by Zimmermann, Hanover, 1740). See Koch, *Gesch. d. deutschen Kirchenliedes*, 5:566 sq. (B.P.)

Zimmermann, Johann Jakob (1)

an eloquent German preacher, was born in the duchy of Wurtemberg in 1644. He was generally regarded as a disciple of Boehman and Brouqnelle, whose doctrines he rendered highly popular, making many converts in Germany and the united provinces of the Netherlands. He was for some years professor of mathematics at Heidelberg. He was about to depart for America to escape the persecution to which his preaching had subjected him, when he died at Rotterdam, in 1693. The most noted of his works is entitled a *Revelation of Antichrist*.

Zimmermann, Johann Jakob (2)

a Swiss theologian, was born in 1685, became professor at Zurich in 1737, and died in 1756. He introduced more liberal views in his teaching than had

been current hitherto, and was often suspected of heresy. See Hagenbach, *Hist. of the Church in the 18th and 19th Centuries*, 1:113; Frintzsche, *Dissertation* (Zurich, 1841); Schweitzer, *Centraldogmen*, 2:791 sq.

Zimmermann, Karl

a Protestant theologian of Germany, was born at Darmstadt, August 23, 1803. He studied theology and philology at Giessen, and, after having labored for some nyears in the department of education, was appointed deacon to the court-church at Darmstadt in 1832. From that time he remained in the ministry, advancing rapidly, and was appointed in 1842 first preacher to the court. In 1847 he was made prelate and member of consistory, and filled this high position till 1872, when he retired. He died June 12, 1877. To him the Gustavus Adolphus Society (q.v.) is much indebted for the great interest and activity he showed in its behalf. His publications, mostly sermons, are all specified by Zuchold, *Bibl. Theol.* 2:1495-97. See also *Theol. Universallexikon*, s.v. (B.P.)

Zimmermann, Mathias

a German theologian, was born at Ypres, September 21, 1625. He began his studies in his native village, and afterwards went to the College of Thun (1639), and thence (1644) to the University of Strasburg, where he studied philosophy. Having decided upon a religious career, he studied at Leipsic, and in 1651 returned home. He was soon nominated rector of the College of Leutsch, in Upper Hungary, but the next year (1652) returned home again. Soon afterwards the elector of Saxony appointed him a colleague of the superintendent of Colditz, and the minister and superintendent of Meissen. He had prepared himself for those positions by a license in theology (November 1661), and in 1666 was made doctor in the university at Leipsic, but died suddenly, November 29, 1689, leaving many religious works, which are enumerated in the *Biog. Universelle*, s.v.

Zimmermann, Wilhelm

historian and controversialist of Neustadt, in the duchy of Wurtemberg, was preacher at Wimpfew in 1569, member of consistory and court-preacher at Heidelberg in 1578, and finally (in 1586) inspector of churches and schools at Grotz. He left a *Historia Germanicae*, and some *Litterae*, which are inserted by Fecht in his collection of *Epistola Theologicae*.

Zingerle, Pius

a Roman Catholic Orientalist, was born at Meran, March 17, 1801, and died January 10, 1881. at Mariaberg, Tyrol. He published, *Echte Akten heiliger Martyrer des Morgenlandes, aus dem Syrischen ubersetzt* (Innsbruck, 1836, 2 volumes): — *Clemens Romanus' zwei Briefe an die Jungfrauen, aus dem Syrischen mit Anmerkungen* (Vienna, 1827): — *Ephraem Syrus' auserwählte Schriften* (Innsbruck, 1830-34, 5 volumes); besides, he contributed largely to the *Zeitschrift* of the German Oriental Society. (B.P.)

Zinzendorf, Nicholas Lewis Count Von

is entitled to a fuller notice than space allowed in volume 10. The founder of the modern Moravian Church was born at Dresden, May 26, 1700, and died at Herrnhut, Saxony, May 9, 1760. He was descended from an ancient Austrian family. For the sake of the Protestant faith his grandfather relinquished broad domains in Austria, and settled in Franconia. When he was but six weeks old, his father, one of the cabinet ministers of the elector of Saxony, died while several years later his mother married the field-marshal Von Natzmar, of the Prussian army, and removed to Berlin. Young Zinzendorf did not accompany her, but remained with his grandmother, the baroness Catharine von Gersdorf, one of the most distinguished women of her day, who had organized a Spenerian *ecclesiola* in her castle of Gross Hennersdorf. That he was intrusted to her care proved to be an important event in his life. Amid the influences of that *ecclesiola* he spent his childhood, daily breathing the atmosphere of a transparent piety. His grandmother and aunt Henrietta shaped his religious development. When he was not yet four years old he grasped, with a clear perception and a flood of feeling, Christ's relation to man as a Savior and divine brother. This consciousness produced a love for Jesus which was the holy and perpetual fire on the altar of his heart; so that in mature years he could truthfully exclaim: "I have but one passion; and it is He — He only!" In 1710 he was sent to the Royal Paedagogium at Halle, at the head of which stood the celebrated Francke; in 1716 he entered the University of Wittenberg; and in 1719, in accordance with the custom of young nobles of that day, began his travels. During all these years he confessed Christ with youthful enthusiasm, and labored for his cause with manly courage. At Halle he organized a fraternity among the students, known as "The Order of the Grain of Mustard Seed;" at Wittenberg he exercised no little

influence; in Paris, where he spent an entire winter, neither the blandishments of the royal court nor the flatteries of the highest nobles could seduce him from the path of godliness. His commentary on the French capital, with its hollow gayeties and carnal frivolities, was: "*O Splendida Miseria!*" while the impression which an exquisite *Ecce Homo* — with the inscription, "*Hoc feci pro te, quid facis pro me?*" — in the picture-gallery of Dusseldorf made upon his heart followed him through life. When Zinzendorf returned from his journey, it was his earnest wish to devote himself, in spite of his rank, to the ministry of the gospel. But neither his mother nor grandmother would listen to such a proposition, and insisted upon his adopting, like his father, the career of a statesman. With a heavy heart he yielded, and in 1721 accepted a position as Aulic and Justicial Councillor at Dresden. His purpose to promote the cause of Christ remained, however, unshaken, and soon after attaining his majority he purchased the domain of Berthelsdorf in Upper Lusatia, with the intention of making that the centre of his Christian activity. In what such activity was to consist he did not as yet know. He was supported in his purpose by his young wife, the countess Erdmuth Dorothy von Reuss, whom he married in 1722, and through whom he became connected with several of the royal houses of Europe. Of the manner in which he was led to grant an asylum on his newly-purchased estate to the remnant of the Moravian Brethren, of the renewal of their Church through his agency, and of the peculiar character which he gave to it, a full account may be found in the article on the MORAVIAN BRETH-REN, 2, 6:585, etc. In all that he undertook in this respect his aim was, not to interfere with the established Church, but rather to make the Moravians, a Church within that Church. His course was misunderstood and excited bitter opposition. In 1736 he was banished from Saxolny, and, two years later, as he refused to sign a bond acknowledging himself guilty of "of fences," banished "forever." The same result which generally grows out of religious persecutions appeared in this case also. His enemies overreached themselves. Instead of putting a stop to his Christian activity, it grew in importance and extended far and wide. A "Church of Pilgrims," as it was called, gathered around Zinzendorf, composed of the members of his family and his chief ministerial coadjutors, and itinerated to various parts of Germany, Switzerland, Holland, and England, everywhere making known the renewal of the *Unitas Fratrum*, and attracting large numbers to its communion. Zinzendorf, with the aid of his fellowlaborers, directed the entire work of the Moravians in Christian and heathen lands. He had long since resigned his civil office at Dresden,

and devoted himself to the ministry; and now, May 25, 1737, at the recommendation of the king of Prussia, he was consecrated, at Berlin, a bishop of the *Unitas Fratrum*, by bishops Jablonsky and David Nitschmann. In the following year he set out on a tour of inspection to the mission in St. Thomas, and in 1741 visited America. His course continued to excite opposition, and brought upon him personal defamation of the grossest character. Few servants of the Lord have suffered more in this respect. But he leaned upon the strong arm of his divine Master, and gradually won the victory. The Saxon government recalled him, to his native country, and fully acknowledged the Renewed Church of the Brethren; the British parliament recognised the Church, and passed an act encouraging the Moravians to settle in the British colonies; the government of Prussia granted the most favorable concessions. At the time of his death the Church for whose renewal God had appointed him the instrument was everywhere firmly established, and in Germany, over against the State Church, had gained a position even more independent than he had intended to secure. Zinzendorf died full of joy and peace, triumphing in the thought of his "going to the Savior," blessing his children, and fellow-workers, and when speech failed him, looking upon them with a countenance that was irradiated with the brightness of coming glory. Thirty-two presbyters and deacons from Germany, Holland, England, Ireland, North America, and Greenland bore his remains to their last resting-place on the *Hutberg*, at Herrnhut.

Zinzendorf was an extraordinary man, a heroic leader in the Church of Christ, a "disciple whom Jesus loved," a priest of the living God. Like all great men he had his faults, and some of them were of a grave character. He was often impetuous when he ought to have been calm; he allowed himself to be unduly swayed by his feelings; in one period of his career his theological views and utterances, which, however, he subsequently laid aside, were very objectionable; while his efforts to renew the *Unitas Fratrum* and yet make it a part of the established Church of Germany brought him into dilemmas the inevitable outcome of which was offences on the score of insincerity and double-dealing, although nothing was further from his thoughts. On the other hand, his sterling piety, his intense love to the Savior, his Johannean intercourse with him, his work for the Moravian Church, his labors for the Church universal, the principles which he originated, often misunderstood and ridiculed in his day, but now the common and cherished property of all evangelical Christians, the missions

which he inaugurated among the heathen, the lifelong efforts which he made to promote the unity of the children of God of every name, and to bring about the fulfilment of Christ's high-priestly prayer — "that they may be one" — assign to him an exalted place in ecclesiastical history, give him an imperishable name, and justify the epitaph on his tombstone: "He was ordained that he should go and bring forth fruit, and that his fruit should remain." In many respects — and this truth explains to a great degree the opposition with which he met — Zinzendorf was more than a century in advance of his age. His writings number more than one hundred, and consist of sermons, hymnals, offices of worship, controversial works, catechisms, and historical collections. He was a gifted hymnologist. In public service he frequently improvised hymns, which were sung by the congregation as he announced them line by line. Many of his compositions, both in point of the sentiments and the poetry, are worthless; many others are beautiful, and take their place among the standard hymns of the Christian Church. The best collection of them was edited by Albert Knapp, *Geistliche Lieder des Grafen von Zinzendorf* (Stuttgart and Tübingen, 1845).

