# Y

## Yaalah[[@Headword:Yaalah]]

             SEE ROE.

## Yaanah[[@Headword:Yaanah]]

             SEE OWL.

## Yacna[[@Headword:Yacna]]

             (literally, sacrifice), in Parsee philosophy, is a book of the Zend Avesta (q.v.).

## Yadayim[[@Headword:Yadayim]]

             SEE TALMUD

## Yael[[@Headword:Yael]]

             SEE WILD GOAT.

## Yaen[[@Headword:Yaen]]

             SEE OSTRICH.

## Yahalom[[@Headword:Yahalom]]

             SEE DIAMOND.

## Yahgan Version Of The Scriptures[[@Headword: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[[@Headword: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[[@Headword: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, Elihu, F.R.S[[@Headword:Yale, Elihu, F.R.S]]

             was born at New Haven, Connecticut, April 5, 1648, but removed to England with his parents at ten years of age, and-never returned to America. In 1678 he went to the East Indies, became governor of Madras, amassed a fortune, and returned to England where he died (in London), July 22, 1721. He gave above $2000 in books and money to found a college at his birthplace, which therefore took his name.

## Yale, Elisha, D.D[[@Headword: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)[[@Headword: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 poweri 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[[@Headword:Yanshuph]]

             SEE OWL.

## Yantis, John Lapsley, D.D[[@Headword:Yantis, John Lapsley, D.D]]

             a Presbyterian minister, was born at Lancaster, Kentucky, September 14, 1804. He studied privately, was licensed to preach in 1829, became pastor at Stanford and Lancaster in 1830 removed to Saline County, Missouri, in 1833, and thereafter labored alternately as teacher and pastor in various places, especially Danville, Kentucky, where he died, May 28, 1882. See Nevin, Presbyterian Encyclop. s.v.

## Yao Version Of The Scriptures[[@Headword: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[[@Headword: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[[@Headword:Yarn]]

             ( מַקְוֶהmikveh, a collection or מַקְוֵא, mikve). The notice of yarn is contained in an extremely obscure passage in 1Ki 10:28 (2Ch 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 Θεκονέ, implying an original reading of מַתּקוֹעִ; 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 1Ki 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 2Ch 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[[@Headword:Yashpeh]]

             SEE JASPER.

## Yates, Andrew, DD.D[[@Headword:Yates, Andrew, DD.D]]

             a (Dutch) Reformed minister, was born at Schenectady, N. Y., Jan. 10, 1772. He graduated with honor at Yale College in 1793; studied theology under Dr. John H. Livingston, and was licensed in 1796 by the Classis of New York. In 1797 he was made professor of Latin and Greek in Union College, and held this chair until 1801, when he became pastor of a Congregational Church in East Hartford, Conn., After thirteen years of efficient service (from 1801 to 1814), he again accepted a professorship in Union College (mental and moral philosophy), which he held eleven years (from 1814. to 1825), and for eleven years more was the principal of a high-school at Chittenango, N. Y. (to 1836). From that time until his death he devoted himself with untiring zeal and great usefulness to the assistance of no less than thirteen feeble churches.. During his life as a teacher, he was constantly engaged in preaching wherever he was wanted. He was the chief instrument in founding a mission among the Indians at Mackinaw, about 1823. He organized a Church at Chittenango, and was its pastor while he had charge of the high school. His death was the result of illness contracted in his missionary labors. His last effort was the establishment of a Mission Church among a poor people at Day, or Sacondaga, Schenectady Co., N.Y., of which his sister, an aged and benevolent lady, was the chief supporter. But ten days before its dedication, and on a Sabbath, Oct. 13, 1844, he died without a struggle. His epitaph is inscribed on the bell of the little church, which is only one of the many monuments of his apostolic spirit and toils. At East Hartford his pastorate was greatly blessed with revivals and constant ingatherings. There he began, and at Schenectady continued, to teach theology to young men, of whom thirty entered the ministry of Christ. Among these were president Wayland, of Brown University; Dr. Mark Tucker, of Wethersfield; and Dr. B. B. Wisner, of Boston. Dr. Yates was an accurate scholar, a thorough theologian, an effective evangelical preacher, an accomplished college professor and officer, a man of great public spirit and Christian enterprise. He was in the best sense a Christian gentleman, and “a good minister of Jesus Christ.” His publications consisted of a few occasional Sermons and fugitive pieces. He preferred to let his active- works speak for him, for he  was not ambitious of distinction. “I allow myself to do nothing,” said he, “for the purpose of being superior to my neighbors. Ambition is a bad motive; the Bible does not appeal to it.” The dew falls silently, nobody hears it, but the fields feel it. The attraction of gravitation makes no noise.” So he lived and died, a happy Christian, and “a workman that needed not to be ashamed.” Dr. Sprague has given an unusual space to his memory in his Annals of the Amer. Pulpit, 9:126-138; see also Corwin, Manual Of the Ref. Church, p. 2 25, 276. (W. J. R. T.)

## Yates, John Austin, D.D[[@Headword:Yates, John Austin, D.D]]

             a (Dutch) Reformed minister, son of the preceding, was born at East Hartford, Conn., May 31, 1801. He graduated at Union College in 1821, and studied theology at the Seminary of the Reformed Church' at New Brunswick, N. J., for two years, when he accepted a tutorship in his alma mater at Schenectady, N.Y. He was licensed to preach in 1824; continued as tutor until 1827, and was then made professor of Oriental literature in the same institution. To complete his preparations for this chair, he went to Europe, studied at the University of Berlin, visited Italy and other countries, and returned at the end of two years to his post (in 1829). He was never settled as a pastor, but supplied various churches in Schenectady, Albany, and elsewhere during his collegiate life of twenty years. He had, however, accepted a call to the First Reformed Church of Jersey City, and had informally begun his labors with enthusiasm and great popularity. He died very suddenly of Asiatic cholera, Aug. 26, 1849, while on a visit to Schenectady, and his funeral sermon was preached in his church in Jersey City on the evening that had been set apart for his installation. Dr. Yates was a highly accomplished man, attractive in manners, of genial spirit, and possessed of that magnetic power which is so irresistible in social and public life. He was a man of genius, literary and polished to a high degree, and an enchanting public speaker. His sermons, being prepared during his professional life, were written with great care, and often were the fruits of long previous study and repeated revision. His delivery was animated and graceful, with a subdued earnestness, and free from all stage effects or merely popular sins. He was as simple as a child, and singularly free from duplicity or suspicion. He passed through many trials, to some of which his natural temperament added new pangs and complications. His students and friends loved him unto death with the most ardent affection, while those who opposed him in some of his difficulties  were equally decided in their feelings. His sudden death found him at peace with God and ready for his change. He left no printed remains. (W. J. R.T.)