We append a brief account of Zinzendorf's labors in America. His chief purpose was not to found Moravian churches, but to care for his neglected German countrymen in Pennsylvania. He landed at New York on Dec. 2, 1741, accompanied by his daughter, the countess Benigna, his private secretary, and several others. From New York he proceeded to Philadelphia, and established himself at Germantown, where he rented a house which is still standing. Keeping in view the main object of his visit to America, he opened, in that dwelling, a school for German children; preached the gospel wherever he came, in churches, school-houses, and barns; accepted from the Lutherans of Philadelphia, who were without a minister. an appointment as their temporary pastor, a thing that led, on Muhlenberg's arrival from Europe, to bitter animosities, for which both sides were responsible; and organized the so-called Pennsylvania Synod. This last was his favorite undertaking. He conceived the idea of uniting the German churches and sects of Pennsylvania, upon the basis of experimental religion, into what he called "The Congregation of God in the Spirit." Gaining over to his views Henry Antes, a prominent magistrate of the Reformed persuasion (see McMinn, *Life and Times of Henry Antes*, Moorestown, N.J., 1886), a call was addressed to all German religious bodies within the colony to send representatives to a Union Synod to be

held at Germantown. It convened on January 12, 1742, and met again, at various places, seven times during Zinzendorf's stay in America, and eighteen times after his return to Europe. But, however beautiful the ideal, it was premature — no real union was brought about; the interest in the movement gradually waned, and, in the end, it served but to augment the differences among the German religionists of Pennsylvania. Reports of the first seven meetings of this Synod, together with cognate documents, were published by Benjamin Franklin, and form a volume which is as valuable as it is rare. The title of the first report is *Authentische Relation von dem Anlass, Fortganog und Schlusse der in Germantown gehaltenen Versammlung einiger Arbeiter derer meisten Christlichen Religionen und vieler vor sich selbst Gott-dienenden Christen-Menaschen in Pennsylvania* (Philadelphia: by Benj. Franklin). Zinzendorf's labors among his own brethren resulted in the organization of several churches, particularly the one at Bethlehem. After he had left the country Moravian enterprises were begun at nearly all the places where he had preached. The Indian mission attracted his earnest attention. He undertook three journeys to the aboriginal domain — the first, in July 1742, to the Delawares of Pennsylvania; the second, in August, to the Mohicans of New York; and the third, in September, to the Shawnees of the Wyoming Valley. He was probably the first white man who encamped on what is now the site of Wilkesbarre, and he would have been murdered by the savages had it not been for the opportune arrival of Conrad Weisser, the government agent. The rattlesnake story, which has found its way into so many books and is so often quoted as an instance of God's special providence, is a fable. During his stay in America Zinzendorf laid aside his rank as a count, and was known as *Lewis von Thurnstein*, which name formed one of his titles. On January 9, 1743, he set sail for Europe in a chartered vessel commanded by captain Garrison, who afterwards, for many years, was the captain of the Moravian missionary vessel which plied between England and the American colonies.

Literature. — The books in relation to Zinzendorf are very numerous. Besides the works noted in the article on the *Renewed Moravian Brethren*, the most important are the following: Spangenberg, *Leben des Grafen von Zinzendorf* (Barby, 1772-75, 3 volumes; an abridged English translation by Jackson, Lond. 1838); Verbeek, *Leben von Zinzendorf* (Gnadau, 1845); Vanhagen nvon Ense, *Leben des Grafen Zinzendorf* (Berlin, 1846); Pilgram, *Leben des Grafen Zinzendorf* (Leipsic, 1857), from a Roman

Catholic standpoint; Kolbing, *Der Graf von Zinzendorf dargestellt aus seinen Gedichten* (Gnadana, 1850); Braun, *Leben des Grafen von Zinzendorf* (Bielefeld, eod.); Bovet, *Le Comte de Zinzendorf* (Paris, 1865; an English translation under the title of *The Banished Count*, by John Gill, Lond. eod.); *Zinzendorfs Theologie, dargestellt von H. Plitt* (Gotha, 1869-74, 3 volumes); Becker, *Zinzendorf im Verhältniss zu Philosophie und Kirchentum seiner Zeit* (Leipsic, 1886). (E. DE S.)

Zipporis

SEE SEPPHORIS.

Zipser, Maier

chief rabbi at Stuhlweissenburg and afterwards at Rechnitz, in Hungary, was born August 14, 1815, and died December 10, 1870. He contributed largely to the *Literaturblatt des Orients* from 1846 to 1850, *Ben-Chananja*, and the *Jewish Chronicle*, published in London. His contributions to the latter periodical, headed "The Talmud and the Gospels," which were called forth by Mr. Newdegate in the British House of Commons, when he opposed the admission of Jews into Parliament, were published separately under the title, *The Sermon on the Mount* (Lond. 1852). After his death, Dr. A. Jellinek published his *Des Flavii Josephus' Werk "Ueber das hohe Alter des jud. Volkes gegen Apion" nach hebr. Originalquellen erlautert...* (Wien, 1871). See Maier Zipser, *eine Biographie*, in the *Beth el-Ehrentempel verdienter ungarischer Israeliten*, by Ig. Reich (Pesth, 1862, 4 Heft), pages 1-30; Furst, *Bibl. Jud.* 3:552 sq. (B.P.)

Zirkel, Gregorius

a Roman Catholic theologian of Germany, was born at Silbach,, near Hassfurth, July 28, 1762, and died at Wtirzburg, December 18, 1807, as doctor and professor of theology and regent of the clerical seminary. He is the author of, *Der Prediger Salomon, ubersetzt und erklart* (Wurzburg, 1792): — *Untersuchungen uber den Prediger nebst kritischen und philologischen Bemerkungen* (ibid. eod.). See Winer, *Handbuch der theol. Lit.* 1:213; 2:208; Furst, *Bibl. Theol.* 3:554. (B. P.)

Zisca (or Zizka), John

the military leader of the Hussites, was born at Trocznow, in the circle of Budweis, Bohemia, about 1360. He was of a noble Bohemian family, and in his boyhood lost an eye. At the age of twelve he became a page to king Wenceslas at the court of Prague, but his gloomy and thoughtful temperament unfitted him at this period for the frivolous occupations of the court. Embracing the career of arms, he served as a volunteer in the English army in France, and afterwards joined king Ladislas of Poland, with a body of Bohemian and Moravian auxiliaries. and greatly distinguished himself in the war against the Teutonic knights, deciding the battle of Tannenberg (July 15, 1410), in which the knights suffered a terrible defeat. High honors were heaped upon him by the king; but the war being now over, his restless spirit led him to join the Austrians against the Turks in Hungary, and afterwards to enter the English army, in which he engaged in the battle of Agincourt in 1415. He returned, to Bohemia soon after the death of John Huss, and became chamberlain to king Wenceslas. He had early embraced the doctrines of the Hussites, and entered deeply into the feelings of resentment which the execution of Huss and Jerome of Prague excited throughout Bohemia. A powerful party was soon formed, which urged upon the king a policy of resistance to the decisions of the Council of Constance. Zisca was one of the prominent leaders of this party, and his personal influence with the king gained for it the latter's sanction to offer resistance, though the king's vacillating disposition incapacitated him from giving effect to his own honest convictions, and taking open part with his subjects against their oppressors. About the time of the outbreak at Prague (July 30, 1419), Zisca was chosen leader of the Hussite party. On that day, as a procession of Hussite priests was marching to St. Stephen's Church, one of them was struck by a stone which came from the town house, where the magistrates (Roman Catholics) were assembled. Zisca and his followers immediately stormed. the building, and threw thirteen of the city council into the yard below, where they were instantly killed by the mob. This was the beginning of the first great religious controversy of Germany, known as the Ulussited war. The shock produced by the news of this outbreak was fatal to Wenceslas, and his death gave more of a political character to the contest, for when his brother, the emperor Sigismund, attempted to obtain the throne by advancing an army of 40,000 men into the country, his project was frustrated for a time by the Hussites, who insisted on their religious and political liberties being secured, and totally

defeated his army with a force of not more than 4000. In this contest he had captured Prague in the spring of 1420, and he completed the conquest of Bohemia by capturing the castle of Prague in 1421. He secured his hold of the country by the erection of fortresses, the chief of which was that of Tabor, whence his party received the name of Taborites (q.v.). The varied experience acquired by Zisca in foreign warfare was now of immense service to his party; his followers were armed with small firearms, and his almost total deficiency in cavalry was compensated for by the introduction of the *wagenburg*, or "cart-fort," constructed of the baggage-wagons, to protect his little army from the attacks of the mailclad knights. In 1421 he lost his remaining eye by an arrow shot from the enemy while besieging the castle of Raby; and, though now entirely blind, he continued to lead his armies with the same masterly generalship. He was carried in a car at the head of his troops, and was enabled to give orders for their disposition from the description of the ground given him by his officers, and from his own minute knowledge of the country. About the close of 1421 Sigismund led a second large army into Bohemia, which included a splendid body of 15,000 Hungarian horse. A battle took place at Deutsch-Brod in January, 1422, in which the imperial army was totally routed. Followed closely by Zisca in their retreat to Moravia, the fleeing troops, in crossing the Iglawa on the ice, broke through and 2000 were drowned. He repeatedly vanquished the citizens of Prague who were not disposed to obey his orders, and the uniform success of his arms at last convinced Sigismund that there was no prospect of the reduction of Bohemia. After a short time, therefore, he proposed an arrangement with the Hussites, by which full religious liberty was allowed; and Zisca, who had an interview with the emperor on the footing of an independent chief, was to be appointed governor of Bohemia and her dependencies. But the war-worn old chief did not live long enough to complete the treaty, for while besieging the castle of Przbislaw he was seized with the plague, and died October 12, 1424. He was buried in a church at Czaslaw, and his battle-axe was hung up over his tomb. The story that, in accordance with his express injunction, his skin was flayed off, tanned, and used for the cover of a drum which was afterwards employed in the Hussite army, is a fable. Zisca was victor in more than one hundred engagements, and won thirteen pitched battles. Once only, at Kremsir, in Moravia, he suffered a reverse; and even then the evil consequences were warded off by the skilful manner in which he conducted his retreat. The only accusation which can with justice be made against Zisca is on the ground of excessive cruelty, the victims being the

monks who fell into his hands. It would have been strange if Zisca had not laid himself open to such a reproach; for the burning alive of the propagators of the faith to which he adhered, the atrocious cruelties practiced on such Hussite priests as fell into the hands of the imperialists, and the seduction of his own favorite sister by a monk, were events in calculated to induce him to moderate the hatred entertained by himself and his followers against their opponents. Zisca considered himself the chosen instrument of the Lord to visit his wrath upon the nations, and a fanaticism which asked no mercy for its defenders gave none to its opposers. His line of march could be traced through a country laid waste with fire and sword, and over the ruins of plundered towns. One of the dogmas held by his followers was, "that when all the cities of the earth should be burned down and reduced to the number of five, then would come the new kingdom of the Lord; therefore it was now the time of vengeance, and God was a God of wrath." The cries and groans of the monks and priests whom he sent to the stake he was wont to call the bridal song of his sister. His victories were generally won by the decisive charge of a chosen band of his followers named the invincible brethren. In his great victory at Aussig over the German crusading army, commanded by Frederick the Warlike of Saxony, and the elector of Brandenburg, the furious onset of the Hussites was steadily sustained by the Saxons, and the Bohemians recoiled in astonishment at a successful resistance which they had never before encountered. Zisca, being apprised of the circumstance, approached on his cart, thanked the men for their past services, and added, "If you have now done your utmost, let us retire." Thus stimulated, they made a second charge, still more furious than before, broke the Saxon ranks, and left 9000 of the enemy dead on the field. See Millatuer, *Diplomatisch-historische Aufsätze über Johann Ziska von Trocznow* (Prague, 1824). *SEE HUSSITES; SEE TABORITES.*

Zith'ri

(typographical error in some eds. at ^{¹⁰⁶²Exodus 6:22). *SEE ZICHRI.*}

Zittel, Karl

a Protestant theologian and doctor of theology of Germany, was born at Schmieheim, in, Baden, June 21, 1802. He studied theology at Jena, was called in 1824 as pastor to Bahlingen, in 1849 to Heidelberg, where he died, August 28, 1871. Zittel is known as leader of the Liberal Church

movement in Baden. He published, *Zustande der evangelisch-protestantischen Kirche in Baden* (Carlsruhe, 1843): — *Motion auf Gestaltung einer Religionsfreiheit* (ibid. 1846): — *Begrundung der Motion uber Religionsfreiheit* (Berlin, eod.): — *Die Sonntagsfeier* (Heidelberg, 1851): — *Der Bekenntnisstreit in der protestantischen Kirche mit besonderer. Berucksichtigung der Schrift von Hundeshagen* (Manheim, 1852). He also edited the *Sonntagabend. Blatter fur christliche Erbauung und fur kirchliches Leben* (Berlin, 1857-63). See Holtzmann, in *Protest. Kitchenzeitung*, 1871; Zuchold, *Bibl. Theol.* 2:1500; *Theol. Universallexikon*, s.v. (B.P.)

Zizka, John

SEE ZISCA.

Zoerard

a Polish monk of the 10th century (or early part of the 11th), visited Hungary by invitation of king Stephen for the purpose of instructing the people in the Christian religion which had been recently introduced. See Neander, *Hist. of the Church*, 3:334.

Zohar

(**רְהו"א** i.e., *light*) is the name of the standard and code of the cabalistic system, and has been called "the Bible of the cabalists." The titles of the book vary: *Midrash of R. Simnon ben-Jochia*, from its reputed author; *Midrash, Let there be light*, from the words in **אור** Genesis 1:4; but more commonly *Sepher haz-Zohar*, from **זוהר** Daniel 12:3, where the word *Zohar* is used for "the brightness of the firmament." The title in full is, *Sepher haz-Zohar al hat-Torah, me-ish Elohim Kodesh, hu nore meod hat-tana R. Simon ben-Jochai*, etc., i.e., "The book of Splendor on the Law, by the very holy and venerable man of God, the Tanaite rabbi, Simon ben-Jochai, of blessed memory."

I. Contents. — The body of the work takes the form of a commentary, extending over the Pentateuch, of a highly mystic and allegorical character. But the *Zohar* is not considered complete without the addition of certain appendices, attributed either to the same author, or to some of his personal or successional disciples. These supplementary portions are,

1. *Siphra de Tseniutha* (atw[ynx d arpm), — i.e., "the book of mysteries," given in volume 2, pages 176b-178b. It contains five chapters, and is chiefly occupied with discussing the, questions involved in the creation. It has been translated into Latin by K. v. Rosenroth, in the second volume of *Lis Kabbala Denudata* (Frankfort-on-the-Main, 1684).
2. *Iddera Rabba* (abr arda), i.e., "the Great Assembly," referring to the community or college of Simon's disciples, in their conferences for cabalistic discussion. It is generally found in volume 3, pages 1217b-145a, and has also been translated into Latin by Rosenroth, 1.c. *SEE IDDERA*.
3. *Iddera Zuta* (afwz arda), i.e., "the Small Assembly," referring to the few disciples who still assembled for cabalistic discussion towards the end of their master's life, or, after his decease. Tills treatise is given in 3:287b-296b (ed. Amsterdam, 1805), and is also found in Latin in the *Kabbala Denudata*, 1.c. To these three larger appendices are added fifteen other minor fragments, viz.:
4. *Saba* (abs), "the aged man," also called *Saba demishpatim* (uyfpcmd abs), or *the discourse of the aged in mishpatim*, given in 2:94a-114a. The aged is the prophet Elias, who holds converse with R. Simon ben-Jochai about the doctrine of metempsychosis, and the discussion is attached to the Sabbatic section, called yfpc̄m. i.e., ^{<0210>}Exodus 21:1-24:18.
5. *Midrash Ruth* (twr çrdm), a fragment.
6. *Sepher hab-bahir* (ryhbh rps), "the book of clear light."
- 7 and 8. *Tosephta and Mattanitan* (atpswt and ^tyntm), or "small additional pieces," which are found in the three volumes.
9. *Raia mehemna* (anmyhm ay[r), "the faithful shepherd," found in the second and third volumes.
10. *Hekaloth* (twl kyh), i.e., "the palaces," found in the first and second volumes, treats of the topographical structure of paradise and hell.
11. *Sithre Torah* (hrwt yrts), "the secrets of the law."

- 12.** *Midrash han-neelam* (מל [nh çrdm), i.e. "the concealed treatise."
13. *Raze de Razin* (ʿyçrd yzr)1 , i.e., "mysteries of the mysteries," contained in 2:70a-75a.
14. *Midrash Chazith* (tyzj çrdm), on the Song of Songs.
15. *Maamar ta Chazi* (yzj at rmam), a discourse, so entitled from the first words "come and see."
16. *Yan-uka* (aqwny), i.e., "the Youth," and is given in 3:186a-192.
17. *Pekuda* (adqp), i.e., "illustrations of the law."
18. *Chibbura kadmaah* (hamdq arwbj), i.e., "the early work."

The body of the work is sometimes called *Zohar Gadol* (l wdg rhwz), and the other portions *Zohar Katoon* (ʿwfq rhwz). The *editio princeps* is that of Mantua (1558-1560, 3 volumes), which has often been reprinted. The best edition of the book of *Zohar* is that by Christian Knorr von Rosenroth, with Jewish commentaries (Sulzbach, 1684, fol.), to which his rare *Kabbala Denudata* (1677-1684, 4to) forms an ample introduction. This edition was reprinted with an additional index of matters (Amsterdam,,1714, 1728, 1772, 1805, 3 volumes 8vo). To this last-mentioned issue the references in this article apply. The latest editions are those of Breslau (1866, 3 volumes, large 8vo), Brody (1873, 3 volumes 8vo).

II. Authorship. — The *Zohar* pretends to be a revelation from God, communicated through R. Simon ben-Jochai (q.v.), to his select disciples, according to the *Iddera Zuta* (*Zohar*, 3:287b). This declaration and the repeated representation of R. Simon ben-Jochai, as speaking and teaching throughout this production, made R. Simon the author of it, an opinion maintained not only by Jews for centuries, but even by such distinguished Christian scholars as Lightfoot, Gill (*A Dissertation concerning the Antiquity of the Hebrew Language, Letters, Vowel-points, and Accents*: Lond. 1767), Bartolucci (*Magna Bibl. Rabb.* 4:230 sq.); Pfeiffer (*Critica Sacra*), Knorr von Rosenroth (*Kabbala Denudata*), Molitor (*Philosophy of History*, volume 3, Munster, 1839), Franck (*La Kabbale*, Germ. transl. by A. Jelinek, Leipsic, 1844), and Etheridge (*Introduction to Hebrew Literature*, Lond. 1856, page 314). On the other hand it has been clearly

demonstrated by such scholars as Zunz (*Gottesdienstl. Vortrage*, Berlin, 1831, page 405), Geiger (*Melo Chofnajim*, *ibid.* 1840, introd. page 17), Sachs (*Religiose Poesie der Juden in Spanien*, *ibid.* 1845, page 327), Jellinek (*Moses ben-Shem-Tob de Leon*, Leipsic, 1851), Gratz (*Gesch. d. Juden*, *ibid.* 1863, 7:73-87; 442-459; 487-507), Steinschneider (*Jewish Literature*, Lond. 1857, pages 104-122; 249-309), Ginsburg (*The Kabbalah*, pages 85-93), and a host of others, that it is not the production of R. Simon, but of the 13th century, by Moses de Leon (q.v.). For Simon ben-Jochai was a pupil of R. Akibah; but the earliest mention of the book's existence occurs in the year 1290; and the anachronisms of its style, and of the facts referred to, together with the circumstance that it speaks of the vowel-points and other Masoretic inventions, which are clearly posterior to the Talmud justify J. Morinus (although too often extravagant in his wilful attempts to depreciate the antiquity of the later Jewish writings) in asserting that the author could not have lived much before the year 1000 of the Christian era (*Exercitationes Biblicae*, pages 358-369). This later view of the authorship is sustained by the following reasons,

1. The *Zohar* most fulsomely praises its own author, calls him the *Sacred Light* (אָצַדֶּק אַיִן־שׁוֹב), and exalts him above Moses, "the true shepherd" (Zohar, iii, 132n, 144a), while the disciples deify R. Simon (ii, 38a).
2. The *Zohar* quotes and mystically explains the Hebrew vowel-points (1:16b, 24b; 2:116a; 3:65a), which were introduced for the first time by R. Mocha of Palestine (q.v.).
3. The *Zohar* (הַנְּמַיִם אַיִן־ר, "the faithful shepherd") — borrowed two verses (sect. מַיִן־שׁוֹב, 3:82b) from Ibn Gabirol's (q.v.) celebrated hymn, "the royal diadem" (תְּכֵלֶם רֵתֶק); comp. Sachs, l.c. page 229.
4. The *Zohar* (1:18b, 23a) quotes and explains the interchange, on the outside of the *Mezuza* (q.v.), of the words (הַוְיָ וַיִּהְיֶה אֱלֹהֵינוּ הַוְיָ) *Jehovah our God is Jehovah* for (וַזְּכַרְנוּ זְכַרְנוּ וַזְּכַרְנוּ), *Kuza Bemuchsaz Kuza*, by substituting for each letter its immediate predecessor in the alphabet, which was transplanted from France into Spain in the 13th century (Ginsburg).
5. The *Zohar* (3:232b) uses the expression *Esnoga* which is a Portuguese corruption of synagogue, and explains it in a cabalistic manner as a compound of two Hebrew words, i.e., הַגִּימָלָה צָה, *brilliant light*.

- 6.** The *Zohar* (2:32a) mentions the Crusades, the momentary taking of Jerusalem by the Crusaders from the Infidels, and the retaking of it by the Saracens.
- 7.** The *Zohar* records events which transpired A.D. 1264.
- 8.** The doctrine of the *En-Soph* and the *Sephiroth* (q.v.), as well as the metempsychosian retribution, were not known before the 13th century.
- 9.** The very existence of the *Zohar*, according to the staunch cabalist Jehudah Chayoth (fl. 1500), was unknown to such distinguished cabalists as Nachmanides (q.v. and Ben-Adereth (1235-1310); the first who mentions it is Todros Abulafia (1234-1306).
- 10.** Isaac of Akko (fl. 1290) affirms that "the *Zohar* was put into the world from the head of a Spaniard." To the same effect is the testimony of Joseph ibn-Wakkarl, who, in speaking of later books which may be relied upon, recommends only those of Moses Nachmanides and Todros Abulafia, "but," he adds, "the *Zohar* is full of errors, and one must take care not to be misled by them." This, says Dr. Steinschneider, "is an impartial and indirect testimony that the *Zohar* was recognised scarcely fifty years after its appearing as one of the 'latter' works, and not attributed to Simon ben-Jocha " (*Jewish Literature*, page 113).
- 11.** That Moses de Leon was the author of the *Zohar*, we have already stated in the art. MOSES EZ LEON, and the account given there is confirmed in the most remarkable manner by the fact that —
- 12.** The *Zohar* contains whole passages which Moses de Leon translated into Aramaic, from his works, e.g. **ל קִמְח 8ס**, **ִמְרֵח 8ס**, as the erudite Jellinek has demonstrated in his *Moses de Leon*, page 21 sq.; comp. also Gratz, l.c. page 498 (2d ed. 1873, page 477 sq.). It is for these and many other reasons that the *Zohar* is now regarded as a pseudograph of the 13th century, and that Moses de Leon should have palmed the *Zohar* upon Simon benJochai was nothing remarkable, since this rabbi is regarded by tradition as the embodiment of mysticism.