## Yates, Richard, D.D[[@Headword:Yates, Richard, D.D]]

             an English clergyman, was born at Bury St. Edmund's in 1769. He was chaplain of Chelsea Hospital from 1798, and rector of Ashen, in Essex, from 1804 until his death Aug. 24, 1834. He published, An Illustration of the Monastic History and Antiquities of the Town and Abbey of St. Edmund's Bury (1805): — The Church in Danger, etc. (1815): — and other Works. See Allibone, Dict. Of Brit and Amer. Authors, s.v.

## Yates, William, D.D[[@Headword:Yates, William, D.D]]

             a Baptist missionary, was born at Loughborough, Leicestershire, England, Dec. 15,1792. He was educated at Bristol College, and went to Calcutta as a missionary in 1815. He settled at Serampore, where, after the death of Dr. Carey, he devoted himself entirely to translating, and to preparing textbooks. He visited England and the United States in 1827-29, and in 1845 embarked for England on account of his health, but died on the Red Sea, July 3 of that year. He translated the whole Bible into Bengalee; the New Test and most of the Old into Sanskrit, and the New Test. into Hindee and Hindostanee. Amonghis most important publications were, A Grammar of the Sanscrit Language on a New Plan (1820): — Sanscrit Vocabulary (cod.): — Introduction to the Hindostanee Language (1827): — Dictionary, Hindostanee and English (1836): — Biblical Apparatus, in four parts (1837): — Theory of the Hebrew Verb; and Introduction to the Bengalee Language (posthumous; edited by J. Wenger, 1847). A Memoir (1847) of him has been written by Dr. James Hoby. See Allibone, Dict. Of Brit. and Amer. Authors, s.v.

## Yatum[[@Headword: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[[@Headword:Year]]

             (שָׁנָה, shanah, lit. repetition, kindred with שֵׁנַי, 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 prophetical Scriptures. The time, times, and a half, of Daniel (Dan 7:25; Dan 12:7), where "time" (Ch. עַדָּן, Heb. מוֹעֵד) means "year," evidently represent the same period as the 42 months (Rev 11:2) and 1260 days of the Revelation (Rev 11:3; Rev 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 (Gen 7:11; Gen 7:24; Gen 8:3-4; comp.  Gen 8:13), and, as the 1James , 2 d, 7th, and 10th months of one year are mentioned (Gen 7:11; Gen 8:4-5; Gen 8:13-14), 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 (Gen 8:5-6; Gen 8:10; Gen 8:12-13), 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 (Gen 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 1:2 d 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 (Lev 2:14; Lev 23:10-11): this was the day on which the sickle was begun to be put to the corn (Deu 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 (2Sa 21:9), that of wheat following, apparently without any considerable interval (Rth 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 mouths 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 afte'r 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" (Jdg 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?" (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 (Num 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 (2Ch 30:1 to 2Ch 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 (Lev 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 (Exo 23:10-11; Lev 25:3-4; Lev 25:11), 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 הִשָׁנָה בַּצֵאת, "in the going out" or "end of the year" (Exo 23:16), and as תְּקוּפִת הִשָׁנָה[at] the change of the year" (Exo 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 תְּקוּפָהto 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 if 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 אָבִב, traceable in אֵב, "verdure," Chaldee, אֵב, "fruit," Arabic, ab, "green fodder." Moreover, the Egyptian P is rarely, if ever, represented by the Hebrew ב, 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 (Exo 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 oil 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 Cyclopcedia, 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, קִיַוֹ, "summer," and חֹרֶ" 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 קִיַוֹ וָחֹרֶ, summer and winter" (Psa 74:17; Zec 14:8; perhaps Gen 8:22), and from the mention of "the winter house" (Jer 36:22) and "the summer house " (Amo 3:15, where both are mentioned together). Probably חֹרֶ, when used without reference to the year (as in 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" (Gen 8:22). Here "seed-time,” זֶרִע, and "harvest," קָצַיר, 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," קֹר וָחֹם, 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. Festivtals, 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, הִשְׁמַטָּה שְׁנִת, "the fallow year," or, possibly, "year of remission," or שְׁמַטָּהalone, 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, שְׁנִת הִיּוֹבֵל, "the year of the trumpet," or יוֹבֵלalone, 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[[@Headword: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; AErian. 6) speaks of St. Paul as keeping the feast of Pentecost, and quotes Act 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. Ecc 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 lid 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 κυριακὴ πρώτη τοῦ Ματθαίου took place immediately after Pentecost. The Latin ecclesiastical year commenced in Advent, and was divided into a 'Semestre Domini' and a Semestre ecelesiae.' 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 Christimaize 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 gradius 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[[@Headword:Yebamoth]]

             SEE TALMUD.

## Yedinovertzi[[@Headword: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[[@Headword:Yelek]]

             SEE LOCUST.

## Yellow[[@Headword:Yellow]]

             SEE COLOR.

## Yemim[[@Headword:Yemim]]

             SEE MULE.

## Yeomans, Edward Dorr, D.D[[@Headword: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.

## Yeomans, John William, D.D[[@Headword:Yeomans, John William, D.D]]

             a Presbyterian divine, was born at Hinsdale, Mass., Jan. 7, 1800. He graduated at Williams College in 1824; studied theology in the seminary at Andover, and was ordained and installed pastor of the Church at North Adams in November, 1828. In 1832 he became pastor of the First Congregational Church of Pittsfield; in 1834 of the First Presbyterian Church of Trenton, N. J.; in 1841 accepted the presidency of Lafayette College, Easton, Pa.; and in 1845 became pastor of the Mahoning Church, Danville, where he continued to labor until his death, June 22, 1863. Dr.  Yeomans was a man of strong and original mind. His profound thought and logical power were acknowledged by all who knew him or read his writings, As a preacher, he was instructive, impressive, and often highly eloquent. Above all, he was a man of faith and prayer, of deep, intelligent, and scriptural piety. He published, an Election Sermon (Boston, 1834, 8vo): —Dedication Sermon (1840, 8vo): — Inaugural Address (1841,8vo): — and was co-author of a Hist. Of the County of Berkshire, Mass. (Pittsfield, 1829, 12mo, 468 pp. in 2 pts.). Besides these, he was a frequent contributor to the Biblical Repertory and other religious periodicals, and had for several years been engaged in writing Commentaries on the Epistle to the Romans and the Gospel of John, both of which were left in an unfinished state. See Wilson, Presb. Hist. Almanac, 1864, p. 207; Allibone, Dict. of Brit and Amer. Authors, s.v. (J. L. S.)

## Yesterday[[@Headword:Yesterday]]

             (prop. אֶמֶשׁ, e'mesh; but frequently תְּמוֹל, aforetime; χθές) 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" (Exo 21:29; Heb. yesterday). "And it came to pass, when all that knew him before time (Heb. yesterday); whereas thou camest but yesterday" (2Sa 15:20). "Jesus Christ, the same yesterday, today, and forever" (Heb 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 (Job 8:9), “We are but of yesterday, and know nothing; because our days upon earth are a shadow."

## Yew Sunday[[@Headword:Yew Sunday]]

             is a term used in some parts of England to designate Palm-Sunday (q.v.).

## Yew-tree[[@Headword: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[[@Headword:Yezidis]]

             an ancient sect of unknown origin, forming a tribe with a distinct nationality, in the neighbor hood 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 Chaldsean 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-ejaculationare 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 Tauis, 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 reverenced, 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 reverenced 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 yolked 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[[@Headword: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[[@Headword: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[[@Headword: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[[@Headword:Yoga]]

             (Sanscrit 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. Foran 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[[@Headword:Yogins]]

             are the followers of the Yoga (q.v.) system of Hindu philosophy, but in popular acceptation 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[[@Headword:Yoke]]

             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 (מוֹט), motah (מוֹטָה), and 'ol (עֹל), 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 Lev 26:13 and Eze 34:27, with the meaning, "bands of the yoke." The Hebrew word 'ol (Num 19:2; Deu 21:3; 1Sa 6:7) is often used as the symbol of servitude or slavery (1Ki 12:4-11; Isa 9:4; Isa 10:27; Isa 14:25; Isa 47:6; Jer 5:5), and to break the yoke is to become free (Gen 27:40; Jer 2:20; Jer 5:5; Nah 1:13). An iron yoke is the symbol of severe bondage (Deu 28:48; Jer 28:14). The term "yoke” is also used as the symbol of calamity or suffering (Lam 1:14; Lam 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 (Jer 27:2; Jer 28:10; Jer 28:12). The breaking or removal of the yoke is an emblem of freedom (Isa 58:6; Isa 58:9; Lev 26:13; Eze 30:18; Eze 34:27; Nah 1:13). So, likewise, the corresponding Greek term, ζύγός is used as the emblem of spiritual service (Mat 11:29), also of spiritual bondage (Act 15:10; Gal 5:1).

Among the ancient Egyptians yokes of different kinds were used for several purposes (see Wilkinson, Anc. Egypt. 1:33, 379; 2:15).

(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.

(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.

(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 (1Sa 11:7; 1Ki 19:19; 1Ki 19:21). The Hebrew term, tsemed (צֶמֶד), is also applied to asses (Jdg 19:10) and mules (2Ki 5:17), and even to a couple of riders (Isa 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 (Isa 5:10; A.V. "acre"), corresponding to the Latin jugum (Varro, R.R. 1:10). The term stands in this sense in 1Sa 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 (ἐνκόλαξι) wherewith the slaughter was effected. SEE OX.

## Yoke-fellow[[@Headword:Yoke-fellow]]

             (σύζυγος), a colleague (Php 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[[@Headword:Yoma]]

             SEE TALMUD.

## Yonah[[@Headword:Yonah]]

             SEE DOVE.

## Yonetus[[@Headword:Yonetus]]

             SEE YONETUS.

## Yong (or Younge), John, D.D[[@Headword:Yong (or Younge), John, D.D]]

             an English prelate, born at Cheapside, London, England, became master in Pembroke Hall, Cambridge, rector of St. Giles's Church, Cripplegate, prebend of Westminster (1572), and at last bishop of Rochester (1578). He was a faithful preacher, and queen Elizabeth deferred much to his. judgment in Church matters. Better bishoprics were offered to him, but as often declined. He died April 10, 1605. See Fuller, Worthies of England (ed. Nuttall), 2:357.

## York Use[[@Headword: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.

## York, Councils OF[[@Headword: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 camp 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 remutation; 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 accustomable 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 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. 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.

## Young Mens Christian Associations[[@Headword:Young Mens Christian Associations]]

             This is the current designation of certain organization of modern times for religious work outside of the regular ecclesiastical limits.

I. History. — There were associations of young men for religious improvement in Great Britain and Ireland at a very early period. The meetings of college students participated in and largely controlled by John and Charles Wesley were of this character. Such organizations found their way into Germany and Switzerland about the same time. In 1710 there were similar societies in New England, which were addressed by Cotton Mather under the title “Young Men Associated.” There were similar associations in some of the German cities during the period from 1834 to 1842. Up to that time, however, the organizations were sporadic, and left  no permanent results in the form of our present associations. A larger movement occurred in Germany in 1849, which resulted in the organization of the German associations of the present time.

The Young Men's Christian Associations of England and America originated in a meeting of a dozen clerks in the upper story of a London commercial house, for the purpose of spending an hour in religious exercises, in 1844. It was organized by George Williams, one of the clerks, and afterwards became enlarged in its scope and plan so as to meet the wants of the Christian young men of that vicinity. A convention of those who had become interested in the movement was held, and a society was formed on June 6, 1844, for “Improving the Spiritual Condition of Young Men in the Drapery and other Trades.” The plan was imitated in other British cities, and found its way across the Channel. Various cities on the Continent attempted similar organizations, and among them Paris. In the French metropolis, however, the consent of the police was required in order to hold any kind of public meeting. This was at length given, and a start was made in the good work. A providential circumstance favored the popularization of the new movement. Just at this time Rernan's Life of Jesus had appeared, and was producing great excitement among the Parisians. The work was read by thousands. To counteract the infidel influence of this brilliant writer, Protestant lectures were given in reply to him. The lectures were crowded. Thousands became eager listeners, who had hitherto been out of the reach of the churches and other religious movements. This gained for the association the esteem of all the better classes, and gave it a standing which it has ever since maintained.

The movement of London also found its way across the Atlantic in two directions at about the same time. The association of Montreal, Canada, was organized according to the model of the London society, Dec. 9,1851. Twenty days later, by direct suggestion from London, and without knowledge of the organization at Montreal, the association of Boston, Mass., was organized. On June 30, 1852, the association of New York was organized, and during the same year ten associations, including those of Baltimore and Washington, came into existence. Cincinnati, however, claims a permanent organization since 1848, which is earlier than that of any other American association. Such. organizations have greatly multiplied in North America since the time above mentioned, and at an early period of their history united in conventions for aggressive and concerted action. At the First Annual Convention of the Young Men's  Christian Associations of the United States and British Provinces, which met at Buffalo, N. Y., June 7 and 8, 1854, a number of the societies, about half of those in existence, formed a Confederation. There were at that time in the countries mentioned 35 societies with about 8000 members. Associations not formally connected with the Confederation were welcomed to seats in the annual meetings, but could have no part in the proceedings except by courtesy of the convention. A second convention was held at Cincinnati in September, 1855, when there were 60 associations with 9000 members. A third convention was held at Montreal in June, 1856, when the reports showed the existence of 67 societies with 10,000 members. This convention accepted and ratified, the Paris basis, adopted by the first World's Conference of the associations, held in that city in 1855. It is as follows:

“The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men.”