III. *Diffusion and Influence of the Book.* — The birth of the *Zohar* formed the great landmark in the development of the cabala, and the history of this theosophy divides itself into two periods, the *pre-Zohar* period, and the *post-Zohar* period. During these two periods different schools developed themselves, which Dr. Gratz classifies as follows:

1. *The School of Gerona.* — To this school, which is the cradle of the cabala, belong Isaac the Blind (fl. 1190-1210) (q.v.), Ezra and Azariel his disciples, Jehudah b. Jakar, his pupil Moses Nachmanides (q.v.), and Jacob ben-Sheshet (q.v.). The characteristic feature of this school is that it, for the first time, established and developed the doctrine of the *En Soph* (āws ʿya), the *Sephiroth* (twryps), metempsychosis (rwb[h dws), with the doctrine of retribution (j yçm dws) belonging thereto, and a peculiar christology (j yçm dws). It is the *creative* school; the cabalistic mode of exegesis is still subordinate in it.

2. *The School of Segovia.* — To this school belong Jacob of Segovia, his two sons Isaac and Jacob, jr., Moses ben-Simon of Burgos, Isaac ben-Todros, teacher of Shem-Tob Ibn Gaon (d. 1332), Todros Abulafia (d. 1305), and his son Joseph, the author of *twhl a tkr[m*, and Isaac of Akko (fl. 1290). It is the *exegetical* school, endeavoring to interpret the Bible and the Hagada *perfas et nefas* in accordance with the cabala.

3. *The Quasi-Philosophical School* of Isaac ben-Latif or Allatif (q.v.), which in its doctrines stands isolated.

4. *The School of Abulafia*, so called after Abulafia, the founder (born in 1240, and died about 1292). To this school also belonged Joseph Gikatilla ben-Abraham (fl. 1260). The characteristics of this school are the stress laid on the extensive use of the exegetical rules called *Gematria* (ayr fmg), *Notaricon* (ʿwqyr fwn) (q.v.), and *Ziruph* (āwryx). In this employment of commutations, permutations, and reduction of each letter in every word to its numerical value, Abulafia and his followers are not original.

5. *The Zohar School*, which is a combination and absorption of the different features and doctrines of all the previous schools, without any plan or method; and we must not be surprised at the wild speculations which we so often find in the writings of the *post-Zohar* period. In Spain especially the study of the *Zohar* took deep root, and found its way to Italy, Palestine, and Poland.

As it penetrated all branches of life and literature, voices were also raised against the *Zohar*. The first among the Jews who opposed its authority was Elia del Medigo, of Candia, who, in his philosophical treatise entitled *An Examination of the Law* (tdh tnyj b), which he wrote in 1491, brings forth three arguments against the genuineness of the *Zohar*, but his voice

and those of others had no power to check the rapid progress of the cabala. One of the most daring opponents was *Leon da Modena* (q.v.). In the meantime the *Zohar* had been published; Christians became somewhat acquainted with its contents by the extracts of the *Zohar* translated into Latin by Joseph de Voisin, in his *Disputatio Cabalistica* (Paris, 1635), and afterwards by the celebrated work entitled *The Unveiled Cabalah*, or *Kabbala Denudata* of Knorr v. Rosenroth (Sulzbach, 1677-78, 2 volumes; Frankfort-on-the-Main, 1684). With the 18th century a new sera in the criticism of the *Zohar* commenced, and without quoting the different scholars who made the criticism of the *Zohar* their special study, we can only state, what has already been said above, that almost the unanimous result of criticism is that the *Zohar* was not written, as has hitherto been believed, by R. Simon ben-Jochaim but by Moses de Leon.

IV. Literature. — Besides the authorities already quoted, we will mention Furst, *Bibl. Jud.* 3:329-335; Jellinek, *Beitrage zur Geschichte der Kabbala* (Leipsic, 1852); *Ben-Chananja*, volumes 1, 2, 3, 4, where a most thorough and instructive analysis of the *Zohar* is given by Ignatz Stern (Szegedin, 1858-61); Jost, *Gesch. d. Judenthums u.s. Sekten*, 3:70 sq.; Munk, *Melanges de Philosophie Juive et Arabe* (Paris, 1859), page 275 sq.; Pauli, *The Great Mystery, or How can Three be One* (London, 1863), an endeavor to prove the doctrine of the Trinity from the *Zohar*; Wuinsche, *Die Leiden des Messias* (Leipsic, 1870), page 95 sq., gives some passages relating to the atonement and the Messiah. See also the article in the *Theol. Universallexikon* (B.P.)

V. Doctrines. — The treatise of the *Zohar* is difficult and fantastic, embracing, moreover, not merely the origin of the world, but likewise speculating on the essence of God and the properties of man; in other words, covering at once cosmology, theology, and anthropology. It sets out with the conception of divinity as the self-existing, eternal, all-embracing first cause, the active as well as passive principle of all being, for which thought has no adequate measure, or language a fit name, although, while other systems have therefore styled it the great Naught or Void, the *Zohar* terms it the Boundless or Infinite (אִינְפִינִיטִי *āwś ʿwa*). Deity at length emerges from this absolutism and reveals itself, i.e., becomes at once active and capable of being known; and thus, through the division of its essence into attributes (which before did not separately exist, because they imply a reduction incompatible with the absolute), is established a connection

between the infinite and the finite, or real creator. These attributes are ten, called *Sephiroth* (*twōypæ numbers*), constituting so many vessels of the infinite, which contain and are forms of its manifestation, subject always to the contained, like colored glasses that receive the light and irradiate it. The impartation of the contents — in other words, the creation of the Sephiroth, is thus also beaming or emanation; a fundamental principle of the speculation, as we shall see. The idea is further illustrated by various figurative applications, e.g. the cube, with its three dimensions and six surfaces, making up the perfect decade; and so man, with his limbs (the ten Sephiroth hence being sometimes designated as the *first man*, *ˆwōdʒi μda*; or ideal form of divinity, in accordance with ^{<3026>}Ezekiel 1:26; ^{<2073>}Daniel 7:13), whose shape is represented by the so-called "cabalistic tree" as follows:

1. *rtK* (Crown).
3. *hnyBa* (Intelligence). 2. *hmKje* (Wisdom).
5. *ˆyDæ* (Judgment). 4. *dsj* (Mercy).
6. *trapæ* (Beauty).
8. *dwa* (Majesty). 7. *j xñ* (Splendor).
9. *dwsy* (Foundation).
10. *tWkl ĩni* (Kingdoms)

To each of these Sephiroth correspond certain appellations of the Deity. To the first, which is the concentration and partial development of all the others (called also figuratively the *old* or the *long face*, *ˆwPæi Eÿræ*, a title indicative of personality), is assigned the undefined name *hyhā*, "I am." The second and third are the active and passive forms of being growing out of the first, and are considered as the male (father) and female (mother), the knowing and the known, the subject and the object, which with their result, *perception* (*t [D]* included as a son or product), or else with the unit at the head, make up the metaphysical trinity of the divine essence. To these are attributed the sacred names *Hy*, *Jah*, and *h2æhƒ*, *Jehovih*; and they constitute the shoulders of the mystical body. The fourth and fifth (equivalent to Grace and Right, also called Greatness, *hl wdG*) and

Power, **hrWbG**] represent the arms (still duplicate, or male and female, active and passive, external and internal, soul and body, like all the others), with the sixth as an intermediate principle combining them, like the heart. These correspond to the higher or ethical principles, and are respectively designated by the sacred epithets, **l a eL**, **μyhæē**, *Elohim*, and **d2@whyæ** *Jehovah* (otherwise **yDivj** *Shaddai*). The lower, or physical trinity, consisting of the seventh, eighth, and ninth Sephiroth (equivalent to Radiance [according to another exposition, Triumph], Glory, and Stability), and respectively corresponding to the divine appellations **twabx]** **h2@why]** *Jehovah Sabaoth*, **twabx]****yhēē**, *Elohe Sabaoth*, and **yj il a**, *El Chai*, represent the hips and genitals of the body, and are apparently the symbols of motion, quantity, and strength. The last Sephirah, to which the name **ynda]**, *Adonai*, is attached, is a sort of joint conception of all the others, as the feet or basis of the whole.

By further combinations of the different Sephiroth according to the above diagram or chart, the male triad (Nos. 2, 4, 7), or right column, separates from the female triad (3, 5, 8), or left column; but the middle column (Nos. 1, 6, 10), in which No. 9 is omitted, or included in No. 10, gives three fundamental conceptions, namely, absolute existence, ideal existence, and immanent strength, as the three phases of pre-worldly existence; or, if preferred, the three conceptions of Matter, Thought, and Life. In this connection, the sixth Sephirah is sometimes called the *King* or Messiah; and the tenth, the *Queen* or Matron, q.d. inhabitation (**hnykæj**). These two are also called the two *persons* (**γρlæ r æj** i.e., **πρόσωπα**). Elsewhere there are five persons counted, the first three Sephiroth being added to these (in both enumerations the residue are included under those named). If we notice that the 6th, as a consequence of the 2d, is called *Son*, and the 10th, as a consequence of the 3d, the *Spirit* (the latter is also considered as female or mother), we will find at once the point of contact of the Gnostic speculation with the Christian, and also the unsolved question of the manner of this connection.

These ten sephiroth or "vessels" (**μyl k**) of the Infinite, in so far as they are considered at once in their pluratlity and in their unity, are also called a *world* (**μl wē**), and, in contradistinction from the other worlds, of which we will speak hereafter, the world of effluence (or *emanation*, **twl yXæj**). This does not mean to imply that the origin of things outside of that world

was in any special manner different from it, which would render the system inconsistent, but rather seeks to establish between the infinite and matter what is the object of every system of emanation — a medium by which, in spite of distance (in every sense of the word, not merely with regard to space) between effect and cause, this working could be understood. Now this medium is established by the two middle worlds, namely, the world of creation (**הַיְרֵאָה**) and the world of formation (**הַרְיָאָה**), in which we are not yet led to substantial elements. The first is described as the world of the pure spirit, the latter as that of the angels or heavenly bodies. We can already perceive by this distinction that neither of these names is to be taken in its popular acceptance. In fact, the one treats of ideas, the other of power, physical as well as ethic, but not of actual beings. In both worlds the decade is again found as a representative element. Each is considered as a production of the preceding, which is therein improved, and, at the same time, reflects the original light in a more diffuse and imperfect manner, each also establishing for itself a new unity. Neither must we understand the expressions "creation" and "formation" in their common acceptance. There is no mention made in either of any pre-existing matter, or a creation from nothing as usually understood. The Cabalist generally speaks of such, but mean thereby the original void, the *En-soph*, i.e., the absolute, which is the source of the whole metaphysics. But as by this the pre-existence of all things is implied, we consequently arrive at the principle of the immutability of existing things, while by means of the parallel propositions that these are the same, notwithstanding the mode of their origin, there is established a relative independence, which contains the possibility and cause of the fall and corruption of mind and nature.