As a rule, the American associations regulated their membership on this basis. It was deemed advisable to keep their membership within the membership of the evangelical churches. While those outside who are seriously disposed are permitted to enjoy all the general advantages of the association, they are not allowed to vote or to hold office. In the English associations, as a general rule, any person is eligible to membership who gives evidence of his conversion to God. But still it is expected that when such a state exists, the young man will unite with some Church. In Holland there is no restriction as to membership; it is presumed that when a young man presents himself to the association, he is earnestly seeking the kingdom of God, and is worthy of all encouragement. From the period of its organization to the breaking-out of the civil war in 1861, the new movement had made steady and rapid progress, the membership of all the associations having reached 25,000 in April of the preceding year. The work done is in part indicated by an extract from the report of the annual convention held at New Orleans, April 11, 1860:

“Sixty-nine associations have sent in reports. Of these 64 have sustained prayer-meetings; 15 have Bible-classes; 34 conduct mission Sabbath schools; 30 have had courses of sermons, and 35  courses of lectures; 45 own libraries, and 38 keep open reading- rooms.”

But with the fall of Fort Sumter came a terrible shock to the associations. Many of them disbanded; the annual convention could not be called that spring; and the Confederation speedily fell to pieces. The work of the preceding ten years seemed to have been destroyed in a day. But a new field of activity came on with the war. Within a month after the opening of the war the association of New York appointed an Army Committee, who began work among the soldiers gathered in the numerous camps in the neighborhood of that city, and exposed to the demoralizing influences of camp and army life. Devotional meetings were held among the soldiers; a pocket edition of a Soldier's Hymnbook was published and circulated; the Christian men of every regiment were organized, as far as possible, for effective work, and public sentiment was aroused in behalf of the momentous interests involved.

The need of co-operation under this new phase of the movement, as under the earlier development, was soon felt, and, by the suggestion of the Army Committee of the New York association, the Central Committee was induced to call a convention to meet in New York. Only forty-two delegates were present, and these represented but fifteen associations; but in their sessions, which lasted a day and a half, a grand beginning was effected. In order to promote the temporal and spiritual welfare of the soldiers and sailors of the army and navy, the United States Christian Commission was appointed. This commission consisted of twelve Christian gentlemen from eight leading cities, and was to be the organ and executive agent of the Young Men's Christian Associations and of the Christian public. This proved to be a great boon to the soldiers in camps, on battle- fields, and in hospitals. It co-operated with the Sanitary Commission, which was a purely secular agency; but it went further than that commission could go. The Christian public heartily supported its efforts, and made it the medium by which Christian homes, churches and communities sent spiritual and material comfort the soldiers in the field and the hospital. This work belonged distinctively to the Young Men's Christian Associations only at its origin. After it was fairly organized it belonged to the whole Christian public. During the four years of the war, the commission sent out 4859 delegates to do hospital and Gospel work; expended in cash $2,513,741.63; received and distributed stores worth $2,839,445.20; received and distributed Bibles and- reading-matter valued  at $299,576.26,; distributed 1,466,748 Bibles and parts of the Bible, 296,816 bound books, 1,370,953 hymnbooks, 19,621,103 papers and magazines, 8,308,052 knapsack-books in flexible covers, 39,104,243 pages of tracts — its delegates preached 58,308 sermons, and held 77,444 prayer-meetings.

Similar work was done by some of the associations in the South among the soldiers of the Confederate army, but there was no general organization for that purpose.

The distinctive work of the associations throughout the country during the war was continued on a limited scale. Two general conventions were held during this period; the first met at Chicago, June 4-7,1863, with 30 associations represented; the second met at Boston, June 1-5,1864, with 28 associations represented by 136 delegates. Although these meetings were full of enthusiasm, it appeared that the principal activity of the societies was absorbed in army and commission work.

After the close of the war the associations entered upon a new period of progress in their work among young men, which has continued at an increasing rate until the present, and has every appearance of a still greater development of power for good in the years to come. Among the items in which this improvement has been manifested, a few deserve mention. A number of general secretaries have been appointed, who make this work for young men the business of their lives. These secretaries hold an annual meeting for the interchange of views on their common work, and carefully prepared papers are read on topics of vital interest to those present. The greatest advantage accruing from the labors of these officers is the rapid increase of societies, as well as of workers in those already organized. There has been a rapid increase in the amount of property and the number of buildings owned by these associations. A test of membership has been adopted by the International Convention, which has secured a more substantial Christian character to the associations. In 1866, at Albany, N.Y., they reaffirmed the Paris basis adopted in 1856; in 1868, at Detroit, Mich., they adopted the “evangelical Church test” and in 1869, at Portland, Me., defined the term evangelical. The test, as now applied, is as follows:

“Resolved, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Savior's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly  avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical. And we hold those churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in' the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment.”

At the time this resolution was passed about one half of the associations had the same test. It was decided that all associations organized after that date must, in order to be entitled to representation in the International Convention, limit their active voting membership to members of evangelical churches. The associations have thus secured the hearty co- operation of the churches and Christian people of the land. Another important work, not to be overlooked, is the origination by these societies of stringent legislation in the United States for the suppression of obscene literature, and the continuation of those efforts by special organizations for the enforcement of such legislation.

The building of the Pacific Railroad brought together many men of vicious habits, who, in turn, contaminated those who came in contact with them. Here was a new population continually on the move, yet sadly needing the assistance of such an organization as the Young Men's Christian Association. Each new terminus of the road became, for the time being, a town, generally of tents and board shanties; but what was a town today might be a wilderness to-morrow, and another spot in the wilderness be chosen for the town. Churches ‘could not keep pace with this onward march of humanity. and in July, 1868, the Young Men's Christian Association of Omaha organized a movement to meet the demands of this new field.. They sent out a company of Christian young men whose duty it was to keep pace with the march of the employs and the attendant means of drawing men into temptation. They held religious meetings wherever they could get a hearing, and organized societies for the perpetuation of these beginnings. After the movement had been fairly started by the Omaha association, and its practicability had been demonstrated, the International Convention of the Young Men's Christian Association took it up, and extended it' to other railroads as rapidly as circumstances would permit.  Efforts were made to open rooms for railroad workmen at Erie, Altoona, Baltimore, Jersey City, and other important centers, but for various reasons they met with only partial success. In time leading railroad men became interested in these philanthropic labors in behalf of their employees. Such men as Cornelius Vanderbilt, Thomas A. Scott, John W. Garrett, Robert Harris, J. H. Devereux, and others gave encouragement to the movement in various ways. Some of them contributed to the support of secretaries named by the associations, and offered rooms for the holding of meetings. In Indianapolis twelve railway companies unite in supporting the association; and in Chicago the principal railroad officials are members of association committees.