This point, however, belongs to the obscure parts of the system, as it does not agree well with the premises, and the modern formula of its explanation has not yet been found (but, on the contrary, a different one, if we are to consider the fall as a materialization itself). Generally it is just ill the cosmology we find the greatest obscurity, the least development, so much so that the question as to its being absolutely or only relatively pantheistic is not yet decided. It is also in this part of the system that the poetic garb of personification is the most abundant; for instance, when the stars are represented as the hieroglyphics of the active (speaking divinity). It is often perplexing; as, for instance, when a number of angels' names, virtues, natural forces, etc., become personified as regents of separate spheres of the universe. We will here remark that the second world is called also the

throne of God; the divine, spiritual element of it, which other philosophical systems would perhaps call the soul of the world, is here called *Sandalphon* (συνάδελφος). It is similar to the third world, that of the natural forces, or the assembling, governing principle, and is then called the angel *Metatron* (ἄγγελος, i.e., μετὰ θρόνον). The expression "throne" brings us back to Ezekiel, from whose well-known vision the figurative expressions are here employed; so that the first world represents the Glory, and the third the four beasts. These are followed by the four wheels of God's chariot, by the fourth world, or that of action (ἡγίασμα []), i.e., the material, the rind of the spiritual, the residuum of the substance of the divine light, As we had just now tell classes of angels, which were leaders of the natural and vital forces, and which were retained in the ethic sense, although not to be considered as endowed with personality, or as angels popularly so called, so are there also ten classes of devils as integuments of existence, i.e., as limits to intelligence and life. These last ten Sephiroth are, first, Wilderness (Ἔρη), Void (Ἔρη), and Darkness (Ἔνθα); then the seven houses of corruption (the lapse). Their chief, or principal unity, is Samael (poison-god), the angel of death; next to him, as personification of evil, is the harlot, the former representing the active, the other the passive conception of the idea; while both, as a whole, are called the beast (ἄνθρωπος). From all these metaphysical ground-ideas spring original views of the nature and destiny of man. From the foregoing scheme itself it follows, in short, that man, in the union of his soul and body, is a representation of the universe, a microcosm, while his body is, a raiment of his soul, as the world is of God; and this comparison is sometimes carried out with a greater number of poetical figures. But as more closely united to God himself, according to his divine essence, man in this system attains a higher standing, as was indicated from the first; for the self-manifesting divinity itself was called the original man, because all nature could produce no more noble image for the idea. Thus man is next the image of God, and, like him, a unit and a triad, the latter being spirit (ἡμῶν), soul (ἡ ψυχή), and life (ἡ ζωή). The first is the principle of thought, the second of feeling, the third of, passions and instincts (we think the last can be so understood, although some consider it as a coarser organ of the soul, and some even as the body; at all events, the material substance is not meant thereby). All three are likewise unmistakable consequences of the three middle Sephiroth, from which they at the same time derive their relative dignity. By this, what we may call the pre-existence of the soul is established, and

not only it, but also, in one sense, the pre-existence of the body so far as it is a prototype of corporeality — and even of a particular one for each, therefore called in later days **hdyj אדם** (individual). The entrance into life, and the latter itself, are not considered as an evil or as a state of exile, although the souls would certainly prefer remaining always with God. It is a means of education for the soul, and of redemption for the world: for while the spirit descends even to being mixed up with matter, it still possesses at one point a clear consciousness of itself and of its origin, and is thus the more eager to return to its former position; but, on the other hand, it elevates the matter with which it is combined, enlightening and purifying it. God knows beforehand the destiny of each individual soul, so far at least as it will be affected by this combination with matter, but he does not determine that destiny. In other words, the Cabalist does not speak of predestination, nor, on the other hand, does he solve the problem of the relation between free-will and omniscience; but, in order to afford full scope to this free-will, and yet maintain the apokatastasis, or restoration (a consequence of its fundamental idea), it introduces the wandering (**l wgl גלות**) of the soul, i.e., an infinite range of probationary life, which is to end only on reaching the aim above mentioned. The souls in their pre-worldly existence are already male and female, and even bound in couples; appearing sometimes to enter into life separately, but they will unite again in matrimony, by which they are completed and merged into one essence: thus they strive jointly towards the great end, which is their junction in heaven, in the temple of love (**hbhail קיה**) with God, who takes them to himself with a kiss (earthly death); and by perfecting themselves in him in thought and in will they become partakers of eternal holiness.

See Herzog, *Real-Encyklop.* s.v. "Kabbalah," and comp. Aharon Selig, **[bv,ydWM] i** (Cracow, 1636), which is a full commentary on the *Zohar*.
SEE CABALA.

Zoharites

so called from their attachment to the book *Zohar*, are properly to be regarded as a continuation of the sect formed by the famous Sabbathai Zevi (q.v.). Their creed is briefly as follows:

1. They believe in all that God has ever revealed, and consider it their duty constantly to investigate its meaning.

2. They believe the letter of Scripture to be merely the shell, and that it admits of a mystical and spiritual interpretation.
3. They believe in a Trinity of *Parzuphim*, or persons, in *Elohim*.
4. They believe in the incarnation of God; that this incarnation took place in Adam, and that it will again take place in the Messiah.
5. They do not believe that Jerusalem will ever be rebuilt.
6. They believe that it is vain to expect any temporal Messiah; but that God will be manifested in the flesh, and in this state atone, not only for the sins of the Jews, but for the sins of all throughout the world who believe in him.

This sect was revived about the year 1750 by a Polish Jew, of the name of Jacob Frank, who settled in Podolia, and enjoyed the protection of the Polish government, to which he was recommended by the bishop of Kamenetz, in whose presence he held disputes with the orthodox Jews, and who was astonished at the approximation of his creed to the principles of Christianity. On the death of the bishop, he and his adherents were driven into the Turkish dominions; and being also persecuted there by the Rabbinites, they resolved to conform to the rites of the Catholic Church. Frank at last found a place of rest at Offenbach, whither his followers flocked by thousands to visit him, and where he died in 1791. Their numbers do not appear to have increased much of late; but they are to be met with in different parts of Hungary and Poland. *SEE ZOHAR.*

Zollner, Johann Friedrich

a Lutheran theologian, was born April 24, 1753. He studied at Frankfort, was in 1779 preacher at Berlin, declined a call as superintendent to Neu-Brandenburg in 1782, and remained at Berlin as pastor of St. Mary's, where he died, Sept. 12, 1804. He published, *Disputatio pro Unicitate Dei* (Frankfort, 1776): — *Ueber Mos Mendelssohn's Jerusalem* (1784), besides a number of sermons. See Doring, *Die gelehrten Kanzelredner*, pages 580-585. (B.P.)

Zonaras, Johannes

a Byzantine historian, was born in the last part of the 11th century, and died about 1130.. He was secretary to the emperor Alexius Comnenus.

After the death of Alexius (1118) he retired to the monastery of St. Elijah, in Mount Athos, and devoted himself to theological and literary studies. His *Chronicle*, from the creation till the death of Alexius, is a mere compilation from Josephus, Eusebius, Xenophon, Herodotus, Plutarch, Dio Cassius, etc., and was edited by Hieronymus Wolf (Basel, 1557), Du Fresne (Paris, 1686, 2 volumes), and Pinder (Bonn, 1841-44, 2 volumes). Of more value is his commentary on the *Syntagma* of Photius: Ἐξήγησις τῶν ἱερῶν καὶ θεῶν κανόνων τῶν τε ἀγίων καὶ σεπτῶν Ἀποστόλων, καὶ τῶν ἱερῶν οἰκουμενικῶν, etc. In Latin and Greek the work was published at Paris in 1619; the best edition, however, is the one published at Oxford in 1672 fol. Zonaras also wrote scholia on the New Test., on which see *Zonarae Glossiae Sacrae Novi Testamenti Illustratae a F.W. Schurz* (Grimma, 1818-20). On the first two works see Schmidt, *Ueber die Quellen des Zonaras*, in *Zimmermann's Zeitschrift für die Alterthumswissenschaft* (Darmstadt, 1839), volume 6, No. 30-36; Zander, *Quibus e Fontibus Joh. Zonaras Hauserit suos Annales Romanos* (Ratzeburg, 1849); Biener, *De Collectionibus Canonum Ecclesiae Griceae* (Berlin, 1827); the same, *Das Kanonische Recht der griechischen Kirche*, in Mittermaier's *Zeitschrift* (Heidelberg, 1855), volume 28, pages 201-203; Mortreuil, *Histoire du Droit Byzantin* (Paris, 1843), 3:423-428; Herzog, *Real-Encyklop.* s.v.; Lichtenberger, *Encyclop. des Sciences Religieuses*, s.v. (B.P.)

Zoolatry

(Greek ξῶον and λατρεία), the worship of animals. *SEE ANIMAL WORSHIP; SEE IDOLATRY.*

Zoology, Biblical

This, like all other scientific *subjects*, is practically and incidentally, rather than systematically and designedly, treated in the Scriptures, yet many animals are mentioned, and their characteristics are given with substantial accuracy. In the Talmud a more copious and minute description is given of many animals (see Lewysohn, *Die Zoologie des Talmuds* [Frankfort-on-the-Main, 1858]). The popular and general classification into beasts, birds, reptiles, etc. is the usual Biblical one, and they are further distinguished as clean and unclean. See each of these designations under its proper head. The following is a full list of all the animals (including certain animal products) mentioned in the Bible, in the alphabetical order of the names in

the original, with the ordinary rendering in the A.V., and the real name as nearly as modern research has identified it. See each term in its proper place in the body of this *Cyclopaedia*. *SEE NATURAL HISTORY*.

<i>Achasteranim'</i>	mules	camels
<i>Aetos</i>	vulture	eagle
<i>Agur'</i>	swallow	swallow
<i>Akbar'</i>	dormouse	mouse
<i>Akkabish'</i>	spider	spider
<i>Akko'</i>	goat	roebuck
<i>Akrab'</i>	scorpion	scorpion
<i>Akris</i>	locust	locust
<i>Akshub'</i>	<i>asp</i>	adder
<i>Alektor</i>	cock	cock
<i>Alpex</i>	fox	fox
<i>Alukah'</i>	vampyre	leech
<i>Anakah'</i>	lizard	ferret
<i>Anaphaih'</i>	parrot	heron
<i>Arad'</i>	onager	wild ass
<i>Arbeh'</i>	locust	locust
<i>Ari'</i>	lion	lion
<i>Arktos</i>	bear	bear
<i>Arnbeth</i>	hare	hare
<i>Arob'</i>	<i>gad-fly</i>	swarms
<i>Arod'</i>	onager	wild ass
<i>Aryeh'</i>	<i>lion</i>	lion
<i>Asht</i>	moth	moth
<i>Aspis</i>	asp	asp
<i>Atalleph'</i>	bat	bat
<i>Athon</i>	she-ass	she-ass
<i>Attud'</i>	he-goat	he-goat
<i>Ayah'</i>	hawk"kite,"	vulture
<i>Ayal'</i>	stag	hart
<i>Ayalah'</i>	doe	hid
<i>A'yit</i>	beast	bird
<i>Bakar'</i>	beef-animal	ox
<i>Barburnim'</i>	goose	fatted fowl