II. Present Operations. — There are two prominent characteristics of these associations, which deserve notice they are associations of young men; they embody the youthful. enthusiasm and energies of the Church. What constitutes a young man, is a problem that has had various solutions. In America a man is considered to have passed his youth when he has reached the age of forty years. After that he ceases to be an active, and becomes a counseling, member. In France marriage serves as the dividing line between the young men and those who have passed young manhood. Young women, as a rule, are not admitted. In one or two organizations women have been admitted to equal or nearly equal privileges with men. This is the case in Brooklyn, where the wisdom of the plan is apparent in the activity and efficiency of the society. In some other cities women have all the privileges of the library and reading-room, and other similar advantages. In Boston they have organized a Young Women's Christian Association. A like association was founded in New York in 1870, and incorporated in 1873. It has for its object the same ends as those to which Young Men's Christian Associations are directed. Generally, however, young women are not admitted to these organizations of young men, except as spectators to certain of the more public meetings.

The second characteristic of these associations is their undenominational character. They profess to be simply Christian associations. But it was found necessary to limit the voting membership to Christian young men and in time it was deemed important to find a. common basis of Christian belief. This was found in the evangelical test already mentioned. There is a broad distinction to be noted in the methods and opinions of the evangelical churches and the so-called liberal Christians. The incitements to sinners to lead a new life, the degree of zeal in exhortation, and the  methods of instructing inquiring penitents are so widely different in the two systems of belief that it was considered vital to the success of the enterprise to keep them separate in this field of labor. No new creed was desired, and none was needed; a simple declaration of what was already in the symbols of all evangelical churches was sufficient to unite the Christian young men of America into one brotherhood for aggressive Christian work. There is no clashing of theological opinions, for all have united under the one banner of the Divine Christ, to reach out and save fallen humanity from impending ruin. The work of the associations consists of prayer-meetings, Bible classes, social meetings, educational classes, meetings in jails, hospitals and almshouses, open-air services, services of song, neighborhood and cottage prayer-meetings, and the sustaining of reading- rooms, lectures, gymnasiums for physical exercise, and employment bureaus. The extent of this work is indicated in the statistics given at the close of this article.

The great work and rapid growth already indicated, and still more apparent by an examination of the statistics, could not have been secured by the active efforts of individual associations. A very common experience is that of a few young men of a village, who meet and organize an association, obtain a room, meet for a few months, and then disband. Such failures result from a lack of organized superintendence. To counteract such evils, secretaries were employed, who were to give their time to the work and receive remunerative salaries. In 1870 these were 11 in number; while in 1880 there were 133 secretaries, with several assistants.

The system of organization and mutual dependence of these associations is best indicated by an extract from an article by Rev. George R. Crooks, D.D., in Harpers Weekly for April 3, 1880. He says, “First are the local organizations, occupying hired rooms, or in some instances their own buildings, and employing secretaries to conduct the necessary business. Then follow the state and provincial organizations, composed, of a State or Canadian province, holding an annual convention and appointing a State committee to exercise due oversight. Their relation to the local bodies, however, is purely advisory; twelve of them employ secretaries. Ascending higher, we have the American International organization, composed of the associations of the United States and Canada. Its executive agent is an International Committee of twenty-five members, having a working  quorum in New York city. The committee is a vigorous body, and has taken in hand the fostering of associations among college students, commercial travelers, Germans, colored young men, and railroad men. At the top of all is the International Central Committee, which met in Geneva, Switzerland, in June, 1879.” The work accomplished by the American International organization has exerted a powerful influence upon the associations of the whole country.

In 1866 a committee of five was appointed by the convention, and located in New York. This committee has since retained its headquarters, with a working quorum, in that city, but has been increased to twenty-five members, many of whom reside in other parts of the country. This is the executive agent of the International Convention. By it the convention is called to assemble each year, and by it the proceedings are afterwards published. Each year the committee brings up a report of its work, and submits a plan for the coming year. This, after due consideration and such modifications as are considered desirable, is referred back to the committee for execution. In 1868 the convention authorized the employment of a visitor in the West. The field included the states of Indiana, Illinois, Michigan, Wisconsin, Iowa, Minnesota, Missouri, Kansas, Nebraska, Kentucky, and Tennessee. There he has continued to labor with abundant success. When he began his labors there were less than 40 associations, maintained at an annual expense of $29,000. Now there are nearly 300 associations, expending annually more than $100,000. At that time only one general secretary was employed, and not one society owned a building. Now there are 48 general secretaries and eight buildings. The eleven states all have state organizations, and of these six employ state secretaries. The requirements of the central office had so increased in 1870 that a general secretary of the International Committee was appointed to direct the correspondence, visitation, and editorial work. He has since been retained, and, owing to the increased demands of this department, an assistant has lately been provided.

The work in the South has developed wonderfully within a period of ten years. In 1870 there were between Virginia and Texas only three associations. In that year the visitors of the committee began their labors in that section, and now there are more than 150 associations. The work among railroad men has already been referred to another movement, entirely independent of the Pacific Railroad Mission, was that begun in Cleveland, O., in 1872. In that city, where about 10,000 men are employed by railroad companies, meetings were held to which men of this class only  were invited. The idea was taken up and practiced by other railroad cities, and, finally, the International Committee undertook the general supervision of this branch. Since the beginning of 1877 a general railroad secretary has given his entire time to this work, organizing associations, locating secretaries, visiting associations, and holding conventions. There are now more than eighty railroad organizations, with a membership of about 17,153. In 1874 the first meeting of the National Bund of German- speaking Associations was held in Baltimore. A competent secretary was chosen, and the International Committee asked to sustain him. The work of this secretary is to visit German communities and organize associations. The field embraces the young men to be found among the two millions of German-speaking inhabitants in America.

The general work among colleges was begun in 1877, when a visitor was placed in the field. The work has yielded abundant fruit. There are now 302 associations in colleges, with a total membership of 18,742.

A secretary has been sent to visit the colored young men of the Southern States, to organize associations, but more especially to instruct them in right methods of Christian endeavor.

A great work has been undertaken 3 behalf of commercial travelers. A ticket has been issued by the International Committee, which entitles the holder to all the privileges of the associations where he may be traveling. A secretary for commercial travelers has been appointed, and the work of this department receives his attention.

So the work is ever enlarging and reaching out into new fields. In 1868 the committee expended in its entire work $1399. Now, with the recent development of the work in all its departments, $22,000 are required annually to meet the demands upon it.

III. The Outlook. — In its Statement of Work for 1880, the International Committee has announced the following as its field of labor: “60,000 college students; 100,000 commercial travelers; 500,000 German-speaking young men; 500,000 colored young men; 800,000 railroad men; the young men in the states west of Ohio; the young men at the South; the young men in Canada; the Young Men's Christian Associations of North America.” They state that the work will call for the undivided effort of nine men; the co-operation, for brief periods, of twenty-five members and forty corresponding members of the committee in every state and province; the  visitation of more than 550 places; 130,000 miles of travel by these workers; distribution of pamphlets and documents relating to the work, with necessary correspondence. All this can be done with so much economy that $22,000 will cover the total cost.” In America the field is almost unlimited, and with its present facilities, the International Executive Committee will go, on enlarging the work and gathering power while there are any young men yet unsaved.