<i>Batrachos</i>	frog	frog
<i>Behemah'</i>	quadruped	beast
<i>Behemoth'</i>	hippopotamus	behemoth
<i>Bikrah'</i>	she-camel	dromedary
<i>Chagab'</i>	locust	grasshopper
<i>Chamor'</i>	he-ass	ass
<i>Chanamel'</i>	ant	frost
<i>Chapharpherah'</i>	rat	ole
<i>Chargol</i>	locust	beetle
<i>Chasidah'</i>	stork	stork'
<i>Chasil'</i>	locust	locust
<i>Chazir'</i>	swine	swine
<i>Choiors</i>	swine	swine
<i>Chole</i>	opin	gall
<i>Choled</i>	weasel	weasel
<i>Chomet</i>	lizard	snail
<i>Daah'</i>	kite	glede,vulture
<i>Dayah'</i>	falcon	vulture
<i>Deborah'</i>	bee	bee
<i>Dob</i>	bear	bear
<i>Dishon'</i>	antelope	pygarg
<i>Drakon</i>	serpent	dragon
<i>Dukiphath</i>	hoopoe	lapwing
<i>Echidna</i>	viper	viper
<i>Epheh'</i>	serpent	viper
<i>Eriphion</i>	kid	goat
<i>Eriphos</i>	goat	goat
<i>Ez</i>	she-goat	goat
<i>Gamal</i>	camel	camel
<i>Gazam'</i>	unwinged locust	palmer-worm
<i>Geb</i>	locust	locust
<i>Gedi'</i>	kid	kid'
<i>Gediyah'</i>	she-kid	kid
<i>Gob</i>	locust	grasshopper
<i>Gor'</i>	whelp	young lion
<i>Gozal'</i>	fledgling	youngbird
<i>Gur'</i>	whelp	young-whelp

<i>Hippos</i>	horse	horse
<i>Hus</i>	swine	sow
<i>Iyim'</i>	jackals	wild beasts
<i>Kaath'</i>	cormorant	pelican
<i>Kamlos</i>	camel	camel
<i>Keleb</i>	dog	dog
<i>Ken</i>	gnat	lice
<i>Kephir'</i>	young lion	young lion
<i>Ketos</i>	sea-monster	whale
<i>Kinnam'</i>	gnat	lice
<i>Kippod'</i>	hedge-hog	bittern
<i>Kippoz'</i>	arrow-snake	great owl
<i>Kirkaroth'</i>	dromedaries	swift beasts
<i>Koach</i>	lizard	chameleon
<i>Kokkos</i>	cochineal	scarlet
<i>Konops</i>	gat	gnat
<i>Koph</i>	ape	ape
<i>Korax</i>	crow	raven
<i>Kos</i>	pelican	owl
<i>Kuon</i>	dog	dog
<i>Layish</i>	lion	lion
<i>Lebi'</i>	lion	lion
<i>Lebiyah'</i>	lioness	lioness
<i>Leon</i>	lion	lion
<i>Letaah'</i>	lizard	lizard
<i>Livyathan'</i>	crocodile	leviathan
<i>Lukos</i>	wolf	wolf
<i>Meshi</i>	thread	silk
<i>Namar'</i>	leopard	leopard
<i>Nemalah'</i>	ant	ant
<i>Nemar'</i>	leopard	leopard
<i>Neshar',</i>	buzzard	eagle
<i>Nets</i>	hawks	hawk
<i>Ochim'</i>	owls	doleful
<i>Onarion, or onos</i>	ass	ass
<i>Oreb'</i>	raven	raven
<i>Ozinyah'</i>	eagle	osprey

<i>Parash'</i>	steed	horse
<i>Paradalos</i>	leopard	leopard
<i>Parosh'</i>	flea	flea
<i>Perah'</i>	mole	mole
<i>Pere</i>	onager	wild ass
<i>Pered</i>	mule	mule
<i>Peres</i>	eagle	ossifrage
<i>Pethen</i>	serpent	adder
<i>Raah'</i>	vulture	glede
<i>Racham',</i>	vulture	gier-eagle
<i>Reem</i>	buffalo	unicorn
<i>Rekesh</i>	courser	swift beast
<i>Rem</i>	buffalo	unicorn
<i>Renanah'</i>	ostrich	ostrich
<i>Reym</i>	buffalo	unicorn
<i>Rimmah'</i>	worm	worm
<i>Sair'</i>	he-goat	satyr
<i>Sas</i>	moth	moth
<i>Schecheleth</i>	purple shell	onycha
<i>Selav</i>	quail	quai
<i>Semamith'</i>	lizard	spider
<i>Serekon</i>	silk	silk
<i>Ses</i>	moth	moth
<i>Shablul'</i>	snail	snail
<i>Shachal</i>	lion	lion
<i>Shachaph</i>	gull	cuckoo
<i>Shalak'</i>	gannet	cormorant
<i>Shani'</i>	cochineal	crimson, scarlet
<i>Shaphan'</i>	rabbit	coney
<i>Shephiphon'</i>	snake	adder
<i>Shual'</i>	jackal	fox
<i>Skolex</i>	worm	worm
<i>Skorpis</i>	scorpion	scorpion
<i>Solam'</i>	locust	bald locust
<i>Spongos</i>	sponge	sponge
<i>Stronthios</i>	sparrow	sparrow
<i>Sus</i>	horse	horse

<i>Sus</i>	swallow	crane
<i>Susah'</i>	mare	mare
<i>Tachash</i>	seal	badger
<i>Tachmas'</i>	ostrich	night-hawk
<i>Tan</i>	jackal	dragon
<i>Tannim'</i>	crocodile	dragon
<i>Tannin'</i>	sea-monster	whale, etc
<i>Tekeleth</i>	sea-shell	blue:
<i>Teo'</i>	antelope	wild ox
<i>Tinshemeth</i>	lizard	chameleon
<i>Tinshemeth</i>	heron	swan
<i>To</i>	antelope	wild ox
<i>Tola'</i>	cochineal	crimson, etc
<i>Tor</i>	dove	turtle-dove
<i>Tragos</i>	he-goat	goat
<i>Trugon</i>	dove	turtle-dove
<i>Tsab</i>	lizard	tortoise
<i>Tsabua</i>	hyena	speckled
<i>Tsebi'</i>	(male) gazelle	deer
<i>Tsebiyah'</i>	(female) gazelle	roe
<i>Tselatsal'</i>	cricket	locust
<i>Tsepha</i>	basilisk	cockatrice
<i>Tsephardea</i>	frog	frog
<i>Tsippor'</i>	little bird	sparrow
<i>Tsirah</i>	fly	hornet
<i>Tsiyim'</i>	wild beasts	beasts of the desert
<i>Tukkiyim</i>	peacocks	peacocks
<i>Yaalah'</i>	(female) ibex	roe
<i>Yaanab'</i>	(female) ostrich	owl
<i>Yachmur'</i>	oryx	fallow deer
<i>Yail'</i>	(male) ibex	wild goat
<i>Yaen'</i>	(male) ostrich	ostrich
<i>Yanshuph, or</i>	bittern	owl
<i>Yelek</i>	hairy locust	cankerworm,
<i>Yon ah'</i>	dove	dove
<i>Zebub'</i>	fly	fly

Zeeb'	wolf	wolf
Zemer	gazelle	chamois

Zopf, Johann Heinrich

a German theological writer, who lived in the 18th century, is the author of, *Introductio ad Lectionem Veteris Testamenti*, etc. (Leipsic, 1763): — Josephus, *Zeuqniss von Jesu Christo* (ibid. 1759): — *Quadriga Dissertt.: 1. De Versione lxx. quos Vocant, Interpretum; 2. De Serpente Protoplastorum Seductore*, etc. (ibid. 1763): — *Introductio in Antiquitates Sacras Veterums Ebraeorum* (Halle, 1734): — *Diss. de Jephtae in Filiam Mitigata Credulitate*, etc. (Essen, 1730): — *Diss. de Pseudo-Samuelis ex 1 Samuel c. 28* (ibid. 1747): — *Compendium Grammaticae Hebraeae Danziance* (ibid. 1748). See Furst, *Bibl. Jud.* 3:555. (B.P.)

Zorn, Peter

a German theological writer, was born at Hamburg, May 22, 1682. In 1715 he was called as rector to Plon, in Holstein; in 1725 became professor of history, in 1729 that of Church history at the gymnasium in Stettin, and died at Thorn, January 23, 1746. He published, *De Scholis Publicis quas Antiqui Judaei Prope Lacuum, Amn. et Fluviorum Crepidinibus*, etc., *Exstruxerunt* (Act. 16:13) (Ploense, 1716): — *De Epithalamiis sive Carminibus Veterum Hebraeorum Nuptialibus* (Hamburg, s.a.): — *De Antiquis AEnigmatibus in Coenis Nuptialibus Hebraeorum, Graecorum et Romanorum* (Leipsic, 1724): — *Historia Bibliorum ex Hebraeorum Diebus Festis et Jejuniis Illustrata*, etc. (ibid. 1741): — *Diss. de Baptismo Proselytor. Judaico Sacrament. V.T. juxta Lightfootum* (ibid. 1703): — *Hecataei Abderitae Eclogae* (Altona, 1730): — *Historia Fisci Judaici sub Imperio Veterum Romanorum* (ibid. 1734). See Furst, *Bibl. Jud.* 3:555; Winer, *Handbuch der theol. Lit.* 1:32, 140, 632, 899. (B.P.)

Zoroaster

(more correctly *Zarathustra*, which in Greek and Latin was corrupted into *Zarathrades* and *Zoroastres*, while the Persians and Parsees changed it into *Zerdusht*) was the founder of the Parsee religion. The original meaning of the word was probably that of "chief," "senior," "high-priest," and it was a common designation of a spiritual guide and head of a district or province. Indeed, the founder of Zoroastrianism is hardly ever mentioned without

his family name *Spitima*. He was a native of Bactria. He applied to himself the terms *Manthran* (reciter of "Manthras"), a messenger sent by Ahura-Mazda, or a *speaker*, one who listens to the voice of oracles given by the spirit of nature, one who receives sacred words from Ahura-Mazda through the flames. His life is covered with obscurity. The accounts of him are legendary and unhistorical. In the Zend writings he is to a great extent represented, not as a historical, but as a dogmatical personality, vested with superhuman, or even divine, powers, standing next to God. His temptations by the devil, whose empire was threatened by him, form the subject of many traditional stories and legends. He is represented as the fountain of all wisdom and truth, and the master of the whole living creation. One of the prayers of the Fravardiul Yasht declares —

"We worship the rule and the guardian angel of Zarathustra Spitima, who first thought good thoughts, who first spoke good words, who first performed good actions who was the first priest, the first warrior, the first cultivator of the soil, the first prophet, the first who was inspired, the first who has given to mankind nature, and reality, and word, and hearing of word, and wealth, and all good things created by Mazda, which embellish reality; who first caused the wheel to turn among gods and men, who first praised the purity of the living creation and destroyed idolatry, who confessed the Zarathustrian belief in Ahura-Mazda, the religion of the living God against the devils.... Through him the whole true and revealed word was heard, which is the life and guidance of the world.... Through his knowledge and speech the waters become desirous of growing; through his knowledge and speech all beings created by the Holy Spirit are uttering words of happiness." In the older Yasna alone he appears like a living reality, a man acting a great and prominent part, both in the history of his country and that of mankind.