IV. Statistics. — There have been eight World's Conferences held- beginning with that at Paris in 1855, and ending with that at Geneva, Switzerland, in 1878. Twenty-three American International Conventions have been held-beginning with the one at Buffalo in 1854, and ending with the one at Baltimore in 1879. There were thirty State and Provincial conventions held during the year ending June, 1880. There is, over and above the committees already referred to, an International Central Committee, appointed by the: World's Conference at Geneva in 1878. This committee represents eight Christian countries, and has headquarters at Geneva, where the general secretary and one half of the members reside. In America there are 9 International secretaries, 13 State secretaries, 977 general secretaries, and 66 assistants and other agents.

The following table will indicate in some degree the wonderful growth of the Young Men's Christian Associations in this country. The figures, however, do not fully represent the facts. Many associations send in no reports. Their membership, property, libraries, and work must therefore be left out of the account. Much of the work, also, is of such a nature that it cannot be represented in statistical tables. The information about this work in foreign lands is meager, but enough is known to give some idea of the proportions it has assumed in several countries.

Other Countries. — The latest reports from the British Isles show 583 associations. In 1889 partial returns indicated an average membership of 160 in England Many societies in Great Britain own the buildings in which they keep open reading-rooms, and employ the same general plans in their work as have already been described.

There are in France 61 associations, but the membership is very small, averaging less than 20.  In Germany the statistics are more encouraging. There are 836 associations in all, of which 173 report a membership of 8035, 113 have libraries aggregating 20,710 volumes, 170 sustain educational classes, and 173 conduct Bible classes.

The total number of associations in Holland is 406; but we have no report of membership or other items.

In Switzerland there are 383 associations, 80 of which report a membership of 1284. There are also 22 Boys' Associations. The most of these societies sustain prayer-meetings, Bible classes, song services, and Sunday-schools; several have courses of lectures and a few own libraries. The great majority of them have been organized within a few years, and more may be expected in the future than has yet been done.

Sweden has 81 associations, with 3435 members. The following additional associations in various countries are reported: Italy, 41; Spain, 8; Austria, 5; Belgium, 27; India, 15; Syria, 1 — the one at Beirut, organized in, 1870, has 60 members and a library of 160 volumes; three others were at Damascus, Jaffa, and Nazareth; South Africa, 10; Japan, 10; Madagascar, 2; Sandwich Islands, 4; Bulgaria, 9; Norway,:73. There are in the world, so far as reported, 2371 associations.

Most of the information contained in this article has been obtained from documents published by the American International Committee, especially a Historical Sketch of the Young Men's Christian Associations of the United States, etc., written by Richard C. Morse, secretary of the International Committee (N. Y. 1878); and the Year-book of the International Committee for 188990. See also Harper's Magazine, Oct. 1870, p. 641 sq.

## Young, Alexander, D.D[[@Headword:Young, Alexander, D.D]]

             a Unitarian minister, was born in Boston, Sept. 22,1800. In 1812 he entered Boston Latin School, and in 1820 he graduated at Harvard College. In 1821 he entered the Divinity School at Cambridge, where he pursued the regular course of study for three years. He was licensed in 1824, and accepted a call to the Sixth Congregational Church, Boston, in 1825. In 1833 he went to Europe. He was a very successful preacher. He died March 16, 1846. His publications were numerous, mostly sermons. See Sprague, Annals of the Amer. Pulpit, 8:524.

## Young, Arthur, D.D. LL.D[[@Headword:Young, Arthur, D.D. LL.D]]

             an English divine, chaplain to speaker Onslow, became rector of Bradfield, and in 1746 prebendary of Canterbury. He died in 1759. He published a Historical Dissertation on Idolatrous Corruptions in Religione etc. (1734). See Allibone, Dict. of Brit and Amer. Authors, s.v.

## Young, Brigham[[@Headword:Young, Brigham]]

             the president and prophet of the Mormons (q.v.), or Latter-day Saints, was born in Whitingham, Vt., June 1, 1801. He was the son of a farmer, received a very limited education, and learned the trade of a painter and glazier. He joined the Baptist Church and preached occasionally with considerable acceptance. In 1832 however, he joined the Mormons at Kirtland, O., became an elder and one of the twelve apostles, and was sent  as a missionary in 1835 to make proselytes in the Eastern States, in which he was very successful. His preaching was characterized by a peculiar kind of eloquence, which made a deep impression, and enabled him to rise rapidly in the estimation of the people of his sect, and to acquire almost boundless influence. He possessed, at the same time, great energy and shrewdness and a strong personality, which further enhanced his popularity. After the death of Joseph Smith, in 1844, Young was one of the four aspirants to the presidency, and was unanimously elected' to that office by the apostles. The choice was received with the highest approval, and his principal rival, Sidney Rigdon, was excommunicated. When the Mormons were expelled from Nauvoo in 1846, Young set out to lead the host on their weary journey across the Plains, which terminated only on their reaching Great Salt Lake Valley, which he declared to be the promised land Here he founded Salt Lake City in July, 1847, in which he exercised absolute authority. In March, 1849, a convention was held in that city, a constitution framed, and a State was organized under the name of Deseret, which, in the “reformed Egyptian” language, is said to mean the “Land of the Honey-bee.” Congress, however, refused to admit the new state, but Utah Territory was organized, and President Fillmore appointed Brigham Young governor for four years. The next year the United States judges were driven away; and at the termination of the four years for which Young had been appointed governor, Colonel Steptoe was appointed in his place. But on visiting Utah in 1854, he was resisted by the Mormon president, who declared that he would “be governor, and no power could hinder it until the Lord Almighty says, “Brigham, you need not be governor any longer.” In 1857 President Buchanan appointed Alfred Cumming governor, and sent him out with a military force of 2500 men for the protection of the Federal officers. This brought matters to a crisis, and the Mormons became peaceable, though not without some concessions on the part of the government.

On Aug. 29, 1852, Young proclaimed the “celestial law of marriage,” sanctioning polygamy, which he declared had been revealed to Joseph Smith in July, 1843. This was denounced by Smith's widow and her four sons as a forgery; and, although the Mormon apostles had repeatedly and explicitly denied the imputation of such a doctrine and practice, they now accepted it without much resistance. He took to himself a large number of wives, most of whom resided in a building known as the “Lion House,” so called from a huge lion, carved in stone, which stands upon the portico. In  addition to his office of president of the Church, he was grand archee of the Order of Danites, a secret organization within the Church, which was one of the chief sources of his absolute power and by organizing and directing the trade and industry of the community for his own advantage he accumulated immense wealth. During the later years of his life and administration, the development of the mining interests of the Territory and of the commercial interests of Salt Lake City brought a great many “gentiles” (as those who are not Mormons are called by that sect) to the Territory and city, and the temporal power of Brigham Young had greatly diminished. He died at Salt Lake City, Aug. 29,1877.

## Young, Edward (1), LL.D[[@Headword:Young, Edward (1), LL.D]]

             an English clergyman, father of the poet, was born in 1643. ‘He was successively fellow of Winchester College, rector of Upham in Hampshire, prebendary of Salisbury (1682), chaplain to William and Mary, and dean of Salisbury. He died in 1705. He published a number of single sermons, and a collection under the title of Sermons on Several Occasions (Lond. 1702-3, 2 vols.). See Allibone, Dict. of Brit and Amer. Authors, s.v.

## Young, Edward (2)[[@Headword:Young, Edward (2)]]

             a celebrated English poet and clergyman, was born at Upham in Hampshire, in 1684. He was educated at Winchester School and at Oxford University, where he received a law fellowship in All-Souls College in 1708. He devoted himself, however, more to poetry and religious studies than to law; but received the degree of B.C.L. in 1714, and that of D.C.L. in 1719. ‘His first appearance as a poet was in 1713, in an Epistle to George, Lord Lansdowne, on his being created a peer. He, however, became ashamed of its fulsome flattery and suppressed it. In the same year he also published two other poems of some length, entitled respectively The Last Day and The Force of Religion, or Vanquished Love. The year following he published A Poem on the Death of Queen Anne.. These efforts gave him some immediate reputation, and in 1719 he ventured on the more ambitious effort of a tragedy, under the title of Busiris, which was brought out at Drury Lane with fair success. This attracted to him the notice of the duke of Wharton, with whom he went abroad at the end of this year. At the death of the duke, Young received an annuity of £200. In 1721 his tragedy The Revenge was produced, but was unsuccessful at the time, though it has since had greater acceptance. Between 1725 and 1728  appeared in succession his satires entitled The Love of Fame, the Universal Passion, which had great success, and brought to their author both money and fame. In 1726 he issued The Installment, a poem addressed to Sir Robert Walpole on his being made a Knight of the Garter, for which service it is believed he obtained his pension. In 1727 he took holy orders, and was appointed one of the royal chaplains; and in 1730 he became rector of Welwyn, Hertfordshire, which post he retained, much against his will (for he was an anxious seeker for ecclesiastical preferment), until his death, April 12, 1765. In 1731 he married Lady Elizabeth Lee, daughter of the Earl of Lichfield and widow of Colonel Lee. He exhibited great grief at her death, in 1741; and it is believed that he received the suggestion of the Night Thoughts from the solemn meditations on that event. By this work, begun shortly afterwards and published 1742-46, almost solely is he remembered. He published numerous other works of no present importance. In 1762 he superintended an edition of his collected works in 4 vols. 12mo, from which he excluded some of his most gushing productions. The Night Thoughts has passed through editions innumerable both in England and America. Various other editions of his collected works have also appeared from time to time, for which see Allibone, Dict. of Brit and Amer. Authors, s.v. See also Chalmers, Biog. Dict. s.v.; Johnson, Lives of the Poets; Hazlitt, Lectures on the Eng. Poets, lect. 6.

## Young, Jacob, D.D[[@Headword:Young, Jacob, D.D]]

             a Methodist Episcopal minister, was born in Alleghesny County, Pa., March 19, 1776. His father was a member of the Church of England, and his mother was a Presbyterian, yet both were strangers to the converting power of Christ until brought to him by their own son. The stirring scenes and mighty struggles connected with the birth of our national republic at the time Mr. Young was ushered into life seem to have breathed into him the very spirit of greatness. His first years were passed amid the wildest scenes of frontier peril, which inspired him with physical and mental activity, and uncommon natural courage. Under the care of his affectionate mother, he grappled with many of those great thoughts which afterwards swelled his mature and manly heart. The simple grandeur of the New Test. impressed his mind, while the history and sufferings of his Savior won his heart and kindled his most ardent love. In early manhood he moved with his father to Kentucky; joined the Methodists; felt himself called to preach, and, without formal Church authority, preached his first sermon, saw the congregation bathed in tears, and felt in his own soul the heavenly unction.  In 1801 he was licensed to preach, and under the direction of William McKendree, afterwards bishop, was thrust out on a large frontier circuit. For fifty-five years Mr. Young was engaged in the itinerancy. He traveled extensively, everywhere attended by marvelous success. He died Sept. 16,1859. He was a man of great intellectual power, habitually prompt, laborious, unswerving; great in his Christian character, great in his fidelity, great in his success. See Minutes of Annual Conferences, 1860, p. 233; Simpson, Cyclop. of Methodism, s.v.; and his Autobiography.

## Young, John[[@Headword: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 Clarke, D.D[[@Headword:Young, John Clarke, D.D]]

             a Presbyterian minister, son of the Rev. John Young, was born at Greencastle, Pa., Aug. 12, 1803. He prosecuted his preparatory studies under John Borland, an eminent teacher of New York city; and studied three years in Columbia College, when he removed to Dickinson College, graduating in 1823. He entered Princeton Theological Seminary in 1824, where he remained two years; then in 1826 became tutor in the College of New Jersey, where he served until 1828. He was licensed in the spring of 1827 by the Presbytery of New York; and, on leaving Princeton, was settled as pastor of the McChord Presbyterian Church of Lexington, Ky. In the fall of 1830 he was chosen president of Center College, Danville, and filled the office with great credit to himself during the remainder of his life. In 1834 he assumed, in collection with the presidency of the college, the office of pastor of the Presbyterian Church at Danville, in which relation, also, he -remained until his death, which occurred June 23,1857. He published a number of single Sermons, Speeches, and Addresses. See Sprague, Annals of the Amer. Pulpit, IX, 4:44.