I. History. — Zoroaster's father seems to have been called Purusbaspa, and his daughter, the only one of his children mentioned, Puruchista. But the time when he lived remains very obscure. He is usually said to have flourished in the reign of a king Gushtasp, who has, on apparently sufficient grounds, been identified with the Darius Hystaspis of the classical writers (Malcolm, *Hist. of Persia*, 1:234). The dates generally given are as follows: Xanthos of Lydia places him about six hundred years before the Trojan war; Aristotle and Eudoxus place him six thousand years before Plato; others, again, five thousand years before the Trojan war. Berosus, a Babylonian historian, makes him a Babylonian king, and the founder of a

dynasty which reigned over Babylon between 2200 and 2000 B.C. .The Parsees place him at the time of Hystaspes, the father of Darius, whom they identify with a king mentioned in the Shah-Nameh, from whom, however, Hystaspes is wholly distinct. This account would place Zoroaster at about 550 B.C. Yet there is scarcely a doubt that he must be considered as belonging to a much earlier age, not later than 1000 B.C. It is almost certain that Zoroaster was one of the Sosbyantos, or five priests, with whom the religious reform first arose, which he boldly carried out. The Aryans seem to have originally led a nomad life, until some of them, reaching, in the course of their migrations, lands fit for permanent settlements, settled down into agriculturists. Bactria and the parts between the Oxus and the Jaxartes seem to have attracted them most. The Iranians became gradually estranged from their brother tribes, who adhered to their ancient nomad life, and by degrees came to consider those peaceful settlements a fit prey for their depredations and inroads. The hatred thus engendered and nourished soon came to include all and everything belonging to those devastators — even their religion, originally identical with that of their own. The Deva religion became, in their estimation, the source of all evil. Moulded into a new form, styled the Ahura religion, the old elements were much more changed than was the case when Judaism became Christianity. Generation after generation further added and took away, until Zarathustra, with the energy and the clear eye that belongs to exalted leaders and founders of religions, gave to that which had originally been a mere reaction and spite against the primitive Brahminic faith a new and independent life, and forever fixed its dogmas, not a few of which sprang from his own brain.

II. Doctrines. — Zoroaster is commonly spoken of as the great reformer of the Magian system after it had suffered corruption; but it would be more correct to say that on the primitive dualistic worship of the Persians he superinduced some notions borrowed from the element-worship, with which Magism at a later period coalesced. His doctrines, as far as they can be gathered from the extant fragments of the Zend-Avesta, especially the Vendidad Sade, and from the *Ulemai Islan* (a treatise on the Parsee doctrine by an Arabic writer, supposed to belong to the 6th or 7th century of our era), relate principally to theology and ethics, with occasional references to questions of a cosmological and physiological character. The problem of the world in relation to God he answers by reference to the antithesis of light and darkness, good and evil; all things, according to him,

consist in the mingling of antitheses. His primary physical principle is the *Zerwane Akerene*, the Endless Time (with which may be compared the τὸ ἄπειρον of Anaximander; see Arist. *Physic.* 1:4, 5; 3:4-7). Everything else save time has been made. The original spiritual power was Ormuzd, the luminous, the pure, the fragrant, devoted to good and capable of all good. Gazing into the abyss, he beheld, afar off, Ahriman, black, unclean, unsavory, the evil-doer. He was startled at the sight, and thought within, himself, I must put this enemy out of the way; and set himself to use the fit means for this end. All that Ormuzd accomplished was by the help of Time. After the lapse of twelve hundred years the heavens and paradise were made, and the twelve signs which mark the heavens were fixed there. Each sign was formed in one thousand years. After the first three were formed, Ahriman arose to make war on Ormuzd, but failing of success he returned to his gloomy abode, and remained there for other three thousand years, during which the work of creation advanced, and three other signs were made. During this period the earth and the sea were also formed, man was created, and plants and animals produced. Again Ahriman assailed heaven with all his: might, but failing in this, he attacked the world. He afflicted Kajumert, the first man, with a thousand plagues till he was destroyed; but was himself taken and driven into hell through the same opening by which he had come into the world.. In man there is much of Ormuzd and much of Ahriman: in his body are fire, water, earth, and air; he has also soul, understanding, judgment, a *ferver* ("principe des sensations," Anquetil), and five senses. By the soul are moved all the members we possess, and without the soul we are nothing. All these he has from Ormuzd. From Ahriman he has desire, need, envy, hatred, impurity, falsehood, and wrath. When a man dies, the four elements of which his body is composed mingle with the four primitive elements; his soul, understanding, and judgment unite with the *ferver*, and all become one. In this state man goes to judgment, and according as his good works or his bad works have preponderated during life, he is rewarded with immortality in paradise, or punished by being cast into hell. During life he is in constant conflict with the Dews or Divas, a class of beings possessing a body formed of the four elements beings essentially evil, and who tempt men to sin but at the resurrection they shall be annihilated, and all men at last shall be received into paradise. Even Ahriman himself shall be accepted and blessed; for the Dews are gradually abstracting from him the evil and darkness that are in him, so that at last he shall be left pure and bright (see Hyde, *Hist. Rel. Vet. Pers.* [Oxon. 1700]; Anquetil du Perron, *Zend-Avesta* [Par. 1771, 3

volumes, 4to]; Vullers, *Fragmente uber die Rel. des Zoroaster* [Bonn, 1831]).

It is chiefly from the Gathas, however, that Zarathustra's real theology, un mutilated by later ages, can be learned. His leading idea was monotheism. While the five priests before him, the Sosbyantos, worshipped a plurality of good spirits called Ahuras, as opposed to the Indian Devas, he reduced this plurality to unity. This one supreme being he called Ahura-Mazda, or the creator of the universe—the Auramazda of the cuneiform inscriptions of the Achemenidian kings, the Ahurmazd of Sassanian times, and the Hormazd, or Ormuzd, of the modern Parsees. This supreme god is, by Zoroaster, conceived to be "the creator of the earthly and spiritual life, the lord of the whole universe, at whose hands are all the creatures." Ahura-Mazda is to Zoroaster the light and the source of light. He is wisdom and intellect; he possesses all good things, temporal and spiritual, among them the good mind, immortality, wholesomeness, the best truth, devotion, piety, and abundance of all earthly good. All these gifts he grants to the pious man who is pure in thought, word, and deed. He rewards the good and punishes the wicked; and all that is created, good or evil, fortune or misfortune, is his work alone.

Nothing was further from Zoroaster's mind than to assume anything but one supreme being, one and indivisible. But the great problem of the ages, the origin of evil and its incompatibility with God's goodness, holiness, and justice, he attempted to solve by assuming two primeval causes, which, though different, were united, and produced the world of the material things as well as that of the spirit. The one who produced the *reality* is called Vohu-Mano, the good mind; the other, through whom the *non-reality* originated, is the Akem-Mano, the evil mind. To the former belong all good, true, and perfect things; to the second, all that is delusive, bad, wicked. These two aboriginal moving causes of the universe are called twins. They are spread everywhere, in God as in man. When united in Ahura-Mazda they are called Spento-Manyus and Angro-Manyus, i.e., white or holy, and dark or evil, spirit. It is only in later writings that these two are supposed to stand opposed to each other in the relation of God and devil. The inscriptions of Darius know but one God, without any adversary whatsoever. But while the one side within him produced all that is bright and shining, all that is good and useful in nature, the other side produced all that is dark and apparently noxious. Both are as inseparable as day and night, and, though opposed to each other, are indispensable for the

preservation of creation. The bright spirit appears in the blazing flame, the presence of the dark is marked by the wood converted into charcoal. The one has created the light of the day, the other the darkness of the night; the former awakens men to their duty, the other lulls them to sleep. Life is produced by the one and extinguished by the other, who also, by releasing the soul from the fetters of the body, enables her to go up to immortality.

SEE DUALISM.

Thus the original monotheism of Zoroaster did not last long. False interpretations, misunderstandings, changes, and corruptions crept in, and dualism was established in theology. The two principles then, for the first time, became two powers, hostile to each other, each ruling over a realm of his own, and constantly endeavoring to overthrow the other. Hence monotheism was, in later times, broken up and superseded by dualism. But a small party, represented by the Magi, remained steadfast to the old doctrine, as opposed to that of the followers of the false interpretation, or Zend, the Zendiks. In order to prove their own interpretation of Zoroaster's doctrines they had recourse to a false and ungrammatical explanation of the term Zervana Akarana, which, merely meaning time without bounds, was by them pressed into an identity with the Supreme Being; while the passages on which the present Parsee priests still rest their faulty interpretation, simply indicate that God created in the boundless time, or that he is from eternity, self-existing, neither born nor created.

The following is a brief summary of the principal doctrines of Zoroaster, drawn from certain passages from the Gathas, which probably emanated from Zoroaster himself.

- 1.** Everywhere in the world a duality is to be perceived, such as the good and the evil, light and darkness; this life and that life, human wisdom and divine wisdom.
- 2.** Only this life becomes a prey to death, but not that hereafter, over which the destructive spirit has no power.
- 3.** In the universe there are, from the beginning, two spirits at work, the one making life, the other destroying it.
- 4.** Both these spirits are accompanied by intellectual powers, representing the ideas of the Platonic system on which the whole moral world rests. They cause the struggle between good and evil, and all the conflicts of the world, which end in the final victory of the good principle.

5. The principal duty of man in this life is to obey the word and commandments of God.
6. Disobedience is punished with the death of the sinner.
7. Ahura-Mazda created the idea of the good, but is not identical with it. This idea produced the good mind, the Divine Spirit, working in man and nature, and devotion — the obedient heart.
8. The Divine Spirit cannot be resisted.
9. Those who obey the word of God will be free from all defects and immortal.
10. God exercises his rule in the world through the works prompted by the Divine Spirit, who is working in man and nature.
11. Men should pray to God and worship him. He hears the prayers of the good.
12. All men live solely through the bounty of God.
13. The soul of the pure will hereafter enjoy everlasting life; that of the wicked will have to undergo everlasting punishment, or as modern Parsee theologians explain, to the day of the resurrection.
14. All creatures are Ahura-Mazda's.
15. He is the reality of the good mind, word, and deed.

III. *Literature.* — Haug, *Essays on the Sacred Language, Writings, and Religion of the Parsees* (Bombay, 1862); Spiegel, *Evanische Aterthumskunde* (Leipsic, 1871-78, 3 volumes); Darmsteter, *Ormuzd et Ahriman* (Paris, 1877); Ursinus, *De Zoroastre* (Nuremberg, 1661); Mulert, *De Nomine et Vita Zoroastris* (Wittenberg, 1707); Clarke, *Ten Great Religions* (Boston, 1871); Hardwick, *Christ and Other Masters* (London, 1855-57; 2d ed. 1863); Muller, *Chips from a German Workshop* (Index). See also the following with the references under them: **SEE AHRIMAN**; **SEE GUEBERS**; **SEE MAGI**; **SEE ORMUZD**; **SEE PARSEES**; **SEE ZEND-AVESTA**.

Zorab'abel

(Ζοροβάβελ), the Greek form (1 Esd. 4:13; 5:5-70; 6:2-29; Ecclus. 49:11; ~~4012~~Matthew 1:12, 13; ~~4187~~Luke 3:27) of the name of Zerubbabel (q.v.)

Zor'phi

(Heb. with the art. *hats-Tsorephi'*, *זרפכי*; Sept. τοῦ Σαρεφί; Vulg. *aurificis*; A.V. "the goldsmith ") is a marginal suggestion in ~~4088~~Nehemiah 3:31, for the name of the father of Malchiah, as if a proper name, but probably without good reason.

Zubly, John Joachim, D.D.

a Presbyterian minister, was born about the year 1730. In 1775 he took an active part in political matters, and was selected as one of the Georgia delegates to the Continental Congress at Philadelphia. The Georgia divine did not prove loyal to the Whig side, and a correspondence of his with the royal governor of the state having been discovered, he was compelled to resign his position in Congress, and subsequently his property was forfeited under the Confiscation Act. He died at Savannah, before the war ended, in July 1781. He is said to have been "a man of great learning, of vigorous and penetrating mind." See Sabine, *Royalists in the Rev. War*, 2:467. (J.C.S.)

Zuckrigl, Jakob

a Roman Catholic theologian of Austria, was born July 26, 1807, at Grossolkowitz, in Moravia. In 1831 he received holy orders, in 1837 was appointed professor of Christian religious philosophy and university-preacher in Vienna, and in 1847 the Freiburg University honored him with the doctorate of divinity. In 1848 he was called to the chair of apologetics, theological encyclopedia, and philosophy at Tübingen, where he died, June 9, 1876. He wrote, *Wissenschaftliche Rechtfertigung der christl. Trinitatslehre*, etc. (Vienna, 1846): — *Die Nothwendigkeit der christl. Offenbarungsmoral* (Tübingen, 1850). Besides, he contributed largely to the *Tübingen Theological Quarterly*, the *Freiburger Kirchenlexikon*, and the *Bonner theologiscne Literaturblatt*. See *Literarischer Handweiser*, 1867, page 1; 1876, page 288; Zuchold, *Bibl. Theol.* 2:1503. (B.P.)

Zulu Version Of The Scriptures

In this language, which is vernacular to the Kaffres, a translation of the New Test. has existed since 1869. It was published by the aid of the American Bible Society. It was formerly supposed that the analogies and general principles subsisting between the Kaffre and Zulu dialects were so proximate that one translation would meet the wants of the two tribes. This idea has been relinquished, and a translation was prepared by American missionaries to provide the Word of God for, a million of benighted heathen. From the annual report of the British and Foreign Bible Society for 1879 we see that an edition of the New Test., slightly revised, but conforming to the society's rule, has been issued by the American Zulu Mission, and that this society has shared largely, as on former occasions, in the work. (B.P.)

Zunz, Leopold

a famous Jewish writer, was born at Detmold, Germany, August 10, 1794. He studied at Berlin, was in 1820 preacher at the new synagogue there, in 1835 at Prague, and in 1839 director of the Teacher's Seminary at Berlin. When that institution was closed, in 1850, Zunz retired to private life, devoting all his energies to the production of works which have made him famous in the republic of letters. Zunz died at Berlin, March 18, 1886. He was a voluminous writer, and of his many works we especially mention *Lebensgeschichte des Salonso Jizchaki, genannt Raschi* (Lemberg, 1840): — *Die gottesdienstlichen Vorträge der Juden, historisch entwickelt* (Berlin, 1832): — *Zur Geschichte und Literatur* (1845): — *Die Synagogale Poesie des Mittelalters* (1855): — *Die Ritus des synagogalen Gottesdienstes* (1859): — *Literaturgeschichte der synagogalen Poesie* (1865). His minor writings were issued under the title of *Gesammelte Schriften* (1875, 1876, 3 volumes). See Furst, *Bibl. Jud.* 3:555-558; Morais, *Eminent Israelites of the 19th Century* (Philadelphia, 1880), page 360 sq. (B.P.)

Zurich Letters

is the name of an English publication of the Parker Society. On the accession of queen Mary, more than a thousand of the Reformers sought refuge on the Continent, and many of them settled in Zurich. On the return of the Zurich exiles to England, at the accession of Elizabeth, in 1558, they naturally maintained a correspondence with the minister and magistrates of

Zurich, who had so kindly welcomed them and given them shelter. A portion of these letters have been published, and show the opinion of that time on subjects which afterwards produced such agitation. To these letters is added a letter of later date, written in 1590, by queen Elizabeth to the thirteen Swiss cantons; also a few letters from Peter Martyr, Bullinger, and Gualter, in reply to some of the English Reformers before mentioned.

Zurich Refugees

SEE ZURICH LETTERS.

Zwickau Prophets

a local sect of fanatic Lutherans (A.D. 1521), who believed themselves to be the subjects of immediate inspiration. The leaders of the party were Nicholas Storch (q.v.), a weaver of Zwickau, Mark Thomas, of the same trade and place, Mark Stubner, a former student at Wittenberg, and Thomas Miinzer, Lutheran pastor of Zwickau, subsequently the rebel chief of the Anabaptist rebellion. These fanatics rejected the Bible, considered human learning a hinderance to religion, and predicted the overthrow of the existing governments to make way for the millennial reign of the saints (themselves). Storch declared that the angel Gabriel had appeared to him in a vision, saying to him, "Thou shalt sit on my throne;" and in anticipation of the new kingdom the prophets chose from the number of their followers twelve apostles and seventy evangelists. They drew after them a great many of the laboring classes and tradespeople; but when open sedition broke out, the magistrates drove the leaders out of Zwickau. *SEE ABECEDARIANS; SEE ANABAPTISTS.*

Zwinger, Johann

a son of Theodor, and grandson of the younger Buxtorf, was born August 26, 1634, became professor of the Old Test. at Basle in 1675, and of the New Test. in 1685. He died of apoplexy, while engaged in lecturing to his students, in 1696.. He was a rigid predestinarian, a correspondent of Megarius, the pupil of Gomarus, and an opponent of Copernicus, concerning whose system he waged a literary war with the Basle mathematician, Peter Mezerlin.

Zwinger, Johann Rudolf

a son of Johann, was born September 12, 1660, and died November 18, 1708, and was antistes to the Basle Church and theological professor. He wrote dissertations and sermons, and also a book on the conversion of the Jews, entitled *Der Trost Israel's* (1706).

Zwinger, Theodor

a Swiss theologian, was born November 21, 1597, at Basle. He was a strict Calvinist, and defended the doctrine of predestination in a disputation at Heidelberg. In 1630 he was made antistes to the Church of Basle, to which position was attached a professorship of theology. The breaking of bread instead of the use of the host in the sacrament was introduced at Basle under his administration, respecting which event he published a report in his work on the Lord's Supper (1655). Of other works by his pen we mention a *Commentary on Romans* (1655). Both these works were published soon after his death, which occurred December 27, 1654. See Herzog, *Real-Encyklop.* s.v.

Zwinglianism

SEE ZWINGLI; SEE ZWINGLIANS.

Zwinglians

a name given to the early Swiss Protestants from their leader Zwingli (q.v.). It is also used as a controversial designation of those who hold Zwingli's view respecting the mere memorial character of the eucharist. The theology of Zwingli is of interest as having influenced the English Puritans to a considerable extent, until Zwingli was overshadowed by Calvin during the reign of queen Elizabeth. Zwingli's innovations respecting the ministerial office began, like those of Luther, with the principle that every one, in virtue of the priesthood common to all Christians, is at liberty to preach, preaching being the chief function of the ministry. The irregularities of the Anabaptists, however, compelled him to have recourse to some form of mission from the Church. He lays down the necessity of a call to the ministry, notices three modes of election named in the Scripture, and states that it is proper for the election to rest with the body of the faithful, advised by learned men (*Eccles.* 2:52-54). But he rejected all notion of priesthood or holy orders. The Basle Confession

places the election in the ministers and church deputies, and mentions imposition of hands. The Helvetic Confession decrees that ministers be called by an ecclesiastical and lawful election, either by the Church or its deputies. It adheres strictly to the Zwinglian principle that all ministers have one and the same power and function; but it departs from this principle in assigning them some power of governing, and in vesting in them some power of excommunication. Zwingli considered the exercise of the power of the keys to be nothing more than the general preaching of the gospel. His magisterial excommunication was only an external, not a spiritual sentence. The Helvetic Confession gives the same account of the power of the keys, and the excommunication which it restores to the ministers still belongs, therefore, only to the *forum externum*, not to the *forum conscientiae*.

Zwingli's doctrine of the sacraments is peculiar. He holds that they are mere signs of initiation or of pledging of continuance. They confer no grace; they do not free the conscience; they are not even pledges of grace. Every spiritual efficacy which has been attributed to them is denied. Baptism does not make sons of God, but those who are sons already receive a token of their sonship. It does not take away sin. The baptism of Christ and his apostles was the same as the baptism of John. The eucharist is regarded in the same way.

The liturgical forms of Zwingli and his followers were constructed on the basis of the doctrines held. The form of baptism in Zwingli's *Works* (2:98) has a prayer for the infant that God would give him the light of faith, that he may be incorporated into Christ, buried with him, etc. This refers all to a faith to be given to the child as he grows up to a capacity of faith. The form carefully avoids, either in prayer or declaration, any mention of remission of sins or of regeneration. The *Liturgia Tigurina* has the same prayer, and reads the same gospel from St. Mark. It adds the Creed, recited to the sureties as the belief in which the child is to be brought up, and the minister addresses the sureties: "We will bring unto the Saviour this child as far as it lieth in our power; that is, through baptism we will receive him in his Church, and give him the earnest of the covenant and of the people of God." The form of administration of the eucharist in the liturgy is the same as that in Zwingli's *Works* (2:563), and is adapted to the doctrine of sacraments already stated.

Theoretically, Zwingli did not view the community in its two capacities, civil and ecclesiastical, and recognise as belonging to it two independent jurisdictions, temporal and spiritual; the community to him was a Church, and nothing else. His magistrates were Church officers, deriving their authority equally with the ministry from the body of the faithful, and distinguished from them only by the character of the work which a division of labor assigned to each. Practically, however, the result was that the sovereignty in spiritual as well as in temporal matters was vested in the civic authorities of each community.

The system of Zwingli was in some measure modified by Bullinger, who introduced something approaching to a recognition of a clergy and of efficacy in sacraments; and, again, the influence of the Geneva ministers added to the Zurich doctrine of the Lord's Supper something of that Calvinistic teaching regarding receiving the body and blood of Christ, which corresponds to the present accepted belief. It was Swiss theology, so modified by Bullinger, that found advocates in England. Hooper was a faithful follower of Bullinger. Peter Martyr, a Lasco, Dryander, and Ochino were on the same side, and with them acted most of the party of the Marian exiles, *SEE ZURICH LETTERS*, who had been received with great hospitality at Zurich. Hoadley's doctrine of then Lord's Supper is not distinguishable from Zwingli's. See Zwingli's *Works*, by Gualter (154445), especially the treatises *Expositio Fidei Christiana, De Vera et Falso Religione, Ecclesiastes, Archeteles*; also *Basle Confession* (1536), *Helvetic Confession* (1566), *In Sylloge Confessio* (Oxford, 1827), and *Liturgia Tigurina* (Engl, transl. Lond. 1693). *SEE EUCHARIST; SEE REAL PRESENCE; SEE SACRAMENT; SEE TRANSUBSTANTIATION.*

Zyro, Ferdinand Friedrich

a Protestant theologian, and formerly professor of theology at Berne, who died May 10, 1874, at Rheinfeldern, is the author of, *Ein freies Wort uber die gegenwartigen Verhaltnisse der evangelisch-reformirten Kirche und ihrer Diener im Kanton Bern* (Berne, 1831): — *Des praktischen Theologen Gesinnung in dieser Zeit* (ibid. 1834): — *Die evangelisch reformirte Kirche u. ihre Fortbildung im XIX. Jahrhundert* (ibid. 1837): — *De Optima Theologos, qui Dicuntur, Practicos Formandi via ac Ratione* (ibid. 1845): — *Des Apostels Paulus Sendschreiben an die Galater, Epheser, Philipper, Kolosser u. Thessalonicher. Neu iibeisetz*

(Aarau, 1860): — *Handbuch zum Heidelberger Katechismus* (Berne, 1848). See Zuchold, *Bibl. Theol.* 2:1509. (B.P.)