## Young, John Freeman, LL.D[[@Headword: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, John Kimball, D.D[[@Headword:Young, John Kimball, D.D]]

             a minister of the Congregational Church, was born at Dover, N. H., March 22, 1802. His preparatory studies were pursued at Dover Academy; he entered Dartmouth College at the age of fifteen, and graduated in 1821. He was a teacher in Dover Academy, and in Charleston, S. C., from January, 1824, to July, 1827; graduated from Andover Theological Seminary in 1829, and was ordained in Boston, Sept. 24, 1829; was the agent of the American Bible Society from 1829 to 1831; installed pastor at Laconia, N. H. (then Meredith Bridge), Nov. 29, 1831, and was dismissed Feb. 12, 1867. He was acting pastor at Hopkinton from 1867 to 1874. From 1842 he was a corporate member of the American Board of Commissioners for  Foreign Missions; from 1846 to 1858, also from 1861 to 1873, he was a trustee of the New Hampshire Missionary Society; for a time was a trustee of the Gilmanton Academy and Theological Seminary; was corresponding secretary of the New Hampshire General Association from 1851 to 1861, was moderator of it in 1866, and from 1849 was a member of the New Hampshire Historical Society. He died at Laconia, Jan. 28,1875. See Cong. Quar. 1876, p. 437; 1877, p. 576

## Young, John R., D.D[[@Headword:Young, John R., D.D]]

             a Presbyterian minister, was born at Marlborough, N.Y., Oct. 17, 1!820. He graduated at Union College, and subsequently at Union Theological Seminary. After his ordination he became pastor of the Presbyterian Church of Phelps, N.Y.; and subsequently he became stated supply of Painted Post, Baldwinsville, Cortland, and Keesville, all in N. Y. A second pastorate in Plattsburg lasted five years; from Plattsburg he removed to Mamaroneck and from thence; to Newport, R. I. He was pastor at Greenbush, N. Y., for two years, and stated supply at Albany for two years following. After this he served a short time at Newark, N. Y., and at Tecumseh, Mich.; also at Clyde, where he was taken ill, and returned to Albany. He died at Norfolk, Va., July 30,1879. See Necrological Report of Union Theological Seminary.

## Young, Matthew, D.D[[@Headword:Young, Matthew, D.D]]

             a distinguished Irish prelate and mathematician, was born in the County of Roscommon in 1750. He prosecuted his studies at Trinity College, Dublin, where he was admitted in 1766; became a fellow in 1775, and entered into holy orders. In 1786 he was chosen professor of natural philosophy in the same institution, and greatly enlarged his course of instruction, introducing illustrations by means of apparatus. He was one of the founders of the Royal Irish Academy, which began active work in 1782. He was appointed by lord Cornwallis bishop of Clonfert and Kilmachduagh; and died Nov. 28, 1800. He published a number of mathematical and philosophical papers and essays, and left in MS. a Latin Commentary on the First Two Books of Newton's Principia. See Knight, Enay4 Cyclop. Biog. 6:892; Allibone, Dict. of Brit and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Young, Nicholas Dominic[[@Headword:Young, Nicholas Dominic]]

             a Roman Catholic missionary, was born near Washington, Maryland, June 11, 1793. He studied with the English Dominicans at Bornhem, Belgium, and became a member of their order in 1810. In December 1817, he was ordained priest by bishop Flaget, at Bardstown, Kentucky, and in 1822 became superior of the Convent of St. Joseph, Perry County, Ohio. He was provincial of his order from September 1832, to May 1857. In 1851 he established a house of his order at Washington. He died in that city, November 28, 1878. See (N.Y.) Catholic Annual, 1882, page 55.

## Young, Patrick[[@Headword:Young, Patrick]]

             (Lat. Patricius Junius), a noted English clergyman and scholar, was born at Seton, in East Lothian, Scotland, Aug. 29, 1584. He was educated at the University of St. Andrews, where he took the degree of A.M. in 1603. In 1605 he was incorporated A.M. at Oxford, took deacon's orders, and became chaplain of New College. He went to London afterwards; was granted a pension of £50 a year; and, made keeper of the library of king James. In 1617 he went on to France and other neighboring countries, where he attracted. great attention on account of his learning. He was subsequently presented to the rectories of Haves and Lanrhian. In 1649 he retired to Bromfield, in Essex, where he lived, with his son-in-law. Mr. Atwood; and died Sept. 7, 1652. His great scholarship is not adequately represented by his literary remains, fir he is said to have been indolent and undesirous of literary fame. He assisted Thomas Reid in translating into Latin the works of king James; made some notes on the Alexandrine MS. of the Bible (extending down to Numbers 15), which are published in Walton's Polyglot Bible, vol. 6 under the title Patricii Junii Annotationes quas Paraverat ad MS. Alexandrinzi, etc.: — published in 1633 an edition of the Epistles of Clemens Romanus, from the same MS., which may be found in vol. 1 of the Sacrosancta Coneilia of Labbae and Cossart: — and in 1638, published an Exposition of Solomon's Song, written by Gilbert Foliot, bishop of London in the time of Henry II. His Life has been written by Sir Thomas Smith (rabbi Smith). See Chalmers, Biog. Dict. s.v.; Knight, Engl. Cyclop. Biog. s.v.; Allibone, Dict. of Brit and Amer. Authors s.v.

## Young, William McIntosh, D.D[[@Headword: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.)

## Young, William, D.D[[@Headword:Young, William, D.D]]

             a Methodist Episcopal minister, was born at Staunton, Virginia, June 20, 1807. He entered the Ohio Conference in 1830, and served as a pastor, with the exception of a few years spent as agent for Ohio Wesleyan University, Cincinnati Female College, the American Tract Society, and the Preachers' Relief Society. He died August 25, 1887. He was a member of the General Conferences of 1856, 1860, 1864, and 1868. See Minutes of Annual Conferences (Fall), 1887, page 365.

## Younger[[@Headword:Younger]]

             Under the Jewish dispensation it was frequently the will of God to prefer the younger sons before the elder, notwithstanding the right of primogenitureship, 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 primogenitureship 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[[@Headword: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[[@Headword: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 Num 21:28, Joshua is called a young man when about forty. The word frequently translated in our version young man is בָּחוּר, bachur, from בָּחִר, bachdr, "to choose;" it signifies primarily a choice man — one who may be chosen for some particular qualities. SEE LAD.

## Yuga[[@Headword:Yuga]]

             SEE JOGA.

## Yule[[@Headword: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[[@Headword:Yule Boughs]]

             are branches of holly, ivy, yew, and mistletoe, used to decorate churches and private houses at Christmas.

## Yule Festival[[@Headword:Yule Festival]]

             is the same as Yule (q.v.).

## Yule Mass[[@Headword:Yule Mass]]

             a name for the three masses of Christmas-day.

## Yves[[@Headword: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 Avigunon  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 Hoefer, Nouv. Biog. Generale, s.v. See also Ivo.

## Yvon, Peter[[@Headword: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 Christiance Patefacta: — De Praedestinatione: — Emmanuel, ou la Connoissance du Seignieur Jesus, etc. See Moller, Cimbria Litterat. 2:1020 sq.; Theologisches Universallexikon, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handhuch der theol. Lit. 1:505. (B.P.)

## Yvonetus[[@Headword: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 Anecdot. 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 Inquisionum (Rome, 1587 fol.); page 229, 279; D'Argentre, Collectio Judiciorum de Novis Erroribus, 1:84, 95; Haupt, Zeifschr. fur Deutsch. Aterthim, 1853, page 55; Herzog, Real- Encyklop s.v.